

MACEDONIAN CALL

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

Volume 10

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MACEDONIAN CALL

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"THE WATER THAT HAS PASSED"

Listen to the water mill,
Through the livelong day,
How the clanking of the wheels
Wears the hours away.
Languidly the autumn wind
Stirs the greenwood leaves;
From the fields the reapers sing,
Binding up the sheaves;
And a proverb haunts my mind,
As the spell is cast:
"The mill will never grind
With the water that has passed."

Take the lesson to thyself,
Living heart and true;
Golden years are fleeting by,
Youth is passing, too;
Learn to make the most of life,
Lose no happy day;
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid,
Love while life shall last—
"The mill will never grind
With the water that has passed."

Work while yet the daylight shineth,
Man of strength and will;
Never does the streamlet glide
Useless by the mill.
Wait not till tomorrow's sun
Beams upon the way;
All that thou can't call thine own
Lies in thy Today;
Power, intellect and health,
May not, can not last;
"The mill will never grind
With the water that has passed."

Oh the wasted hours of life
That have drifted by!
Oh, the good we might have done,
Lost without a sigh!
Love that we might once have saved
With but a single word;
Thoughts conceived, but never penned,
Perishing unheard.
Take the proverb to thine heart,
Take! Oh, take it fast!—
"The mill will never grind
With the water that has passed."

—Author Unknown.

SPIRITUAL HYGIENE

By E. M. ZERR

Not only is it necessary to growth that the body have proper nourishment, but it must have care and attention in other respects and this article proposes to consider some of the things pertaining to these. There are numerous cases where a person has been provided with the best of food and where the normal cooperation of the different members of the body would have been all that could be desired, and yet the person be far from a healthy state. This would be due to lack of proper care and attention. The body of Christ is no exception to this rule, hence the many instances of comparison as above that may be found in the writings of the apostles.

One thing that will be mentioned is exercise. A child learns to creep before it walks and it will be able to walk and run before it is strong enough to perform manual labor. Were it prevented from these graduated exercises it would remain weak and drift toward helplessness. The result of practice in using the faculties is thus a good illustration of the workings of the body of Christ, either considered as a whole or as it affects the individual members thereof. In this connection I quote Paul in Heb. 5:14. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." It often happens that when disciples are asked to do something in the work of the Lord they will decline and offer as excuse the fact that they are not as able as others or that they "just don't have the ability for such work" and expect the Elders or other leaders of the work to be satisfied with this explanation. But, in the language of a noted patriot, "when shall they be stronger?" The woman who refused to permit her children to go near the water until they learned how to swim was as reasonable as such persons shown above. If it is by reason of use that babes become adults and these babes refuse or are prevented from such use, then disaster must follow and those responsible will have great danger ahead for them at the judgment.

I have known mothers who would not permit their daughters to assist them in work about the house because they "did not know how to do it right and would be in the way." Consequently these daughters grew up in idleness and ignorance of these arts so that when they married and entered homes of their own they were overwhelmed with embarrassment and their husbands were disgusted and finally the divorce courts were called upon. The shame of many divorce cases will be laid at the feet of the mothers described here. Of course, in some instances the daughter was personally unwilling to learn just as some members of the church are unwilling to learn. But in such cases it is the duty of mothers to see that this unwillingness is not gratified and of Elders that those shirks in the congregation also be not gratified.

But in most cases the fault is not in the members but in the Elders or leaders. They either wish to have the exclusive use of the time because of their ambition or else are tinctured with the depressing doctrine that we should "use the best talent we have" in the meetings. As a consequence there are always a great many who are underdeveloped and thus who are weak in the work of the Lord.

When members are left in this weakened condition from lack of exercise, they are in danger of being overcome more easily by disease because their resistance has been cut down. It is well known that the same malady may invade a community and some will fall victims while others escape. Various reasons for this may exist but none more common than the fact of resistance which some have over others. And this resistance may be created by exercise so that such strength is developed that when disease appears the person is prepared to throw it off. So it very often happens that members of the body of Christ are kept back from exercising themselves in the work and so remain in a state of weakness. Next we may behold them falling victims of some false doctrine coming into the community because they are not strong enough to resist. It therefore behooves those in charge of congregations to see to it that every member thereof be given some work to do in the Cause of Christ and thus develop the talent into health and strength.

Another thing necessary to strength and growth is proper atmosphere and surroundings. All authorities admit and insist that nothing is more important than such conditions. If the air being breathed is tainted with disease it is dangerous to remain in it and the result will be fatal. The resistance of the individual may have been up to normal and development of body good, yet if the person gets into a bad atmosphere he is danger of serious consequences. It was because of this that Paul wrote thus in his first epistle to Corinth in 15:33, "Be not deceived, evil communications [companionships] corrupt good manners [morals]." It sometimes is said that such and such persons are "strong enough to get by in spite of this bad atmosphere." To some extent this may be true for a time. But if a child survives a foul and unventilated room for a while it is in spite of conditions and not because of them and sooner or later he will break down under the strain. Common sense alone would demand that the child should be removed from this kind of atmosphere before he does break down and become a prey for some fearful ailment. There is no consideration more important than the above when it comes to the life of Christians. We may boast of being strong and immune from the evils of the world. To a certain degree that may be true and should be. Any person is liable to occasional and unexpected instances of being surrounded by evil influences in which his safety is in the strength developed as per second paragraph of this article. In fact, these very occasional instances are the reason for the things required in that paragraph. But even a well developed body cannot endure a continuance in such surroundings and they should be abandoned. This means that while a true Christian may find himself amidst the evils of the world at which time his strength may and should save him, yet he cannot afford to enter into such conditions voluntarily or remain in them when he finds himself there. So all members of the body of Christ should avoid these evil surroundings and evil companionships. Is your friend and associate in the habit of

attending moving pictures, card parties, bathing beaches and the like? If so you would better break away from such companion or else the first thing you know the atmosphere of such a companion will affect you and the next thing you will be going to such places. Of course you know that you cannot do that without displeasing your Master. Such surroundings are bound to affect your spiritual health and the final end is a break down from your state of strength in the Lord. Then, instead of being strong in the Lord and the power of his might, you will be "weak and sickly and sleep"—yea, perhaps, a sleep from which you will never awake until at the judgment bar of God.

"POTPOURRI"

By W. CARL KETCHERSIDE

By consulting your dictionary, you will note that the above word means "a medley or mixture". I consider it very appropriate as a title for this article, inasmuch as I have several different things in mind to write about.

FIRST. Do you remember when the church was first established in your community and there were about a dozen who attended services and struggled to keep the Cause of the Savior alive, amidst all sorts of discouragements and disappointments? Then, do you recall when after a good meeting, the brethren decided to build a house, and establish the work on a permanent basis, but it looked like a hopeless undertaking because you were all so poor in this world's goods, that you could not envision the completion of such an undertaking? Do you remember how happy you felt, when some preaching brother took up the matter, solicited the faithful churches elsewhere, and the congregations began to roll in their financial contributions? Do you know how you can best express your gratitude for that assistance? Let me suggest that the only way possible in addition to your prayers, is by helping some other little group build a modest house of worship. Now for the story behind this:

The little church at Cedar Rapids, Iowa, was planted by the writer, with the assistance of others, about four years ago. It is in the midst of a city of 60,000 souls, and has a fertile field in which to work. The membership does not contain a single rich individual, but it does not have many who are not willing to sacrifice to the utmost for the Cause. They have been carrying on in winter cold and summer heat in a little store building that is very uncomfortable. But at last they have found that they can better the condition. They have the offer of a lot, in a grand location, for \$500 cash. They can make arrangements with a local bank to build a tabernacle for them, and they can handle the cost for less than their present rent. Several churches have agreed to help them as much as possible. But now, I am coming to all of you, and asking both churches and individuals, to send a contribution to this work, and bring the light of joy to the eyes of these faithful few, who have struggled hard amidst all kinds of opposition to maintain the purity of the worship of the New Testament. The leaders of the congregation are Bros. Lester Adams and Fred Pryor. They are faithful to the Truth, as it is in Christ Jesus. Brethren, will you not send at once a contribution regardless of size to Fred Pryor, Cedar

Rapids, Iowa, R. F. D. No. 3. (All contributions will be announced through this paper.)

SECOND. I am thinking about that letter written by the sister from Indiana, a portion of which appears in the last issue of the M.C. Particularly am I impressed with her statement, "I am afraid danger is ahead. I hope your paper will cause some to think." You know, I wish I knew who that sister is, and the congregation of which she is a member. At least, I know one thing, regardless of identification, she evidently has an analytical mind, and she can see the breakers ahead. To those who try to peer into the dim future, and who know that history repeats itself, there is something fearful about the modern drifting from the Truth. Preachers commercializing the gospel, compromising with their own consciences and endorsing things against which they have consistently fought in the past; elders of the various congregations ceasing to watch the flock, and embracing the modern "Open Door Policy" which relieves them of all responsibility in drawing a line against unscrupulous teachers; members of the church ceasing to study for themselves but putting their trust in men; all these things cause concern to those who think. What situation will confront my boy when he grows up to take his daddy's place? Watchman, what of the night? Yes, Indiana sister, I am afraid there's danger ahead!

THIRD. Do not forget the meeting announced by Bro. George Shull in the last issue. That meeting will be held in Mattoon, Illinois, from November 12 to December 3. The mass meeting of churches will be held on November 22, and will last all day, with the three services conducted in the City Auditorium, and basket dinner served at noon at the Masonic Temple. The afternoon meeting will be devoted to short speeches by visiting brethren, and also to inspiring song service led by various leaders who expect to attend. The morning service will include three twenty-five minute talks, one each by W. G. Roberts, E. M. Zerr and the writer. We will be seeing you at Mattoon!

FOURTH. Did it ever occur to you why the producers of the so-called "Rough Draft" gave it that name, which has now become so famous (or infamous)? That they had in mind a scheme to substitute a modern plan of unity for that which had always governed us, is indicated not only by their suggestive remarks at the time, but also by the very title which they used to designate the document in their descriptions of it. The word ROUGH as used in this instance evidently means, "crude or unfinished; hence hastily or carelessly done or made." The word DRAFT evidently means "a preliminary sketch or outline." (Of course the word sometimes means a current of air, either hot or cold, but I don't doubt that the writers had in mind that the paper was to be considered as a current of hot air.) Applying the above definitions we can rightfully infer that the Rough Draft was "a crude or unfinished preliminary sketch or outline of a NEW DEAL for unity among the Churches of Christ." The words "Rough Draft" and "New Deal" are those used by the editors themselves, and are not of my coinage. But here is what I want to know. If the thing they put out before was only a "Rough Draft", when are they going to smooth it up, and complete it? If this was only an unfinished preliminary sketch of their ideas, what is the finished product going to look like? I think I know one reason why they did not go on and finish what they intended, and that is simply because

of the opposition to their designs. When they were challenged to defend the scripturalness of the document, they had to suspend their plans long enough to try and intimidate or "smear" their opponents. All apostasies come by degrees and this one is no exception to the rule. But you need not be surprised sometime to see the new document among us, or rather the Rough Draft in new clothing. If it goes much farther in compromising than the first draft, may the Lord have mercy upon our brotherhood. But go on and finish it up boys, and let us see what you have in mind! You may depend upon the faithful opposing it just as they did the original, because it will have to be a creed and an addition to the New Testament teaching.

WHAT BRO. CUPPY THINKS

How much the world needs men that are jealous for the "simplicity that is in Christ!" We have an occasion to be grieved about the turn that some of our brethren have taken. Jesus says: "Blessed are they that mourn, for they shall be comforted."

I just put in two weeks in a community where the folks know but little of God's Word. Preachers earlier did not tell the people of the sin of adding to or taking from. (Rev. 22:18-19.) Brethren, make it plain, so men may know where we stand. That's the only thing that will save the Church from the spoiler. The cheapest extant is Chester's fifteen little articles. I can't understand how the R. D. caused so much grief among a people that have so ardently decried all party names, creeds and such like. (2 Pet. 21:3; Gal. 1:6-12.)

Thanks for the advice concerning the local church. That includes the treasury—no loaning of church funds or owning of lands and collecting rentals for church purposes. The morning papers bring word of \$126,200,000 in currency we seized and took from the Catholic Church in Spain, with 98 blocks of real estate in Madrid. The Church began to lead off in this way in the 4th century. Perhaps Chester got his impetus to write his fifteen little articles when the church that he is guiding took its first dowry and went into the loan business.

Austin, you are on the right line when you advise the brethren to read their Bibles—Word of God. It is deplorable how basely ignorant the masses are of the New Testament. Every day of our lives should be devoted to the service of our Lord, whether on the farm, in the factory or mine. He who faithfully labors to feed and clothe and house his offspring is serving his Master as much so as he that proclaims the gospel from the pulpit, or sounds it in the remote places of earth. "Earth the Lord's and the fullness thereof." Brethren, we have the advice and experience of many years; and, men, by now the Church should make a sane defense. Stand your ground. All around are the young and old, and they need you. "Charity begins at our door."—H. W. Cuppy, Kemp, Ill.

THEN AND NOW

Dear Brother Sommers: I am enclosing you one dollar to help in your work. I have quite a time with some of the official members here over Acts 20:28. When I tell them that the Church of Christ is not as near the primitive state as it was fifty years ago, they do not know just how to meet the argument. When I tell them that their

modern pastor system has wrecked my life's work along with hundreds of other evangelists, they gasp again. The congregations and the preacher combined, have robbed the evangelist of financial support, to pay for regular preaching, and by so-doing starved us out. Spiritual support of the congregation comes through the elders (bishops). The elders and congregation are to combine their efforts to support the evangelists in the field. But owing to this vital change, the mainstay of the congregations has gone begging while the pastor feeds the saved on Lord's day ignoring the elder's work.

Evangelists went everywhere preaching in that period of 50 years ago, while the elders fed the flock of God. The Church of Christ grew in numbers through the efforts of the evangelists who went from place to place preaching the Word, being supported financially by the congregations that knew and loved them for their work's sake. Hundreds and thousands were added to the church in that day. In this new day the church and pastor have ousted the evangelist, and but few, very few, are being added to their so-called Church of Christ. Can they set themselves aright by explaining this deficiency in numbers? Yours in Hope.—Old Preacher.

A FEW DON'TS

Dear Brother or Sister, don't waste your time in worldly pleasures till you fail to have time to study the Word of our Lord and pray.

Don't have so much on your mind you want to do on Lord's day, or some worldly place you wish to go, till you fuss and growl because the brethren stay too long to please you, at the place of worship.

Don't waste your money for things you don't need; then claim you are too poor to help the cause of our Lord.

Don't condemn collegeism, then do nothing to try to build up the Church or spread the gospel yourself.

Don't condemn orphan homes, then fail to do what we can for the poor in and through the Church or for those in need about us.

Don't condemn Sunday Schools, then refuse to do anything in the worship of the Church.

Don't waste all the long winter nights, but study the word of the Lord some at least, either in your homes or better, just have 2 or 4 weeks' Bible study where you meet for worship.—W. C. Rice.

WHICH?

(Concluded from last month)

Third. "Foreign Missions" is the caption of one paragraph of the "Rough Draft" under the heading, "So we submit the following items of worship which are necessary to a New Testament Church."

The remainder of the paragraph captioned "Foreign Missions" is as follows: "Individual work. There's plenty of work at hand to satisfy those who want to work."

Again, from this confusing language of the "Rough Draft", the question arises: **WHICH** position is the "Rough Draft" taking on "Foreign Missions"? that they are or are not necessary and Scriptural?

Fourth. In the two closing paragraphs of the "Rough Draft", we find this language, namely: "Let us hear from Editors, Preachers, Elders, and Rank and File,"

and "We solicit suggestions and close analysis of these items."

Since the "Rough Draft" was first published on June 21st, 1932, thousands of words have been spoken and written in analyzing the "Rough Draft" and in clearly showing that it is not authorized by the New Testament and that it should be wholly rejected for that reason.

The sentences above quoted from the two closing paragraphs of the "Rough Draft" seem to indicate that its sponsors, the "Review Publishers", desired any and all of the Brethren, whether editors, preachers, officers or otherwise, to carefully examine the "Rough Draft" and to submit to them the results of their considerations, supposedly for determining the Scripturality or un-Scripturality of its contents; but in response to the many suggestions that have been made by numerous Disciples who are Scripturally well-informed, and who have plainly shown its un-Scripturality, the "Review Publishers" have arrogantly refused to heed any such suggestions which were unfavorable to the "Rough Draft", wholly or in part, and have scathingly and unmercifully denounced those who dared to utter a syllable against their product, the "Rough Draft". So far as the writer is informed, no change or amendment of the "Rough Draft" has been made by its sponsors since its first public appearance, though its deficiencies are many and obvious, both Scripturally and logically.

The stubborn and tenacious adherence of the "Review Publishers", and their friends, to the devious course, as charted by the "Rough Draft", has, instead of producing unity as they claimed was its purpose and objective, caused a great division of the Brotherhood and resulted in irreparable injury to the cause of Christ.

All of which gives rise to two additional questions:

1. **WHICH** did or does the "Review Publishers" really and truly desire, "suggestions and close analysis of these items (constituting the 'Rough Draft')" or merely a unanimous expression of approval and endorsement thereof on the part of the entire Brotherhood?

2. **WHICH** did or does the "Review Publishers" honestly desire, unity, as they claimed, or the division which they produced and still vigorously exercise themselves in perpetuating?

These observations and comments may well be concluded by quoting the words of the very able Gospel Preacher of another and earlier generation, Benjamin Franklin.

It seems that Walter Scott, a contemporary of Benjamin Franklin, placed in a prominent space in his paper, "The Protestant Unionist", six articles purporting to cover certain great principles of the New Testament Church doctrine and the matter of unity. To these articles Mr. Franklin replied, in part, as follows:

"The sixth article we believe to be strictly true; but five hundred more might be stated, equally true, without including the whole of Christianity. No article is broad enough for 'Christian union', unless it embraces the whole of the religion of Jesus Christ."

"We are ready to unite with any who will unite on the Lord's truth—the whole of it and nothing but the Lord's truth, and then, as either of us shall find that we do not understand any part of it, we can advance in knowledge without violating our articles of faith. We want union with all who receive the word of God and obey it, and we desire no union with any who will not do this."—O. C. Tee.

A SCRIPTURE A DAY KEEPS EVIL AWAY

(Look up the scripture if you do not already know it, mark it in your Bible, write it out, and read it thoughtfully several times, or have your children read it aloud, talk about it, and think about it through the day.)

Nov. 15—We ought to give the more earnest heed to—
(3 verses)

Nov. 16—Enter not into the path of the wicked and—

Nov. 17—Let the words of my mouth and the meditations of—

Nov. 18—I have been young and now am old, yet—

Nov. 19—My son, hear the instruction of—

Nov. 20—Be careful for nothing but—(several verses)

Nov. 21—Whatsoever things are true, whatsoever—

Nov. 22—My people have committed two evils, they—

Nov. 23—Because thou art lukewarm and neither—(several verses)

Nov. 24—We must all appear before the judgment seat of—

Nov. 25—We are troubled on every side yet not—(several verses)

Nov. 26—It is better to go to the house of mourning than—

Nov. 27—The works of the flesh are manifest which—

Nov. 28—The fruit of the Spirit is love—

Nov. 29—Blessed are they who are persecuted—(several verses)

Nov. 30—Take heed, brethren, lest there be in any of you—(2 verses)

Dec. 1—A good name is rather to be chosen than great riches—

Dec. 2—Fret not thyself because of evildoers, neither—(several verses)

Dec. 3—Lord, thou hast been our dwelling place—(several verses)

Dec. 4—Who shall separate us from the love of—(several verses)

Dec. 5—These six things doth the Lord hate, yea—(several verses)

Dec. 6—Let us hear the conclusion of the whole matter—

Dec. 7—The Ten Commandments.

Dec. 8—But when the righteous turneth from his righteousness—

Dec. 9—For the word of God is quick—(2 verses)

Dec. 10—Pure religion and undefiled—(2 verses)

Dec. 11—The tongue is a little member and boasteth—(read connection)

Dec. 12—Let us lay aside every weight and—(read connection)

Dec. 13—None of these things move me—(read connection)

Dec. 14—Come unto me, all ye that labor and are—(2 verses)

Dec. 15—Blessed are they that do his commandments—

(If you find this work helpful in your private reading and wish it continued, write the M.C.O.)

NOTES AND COMMENTS

More Constructive Work.—It is not only necessary for an organization to preserve itself from enemies without, but it is also necessary to develop its resources from within. This is true of the Church. We have had to fight hard to preserve a remnant from the unscrupulous

traitors who would deliver us over to the enemy, but now we shall use more space in this paper to stir activity among what is left. A church which is not a spiritual church is not a church at all, for the very word for church means "separated", from the world. "Follow peace with all men, and holiness, without which no man shall see the Lord." To be satisfied with mere church membership is to die spiritually and to be forever separated from the Lord.

The Church in Thy House.—Several times we have this expression in the New Testament. Many people have the idea there is no church unless there is a nice meeting house. But the early Christians did not have meeting houses of their own for three hundred years. They would have been torn down if they had possessed them. The church is the people, called out of the world and governed by the laws of God, even though they meet in a cave or den of the earth. In order to keep the New Testament doctrine pure, and in order to withdraw our influence from false teachers, it may be necessary to gather a few faithful disciples in our homes and uphold there only that which is ordained of God.

He that loveth father or mother more than Me.—You remember the full quotation. It teaches the important doctrine that we must love the truth of God more than relatives, and when we love the relatives more we are "not worthy" of Christ. The time has not passed when the scripture is obsolete, but in the present apostasy from the Church many of us find it necessary to turn from those who are of the same blood with us. I know how to sympathize with all such. Sometimes they become the bitterest enemies we have. But we can not flinch. "If any man draw back my soul shall have no pleasure in him."

A Letter I Hated to Write.—Dear Pearle:—I spent about six weeks in the middle west, and was sorry to see how the depression, drouth and grasshoppers had brought the farmers down in those regions. Such condition is hindering the Cause much. The preachers in those parts are having a hard time, and it means that the Macedonian Call will have at least another year of hard, hard struggle. I was sorry to have to leave you with about half the burden of getting out the paper added to your household duties, meaning that you will have to crowd five or six days a month into your already-filled program. I thought possibly I could get enough for the paper so that you could have some one help you with the work, but it seems we shall have to strain ourselves for a while longer in order that brethren may be educated on the apostasy among us till they appreciate more what we are doing for them. No religious paper, even among the denominations, is a self-supporting business, but is rather a charitable concern. If those who are able would send an extra dollar, or more, to make up for the many who absolutely cannot send anything, we would have practiced what Paul speaks about in 2 Corinthians 8: 13, 14: "I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want . . . that there may be equality." But so many are filled with a spirit prevalent in Paul's day that "all seek their own and not the things that are Jesus Christ's." Yet notwithstanding these financial evils, and the apostasy in the Church, I find a good spirit among many of the brethren, and I am hopeful. I thank God that both

of us have fairly good health, and hope that it continues that we may go on in this work for our Master. I don't suppose I shall be home before the holidays which will have made four months away from home. Do you realize that on January 1, we will have been married thirty years? And I suppose I have spent more than twenty of those years away from you in the work of the Lord. Time is rapidly passing, and soon we shall render an account, but I hope that like Paul we can finish our course with joy, and not betray the Cause as some have done. Love to you and the children that are now at home. Austen."

Presents.—Instead of giving useless presents to friends, which perhaps appeal to their vanity, why not give them something to draw them closer to the Lord? A year's subscription to the M.C. might untangle them from religious error into which they have fallen, and stir their devotion to the Lord. The Simplified New Testament (price \$2) makes the Word so that even a child can understand much of it. The Guide Through Bible History (price 35 cents each, 30 cents by the dozen) leads the reader through the inspiring stories of the Old Testament. (We will send a nice envelope with each copy, for the asking.) The Church of Christ (360 pages, \$1.50) brings many arguments pro and con for the true Church. Are you interested in getting the written truth before people? Shall we hear from you SOON!—D. A. S.

REPORTS OF BRETHREN

We have enjoyed the Guide Through Bible History and Simplified New Testament very much.—Mrs. Chester Hoffine.

Missouri.—We are enclosing check for \$3. Please apply on our subscription, and on _____. Use one dollar as you think best. . . . Glad to see the M. C. is improving. Enjoy reading each copy, and then hand it on to others to read.—Mr. and Mrs. L. E. Hodges. (If about 125 would do the same as these folks, we could pay up what we owe on the M. C. printing. Will you be one? Or are you able to make up for those who can not help in this work? Anyway, you can follow this example in handing your copy to others to read. Thanks—Pub.)

Topeka, Kans.—I would like to correspond with a brother or sister in the church who is a chiropractic or osteopathic doctor.—Wm. Ketcherside, 2010 E. 11th St.

Brookport, Ill.—Again I am privileged to hand you \$2.00 for the congregation here in sharing your work in the last issue of the M. C. I am delighted to see it improving and know it is doing good. With the able writers such as Roberts, Ketcherside and many others we will be able to do a lot of good.—A. T. Kerr.

Lafontaine, Ind.—I closed my fourth meeting with the church at New Castle, Ind., Sept. 13th. I enjoyed the work there very much. They are in a much better working condition since the rebellious ones have gone away. The elders now have the co-operation of most every member, and I am sure they will do much good. The church there has a strong eldership. They are loyal, faithful men. The meeting at Boundary Line begins Oct. 18th and is to continue over the 1st of Nov. From here I go to Neosho, Mo. The Gospel of Christ is still God's power to save. The Gospel has not changed but some of our brethren have, and hate us, not because we have changed, but because we won't change.—W. E. Ballenger, 2532 Jackson Ave., Kansas City, Mo.

Kansas City, Mo.—Discoursed recently at Centralia, Antioch, Barnard, Lemons and Rock Hill, also two congregations in K. C. There are seven separate churches in the city called "Churches of Christ." Twenty-sixth St. and 58th St. are "pressing on the upper way." Twenty-sixth and Spruce have a long record of commendable service; teaching her members, increasing her numbers, enlarging her talents, helping the needy and keeping the unity of the spirit in the bond of peace. An organized church is qualified for all this work and more. To our knowledge the Spruce Church has had the tutelage of seven preachers, having taught, trained, endorsed them and

sent them out. This number of ministers is 400 per cent more than any church of our knowledge. It would be rather difficult to explain just how a church could originate preachers with the evangelist in charge; the one-man preacher rule or the pastor system which is against a plurality of preachers. When the "one man" plays the role of a dictator, the Church has thrown away her liberty. Not all men will do this, however.—A. R. Moore.

Mountain Home, Ark.—At home for a short visit. Will leave tomorrow. Since first of July I have held 6 meetings. Four of these were mission meetings. One was where the church was run down and out of order and had not had a meeting held for three years. In all I have baptized thirty-two, nineteen have confessed faults, one church was set in order with two elders and a deacon. I have lots to do. I will start in the late winter or early spring for Arizona and California. I plan to be gone as long as I am needed anywhere in the northwest. Let me hear from you, brethren, who would like to have the Gospel with no side lines.—W. C. Rice.

Nixa, Mo.—Since last report I spent two weeks with brethren meeting at Gamaliel, Ark. Found people anxious to listen to the truth. They have been troubled by preachers who advocate supporting Bible colleges and orphans' homes. We occupied our time by teaching that everything necessary to the salvation of the souls of men must be done "by the church." We succeeded in getting a Bible study started and the house was filled each Lord's Day for Bible study. I find studying the Bible through the day to be helpful in getting young men to reading, commenting on the Scriptures and praying. We did this at Gamaliel. A boy twelve or thirteen years old wrote me: "We are continuing the Bible study that was begun while you were here and my subject for tonight is 'Ananias and Sapphira.'" This was with another congregation. The brethren at Gamaliel have learned, to their sorrow, the only way to handle false teachers is "mark them and avoid them." Am to go back for a short Bible reading in December and a meeting next year, if the Lord wills. My next meeting was with brethren at Hale, Mo. Continued over four Lord's days. Four added by baptism and one restored. Three good men were appointed elders there, and it seems to me they have a wonderful opportunity for doing good. Am in a meeting here with the brethren at Nixa, Mo. Began in the rain and cleared up long enough for us to get started again. Had fine attendance over Lord's day both morning and evening, but completely rained out last evening (Monday). Weather still very unfavorable. My next meeting is with the brethren at Tecumseh, Mo. Then, after a short effort with the Gamaliel, Ark., brethren, to La Mine, Mo.

Brethren we don't need to organize a "modern Sunday school" in order to study the Bible.

We don't need to organize a missionary society in order to have preachers go out and preach the Gospel. The early church had none and the Gospel was preached to every creature under heaven in Paul's time. (Col. 1:23.)

We don't need an orphan's home sponsored by the church to take care of orphans. Most every Christian home could open their doors to an orphan.

We don't need Bible colleges to develop talent, thus making Christians, elders and preachers.

When the church was an infant (little and weak, from a worldly viewpoint), it did all of this work without the AID(?) of these various human bodies, but when it grew great in its own estimation it just had to have these HELPS(?) to get along!

Herein lies the challenge: Will we show the world these things CAN BE DONE by the church without these human bodies? Too much precious time has already been wasted. Let us get busy.—Lloyd Riggins, 1436 S. 10th, Charleston, Ill.

(I have put in bold face some very important statements in Bro. Riggins' article. It is evident that he is engaged in constructive work by putting the church to work. If all of us preachers will do the same, there will be a mighty onward movement. Tell our readers about your constructive work. It will help stir others.—Pub.)

Long Beach, Calif.—The meeting at Highland Church, south of Inavale, Neb., continued about ten days, three nights of which we were rained out. Four were added by membership and the brethren seemed edified. I spent two nights at Topeka, Kans. Neither Bro. Wm. Ketcherside nor Bro. Freed was at home, but I had a good visit with the Baker Sisters, as well as others. It is a pleasure to visit with these sisters, for they are deeply interested in the cause of Christ and show their faith by their works. Without their help, the little M. C. would

have had a much harder time. I spent five or six nights at Mullinville, Kans., and the brethren seemed much interested in the lessons I presided, quite a number saying that they wished the meeting could go on. The few faithful at Colorado Springs seemed to be benefited by the talks the three nights I was there. The traitors in Colorado are doing everything they can to turn the little group over to the college people, but Bro. Smith so far has resisted their efforts. I hope and pray his faith holds out, for the opposition has adopted principles which will soon manifest where they are going. I have been holding in Compton, Calif., for about two weeks, and there is a very good interest among the members. There are many things which have tended to discourage the disciples in the middle west, but there is a lively faith left which I feel sure will accomplish much in the future.—D. A. Sommer.

Kemp, Ill.—Since my last report I have conducted meetings at the following places: Cooksville, Ill.; Hammond, Ill., and Paxton, Ind. My second meeting at Cooksville and Hammond, had good interesting meetings at both places. One added by immersion at Cooksville and three at Hammond. Some good loyal disciples at both places who are satisfied with the Lord's plan for unity. Closed at Paxton Lord's day night with good size crowd although it was raining "right down." Three made the confession and one elderly sister made confession of wrongs. I go to Flat River, Mo., to begin a meeting next Lord's day, will be there about two weeks, then to Secor, Ill., Nov. 23rd for a meeting, which will be my first work there. I have some meetings booked for 1937, but my time is not all taken and to congregations wanting my service, will you please write me in the near future that we may arrange our work accordingly? I want to keep busy and do all the good possible in the Masters' vineyard.—C. R. Turner.

Sullivan, Ill.—Meeting at Decatur, Ill., closed with largest crowds in history of the congregation. In all there were sixteen added and restored during the three weeks. I am persuaded that the leaders there are men of stability and integrity, and that the church will heed the scriptural admonition, "Mark them which cause divisions and offenses contrary to the Word, and avoid them." We regret that Bro. J. V. Brown was called away in latter part of the work by serious illness of his father. Other leaders beside Bro. Brown are E. Carter Rose, Delbert Winger and Roland Borchert. Bro. Ralph Anderson, who has taken up preaching of the Gospel, is also located in Decatur, and is doing efficient work. I began night of Oct. 28 at Sullivan with excellent crowd despite a hard rain. Am staying with Bro. Noah Smith, a firm soldier of the Cross.—W. Carl Ketcherside.

Des Moines, Ia.—Church matters move on here about as usual. Good attendance, and the brethren doing well in preparing and giving their lessons. We recently withdrew from several (8 in number) who had failed to do their duty. Some more will have to have action taken against them soon unless they repent. General charge against these delinquents is forsaking the assembly. We are to have a business meeting next Lord's day to talk over future work. Good reports from Cedar Rapids, and they hope to be able to get the vacant lot and the building up yet before bad weather sets in, but I doubt if they will be able to get that far, but the suitable place to meet is going to help matters along there, and they are not intending to go deep in debt, but are assured by the lumber company there that they can handle the payments on the amount the building will cost for the same amount that they are now paying for or even less. Bro. Pryor is a good carpenter, and they plan to do the work themselves. I am enclosing \$6 to help you meet expenses for October and November.—Eugene Suddeth.

Mattoon, Ill.—To the faithful Churches of Christ everywhere. Dear Brethren: This letter is to inform you of plans for our meeting, which will begin on the night of November 12, and continue for approximately three weeks. The services will be conducted nightly by Brother W. Carl Ketcherside, of Nevada, Missouri, and will begin promptly each evening at 7:30 o'clock. Brother Ketcherside is no doubt well known to the majority of you, and you will appreciate the fact that a long drive to hear him, will be well repaid by his gospel messages. We especially urge you to remember the date of November 22nd as that is the day of our all day mass meeting of the churches in this territory. There will be three services conducted in the city auditorium upon that occasion, and the program will consist of the following: Morning service, 10:00. Three twenty-five minute speeches by W. G. Roberts, Mattoon, Ill.; E. M. Zerr, New Castle, Ind.; and W. Carl Ketcherside, Nevada, Mo. The communion service will follow immediately

after Bro. Ketcherside's closing remarks. Basket dinner will be served in the basement dining room of the Masonic Temple. Afternoon service, 2:15. An inspiring song service led by the various leaders who will be present from a number of churches in this section of the country. The short speeches of the afternoon meeting will be delivered by a number of the faithful preaching brethren who are expecting to attend. You should not miss this opportunity to hear men whom you have been wanting to meet for a long time. Evening service, 7:30. Sermon by Brother Ketcherside.

NOTE: All meetings from Nov. 22 to Nov. 29 inclusive, will be held in the auditorium of the City Hall. There is ample space for all and you are invited to attend every night of this meeting which will mark the last week of the ardent labors of Brother Ketcherside in the Indiana-Illinois territory, for the year 1936. Plan now to be with us as often as possible. For further information write to either of the undersigned. Please read this to your congregation and have it posted conspicuously on your bulletin board. We would welcome an advance notice as to the number expected to attend from your vicinity.—Elders: O. T. Wampler, L. A. Driskill, Geo. Anderson.

COMPROMISE

"Be not tossed to and fro with every wind of doctrine." (Eph. 4:14.)

"A double minded man is unstable in all his ways." (Jas. 1:8.)

Therefore where is the place for compromisers in the work and worship of the church?

Brethren, take the word "compromise", for instance, does the word itself suggest "to be **steadfast**"—as we are taught to be in I Cor. 15:58; Heb. 3:14; II Pet. 3:17. Our hope is steadfast (Heb. 6:19). We have no hint we can be otherwise!

Compromise means to surrender claims, purposes, and principles. It is the result of concessions, a medium between two conflicting courses, combining qualities and uses of other things. Compromising is a mixing of plans and policies. [Where in the Bible have we found where Christ or any of the apostles ever compromised? Do we think of these examples when we think of compromising?] Compromisers should be regarded with distrust!!

When a compromise is called for, let's ask ourselves whether the occasion for making it might not be avoided altogether! If we were to decide upon a compromise, we know, we must expect to be called upon to give up more or less, sooner or later, to each other—now, must we conclude that it is because **we** want our own way, is the reason we won't compromise? Nay, verily, brethren, we do not want **our** way but we **do** want the Lord to have **His** way. A lawyer must insist on the rights of his clients; his duty, as their agent! It is not for him to give up what belongs to others. A parent, for example, might be willing to give up one or more of his own rights if he were sure the loss would fall on him alone; but he knows it will fall on the whole family and they, too, should have a voice in the matter.

Have we any more "right" as a member of the Divine family, under any circumstance whatever, to go contrary to "our duty" for the sake of peace?

God tells us why we were created—Isa. 43:7; also tells us where "His glory" is to be given and for how long—Eph. 3:20, 21; and why we should be careful it should all go to God (Isa. 42:8).

Have we a "right" to do evil that good may come? Does might make right? Is it not rather the essence of tyranny?

When men talk of "washing their hands" of the whole matter, of the things that are troubling the church today, it reminds one of Pilate's conduct at the trial of Jesus. Did he remove, remedy or lessen the wrong?

There is danger to a christian, nation, home or church with compromisers. Therefore, brethren, let's watch, fight and pray that the church of the Living God may be kept pure and undefiled until the day of Judgment.—R. O. Webb, Secor, Illinois.

FAITH AND WORKS

Repentance, confession and baptism are acts of Faith; they are not classed as good works. Good works result from being in Christ. (2 Cor. 5:17.) No faith in the heart no works in the life. (Jas. 2:18.) A dead tree no fruit, a dead body no action, a dead faith no works. When saved we want to work and that is God's way of making "willing workers". See Dorcas and Lydia (Act 9:36 and Act 16:15). Acts of faith are between man and God; good works are between man and man. The first relates to salvation, the second that which accompanies salvation (Heb. 6:9, 10).

Is a justified man a saved man? Rom. 5:1.

Is man's salvation a gift or a debt? Rom. 4:4.

Can we be justified out of Christ? Act. 4:12.

Do works bring salvation or follow it? Eph. 2:9, 10.

Salvation being a gift, is it permanent? Rom. 6:23.

Does service add to our justification? Tit. 3:5.

Can we be dead and alive same time? Rom. 6:11.

Do we heir, or work to obtain salvation? Gal. 4:7.

Is sin treated as a debt we can pay? Rom. 4:4, 5.

What makes the title good to a gift? Tit. 2:14.

Is christian righteousness less than 100 per cent? Cor. 5:21.

What is meant by sin reigning? Rom. 6:12.

What is meant by sin dwelling? Rom. 7:20.

What is meant by sin having dominion? Rom. 6:14.

How is our salvation secured in Heaven? Heb. 9:24.

How is our salvation obtained on earth? Mrk. 16:16.

Faith, repentance, confession and baptism makes everyone the same size morally and legally, before God. Good works is christian fellowship. It is a good work to eat when I am hungry; it is "good works" when I engage in feeding others because it works both ways. (Act. 20:35.) The last is fellowship, the first is not. This is information but not news.—A. R. Moore, 7519 Jefferson, Kansas City, Missouri.

LABOR FOR ALL

As I look out over the divided condition of Christ's Church, I can see that there is labor for all, more labor than we ever dreamed of before; and if the majority of the congregations are saved from the evil one, it is going to be through the greatest efforts the faithful ones have ever experienced. I think there is hardly a congregation but what has one or more members that have been deceived by the compromisers, and that means that you and I must get busy, and busy now, to get them to see wherein they stand. But to do this we must be acquainted with the Gospel of Christ, and bring to their attention the many scriptures written for just such occasions, to correct the erring ones, that the God of Heaven may again look down with approval upon their lives. For we know that God does not approve of anything that is not wholly in accord with His Gospel.

We must use wisdom in the presentation of God's truth, that they will hear us, that we may not be guilty of driving them farther from the paths of righteousness, for oh! the worth of a soul, the most precious thing in all the world, a million times more precious than all the diamonds of Africa! Then how can you take one chance with that which even be doubtful, to say nothing of those things which we absolutely know to be contrary to Christ's Gospel. Since there are so many preachers and some with such great influence, who have taken their stand for many things that are contrary to God's word, it will make it doubly hard for those who are faithful, to convince the many that there is division, and concerning the cause of the same, and the sinfulness of it. I could name three or four preachers, who if they would only repent and return to God and his people the fight would not be half so hard, but as it is it is going to be work indeed to overcome the influence of these three or four. I wouldn't stand in their stead at the Great Judgment Day for a million times what they get out of it in this world, and I verily believe that some of these preachers have taken their stand where they have in order to oppose others whom they hate. (I will call it hate for it isn't love.) And why do they have such a feeling for their preacher brother? Well, I think I can at least partly explain; you remember some years back, when times were hard, especially for the gospel preacher, that a certain preacher wrote an article in the A.R. in which he stated he thought it right for the preacher who had other vocation or employment, and just preached over Lord's Day, to give way to the preacher who tried to stay in the field all the time, as he depended on his remuneration from preaching for a living. I have reasons to believe that some farmer and labor preachers got offended at that preacher for making such a statement. They got offended because they lacked one thing, and that one thing was the Spirit of Christ. And I also remember, and so do you, of one preacher writing different times, condemning the practice of some preachers, preaching for congregations Lord's Day after Lord's Day, year after year, and taking the first train home Monday morning, instead of staying a few nights occasionally and edifying the church, to make it able to stand, and even able to help others as it should. I believe the one who wrote thus, made many enemies among the preachers, who now enjoy taking their stand against him and oppose the truths which he advocates, for they can find nothing unscriptural which he teaches, to oppose.

If I were a preacher I would pray my Lord to help me to have such a spirit within me, to lend a helping hand in every way, to every other preacher who proved himself loyal in every respect to God's holy and divine word, and rejoice indeed when souls were saved, but we dare not lend a helping hand to those who are causing division, or who are guilty of helping those who are causing division or those who do not stand for every principle of righteousness as taught by Christ and His apostles.

I am wondering, and wondering, and wondering, what could be said or done to get those once-true and devoted preachers, to see and turn from the error of their way, but I guess I might as well wonder, and wonder and wonder what could be said or done to get the Methodist, the Baptist, or the so-called Christian Church minister to see the error of their way and repent.—Noah Smith.