

MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 Congress Ave., APRIL, 1935

LETTER TO A "FAINT-HEARTED BROTHER"

My Dear F. H.—At your personal request, I have diagnosed the ills of your congregation. The symptoms upon which I base my decision are as follows: Majority of members of the body, listless, indifferent, slothful, inattentive and sleepy; pulse, slow and jerky; temperature, almost cold. Patient inclined to sleep late on Sunday mornings, tired feeling noted in the feet when turned toward the house of worship. Head aches violently when reading the Bible (no sensation of that sort noticed when reading fiction, newspapers, etc.). Patient experiences drowsy on Wednesday evenings (drops into easy chair as soon as he gets home and can't go to prayer meeting). Other symptoms: Patient revives once annually; becomes eager, enthusiastic in attendance at services every night; whole body very much animated with zeal. Duration of spasm: Three to four weeks. (Begins when preacher arrives, ceases when he departs). During this period, patient becomes so wrought up, he even has a desire to shout.

Now F. H., I find upon careful investigation and putting the patient through the spiritual clinic, that he has contracted that grievous, painful, oppressive, vexatious malady, scientifically called "bigmeetingitis." Unless cured quickly, paralysis of the entire body will result, with death following immediately. I have referred your case to "The Great Physician," whose recommendation is that all of you take one large dose of repentance (very quickly) and exercise all members diligently. A church cannot become paralyzed while all have something to do, and are doing it. The full and complete prescription will be found in Revelation 2:5. Will you please report the patient's reaction to the treatment prescribed? If you're not dead before this reaches you, write to me. Sincerely.—W. Carl Ketcherside.

AT THE FORK OF THE ROAD

On Sunday, March 17, an all-day mass meeting was held by the Church of Christ in St. Louis, where Bro. Carl Ketcherside was holding a meeting. Brethren within several hundred miles were invited. The two meetings in the day time were held in the Masonic temple, beginning 10 a. m. and continuing till 4 p. m., with an hour for lunch. I am sorry that I do not have space for the names of many preachers and the churches. There were three 25-minute speeches in the morning, and fifteen or twenty 7-minute speeches in the afternoon from preachers, elders and others.

Subjects discussed were: Discipline, home training, missionary work, development of the talent, protection of the church from false teachers, Bible study, the eldership, etc. There was not a note of discord in the meeting. I am sure that all present went home spiritually edified.

I doubt if there were a dozen people there in favor of the Rough Draft; and I don't think there was a preacher or

elder there who believes in the all-time preaching system in a church with elders. Not a church represented has all-time preaching. A Des Moines elder said they had forty or fifty who took public part—and they use them, and spend their money for the poor and missionary work. I don't think there was an important teaching presented at the meeting which we have not or can not consistently uphold in the Macedonian Call. If brethren will push our little sheet, it will help advance such good instruction as given at this meeting.

At the two meetings in the day time there were probably between 600 and 800 different people, and these represented thousands of like precious faith back home who could not come. If the author of the Rough Draft who spoke of us as a "disappearing brotherhood" (the same expression the Christian Church used of us thirty years ago), he would have seen that there are yet many who will not sell their Lord for a few pieces of silver. It is saddening to know we have had such characters among us.

Brethren, we have come to "the fork of the road." One way leads to Jerusalem and the other to Rome. The right hand road guides to fundamentals necessary to reach the city. Here are some of the guide posts along the way: Purity in life: "Put away from among yourselves that wicked person." Purity in doctrine: "An heretic after the first and second admonition reject." Problem of the Young People: "Fathers, bring up your children in the nurture and admonition of the Lord." Spreading gospel: "Disciples went everywhere preaching the word." Qualified Elders: "Apt to teach." "Feed the church of God." All qualified disciples to work publicly: "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." "Edify one another." Development of teachers: "The things which thou hast heard of me, the same commit thou to faithful men who shall be able to teach others also." Protection of Church from outside false teachers: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker in his evil deeds." If we continue to follow these guide posts, we shall not get very far away from the highway of truth.

The left hand fork of the road has these guide posts: Don't put away the evil doers from church membership. (A few years ago the author of the Rough Draft, then an elder, said in the Review, "We don't exclude young people for dancing," and seemed to think it was a meritorious thing. And the picture of the remaining elder's daughter frequently in the daily papers in connection with her sorority dances helps lead others in the same church into like worldliness. "A little leaven leavens the whole lump." There is in reality no heresy: "Fellowship the good in anyone but reject the evil." But every heretic has some good, yet Paul says, "Reject him."

Lazy elders: "Elders don't have to be 'apt to teach' nor to 'feed the church.' They can hire a preacher to do that for them and for the other members." Public Talent: "If you do develop it, never use it Sunday morning 'when the whole church is come together'" (see 1 Cor. 14:23), but use the imported preacher then." False teachers: "If there come any unto you and bring not this doctrine RECEIVE him." Worldliness: "Love the world, and permit the young people to have hallow'en masquerade parties in the hall of worship, (as the east side college church did in Indianapolis into whose fellowship the Review and the north side elder is trying to push the church). Church plays: Have Easter programs as a certain Long Beach church did, and a Bible play as the Los Angeles church had.

This left hand road at the fork leads on to mother's day, children's day, father's day, plays and suppers to raise money, Lent, Good Friday, kingdom of clergy, ladies' aid, societies—general worldliness and apostasy.

Brethren, we are at the fork of the roads. These two roads get farther and farther apart, for great principles are at stake. One leads to Jerusalem and the other to Rome. If you accept one fundamental apostasy from the Word of God, you are logically bound to accept them all.

Which road will you take? "Choose you this day."—Publisher.

IT WAS WRONG THEN, BUT RIGHT NOW

For thirty years or more Bro. D. S. fought the "Bible colleges" and named those who were favoring them, "NEW DIGRESSIVES," meaning that they had digressed from the New Testament in this respect, hence were sinning by so doing, and warned us against them and insisted we keep their preachers out of our pulpits and that we have no fellowship with them. But this aged brother has made another trip down south preaching for them. If he had condemned their unscriptural ways, they would not have been so pleased. It was wrong a few years ago to do that, but it is right now, according to him and others. Why is it right NOW, but was wrong THEN? This is a question for them to answer, which they will never answer.

The Book says, "Mark them which cause division and offences contrary to the doctrine" (by teaching collegelism) "which ye have learned." But this man says you need not any longer "mark them," but allow them to come into your pulpits and we will go into theirs.

The Book says, ". . . they serve not the Lord Jesus Christ," but this brother and OTHERS say they DO serve the Lord.

The Book says, ". . . come out from among them," but this brother and others, say go IN among them. The Book says, ". . . have no fellowship with them," but these brethren say, Have fellowship with them just as long

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as they don't mention their innovations in the pulpit. The Book says, "... from such withdraw yourselves," but these men say, fellowship them. The Book says, "... if they preach any other gospel" (collegialism, for instance) "... let them be accursed," but these men say, they shall not be accursed, hence we can fellowship them. The Book says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," but these men say they may refuse to abide in the doctrine of Christ concerning doing part of the work in a HUMAN organization, and still have God. The Book says, "If there come any unto you, and bring not this doctrine, receive him not," but these brethren say they may come and be received by us if they will just keep still about their innovations while among us.

The Book says, "... neither bid him God speed," but these brethren say we may bid them God speed by allowing them to write for our paper, come into our pulpits and we go into theirs. The Book says, we are partaker of their "evil deeds" if we do. These men say, we are NOT partakers of their evil deeds.—W. G. Roberts, Mattoon, Illinois.

MEETING THE ISSUE SQUARELY

Last M. C. received. I admire your way of meeting the issues of the day squarely. I deplore so much controversy among us, but shall a man because he deplores controversy, shrink from "honoring Christ who died for you."—shall he draw back simply because he knows in meeting the "issues" unpleasant things will arise and the smooth surface will be ruffled between some of our very best earthly friends? God being my strength, Christ shall always have the preference. I couldn't be a good soldier for Christ, and evade the "ISSUES" between light and darkness, between Christianity and the Church on one side and all the enemies of the Church and Christianity on the other side.

We did not make these issues, or help to make them, therefore we are not responsible to God for them. If we had made these issues and were responsible for them, I would say let not the sun go down till all was made right. My Soul is too precious to allow the "DEVIL" to rob me of it. LORD, will the Devil rob me of my soul if I follow that Law you sealed with your own blood? "For ye are dead and your life is hid with Christ in God." I will stand or fall on the Lord's plan.

Our motto shall be, Meet the issue fairly and squarely on the Lord's plan and not man's in every instance of "opposition to the Gospel." Brethren, the R. D. that has caused this division, or issue, "IS NOT OF GOD." It must come to naught. God's word says so. Let us

alone. We are determined to have our way. There is no hope. But I still beg of you, my erring brethren; to return unto the Lord, the shepherd and bishop of your souls, so we can be one.—H. C. Towles.

MISCELLANEOUS

Short articles of about 250 words on Christian life and activity (they are better on only one point, or subject) will have the preference, except occasionally.

The foundation for a strong Church is Bible reading and prayer. The booklet, Guide Through Bible History, has helped thousands and may help you to understand the Bible. It has 116 pages, and sells for 30 cents a copy, \$3 a dozen.

Quite a number have expressed themselves favorably for a reprint, but not enough. Don't send money, only the number you will take. Let us get ready for a great onward movement of Bible study. . . . Send me the names and addresses of all who should read the M. C. who are not getting it now. Don't delay. The purpose of the M. C. is to arouse Christians as well as help them protect themselves from wolves. Elders have said that many copies in their congregation help make their work easier.

It takes a full week each month of the publisher's time to get out an issue. Query: How shall he pay his grocery bill to say nothing of the many other expenses of a family, while he is making this medium so that brethren can talk to one another and stir to love and good works and warn many of the wolves? . . . The Protracted Meeting Song book has 118 of the old standard songs as well as several pages of scriptures, and sells for only 15 cents. For a small book, can you improve on it?

"Great Songs of the Church," limp binding, shape notes, 40 cents; cloth, shape or round notes, 50 cents. As good a large book as there is. Order from the M. C. office and help us in the work. You can't get them any cheaper. . . . Remember that hundreds are receiving the M. C. free, as an educational matter, till they see we stand for the truth. It is only by donations that we are able to put it out, for we do not have enough subs yet. And we need regular donations at that, even though they are small. If you can't send us a dollar, send fifty cents or twenty-five cents—stamps will do, and perhaps later you can send more. . . . Brethren, we must push small differences into the background, and unite to save ourselves from the false brethren who have deserted our ranks and joined the enemy. "Perils among false brethren." . . . Brethren, is it not encouraging to note the new ones reporting in our little paper?—Publisher.

REPORTS OF BRETHREN

Illinois—Enclosed is a dollar for my sub. My prayer is that they roll in so fast that you will have to enlarge it and issue it every week. It is chock full of Christian news, breathing the spirit of Jesus, as it has so far.—Chas. W. Parker.

Long Beach, Calif.—George asked me to write you and thank you for the many Macedonian Calls you have sent us. George is a very sick man. So far five bone specialists have seen him and now fear he will have to lose his arm this time. He has gone through 28 operations in all. He is now in the Santa Fe Hospital, S. St. Louis Ave., Room 201, Los Angeles.—Mrs. Geo. A. Robin-

son. (We are sure all the friends of Bro. Robinson will be saddened by this bad news.—Pub.)

Montana.—A faithful family that has moved to Montana wishes to know where there are faithful churches in that state. Write to the M. C. office, and we will forward it.

Exeter, Calif.—I preached twice at Sand Ridge, Ozark Co., Mo., where Albert Thompson is doing a fine work in building a New Testament church. Stopped in Colorado on way out here. Just closed here last night with growing interest. One has been baptized and two took membership, with the outlook good for some others to obey or to return to their first love. I go next to San Jose. I have more work offered me than I will be able to reach on this trip.—W. C. Rice.

Newcastle, Ind.—FURTHER NOTICE. Since our brief notice in a late issue certain developments lead us to conclude a further warning should be given for protection of the brotherhood. . . . As a final outcome Burcher and Horney led a faction from the congregation and have started another meeting place within our jurisdiction in opposition to us. And since this is a faction we must regard all who encourage or participate with them as factionists and guilty of rebellion against the Church of Christ. Further evidence and information will be furnished those who request it.—(Signed) David Utt, E. M. Zerr, Nathan Ridgway, I. N. Koons, Elders. (Send to Bro. Zerr, 141 Redding Drive, Newcastle, Ind.—Pub.)

Missouri.—. . . It is plain enough after reading yours and Bro. Carl's Defense. They are both good and to the point. Looks like the only thing to do to protect the Church, although I know just how hard it was, as people are so ready to say Jealousy when it is the cause of Christ at heart. . . . I pray the Lord daily to bless and help bear these trying times, as the Church is in need of more of such unwavering faith.—Mrs. C. C. R.

Colorado.—My heart is with you in the work for a pure church and a separate people standing in Christ's completeness. The church here as a rule is standing squarely opposed to all man-made creeds, and I hope we continue to do so. May the Lord bless and prosper you and the M. C.—J. C. Smith (an elder—Pub.).

Kentucky.—Received the last M. C., which is both encouraging and strengthening. I am enclosing \$5 for the cause you are upholding. I hope you can get out some more of the Simplified New Testaments. I am thankful to know the faithfulness of some.—L. H.

Brookport, Ill.—I am glad to see the M. C. improving, and sincerely hope that it may continue. It was well represented by old writers. I am enclosing \$2 from the local congregation in support of the M. C.—A. T. Kerr.

Oregon.—Bro. Austin, I hope the brethren make it possible for you to reprint the Guide Through Bible History, and I want to promise you I'm going to do my part soon.—Mrs. A. D.

Secor, Ill.—Last Lord's day we had unusual interest in the mission work at Peoria. They are now in need of help to rent a public place to meet. Who will help? Just started there last fall, a city of 105,000 population. We can grow in faith, strength and number with united effort.—R. O. Webb.

Shelbyville, Ill.—Find enclosed one dollar to help on the M. C., and hope to be able to send more in the near future. I certainly appreciate your good work and the stand you have taken, because it is right. The sad division has come, and the one that drives the wedge splits the log, and we know who drove the wedge. So let us stand faithful to the dear Old Book for the whole truth.—F. A. Ditrack.

Mattoon, Ill.—. . . I enjoy reading the M. C. and hope it won't be long until it can be published weekly.—O. T. Wampler (an elder—Pub.).

James Store, Va.—I have been doing evangelistic work in Virginia the past three months and will be here for some time yet before I return home to Ercildou, Pa., to start meeting in Philadelphia, Pa. I have been there for two years for about six months at a time. Through the help of the Lord several have been added to the church there during my labors. Good hearing here. Feb. 24 I had over 200 to talk to. March 3 I had 300. No results yet, but I believe we shall have soon. One of my daughters is married and lives here, and my wife is with me.—J. W. Pennington (colored brother—Pub.).

Mattoon, Ill.—Bro. Wm. Ketcherside preached here on the nights of the 28th and 29th of March. His lessons were good and one young married lady made the confession the last night he was here. The next night I preached and Bro. Geo. Shull immersed her. All were rejoiced to have her obey. Bro. Ketcherside and myself talked much concerning the Church and its needs. Things troubling Israel were discussed at length with profit, I think.—W. G. Roberts.

(Private Letter.)—Last M. C. read with interest. So many good brethren are flocking to it and reporting in it, makes it real interesting. I believe the worst "fight" since the fight with collegiates 25 and 30 years ago is now on, hence we need to stand together and "fight" patiently and kindly, but not compromisingly. We must allow the brotherhood to know where we stand and what we oppose as error. I am with you in this fight, for we are fighting for the eternal truths of the Gospel. But what can we do to get brethren interested enough to furnish the money to publish the M. C. oftener and make it larger? This is the question I am now interested in. Ending the depression will settle the question, of course, but when will that be? God bless you in all that is right.—W. G. R.

West Riverside, Calif.—Am here in a meeting to continue indefinitely. Closed the meeting at Compton Sunday night after continuing four weeks. One came from Christian Church. Any work with those brethren was very much enjoyed and I believe much good was done during the meeting. I hope to work with them again. I find the loyal brethren here have had a hard struggle to protect and maintain the old landmarks, but the line has been drawn and the separation has been made. Now, brethren, allow me to warn you for the good of the congregations: Before you send for a preacher to help you in a meeting be sure you know where he stands and what he will do. If he is not willing to commit himself, he is dangerous, pass him up and just tell him you can't use him. I don't care what his ability is as a preacher, the more ability he has the

more dangerous he is if he is wrong. And a warning to the loyal preachers—let us all stand together and as we go from place to place, build up and not tear down each other's work and the great Building will be beautiful and the Lord will dwell in our solemn assemblies. Christian love to all the Church and its workers.—C. C. Parker.

St. Louis, Mo.—Our meeting is now history. It closed last Lord's day night with the largest audience we have ever had present at any meeting. There were 42 added during the meeting, 16 baptized, two of whom were Catholics. We are well pleased with the meeting, and the reason is that this number have shown themselves to be willing to obey God's Word without subtraction or modification. And again it proves to us that God's Word without mixture is still His power to save. For this reason we cannot invite or encourage the adding to or injecting in of any organization or human crutch to lean on through this life. God's plain teaching was clearly set forth by Bro. Ketcherside and we are sure that is what we should live by and what we should die by if we would please God and inherit that home which He has prepared for us. In hope of eternal life.—Robt. Morrow.

ZEAL AND IDLENESS

A congregation consisted of farmers owning from 5 to 160 acres each. It required from three to six months for them to mature and harvest a crop. About half of these farmers spent their surplus time away from home working for wages, visiting their homes and the church over week-ends. They contributed their earnings largely to the church treasury, thus enabling the church to hold two short protracted meetings each year—crop time, and harvest. Interest was exceptional even in those busy seasons.

The wives and children of these men spent their time growing and canning fruit, raising poultry, butter, eggs, meat, etc., for the family use and for market, supplying themselves with clothing, school supplies, and other necessities. The other half of these farmers spent their time in almost absolute idleness, loafing about home from crop time to harvest, and from harvest till crop time again. They were perfectly content with a scant living. Their contributions to the church would range anywhere from nothing to ten cents per week. They gave little or nothing to charity, but when sick or otherwise distressed, were dependent on the balance of the church. They would stand in the audience and sing lustily with the rest of the church "If ever I loved Thee, my Jesus, 'tis now."

Had this last half been as zealous as the first half that church could have held two mission meetings in destitute fields in addition to their regular meetings at home, each year.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Dan. 12:3).—Observer.

ACTIVITIES AT MT. HOPE

At our regular monthly business meeting brethren from several local congregations were present to discuss a scriptural plan whereby local congregations in this vicinity might be stirred to greater activity. At several points the

spiritual conditions are appalling. Some local congregations meet only on Lord's day morning any more, and only a few attend the service. No one of the above congregations alone can hold a protracted meeting or a Bible reading this year.

After much discussion the chairman asked our good brother O. B. Wise to suggest a plan for consideration. Elder Wise said, "Brethren, the local congregations are just what we, as individuals, make them. The churches will either stand still, go forward, or go backward, according to the degree of faith, love, zeal and devotion manifested on the part of each member. As individuals we will be a help or a hindrance to the local congregation. To stir the churches to greater activity I suggest the following: Let the eight congregations represented here tonight cooperate in employing a faithful preacher to labor with us for a whole year, visiting each congregation in turn spending a week at each place. Let him spend that week in the homes of members and others, conducting Bible drills, prayer meetings, etc., preaching on the Lord's day following the week of personal work. Upon his departure from each place let him outline for us enough work to keep us real busy for two whole months until he returns on his circuit. He will hold our protracted meetings at the proper season, also, with no greater expense to the churches as each congregation will contribute to his support each month. With this method, he will teach us how to work, sing, pray, teach, preach and worship acceptably. He will teach us the real meaning of Christian courtesy, hospitality and charity. In short, if he does his duty fully, he will, within one year, have these churches built up spiritually, and in numbers so that we can, each place, take care of ourselves, while we send him into new and untried fields so that "all who are in Babylon may hear the word of the Lord and believe."

This saying pleased all the brethren and they immediately decided to call Evangelist Abel Workman to assist them to rebuild the walls of Zion, and to extend her borders into regions beyond.

Reporter.

Note.—Brethren, in order to be "instant in season, and out of season," we must have a depression plan to carry on the Lord's work, as well as plans in more prosperous times. From four to a dozen churches may consolidate their efforts and carry on the work with less expense and not work any hardship on the preacher. This footnote is only a suggestion.

Kansas City, Mo.—Was with the church at Chillicothe recently, also at Barnard, Mo. Brethren, continue in the same old way—why not? The lark is known by the song she has always sung. We find the M. C. in many homes; also favorable comments in connection. Church members like letters of the alphabet—no two alike, but each a part of the whole. Disciples fail to look alike, dress alike or act alike; yet their faith makes them a part of the same body. They believe in the same Lord, same Church, same Heaven and are on the same road that leads there. We will find some dust-storms, snowdrifts and cyclones by the way, but the road is never blocked—forward means safety but look out for the Patrol.

Christ is our passover, High-priest, Mediator and Saviour. Just as well to try to measure distance with a pair of scales as get to Heaven without Christ. As for us, the girdle of truth, the shield of faith and the helmet of salvation are no good minus the breast-plate of righteousness.—A. R. Moore.

Mattoon, Ill., April 5. — Tuesday I preached the funeral of our good brother Lawrence Zerr, father of brother E. M. Zerr. One year ago, lacking 11 days, I preached his wife's funeral and he has been failing ever since. Bro. Zerr was a good Christian man. He was always at Church when he could get there and was a good worker when there. He was able in teaching and prayer. Another one of our best men has been called home and we miss him.—W. G. Roberts.

GETTING THE GOOD OUT OF RELIGION

Some one has said, "A friend in need is a friend indeed." When we are in trouble is when our friends mean the most to us. And then is when their true friendship is tested.

Jesus Christ is a Friend to us. He will help when all other helpers fail. He sees and knows everything. "Cast all your care on Him, for He careth for you." A sister submits the following poem, which brings this comfort to our minds that He is an ever-present help in time of trouble:

Somebody Cares

"Somebody knows when your heart aches,

And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,

Tired, discouraged and blue,
Somebody wants you to know Him,
And know that He dearly loves you.

"Somebody cares when you're tempted,
And the world grows dizzy and dim;
Somebody cares when you're weakest,
And farthest away from Him.
Somebody grieves when you've fallen,
Though you're not lost from His sight;
Somebody waits for your coming,
Taking the gloom from your night.

"Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
Watches you—one of the throng
Needing His friendship so holy,
Needing His watch-care so true.
His name? We call His name Jesus.
His people! Just I and you."
—From the Moody Bible Institute.

LET NOT the reader think that because the publisher of the M. C. has said so much about Bible readings and drills, etc., that he does not hold protracted meetings. We have time open for this kind of gospel work as well as the other.

"THE APOSTOLIC SCHEME FOR UP-BUILDING THE CHURCH"

"Mutual edification was the apostolic scheme for upbuilding the Church of Christ. It is the goal toward which all congregations actually respecting the New Testament will constantly try to steer their course. Let us beware of "mutual" at the expense of "edification"! But preachers pay this important item of Christian teaching the merest lip-service if they constantly emphasize "edification" at expense of its true mu-

tual character by their practical conduct in assuming the role of being THE teacher of the Church: ad nauseam. Give others a chance! There are others in the world beside yourself with brains, consecration and reasonable knowledge of the Scripture.

"THE AMOUNT OF PREACHING A CONGREGATION NEEDS IS IN INVERSE PROPORTION TO THE LENGTH OF TIME IT HAS BEEN IN EXISTENCE. This is the New Testament theory, but hardly the universal present-day practice. 1934 churches of established reputation too often monopolize their evangelist's time, instead of building themselves up in their most holy faith and sending him into the highways and the byways to garner precious sheaves. PREACHER, YOU'RE A FLAT FAILURE AND DERELICT IN YOUR DUTY UNLESS YOU'RE WORKING YOURSELF OUT OF INSTEAD OF INTO A JOB."

The language above was found in the Apostolic Review of April 10, 1934, from the pen of A. B. Keenan, Detroit, and is exactly what I have taught for twenty-five years on that question. I wish the reader to go over it carefully again. The first sentence which I have put in capitals simply means that it is the new congregations which need the preaching, while the older they are the better they should be developed and the better able to take care of themselves. The inexperienced managers of the Review have thrown every obstacle in my way when I tried to emphasize the teaching in this quotation. They wish to get away from it. This is proven by the fact that in the church where they hold membership, a church which is about forty-five years old, they have recently had preaching practically every Sunday morning and night for four or five months by one man, and practically no effort put forth for the brethren to edify one another.

Paul says that it is "faithful" men who should become teachers. Also, all along I have warned against extremes. Many brethren can make a good five minute talk who would bore the church in a sermon. Some churches are making a mistake by putting up a five-minute man to talk thirty minutes.

If a preacher is like Paul he will work his way out of the services of the local church. He will commit what he knows to faithful men in such a way that they will be able to teach others, and then such a church can help him in other weak and new places. But that is not what is being done in old churches which have all-time preaching by a preacher brought in for that purpose.

The purpose of the Macedonian Call is to help build strong, self-edifying churches, so that they can take care of themselves and can use their means in heeding the call to come over into Macedonia and help. And the reason the publisher of the M. C. has opposed MERE preaching once a month, twice a month or all the time, is because such never has, and, from past experience, I believe, never can, build strong, self-edifying churches.

When I see great advancement in churches which have practiced this Bible development, such as Kansas City, Des Moines, St. Louis and others, and see the spirit to carry it on and on as was manifest at the St. Louis mass meeting—I feel more hopeful than ever in my

life before that there is a great future before the true Church of God.—Publisher.

Mattoon, Ill.—I enjoy the M. C. fine. Wish it came oftener. The Church here had pleasure of hearing two fine sermons by Bro. Wm. Ketcherside, March 28th and 29th. One, a young married lady, confessed Christ and I baptized her the next night. Bro. W. G. Roberts preached a fine sermon the same night. The congregation here is satisfied with the Lord's way. Preachers who are not have no welcome.—G. W. Shull.

THE SPIRIT THAT BOOMED AND BROKE AMERICA

In the days of the World War, there lived in an Indiana county seat a very poor family. They did not have the luxuries nor even the comforts of life. But somehow they managed to get hold of several hundred dollars at once.

Here was a good chance now to live like other people. They needed better quarters in which to live. They could have carpets on the floors. They could have all the food they needed. They could have clothes of which they would not be ashamed when they went out upon the streets. And new furniture—chairs that would not break—what a treat that would be!

The first thing they bought was a piano, and when they moved it into the house, the floor was so rotten, the instrument broke it and fell through to the basement!

Reader, don't laugh at these foolish people. That instrument fell through upon one hundred and twenty-five million Americans. It was the spirit of extravagance that boomed and broke America.

There never would have been that great boom nor that great depression, if we all had heeded the simple teaching of the inspired Paul: "Mind not high things, but condescend to things that are lowly."—D. A. Sommer.

Cedar Rapids, Iowa—Since I returned home from the St. Louis meeting I have tried to write as many as possible whom I met there. This was the first one of this kind of meetings that I ever had the good pleasure of attending and I was certainly carried away with the results. It could not help but be for the good of all whether or not they were there. It would help any way, for those who were there would carry the good news back home to those who were not there and it would help to edify any way. All those good edifying speeches that were made there that day sure meant something more than we could realize at the time, and the singing was wonderful both at the hall and at the church building also. I have written Brother Carl and also Brother Roberts concerning having another meeting of that kind here in Iowa yet this year. I am sure that the Des Moines congregation will be very much in favor of having another meeting at that place.—F. H. Pryor.

"Let us hear the conclusion of the whole matter: fear God and keep his commandments, for this is the whole duty of man. For God will bring every work into judgment with every secret thing, whether it be good or whether it be evil."—Solomon.

"Work while it is called day, for soon the night cometh when no man can work."