

Macedonian Call

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

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STUDIES IN CHURCH GOVERNMENT

We are reprinting a good article by W. Carl Ketcherside, which was in his Missouri Mission Messenger recently. We commend it to our readers because it contains some important facts which we writers have neglected in past years. We are making some favorable comments on it. In order that the reader may get the full force of our remarks, and in order to save repetition, we are printing our remarks interspersed between parts of his article. Also the bold face is mine.—Editor M. C.

The Common People

"I have a great deal of sympathy for the 'common people.' I mean the great mass of individuals who never particularly aspire to office either in the political world or anywhere else. Of humble lot, they go through life content with such few honors as come to them, happy if they can only pursue the 'even tenor of their way' without disturbance from the powers that be. Serious, eager to hear and obey the truth, they seldom cause an uprising, nor do they wish to participate in one unless forced to do so.

"In the days of Christ it was said, 'The common people heard him gladly.' Their rulers did not. They were self-seeking and ambitious. They were hard and cruel and jealous. They were resentful of teaching which came from one whom they deemed beneath them socially. They could not dispute the teaching but they did persecute and eventually kill the teacher. The average run of people were swept into a killing for which they had no particular desire under the great agitation of the leaders of that day.

"I think it's about like that in the church. I know **three congregations in three adjoining states. Every one of them is involved in serious trouble. They are full of gossiping and hatred. They are disgracing the Cause of the Son of God in their respective localities.** And yet, it is true that in all of these, the leaders are the ones most seriously involved."

It is deplorable that leaders in churches, and sometimes elders themselves, are creating the troubles here mentioned. But Paul said that men would arise in the Ephesian eldership and seek to draw away disciples after themselves. Question just here: Did Bro. Ketcherside, before he thus chastised the leaders he mentioned, go to them privately and speak to them? What he was condemning was of general nature, and needed to be brought before the whole brotherhood to warn them against getting such leaders. His warning is timely.

"My heart finds itself going out in sympathy to the 'common people' in those churches. They know little about the **political machinery** which is being manipulated by men whose **desire for office and glory transcends their love for the Son of God.**"

The remarks about "political machinery" and "desire for office," etc., open our eyes to the fact that

not all leaders in the Church of Christ are to be trusted. We have been too complacent, thinking, "It can't happen here," or, "It can't happen with us." Many Christians are followers of men just as they were in the days of Paul and Corinth.

"One side comes to them and then the other. They are asked to sign this and testify that. They would prefer to fellowship all of the brethren and they do not want to 'take sides.' But they are drawn into the maelstrom surely and relentlessly. They are virtually helpless and powerless to avoid the catastrophe which will ruin the church of which they are members.

"There are hundreds of good and honest brethren who would like to go and worship the Lord in peace and quiet. They are never quite so happy as when enjoying the tranquil worship of the Son of God. But they are not permitted this boon, for services are turned into 'business meetings' with caustic and cutting remarks, with devilish and damnable slanders, destined to kill the influence of brethren and invented for that purpose. No wonder that some become **discouraged and disgusted** and resolve never to come back.

"Why are there so many 'little' men who are placed in office? Why do the brethren select those who **jealously and anxiously guard their official capacity; men who would rather kill a church than to relinquish an office; who would stab the church into insensibility rather than take the seat of a sincere and humble saint of God?**"

From Bro. Ketcherside's picture here, ought we not to begin to preach and teach more and more about **humility?** Let us not think that we are about to turn the world upside down, for the world may be getting ready to turn the church upside down. When a movement gets into that shape where it thinks it is about ready to do big things, **THEN** is the time for it to look out. "Let him that thinketh he standeth take heed lest he fall."

"Yes, I feel sorry for those who want to serve the Master in the 'beauty of holiness,' but who are forced to listen to wrangling, strife, debating and continued arguing among those who dare to talk about 'unity.'"

"The mere fact of one's membership in the church of Christ does not guarantee that he will not be sectarian. **Some of the worst sectarians on the face of the earth parade under the banner of 'Christian' in these days. Fac-**

tionism is fostered, divisions are caused, schisms are agitated in the name of 'loyalty.' The word is a good one, but it, like the word 'Christian,' can be so applied as to cloak a multitude of sins. Why cannot men in the leadership of the churches come together like gentlemen at least? Why must they jar and fight in their gatherings, manifest an unholy temper and then seek to overthrow the work of each other in secret and clandestine gatherings? There ought to be no 'undercover activities' in the church of the Lord.

"Those who offend 'one of these humble disciples' would be better off if a millstone were hanged about their necks and themselves tossed out into the ocean. Brethren would be better off dead than fighting, scrapping, and disgusting those who love the Lord and want to worship in peace. I make this appeal! If you cannot conduct the work of the Lord in peace then step down and let others try to bring order out of chaos. Why wreck the church, land your soul in hell, and lose others who might have been saved? Put the church first in your thinking!"

Notice the bold face that "Some of the worst sectarians on the face of the earth parade under the banner of 'Christian' in these days." That is a solemn warning. It shows again that we can not follow men. And if we refuse to receive testimony on any subject and calmly consider what is right, we are just as bad sectarians as those around us whom we condemn. The words of reproof of Bro. Ketcherside are timely and should be considered by all.

Hands Across The Sea, Again

Pittenweem, Scotland, 14 I, 1947. Dear Brother in Christ: I thank you very much for the books you sent to me. "The Church of Christ" I thought very much of. . . . We are only a struggling church here, but thanks be unto God we are always able to carry on. Neil Paterson.

Newtongrange, Scotland, 13th Jan., 1947. Very many thanks indeed for the books received during the week-end. I have delivered them to the brethren for whom they were sent. . . . So Bro. Sommer, your books are spread pretty nearly over the greater part of Scotland. We are pleased indeed that you have made it possible for us so that we can study God's Word with the help of the New Testament, and also the book Church of Christ. I have asked brethren to send you a letter of appreciation, thanking you for your kindness in making it possible to have these valuable books. I have also received the M. C.'s for December, which I have read and also delivered. I think it is a great paper, as also many of our brethren here declare. . . . We are very busy just now with a special mission with Bro. A. E. Winstanley as speaker. He is certainly an earnest young man and full of energy and is not afraid of work. But above all, he is a young man firmly grounded in the truth that is contained in the Word of God. We could do with many more such as he. . . . The grace of our Lord and Master be with you and yours, and may His face shine upon you abundantly and give you peace. Your brother in the Lord. Wm. H. Allan.

Glasgow, Scotland. Dear Bro. Sommer: You cannot imagine what joy it gave me to receive your letter. . . . Now I want you to know how much I enjoy the M. C. You have certainly helped me to a better understanding of "Mutual Ministry" . . . Your tract by Bro. Malcomson is grand and I feel I must accept your offer to let

me have some. I shall leave the number to yourself but I will point out that in Dec. Scripture Standard there is a list of 41 groups and churches who contend for the simplicity in Christ, and I would wish to put one into each of these and perhaps a few more for distribution. [We are sending not only two copies of the Malcomson tract but also books to EACH of these groups.—D. A. S.] I can see that the Bible college people are straddled by "pastor-isation," which to me is the greatest evil we have to face in the Church today. I can tell you that every church over here which has had a minister has gone over completely into digression. I shall name one congregation, St. Clair St., Kirkealdy, Scotland. [The publisher of the M. C. visited one of the two churches in this town, when he visited Ivie Campbell there, more than 40 years ago.—D. A. S.] That church at one time could send out 10 or 12 brethren to assist the weaker churches round about and still be able to carry on without embarrassment. They have been "pastorised" for 10 years and now they can not send out one capable brother. If the pastor goes on holiday they have to import a preacher from one of the little churches they used to help. "The fruits of the kingdom of the clergy." In the Leicester Dist., 12 miles from here, there are 4 or 5 churches with pastors. All were loyal, all are now digressive. And I want to add that the pastorised churches over here are the leading ones in the "forward (digressive) movement." Now these are facts, Bro. Sommer, and you need not fear to use them if you wish. . . . I hope to meet Bro. Ketcherside. I fear that I may not have much opportunity to talk with him. I have arranged visits for him but I shall have gone North. We will, D. V. meet at Belfast, where the conference meets on April 5th. . . . Now, Bro. Sommer, I wish to thank you sincerely for the books you sent, especially the Simplified New Testament. I have already used it both in teaching and in preaching and I find it very valuable indeed. So I want you to know that I personally should be delighted if one were placed in the hands of each leader in each church. Bro. Crosthwaite [editor and publisher of Scripture Standard] writes of it: "It is a very useful book." And I can tell you that he never commends anything unless it is well nigh perfect. I have only had time for a brief glance at "The Church of Christ," and also "The Bible Guide," and have not yet got down to "The Man on the Horse." The first two I would commend very highly indeed and would be willing to distribute some to brethren who are teachers in the churches. Bro. Sommer, I will give you some names and addresses to which you can if you wish send the New Testament. You will find a useful list of the British churches in the Dec. issue of Scripture Standard. [As already stated, we are sending books and also the M. C. to ALL these 41 groups.—D. A. S.] . . . Frankly, Bro. Sommer, we are hard hit for literature. Many of the brethren have no tracts or books on our position, so we are compelled to become beggars for the truth's sake. **The work here is greatly hindered by that very thing.** . . . Bro. Crosthwaite has grown old in the battle. He has had many lone and troublesome years. He has been disfellowshipped, ostracised and abused, but the truth is prevailing and the cause is growing and God is blessing us and will bless if we are faithful. Bro. Sommer, I want again to thank you from the depths of my soul for all that you have done for me, and it is more than you think. I do earnestly pray that God will bless your witness to His truth. Brother, the battle is the Lord's and truth must prevail. It is up to us as humble men to see that

we fight for truth. Every good wish in Christ Jesus. Yours in the faith.—Andrew Gardiner. (Bro. Gardiner is a young preacher.—D. A. S.)

Newtongrange, Scotland, 17th January, 1947.—Dear Brother Sommer: "Grace and peace be multiplied unto you, through the knowledge of God, and of Christ Jesus the Lord." Recently Bro. Wm. H. Allan, secretary of the church here, gave me a copy of the Simplified New Testament, also a copy of your book *The Church of Christ*, from a number you had sent over for brethren in this country. I write to express my sincere thanks for both. The Simplified New Testament is excellent, and will surely be most helpful in Bible study and exposition. Also, it is well bound, and in good, clear print—an important incidental. "*The Church of Christ*" makes interesting reading, and would be an ideal book to hand to new members, as it gives a comprehensive statement of fundamental doctrines. I have spoken with a number of brethren who have received copies, and all are appreciative. Please accept my appreciative thanks. Before receiving these books from Bro. Allan, I had spoken of them in a letter to Bro. Carl Ketcherside, telling him that I thought they could be used to good effect over here. Owing to the acute paper shortage here, we are to some extent "literature starved." It will be some time before we can put into print books written by pioneers of the restoration movement on this side of the Atlantic. You will doubtless know that Bro. Ketcherside is expected here the end of February on a two months' tour of the British churches. It will be interesting to meet him, and Sister Ketcherside, of course, so that we may compare notes on the work "here" and "there." We are familiar in the main, with likenesses and differences, and it will be helpful to discuss these in Christian frankness. I'm sure our fellowship will be mutually helpful. Personally, I have learned a lot about the American scene from correspondence with Bro. Ketcherside; and also, of course, we read regularly *The Macedonian Call*, and other literature. I am glad to find this magazine so strongly contending for "Mutual Ministry," and a strict adherence to the N. T. pattern. May you strengthen the faith of many. The loyal movement here is on the move. Hardly a month passes without some congregation leaving the digressive "co-operation of Churches of Christ" and taking its stand for loyalty to the truth. In latest issue of the *Scripture Standard*, some forty odd churches are listed, all being wholly free and independent of any human organization. I would gladly send you this magazine if you are not already receiving it. I trust this finds you in good health, 3 John 2, 2 Thess. 3:16. Yours in service.—A. E. Winstanley. (Bro. Allan told you a little as to who Bro. Winstanley is.—D. A. S.)

Note by Publisher of the Macedonian Call

Now, brethren in the U. S. A., you see the predicament the brethren in Britain are in because of paper shortage, the war, the digression through which they are going, etc. Our abundance should supply their want. We thank those who have already helped to send to this call for literature of the right kind. We are now sending several books to the leaders in all the 40 churches they list—more than 200 books and booklets in addition to those already sent to both England and Scotland. It means an outlay of more than \$200. Churches as well as individuals should be interested in supplying this want of our struggling brethren across the sea. If any over there receive more than one book of the same kind, they can pass on to some leader in the church who can use to

advantage of all. Though some of these books are copyrighted, that is merely to keep any one else from publishing in book form, and brethren over there are privileged to use any outlines, etc., freely in any way they wish to help the brethren. None of the books are perfect, and you may be able to correct any imperfections with your hearers, or change the analyses or give more details, etc.

If those who receive the books will send subscription money to *Scripture Standard*, then Bro. Crosthwaite can inform me how many he has received, and I can send names of donors of literature here, so that they can receive the *Scripture Standard* for a year and learn something of your brethren. Many churches and individuals here have sent food over there; and now the brethren over there are calling for helps on the spoken and written Word. Who will heed their "Macedonian call"?

"Being Dead Yet Speaketh"

My grandmother, Mrs. Mary Alice Hawbaker ("Aunt Allie" to her many friends), died December 30th at the home of her youngest son, at Macon, Ill. She apparently had been in better health the past few months than for several years, but she very suddenly succumbed to a heart attack and left for her long home peaceably. Her willingness and readiness to thus submit is manifest by the letter which she left behind, addressed: "For the children, when I am gone to my home in heaven." I think that the many who knew her would be interested in her view of death as expressed in this letter to her children. A part of it follows:

"Dear children, I am past 78 years now, and when I leave this world of sin and sorrow, don't worry too much for I am sure I won't want to come back, but if you all will live right and obey the blessed book, the Bible, you can and will come to where I am. I was baptized by Bro. A. J. Nance when I was 16 years old, and never one minute in my life did I regret obeying my Lord while I was young. . . . I hope you children will all live as close to your Savior as I have tried to. Bye, Bye, to all, for I may go very quick when I must go, and each of you might, so be ready at all times."

She made her own funeral arrangements and requested that Bro. Carl Ketcherside conduct the service. She had previously told him some of the words of warning which she wanted him to speak and he very fittingly expressed her desire.

My grandmother is gone, but even yet, she speaks. When I call to mind her words of warning and instruction when I was a mere lad, the small prayer she wrote for me to say at close of day, she teaches me again to "grow up to be a good boy." When I recall her trip with me to the first St. Louis Bible Reading, she teaches me, "you'll never advance to the place you can't still grow." She was past 70 years at that time. When I remember her faith and love for the cause of the Master, she teaches me, "Be ye steadfast and unmovable."

God give us more old-fashioned, God-fearing mothers and grandmothers, so that we might tie on to their apron strings—we'll never find a better anchorage. Yes, I am persuaded that I owe to my grandmother more than I can ever hope to express.—Harold Shasteen.

Ungodliness in Religion

This is the hour of the world's greatest need, and the preachers of America are falling down on the job. Instead of preaching the fundamentals of the Christian faith, be-

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lief in Christ as the Son of God, acceptance of the Bible as the inspired word of God, and the reality of the Holy Spirit, they have been preaching easy sermons on "practical subjects," discussing current events and giving book reviews, instead of feeding people on the word of God. I read of a group of service men crowding about their chaplain—they asked him, "Do you believe in Hell?" That chaplain was a modernist, so he replied, "No, I do not believe in Hell." One of the boys who heard him, said, "Why don't you resign then—for we don't need you—if there is no Hell. If there is one, we do not want to be led astray. In either case we can't use you."

This state of affairs accounts for the weakness of the message today. Preachers do not believe what they preach. Knowing that God's word is the source of light for a darkened world and that the Church is the channel through which that light flows, the devil attacks that word through those who profess to be messengers of light, but who in reality are his servants.

Thousands of pulpits are today occupied by preachers who hold that the Bible is no more than a book of myths and fables. Truly God's prophet saw this age—"They speak a message, but not out of the mouth of the Lord." Such preachers ought to be charged with obtaining money under false pretense, because they accept a salary for teaching the religion of Christ and then deliberately set out to tear down and destroy the very thing they are paid to teach.

Recent trends among religious people reveal that the Devil has a lot to do with what goes on inside of some of the churches. A short time ago, a so-called minister led his congregation in singing the "Old Gray Mare." What buffonery in the name of religion!

Some churches openly advertise the dance—they open their meetings in an orderly manner and then—the orchestra puts in appearance and they push back the seats and swing into a dance, and it is all in the name of religion! No wonder people look upon religion as a racket today. The hypocrisy of those who profess to be Christians, while wallowing in the mire of sin, is responsible for this attitude of mind.

People who want to be Christians can do much to restore God's word to the world. They can restore the love of purity and chastity to the moral conscience of our nation. They can stop the flood tide of sin and ungodliness that is sweeping the nation and end the dead formalism that exists in the churches today. Religion as it exists in America is a mass of ideals, fostered by hundreds of creeds and sects, but it was not so in the beginning of Christianity. Religion is one thing and the

Christianity of Christ is another. An idol worshipper is religious—but he is not a Christian. Multitudes have today become religious by the standards of men but they have not become Christians. A person may be religious as shown by church attendance, by Bible reading, by benevolent work—but these do not make one a Christian.

Christianity is not founded upon the formulas of men but upon the teachings of Jesus Christ. He proclaimed one God, the Father of all. He taught only of one Church, the place of salvation. He revealed one plan of redemption—obedience to His Gospel.

—Robert H. Brumback, 3931 Harrison St., Kansas City, Mo.

Questions on Church Government

Government is needed in practically everything where people work together. But all of us should be taught self-government. People in Georgia need to learn government of self, for three men are claiming to be governor, at the same time.

God intended for his people to train themselves individually so that they would need little government, and so he has given his Church the least possible government.

But the ambition of man has stirred things in all organizations through ages of the world. At one time there were three popes contending for that high office. At another time, men ambitious for the Roman bishopric, raised armies and fought each other, so that many people were killed; all because men had not learned the lesson of Jesus when speaking of rivalry of earthly rulers, "So shall it NOT be among you. But whoso would be greatest, shall be servant of all." Paul warned the Ephesian elders that men would enter from the outside who would not spare the flock, and that even from their own eldership men would arise speaking perverse things to draw away disciples after them. So Christians should heed Paul's solemn charge. "Watch, therefore, and remember that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20.)

Christians should not be discouraged because such men arise, but should have their faith strengthened in the Word of God when they do arise, for it shows that God knew what he was talking about. He even warns through Paul that "there must be also heresies among you, that they which are approved may be made manifest AMONG YOU." (1 Cor. 11:19.) So let us study some points on the subject of Church Government, which may help us arrive at truth in our relation to one another. Has any one taught more earnestly than the editor of the *Macedonian Call*, for more than a generation, against preachers coming in from the outside and creating trouble? But we have not taught much about the rise of men in the eldership who would lord it over God's heritage and who would try to draw away disciples after them. Let us study such matters, and look up scriptures bearing on the subject.

1. God has ordained scriptural elders to guide his church. The members are to heed the elders in temporal and incidental matters where no great principle is involved, but does He command us to obey elders in vital matters, whether they are right or wrong? What, then, does the scripture mean, "We ought to obey God rather than men"?

2. The eldership is not a sacred office unless the men are qualified. Men sometimes get into the eldership who are anything but qualified. Is it not that radical view that we MUST obey elders right or wrong, which caused

Romanists, or their predecessors, to magnify the bishop's office at Rome and elsewhere, and thus to develop the papal and other systems which led to it?

3. The denominations put things to a vote and that is supposed to settle it with them, but the true Church of Christ can not do that as so often even the majority may be wrong. But if elders decide important matters, should they not consult prominent brethren outside the eldership, and at least get their judgment? Wise elders do that, and then before the matter is put over, ask publicly, "Are there any **scriptural** reasons why this should not be done?" Then faithful brethren have a chance to state scriptural objections, and **the church** has had some say. But when elders railroad an important thing through, and give no one a chance to present a scriptural objection, can they wonder that the members denounce them as "lords over God's heritage"? Is it not the elders **alone** who have done it, and **not** the church?

4. Must **GENERAL** reproving and rebuking on wrong teaching or living be done privately before it is given publicly? Must elders or preachers go to tale-bearers, fornicators, dancers, card-players, etc., etc., before they ever say or write anything, even in an impersonal way, publicly, against such things. What do the scriptures mean, "Them that sin rebuke before all, that others also may fear"? (1 Tim 5:20.) Where is the evidence that Paul went or wrote to the fornicator at Corinth before he rebuked him "before them all"? (see Gal. 2). Did Paul talk with those who were going to law with one another, before he condemned such in his letter? And so on through all the reproving he did in all his letters. When matters concern the church as a whole should they not be brought before such? If evangelists should undertake to correct privately all the wanderings among brethren, they would soon be told that it was none of their business. But when such is a hindrance to the church it IS some of their business, and they are duty-bound to warn the brethren or be lost for failing to declare the whole counsel of God. (See Acts 20.)

5. From whom does an evangelist receive his commission to preach the gospel—from elders or from God? We should try to have order and purity of life and doctrine in all evangelists, and singers and other public men, but if elders arise, as Paul said they would, and speak perverse things to draw away disciples after them, have such elders a scriptural right to demand obedience? God says to an evangelist, "Preach the word, . . . reprove, rebuke, and exhort." (2 Tim. 4:2.) If an elder tries to stop scriptural reproving and rebuking, must an evangelist obey him? What about the exhortation, "We ought to obey God rather than men"? (Acts 5:29.) Is not the effort to stop scriptural reproving and rebuking an effort to entrench themselves in office, and to stop the chief means of staying apostasy and of starting reformation?

6. Paul says that "the aged men be sober, grave," (dignified), (Titus 2:2); elders, "sober, of good behavior", (1 Tim. 3:2). Do not these scriptures include official elders? But when an "elder" is "the life of the party" which means that he acts with foolishness and silliness, is he "sober, dignified"? When he dresses as a duck and acts as a fool, so that members not only consider he is far from soberness and dignity, but even practicing indecency, and disgusting non-members, is he a qualified elder, and must members obey him and follow him? He is supposed to be an "example to the flock", but is he?

7. When an elder can get into office and then will put into office even over protest, only those he can manipu-

late, is he a scriptural elder? If an elder inducts over objection, a man into the eldership who is so wrapped up in the inducting elder that he says that when he gets to heaven he expects to see him among the apostles, is that inducted elder impartial enough or intelligent enough on the Scriptures to weigh anything which might be offered against his inductor?

Is a "Packed" eldership any less to be condemned than a "packed" jury we sometimes read about in the daily papers?

8. We said in our book, "The Church of Christ": "Any theory of church government which leaves any class of persons in the church exempt from discipline, is not of God." (Page 169.) Is not that true? And is it not just as true what is said on the same page, "As in the governments of men, **every accused man is allowed an impartial jury, SO IN THE GOVERNMENT OF THE "CHURCH"?** If elders have already made up their minds, indicated by what they do and say, is there any divine law to compel a Christian to submit to such a partial "jury", especially when the leader has shown such partiality as indicated in No. 7?

9. When D. A. Sommer was fighting the Rough Draft apostasy, and still had his membership at North Indianapolis, brethren Ketcherside, Zerr and others knowing the partiality of the elders there if anything came up, insisted that I withdraw my membership. I did, giving my reasons. That was right. And when I asked Brother Zerr how about putting it in at New Castle, he said, "That is exactly the thing to do." Was withdrawing from that partial eldership an act of "insubordination"? Should not every one do the same?

10. If an evangelist who is a member of one congregation impersonally rebukes a member of another; and the second brother receives the rebuke as a Christian, **should not that settle the matter?** Has the eldership of the rebuked brother the scriptural right to take up the matter that has been settled and threaten the rebuking evangelist with church discipline in his home church, and carry that through as far as they can go, working confusion and dismay? Is not that meddling by that eldership? going beyond their domain? and trying to destroy God's method of keeping the church pure—by reproving and rebuking?

11. When elders, all blindly hostile, swoop down on a brother, is that brother under scriptural obligations to meet such when he has no impartial witnesses, as he considers it, and when they are attempting to resurrect a matter which has been settled? Does not Paul say that an elder should be "just", (Titus 1:8)? Where is the justness in such coercive procedure? We repeat what D. A. S. said in his book, "As in the governments of men, Every accused man is allowed an impartial jury, **so in the government of the church.**"

12. Is it scriptural for an evangelist to be an elder also? Brother Carl Ketcherside said it is NOT scriptural.

13. If an evangelist is an elder, has he the scriptural right to appoint other elders, especially over protest, in that congregation? If elders, or evangelists who are elders, appoint elders in their home church, can they not, and have they not through the centuries, simply built themselves an ecclesiasticism with themselves as dictators? Is not this the way the Roman hierarchy built itself up? The Romanists DID do it through vote, at first; but in some instances there is not that much impartiality now.

14. When a person in a church with no charges against him, nor intimations of such, withdraws his membership

from a congregation and states his reasons which are in substance a "censure" of the eldership, have those elders the scriptural right, instead of clearing themselves against the charges, to bring in turn so-called "censures" against that brother FROM the censures he made against THEM? If that can be carried out, then whenever censure or objections or charges are brought against an elder, he can in turn censure or charge the one bringing the charge, and can exclude him who brings the charge, and thus **he can perpetuate himself in office CONTINUALLY**. Is that scriptural?

15. God teaches that each congregation is complete with its elders and deacons for all work. When elders of churches in a given area have "joint sessions" and plan work, etc., and keep that up, do they not have the framework of a super-organization? Was not such centralization the method by which the Roman Catholic Church was developed?

16. Since elders are feeders and overseers of the local church, is it scriptural for them to turn the suggesting or selecting of preachers, singers, Bible reading teachers, etc., over to an outside evangelist, in a "three-year plan"? Are not such elders encouraging a denominational "bishopric" system, and tempting such evangelist to appoint only his friends to these places, and neglecting other faithful preachers? Are not the selected preachers going by appointment rather than by call from the churches? Is it not safer to stick to the divine model of elders doing **their own** selecting? Is not the plea—"Look at the good done"—the same plea under which innovations and apostasies are introduced?

17. When an eldership writes: "Place the UNITY of the Cause of Christ ABOVE ALL ELSE, and ACP ACCORDINGLY," is it not demanding just the opposite of inspired James—"The wisdom that is from **above**, is **first PURE, then PEACEABLE**"? (James 4:17.)

18. The office of bishop, elder, is a sacred office, with qualifications for those inducted, and rules by which they are to act; but if it is occupied by unqualified men who act according to **their** ways instead of God's, it is one of the most effective weapons of the devil in the world, for it seems to put heaven's approval on evil work. Witness the Bishop of Rome, Bishop Leo III of Rome said less than a century ago, "We hold upon this earth the place of God Almighty." (Great Enevelical Letters of Leo III, p. 305.) Did God order the Massacre of Protestants on St. Bartholomew's Day?

19. In church government we must distinguish between PERSONAL offenses, and offenses AGAINST THE CHURCH as such. In personal offenses, the one offended, according to Matt. 18, is commanded to go to the offender and try to straighten it up; and if unsuccessful, take others with him; and it is not till he is thwarted that he should bring it before the church. But offenses against the church as such are different; and though elders and preachers may be able to accomplish much by private work on those corrupting the church in life or doctrine, yet Matthew 18 does NOT apply. In personal offenses, the point is, "If thy brother transgress against THEE," while in the latter case it is, "If a brother transgresses against THE CHURCH as such."

20. Peter says of elders, "Taking the oversight . . . neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:2, 3.) Would not elders be more in harmony with the Scriptures if, instead of talking so much about "insubordination" and authority and discipline of those who do not accept their unscriptural

dietums they would seek to be examples to the flock in visiting the weak and sick, etc., and lead the way for others to follow? Would not many church troubles be avoided, if we all, instead of becoming angry when we are shown our faults, would follow Peter when he said, "All of ye be subject one to another, and **be clothed with humility**, for God resisteth the proud and giveth grace unto the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Peter 5.)

If we all will look up these references on Church Government, and will study the connection, we will know more on the subject than we do now, and may be able to keep ourselves out of trouble with God and with one another.

Church News

LOVELL, OKLA.—After more than half a year's work in the far west, I made a trip back to midwestern points. I saw my mother, brother and sisters in Colorado, picked up some books and winter clothes at my home, Secor, Illinois, conducted a Bible study with some development work at Almartha, Mo., preached once at Flat River, Mo., and officiated at wedding of Roy Smith and Bonnie Maberry. Attended the 4 nights of debate at St. Louis. The 1946 closing, closes my school house work of preaching, Bible study and development work here near Lovell, Oklahoma.—R. O. Webb, Secor, Illinois.

WE ARE SLOW in getting it to our readers that Bro. and Sister Kenneth Morgan, publishers of Western News, 5425 Shattuck Ave., Oakland 9, California, have been the parents of TRIPLETS. Two of these have died, however, and the other with the mother has been frail. No doubt this all has hit them hard financially, and I suggest that our readers send of their liberality to this young couple in their sorrow and distress. Though they say the brethren at Oakland have been good to them, all they receive will, we believe, be used to God's glory. I am sending my check today.

KANSAS CITY, MO.—Now in the Ephesian Letter at 26th and Spruce. Interest and attendance fair—lowest 56, highest 105.—Robert H. Brumback. . . . UNIONVILLE, MO.—Starting tonight, Feb. 3, Bro. Winford Lee will instruct in development work for two weeks.—Ora Robinson.

WHAT SOME THINK. I believe the M. C. is improving, if that is possible. Keep up the good work and you can be sure I will be trying to subscribe some new orders for you. Your tracts are very good also and have met with much favor in this locality where I have had the opportunity of passing them out. They have all helped me immensely.—Canada. (He sends \$8.50 for many more.)

MEETING WITH HIM

How precious is the promise made
By Christ, that he will be
Where his disciples meet, though there
Are only two or three.

Gathered together in his name
At eventide, at noon,
Perhaps down by the riverside
Or in an upper room.

Singing his praise, with prayerful hearts
Ever on Calvary,
Partaking of the loaf and cup,
Laying by cheerfully.

On every first day of the week
He says, "Come be with me,
If ye serve me, then where I am
There will my servant be."

—Sarah Chappell Bradshaw, Unionville, Mo.

LAST YEAR D. A. Sommer and wife withdrew their membership from the New Castle, Ind., church, because of unscriptural acts of the elders. Faithful Christians wishing details may write him.

I surely appreciate the help I get from the Macedonian Call and don't want to miss a copy. So many good articles to encourage and admonish a Christian.—Mrs. Raymond Selby.

I think the M. C. is a great paper and pray that God may spare your health and life for years to come that the faithful brotherhood may have access to this paper.—California. . . I believe the article in December issue on Mind Not High Things is along the mind of Christ and very timely.—Independence, Mo.

With prayers that the good work you are doing may long continue.—Kansas. (And her letter had ten names for the M. C.)

BONNE TERRE, MO.—The work of the Lord here is progressing nicely. Both interest and attendance is increasing. Average attendance on Lord's Day morning last year was seventy-three, an increase of seventeen over the previous year of nineteen forty-five. We are looking forward to our all-day meeting which is the second Sunday in June. This will be the twenty-second annual all-day meeting. Bro. Ed Uland will be here to start our vacation Bible study the next day. Last year there were two hundred fifty-six present from Missouri, Illinois and Indiana. We are preparing for more this year. Clifton H. Mabery.

THE WORK at Jamesville continues and shows some improvement. The Church building was painted outside this fall and had before that been redone inside. A part of five families are now represented at the services and others occasionally. Mrs. Renfro, a mother of four grown sons, was baptized recently by her oldest son, Robert. There had not been a sermon preached, only an invitation given after the regular study the day the lady made confession. The December Call was extra special. The piece about Missionary Work appealed to me very much. We have been aware of the lack of it for some time and hope to be able to do more toward converting people this new year. May God see fit to let you work a lot longer in His service is our prayer.—Dorothy McDaniel.

(Reader, go back and read that piece on last page of December issue, yea, study it. And read Kenneth Morgan along the same line in January issue. Brethren, those are essential truths which have been discarded and that is one reason why we have not made any more progress. The nearest example today of the apostolic, PERSONAL, zeal is not in what we call the Church of Christ, but probably in "Jehovah's Witnesses." Of course, they have their wrong ideas, and think they are going to "have a reserved seat" in heaven, etc., but nevertheless they put us to shame by their personal zeal. We are simply playing at our religion.—Editor.)

EDWARD O. HUFFMAN, the main help in our small group here was fatally injured when a logging truck crashed into his house. We had been there to church services Sunday morning, and the accident came at 3:25 p. m. He died at 10 a. m. Monday, Jan. 13. It will be a severe loss to us. He was the father of 9 children, five of whom are living, all members of the Church.—Homer D. Matson, Bend, Ore. (The publisher knew Bro. Huffman. If I mistake not, he was once an elder at 26th and Spruce, Kansas City, Mo. We have watched his movements through the west for years, and noticed that everywhere he went they began keeping house for the Lord. Maybe some of the children were also very instrumental in this good work, and we hope they will continue the work of their father with greater energy.—M. C. Publisher.)

ESTACADA, ORE.—We are meeting regularly trying to do the best we can. We know of others who are in the same predicament we are without any one to help them. Received a letter from a faithful Sister in River Rouge, Mich., who is interested in the cause in a little town in Missouri, because her relatives and a few brethren live there. She writes they have had to close the door of their church house as they had no leader. All were Sisters except one young brother. We are not discouraged here for we are bound to be faithful and keep the ordinances of the Lord's house though there be only the twos and threes. We will be glad when some of the evangelists can pull away from the established churches where they already have preachers and teachers and help us and other like places to preach and teach the pure gospel in its simplicity to the new people who have moved here who may never have heard it. Here at our door is the city of Portland with around four hundred thousand or more inhabitants. Certainly believe there could be a great work accomplished there with an humble honest-to-God mission worker.—Mr. and Mrs. A. Douglass.

SULLIVAN, ILL.—I closed meeting here night of December 15th and hurried off to the St. Louis debate, then wife and I started for Arizona December 28th, thus I failed to report. We had a good meeting. Attendance best of the three meetings I have held here. I think much good was done. One placed membership. I preached at Glendale, January 5th, at a schoolhouse 10 miles out of Willcox, where a few meet, January 12th, morning and afternoon at Glendale, January 19. Bro. Cassell and family drove over for the day from Pomona, California, and spoke in the evening. I spoke here last Lord's Day and will speak morning and evening at Martinsville, Indiana, February 2nd. I begin a three weeks' meeting at Hartford, Ill., February 16. March 9th I begin at 26th and Spruce, Kansas City.—C. R. Turner.

ITINERARY of the publisher—We spent eight days at Decatur, Ill. in Bible study in January. In the autumn we stopped there a couple of nights to try to strengthen them, thinking they had about 25 in attendance, but were surprised to find their average attendance Lord's Day morning is about 80. There are congregations which have had more such studies, and which hence know more, but I have found none which showed a more active interest in the lessons. Average attendance was about 55, almost three-fourths of the Lord's Day morning attendance. . . . Spent also a week at Hammond, Ill. in the same kind of work. Brethren seemed much interested in the work. Stayed with Bro. W. G. Roberts and had interesting time going back over the past fifty years with him. We have both been preaching about the same length of time. He has a good nurse, his wife, but he won't listen to her warnings very well! A hospitable home. Brethren there seem to appreciate him. He has about 400 of his books, "Lessons from Yesterday," now priced at one dollar each, and especially the older folks will wish to go back over the past with him, and the younger folks will have it in their library in years to come. My wife was with me several days.—D. A. Sommer.

FASTING

Oh, for the tears, for the tears of the ages,
"With fasting and weeping my knees are e'en weak,"
Fasting and prayers, for the enemy rages
Mourning and fasting God's favor to seek.

Then in the end, in the end of the ages,
Fasting and weeping forgot for a time,
Savior of men walked and talked with his sages—
The Bridegroom was with them in joy so sublime.

And now He is gone, and He said we'd be fasting,
Fasting from pleasures of earth so profane;
Out of respect to the still absent Bridegroom,
Fasting with joy till He cometh again.

—A. L. W., Riverside, Calif.

KANSAS CITY, MO.—I began a meeting at the Old La Mine congregation the first Lord's Day in December. The meeting started off well and the interest was increasing when I became ill and had to return home. I have now recovered from the illness and hope to return at some future time to finish the meeting. This faithful congregation is one of the oldest in the state. They have passed through many trials, including the destruction of the meeting house by a tornado in the summer of 1945. They have built a new meeting house without help from outside sources and are now in condition to accomplish much good for the Lord. Their next work will be with Bro. Raymond Wofford, who will conduct a class in song instruction there in March. Bro. Wofford still has some time open for song instruction and should be kept busy in this work. Brethren, if your congregation needs a course in song instruction contact Bro. Wofford. His address is 5449 Christy Boulevard, St. Louis, Mo. My next work is a month's Bible study at 26th and Spruce Sts. congregation, Kansas City, Mo.—Robert H. Brumback, 3931 Harrison St.

Appreciations of the Work of the Macedonian Call

The more I weigh matters from a scriptural standpoint, the more I can appreciate your work. Had it not been for you, the true Church would not have been as it is today. Your steadfastness to the grand old Book has been an inspiration to me and others. Without you I do not believe there would have been a New Testament church in this city.—A. T. Kerr, an elder, Brookport, Ill.

I believe the M. C. has fearlessly proclaimed the PURITY of the Gospel of Christ at all times without compromise, and against all odds, and constantly and consistently warned the

brotherhood against impending dangers and pitfalls.—C. A. Sanderson, elder or leader at Glendale, Ariz.

I want to commend you fully for your work, as reported in the M. C., the very fine and timely articles, comments and suggestions you have written, and the very informative reliable paper you have been publishing—the M. C. As many craftsmen, businessmen, professional people, etc., have a handbook, journal, or manual in their work or line—I suggest every Christian have the M. C. in their home for help and assurance in our lives as individuals and in our church work.—Paul McKenzie, Sr., a leader, or elder, at Long Beach, Calif.

These are a few of the many letters we receive expressing hope and prayer that we may live long to continue the work the M. C. is doing. Especially have commendations come in strong for the past few issues of the paper. We pray God that we may be able to continue the work of helping stir to greater activity and of warning against what we think are impending evils. Our portrayal of dangers are for the purpose of putting you on your guard, so that when you are led astray (which God forbid), you will not be able to say to the Judge that no one warned you.

"Ten Commandments for Church Attendance"

- I—Thou shalt not come to service late,
Nor for the "amen" refuse to wait.
- II—Thy noisy tongue thou shalt restrain,
When speaks the earnest "Prayer" so plain.
- III—When hymns are sung unto the Lord,
Thou shalt sing out in one accord.
- IV—The end most seats thou shalt leave free,
For more to share the pew with thee.
- V—The offering plate thou shalt not fear,
But give thine uttermost with cheer.
- VI—Thou shalt the bulletin peruse,
And look there for the late Church news.
- VII—Thou shalt unto the speaker heed,
Nor blame him when thou'rt disagreed.
- VIII—Unto thy neighbor thou shalt bend,
And, if a stranger, make a friend.
- IX—Thou shalt in every way be kind,
Compassionate, of tender mind.
- X—And so by all thy spirit's grace,
Thou shalt praise God within this place.

—AUTHOR UNKNOWN.

Friendly Verses

Knowing verses of the Bible is much like knowing people. It has been said that, though we may know many acquaintances, we are blessed indeed if we have more than a few friends. Of our acquaintances, some we have met only once or twice and might not even recognize them were we to meet them away from a familiar environment. These might be known better, but we rarely take enough interest in them to "look them up" and know them better.

On the other hand, friends are important to us. They help us in time of need, and more important, we enjoy their companionship. This is because understanding and agreement exist. Friends also influence our actions and even our thoughts. We see that the Divine Wisdom of God has established for us One Body, made up of many members, each dependent upon the other (I Cor. 12:14 fol.), and we are warned to avoid evil companionship. (I Cor. 15:33.)

Many of the passages of the Bible are merely acquaintances to our mind. Some of these we have read or have had read in our hearing, but they are so far from us that we might not even recognize their source were we to

come upon them in another book besides the Bible; neither do we "look them up" or try to "know them better."

Scripture can be our friend. It can help us when we are in trouble. It can be the companion of our thoughts so that even when we are alone we are not lonely. I am acquainted with many passages of scripture, but unless I live in agreement with them, and love them for what they mean to me, I shall never allow them to be my friends.

When the future seems dismal, then I need a friendly verse such as Matthew 6:34 ("Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof") to advise me. When I become childish both in my thoughts and actions, I need a verse with the character of I Cor. 14:20 ("Brethren, be not children in understanding: howbeit in malice be ye children; but in understanding be men."). When I become spiritually lost, having wandered from the paths of righteousness, I need a verse like II Cor. 13:5 ("Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?") to come to my mind, warn me that my surroundings are not familiar and set me on my right direction. "Homeward."

When I am alone and "idle" and in danger of getting into mischief, I need to find companionship in the Apostles, who continually live in the hearts and minds of Christians: Courageous Paul, impetuous Peter, loving John, and even doubting Thomas as well as the others.

When we become friendly with the Gospel of Christ: when we learn to know it better and to agree with it, we really become the friends of Jesus. For he tells us (John 15:14): "Ye are my friends, if ye do whatsoever I command you."—Robert Hopkins in *News Contact*, Cedar Rapids, Iowa.

"Freedom" Under Franco

A certain amount of freedom to believe and preach the gospel, after years of severe repression, has been officially conceded to Spanish Evangelicals. We trust this may not be merely a sop to foreign opinion, which has grown increasingly strong against the Franco regime since V-E day. Spanish believers have been glad to take advantage of the new liberties, but sometimes find them denied by local officials, as the following letter to the Spanish Christian Mission reveals:

"On October 7 all the congregation, with our brothers and sisters from other towns, went to the farm of a brother, not far from town, to hold a meeting. Six believers went down to the waters of baptism after I had given an appropriate message from the Lord.

"When this service was finished and we were ready to celebrate the Lord's Supper, a municipal inspector came and arrested us because he said we did not have permission to hold services. I showed him Article 6 of the new Spanish Bill of Rights. In spite of that he took us to the barracks of the civil guard.

"All of us were taken through the principal streets of the town and then were locked in prison. They took from us everything that we had ready for the communion service. Then they made an affidavit and put us at the disposition of the judge of instruction.

"Three days later we were set free. We all were very happy since the Word of the Lord was fulfilled, 'If they have persecuted me, they will also persecute you,' and we hope in the blessing that the Lord gives us from moments of persecution."—Moody Magazine.