

# Macedonian Call

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

Volume 17 1/2

INDIANAPOLIS, IND., OCTOBER, 1942

Number 10

## THE LAST MARCH

Seventy-six years ago—the next year after the great Civil War ended—a group of veterans of that war met in Indianapolis to form an organization to hold themselves together, and named it the G. A. R.—the Grand Army of the Republic.

Yesterday—September 16, 1942—fifty remnants of that army met for their 76th convention, in the same city. Only four of the fifty were able to march the two miles of the line of parade, two of these being 97 years old. The rest rode in cars.

After 76 years only 50 of the original million or more men in the Union Army were alive and seemed strong enough to attend. It was their last parade, their last march. With this meeting the Grand Army of the Republic, in reality passes away FOREVER.

And then my mind drifts to another and greater Army, the G. A. K. J.—the Grand Army of King Jesus. It was not established seventy-six years ago, but almost nineteen hundred and seventy-six. It has come down to us through great changes, in the centuries. Intimidations, flatteries, treacheries, persecutions—have all tried their hand to destroy

it, and they made their impression at times. But the Army is still here and will be till the end of Time. Death destroys the Grand Army of the Republic, but it only makes the Grand Army of King Jesus stand forth in its beauty and power. The Divine King himself said that the gates of hell, that death itself, shall not prevail against it.

Instead of four enfeebled soldiers staggering down the golden streets in that last march of the soldiers of the Cross, there will be, to speak figuratively, untold millions in eternal youth out of every nation, kindred, tribe and tongue, walk down the streets of the New Jerusalem to the throne of God.

This will be the last and triumphant march of the Army of King Jesus. Triumphant over sin. Triumphant over sickness. Triumphant over sorrow. Triumphant over death. I want to be there—don't you?

When that illustrious day shall rise,  
And all Thine armies shine,  
In robes of vict'ry through the skies,  
The glory shall be Thine.



## A Private In The Ranks

This is an age of militarism. The names of MacArthur, Wainwright and others only a little less prominent have become household words. Their names will be placed in history along with such men as Washington, Dewey, and Pershing. They are looked up to by the rank and file of Americans as being outstanding heroes of the present conflict, and it is true they have made a great contribution to the cause of liberty.

But while we are giving due credit to the brave leaders who are capably commanding our armed forces, let us not forget that if it were not for the well-trained privates to back them up, those leaders would be absolutely helpless. And, is not every doughboy on the lines, every private in the ranks who fills his respective place and meets the foe unflinchingly, ready to do or die, and in some cases to both do and die; is not he just as deserving of our praise as the general of the entire army?

And does not the same hold true in the Army of the Lord? Is not the most obscure disciple who does his part well, according to his ability, as great in God's sight as the most prominent leader?

More and more our nation is training its armies so the privates will not be altogether dependent upon the commanding officers for orders, but should be able to carry on if the last officer were killed.

Should not that be the condition also in the Army of Jesus Christ? Brethren are to be strong in the Lord and in the power of His might (Eph. 6:10). Remember this applies to more than preachers and elders.

Just as the Army of the U. S. A. would not accomplish much if only a handful did any fighting; neither do we expect the church to attain to its fullest possibilities until every member is made a soldier for Jesus Christ.

Let us not spend our time striving to be "captains" or "generals", but let us rather be concerned about being good soldiers for Jesus Christ. (2 Tim. 2:4.) In order to do that it will be necessary to cut loose from all entangling alliances with this world.

Some will say they can fight the Lord's battles without joining His army, but the Savior said, "He that is not with me is against me." (Mt. 12:30.)

We cannot be a soldier for the devil and expect to receive a pension from the Lord. (Rom. 6:23.)

Christ has no draft boards, but the enlistment office is always open. "... We persuade men." (2 Cor. 5:11.)

A soldier must have confidence in his commander. Even so, without faith, it is impossible to please Him. (Heb. 11:6.)

He must turn his back upon his former alliances (Acts 17:30), take the oath of allegiance (Mt. 10:32), then be inducted into the Army (Rom. 6:3-5). He will then be called upon to endure hardness (2 Tim. 2:3).

The warfare lasts from enlistment to the grave. The victory is not won in one day of intensive fighting, but in the day-by-day encounters.

We are told that once when Napoleon was hard pressed in battle, his officers crowded around him and asked: "What shall we do?" The great warrior's answer was: "Stand fast!" That should be our motto in the midst of the opposition, unfaithfulness and indifference of the present day. If we "stand fast" to the end, then, and not until then, can we truthfully say we have fought a good fight and can expect to receive a crown of life. (2 Tim. 4:6-8.)—Roy Harris.

## Meditatin'

I drove into the garage and asked the mechanic to adjust some minor trouble that I had been UNABLE to locate or correct. As with curiosity I watched him work. I thought he was doing something wrong, and proceeded to tell him how it should be done. He turned to me and asked: "How would you like for me to tell you how to preach your sermons?" . . . We drive into the prayer-shop with something wrong with life asking God, the mechanic, to check up and make the necessary repairs. Sometimes we want to dictate to God the method he should use . . . and sometimes we accuse him of failing to answer prayer because he used a different method to bring the solution.

—It's too bad we don't have some of the Devil's currency to put in the pay envelopes of negligent Christians. . . . I read of a certain company performing a vital function in war production which pays its employees for all the time that they are absent from work, without reason, in worthless German currency. This note is attached: "This is from a man who is glad to pay you for NOT working on the production line."

—The present condition of the religious world is not funny! While Paul waited in Athens, his spirit was stirred in him when he saw the city wholly given to idolatry. When God looked down upon the religion of the world steeped in error and ignorance He was willing to give his only-begotten Son "that the world through him might be saved." Does the spectacle on every side prove to be painful to you? How often do you pray that the world will come to a knowledge of the truth? To what extent are you willing to give of your time and means to spread the pure gospel? Or do you stand by laughing at the vanity of men in your self-righteousness, thanking God "that you are not as other men" . . . and doing nothing to dispel the darkness.

—Have you seen the bookmark printed by brother Sommer which he calls "Make THE HOME Front Strong?" Put them in the books of every home and in THE BOOK that you read most often (or do you?) in this trying period.

—You are a person who does ask people to church. You have heard their numerous and shallow excuses. I heard this said to a person recently when he tried to excuse himself for not being present: "Don't make your excuses to me. Take them to God; He, not I, is your judge."—Kenneth Morgan.

## A Secret of His Love

When do you love people most? When they have praised you? When they just simply "worship" you, so to speak? When they have done some great thing for you? I have just been thinking, and I believe I love people the most when they need me and when I am able to do something for them. A baby in some mother's arms may not be especially attractive to you. But if you were given the same baby and your hands were required to care for it for a few weeks, I think it quite likely that it would become very precious to you. Why? Because it has grown prettier? No, it still has that funny shaped little head and its ears stand out . . . but it is such a helpless little thing. Except for the many things our hands have done for it, it

could not have lived. It still needs us and we would not like to give it up, for we love it.

Of course it is usually easy to love those who love us—but many people show little or no love whatever for our Savior who gave so much love and endured so great suffering and sacrifice for any and all who would use him to save themselves from the wrath to come. It seems not to have made any difference how much people grieve him with their evil deeds and lack of love. I think the force of that love pulls stronger when he sees how much they need him, knowing that he could heal them of all their unrighteousness if they would only let him. How he must yearn to relieve them of their burden which will bring death upon their souls! Even as he hung on the cross in intense suffering with the people deriding, mocking and reviling him, his love enabled him to say, "Father, forgive them, for they know not what they do." Yes, I think the secret of our Savior's love for us must greatly be in our need of him and what he can do for us.—Ragene Sims.

### The Deep Waters. See Psalm 107:23, 24

This is a picture of life's troubled sea. Joseph was a case in hand. He was despised by his own brethren; they hated him; stole his coat of "colors" and sold him into Egypt; here he was sold again, then lodged in prison; this covered 13 years of misfortune; "doing business in deep waters." His mother was dead, his father mourned and Joseph suffered. He was sold to strangers, carried by strangers, in prison with strangers, married a stranger, and died in a strange land. Like the "Son of Mary," he was thirty years old when he saw the workings of the Lord.

Joseph's good behavior led him to the King's palace. Through the working of the Lord the King was kindly disposed toward him; placed his ring on Joseph's hand, and made him to ride in the second chariot. Thus the meek and modest Joseph, after passing through the deep waters of disgrace, deceit and dishonor, was chosen food administrator of a great empire.

Our Savior had a like experience on a larger scale. He suffered ridicule, shame, persecution and death. He passed through the "deep waters" but God had highly exalted him. From a grave on earth, to a throne in Heaven. He now rules; and so extensive is his dominion that he knows nothing of **state lines, political divisions or continental boundaries.** (Gal. 3:27.)—A. R. Moore, 7519 Jefferson St., Kansas City, Mo.

### Says Beer Defeated Britain in Libya

Winnipeg, July 10.—The reverse in Libya to troops who, after months of preparation were still inadequately supplied, is now giving emphasis to previous protest against the priorities granted to trainloads of Canadian beer which, through all the winter months, have been tying up cargo space for 18,000 sea miles from the Atlantic coast to the Suez canal. **One Canadian brewery alone shipped 19,000,000 bottles in three months.** Everyone now is disclaiming responsibility. Some of the beer was shipped from American ports and when the Canadian bottle supply ran short it was replenished, according to public report, through lend-lease aid. Yet certainly the United States government will disclaim responsibility. Even the brewers disclaim responsibility. They maintain that they merely responded in the patriotic fashion to an

appeal from the British government for an essential war supply. But the British government too, one may strongly suspect, will join in the general chorus of disclaimer.

#### Nobody Will Accept Responsibility

The beer, it would seem, is ordered through the N.A.A.F.I., a British institution which has begun in this war to operate canteens for service men, somewhat after the pattern of the Y.M.C.A. The N.A.A.F.I., however, operates wet canteens. There is a suspicion that will not down that its genesis was not wholly dissociated from the drink trade of the old country. Nevertheless, the N.A.A.F.I. is an established institution and the materials which it orders are given priorities as are the materials of other service institutions. The N.A.A.F.I. has made use of its priorities to secure shipping space for beer. Very probably if the matter came before any responsible government authority, even in Britain, it went through only as routine. Hence today everybody is adroitly dodging responsibility for the fact that through the precious months of last winter vital cargo space that could have been given to guns and tanks and planes was taken by Canadian beer in sufficient quantities, as one writer has expressed it, to fill a train of box cars 50 miles long.—The Christian Century, July 29, 1942.

### "Happy New Year"

"But aren't you a little 'previous' with your New Year greetings, Mr. Publisher?"

"No. I simply wish everyone to be ready for the New Year Greetings. The following letter prompted this article:

"I heartily commend the Bookmark I received through the mail yesterday. So much taught in so few words, and so very neat. I will enclose \$2.00 for a supply. Anyone ought to appreciate one. I was thinking if you would get out one at the holiday season, many, no doubt, would rather send it than a card such as we buy in the stores. This one would be appropriate for that time in many instances."—Bertha Robinson, St. Louis.

Thanks, Sister Bertha, many thanks. I might have stumbled onto that helpful idea, but I had not so far. Many people send Holiday Greetings to dozens of friends. Many send fifty or a hundred cards. But why send the hackneyed expression, "Happy New Year," and never tell them HOW to be happy. Sister Robinson's suggestion gives you the privilege of putting out something different from the cut and dried cards we have been sending for ages.

We intend to print the Bookmark on "Make THE HOME Front Strong," with space below for the printing, or writing, of the words: "Best Wishes of Mr., Miss, or Mrs., Blink Blank." The printer charges \$1.75 for printing the name up to 200 copies. So you can write them cheaper than that, which will probably be more appreciated.

Without the printing of your name, but with space for you to write it, we can furnish you fifty of these cards with Bond envelopes for each one, for \$2.00. But with the printing of your name, \$1.75 extra. Let us show our friends HOW to have a "Happy New Year," according to a sure way. "Scattering seeds of kindness."

### The Kansas City Mass Meeting

Ten years ago a mass meeting of brethren was held with 26th and Spruce Sts. Church, Kansas City, Mo., to try to gather themselves together after the onslaughts of the Open Door policy of the Rough Draft. Sept. 23, 24, and 25, 1942, there was another mass meeting of brethren in the same city, under the auspices of the Spruce and Kenwood churches to taste of the fruit of their efforts ten years ago. And the fruit of faithfulness and fellowship was delicious to all who attended.

The meeting was held in the 59th and Kenwood build-

## MACEDONIAN CALL

Devoted to the work of establishing and developing New Testament churches.

Published Monthly by  
D. A. SOMMER  
918 Congress Avenue  
INDIANAPOLIS, IND.

Subscription Price, \$1.00 a Year  
New names in any number, 50c each.  
Old names in clubs of five or more, 75c each.

Entered as second class matter May 1, 1936, at the post office at Indianapolis, Indiana, under the Act of March 3, 1879.

ing, with its spacious yard where hundreds stood in the sunshine (except one day it rained), and ate their lunches and talked of things pertaining to the Kingdom. It is estimated there were 437 or 447 members from out of town who registered, and these with the 300 or more members in the city, made quite a congregation. However, not all were present at once. More than 2,000 plate lunches were served to those attending. It was comforting to realize that the hundreds of faithful brethren here represented thousands who could not or did not come.

Kansas City showed every hospitality, and made many sacrifices to do so. It was a big job but was well systematized, and the brotherhood extends to these brethren their heartfelt thanks. The publisher and wife and Bro. and Sister L. C. Roberts and wife and daughter appreciated much the Hoosier hospitality of Bro. and Sister Booth and daughter in Overland Park, Kans.—folks who came from Marion, Ind., where Bro. Roberts lived so long. We also appreciate the hospitality of the two Stauffer sisters, near Benton City, Mo., where we stayed one night on the way out; and Brother and Sister Burton and family, at St. Louis, on the way back.

Space forbids mentioning all the speakers and the uplifting talks they made. But you can send ten cents to W. Carl Ketcherside, 7505 Trenton, University City, Mo., for his paper giving a full account of the meeting; and if he has no more copies left, he will use your dime in the work otherwise. He also has just published a booklet on "Fighting Christians" which deals in detail with the problem of whether Christians should go to war. Send 25 cents to him for it.

The New Testament speaks about the early disciples being "of one mind and one heart," and such was surely manifested at their meeting. We hope and pray and must work that it may continue. Careful and prayerful study of the Word of God is the remedy for all the ills of the human race. Many brethren are seeing that clearly, when they take their children out of school, even high school, to attend such a meeting, as many did. The meeting will impress their young minds in many years to come. Children stay out of school in case of sickness, and get by. The world is sick and needs the Great Physician. Secular education and money are secondary. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

Bro. Zerr began a six weeks' study of the New Testament at K. C. immediately after the meeting—three at Kenwood, three at Spruce. We hope at least most of the disciples there attend. The Roman Catholic Church holds no "protracted meetings," yet it continues. They

train their children, especially in their parochial schools. God's "parochial school" is the Home and the Church. Nothing will take the place of training in the home. But if every church in the brotherhood will have two weeks of Bible study and development in the work of the Lord EVERY YEAR, in addition to all the other Bible study, we will in the course of time give every young person, as well as older ones, a chance to go through the Bible under a competent instructor, every five or six years; and give every prospective bishop (elder), and every young man who desires to preach, an opportunity to develop himself for the work of the Lord. Thus, the Home and the Church can root out this greatest evil in the Christian world—"the Kingdom of the Clergy," as Alexander Campbell called it. And there will be no excuse for a missionary society, Bible college nor any other human organization to try to do the work of the Church. These were some of the thoughts emphasized at the meeting.

### Is Fred Rowe Being "Converted"?

Two or three years ago, Fred Rowe, publisher of Christian Leader, Cincinnati, O., made some remarks which prompted the publisher of the M. C. to challenge him to debate the Orphan Home question at Bowling Green, Ky., where there is one, of which he is a main supporter. He refused to discuss the scripturalness of it according to the proposition we submitted. But in his paper of Sept. 1, we have this from him concerning a visit to the home of a son of S. H. Jones, deceased, of Harrodsburg, Ky.:

"The elder Jones had an Orphan Home of his own in this way: he took into his home and educated during a period of thirty years over thirty orphan children, yes, and two young men who had no home. His son, Sam, told me that he did not remember that in twenty-five years that the Jones family ever had a meal by themselves. Something to think about here, brethren. How many are there among us today who will open their home to the orphan child even for a short period? But perhaps Brother Jones had the scriptural plan and practiced it."

### J. Edgar Hoover Tells How to Keep Your Boy Out of the Penitentiary

Not all children go the way they have been taught, but as a general thing "when they are old they will not depart from it." In the age of passion, they may be overcome, but later come to their senses and return to their good early training. How important to raise a standard in their mind by which they can measure all acts of men! J. Edgar Hoover, head of the Federal Bureau of Investigation, a man who probably has done more to stay crime in the U. S. A. than any other one man, says:

"Nothing is so important in the preparation of America as the building of homes. Unless the sanctity of the home is safeguarded, the pillars of democracy crumble. There is the important matter of home training, which of necessity must be a continuation of church training. The lessons taught in Sunday school must be retaught and lived in the home. The crime problem today is primarily a youth problem."—J. Edgar Hoover.

Rather would I say, "The lessons taught in the home by father and mother, as God commands, should be "lived and retaught" other places. Nothing can take the

**place of Home Training.** It is the easiest and cheapest and best place to train. It is God's way. That is why we emphasized that on the back of our Bookmark: "More than Social Security, more than Bank Account, more than College Training, more than Job or Farm—is needed in this unhappy world: Prayerful and Careful Teaching and Training, of Sons and Daughters by Fathers and Mothers in Religion and Morals." Why not impress the idea on your friends?—the Bookmark will help you. Twenty for a dollar bill, at our risk; 50 for \$2.00, with a Bond envelope for each one for the asking. Don't forget to ask if you wish them.

### A. Campbell Ridiculed "The Pastor"

But, to resume the young clergyman where we left him, working by the day as a licentiate; he preaches, he travels, he explores "vacant churches," he receives his per diem, his daily compensation. Like a young gentleman in quest of a wife, who visits the "vacant" ladies; forms an acquaintance with the most charming, the best accomplished, until he finds one to whom he can give his heart and hand; the nuptial engagements are formed, and the ceremonies of marriage are completed; he settles down into domestic life and builds up his house.

So the young priest, in quest of a "vacant church," forms as extensive an acquaintance as possible with all the unmarried establishments of this character, pays court to the most charming, i. e., the most opulent and honorable, if he be a young gentleman of high standing, until he find one that answers his expectations. A "call" is presented and accepted.

His reverend seniors come to the celebration of his nuptials—with holy hands they consecrate him—he vows to be a faithful teacher of the doctrines of the sect, a loving pastor of the flock, and they vow to be to him a faithful congregation, to support him according to promise, to love him for the work's sake, and to be obedient to his authority until God separate them—by death—no, but **until he gets another and a louder call from some "vacant church" who falls in love with him,** and for whom he is known to possess feelings incompatible with his present married state. Thus he is consecrated a priest for life or good behavior, and then he sets about building up his cause and interest, which is ever afterwards represented and viewed as the cause and interest of Christ.—Christian Baptist, page 36.

### Remember, It's "Faithful Men"

To whom Paul says we should commit what we have learned. (2 Tim. 2:2.) We must not become so enthusiastic about development that we will push to the front men who are not "faithful," simply because they are glib talkers or writers. Of course, we all like to hear a man spin off his talk as if he knew what he is talking about, making it clear and forceful; yet we must remember that **SOME** who can do that do not live right. The Book speaks about those who "with good words and fair speeches deceive the hearts of the simple."

A man who is conceited certainly should not be pushed publicly, for the more brilliant he is the more evil he will be able to accomplish. Don't fancy you know more than Solomon, who said, "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

And if a man does not behave correctly in the social circle, he certainly should not be preaching. He is a

disgrace to the rest of the preachers, and puts them all under suspicion. And this idea that a preacher can commit an evil toward those of the opposite sex, and then when he is caught can make a patched-up "confession", and go on with his work—is the essence of Roman Catholicism on that subject. He can then go on to other fields, and do the same thing, and when he is caught make another deceptive confession(?) that "I am sorry if you are offended at my conduct", which means **NOTHING AT ALL.** A year or so ago, a young man in an eastern city tried to give an old brother such a "confession", but he was not to be deceived, for it is just such stuff as tricky lawyers put out. When charges are made against one, let them be clear cut, with specifications, and let the confession be clear cut, that he is guilty of the charges and acknowledges his wrong.

And even if a preacher makes a scriptural confession when he has conducted himself immorally among the brethren, his letter of recommendation to preach should be withdrawn, and he should take up some secular occupation, until such time that the brethren of his home church think him qualified to go out again. "Keep thyself pure;" said Paul to a young preacher. "A little leaven leaveneth the whole lump." We must by all means save the Church.

And brethren everywhere should accept the discipline of a faithful church, unless on thorough investigation they learn that it was not scriptural. The home folks know more about that case than those hundreds of miles away. The Macedonian Call is doing all in its power to help develop churches with scriptural bishops who can and will handle scripturally all cases of discipline.—Publisher.

### Ashdodish Jargon

[T. Q. Martin is an aged editor of the Christian Leader, a Bible college journal published in Cincinnati, and thus endorses the college system which has done more to develop a clergy in "the Church of Christ" than all other powers combined. But he sees a "sectarian tendency" among many of their preachers, and writes thus in Apostolic Times, Nashville, Tenn., Aug., 1942;—Pub. M. C.]

An old schoolmate of mine, who, a few years ago was preaching for a prominent city congregation, asked me if I had ever met Brother Blank, a noted financier. I told him I had heard of him, but had never met him. My brother said, "He is a member of my church." I asked, where did you get it? When he asked, "Get what?" I said, "your church." He simply said: "Oh, you were always more conservative than I." Well, I thank God I was always too conservative to talk about "my church." Only one being who ever lived on God's footstool can say, "My church," that One is the Founder of that glorious body, "Jesus Christ, the Son of the living God."

Another brother, preaching for a congregation in the capital city of a state, said to me: "My elders will do any thing that I tell them to do." Another brother said to me, speaking of a certain member of the congregation for which he was preaching, "He is one of the best members that I have." Of another brother he said, "He is a member of my official board." Brethren, is such language, as quoted above, holding fast the form of sound words? Is such language found in the New Testament?

No, no, no. Well, it came from somewhere. [Peep into a Bible College laboratory—D. A. S.]

I have often heard, even as far back as half a century, denominational preachers speak of "my church" and "my official board," but not until recent years have I heard such disgusting terms from one who claimed to be a member of the church founded by the Son of God, and who claimed to speak where the Bible speaks and to be silent where the Bible is silent.

Unless we arouse from our indifference and contend earnestly for Bible things, designated by Bible terms, who knows whereunto this sectarian tendency will grow? ["Will grow?" Why, brother, it has already grown tall and fat—this system which has emasculated the eldership. And the Bible Colleges are largely responsible.—Pub.]

## Church News

Kemp, Ill.—Dear Brother Sommer: I received notice a few days ago I was about to lose my good friend the M. C. So I am enclosing one dollar for the little paper for another year. Wish it could be larger and come oftener, I sure enjoy it because it still holds to God's divine way.—A. C. B. Honn.

Those of the faithful brethren, who plan to come to California, we wish to advise you that the Church of Christ, 601 Palmer Ave. (Pathfinder Club House), Compton, California, extend to you a hearty welcome to worship with us. Compton is the hub of all Defense Activities, and only a short drive to ship yards and plane factories.—Elders J. B. Ruth, 1017 South Acacia St., Compton, Calif., Robert Sankey, 5510 Lima Ave., North Long Beach, Calif.

Sept. 5, 1942

To The American Christian Review, 904 Udell St., Indianapolis—My Dear Sirs: The article written by J. C. Roady, Sullivan, Indiana, endorsing the located man pastor, is not in line with Paul, Eph. 4, 1 Cor. 13, when he said those helps should cease when the Church became a Perfect Man, when we received the perfect law. The law is the help now, and the elders are the only ones to help guide the members to the law. However, the evangelist can confirm, teach, and direct to the law, and then get the Church ready to follow the law under the elders, while he, the Evangelist, invades the world (field). The Review is slack, ineffective, compromising, determined that those "helps" shall remain. (1 Kings, Ch. 15.) Saul tried to change the law.

Roady, the Review, and King Saul are similar—determined in their opinion.—D. B. A. Tate.

Brother Sommer, my two boys may have to go into the Service. And if they both should have to go I will have to break up my home if I can't find some one to come and make their home with me. I live on a forty-acre farm and am about two miles from church. I would like to find a man and wife who are interested in farming and in the church. If you know of any one who might be interested, will you please have them write me.—Your Sister in Christ, Mrs. R. J. Hudson, Carbondale, Ill., R. R. 2.

Long Beach, Calif., Sept. 7, 1942—Just closed good meeting at North Sacramento and glad to report that "now there is a faithful congregation in North Sacramento." This is an example of faithfulness on the part of members moving from the Reedley congregation to Sacramento and also some who have grown tired of the innovations of the "college brethren." Nine were added during the meeting. Because of so many working at defense jobs we are forced to spend more time in personal work (which is a good thing), and in some places dispense with night meetings altogether.—Lloyd Riggins.

Brother Cleo Mabery writes from Flat River, Mo.: "Enclosed find \$2.00 for which send me one dollar's worth of the Bookmarks and one dollar's worth of "The Fight of Faith." After seeing and reading these, I find they are ideal for handing to friends." And remember, brethren, you are not only doing good to others by getting our books and papers, but you are helping us keep the paper going, hold it at twelve pages, and possibly

help open the way for even a larger paper in the future. But the publisher must feel his way cautiously. Thank you.

Glen Daniel, W. Virginia.—I say without hesitation that this is the most successful and gratifying meeting that I have conducted this year. This meeting with the Stover congregation closed last night with ten additions to their number; eight by baptism, and two restored. This congregation definitely has a bright future. It is in as fine shape as it has been in several years. The leaders are seeing the necessity of putting the young members to work, and of training them for that work. They have succeeded in winning the respect of the community, and the outside interest in our meeting this year was surprising. They are beginning now to reap the harvest for the years in which they faithfully continued to stand although nearly overwhelmed with compromising and worldliness. Their tribute of praise and gratitude to brother W. G. Roberts for his help in those days is almost without bounds. They now stand solidly upon their feet, with absolutely NO dissension, jealousy or envy. A very hospitable congregation. I'm looking forward to the meeting that I am to hold here next year with very happy anticipation. ONWARD CHRISTIAN SOLDIERS.—Kenneth Morgan, R. R. 1, Tahlequah, Oklahoma.

All parents or friends who have boys stationed at Camp Clark, Nevada, Mo., write Russell Phelps, R. R. 2, Nevada, Mo. We wish to make their acquaintance and provide a way for them to attend services at 630 North Main St., church.

How to Read the Bible with Pleasure and Profit.—Not many brethren and sisters can attend a ten weeks' course in the Bible to get an outline of God's Word, but you can all read, and the information in our booklet of 126 pages, "Guide Through Bible History," contains many of the main points which are brought out in a ten weeks' course through the Bible. Practically all the Old Testament stories, with their lessons for us, are found in it. The editor read many books of helps, as well as the Bible, to gather all the points he could. The New Testament part contains fifteen pages of practically nothing but scriptures on the New Testament Church. Nine thousand copies are in circulation. It makes an excellent gift for an intelligent non-member. We will send you a nice envelope for it, for the asking. Price, 35 cents.

C. J. Winn, in Illinois, thinks so much of the Simplified New Testament that he has disposed of nine copies recently among the church people. The book has imperfections, as all human editions of anything, but many useful helps are woven into the book so that it makes the reading of the testament easier, so that it is hard to lose the train of thought. It holds you to the thought like the road map holds you to the trail. Four or five thousand copies are in circulation, and the demand now is greater than for several years. Black-face type, self-pronouncing in part, definitions of hundreds of words uncommon or out of use, simplified translations of hundreds of hard passages, references on the thought and not mere words, with an account of the writer of each book, the ones written to, and the subject written on; and an important outline of the argument in each book with carefully prepared headings scattered through the book. Price \$2.00 in cloth, which has the appearance of black leather. Why make presents of useless things to your friends when the most important thing in the world—the Word of God—can be given them in such a convenient form?

Brookfield Mo.—We began our meeting in Willailla, Ky., Aug. 9, which continued for a period of two weeks. We were thankful for the fact that the meetings were well attended, our crowds numbering sometimes as high as four and five hundred. During our efforts there we baptized three and one was restored. We also made an outline for the future work of the Church, the theme of which will be "putting the Church to work." If possible they will engage Bro. Zerr for a Bible Reading, and that to be followed by two weeks' development work. We feel by then the congregation will more effectively be able to carry on its work. We began our meeting in Brookfield, Mo., last Lord's Day, Aug. 30. Our attendance is encouraging. May the desire of us all be to spend more time in devotion to God.—Wilbur Storm.

Worthington, Mo.—Since the last report I had a confession at LaJunta, Colorado, my first confession that I could not do the baptising. There were brethren there who could and I hastened back to Prowers to do baptising there. Took five of those I baptized to the Bible Reading at Joes, Colo. There were nine outside attendance. There was no charge for board to the students and

their transportation was free to them also. The outside attendance helped the interest. At 3 P. M., Aug. 23, I preached at Saint Francis, Kansas; one restoration and two baptized at my afternoon service. All members were present in the afternoon that were in the morning except two families. Nineteen all told were added during my July-August travels, and three weeks of Bible reading. Glad to be called here and hope good is done. My wife is with me and we are enjoying Brother and Sister J. A. Collins' home.—R. O. Webb, Secor, Ill.

Saint Louis, Mo.—We at Lillian Ave., are not complaining. We had a slight decline in attendance during July, but have regained our average again. We have lost some of our membership by reason of changing of employment, but have gained others by the same reason. We regret the loss but rejoice in the gains. It has been our sad duty to obey Paul's Command, recorded in 2 Thessalonians 3:6. A sad duty only, as we have said before, in that it was necessary to do so. By way of explanations, we are happy that Christ has given us the privilege and responsibility of keeping his Church clean. We have not given up hope of regaining, at least a part of, those we have withdrawn from. Many brethren will be sad to learn of the misfortune that befell our dear, faithful Sisters, Jennie Smith and Margaret Wilson, who were burned in an explosion in their home. Sister Jennie fatally, and Sister Wilson is yet in critical condition. With the passing of Sister Jennie we have lost one of our staunch members and no less staunch is Sister Wilson, who at this report is reported slightly improved but is still hovering between the Shores of Jordan. We have several other cases of sickness, but are pleased to report that all have either recovered or are improving.—Jess Parks.

Pecks Mill, W. Va.—Just returned from a two months' trip in Virginia, seeing much good accomplished by the preaching of the Gospel in the name of our Lord. One congregation had three confessions; one from the Christian Church. Other points I preached to the Church making things strong for the One Body, and was well attended by a few sects. All acknowledged such preaching was new. I even exposed all sects and contending for the One Body, and its terms of pardon and Godly living, and begged me to hold another meeting for them in the near future. I believe now, by the help of God, much good could be done in a meeting later. A Christian Church group has invited me to preach for them at Duncanville, Va. Some of their members heard me preach on Godly living and said their preachers didn't preach that way. Now for the article by Bro. Hines in the July issue of M. C.: "Fruit of the Clergy, Manufactured by the Bible Colleges." It surely is fine, and say, Bro. Sommer, I know some fine young men who can really preach the gospel, but won't sacrifice for rural congregations, and they hold meetings where large numbers can be reached, and large pay is available, but when greenbacks are scarce they will leave that to the old seasoned Gospel preacher that has helped to establish many of these congregations, but he becomes a back number. Lately met and preached for some mighty fine Christian Church folks who were willing to lay down all innovations and take God's Word, and be the One Body. Plenty of such work as this needs to be done everywhere and all our preachers should obey (2 Tim. 4:2).—Melvin White.

Wish a Good Bible for a Present?—Here is the same kind of a Bible my mother gave to me as a present more than forty years ago, and I was delighted with the bold, black type and with the Helps, and derived much good from them. The "Inclusive Dictionary-Concordance contains every needed assistance to the Bible student, including a Dictionary, a Concordance, and a Subject Index of important topics." Price in French morocco leather, \$3.25; same lined with leather, \$4.25; same in India paper, French Morocco, lined with leather, \$6.75. These books are a nice size for women as well as men. Don't delay in ordering Bibles, for the publishers say there is such a demand for Bibles that they can not keep them on their shelves long. So order NOW.

Lamine, Mo.—Brother Winford Lee closed a short meeting at Old Lamine Church Wednesday night, Aug. 26. In this short meeting which was once canceled owing to the rubber shortage, and only re-scheduled at the request of a few young people, we had twelve additions to our membership. Eleven were added by primary obedience, the twelfth coming from the Christian Church. In two meetings Brother Lee has, with Divine Aid, just exactly doubled the membership at Old Lamine. For years after serious internal strife the Church staggered along appar-

ently doomed to go the way of many rural churches. Fourteen years ago a few aged and middle-aged Sisters, myself, a boy of seventeen and my younger brother were faced with the task of rebuilding. God sent us excellent assistance in the person of Bro. Robert Brumbach, under whose oversight and with the assistance of several other preaching brethren, we have been strengthened to an active membership of 34, hold a respected place in the community and with this new membership all of whom save one are young, we can face a hopeful future.—D. T. Weekly.

Redford, Missouri, R. 1.—Brother Harold Ottwell, of the Hartford (Ill.) congregation, spent his vacation at Centerville, Mo., and preached for us. There were very few out to hear him on account of another meeting in Centerville, but he did a lot of good preaching. Such faithful men give us strength and courage to carry on. There were only two additions, but best of all they were my son and daughter. We now have five members in our home. I greatly fear the time is close when we will have to worship in our home on account of the tire situation.—Mrs. Ray Gastineau.

Ashley Elson and wife and two boys, 1700 E. 7th, Pueblo, Colo., meet in their own house for worship and Bible study, and extend an invitation to "faithful" preachers passing through the city, to stop at least a couple of nights and help them in their study of the Word of God.

The publisher of the M. C. and his wife, on their way to Kansas City, visited Bloomington, Ind., and spoke for the brethren on Lord's day and night to large audiences. One young man came forward and Bro. Harvey baptized him.

The congregation at 59th and University just closed a protracted effort with Brother Bill Hensley. Although there were no additions, we feel that Bro. Bill's work has given us greater opportunities in our neighborhood. We are all satisfied with Bros. Hensley's work in making new contacts for us. We plan to keep in touch with those new contacts, giving them literature and invitations to meet with the congregation here.

We are gradually building up confidence in the Church in the hearts of the members of our community. One thing most often mentioned to me by "outsiders" near the building is the fact that the Church carries on its activities without begging for money. They just can't understand our having a "free" vacation Bible study, no suppers, and only one collection a week, etc. One lady said she thought that the one Church in the community was enough to support without our starting another one. In such cases I am always glad to be a member of an institution whose teachings and practices are so easily defended and so acceptable to reasoning people.—Melvin Short.

Brookfield, Mo.—I, too, am wondering like the old Sister that "Speaks Right Out" in the July issue of M. C. Is there enough preaching or teaching by all preachers or teachers against Worldliness in the Church? Please allow me to quote a statement Bro. Carl Ketcherside made in a talk when visiting our protracted meeting last August: "They dress like the world, they act like the world, they are like the world." Is this not a contrast to what many are teaching and practicing? I submit the following Scriptures for all Christians to consider and would be glad for you and other able writers to comment on same: Eph. 6:4—2nd Cor. 7:1—1st Tim. 2:8-10—1st Cor. 15:58—1st John 2:15-17—James 4:4. Brethren, are not all Scriptures profitable? See 2nd Tim. 3:16:17. Are we not to obey all Commands? See who are to be blessed in Rev. 22:14. I like M. C. fine and think we all should abound more and more.—G. R. Blankinship.

Kansas City, Mo.—I have just concluded seven weeks work in the Ozarks. I can sincerely say that I like the Ozarks and the people there. At the conclusion of the meeting at Almartha with Bro. Harold Shasteen, I returned to Ava, Mo., and conducted a Vacation Bible Class. We did not have time for any advertising whatsoever, but we were happy to see the interest that was shown, especially by the children. The congregation in Ava is small, but due to the enthusiasm of the children we had an enrollment of about 25. This was the first Bible class ever held in Ava where the students did nothing but study the Bible. I preached there for three Lord's Days and tried to direct my speech to the members in regard to their duty. They are ignorant of the college and orphan home questions to some extent and need teaching. I would like to work with them again over a period of time, longer than this time. When

I left there I went to Springfield for the first Lord's Day in August. Bro. Wilbur Storm arrived from California that morning and I was certainly glad to see him. He is planning to attend the Mass Meeting—are you? On my arrival home I preached at my home congregation the 9th of August. I have work with Bro. Winford Lee, starting the 30th of August for three weeks and then two weeks starting the 28th of September. My time then will be vacant and I would be happy to assist any congregation that is in need of help, to the utmost of my time and ability.—Wilford Landes, 2631 Spruce, Kansas City, Mo.

Bridgeport, Conn.—I arrived here August 1st to work under the direction of the church leaders in personal work, to conduct home Bible study classes, and to assist in the preaching and teaching. Bro. Arthur Freeman has accomplished much good here in the same type of work and is held in high esteem for his work and labor here. One young man made confession of wrongs Lord's Day evening. Expect to devote all of my time to the work of the church from this time forward and when brethren conclude with my service here I will be available for meetings, for development work among young brethren or any work needed to build up the church. May I hear from you brethren who have urged me to give all of my time to the work.—Robert H. Brumback, 3931 Harrison St., Kansas City, Mo.

J. D. Phillips, publishes a monthly paper called, "The Truth," which has some extreme ideas which cause confusion among brethren. In his columns was an article advocating "the divine order of worship," which they say is founded on Acts 2:42. This hobby has wrought much confusion in the past. The paper advocates "one cup" only in the communion. Also, that the bread should not be broken but pinched off by each worshiper. And other extreme ideas. In his paper of April, 1942, we find the following: "Washington, D. C.—I am fully and wholeheartedly in support of your boldness in upholding the truth. May God give you and others the strength to uphold the Truth in word and in deed even if we have to stand alone. If you continue to make such a rugged stand down there, I have no doubt that many will be awakened to the Truth.—E. L. Keesling." (Emphasis mine—D.A.S.)

On this same subject we have received the following direct from W. G. Roberts: "J. D. Phillips has the following hobbies: Opposes women taking any public part in services aside from singing. (He will allow them to teach with a tune to it, but without a tune to their teaching they must keep their mouths shut.) He opposes classes, opposes more than one cup, opposes breaking the loaf near the center before passing it to the members, opposes the one who waits on the table waiting until the deacons return to eat; he must be the first one to eat, because, Phillips says, Christ ate before giving to the disciples. (Christ brake it, the disciples ate it.) But Phillips says Christ ate it BEFORE it was passed. Opposes disciples breaking off a piece just where they like; they must pinch off right where, or next to where, the last one broke, or pinched off a piece, and thus keep the loaf round all the time, so as not to represent two bodies. Opposes the manner in which we worship, and upholds the 'Elmore Order of Worship.' Opposes 'taking up the collection' while singing, saying it is a sin to do two acts of worship at the same time. Opposes receiving any one from any of the sects without re-baptizing them, etc. Cowan had many hobbies, but not so many as Phillips has; and now, that Cowan is dead, Phillips is the 'lion of their tribe'."—W. G. Roberts.

Great Songs of the Church, round or shape notes, price 65 cents each, is as good a hymn book as you can find. "Guide Through Bible History," price 35c, has helped thousands find their way through, especially the Old Testament. The Simplified New Testament, \$2.00, has had the best circulation the past six months in years. "First Steps for Little Feet," \$1.00 and "Story of the Bible," \$2.00, are as good as you can get for your children; and we rejoice that so many are getting them. Every woman should read, "Virtuous Woman," \$1.00; and every man, "The Way of a Man With a Maid," \$1.00. When you read, "What's Wrong With the Dance?" 25c, you will be confirmed in your poor opinion of that amusement; and when you read, "What's Wrong With the Movies?", price 35c, the "good plays" will look to you like a biscuit in a garbage can. Your eating the "good biscuit" may cause some young people to think the whole garbage can is O. K. "Let not your good be evil spoken of."

Let us spread the truth. How many of these good books do you wish?

Chesapeake, West Virginia.—Here in Chesapeake, we are conducting a nine nights meeting in the home of brother J. F. Boshers' daughter. The brethren here are few in number. Nevertheless, they continue to meet regularly, and are to be commended for their courage in the face of fearful odds. The interest that is shown by those few who do attend the meeting is gratifying, and we trust that our sowing and watering will not be entirely fruitless. We are also teaching a class of children each afternoon, and are surprised at the interest that is being shown. I wish that I had more time to give to this work here—the need is great. I was at Chillicothe, Missouri, on August 16. I first became acquainted with the congregation during brother E. M. Zerr's Bible Reading in the fall of 1940. I will never forget their friendship and hospitality. It was a happy occasion for me to visit them again. I was happy to note their growth. As a congregation, they certainly believe in having the membership at work. I begin a meeting at the Stover, W. Va., congregation on August 30.—Kenneth Morgan, Tahlequah, Oklahoma, Route 1.

A. T. Kerr, Brookport, Ill., has faith with works. He just sent \$20 worth of subscriptions, and he sees that brethren there help the M. C. otherwise. What does James say about that? "Be ye warmed and filled," etc.—be ye helped in publishing the paper and paying the printer, etc.—"notwithstanding ye give them not those things needful," etc.!! But maybe you are like Mr. Kerr. Thanks.

Nevada, Mo.—Church here moving along nicely and growing both in numbers and knowledge of God's Word. Bro. Robt. Brumback has been with us on the third Lord's Day for a number of months, giving us such wonderful discourses both morning and evening, besides giving instruction in development work and lesson outlines to those interested. Bro. Brumback baptized two young boys at his July service here. On August 9, Bro. Russell Phelps (local talent) had charge of the services, at the close of which he extended the invitation and a father and his young son responded. Bro. Phelps baptized them at 2:30 P. M. At the evening service a young man from the Christian Church took his stand with us. Truly, the gospel is still the power of God unto salvation. Our hearts are made to rejoice and we are encouraged to press on in the good work. The Church here is anxiously looking forward to our Bible Reading under Bro. Zerr, beginning November 9. Hope as many as can will avail themselves of this opportunity to study under so competent a teacher.—Mary C. Journey, 512 N. Main.

Please send me some of the booklets, "The Fight of Faith." I want to take them to the O'Riley Hospital for wounded soldiers.—Mrs. Lloyd Oneth.

#### THE BRIDGE BUILDER

An old man going on a lone highway,  
Came up at evening, cold and gray,  
To a chasm vast and deep and wide;  
The old man crossed in the twilight dim—  
The sullen stream had no fear for him;  
But he turned when safe on the other side,  
And built a bridge to stem the tide.

"Old man," said a fellow-pilgrim near,  
"You are wasting your strength with building here;  
Your journey will end with the ending day;  
You never again will pass this way;  
You've crossed the chasm deep and wide,  
Why build you this bridge at evening tide?"

The builder lifted his gray old head—  
"Good friend, in the path I have come," he said,  
"There followeth after me today  
A youth whose feet must pass this way;  
This chasm, that has been as naught to me,  
To that fair-haired youth may a pitfall be;  
He, too, must cross in the twilight dim—  
Good friend, I am building this bridge for him!"

—Author Unknown.