

# MACEDONIAN CALL

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

Volume 11

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Number 1

## MACEDONIAN CALL

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### FAMOUS OLD POEMS

#### That Have Made Me Better

By D. A. SOMMER

##### MY AIM

I live for those who love me, whose hearts are kind and true,  
For the heaven that smiles above me, and awaits my spirit too;  
For all human ties that bind me, for the task by God assigned me;  
For the bright hopes yet to find me, and the good that I can do.

I live to learn their story who suffered for my sake;  
To emulate their glory and follow in their wake;  
Bards, patriots, martyrs, sages, the heroic of all ages,  
Whose deeds crowd History's pages, and Time's great volume make.

I live to hold communion with all that is divine,  
To feel there is a union twixt Nature's heart and mine;  
To profit by affliction, reap truth from fields of fiction,  
Grow wiser from conviction, and fulfill God's grand design.

I live to hail the season, by gifted ones foretold,  
When man shall live by reason, and not alone by gold;  
When man to man united, and every wrong thing righted,  
The whole world shall be lighted, as Eden was of old.

I live for those who love me, for those who know me true;  
For the heaven that smiles above me, and awaits my spirit too;  
For the cause that lacks assistance, for the wrong that needs resistance,  
For the future in the distance, and the good that I can do.  
—G. Linnaeus Banks.

### SURGERY

By E. M. ZERR

We have seen in previous articles that even though great care is taken to prevent disease yet it will sometimes come, and remedies must be resorted to to remove the trouble. But sometimes these remedies do not effect a cure and then something else must be done. This condition is what suggests the heading of this article. In Matt. 5:29 we read the following: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell." A like statement is made concerning the right hand. Of

course no one would suppose that Jesus meant to teach a literal severing of the hand as a cure for stealing. But as one would sacrifice his right eye were it diseased and threatening to destroy the whole body, so he should be willing to sacrifice any of his cherished interests in this life were they threatening his entire spiritual safety.

It does not require much of a sacrifice to give up something that is not very highly prized and which does not give one very much pleasure. Many persons will make it appear that they wish to "live and suffer for Jesus" by agreeing to give up certain things when the things enumerated may be only secondary to them in their estimation. They will give a long list of items they declare they are cutting off from their lives and try to make the impression (perhaps they are sincere) that they are anxious to make sacrifices for the cause of Christ. But such conduct does not constitute real sacrifice. It may be that much present advantage is in prospect by such giving up as mentioned above and that the motive prompting it is a selfish one. But the real test comes when one is called upon to relinquish his hold upon or association with something or some one that has been affording great personal enjoyment. It may be some business or trade or other means of income. Or again it may be the association and friendship of some person of a worldly character and whose influence is proving to be detrimental to good morals. In many of these instances the very ties of flesh may be involved. The husband and wife may find themselves involved in this predicament so that one of them is called upon to take a stand for the right even at the cost of separation. This is plainly taught by Jesus when he said that if a man loved father or mother or son or daughter or even his wife, more than he did his Lord he was not worthy of him. You will find this teaching in Matt. 10:35-38 and Luke 14:26. All of this shows us that when all other measures fail to remove spiritual disease and the safety of the child of God is at stake, then the last resort is to surgery in order to save life.

The above remarks are offered with regard to the individual disciple. The same principles must be observed concerning the body of Christ as a whole. If a member gets out of line it is the duty of those who are spiritual to endeavor to correct that one by corrective teaching. See Gal. 6:1. The same thing is taught in 1 Cor. 12:26 about the care each member should have for other members of the body. If a hand is in pain the rest of the body suffers with it and will try to relieve that hand of its pain. Thus, if one member of the body of Christ becomes afflicted spiritually the rest of the body is bound to share that affliction if it is permitted to continue. Therefore the logical and scriptural thing is to attempt at once to relieve that member of its condition. This is not only for the sake of the afflicted member itself but also for the sake of the entire body. Remember Paul taught that a little leaven leavens the whole

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lump. Were this not so then it might be permissible to let the little deposit of leaven alone to die out of its own accord. But it will not do so and therefore the instruction of the Physician is to cut out the leaven in its incipency. Or, if the same thought is considered in the form of a diseased member, then the directions are to amputate the offending member.

On this point let us read 2 Thess. 3:6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." We get the same kind of teaching in 1 Cor. 5:4, 5. Of course it must be remembered that withdrawal of fellowship is the final act of discipline and must be resorted to only when other corrective means fail. And the object in this last mentioned case is clearly set forth in the words "to deliver such an one unto Satan for the destruction of the flesh [fleshly desire] that the spirit may be saved in the day of the Lord Jesus." This shows that personal vengeance or the spirit of self satisfaction is not the motive in disciples but the salvation of all concerned is what is desired to be accomplished. As long as an unworthy member is retained in the fellowship he will be encouraged in his wrong doing and will not be led to repent. But if he is dealt with according to the Great Surgeon's directions the wounded member may be saved and the body will also be preserved. This was actually accomplished in the case referred to at Corinth. The second epistle of the apostle to this church shows us that good results came from this action and that not only the church as a whole but the individual himself was benefited by the withdrawal of fellowship from the guilty one. It is sometimes contended that discipline in the form of withdrawal should not be done even against a guilty member for many times he would have friends among the other members who would sympathize with him. That these members would be offended by the action of the church and be led out from its association and thus the church would lose others besides the guilty member. But this is the Lord's plan not man's. And if members leave the church in sympathy with a guilty member, then it will be seen that discipline was coming to members of the body that was unknown before but was revealed by this sympathetic conduct. The Lord's command and not the feelings of man should direct us in all our transactions.

## "THE TWO-FACED GOD"

By W. CARL KETCHERSIDE

I am writing this on the first day of the New Year. January derives its name from the heathen, Janus, a deity held in great reverence by the ancient Romans. He was represented with two faces, one looking forward, the other backward. The temple erected in his honor stood open in time of war, but was closed in time of peace. During the long space of 700 years, while the worship of this god was in vogue, the edifice was shut only three times, indicating that a constant state of turmoil existed in the Latin empire.

Tonight, like the mythical figure mentioned, I am gazing retrospectively over my past labors, and wondering what the New Year will hold for the Cause of Our Master. Before me there parades a regular suc-

cession of places visited and disciples met, during 1936. Vincennes, Bicknell, New Castle and Bloomington in Indiana; Hidalgo, Bethany, Shelbyville, New Liberty, Decatur, Sullivan and Mattoon, in Illinois.

At practically all of these places the brethren remain firm in their position against the wave of compromise sweeping the brotherhood, but sad to say, there are others where the leadership appears to be anxious to sell our heavenly birthright for a "mess of pottage." \* \* \* At one place one of the elders unscripturally, and against the advice and counsel of some of the membership, appointed certain ones as fellow-bishops, and then the leadership gave their endorsement to a faction, elsewhere. I preached against the endorsement of factious elements, and labored long and earnestly to show the qualifications of the leadership as taught in the Bible. Two years ago all would say "Amen" to it, but now I am become their enemy because I told them the truth. Paul experienced the same thing at Galatia, as you will see by reading his letter addressed to those brethren. At the beginning of this New Year, I humbly pray that Our Father may forgive those leaders for their falsehoods against faithful brethren, and that they may see the error of their illegal fellowship and penitently return to God. He is my witness that I love the souls of all of them.

During one meeting I had a new experience. Two of the elders from another church came to talk with me, and advise me what to preach, and what to keep still about, when I held their meeting. They gave me to understand that they wanted me to try and bring the people who had never been converted to Christ, but they positively did not want me to preach on the duties and qualifications of the elders, as I had been discussing it where I was. I asked them if they had heard me preach anything unscriptural, and they agreed that all I said was the truth, but they did not care for that type of preaching with them. \* \* \* They demonstrated that they were of the hereby, "Obey the elders, right or wrong," for, when certain of the faithful presented charges against them, offering every fair proposition for a scriptural settlement of the difficulties, they endeavored to thrust the faithful out of the body, refusing to stand trial, or permit them to be tried. \* \* \* These things are saddening to all of us, and I am sorry to be forced to thus summarize my work. However, I am perfectly willing to stand before the judgment of God, and face everything I have penned on this New Years night, knowing how many loyal brethren will bear testimony that these things are true.

How discouraging all this would be, if it were not for the pleasant memories of the hours spent with sincere disciples at all of the places I mentioned above. I'm thinking of Bro. Bennett's barber shop at Vincennes, of beautiful "Rose Retreat" at Bicknell, of "Dad and Ma" Coburn's home (God bless them) at Hidalgo. And memory paints other pictures too numerous to mention. Somehow, I can't help gazing into the future—far into the future—thinking—thinking about—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Father above, hasten that day, when "the clouds shall pass away forever—some day when we get home."

**A SCRIPTURE A DAY KEEPS EVIL AWAY**

Important—See if you can finish the scripture from memory, then look up in your Bible, mark it (using blue pencil if possible—underlining each line makes it stand out better). Read it thoughtfully several times, or read it aloud at the breakfast table or have one of the family do it. Talk about it. Think about it now and then through the day. In the evening see if you can write it out from memory, or quote it. If there are several verses, choose which is most appropriate for memorizing. If you will mark all these passages for a year, your Bible will become a new book to you. Leaders will find many suggestions here for subjects for social meetings or short talks. Fathers, mothers, won't your children appreciate your Bible when you are gone, if choice passages are thus marked? But better still, have them mark them in their own Bibles. If you have not already done so, let us know if you wish these lessons continued.

Jan. 16—We that are strong ought—(Rom. 15:1. Patience with One Another.)

Jan. 17—Know ye not that a little leaven—(1 Cor. 5:6. Great Evils Grow From Little Evils.)

Jan. 18.—Professing themselves to be wise, they—(Rom. 1:22. How to Become a Fool.)

Jan. 19—Like as a father—(Psalm 103:13. God's Mercy to Them Who Keep His Covenant.)

Jan. 20—Behold, all was vanity and—(Ecc. 2:11. Solomon's Advice to the Worldly Ambitious.)

Jan. 21—He that covereth his sins shall—(Prov. 28:13. Sneaking Out of Sin Won't Work.)

Jan. 22—The rod and reproof give—(Prov. 29:15. Solomon's "Psychology" on Rearing Children.)

Jan. 23—Cease to do evil, learn—(Isaiah 1:16. Formal Religion Without Righteous Lies, God Condemns.)

Jan. 24—As he reasoned of righteousness, temperance—(Acts 25:25. A Delay of Duty Is Dangerous.)

Jan. 25—Be not conformed to—(Rom. 12:2. Consecration. Can you sing from memory, "I Am Thine, O Lord"?)

Jan. 26—Having your loins girt about with—(Eph. 6:14. If You Are Not Standing With the Truth You Can Not Justly Be Encouraged.)

Jan. 27—It shall break in pieces and consume all—(Dan. 2:44. Happy Thought, the Glorious Triumph of the Kingdom to Which We Belong.)

Jan. 28—Bear ye one another's—(Eph. 6:2. Are We Really Helping One Another as We Should?)

Jan. 29—And let us not be weary in—(Eph. 6:9. The Hope of the Future Helps Our Weary Souls.)

Jan. 30—Pray without—(1 Thes. 5:17. A Short Verse Which Never Ends.)

Jan. 31—How shall we escape if—(Heb. 2:3. Please Write Down the Excuse You Will Make to God for Neglect in Obeying His Word.)

Feb. 1—Casting all your care upon—(1 Peter 5:7. Here Is Real "Relief.")

Feb. 2—He that will love life and see good days, let him—(1 Pet. 3:10. An easy way to lead a quiet, peaceful life, in general.)

Feb. 3—There were also false prophets among—(2 Pet. 2:1. Since the Lord Has Told Us Such Men Would Arise, We Should Not Be Discouraged When They Come, But Prepare to Meet Them.)

Feb. 4—Nor foolish talking nor—(Eph. 5:4. Why Will Some People Try to Twist the Word of God to Fit Their foolishness?)

Feb. 5—In every work that he began . . . he did it with all his heart and—(2 Chron. 31:21. Who Was This and What Resulted?)

Feb. 6—And the king answered the people roughly and forsook the old—(1 Kings 12:18. Who was this and what resulted?)

Feb. 7—I am doing a great work so that I cannot—(Neh. 6:3. Who? Circumstances? Watch, for the Devil Is Trying to Draw Us Away, Too.)

Feb. 8—More to be desired are they than—(Psalm 19:10. The Gold Will Pass Away But Not This.)

Feb. 9—Out of it are the issues of—(Prov. 4:23. What? How Important That We Watch It, Guard It, and Keep Out All Impurities.)

Feb. 10—Go to the ant, thou—(Prov. 6:6. Here Is Self-made Relief, Not Government "Relief," and the Little Ant Is Our Teacher.)

Feb. 11—Rejoice, O young man in thy youth, and—(Ecc. 11:9. That Sounds Good, Solomon, Go on.)

Feb. 12—Woe unto them that go down into Egypt for—(Isa. 31:1. Egypt Becomes a Type of the World to Us.)

Feb. 13—Whose Fan Is in His Hand, and—(Matt. 3:12. This Full Truth, Strongly Emphasized, Would Revolutionize the World.)

Feb. 14—He must reign till he hath put all—(1 Cor. 15:25. What a Glorious Day That Will Be for Us.)

Feb. 15—Be not deceived; evil communications—(1 Cor. 15:33. Watch Your Associates, Boys and Girls, Men and Women.)

**REPORTS OF BRETHREN**

Great Bend, Kan.—We sure like the M. C., especially those verses to look up in the Bible. Please put them in each issue of the M. C.—Mrs. G. G.

St. Louis, Mo.—Wish I could send more, but you have my prayers. "Be not weary in well doing, for in due season we shall reap, if we faint not"—W. J. T.

San Jose, Calif.—We got much good from the daily scripture citations in the last two M. C.'s.—Mrs. J. B. M.

Lock Springs, Mo.—We all enjoy the M. C. so very much. The last number was especially good.—Mrs. C. C. R.

Meadville, Mo.—May your life be spared long to help in this much needed cause.—Mrs. J. P. P.

Champaign, Ill.—Find enclosed \$2 to be applied on "a clean slate to begin the new year."—W. C. R.

Crystal Cave, Springfield, Mo.—We enjoy reading the Macedonian Call and are enclosing check for renewal and to help the work.—M. Sisters.

Marion, Ind.—Remember that I am with the faithful few who are standing on the old platform.—L. C. Roberts.

Missouri—East Concord church is sending you another small check. We believe in you and the cause you are fighting for. And we hope and pray that you may be able to go on until right triumphs. May the Lord bless you in your efforts, we pray.—By W. R. Tade. (They send \$10. This sends much needed literature to many new names. It is letters with such sentiment which causes us to thank God, take courage and go onward.—Pub.)

Lamine, Mo.—Expect to visit congregations in Colorado, Arizona and California. Will probably be spring before I return home. Came to this place from Gamaliel, Ark., where I was engaged in a 12-day Bible reading, work which was begun last summer while I was with them in a meeting. Expect to be here about two weeks, then return home. "The harvest truly is plentiful, but the laborers are few."—Lloyd Riggins.

Mattoon, Ill.—Church at this place getting along pretty well at present. Had a good meeting in November with Brother Carl Ketcherside assisting. We meet twice each Lord's Day to study the New Testament and each Wednesday eve for a study of the Old Testament. Have fair attendance. Brother Turner was with us Lord's Day, December 13, and delivered two good sermons. May we never turn aside from the old paths, but strive to enter that rest prepared for the faithful.—O. T. Wampler.

Riverside, Calif.—We are doing only fairly well with the verses. A little harder for some than others. Are just about keeping up, I think. Maybe we can get at it a little better when all gets back to normal again. Some of the quotations are just a little long to be learned in limited time for some. I surely do think it a good thing and hope many families will take the work up. O, how easy to let things drift.—Mrs. C. E. Storm. (Yes, some of my quotations are too long for memorizing in a short time, but you can pick out the verses, or verses, you think best.—Pub.)

New Castle, Ind.—The K. C. meeting was indeed a great one. Six states were represented. There were eighteen preachers present. Your communication on discipline was read to the meeting in the session devoted to that subject, and was well received. I wish we could have more of such meetings for they would strengthen the brethren who seem to think that only a few of us are so "cranky" about the issues.—E. M. Zerr.

Burlington, Kan.—Brother Buttram is with us at the present time. We are having Bible study through the week with preaching Lord's Day morning and evening and all seem to be interested and enjoying the lessons each evening.—R. L. Barrett.

(Why can't MANY churches have these protracted Bible readings this winter? Many preachers don't have much to do through the winter, and would be glad to come for expenses and a dollar a day over to help keep down expenses at home. Write to one near at hand and tell him what you can do. You need this Bible study.—Pub.)

Brookport, Ill.—Again it is my pleasure to hand you \$2 for the Congregation here in having fellowship in the M. C. Let us all follow Brother C. D. McCay's suggestion in the last issue of the M. C. by sending in all that we can so that you can clean the slate of indebtedness. The Church here is getting along nicely, attendance holds up well and interest taken in all the services.—A. T. Kerr.

Topeka, Kan.—We are enclosing check (out of trust fund) to help some on M. C. The plain, straightforward scriptural lessons, admonitions, warnings, etc., given through M. C. by so many faithful brethren who are still contending for the faith should encourage and strengthen all sincere disciples of our Lord to not only stand fast in the liberty wherein Christ has made us free, but also to be more zealous in our service to Him. Glad to see the good article from Brother R. O. Webb in November M. C., as well as others.—Emily Baker.

Kemp, Ill.—Meeting at Flat River, Mo., closed night of November 15 with good attendance and interest. Two added by immersion, and I think the church was strengthened. I am home this week enjoying the good sermons delivered by Brother Carl Ketcherside. I will fill my regular appointment at New Castle, Ind., November 22 and go from there to Secor, Ill., to begin a series of meetings Monday night. I am thankful to report that my time for regular work for 1937 is all taken even to the fifth Lord's Days, but I have time open for meetings and would like very much to keep busy. If you are satisfied with the Lord's way, write me, but if you are in favor of the "New Deal," save your postage. Yours for the pure gospel of Christ.—C. R. Turner.

St. Louis, Mo.—I find it very hard to write without telling you how much I enjoy your paper. It surely is good to know that there are still some who seek and follow the truth. Although the paper is being published more often than it used to be, I am looking forward to it being enlarged and coming more often. Also would like to see the M. C. in many more

new homes. I am sending names of some new subscribers.—J. L. Baldwin \* \* \*. (It is this kind of work which will enlarge the paper. He sends \$10.)

Le Grand, Iowa.—Since my last report I've spent several nights at St. Louis, Mo., Jacksonville, Hammond, Decatur, New Liberty, Sullivan and Mattoon, Illinois. I enjoyed meeting with the brethren in those places and appreciate the fight many of them are making in the face of fierce opposition.

I plan to be in four meetings in Illinois next year at Hammond, New Liberty, Shelbyville, and Jacksonville. The church at Jacksonville is made up of only five members, but those five are content with the old paths and oppose any form of innovation. Brother S. S. Retzer is the only man in the congregation, and has kept up the fight although the number was small. They have been meeting every Lord's Day (morning and night), and several outsiders are attending almost regular. I am to be with them for three weeks beginning April 8 and hope we can do much to strengthen the body there.

I plan to go to the K. C. meeting and then go to Des Moines for a short meeting over two Lord's Days.—John W. Rhodes.

Nixa, Mo.—With conditions existing as they are we believe the M. C. is needed badly, because you adhere strictly to the Word of God. You are as a watchman on the walls of Zion warning us concerning those who pretend to be True followers of Jesus Christ when instead they teach and uphold the doctrines and commandments of men. So by their works we do know them.

Brother J. E. Bennett is seriously ill. He has gone down so much in the last few months. He will be greatly missed by the church and by all the faithful.

Brother Carl Ketcherside has just closed a two weeks' meeting at Ozark, Mo. He delivered plain Gospel sermons from the Word of God to his hearers and we're sure much good was done.—Mr. and Mrs. H. R. Mooney.

Topeka, Kan.—I arrived home November 27. Spoke to the church here twice December 13. At close of the morning service an elderly couple came forward and placed membership. They were thoroughly disgusted with the doing of the Christian Church where they had formerly been identified. Am sorry the college folk backed down in debate at Springfield, Mo. Like the old digressives, they have learned that they cannot defend their unscriptural things. Their days of debating are about over, except with some of the minor sects. While they are gloating over the surrender made to them by Morris, Scott, the Review publishers, and others, we surely have them on the run. I hope to attend the K. C. meeting after the holidays. Have no work arranged for 1937. If I am forced to do secular work, I will still do for the Lord whatever I can at my own expense.—William Ketcherside.

West Fork, Mo.—The people of this community enjoyed a very interesting debate between Brother W. G. Roberts and Ben. M. Bogard of Missionary Baptist fame, beginning December 1 and continuing four days. The debate was well attended at all sessions, with standing room all occupied on the last evening. We believe much good will result from this debate. Brother Roberts is an able, fearless defender of the truth. Many were disappointed in Mr. Bogard. He proved himself to be much below the standard of his reputation as a debater. During the debate he at least twice challenged the entire preacherhood of the Church of Christ to a debate. His challenges were accepted by Brothers Roberts, L. E. and W. Carl Ketcherside, but he declined to sign propositions with either of the three. We always welcome an investigation of the position we occupy. If we are holding to any unscriptural position we should thank any man to correct our mistakes. We shall make a special effort to hear Mr. Bogard in his debates at any time convenient for us. Visiting brethren are invited to worship with us when passing this way.—James S. Sutterfield.

Mattoon, Ill.—Our meeting closed the night of December 29 with about seven hundred people present. Believe there were twelve came forward during the meeting, all for baptism but three, if I am not mistaken. At our all-day meeting there were thirty-five congregations represented, and eight states. Many good speakers and the best singing we have heard for a long time. Brother Carl Ketcherside held the meeting. It was his second, but we think the best of the two. Brother Carl has held seven meetings in this community this fall and winter, and they have all been good meetings. However, I think his meetings at Bethany and Shelbyville were the best.

Some members who were on the side with the compromisers were saved, as well as a number obeyed the Gospel. No one has ever done more good in these parts than he has done. It was a wonderful meeting we had here in Mattoon. Our contribution was \$100.00 the all-day meeting, which is evidence of the interest, the crowd, the love for truth and a desire to support the Cause. It was one of the best meetings ever held in Mattoon, if not the best. Several members of the faction attended part time. Church here in better condition than it has been for several years.—W. G. Roberts.

Mountain Home, Ark.—I held a meeting at Oak Grove, Ark. I was with them in three meetings years ago, and am sorry to say they were not what they used to be. Some new things have been troubling them. I preached the word and summoned not to declare the whole counsel of God, and it was said that much good was done. Closed with good interest and one baptism. I next went to Compton, Ark., in Newton County, where I had labored much in years gone by. There I met a fine crowd for four nights. One made the good confession and was baptized. Next to Anutt, Mo., to their fifth Lord's Day meeting with many visiting brethren. Next to Edgar Springs in a school house. Preached twelve times near West Fork, Ark., with one confession and baptism and fine attention. Preached one night at Nixa, Mo., my first time there, and was invited to come again. Was sorry to find old Brother Bennett very poorly. Heard Carl A. at Ozark, Mo. A fine crowd present. The new year is here. Have held 19 meetings this year, many of them being with poor or run down churches, but am ready for another year.—W. C. Rice.

Indianapolis, Ind.—Brethren told me they thought much good was done in our short meeting at Exeter, Calif. I was at West Riverside eleven days with good interest. I had held a meeting in town, for which I had not really left room, and that cut the W. K. meeting short, which they and I both regretted. So sorry that Brother Pace, one of the leaders, was in the hospital, and I pray for his recovery, for they need him. This little group of disciples is poor, yet zealous and devoted. They are human, but in the purity of the church there is no respect of persons, with them, though it be flesh and blood. It is a pleasure to meet with such a group, and I wish we had thousands of such groups scattered over the land. I held six nights at Redondo Beach, in a private home all but one day and night. Brother Davies from Compton has been carrying on this little work. Several non-members were interested and I think several will take their stand before long, for they seemed interested in the gospel lessons presented. The last Sunday I was in California, was spent at Compton in an all-day meeting. Probably a hundred people or more were present in the morning, and all seemed to enjoy the association and services. That night I started for home, which I reached December 24. On this trip I was well remunerated generally, for which I am very thankful to all concerned, for it helped me pay the doctor for my tonsil operation two days ago. This operation and waiting for report of the K. C. meeting have delayed the M. C. this time. Sorry. Though the spirit of ease, indulgence, least-resistance, indifference, apostasy, etc., is astounding both out and in the Church, I thank God there are a faithful few who, I believe, would die for the truth, and it is with these few that we hopefully face the battles of the new year.—D. A. Sommer.

WHISENNAND—December 18 I was called to Yale, Ill., to preach the funeral of Sister Whisenand. Though a bad day, the meeting house was crowded. She had many friends and relatives and they crowded that house to pay their last respects to the one they loved. I used a Bible which one of her daughters and her husband (F. F. Money) gave me 20 years ago the 25th of this month. I have known the family for more than 30 years, and think much of them, both as friends and brethren in the Lord, as most of them are. Sister Whisenand was the mother of 14 children, four of them and her husband having preceded her in death. She lived to the good old age of 80 years, two months and 18 days. Her membership has been at Yale for many years. She died in the faith. The children and grandchildren and one sister who remain to weep their farewell tears have our deepest sympathy in their lonely hours.—W. G. Roberts, Mattoon, Ill.

### FACING THE NEW YEAR

The slate has been washed clean except about one-fifth. Many, many, many thanks, brethren. You have

helped send our much-needed information to many uninformed brethren. It may save them from apostasy.

Remember this regarding religious newspapers: Practically none of them pay for themselves without advertisements or other side issues such as literature. I have been recently informed that one paper which we criticize some does not pay for itself by about \$40 each issue. And it has a very good subscription list. Brethren, when you donate, you are simply sending needed information to those who should have it. Who is ready to help inform their uninformed brethren? We can not exist without this missionary spirit. Just as soon as your donations warrant, we will enlarge to twelve pages. Thanks.

Notice our new features. I am pleased with the interest in our "Scripture a Day." Can't we become a real Bible people by having hundreds of homes where the Word is read and studied each day? I wish every one could get the good out of these old poems which I have gotten. We are printing extra copies, so you can send the poems and scripture references to new names you send. Even if you do not get subscribers, send names with the statement you would like for them to receive a few copies. Other donations will help send them for a while. Send as many names as you can think of, of sincere people.

Of course, we are all saddened that so many brethren are slipping, but we should rejoice that we have so many faithful left. I know personally nearly every one whose name appears in the M. C., and practically all are deeply sincere and can not be influenced by wrong motives. I am glad to be identified with them. Let us press onward, even though the battles are hard and long.

### MISCELLANEOUS

**Of Interest to Preachers and Other Teachers.**—Many of you in teaching Bible classes wish to save time by having a number of copies printed of Bible questions to Bible searchers, and do not have money for expense. A hectograph will print you from fifty to seventy-five copies easily. It is made of gelatine and you can get one from a first-class book store, or teacher-supply house, or mail order house. Or, a good encyclopedia might tell you how to make it yourself. You have to have a special kind of ink, and can use either written or type-written matter. Let us have more preachers and teachers making good questions for Bible students to look up. This year, let us study God's Word as never before. We need it.

**Lack of Space and Other Things.**—I am sorry that we can print only very brief statements in obituaries, except for those who are generally known to our readers. I try to confine my own obituaries to eight or ten lines, so don't be offended if we ask the same of you. Also, I have not probably stated our rule on asking money for church houses, but print it now, though I have always had it. Through about forty years' experience with a religious paper, we found that many people drew the idea that about all they had to do to get a church property was to obtain the lot and ask the brotherhood for the rest, for they had read of hundreds of dollars being raised by other churches. They often have not made the proper effort themselves, or have been too extravagant.

Then, when they made an appeal and received little or nothing, because not by one of influence, or not by the proper appeal, they have been much vexed. So, our rule shall be for brethren to attend to church properties through private effort, unless something extraordinary should turn up. However, if any little group needs a protracted meeting, or short Bible reading, let us know and we will do all we can to have you built up spiritually. The church is the people not the house, and I think our motto should be: Build the church, and let the church build or provide their place of worship. I think from experience that this is the best for all concerned.

**Other Things.**—Some one sent Brother W. G. Roberts a dollar for the M. C., which he received in time of their meeting there, and he acknowledged it, but in the confusion with so many people around he lost track of the name. He sent me the dollar but no name. If anyone knows of someone who knows of anyone who knows who this was, please let me know! \* \* \* Please have your copy or reports in by the first of the month if you wish them in the next number. Better send them the 26th or 27th of preceding month. \* \* \* If you live in a city, you would save me time if you would put your street address on your letter as well as the envelope, for when I am away from home, only the letter is sent to me, and I have to look up all such. \* \* \* Here is the best all-round map I have seen. It covers all Bible Lands from Persia to Italy, and has an inset map of the Wilderness Wanderings. Paul's journeys are shown in colored lines. Price \$2. Please send 10 cents extra for postage. Every church should have a map. It makes history study so much easier. It helps as much as a road map in traveling.

### A SURRENDER

We have heard so much about some people not changing that it is almost confusing. A guilty person always offers the most excuses because he feels his own guilt. When an investigation of some misdemeanor is being made, the guilty person is usually one of the first ones to say, "It wasn't I, it was the other fellow."

Those assuming the position the "Apostolic" Review has taken with its "pet" Rough Draft, have more than changed, they've completely surrendered those principles for which they have always fought. One proof of this may be found in the second paragraph of their creed, (the R. D.). If they had merely desired a change or compromise they could have said, "Those not agreeing may bring lesson leaves without censure on the part of those using Bibles." We all know that would have been change or compromise enough to make one shudder, but seemingly it was not sufficient to satisfy the authors of that creed. Instead they placed these words in their surrender: "Those not agreeing may bring Bibles without censure on the part of those using lesson leaves." They have not only put man's word on a par with God's (which is certainly a change of position), but they have exalted man's word above God's which is a surrender).

Those not familiar with our plea of former years, would conclude from reading this portion of the R. D. that there has been conflict in the brotherhood over the advisability of bringing a Bible to class. They would be led to think that at last, through the introduction of this

twentieth century unity scheme, an agreement had been effected whereby brethren could carry a copy of the Word of God to church without fear of censure on the part of the "literature" advocates. No wonder the thing has caused confusion!

Submitted for your consideration by—J. W. Rhodes.

**Hardeman Won't Debate.**—A few months ago I tried to get the east side college preacher, Bro. McCord, to debate publicly in Indianapolis the college and pastor system. He refused that, but wanted to debate in the M. C. only (where his followers could not read it). Hardeman, president of Freed-Hardeman Christian College, Henderson, Tenn., urged him on to such an unfair procedure. I then challenged Hardeman to the public debate here, saying that it would be a good time to destroy this anti-collegeism in the north! We could put the discussion in book form. He replied, "I have no interest whatsoever in a discussion with you. Remember me kindly to your father.—N. B. Hardeman." They know when a proposition cuts out their quibbling. They are bold as lions with the sects but very meek when it comes to the true people of God. But the Review says we backed down. It announced in its columns the broadcasting and meetings of the college preacher on the east side. "Birds of a feather, etc. Old Bro. D. S. recently attended the Sunday morning services at this east side college church, and encouraged them by prayer. He said they read publicly an acknowledgment of money received from them for an orphan's home.—Publisher.

Des Moines, Iowa.—Since last reporting, one has been added to the congregation here who was formerly a member of the congregation here who was formally a member of the Christian Church. Others seem interested. The writer in company with an auto load from here attended the all-day meeting at Mattoon. It was a day to be long remembered by those who were there. It is refreshing to meditate on the good lessons heard there, and the strong plea made for the ancient landmarks.—Eugene Suddeth.

Mattoon, Ill., Nov. 28.—Am in closing days of the meeting here. Interest has been good throughout, and several have been added to the congregation. The meeting at Sullivan which I held just before this one, resulted in 27 added, and much good done otherwise. I will moderate for Brother W. G. Roberts in his debate with Ben M. Bogard, Missionary Baptist, which will be held at West Fork, Mo., for 4 days, beginning December 1. Brethren, the congregation at that point is small, and will not be able to do more than pay Brother Robert's actual traveling expenses. Many times he has gone and defended the truth, receiving no remuneration. At the present with poor health, he is unable to be as active in the work as formerly. May I suggest that you send him a little donation, to prove that you still remember him in his work. He will appreciate it greatly I am sure. My next meeting is at Ozark, Mo. The debate which I had scheduled with Elton Abernathy who is in the Speech Dept. of Iowa University, and is a graduate of Abilene Christian College, was to begin in Springfield, Mo., on December 19. I have just received a telegram from my opponent cancelling all arrangements for the debate. He says his brethren object to holding it there. Once more

the college advocates have backed down, after the propositions and rules had all been signed and arrangements made. Am sorry!—W. Carl Ketcherside.

Cedar Rapids, Iowa, November 19, 1936—Church here continues with the usual good attendance at both services on Lord's Day. We are now studying Romans in our morning sessions, and the book of Matthew at night. In this service all of the brethren are taking part, and are presenting well-prepared lessons, thus developing their talents in the Master's service.

On October 12th we sent out an appeal to all faithful churches known to us requesting money to purchase a lot upon which we could construct a tabernacle, thus providing a permanent location for our meeting and worship. This would enable us to cease paying out rent for the old store building in which we have worshipped since the Church here was established. To date we have received from individuals and congregations, the following contributions, which we thankfully and gratefully acknowledge: W. Carl and Nell Ketcherside, \$10.00; R. W. Haskins, Hastings, Neb., \$1.00; Sister Geo. W. Sourwine, Wever, Iowa, \$10.00; Church at Des Moines, \$100.00; Church at Ft. Des Moines, \$16.47; Hale, Mo., by Lloyd Stephens, \$10.00; Brother and Sister Fred Fenton, Ottawa, Kan., \$1.00; Brother Jacob Dykhuizen, Cedar Rapids, \$5.00; Brother C. H. Spurrier, Cedar Rapids, \$25.00; Bonne Terre, Mo., by J. H. Mabery, \$10.00; Delville, Ind., by Arthur C. Franklin, \$10.00; Topeka, Kan., by E. R. Noel, \$10.00; New Castle, Ind., by T. H. Lawson, \$25.00; 55th and Cleveland, Kansas City, Mo., \$5.00; St. Louis (Manchester Avenue), \$25.00; Nixa, Mo., by J. E. Bennett, \$10.00; Hepburn, Iowa, B. O. Negley, \$5.00; Brother and Sister Slim Holderbaum, Marion, Ind., \$2.00; (Friend of Carl's), Hastings, Neb., \$2.00; total to date, \$282.47.

We wish to assure all who have thus far contributed to our needs, that while the amount is not nearly enough yet to purchase the site desired, we sincerely appreciate your kind consideration of our plea. We are likewise thankful to all of the preaching brethren who have encouraged this contribution. Believing as we do, in the faithfulness of our brotherhood, we feel sure that the amount will continue to grow larger, until by spring, we can begin work upon our new quarters. Your assistance, regardless of amount, will be helpful and appreciated. Further contributions will be acknowledged later. In hope of Heaven.—Fred H. Pryor.

### "BROKEN OISTERS"

Under this heading, Foy E. Wallace, Jr., though a friend of the Bible colleges, wrote against them thus in the Firm Foundation, Sept. 1:

"In a recent Sunday morning Bible class the seventh chapter of Acts was the lesson. A young man who had attended Abilene Christian College remarked that if Stephen had used the right method of approach, those Jews would not have killed him and he, perhaps, would have baptized many if not the most of them. The teacher of the class called attention to the fact that Stephen was 'full of the Holy Spirit' when he did that preaching and the criticism was against God. He then asked the young man where he had learned that idea of it, and he replied that his Bible teacher in the college had made that statement to his class.

"Another instance of the same sort is the statement recently made from the pulpit of a church of Christ that John, the apostle, was called 'son of thunder' when he was a young man, full of zeal, but in the maturity of his age he toned down and wrote his epistles on love! \* \* \*

"Already, Harding College is conferring the title 'Doctor' on certain gospel preachers, through the avenue of the L.L.D. 'Doctor's Degree.' Recently, this school conferred this degree upon Brother George Benson in 'recognition' of his 'distinguished' service in China as a missionary, and then made him the president of the school that made him a doctor. Where are we headed? Aside from its being positively ridiculous for a school that can barely give a recognized B. A. degree, to confer on anybody a doctor's degree; aside from the cheapness of it, which will make a laughing stock out of the preachers that accept it and the school that confers it—aside from all that, it just does not comport with the simplicity of the truth these schools are pledged to represent and disseminate. \* \* \* Remember that it was the colleges, not the societies, that swept the church into the digression."

The worst hot-beds of infidelity have been church schools, such as Harvard, Yale, Princeton, Chicago University, Lexington (among the Christian Church), and the above clipping shows that "our" Bible schools are going exactly the same way.

Now the writers of Morris' paper, the People's Bible Advocate, after fighting to keep these college advocates from capturing the churches, are calling them in, where they can bring the people into such unscriptural teaching as mentioned above.

And the Apostolic Review, after fighting savagely for thirty or forty years to keep such advocates out of the churches, for more than four years has been fighting just as savagely to bring them in, where those advocates can have a bigger chance to spout such infidelity.

Brethren, awake to the danger that besets you! Get busy and help us inform the people on the drift of things.

### "LORD, IS IT I?"

Why should faithful gospel preachers have to be idle six months out of each year, when hundreds of thousands of souls are dying in sin, and the local congregations are dwindling away—dying for need of encouragement? Again I ask, why should this be? Who is responsible for this idleness? I read, "The house of God, which is the church of the living God, the pillar and ground (support) of the truth" (1 Tim. 3:15). Again, "To the intent that now \* \* \* might be known by the church the manifold wisdom of God" (Eph. 3:10).

Brethren, as a church, the Truth is our only support. And the church is the only support of the Truth here on earth. Take the Truth from the church of the living God, and the body (church) will die. Take the church away from the Truth and the Truth is dead (ineffective). "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). "Ye are the salt of the earth," "Let your light so shine," is a warning, and a command of God!

Brethren, I believe I know where the real trouble lies. Two and a half years ago I offered my service to the faithful brotherhood because many of our strong,

able (spiritually weak) preachers were compromising, and going over to the pastor system, with the college element and the Christian Church. Lots of the formerly faithful congregations were drifting along with these money-loving preachers. I thought if ever the church needed true friends—faithful preachers, and leaders, it is now. I stepped out on the firing line in defense of the old paths. But I've only been busy about half the time.

The churches don't give the preachers a chance to arrange work ahead of the time it is to be done. I have been idle for two or three months at a time, then get three or four calls for work all at once. By the time I finish at one place the other two, or more, places decide to not have a meeting, as it is too late in the season. By the next season enough of the members have fallen away and quit that the contributions won't support a meeting. They then content themselves by calling a preacher to discourse once per month, which is like giving weak doses of morphine to a dying sick patient.

The preacher called may be employed at secular work at a fair salary. He must arrive on an early train Sunday a. m., and return on a late train that night in order to meet his obligations Monday. About the only visible results are, the preacher makes a good payment on some luxury for the home, the church goes without a protracted meeting again that year, while the preacher endeavoring to devote all his time to the work lays awake at night praying to know how he will meet his house rent payment, pay taxes, and meet his weekly (or weekly) grocery bills.

Few preachers fifty years old and over can find secular employment now. The circumstances of most of us older preachers are enough to discourage young men from developing their talent to preach the Gospel. Unless we older ones can devote more than half our time to the work we will have to drop out and try and find secular work. I, for one, will not go to the Christian Church, college element, or elsewhere for a set salary. It's true, we could meet our bills, and enjoy a few luxuries, but would it profit? We would simply lose our souls! We must not "do evil that good may come."

We are ready to go where needed, brethren. But we can't wait too long. Lay your plans now for future work. Get in touch with us and we will fix the dates. I would like to be busy in the work of the blessed Lord the entire year of 1937. I love the good work.

And, brethren, may I suggest that you do not hold a preacher throughout a two to five weeks' effort without giving him something each week to send home to the family to live on; especially if you have enough money in the church treasury to do so. He may be the only means of support, and they may be destitute. These are hard times.

The church that has no plans has no purposes. Let's have a purpose in view, lay our plans, and strive to carry out those plans. Co-operate with the faithful churches nearest you. Let us be "steadfast, unmovable, in the faith; always abounding in the work of the Lord."

Yours for greater work,

WM. KETCHERSIDE.

2010 E. Eleventh Street, Topeka, Kan.

## A MEETING AT KANSAS CITY.

A Mass Meeting by the Church of Christ at Kansas City, Mo., was held at 26th and Spruce the last three days of the 1936th year since the birth of Christ, and the 5,936th year since the birth of time.

This proved to be a splendid gathering of representative Disciples; they were determined, enthusiastic, co-operative, earnest and active in their deliberations. The systematic and orderly plan for entertaining those from a distance; the good management by the church officials, the nicely arranged program; the cheerful and helpful work of the ladies in doing their part, also the splendid order resulting from the efficient chairman. Nothing was slothful, but all was "fervent in spirit." Thus the three days and nights were not spent in "priming the pump," but in pumping the water.

Many were present from a distance; Elders, leaders, and other active workers. Some were revived, renewed and repaired; some refreshed, regaled and reinforced; while others were reset, retouched and refinished; but all rejoiced and relaxed. Preachers present: Acree, Buttram, Ballenger, Brumbaek, Currey, Ellis, Freed, Hogan, Ketcherside, Jr., Ketcherside, Sr., Loney, Moore, Parker, Riggins, Roberts, Ratta, Rice, Suddeth, Techtmeyer, Turner, Wingler, Zerr. Hope none are overlooked.—A. R. Moore, 7519 Jeff. St.

## WHAT ARE WE DOING?

We talk of our breed of cattle  
And plan for a higher strain;  
We double the food of the pasture,  
We keep up the measure of grain;  
We draw on the wits of the nation,  
To better the barn and the pen.  
But what are we doing, my brothers,  
To better the breed of men?

We boast of our Morgans and Herefords,  
Of the worth of a calf or a colt,  
And scoff at the scrub and the mongrel  
As worthy a fool or a dolt;  
We mention the points of our roadster,  
With many a "wherefore" and "when,"  
But, oh, are we counting, my brothers,  
The worth of the children of men?

We talk of our roan-colored filly,  
Our heifer so shapely and sleek;  
No place shall be filled in our stanchions  
By stock unworthy or weak;  
But what of the stock of our household,  
Have they wandered beyond our ken?  
Oh, what is revealed in the round-up  
That brands the daughters of men?

And what of our boy? Have we measured  
His needs for a growing year?  
Does our mark as his sire, in his features,  
Mean less than our brand on a steer?  
Thoroughbred—that is our watchword  
For stable and pasture and pen;  
But what is our word for the homestead?  
Answer, we breeders of men!

—Rose M. Trumbull, in the Retarian.