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# Macedonian Call

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

Volume 17

INDIANAPOLIS, IND., NOVEMBER, 1942

Number 11

## "Watch!" "Watch!" "Watch!" — Says Apostle Paul

The fight for freedom is an endless battle. Its victories are never final, its defeats are never permanent. Each generation must defend its heritage, for each seeming conquest gives rise to new forces that will attempt to substitute fresh means of oppression for the old. There can be no peace in a world of life and growth—every battle the fathers thought finished will have to be fought anew by their children if they wish to preserve and extend their freedom.—Philip Van Doren Stern, "The Drums of Morning" (Doubleday, Doran), In Readers Digest, Oct. 1942.

The fight for THE SIMPLICITY IN CHRIST is an endless battle. Its victories are never final, its defeats are never permanent. Each generation must defend THE SIMPLICITY IN CHRIST, for each seeming conquest gives rise to new forces that will attempt to substitute fresh means of oppression for the old—THE OLD CLERGY IN A NEW GARB. There can be no peace in a world of PRIDE AND GREED—every battle the fathers thought finished will have to be fought anew by their children—YES, IN 1942 AND ON—if they wish to preserve and extend THE SIMPLICITY THAT IS IN JESUS CHRIST.

### We Must Face Realities, Not Dreams

Friends, read these lines of Stern again and again, till they are burnt into your memories. They embody one of the great philosophies of life as shown by the history in the Bible and outside. Men fight for liberty, obtain it, then drift into slavery of a little different kind. So it ever has been, and so it ever will be in part, till God's new order is ushered in.

The same saddening truth applies to the simplicity in Christ or to God's teachings in any age. Man's lust for wealth and power destroys both civil and religious liberty. One generation fights for the true doctrine, the next enjoys the benefits and drifts into the power of designing men, the third generation hardly knows what the first generation fought for. So it always has been. Read of this likeness in the two parallel paragraphs in our heading.

We must not become discouraged with the fight, for God made man to struggle, and when we cease to struggle we cease to grow. This is true of him physically, politically and religiously. "There must needs be heresies among you that they who are approved may be manifest." "I ceased not to warn every one night and day with tears." We must face realities, not dreams.

With these solemn thoughts in mind, let us listen to some of the warnings of some writers in religious journals.

### As Broad as Denominationalism—Says W. W. Otey Concerning Teaching in A. C. Review

The religious movement of which we are a part proposed to gather sinners out of the world and all of God's people out of Babylon, upon the Bible alone. God said

of Babylon, "Come out of her, my people," and this movement has tried to follow that; but now the A. C. Review is teaching, through one of its main writers, that God's people can stay in Babylon, and we will go in and fellowship them there in the things they do which we think are scriptural. But we let the writer speak for himself, in that paper of May 5, 1942, in the series of articles titled, "Do I Know Where I Stand on the Subject of 'the Church'?"

"I am set free from the arduous and impossible task of judging my brethren. . . . I am more anxious to cultivate 'unities' than to discover 'diversities'. I can walk with ANY man in so far as we are agreed. I have a chance to touch, in fellowship of some kind, all of God's people whom I may meet. I do not feel straightened in relationship with ANY who name Christ. [Even the Roman Catholics.—Pub. M. C.] If there are any differences, I feel free to say: 'In this I praise you, and in this I praise you not.' I do not feel called on to dominate their faith; but I am burdened to be a helper of their joy! I am under no obligation to assume the role of judge, and thus 'play God'; or of becoming an 'accuser' and easter-out of my brethren—thus 'playing the Devil'."

We permit this broad writer of the Review to show what he here means, by his practice. He spent at least two years preaching for the Christian Church, and also many months preaching for the Congregationalists, in a long robe. And he is whole-heartedly for the Witty-Murch mix-up with the Christian Church, as is evident from Don Carlos Janes in the A. C. Review of September 22, 1942:

"Louisville, Ky.—. . . Next day I went to Detroit where I was associated with Brothers Witty, Frederick Sommer, Murch and others in three fine unity meetings. . . . Brother and Sister Frederick Sommer arrived [Louis-

## 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.

ville?] on the 25th, and he spoke that night at Buechel after Paul Duncan's evangelistic sermon; Sunday found him at Camp Taylor and Ormsby Avenue; Monday at a **union meeting** of Burnett and Liberty Streets, colored churches (fine time); Tuesday evening a group of preachers had a meal at the 'Y', and Brother Sommer addressed a **unity meeting** at South Louisville church with **15 preachers** present and members of several congregations; Wednesday night he gave a good, spiritual address at Highlands.—Don Carlos Janes."

[May I ask here incidentally: If it is reasonable to reject **all** religious papers because many go astray, then would it not be just as "reasonable" to reject all preachers because many preachers of the "Church of Christ" (independent of papers) are getting together in "unity" meetings and plotting to compromise with the Christian Church, or because so many preachers preach error or fail to preach the whole truth?—Pub. M. C.]

The most astonishing thing in the writings of this strong advocate of Unity in the series of articles in the Review, mentioned above, is its many contradictions. In the paragraph from him quoted above we have this: "I feel free to say, 'In this I . . . **praise you NOT.**' . . . I am under no obligation to **assume the role of judge.**" Now when he says: "I praise you NOT," does he not "assume the role of judge"? Point blank contradiction! And this contradiction exists all through his writings on Unity. He does the very thing he condemns others for doing.

If this unity advocate for the Review thinks that non-belief in Christ as the Son of God is the only heresy there is (and that seems to be his doctrine), then the teaching of pouring and sprinkling for baptism, instrumental music in Christian worship, infant baptism, prayers to the Virgin Mary, burning of incense in Christian Worship, etc., etc., are NOT heresy, and we should not separate from those who advocate such but should simply say, "I praise you not," and continue to fellowship them all!

When this broad unity writer says, "I do not feel straightened in relationship with ANY who name Christ," does he not say in substance that he DOES "feel straightened" with ANY who do NOT "name Christ"? Now when he makes the name of Christ the bond of his "relationship", is he not laying down restrictions, "playing the devil" (his own words), just the same as the one who makes immersion a bond of "relationship"?

To carry to the full his human philosophy (for it is that and not Biblical teaching) his statement that, "I can walk with ANY man in so far as we are agreed,"

could include Gandhi, Hirohito, and the rest of the heathen world!

He condemns what he calls 22 sects in the "Church of Christ," and yet he makes every individual a sect in himself saying to every one who does not believe as he does, "I praise you not." Thus he makes not 22, but 600,000 or 800,000 sects in the "Church of Christ"! And the Review pushes this contradictory doctrine.

This advocate in the Review of unity of the entire Christian world into a heterogeneous mass of sects of individuals, pressed his ideas of unity so strong at Parsons, Kans., that he divided the church, and they tell about it in the Firm Foundation, August 11, 1942. W. W. Otey, an old preacher and debater and writer, who lives near Parsons, says in the Firm Foundation, September 8, 1942.

"I have just read the brief statement in the Firm Foundation of what has recently occurred at Parsons, Kans. . . . I am intimately acquainted with the vacillating, contradictory course of the preacher causing the trouble, for fifty years. . . . A few years ago he returned to the United States from Canada and has toured many states among churches of Christ, spending some time in California. **During these years he has written quite a number of articles that were as broad and unscriptural in their substance as any denominational literature I have ever read.**"

Thirty or more years ago this writer of this broad unity—as broad as anything the denominational world has ever put out—was cut out of the columns of the Review under its former publisher because of the same unscriptural broadness, but now this unscriptural doctrine is not only paraded in its columns, but the publishers wish every one possible to read it, and **so they are sending it to their old subscribers who long ago rejected the paper and its broadness. Thus unity with the Christian Church and the denominational world is only a fuller step of the Open Door policy of the Rough Draft.**

Where now are the indiscriminating brethren and sisters who have denounced the fight against the Rough Draft as a mere family fight, a mere preacher fight, or a mere paper fight? They ought to have sufficient humility to come forward and confess they were wrong, and help us save brethren from the denominational Niagara Falls toward which these "unity" brethren are striving hard to steer the Ship of Zion.

And not one word of protest has been printed in the Review against this most unscriptural and devious doctrine now running in its columns from J. C. Roady, A. E. Wickham, A. R. Kepple, Verna Gilbert, John S. Johns, J. M. Horney, D. W. Hall, Tice Elkins, James A. Scott, E. E. McMurtry, Dan Mathis, Wiley Mathis and W. W. Adamson.

Nor have we seen one word of protest in the Review by these men, against the one-man preacher-pastor (feeder) system, in which an imported preacher does all the feeding of a church with elders, in its most important meetings. **If elders can turn over to a preacher all their "feeding" which Paul commands them to do, can they not also turn over to him all their "ruling" and "over-seeing."**

If they do not oppose it but help circulate the paper, as they are doing, have not the people a right to conclude that they indorse it? "How can two walk together except they be agreed", especially when it comes to such a vital question as that under discussion?

## Daniel Sommer Warns Against "The Pastor"—July, 1931

Passing over much that might be mentioned with advantage, if time permitted, we should now consider condition of the disciple brotherhood in 1830, when the Mahoning Association resolved itself into a nonentity and left the disciples without any religious organization except the local congregation. Then, as a brotherhood, we were on the plainness and simplicity of the order found in the New Testament. Local congregations were presided over by those officials called elders and deacons, and visited occasionally by preachers called evangelists. That was certainly the primitive order!

But, in ten years, the purpose was considered by Alexander Campbell to establish a college—to educate men for the ministry. In 1840 he secured a charter for Bethany College in West Virginia, as the district is now designated. And that humanism was the beginning of divisions among disciples in the nineteenth century! It was intended for good by its founder. He knew his education had been of advantage to him, and had not spoiled him nor made him proud, nor caused him to seek an easy place in life; and he did not imagine it would cause others to do so. In other words, he knew education had not prevented him from being willing to do the work of an evangelist; and he did not suppose it would thus affect others.

But what were results? I became a student there in 1869, about three years after Campbell's death, and remained through three collegiate years. But of all the young men I met there who intended to preach, only one went into the field as evangelist and remained there—and that one stands before you today. All others sought pastorates, or a professorship, or some other position, rather than that of an evangelist. \* \* \*

But that which should now be stated is that, about that time, the young man "pastorate" was begun among disciples; and that was borrowed from the denominations, for it cannot be found in the Bible. \* \* \*

Rome and her daughters set the example of young men in the pastorate, or in shepherding the flock; and disciples borrowed that practice from them. It is certainly not in the word of God; nor is the one-man preacher pastorate there, when a church is fully set in order. \* \* \*

Yet a great part of the disciple brotherhood has done the same in principle with reference to the pastorate of the churches. Instead of selecting mature preachers for that work, and adding such to the local eldership (if they be good enough) and let them serve as elders that "labor in word and doctrine", and be supported by the church, as the apostle Paul indicates in his writings to Timothy . . . instead of doing this and using the young men as evangelists, a great part of the disciple brotherhood has reversed this order . . . the young preachers are in the pastorate, and the older ones (or a few of them) are trying to evangelize! Then the proposal is—to pension the old men—or, as someone has said, "chloroform them with a pension"!

Paul's letters to Timothy and Titus indicate reverse of such an arrangement. Younger men (such as Timothy and Titus) were intended to "do the work of an evangelist"; while older men were to be elders—and those of them who would labor in word and doctrine should be supported by the church. On this principle, and by this plan, the disciple brotherhood could find work and support for all its older men who are good enough to be elders. I say "good enough" because I am not sure all

of them have spent time enough on their knees and damaged the crease in their trousers enough to be fitted for the eldership.—Daniel Sommer.

[Yet now, in the 29th Street Church in Indianapolis, which D. S. was largely instrumental in building, and where the publishers of the Review hold membership, and where one of them is an elder, they have the "one man preacher-pastor", which Daniel Sommer condemned all his life—this "pastor" preaching there every Sunday morning and night and taking charge of the mid-week meeting. Yet they have had the audacity to say again and again that they have not changed.—Pub. M. C.]

## Lambert in "Bible Banner" Says, "Watch"

One hundred years ago nearly all denominational leaders were believers in the divinity of the Bible, who had no difficulty believing that "all things are possible with God," and accepted without question the verbal inspiration of the Bible and its stories of miracles. Today it is rare that we find one who so believes. Theological schools are grinding out professional preachers intended to be superintendents of social centers, superficial sycophants who scoff at the Bible. Whether it is Catholicism or Communism, it is known that those in possession of the schools mould the next generation. **It has been the history of religious schools that they have been hot-beds and nurseries for heresy.** Schools in metropolitan cities in the early centuries of Christianity played a dominant part in the development of Catholicism. Nearly all the great church schools of early American history have long since outgrown their swaddling clothes—have kicked off their religious parentage—have played the prodigal and are now in the hog-pen of atheism. Harvard, Yale, Princeton, Vanderbilt, in fact, practically every private college and university in the land were once church schools established by those who loved the Bible and religion enough to leave the civilization of Europe to brave the dangers and hardships of the new land of America that they might read the Bible and practice its teaching in peace.

These schools at first were manned by God-fearing believers. No others would have been tolerated. Today in any of these schools a professor who dared defend religion and the Bible would be subjected to scorn and probably would be summarily dismissed as a disgrace to a scholarly profession.

Human nature is about the same the world over and the tendency toward departure from true religion has been experienced over and over among us during the last hundred years. Unfortunately, almost all great and powerful things are capable of a bad as well as a good use, and the devil's agents make more effective use of them than the children of light. **If a thing has been tried over and over for thousands of years with only one final result, it is not very hopeful that we can achieve a more desirable end. Since schools have always finally been productive of more evil than good for the cause of Christ, this seems an exhibition of divine wisdom that no such means have been specified in the perfect law of liberty.** [Amen, and amen—Pub. M. C.]

The Harding Bulletin taught that those operating schools could draw safer conclusions on religious questions. If this is true, then the Lord is guilty of leaving out the greatest agency for keeping men in the faith. This a believer cannot for a moment accept.—O. C. Lambert, in Bible Banner, July, 1942.

[Many members of the "Church of Christ" have "kidded" themselves for years with the idea, it can't happen to us—this domination by the Kingdom of the clergy. But here it is, swinging its scepter over our heads. But what are Brother Lambert and the Bible Banner doing to build a strong eldership which can handle this clergy? And the A. C. Review, with its Open Door policy, has itself gone into this system, and did everything it could to drag us in. But thanks be to God, thousands would not be dragged in.—Pub. M. C.]

## Guy Woods in "Firm Foundation" Says, "Watch"

### The Authority of Elders

This writer confesses to a feeling of fear for the consequences that must inevitably follow the tendency now rapidly developing among the brethren to **question the authority of elders and to deny them the right to rule in their divinely given sphere.** That there is such a trend, one has only to travel a bit among the churches to discover. **Preachers there are, in ever increasing numbers who do not scruple to rebel against the leadership of the elders, organize revolts among the membership, and by political chicanery of the basest sort, depose them, and in their stead place men more acceptable to the preacher.** In instance after instance, brethren have gone into congregations where, before their coming, and for some time after, all was peaceable, but so soon as the brethren felt it was time for the preacher to move on trouble arose, brethren, formerly friends, were set against each other, and the cause retarded for years. In some instances, **whole elderships have been deposed,** simply because, in their view it was time to change preachers, and when the fight was over, and the smoke of battle had cleared away, the result was that **the preacher had changed elderships!**

The pretext is always, of course, that the elders are not properly qualified. Apparently, however, their inability to serve acceptably develops only when, in their opinion, it is time to change preachers. Not infrequently brethren deny elders the right to fire them, but we have yet to learn of an instance where a lack of proper qualification on the part of the elders rendered them, in the preacher's view, not properly qualified to hire him! This, evidently, is one rule that will not work both ways!  
\* \* \*

These disgraceful episodes, disgusting to the Lord, and degrading to his cause, are the inevitable consequence of **the theory now gaining currency that elders possess no authority as such, and can lead only by the power of example.** In most cases, this view is advanced and advocated only after a preacher has clashed with elders and refused to submit to their decision. It is not surprising that men who subscribe thereto feel no hesitancy in opposing elders when they can no longer be bent to the preacher's will. **If one doubts that the view alluded to is widespread, let him listen to the round table discussion of the average "preacher's meeting."** Some time ago, this writer heard a preacher of some prominence **boldly declare in such a meeting that he would affirm that elders have no other authority than they are able to exercise by the example they set before the congregation, and "Amen" rang out all over the house!** It is always "open season" on the elders in these so-called "preacher's meetings," and more than once we have felt a wave of sympathy for the faithful elders when some preacher told a typical "elderbush and popgun" story on the elders

to the accompaniment of loud guffaws from the other brethren. This, were there no other reasons, is sufficient for this writer to question the propriety of such meetings. Were he doing what is styled "local work," he would be ashamed for the people among whom he labored to hear some of the things said in the round table discussions of the average preacher's meeting.—Guy N. Woods in Firm Foundation, June 2, 1942.

[This is a most saddening condition in the "Church of Christ." The pope himself never exercised more authority than these preachers have tried to do. They constitute what Alexander Campbell called, "The Kingdom of the Clergy". **The Bible colleges in the south were largely the hot-beds of this ravenous brood.** But what are Brother Woods and the Firm Foundation and the other papers and preachers doing to make a strong eldership to handle it? Read elsewhere in this paper, "Building the 'Watch-Tower'." And the A. C. Review, through its Open Door policy, has done everything in its power, even to the extent of division, to try to link all of us with this clergy mess!—Pub. M. C.]

## How the West Washington Street Church "Watched" a Little

Eight or ten years ago a church was established on West Washington Street, Indianapolis. Most of the members had been brought up under anti-college sentiment, more or less. Under the influence of the Open Door policy of modern times, of letting almost anything pass, they have paid no attention to teaching on the Bible college question. I have sent them literature, which quote the college people themselves, but it seemed to make no impression on them.

Last year, and possibly a year or two before that, the elders had two local preachers occupy half of the Sundays each, both morning and night, and nothing was done to develop any talent. That paved the way for all-time preaching by ONE man. The elders, contrary to the wishes of several members, hired Caldwell, Jr. (son of the East Side preacher who broadcasts), to be the pastor this year. They started out fine, since it is usually the case that a new broom sweeps clean. But soon the young preacher began to break out with preacheritis (as I have been told by intelligent folks who attended), teaching that a man was not qualified to preach unless he was a college graduate. This sentiment was expressed several times. It was evidently to cut out the home-made local preachers who were hanging around. Such conceit is a mark nearly altogether of the college bred preachers. Then he began to narrow it down to his own alma mater, intimating that Freed-Hardeman was the soundest college of them all!

Then he tried to force the literature into the Bible classes they had. Now why should any man who preaches try to force literature into Bible classes when he knows it will cause trouble? He knows it is not a necessity. Or, why should a man work confusion in a church by introducing Bible classes themselves when intelligent, devoted members are opposed to them? Such classes are not necessities. Though I believe such classes are a privilege, when they are not an organization, yet I would not for anything in the world introduce them when it causes division among faithful, intelligent brethren.

And when this stripling from college showed his determination to force his unscriptural ideas, he "threw the fat into the fire". The elders dismissed him. Brethren

have said that Caldwell, Sr., denounced the West Washington Street Church after his son was dismissed.

I don't know that this church has become fed up on the pastor system in general, or simply of this pastor in particular, and whether they will try another one. I hope they see the error and danger of the whole system, and that they follow the command of John, "If there come any unto you and bring not this doctrine, **receive him not**". (2 John 10, 11.) If they wish to follow the Scriptures they will have a preacher help them **develop the talent of the brethren** (not preach to them), for Paul commanded the preacher Timothy, "The things which thou hast heard of me among many witnesses, **the same commit thou unto FAITHFUL men who shall be able to teach others also.**" (2 Tim. 2: 2.)

Remember this: **In the Apostolic Church, SEVERAL took part in their most important meeting (1 Cor. 14:26), and elders were commanded to "feed the flock" (Acts, 20:28). Now if elders can scripturally turn all the "feeding" over to the "one man pastor," they can also scripturally turn all the "overseeing" or "ruling" over to him.**

## Churches of Christ in St. Louis Show How to "Watch"

In a folder which these churches distributed at the Kansas City Mass Meeting, the leaders of these three churches say this:

"It is our steadfast conviction that such things as 'mere monthly preaching' with no attempt to provide for development or utilization of all the talent in the church, 'the one-man pastor system' with its God-dishonoring, sectarian tendencies and tactics, and other departures of like nature should cause serious concern today. The New Testament church is one in which every member labors according to talent and ability. To the extent we follow that plan, we will prosper; to the extent we depart from it, we shall spiritually weaken. Perhaps our next great battle will be against the 'Kingdom of the Clergy'. Prepare yourself to stand for the truth regardless of cost. We suggest that every church become a 'Bible Reading' church. Why not have two or more weeks of Bible Reading taught by a competent teacher in 1943? 'Convert the Church and the Church can convert the world'."

## Building the "Watch"-Tower

"After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore, WATCH, and remember, that by the space of three years I ceased not to WARN EVERY ONE NIGHT AND DAY with tears." (Acts 20: 29-31.)

Perhaps most of the troubles of the Church have arisen because Christians have failed to dig the foundation deep, and build the watch-tower high and strong, and to develop watchers in it.

A few weeks ago a southern religious journal published a strong denunciation against two brazen immoral preachers who seemed to be stronger than the elders at churches where they disgraced the Cause. And these renegades seemed to have much influence among other preachers and in the Church. Another religious journal published the same with cutting comments. And the whole nasty thing bids fair to be a scandal on the fair name of Christ. If those churches had had strong "watch-towers", a strong eldership, they would have gone

after these preachers at once, and if they would not repent would have unceremoniously excluded them from the church. That would have been something hard for them to get rid of. But "the pastor" runs things down there, and in most of the North, and the elders are figurehead.

If a preacher is not in good standing with his home church, leaders of churches should certainly make a thorough investigation before accepting such, for the leaders of one's congregation generally know more about a man than those who live hundreds of miles away. Remember that any man can talk nice and be nice, for a while. "Be not deceived."

The "hush-hush" preachers who will not cry against these modern apostasies, are not worthy to be called preachers of the Gospel. They think more of shekels than of souls. Paul said: "I am pure from the blood of all men because I shunned not to declare unto you the whole counsel of God." (Acts 20.)

One of the most astounding things too is that southern brethren of the college persuasion will write nice articles now and then on the eldership portraying it as it is in the New Testament, and will deplore the lack of scriptural elders—yet will make no effort to develop scriptural elders. I don't think I have ever read any serious effort in their columns to develop elders.

But the brethren who use the Macedonian Call as a mouth piece ARE making a serious effort to erect a strong Watch-tower in every church. This year we have disposed of more Story of the Bible, and First Steps for Little Feet, than ever before. This shows that many are making efforts to develop "watchers" for the future, from childhood.

Many were impressed at the Kansas City Mass Meeting with the great number of young people who are taking an active interest in the Church. And many speeches there were of warning against the enemy with all his wiles. This shows we are going to have "watchers" in the future.

I suppose that at this meeting there were between 100 and 200 elders and other leaders of local groups, and I am sure that most of these are interested in "watching" not only by keeping out wolves but by developing other "watchers". But still there is great room for improvement.

And there were probably 40 or 50 preachers there (some following a secular calling for a livelihood), and nearly all of these are interested in developing talent in the churches so that we can have qualified "watchers" in every church. When some hold a "protracted meeting", they spend half the evening in Bible study, development, drill, etc., for the church, and the rest for the world. Some who visit a church regularly, have lessons announced for them to recite on, or to be developed on. Many churches are having preachers come and spend days with them, helping build their "watch-tower" stronger. When EVERY church makes a two-weeks Bible study and development and drill, just as REGULAR as a two weeks protracted meeting, then shall we be so fortified against the enemy, with bob-wire entanglements and trenches and "pill-boxes" around the fortified tower, that Satan will slink away and seek less fortified regions.

"Watch thou in all things."

My soul be on thy guard,

Ten thousand foes arise;

The hosts of sin are pressing hard

To draw thee from the skies.

## Problems of Young Preachers—No. 4

The preacher is a guardian of the faith. He has been appointed to stand as a watchman through day and night in defense of the most precious heritage the world has ever received—the gospel of salvation. It takes courage to walk your beat alone! One of my relatives who was an old white-bearded individual when I first recall him was at one time a soldier during the uprisings of the western Indians. He used to tell me stories of life on the plains when he hunted buffalo to keep the camp larder filled and the commissary stocked. He related to me the tricks of the enemy and the treachery with which they sneaked up to drive an arrow into the vitals of a lonely sentinel at night. I listened wide-eyed to such tales of daring and heroism as were required to guarantee that the tide of empire should keep moving westward toward the golden gate of the Pacific. Nothing impressed me more than the vivid word pictures of men who stood alone on the prairie with a blizzard sweeping about them, in silence, watching, and guarding the lives of the sleeping soldiers who were fortunate enough to be curled up around the campfire. While still a boy the thought was borne home to my consciousness that, in all warfare, the lives of the many depend upon the sacrifices of the few! If the guards fail in their duty, or if they go to sleep, the masses will perish!

That same principle governs in the present gigantic struggle which has already assumed world-wide proportions. In talking of the aviators who sold life dearly in the atmosphere above London, as they drove off the aerial death hounds that were slaving and whining for the taste of English blood, Winston Churchill declared in a memorable speech, "Never before in history have so many owed so much to such a few". The same thing might be said of the faithful preachers of the gospel by the church of today. In every test of faith, in the introduction of every modern and devisive creed, lone sentinels have stood out like Aaron, between the living and the dead. Unappreciated often, but with heads unbowed by the scorn and contumely hurled at them by the world, they have dared to stand for truth and right. The Cause of Christ has depended upon them.

Often times they have grown weary, but like the little boy who plugged the hole in the dike, they have watched through the long, dreary night and kept back the raging waves of sectarianism, and the lashing breakers of hobbyism from overwhelming the true church and causing its identity to be lost. They have truly been "heroes in the strike".

Paul left a young preacher at Ephesus that he might charge "some that they teach no other doctrine". This was not an easy task as outlined in I Timothy 1:3. It required bravery and intense zeal, for always when you dare to confront false teachers they will attempt to overthrow the truth by personal attacks against you. They will lie, cavil, sneer and deride. Nothing is too little for these emissaries of Satan to indulge in to offset the force of the fight you make if you dare to stand out against their apostasies, but if you will know a future not beset with regret and sorrow, there is only one thing to do—having done all, to STAND. Shakespeare said

"There is a tide in the affairs of men,

Which taken at the flood leads on to fortune;

Omitted, all the voyage of their lives,

Is bound in shallows and in miseries.

The young preacher is instructed that life is a battle. "Fight the good fight of faith, lay hold on eternal life". To lay hold upon eternal life one must have an empty

hand. He cannot grasp after the gold or honor of this world and at the same time cling to the hope of a better life to come. Therefore he "must endure hardness as a good soldier of Jesus Christ." (II Tim. 2:3.) No privation, no suffering, no threat, no flattery, no bribe must turn him from his chosen course. He must truly of all men "walk worthy of the vocation wherewith he is called".

Have you ever critically read the letters to Timothy to find how many times Paul said "Charge them". Some preachers today take that literally and apply it to finance, but Paul commands that certain things be so forcefully presented, even to unwilling ears, that it is in the nature of an absolute, a positive command. Surely it requires courage to do that. No wonder then we are told to "Take heed unto thyself and the doctrine". One must first be sure he is personally right and then he will not fear to charge others to obey.

"Thou must be true thyself

If thou the truth would teach;

The soul must overflow if thou

Another soul would'st reach—

It needs the overflowing heart

To give the lips full speech.

Think truly, and thy thought

Shall the world's famine feed;

Speak truly, and each word of thine

Shall be a fruitful seed;

Live truly and thy life shall be

A great and noble creed.

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Paul to the young man, Titus.)

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (Paul to the young man, Timothy.)—W. Carl Ketcherside.

## Comes Hibernation Period

We miss the warm days of late summer and early fall. The meadow lark and robin are gone. The ducks and geese have sought out a warmer climate. The cheery days of Indian summer have fled. Frosts have been frequent. We have felt the biting chilling air of the nights. We have seen the first snow of our season. Bright, varied colored leaves which were blended gently together by a Divine hand to make a great quilt blanketing the hillsides have fallen to their winter resting place. The time comes soon when the chubby ground hog digs in 'till warmer days and the clumsy grizzly bear burrows deep into the earth to escape the stinging cold.

As the gloom of winter hovers threateningly about us, the whole of our section settles dispassionately to await its slowly tightening grip. Churches of Christ, as though struck numb by the first blast of winter, suddenly cease their labors to pass the winter in close quarters in morbid drowsiness. These churches will make no strong efforts to gain souls to Christ. They will dispense with mid-week and perhaps Lord's day night services. At service time, the "early comers" will hover 'round the fire just being built. Many others will say it is too cold to come. Their services will be dull and dragged out as though a drudgery, or short because they are not important enough. Occasionally a "hibernater" will call a physician to revive it, but that task will be about as difficult as trying to awaken me at 3:00 A. M.; the church sleeps on. Of these creatures, it can be said, you "pass the time of

your sojourning here in"—profound sleep. (I Pet. 1:17.) "My brethren, these things ought not so to be."

Once in a great while, one hears of a church alive enough to have a special Bible study during "hibernation period", and most other congregations behold in wonder and amazement. Sometimes one hears of a church exercising some discipline on unruly members in winter, but how rare. Why, now and then a church actually has a class to develop the various members' ability to do the work of the Lord, but how startling. A very few congregations have classes to plan and develop a children's daily vacation Bible study for the spring, but what a wonder to behold.

Now, brethren, I know that there are some works of the church which are not practical to endeavor during the coldest months. Protracted meetings and house-to-house calls are two such works, but most of the work of the church must go right on every week of every month of every year. There is much to be done and no time to lose. Paul instructed Timothy to "preach the word; be instant in season, out of season". Should not every congregation strive for the advancement of the greatest cause in all the world? Not just "in season" but "out of season" also? I think we are too particular whether the season is just right to our own selfish, unbearable, and ungodly tastes.

Preachers are commanded to "preach the word; in season, and out of season", but these lethargic hibernating churches won't let us do it. About eight months out of the year a preacher labors diligently for the Cause and receives about twice as many calls as he can fill. Then comes "hibernation period". How many calls do they get? Some preachers spend all they could manage to lay back during the eight months to go to a Bible reading or have a reading of their own in their own study room, so that they will be better qualified to serve the church "in season". Others are forced to find a few odd jobs, which the average person wouldn't even consider, in a futile effort to pay up all the debts. In the meanwhile, they do what little church work they can with their home congregation.

"Present time is very precious. Time once lost never returns". But, brethren, why, why do we waste these precious winter months? If we can't have a special work to gain the world, we can at least have **special training to strengthen the church so that it will be better able to convert the world.** If you can't have a six or twelve weeks' Bible study, **why not have two, three, or four weeks?** Or why not have a few weeks of **special training to help the men and boys to do the public work in a more edifying manner, or to instruct all the church how to influence more non-members to Christ?** You might plan and work a program of discipline. Such calls as are necessary in this work can be made as well in cold weather as in warm. Perhaps you would like also to plan a special advertising campaign. Why not several members start **separate Bible studies in homes with their friends and neighbors?** Let's plan and really train for a **Children's daily vacation Bible study** to be conducted just after school is out. "There's much we can do, if we'll work with a will, no time to be wasted today." Paul instructs us to be "always abounding in the work of the Lord". Now, why not churches use wisely their own time and that of the faithful preachers during the coming "hibernation months"! Arrange for a preacher to be with you to help the church build for the future. Let's stay awake this winter. Let's fight the devil in

the cold blasts of winter and the blazing heat of summer.

Well, when I reflect further on the subject, I think maybe we preachers are partially, if not largely, to blame for the churches "wintering". I ask myself, "What do I do about it? and what do the rest of the preachers do about it?" When we are called for a meeting "in season", do we inform the church with which we labor of its duty "out of season"? Do we instruct the churches how to progress during the winter? **Do we help them plan for Bible study, development, or other special work?** Do we encourage them to engage a preacher through "hibernation months"? Or do we keep our lazy mouths shut to let the churches grope in darkness? I think it is high time we try to convince the churches that the devil captures so much of our territory while we hibernate that we have to spend all the rest of the year trying to gain it back from him. Let's "fight the good fight of faith" today, tomorrow, and **every day.** Defy any kind of weather; "speak unto the children of Israel, that they go forward".

Surely the Great and Powerful God looks upon a hibernating congregation with utter disgust and says, "I will remove thy candlestick out of his place, except thou repent. Wherefore he saith, **Awake thou that sleepest, and arise from the dead,** and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil". (Eph. 5:14-16.)—Yours for less hibernation, Arthur Freeman.

## Christ Receiveth Sinful Men

"Make the message clear and plain, Christ receiveth sinful men." These words from the dear familiar hymn. Adam sinned in the Garden of Eden when he disobeyed God and ate the forbidden fruit. This affected the whole human race, for his sinful nature passed on down to all humanity. The Old Testament foretells the coming of Jesus into the world; the New Testament, Matt. 1:21—"And she shall bring forth a son and thou shalt call his name Jesus, for he shall save his people, from their sins."

Wonderful Saviour! "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." John 6:37: "And he that cometh to me I will no wise cast out."

The problem of sin is ever before us! Mark 16:16: "He that believeth and is baptized shall be saved." I John 2:1: "And if any man sin we have an advocate with the Father, Jesus Christ the righteous." I John 1:9: "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Acts 8:22: "Repent and pray God for forgiveness" (the second law of pardon).

"When the wicked turneth away from his wickedness that he hath committed and doeth that which is lawful and right he shall save his soul alive." (Ezek. 18:27.)

The Devil works furiously to get us away from God. Wars, wrecks, accidents snatch men away before they repent!

A God who made man, gave him all the natural beauties to rest his eyes upon and the promise of greater things to come will not forsake man!

Let us all draw closer to God and appreciate what Christ has done, is doing and will do for us.—R. O. Webb, Secor, Illinois.

## Church News

If you are having interesting meetings and members are taking part, or you are having special development work, etc., etc., tell our readers about it. It may help encourage others to do the same. Notice the Development mentioned in these columns.

L. C. Roberts, Lyons, Ind., will be open for meetings, Bible readings, drills, development, etc., beginning with the new year. We believe Brother Roberts will strengthen your congregation. Keep him busy.

Asherville, Kans.—Our congregation here at Green Mound have been enjoying rural electric lights since July. A few of the faithful continue to meet each Lord's Day evening for O. T. study. We are now enjoying the book of Joshua. I enjoy the paper very much for its good articles and especially the column of Church News. It keeps one in contact with brethren of like precious faith. Rejoice to read of the development work and learn of its fruits. May it continue to grow in every congregation.—Mrs. Clyde McKee.

Because of the great demand for religious books, publishers are having a hard time supplying their customers. So don't be surprised if you are a little late in receiving your books. If not received within a month from your order, write us.

Glendale, Calif.—We attend church regularly at Redondo Beach. I would like you to believe that the church is loyal and not "Hobbyist." A small incompleting building has been erected and the church is growing. We must travel quite a distance (over 25 miles) and we pray that gas ration will not hinder the cause.—Your Sister in Christ, Mrs. Harold Robertson, 605½ E. Garfield Ave.

Worthington, Mo.—We are now having Sunday Night Meetings to try to develop our talent along general lines. I do not know how much success we will have at it, but I do know it must be done if the church is to make any growth or even survive for any length of time. Would like to see all congregations doing more.—J. A. Collins.

Martinstown, Mo.—We just closed a three weeks meeting with Brother Roy Harris being the speaker. We find him a very pleasant brother to work with. Any church wanting a faithful brother and a good song leader will make no mistake in calling him. The church here is greatly encouraged from the good lessons we received. Eleven were added to our number; three restored and two from the Christian church, and six placed membership. There was one baptized, living near another congregation, that did not take membership with us. The meeting closed with a full house and good interest. We have arranged another meeting with Brother Harris for next year, beginning September 5. We are looking forward to that date and are planning on having a better meeting than this one.—J. A. Clay.

Springfield, Mo.—Brother Carl made the public announcement from the rostrum that I was taking subscriptions to the M. C. and the M. M. M., and he told the congregations of the value of these. Then I kept the record of subscriptions and went around among the various members to find those who wanted to take either or both papers. \* \* \* The M. C. in the home is a great help with all the sermons it contains. The M. M. M. is full of news for Missouri churches. Another suggestion, which was carried out at Nixa, Mo., was for some members of the Church to voluntarily send in a subscription for any new converts or additions during a meeting. If there is anything that guards and helps to keep "Wolves in Sheep's Clothing" away, it is the M. C. in your home. A person will keep their eyes open with the M. C. going forward as it has done lately. The more readers there are, the quicker the people will notice the difference in THE CHURCH and churches. Hoping you well in your fight for The Church, I am Frank W. Dunbar. (He sends \$30 and names.)

Anselmo, Neb.—Wife and I enjoyed the K. C. mass meeting. I preached at Dentonia, Kan. and Red Cloud, Neb. Arrived in this mission field September 29th. Only one man and his wife members. Thirty-five postal cards were sent out announcing our New Testament reading which began in a school house October 1st. A brother and his family attended from fifty miles away where I preached in a school house last May. We hope good will result from the efforts at Anselmo this month. May we all keep up courage and press on till the victory is won.—R. O. Webb, Secor, Illinois.

Later.—A supreme effort by widely scattered disciples has been made at this place (Anselmo, Neb.) during the month of October to bring the word of God before this community. I have baptized one and banded together ten who will continue

to meet at a centralized point. Faithful preaching brethren can greatly encourage this work by visiting them on a Lord's Day enroute to your work! I go next to Alder Springs near Hancock, Missouri, to conduct my sixth Bible Reading. Beginning March 15th I will be again in a reading at Saint Joseph, Missouri. I am convinced that much good can be accomplished by Bible Reading work. Church correspondent for Anselmo, Neb., Mrs. Roy Wilson.—R. O. Webb, Secor, Illinois.

Excelsior Springs, Mo.—We now have a new church building. It is located at the corner of Saratoga and Benton Aves. The opening date was Sept. 13th and about two hundred visiting brethren and friends were present for the opening service. During the first invitation given in the new building one young lady confessed her faith in Christ and was baptized in the afternoon. Excelsior Springs is a health resort town and many members of the church come here each year for treatment. Now they will have a place to worship. If you have friends or relatives living in or around here please send us their names and any other information you may have so that we may contact them.

Larned, Kan.—We seem to be gaining some ground in the church work here, as we have had three additions recently; one by baptism, a young lady just out of school last year, and the others having moved here and placed their membership with the church here. There are probably five or six others who have been attending quite regularly lately and seem to be much interested, whom we have some hopes of bringing into the congregation. We are glad when we can see some results of faithful gospel teaching. There is power in the gospel (Rom. 1:16). We believe you are doing a much needed work and are accomplishing much good. May the Father in Heaven spare you many years to continue the good work.—Wm. H. Thompson.

Brother Bert Cain just closed a two weeks meeting for Old Scotland congregation near Jameson, Mo. Brother W. G. Roberts was to have conducted this meeting but on account of his health couldn't, so sent Brother Cain. One young man was baptized. We are glad to have young men who prove by their preaching they are not preaching to please the people. When men will preach against women's dress of today (shorts, slacks, painted cheeks and nails), movies, dancing, tobacco users (men and women), pool halls, etc., as Brother Cain did, we know they are not preaching for popularity. We were pleased to have Brother George Robinson and wife, of California, and Miss Bertha Robinson of St. Louis, Mo., with us one night. This community was Brother Robinson's boyhood home. (No name given.)

Tahlequah, Okla.—On October 4 I completed a very enjoyable two weeks work with the congregation at Snow Shoe, Pennsylvania. There were no visible results of the meeting, but we had fair attendance and good interest. Brother Clyde Moore led the singing during the first week of the meeting, I enjoyed working with him. I think the congregation has a bright future—so many of their leaders are young and energetic as well as sound. They have a good program of work, and are working it. I stopped in Indianapolis on my return from the East and enjoyed a brief visit with brother D. Austen Sommer. His report of the Mass Meeting was enthusiastic. I am now in a meeting at Brookport, Illinois. I like the advertising spirit that these brethren have. It is too early to make any predictions concerning the meeting but attendance thus far has been good.—Kenneth Morgan.

I always find the Simplified New Testament such a help in the study of Bible lessons.—Mrs. A. R. Dix. . . Churches in defense areas should advertise the fact in M. C., so brethren and sisters can let their boys know there is a church there. . . When sending a renewal, please send name just as it is coming to the party, else we may send another copy. If you are getting two copies, let us know. . . Always write on one side of the paper ONLY, and please write your Report on a separate sheet of paper. Thanks. . . If you miss a copy, or you know of any one who is not getting his paper, let us know soon, and we will look it up.

Ethel, Mo.—Since last reporting I've conducted meetings at Paola, Kan., when one was added by baptism. Also have just concluded a two week effort at the Bethel congregation (east of Milan, Mo.). I enjoyed my labor with them very much and find them treading in the "old paths." Six were added to their number; 4 baptisms and 2 from Christian church. The attendance was good throughout the meeting. Began last night at Holliday (west of Green City, Mo.). Pray for our success in the Lord's Work.—Winford Lee.

The present issue of the M. C. is specially intended for soldiers on the home front. And because it may not interest

soldiers in the U. S. service, we will not send it to those we have on our list. But we wish to make the January issue specially for U. S. soldiers. Many of our readers have boys beyond the seas, or in the service here. All the army leaders say nothing helps the morale of the soldiers more than letters from home. We ask our readers who have relatives in the service, or are much interested in others, to write a short message to them through our columns. Tell anything you think will help them. Write from the heart. Address the boy by his first name, but I will leave your name off if you wish. Do not make it more than 300 words. Let us fill the paper with heart-warming words. Get the letter to us by the middle of December, please. Don't worry because you are not used to writing for print, for I will correct grammatical mistakes. Give me your thought and I will revamp it, if necessary. Order as many copies with your letter as you can use (25 cents a dozen). It will be the small size M. C. and will nicely fit in the ordinary envelope. He is more apt to receive it if it is sent first class. Even if you don't have a soldier boy, and wish to send a message, write. We shall have words regarding Salvation and the Bible Church. Why not order several copies so your boy or friend can hand to others? And if you have not sent them a "Fight of Faith," why not enclose several. 30 for \$1.00. Let's do our "bit."

Just before the mass meeting in Kansas City, I spent two weeks with the church at Reed Station, near Carbondale, Ill. They are not many in number but have a few faithful ones. They have a good worker in Brother Carl Vaughn, who is now the principal leader. We devoted 30 minutes before the regular service each evening to a song drill. After the Kansas City meeting, I was with the church at Martinstown, Mo. There, too, we devoted a similar period each evening to a study of vocal music. The brethren there seem to be working together nicely, with no discord among themselves. During the three weeks I was there, four were restored, seven placed membership and one was baptised. The last named is a young man in his third year of college. While we are glad to see people obey the gospel any time, I am especially impressed with the possibilities for good when a young man, at the zenith of his strength physically, who is developing himself mentally, decides to use his ability to the glory of God. Am now spending some time at Dentonia, Kansas.—Roy Harris, Brixey, Mo.

Indiana.—I think the book-mark very unique, handy and instructive; providing, we put contents in practice in our daily living as well as putting the marker in daily use. I recently made out a chart for school children to tack up in a convenient place and check off the good habits they were trying to acquire in personal hygiene and think it would be a good idea to attach one of these book marks to a chart and hang over the sink or other convenient place and each day check off; if—we haven't done any nagging, grumbling, grouching, etc., or if we have been as agreeable as we should. A little effort might make us self-conscious of our own faults—and we wouldn't have so much time to be conscious of the short comings of others; or a little more considerate, if we found out we possessed a few ourselves. "Charity in All Things" is a very fine idea, for some of the things required to make a happy home, but too many times we want "Charity in all things" pertaining to our actions, and forget that it takes at least two to make a partnership and the other partner desires and deserves as much charity as we would like to be shown.—Mae Lee Adams.

Indianapolis, Ind.—I recently spent 17 days at Long Run church near Greenwood, W. Va. The church there has passed through the fire, but there are a few left who stand by the truth. We were rained out two nights and hindered by it most of the time. As in all my past meetings there and in almost every other place for thirty years, I spent part of each evening in Bible work for the church as well as non-members, with all looking on the testament. A young man and his wife were baptised. On Sunday afternoon I spoke for the little group meeting at The Pike, when elders and others from several surrounding churches were present. My sermon contained a considerable of the warning which is in this issue of the M. C.—D. A. Sommer.

University City, Mo., Oct. 14.—Just prior to the Kansas City Mass Meeting I engaged in a two weeks meeting with the church at Ozark, Mo. Brother Otis Crandell assisted by leading the song service as he did also in the meeting at Nixa which continued for two weeks prior to October 11. In the last named meeting there were 15 added and restored and the brethren seemed built up in the most holy faith. This was my eighth meeting at Nixa and my interest in them is still unabated, but I could not give them full benefit in this meet-

ing as I became partially ill after the Mass Meeting and continued so during the two weeks, although I kept going.—W. Carl Ketcherside.

**FIGHTING CHRISTIANS**—A book for the folk at home and the boys away from home, answering the question, "What Shall A Christian Do In The War With The Axis Powers?" This little booklet was printed for the specific purpose of clarifying the subject of the Christian's relation to his government and will be found helpful to those who are concerned with the problem. Price 25 cents.

Orders are being accepted on "Strings On Your Fingers," a book of sermons by young men for young people. The writers are Roy Harris, Harold Shasteen, John Rhodes, W. Carl Ketcherside, Wm. Hensley, Arthur Freeman and Kenneth Morgan. This book will be off the press in a very short time. It will contain about 100 pages and is very attractively bound. It has a picture of each of the preachers and a short story of his life. Especially adapted to the young people in the church it deals with problems of youth in a plain and fearless manner. The cost is 55 cents for a single copy; \$1.00 for two books. Send no money with your order, just mail a card telling how many you'll want and send money upon receipt of the books. Order either of the above from W. Carl Ketcherside, 7505 Trenton, University City, Mo.

Flat River, Mo., Oct. 28.—Closing second week of our meeting here with fair crowds considering world conditions. Interest manifested by members of Christian Church prompted a sermon last night on the differences between that institution and the Church of Christ. It was heard by the entire board of deacons and several other members of the Christian Church. We await results. I go immediately from here to Des Moines, Iowa, for one week of lecturing on "The Government and Discipline of The Church." It will be a meeting held for the church only. Pray for our work.—W. Carl Ketcherside.

St. Joseph, Mo.—Brother Hensley closed a two weeks meeting here in St. Joseph Oct. 11, with a good attendance the entire time. There was much outside interest manifested. Brother Hensley went from here to Gallatin, Mo., where he held a very successful one-weeks work with four additions, one by baptism and three by membership. The churches at St. Joseph and Gallatin seem to be much strengthened by Brother Hensley's work. There was an all-day service in St. Joseph the 11th of Oct., with brethren from Fairfax, Mo., and Huron Kansas, being present. A great gospel feast was enjoyed by all during the entire day. The 18th of Oct., being the last day of the meeting at Gallatin, there was an all-day meeting on that occasion also. During the all-day meeting at Gallatin there were representatives there from Nashville, Tenn., St. Joseph, Jamesport, Jameson, Hamilton, and Gilman City, Mo. Brother R. O. Webb is to start a Bible reading here in St. Joseph on Monday night the 15th of March, 1943, and to close on Friday night the 9th of April, 1943, D. V. The study will be five nights a week, Monday through Friday, during this four week period. The study will be on the Old Testament and any one desiring to attend or desires more thorough information concerning the reading, please write Victor Gibson, 1127 N. 19th St., or Harold Hays, 1802 N. 22nd St., in St. Joseph, Mo.—H. J. Hays.

Sacramento, Calif., Rt. 5, Box 5150.—The church here began about a year ago with two families (five members) meeting in their homes. Through a little earnest effort other families were contacted, with the result that by July our number had increased until we needed more room. We rented a vacant store building in North Sacramento, and on July 12th held our first public service with fifteen members and seven visitors. Brother Lloyd Riggins began a four weeks meeting with us on Aug. 11th, which resulted in nine additions and the entire membership much strengthened and encouraged. Since that time two other families have placed membership and there has been one addition by baptism. We now have about thirty members. It is gratifying to note the interest and zeal manifested by this new congregation. Brother J. D. Powers, of Stockton, spoke for us last Lord's day, both morning and evening. We are truly grateful for the assistance of such "good soldier" as Brother Powers. Brother Riggins is here now doing "personal work" and is preaching every evening in our several homes. Interest and attendance is very good. With God's help we hope to grow in grace, knowledge and numbers.—Florence Spencer.

I notice that many items of eats and clothing have advanced from fifty to seventy-five per cent in price; that wages, and the price of the produce we sell have also advanced accordingly. So wondered! If preachers and editors didn't have to pay more

for the things they bought too. And I believe that practically every one could pay a little extra on their sub (for the duration), and never miss the amount, and it would go a long way toward helping the publication of the Macedonian Call.—Mae Lee Adams.

What are you going to do when Gas Rationing Comes in?—Many brethren go long distances to church and this may hinder. A young brother and sister in Ohio recently wrote that it would break up their little group, since they all had to go such a great distance. But, they added, "we intend to meet in our own home." I wrote them that that was exactly the thing to do and since their neighbors would be in the same boat, why not invite them in and study the Bible together. I suggested that they get a map of Paul's Missionary Journeys, price \$1.50, and study that most interesting part of God's Word with all who will come. In fact, let us go out into the highways and hedges and bring them in. Or, go to them, to their homes, if they will permit us. **The whole circumstance may give a good opportunity to spread the gospel.** We have laid too much stress on meeting houses, anyway. If any of our readers get into such work, write our readers, and it may help others.

Harrisburg, Illinois.—W. L. Totty, Beech Grove, Indiana, states in the Advocate, Oct. 15, 1942: "October marked the beginning of his 6th year with the Garfield congregation. Collection running high." W. L. Totty, is remaining, soon, nearly as long as the priest resides over his congregation. Despite the Book teaches "helps" shall cease in the church. (Eph. 4.) When we get the perfect law to guide the members, W. L. Totty defies that law. I assure you during the 5 years, he has not conducted an elder's course, nor a preacher's course in the church. He is not that interested in the congregation to teach them to yield to eldership as total shepherds, and the perfect Law. He, like the priest, wants to lead, defy the Law, like King Saul, 1 Sam., 15 chapter.—Dr. B. A. Tate.

The family is the foundation of the church and all society and if the world fights for civil and religious liberty and then fails to build the family as God intended, it is all built on the sand. Our little bookmark tries to overcome that, and many are using it to advantage. One brother who is in business, has already handed out scores of them to his customers and others, and recently called for ten dollars worth more. He said that handing the card to a man opened the way to talk religion a little, in a general way at least. The Missouri Mission Messenger says: "D. Austen Sommer has copyrighted a Bookmark in two colors that really packs a message. Send them instead of birthday or convalescent cards, as well as on other outstanding occasions. They'll sell the gospel and do the job you want done." Room on them to write your name. A nice bond envelope for each card IF ASKED. 20 for \$1.00; 50 for \$2.00.

West Riverside, Calif.—During the first three weeks in September we labored with the congregation in Brookfield, Mo. We had good attendance considering the tire situation and the weather. Two were added to the cause during our labors there. We then attended the Mass Meeting in Kansas City, Mo., and received wonderful strengthening and encouragement, which induced us to push forth with greater determination than ever before. Our labors were then concentrated in Fairbury, Neb., where we conducted a Bible Study centering upon the subject, "The Church." We also began the straightening and bringing up to date the church record. As a result of our efforts along this line, six were reinstated by confession of wrong doing. We feel that the church once more is placed in a position where it can grow. On our return home to California, we stopped in Denver and Pueblo, Colo., and visited the brethren in these places. I also had the privilege of meeting the Carlocks of La Junta, Colo. We began a meeting in West Riverside last Lord's Day which will continue as long as interest demands. Remember us in your prayers.—Wilbur Storm, R. 2, Box 566.

Vienna, Ill.—Aug. 29—I began a short meeting at Antioch, south of Fredericktown, Mo. Meeting lasted only over Sept. 6th. Though very few in number, these brethren and sisters enjoy the preaching of the gospel. From here I went to Brixey, Mo., where I enjoyed one of the best meetings I have ever held. This is the home of our beloved Brother, Roy Harris, and a typical Ozark community where it is not easy to go to the city every day and where you are made to feel at home. Crowds and interest were encouraging, singing was good, three were restored and we believe good was done in other ways. Next I began at Goodwater, Mo., where I held a meeting three years ago. Certainly enjoyed this meeting with brothers and sisters whom we learned to love for their works' sake. While there are many changes and several gone off to work, the

meeting was very well attended. One young man was baptized. Also preached one night at Flat River and three nights at Bonne Terre where my wife met me and we returned home. Enjoyed our brief visit there very much.—H. L. Carlton.

Mass Meeting Called Off.—On account of gasoline being limited by the government to about four gallons per week, we, the brethren at Hammond, Ill., have decided to call off the mass meeting we had partly arranged to have. It has been announced far and wide, so we use this means to notify all that we will not have it this year.—W. G. Roberts.

"Birds of A Feather Flock Together."—In "Missionary Messenger," published by Don Carlos Janes, Louisville, Ky., I find this: "For lack of space we adhere closely to missionary matters, but wish to deviate enough to mention three fine unity meetings attended by the editor in Detroit September 15 and 16, in which James DeForest Murch, Fred Sommer, two Watterworth brothers, T. C. Wilcox, Claud F. Witty and others spoke. Later Brother Sommer spent about a week in Louisville and addressed a unity meeting at M Street church with 15 preachers present." In the above report we have a mixture of "Bible college" and "Christian church" people holding a "Unity meeting." Notice one of the regular writers for the so-called "American Christian Review" is one of the number, and his name is FRED SOMMER, a brother to the publisher of A. C. R., and in whose mind the spirit of the R. D. originated. The A. C. R. endorses those so-called "Unity meetings" with the "Christian church." There is some truth in the statement that "Birds of a feather flock together," and here we find the "birds" in the "Christian church" and the "Church of Christ" ("Bible college" folk) flocking together. The above quotation is taken from the October issue of the M. M.—W. G. Roberts, Hammond, Ill.

Sister A. R. Dix has suggested that we print the three charts of Patriarchal, Jewish, and Christian Ages, in the Guide Through Bible History, in leaflet form. Readers could cut out and paste in their Bibles. Very helpful suggestion, I think. In their present form they are too large for the fly-leaf of your Bibles, but we would reduce the size and that would give space on each page of the leaflet for appropriate words on each Age. That would leave the last page for an exhortation concerning the Bible Church. The leaflets at first would have to sell for 25 cents a dozen. It would cost considerable to reduce the charts for cuts and as much more to print a large batch of them. What do you think of the suggestion, and would you be willing to help in the initial expense? After the cuts are made the charts could probably be sent you cheaper.

Gallatin, Mo.—When Brethren James W. Truitt, of Jamesport, Mo., who has been speaking here monthly throughout this year, Harold J. Hays, St. Joseph, Mo., who previously outlined our development program, and Evangelist Wm. Hensley, Red Cloud, Neb., who was to begin a series of Gospel meetings and development work at St. Joseph, Mo., get together as they did in a short 3-way private session during the recent Mass meeting, there is likely to be constructive work planned, and the following is what developed: The church at St. Joseph donated the last week of their recent meeting and development work conducted by Evangelist Wm. Hensley to the Gallatin congregation in an effort to help us, as we are making special effort to develop capable leaders and workers for the future and also to increase our building fund rapidly as possible. Brother Hays and family accompanied Evangelist Hensley and his wife to the opening service, and the Hays family also spent the weekend here at the close of our meeting, which was an inspiring all-day service on Lord's Day, with the basket dinner served cafeteria style at Dockery Park. An interesting feature of the day was the fact that among those present were a soldier boy in uniform from a camp in the state of Georgia, a defense worker from the Bermuda Islands, a family from Nashville, Tenn., a number from St. Joseph, Kansas City, Jamesport, Gilman, Hamilton, the Old Scotland congregation, Splawn's Ridge, and others. Following the afternoon service at which all three ministers spoke eloquently and various capable song directors took part, baptismal service was conducted at the river nearby. There were 4 additions, three by membership of those who had recently moved here and one by primary obedience, and the church was greatly encouraged and strengthened. Local attendance was good at every service, both as to brethren and the public in general. Evangelist Hensley is an interesting and tireless worker. One afternoon he spoke to the Junior and High School assembly. He and his wife made many friends while here who hope they visit us again. All in all this seemed to be an exceptionally big little meeting. We wish to thank all who in any way helped to make our meeting and

development work a pleasant and profitable week. Let us work while it is yet day.—D. Patterson.

If you know of members of the church in the service at Camp Gordan, Ga., send the names to Pvt. Verlin L. Roberts, Co. B, 654th T. D. Bn. Camp Gordan, Ga., and he will look them up. . . . Brother Ross Small, 4903 W. 52nd St., Mission, Kansas., has some post card charts he has made of Bible subjects and if any of our readers would like to see them he will gladly send them to you. . . . There are a few disciples meeting in Betterment Hall, Emmet, Idaho, at 10 a. m., and they would be glad for any passing through to stop. . . . We are sorry so much in this issue is one subject, but we wished to put some needed facts before hundreds in Indiana and Illinois who need them. Will you help?

We have recently received a circular letter addressed "To all the Faithful Brethren," from "Lovers of Bible Truth," which purports to tell some heresies of the M. C. publisher. One preaching brother came immediately to our defense with a two page reply and another wrote that he would reply if I gave the word. Thanks much brethren. We would not mention it at all, if the letter had not been circulated generally. We merely state concerning their three charges: 1. The 31 lines regarding Phillips' hobbies in Oct. M. C. show that their statement is not true that we endorse him. 2. We DO endorse the Bolivar, Pa., church, but never knew they had the order of worship HOBBY. A HOBBY church would be one which is trying to force matter-of-liberty ideas on some other church, and I never heard that Bolivar ever did that, though I have held several meetings there. They are developing their talent. 3. We never advertised our testament in Phillips' paper. These "lovers of Bible truth" don't know "Advertising" from a request for a review copy. We will send a review copy to the devil, if he will "review" it. Maybe these critics could give us his Street and Number! Only cowards stab from the dark by refusing to sign their names in attacks on people. There seem to be several of these "lovers," and I judge three. Maybe this is the beginning of the "reformation," three ambitious men inaugurated in Pennsylvania a few months ago. But "reformers" are supposed to know what they are talking about.

Neosho, Mo.—Bro. Freed was with us in a two weeks Bible Study which was very profitable and enjoyable. Expect Bro. K. Morgan for a two weeks meeting this month.—Mrs. A. J. Skinner.

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### Meditatin'

"... well, then, what are Christians going to do for entertainment?" So often I am asked this question when discussing the evils of many of the world's amusements. Does our highly developed civilization have no form of entertainment and recreation for that person whose ideals are above the realm of fleshly lust? Why, then, the boast that we are so highly civilized, if our only amusements are those that appeal to the animal passion? I believe that I enjoy life as much as anyone. . . . I find no lack of entertainment and recreation. I will not name one or a dozen amusements and say, except you enjoy these there is no light in you. Things that appeal to me, might not appeal to you at all. But I do believe that there is a solution to your amusement problem.

Sometimes a person must educate his desires and appetites before a solution can be reached. For it is true, that you will not enjoy doing something that you do not want to do, and occasionally we may want to do one certain thing so strongly that nothing else will satisfy. Paul said, "They that are Christ's have crucified the flesh with its affections and lusts". I will admit that this is easier said than done. Sometimes our inordinate desires must be starved to death, and we have to plant the seeds and spend a long season in careful cultivation before we reap a harvest of legitimate appetites. I once enjoyed the movies, but now, I can truthfully say, they have no appeal to me, and in more ways than one are obnoxious. My appreciation of the movies was starved to death. The first time that I tasted grapefruit I didn't like it, now it is one of my favorite breakfast foods. I cultivated my taste for it.

In amusement as in all other phases of life we must ever keep in mind that we are children of God, and walk worthy of our high calling. With sound judgment choose your recreation, and educate yourself to like the better things. . . . "set your affections on the things that are above."

It is not enough to dismiss the subject with the common expression, Well, I just can't see any harm in it. "For not he who commendeth himself is approved, but he whom the Lord commendeth." God has always planned for man's happiness. In planning and planting the Garden of Eden, one of the qualifications of the trees that were planted was that they were "pleasant to the sight." And again this is shown in Paul's language: "But the fruit of the Spirit is love, JOY, peace. . . ." It is often for this reason that he forbids us to abandon ourselves to pleasure, and to passions of the flesh; this is often the reason behind the laws regulating our social conduct. His foresight sees the time when we shall reap what we are sowing. If it is "wild oats" that we sow. . . . what shall we expect to reap? God plans that our harvest shall be

with the same happiness that inspired the Pilgrim Fathers to dedicate a day of Thanksgiving at the close of harvest. The all-wise God knows best and he teaches the way of true happiness.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which you have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."—Kenneth Morgan.

### Labor Lost—(Gal. 4:11)

One of the great satisfactions of Christian sacrifice is for one to see the fruits of his efforts in the form of faithful children of God whom he has assisted in seeing the gospel light. Especially is this one of the great rewards for preachers. Surely there is nothing more gratifying to an old preacher, who has spent many years in proclaiming the Word, than to know of the many places he has worked where the members are still faithful.

On the other hand, occasionally when we visit some of the communities today where, in days gone by, some of the most able preachers have labored faithfully and earnestly, we are saddened to see the condition of the church and think of the labor that has been in vain. "Ye did run well; who did hinder you that ye did not obey the truth?" (Gal. 5:7.)

To see many of the older members, who had once been faithful in attendance, at least, now indifferent and destroying much of the good which they have done in former years, setting a bad influence before the younger ones; this, too, at the very time of life when they are supposed to have better sense! They, who are supposed to set the example for the younger ones to follow, doing nothing for the cause of Christ, or to encourage those who are, while in a few instances if it were not for one or two younger members, comparatively new to the work, the church would die completely for lack of leadership. No doubt such cases as that are the exception, rather than the rule, but there are entirely too many, nevertheless.

It seems to me there are few things more beautiful and encouraging than an old, gray-haired man or woman, who, though perhaps not so active by reason of physical infirmities, still clings unwaveringly to his or her belief in God, and is still, so far as possible, ready to shoulder a portion of the burdens of life in upholding the banner of Christ, encouraging others by word of mouth and by Christian living. To them we should accord our deepest respect.

Conversely, there are few things more saddening and thoroughly disgusting than those same persons, with possibly children or even grandchildren following in their footsteps, whose spiritual resistance has weakened along with the flesh, who no longer feel they have endurance enough to fight the Christian warfare, but who are to use their declining strength to serve the devil, though they know, or should know, that the only ones who have a promise of eternal life are those who remain faithful unto death. (Rev. 2:10.)

The question arises, should the responsibility be placed upon the gospel preacher? Surely not, unless he has failed to impress the necessity for being steadfast. (See

I Cor. 3:14, 15.) If he has "shunned not to declare all the counsel of God" (Acts 20:27), the unfaithfulness of his converts will not debar him from heaven, even though it may lessen his enjoyment of earth.—Roy Harris.

### "Our Challenge"

During the time of this present War, I fear the Church faces one of the greatest Challenges of all time. There is no doubt that the Church will stand, (Dan. 2:44), but how strong will it be when the crisis is over, and how can we keep from losing ground is the vital question at hand. The idea of standing still and remaining dormant certainly cannot be well pleasing to God. We were NOT informed by the Bible to keep the Church moving and be faithful workers in it only as long as gasoline and tires hold out. No doubt there will be a hindrance but let's do the best we can. Just because in some localities it might not be deemed best for protracted efforts, **let's do something else.** If we can't bring in the outsider due to inevitable circumstances, **let's devote our time to the church—in the form of development work and just plain Bible study.**

Not long ago the leaders of a rural congregation made the remark, "that they were going to repair the old hitch rack." That certainly doesn't sound like hibernating for the duration—does it? And I believe this should be the attitude of every soldier of the Cross. Let's throw off the cloak of defeatism and go on. In the rural communities at least horses, buggies and wagons form ways of transportation. And to my knowledge there is no "rationing" to that effect as yet. Dare we say we are too "GOOD" to do that. Let's all remember Christ rode into Jerusalem on a burro.

Yet some will say the "outsiders" will never do it. That's just exactly why we advocate **Bible Study**, etc. It is something that can be carried on just as effectively if every one assembled is a member of the Body of Christ. In the first place study is the **foundation** of all Christian living. By studying, we can show ourselves approved unto God. (II Tim. 2:15.)

**Any faithful preacher of the Gospel who is capable of holding a protracted meeting, should and is capable of working out an interesting two or three week Bible reading or development session.** Under the present circumstances we should all feel our utmost responsibility in keeping the Church moving. The moral building power, the Word of God has, can't be over estimated. To let go down, regardless of sacrifices that it takes to maintain it, would be a serious disaster. How will we meet the challenge?

Am I a Soldier of the Cross  
A follower of the Lamb—  
And shall I fear to own his cause  
Or blush to speak his name?

Sure I must fight if I would reign  
Increase my COURAGE, Lord  
I'll bear the toil, endure the pain,  
Supported by thy Word.

—Winford Lee.