

# MACEDONIAN CALL

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

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## Watch Yourself Go By

Just stand aside and watch yourself go by;  
Think of yourself as "he" instead of "I".  
Note closely, as in other men you note,  
The bag-kneed trousers and the seedy coat.  
Pick flaws, find fault; forget the man is you.  
And strive to make your estimate ring true.  
Confront yourself and look you in the eye—  
Just stand aside and watch yourself go by.

Interpret all your motives just as though  
You looked on one whose aims you did not know.  
Let undisguised contempt surge through you when  
You seek to shirk, O, commenter of man.  
Despise your cowardice; condemn what'er  
You note of falseness in you anywhere;  
Defend not one defect that shames your eye—  
Just stand aside and watch yourself go by.

And then, with eye unveiled to what you loathe  
To sins that with sweet charity you'd clothe—  
Back to your self-walled tenement you'll go  
With tolerance for all who dwell below.  
The faults of others then will dwarf and shrink.  
Love's chain grow stronger by one mighty link  
When you with "he" as substitute for "I"  
Have stood aside and watched yourself go by.

—Author Unknown.

## A Betrayal of the Church of Christ—No. 1

In the Apostolic Review of December 7, page 10, is an article from Claude F. Witty, a Bible college preacher, pastor in Detroit, Mich. Its title is "Brethren, You Are Mistaken!" and in it he tries to show how we should compromise with the Christian Church. A brother in the church who is not a preacher, yet has established several churches, spoke to me about the article, and recently reviewed it publicly in the congregation which he leads. He warned against this apostasy among brethren. Did he not do right?

Here is a sample of Witty's false reasoning to try to show how we should give up some things in order to be united with the Christian Church which we have fought for seventy-five years because of its apostasy: "Maybe Nehemiah (a Jew) would not meet Sanballat (a Samaritan)—but Jesus Christ (a Jew) met a daughter of Sanballat (the Samaritan) in the valley. . . . And, mark you, in His talk he said some things we should remember! He put the Samaritans on one end of the board and the Jews on the other end of the same board. To the Jews he said, If you depend on your truth alone you will never be saved. To the Samaritan he said, If you depend on your spirit alone you will not be saved either. You will both have to do some moving over! You will

both have to meet in the middle of this board, and there need not be any boasting about who did the moving. Let each of you move toward the center, bringing what you have that is pleasing to God and forget about quarreling over which one had to come the greatest distance. The important thing is not how far the other fellow will have to come or how little I will have to change, but the important thing is to get where God wants us to be!"

In the first place, Witty has here drawn on his imagination and put words and sentiments in the mouth of Christ which are not there at all, and made him teach that it is a mere question of giving up a few doctrines and moving over instead of giving up a whole system.

The Samaritans had a mixed religion whose worshippers "feared the Lord and served their own gods" (2 Kings 17:33); and when the Jews came back from the Babylonian captivity, and the Samaritans wished to join with them in building a union Temple (like this union of the Christian Church and true Church of Christ), Zerubbabel said, "**Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel**" (Ezra 4:3). I suppose Witty thinks he was narrow. But he was acting under the inspired prophets, Haggai and Zechariah. Nehemiah, later, said about the same thing, "The God of heaven, he will prosper us; therefore we his servants will arise and build; but **ye have no portion nor right, nor memorial, in Jerusalem**" (Nehemiah 2:20). **The error in the Samaritan religion nullified the system as a whole,** and the faithful Jews would have nothing to do with it, though there was much truth in that religion. Inspiration did not say for the Samaritans to move over a little, and all would be well, and they would build together. Through five or six hundred years the same sentiment prevailed by the faithful Jews.

The religion of Christ did not call upon the Jews and Samaritans simply to give up a few of their doctrines and move over. It called their attention to a system altogether different from theirs. Christ said, "Woman, believe me, the hour cometh, when ye shall neither in this mountain [Gerizim where Samaritans worshipped], nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth" (John 4:21-23). Both Jews and Samaritans had sacrifices and other outward rites and services, but Christ's religion would emphasize the spiritual. They were not to move over on the board but to get off and get on another board altogether, another foundation—a spiritual basis that would be according to the eternal purpose of God.

Witty says, "Brethren, you are mistaken," wrong. Now will Witty please tell the true Church of Christ wherein it is wrong? What have we been contending for these years that is wrong? He is sure that we are wrong. Maybe HE has been wrong, but some of the rest of us do not say the same regarding what we have

been teaching these decades and for which we have sacrificed much.

Many Christian Churches might give up instrumental music in the worship, and might even give up calling for money for their societies from the church as such (though I doubt that very much), and they might give up entertainments to raise money; but still they have the one-man preacher-pastor system, for which there is no more authority than for the Pope, who is one of the greatest evils in the Christian world. There is the worldliness which the church permits and which I am sure they will not give up. If they had everything else right and yet retained their ungodliness, utter lack of church discipline, that would be sufficient ground for separation from them, for an ungodly church is no church at all. And the voting is about the greatest heresy of all, for even if all these evils were put out, when they obtained a majority, which they would probably have from the beginning, they could vote these things back again. And just think, brethren, the Apostolic Review has said, "If the Christian Church would do away with their instrumental music couldn't we worship with them?" No, no, a dozen times no. For they have many things just as unscriptural.

I believe that Witty has been encouraged much in this betrayal of the Church of Christ by the Rough Draft. So you see, brethren, that we were right when we said that heresy would lead into the Christian Church. As Wm. Ketcherside said, "We gave them ten years to get there; but we were wrong, for they are getting there in five."

The Apostolic Review is fully behind this betrayal by Witty, for it publishes the article without a word of dissent and it is entirely in harmony with their apostasy.

And the preachers and writers who are helping this paper and its principles, are they not partakers with them in this heresy?

But inspired John still says of false teachers, "If there come any unto you and bring not this doctrine, **receive him not** into your house, neither bid him God speed, for he that biddeth him God speed is **partaker** in his evil deeds" (2 John 10:11).

We thought that possibly we could let up a little in reviewing these false teachings, but how can we when they are eating at the vitals of the true Church of God?

Brethren, there are hundreds of misinformed and uninformed brethren who ought to read these articles on this Betrayal of the Church of Christ. Why not show them these papers, or send to them? Don't think you can evade all this by hiding your head in the sand and crying, "Paper fight!" Witty's article disproves this camouflage. This apostasy toward the Bible college folks and even the Christian Church is headed your way and will come into your own church sooner or later. To be forewarned is to be forearmed. If we don't prepare we may soon be trampled down like China before Japan. A word to the wise is sufficient.—D. A. Sommer.

## Refuse to Make the Organ a Test of Fellowship

In a certain religious paper, published in Indiana, on page 13 of a November issue, I find this: "A secular paper remarks that, 'if all the Spaniards now under arms ever got on the same side, they should be able to make foreigners keep their distance'. And if all who claim

to be members of the Church of Christ would unite on the primitive faith and practice, we'd cause rejoicing in Heaven and consternation in Hell! Also, **OUR** Christian unity plea wouldn't be sneered at. So we invite those who **MAKE THE ORGAN** or a paper or a preacher their test of fellowship to consider seriously this sad situation". Emphasis mine.—W. G. R.

The above was published in "Notes and News" of a journal insisting that a certain human creed they wrote be used as a basis for Unity. You can see they are still going farther and farther into sectarianism. I think they do not really believe in using instrumental music in the worship, but I also think they will not make it a test of fellowship. They will fellowship congregations and individuals who do use it and believe in using it. Brethren, they are **FAR GONE** and Elders must watch and keep such false teachers out, or suffer for not keeping them out.—W. G. Roberts, Mattoon, Illinois. (And just here we might add this same paper with its Open Door policy said, "Our chief concern is for the unity of our churches," though James says, "The wisdom that is from above is **FIRST PURE** then peaceable", united.—Pub.)

## What the Church Needs

There are so many things the Church is in need of today that I hesitate in choosing which need I should stress in this article. Let us first notice, however, that when we speak concerning what the Church needs, we refer only to the members, for they are the only part of the Church who could possibly be in need of anything. Because we know that the head of the Church (Christ) doesn't need anything (Eph. 1:21-23). Neither the law which he has given to rule and govern the Church, for it is perfect (Jas. 1:25). And how could mere man hope to make up a deficiency in either anyway? So, we mean only those members who, having obeyed from the heart that form of doctrine as set forth in Rom. 6:17, have since their conversion become negligent in the discharge of their duty.

It is this sad condition of disinterest and negligence manifested by many that prompts me to say that I believe the Church needs a **REVIVAL**. Now I don't mean just a two or three weeks' protracted meeting once a year, which is sometimes called a revival, when the members are stirred and revived up for a while. These meetings do a great amount of good, however, and I believe we should have more of them. But I mean a reviving of the members to the extent that they will be stirred to action in the Lord's vineyard the other forty-nine or fifty weeks in the year.

In the English language the word revival may be used in various ways, thus setting forth different meanings. Webster defines it, when used in a religious sense, as "A renewal and more active attention to religion". Thus, since religion is something which we do and not something that we get, I believe I justly stated a true reality when I said the church members need a revival. They need to be revived to activity.

The great work of the Church of saving souls should not be and furthermore can not be left to any one disciple, or small group of disciples. No matter what position they may hold in the church, whether preachers, elders, deacons or non-official members. But every disciple should feel his or her own responsibility and use as an example to follow, the Jerusalem disciples, who, after

having been scattered, went everywhere preaching the Word. Now I don't say that we can all take active public part in our church services, but we can all be busy doing our part in trying to save souls for the Master.

In a song book we formerly used there was a song with this title, "Lord Send A Revival". The chorus went on to say, "and let it begin in me". In many localities one might easily think the disciples had at one time sung that song asking for a revival and are still waiting for it to come, judging from the condition of some congregations. I do not agree with the title of that song, that we should ask and expect the Lord to send a revival, for he has already sent his heart-quickening, soul-awakening and reviving stimulant in his word the New Testament.

However, these words from the chorus, "And let it begin in me", are worthy of our consideration. For in them I believe is a principle upon which at least a great part of the future progress of the church depends, and that is whether we shall go on through life depending upon someone else to do our work for us, or shall we each one feel our own responsibility and start within ourselves a REVIVAL?—(Glenn Ellis.

### Needed

More love for the Lord and his church. (Matt. 22: 37).

More love for neighbor and less for the things of the world.

More exertion for assembling and less absenting over trivial matters.

More service with "the spirit and the understanding" and less mere formality.

More giving as prospered, and less habit giving amount.

More care of the needy and response to the call, "come over and help us".

More vigilance!

More realization of the necessity of pleasing the Lord and less concern what the people might think about it.

More preparation for meeting God (Amos 4:12), who made all these wonders we have staring us in the face.

"Know this, that every soul is free  
To choose his life and what he'll be,  
For this eternal truth is given,  
That God will force no man to heaven.

"He'll call, persuade, direct aright—  
Bless him with wisdom, love and light —  
In nameless ways be good and kind,  
But never force the human mind."

—R. O. Webb, Secor, Ill., Box No. 14.

### Preparing For The Judgment

Religion is the most important thing in this world. If a man enjoys all the success and honors the world can give but lives an irreligious life, his life is a miserable failure and he is doomed to destruction. The brightest honors earth can bestow are but temporal and fading,

and the greatest pleasures the world can give are but fleeting and soon gone.

Any man, in this land of Bibles, who will allow life to slip away and death to come without making preparation to meet God is certainly either unbelieving or sinfully negligent. He is bound to know that this life on earth will soon end and that he must bid adieu to time and temporal things.

It is not enough, therefore, for a man to be religious, unless his religious life consists in doing the will of God. If his religious life consists in doing things that are not the will of God, then his religious life itself is sinful and wicked. Any person or group of people organizing "Bible Schools" which are purely human organizations to do the work that God ordained that the church should do is sinning and will have to answer at the day of judgment for these divisive schools.

The only way a man can prepare for death and judgment is to become a religious man. When his loved ones gather around his bed, as he takes his leave of this world, selfishness might ask, How much has he in the bank? Or, what property does he leave? But those who love him, as he comes to that dread hour, feel the utter nothingness and vanity of such things. What difference does it make, as he approaches the eternal world, whether he is a rich man or a poor man, whether he has been a celebrity or whether he is unknown to fortune and fame? The vital thing, and the only thing that counts, as we go before our Maker, is, have we feared God and kept his commandments. If we have not, all else is of no avail.

A. T. Kerr.

### Church Government

Having dealt with the apostles and prophets (inspired teachers) in their order and relation to church government, we now deal with the evangelist. "He gave some apostles, and some prophets, and some EVANGELISTS; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ." (Eph. 4:11-12).

The first evangelists were made, like the first elders, by direct inspiration of the Holy Spirit through the laying on of the apostles' hands (Acts 6th and 8th chapters). After the revelation was given setting forth the qualifications, duties and obligations of the evangelistic work, men were then trained for the work by those having spiritual oversight of the local congregations (2 Tim. 2:2; 1 Pet. 5:1-4; etc.)

The work of the evangelist in the New Testament Church is authoritative, and consists of preaching the gospel, establishing new churches, having oversight over them till he can develop and set them in order with elders and deacons; hearing charges against elders, rebuking the sinful elders, and all others who can not be persuaded to live right. He may also visit the established churches and assist them in whatever way they have need of him. He must be a peacemaker among those at variance; all of which is set forth in the letters of Paul to Timothy and Titus.

A man may be the husband of one wife, and be a good man, and a good member, and yet not be qualified to serve as elder. Also, a man may be a good man, a good preacher of the Gospel, yet not be qualified for an evangelist. He must know the doctrine, and have the

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ability to expound and to defend the truth, and must be a leader of men.

Since God never established his church, or any part of his church on earth without official protection, one evangelist may look after several churches at the same time (Titus 1; 1 Tim. 1-3). It was understood by the churches that they were subject to the authority and discipline of the evangelist in charge, until set in order with bishops and deacons (Titus 2:1-15, etc.)

The church has suffered much in time past through men sent out over the brotherhood to do the work of evangelists, who were in no sense qualified for that work. These disqualified evangelists have appointed to office disqualified elders, who, in turn, have ordained and sent out other disqualified evangelists to muddle up the churches, throw them into confusion, and lead same astray, thus working a hardship on faithful evangelists who really are trying to save the church, and those outside the ark of safety.

In the New Testament church there is no such thing as an evangelist, or even an ordinary preacher, hiring out for a set salary, representing himself under the title "pastor" or "minister." And, further, where such is practiced, it is as much a mark of apostasy on the part of those doing so as tobacco is a mark of dissipation on the part of members who use it, and may God help his faithful evangelists and other servants to be guilty of neither.

The support of the ministry is a work of the church. (1 Cor. 9; 2 Cor. 8th and 9th chapters). The funds are appropriated according to 1 Cor. 16:1-2, etc. Supporting the ministry in the New Testament Church is a matter of giving and receiving, instead of the modern, sectarian practice of paying and taking (Phil. 4:15).

The church of Christ has no schools, parochial or otherwise, for educating men for the ministry; though apostate elements among us have borrowed such practices from the rest of the sectarian world, who also borrowed them from the Catholic Church, along with all else that goes with such practices. Where such schools are operated, it is clearly evident that it is not the true New Testament church at work.

In the New Testament church men are trained for the ministry, in the home and in the local congregation. Their secular knowledge is acquired in the common and State schools.

While the elder rule in the church is purely local, the evangelistic work and authority is general, and must be so regarded and respected by all. (1 Tim. 4:11-16; 2 Tim. 4:1-8; Titus 2:15; etc.)—Wm. Ketcherside.

## Bible Episodes

Name three innocent and three guilty acts in which Peter engaged the night of Christ's betrayal.

What man died under a wrecked building after escaping the police, courting a woman and telling a lie?

Who talked about a man's wife in such a way that the man himself quit talking to anyone for 278 days?

What Hebrew tribe had no women but were told to kidnap damsels at a country dance and take them home for wives?

Who prevented circumcision of her two boys according to law, but was compelled later to perform the rite to save her husband?

What Hebrew woman made herself so conspicuous that her punishment delayed the traveling nation 168 hours?

What girl went to a strange city, met a prince, lost her good name, disgraced her family and caused the death of her newly made friend?

What old father, young mother and two brothers died near the same hour because of an adverse battle? Two fainted in death and two were killed. All were closely related.

Who was sentenced to death but received a stay of execution 180 months because of his prayer?—A. R. Moore, 7519 Jeff. St., K. C., Mo.

## Making An Effort

Have you ever thought of stirring the very powers within you to a greater effort?—If there are five persons in your congregation who know how to meet and influence people, have them make ten calls each during the coming week and you will be surprised at the results of new faces on Lord's day.

The New Testament bears out the idea of each one having a work and marching on and in that work. Dorcas had her work and performed it well. Priscilla and Aquilla had their work and it was performed with success. Jesus finished his work in a conquering victory.

I pray you will find and start your work immediately before the almond tree flourishes. One of the richest gifts of life is the desire and the ability to work diligently and earnestly in the church of Christ. Jesus says, one that forsakes all and follows me will have an hundred fold more in this life and life eternal in the world to come. John says, I have no greater joy than to hear that my children walk in the truth. (2 John 1:4).

Laborers in the time of Christ were much needed. Laborers today are greatly needed. Let us pray that others will immediately enter the field.

With the thousands of laborers out of work today in our nation, still men who do their work well are in demand. Let everyone in the Kingdom of Christ see that his work is well performed.—Edward Buttram, 726 N. Rogers Ave., Springfield, Mo.

## Heresies Will Come—(Continued)

God ordained that through the Church salvation should come to all mankind. It is in the Church that we learn to shun the works of the flesh (Gal. 5:19, 21), and to show forth in our lives the fruit of the Spirit which is "Love, joy, peace, long suffering, gentleness, goodness,

faith, meekness, temperance" (Gal. 5:22, 23). The Church is the temple of God in which the Spirit of God dwells; and if any man defiles the Church with works of the flesh, him shall God destroy (1st Cor. 3:9, 17).

In the worship of the Church we show to the world our faith in the atoning sacrifice of the Son of God, even Christ our Savior. Here the high and the low meet on a common level in service to God. "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is brought low" (Jas. 1:9, 10). Ambition for personal honor is discouraged. (Rom. 12:12) "Mind not high things but condescend to men of low estate. Be not wise in your own conceits" (v. 16).

But when faith grows weak the teaching along this line is apt to be forgotten. Heresies were introduced among disciples, and exposed in the days of the apostles; and heresies still are being introduced among us. Trouble started in a congregation. A root of bitterness sprang up (Heb. 12:15). Instead of being removed from their midst it grew until many were defiled. According to reports, in the heat of passion, things unbecoming to those claiming to be Christians were said and done by some on both sides of the controversy. In time the point was reached where one side, in order to control the house of worship, disregarded the teaching found in 1st Cor., 6th ch., and "went to law before the unjust." When the court decided in favor of those of the defense the losing side was reported to have said, "The Civil Courts do not understand the teaching of the Church of Christ well enough to render a just decision." Faith would have suggested this thought before, instead of after the sin of disregarding the scripture was committed. In Jas. 2:10 we read, "Whosoever shall keep the whole law, and yet offend [deliberately disregard] in one point, he is guilty of all."

Cheerful obedience to the laws that do not stand in the way of one's doing the things he wants to do will not render one guiltless who breaks a law that interferes with his plans. In spite of the open violation of the teaching in 1st Cor., 6th chapter, by the one who is said to have advised going to law in the case referred to, hundreds of brethren accepted his leadership in the division of the church which followed. It was a choice not in harmony with the teaching of God's word. "For there must be also heresies among you, that they that are approved may be made manifest among you."—Eva C. Baker, Topeka, Kans.

## A Chosen People

God's ancient people were spoken of as a "special people unto himself" chosen, not because they "were more in number than any people," for they were "the fewest of all people." But they were chosen through God's love for them, and because of his promise (see Deut. 7:6-8). And the New Testament church is "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. 2:9). As a separated and purchased people the "Church of Christ" "should show forth the praises of him who hath called you out of darkness into his marvelous light."

To "shew forth the praises" (virtues) of Christ we have many denials to make and much work to do. We can not live as those in sin, and neglect duties to be performed, and show forth those virtues. The first thing our associates should expect of us when we obey the

Gospel is a life separated from sin, and next, a life in which the various duties of the Christian are zealously observed. Our interest in worldly things and lack of interest in divine things are sure to mar the beauty of the high profession we make. It is not enough to have our names on the church record and plan to be at each regular service of the Church. We are to live with a purpose in mind.

And as a united, chosen, and purchased people we should labor at all times to carry on a constructive program of work to advance the cause of Christ. Apostolic churches, though separated by many miles, and slow ways of transportation and communication, made plans to unite their efforts to build up and advance the cause of Christ. Note the interest of brethren from afar, in the brethren in Judea (see Acts 11:28-30, and 1 Cor. 16:1-4). And note the close fellowship between congregations as indicated by such passages as 1 Thess. 2:14.

Are not many of our ills caused by a failure of congregations to coordinate their efforts for that one common cause? Can we not labor for the advancement of the cause of Christ much better, by a more united effort of all churches that are earnestly contending for the old paths? With our means of transportation, neighboring congregations can enjoy the fellowship and support of each other if our zeal is sufficient to cause us to make the effort. I know of brethren who have proposed to exchange talent in their respective congregations, and give young talent an opportunity to exercise and develop before congregations not composed of just home folks. This also opens the opportunity for these sister congregations to plan mission work; and by reason of the close fellowship between the churches thus cooperating, when some strange doctrine or practice is manifested, those brethren can meet it, not alone, but with the counsel, support, and encouragement of each other. It is a matter of brethren "striving together for the faith of the gospel" (Phil. 1:27).

May we, a separated people, show the virtues of Christ by a more united effort to lift high the standards of Christian living, and sweet fellowship of those of "like precious faith."—Fred W. Fenton.

## Church News

January issue of M. C. best yet. Too bad we can't have all issues to hand out.—Geo. A. Robinson. (That would be fine, but you know the devil gets in the Church as well as in the world. If all readers would push the Evangelistic Edition like some mentioned in this issue and would heed the warnings of the many writers in the other issues, we would soon have the devil on the outside of the Church largely, and could make "all issues" more adapted to all readers.—Pub.)

Riverside, Calif.—The reading here at Eleventh and Lemon is in its fourth week. The interest is much better than was expected. We have attendants from Nebraska and Colorado, also one family from Los Angeles and another from Long Beach are now arranging to be in the reading. Study of the prophecies begins Jan. 31, the New Testament begins Feb. 14 and the reading will close March 12.—E. M. Zerr.

Let us not permit the college people to confuse us on the college question. Why argue with them as to whether they take funds for their human institution from the church treasury or not. Even if they support them as individuals they are alike unscriptural. Any human organization established by Christians to do work of the Church, is unscriptural, for Paul says, "Unto him [God] be glory in the Church." (Eph. 3:21.)

Brookport, Ill.—A two weeks' meeting closed on Jan. 23d conducted by John W. Rhodes of Le Grand, Iowa. Attendance was good from the start and continued through the meeting.

The members were strengthened spiritually and much good was done. There were three baptisms, and two from the Christian Church placed their membership. The Lord willing Bro. Rhodes will hold another meeting in May, 1939.—A. T. Kerr.

Ottawa, Kas.—I regard the teachings set forth in the M. C. as good and scriptural, and expect to endorse the paper as long as it stands in support of the truth.—F. W. Fenton.

St. Louis, Mo.—The work is progressing very good here at both congregations. The attendance on Lillian Avenue has gained more than one-third since our meeting in September, and the attendance on Manchester is now about what it was before we started the congregation on Lillian. Manchester has about doubled and Lillian has more than doubled. Two added on Lillian last L. D. The reading is progressing fine, every one seems to be well pleased with results.—Robert Morrow.

Illinois.—I have read the January M. C. and enjoyed it so much. Have also put some copies in other homes, and a lady told me yesterday that her husband had read it and enjoyed it, though the man is very hard and knows nothing about the Bible at all. A Catholic lady also took one to read. O, there is so much work to be done.—A Sister. (Here is some fruit already from this distribution of the printed gospel as found in the Evangelistic Quarterly of January. What could be done if tens of thousands were handed out? Preacher, do you realize that the distribution of such literature will open the way for you to get a start into new communities and into new homes?—Publisher.)

The Ketcherside-Porter Debate.—Why put off another day ordering your copy of this very instructive, educational, informative discussion? You say you want it, and expect to order it! Then act now! In this 175-page book is contained a stenotypist record of all four nights of the Ozark, Mo. discussion held between Ruo Porter and W. Carl Ketcherside. Do you know what the Orphans Home-Bible College controversy is all about? If not, do not remain in ignorance another day. The ground on these questions is thoroughly covered in a way that you can grasp. Everything that transpired in the dispute which attracted a thousand or more persons each night is here recorded for your information. And the price is remarkably low. Only 75c per copy. Send your order today and keep abreast of the present controversy. Know how to defend your position! Mail your order to W. Carl Ketcherside, 8217 Page Boulevard, Saint Louis, Missouri.

We are pleased with the spirit of activity which is arising among faithful disciples since the apostasy has taken away unfaithful ones. How can the M. C. serve the brotherhood better? We are doing the best we can with our resources. Remember that the paper does not pay for itself, and the recession in business is making it worse than in the last of 1937. But we are hopeful. We are trying to cover as many different subjects as possible in each issue, for which reason your article may be held back a month or two. Bro. Zerr has a good article on Reasons for Believing the Bible which I am shifting to the next Evangelistic Quarterly of the M. C. that it may have a wider reading, especially among outsiders who need it in particular. Many of the slipping brethren should read the series on Betrayal of the Church of Christ. Thousands of non-members should read our plea as portrayed in the Evangelistic Quarterly. With such good short articles from so many as in this issue, wouldn't the paper help your congregation by being in every home. Why not get up a club in your congregation? We printed several hundred more unordered copies of the January edition than the August issue, and can probably supply your order if you send soon for this missionary number. With the following rates, you ought to be able to get more truth before those who need it:

New Yearly Subscription to Macedonian Call	75 cents
Five Old Subscriptions to M. C., each	75 cents
One Old Subscription to M. C.	1.00
Evangelistic Quarterly Edition (4 numbers)	25 cents

Kansas City, Mo.—I surely enjoy the paper. I presume I will be home through February and March as I have no work promised through those months.—W. E. Bailenger, 3640 Cleveland. (This was in a private letter, but as it describes a condition of most of the preachers who try to spend all their time evangelizing, I call your attention to it. Time was when winter was one of the best times to hold meetings, but not so now, it seems. Churches, don't wait till you think you can have some stirring

evangelist come to gather many into the church, for you probably would not be able to take care of them, in the condition you now are. When a person recovering from typhoid fever puts a big meal into his weakened stomach, he often dies. So many a church has been killed by getting in a great host of people it is not able to assimilate. Why not use these preachers in developing talent this winter? Have him come once a month and spend several days each time in Bible reading, drill, development, etc. If you could give the preacher half what you do in a protracted meeting, or even a third, he would appreciate it and you would be helped much. Write one of these men and tell him what you can do.—Publisher.)

Report of Debate.—At Prestonburg, Ky., the following propositions were debated for six nights: "Resolved that instrumental music in the worship of the New Testament Church is unscriptural and therefore sinful." Bro. Roy Hall affirmed. "Resolved that such agencies as the Mountain States Evangelizing Association, and also agencies, organizations, and offices, within the local churches of Christ, not mentioned in the Scriptures, are justifiable when not usurping authority over such churches and therefore not sinful." M. B. Miller affirmed.

Miller is a graduate of the Lexington College, having studied under J. W. McGarvey. Hall makes no pretense at education, but he sure did handle Miller and carried the audience with him. Think I would be safe in saying ninety per cent of the congregation was with Bro. Hall. Before the debate Bro. Hall had succeeded in getting the musical instrument out of two congregations in that vicinity, and that is what caused them to challenge for the debate. Hall gladly accepted their challenge and successfully defeated them during the debate.—W. G. Roberts, Mattoon, Ill.

What They Think—Think it is fine. Want to give to as many as I can, so send a dollar's worth.—Edith Gunn. . . . The January issue was, I think, exceptionally well connected, and also one of the best issues I believe I have ever seen.—Bruce Pryor. . . . So glad you are printing a missionary paper to hand out.—Mary Cook. . . . I received the M. C. today. Am sure glad to read after some of the old brethren. I can see where I have been misled in the past, and wish to beg your pardon.—New Subscriber. . . . We enjoy reading a clean paper.—W. R. Sallee. . . . We do enjoy it and get so much good out of the Church News.—Mrs. Geo. Kreeger. . . . The January M. C. is fine; direct and to the point.—T. L. Sterner (a successful salesman). . . . Enclosed find \$10.00 for the M. C. We wish for you much success in your work.—Oren and Flora A. . . . We enjoy it very much.—F. A. Siebor. . . . The January number is very commendable. Its topics are very timely and sure badly needed.—B. W. Pettijohn. . . . Enclosed find my renewal. Please don't mark me off.—Victoria Huntlinger. . . . Brethren here have also decided to try some mission work, and I trust you have received the order for 100 copies by now. I liked it very much.—F. W. Fenton.

Mattoon, Ill.—On the 4th Lord's Day in January I visited the congregation at Sand Creek and spoke on the subject, "The Perfect Law of Liberty." This congregation has for many years been noted for its stand for the truth and in opposition to any and all innovations and are still firm for the truth. I also work with the faithful brethren at Shelbyville on the 1st Lord's Day in each month throughout this year. Bro. Riggins is working with the church here in Mattoon on the 2nd Lord's Day in each month this year. We are getting along very nicely. Bro. Rhodes is to hold us a meeting beginning Sept. 23th., continuing until Oct. 16th. Oct. 14th., 15th., and 16th. to be three all-day meetings.—Geo. O. Anderson.

Mountain Home, Ark.—Back home again. Have been very busy since the first of this year. Preached 14 times at Daurt, Mo., with fine crowds and fine attention. One confessed fault, ten were baptized at Center near Carthage. Preached three times, fine crowds, fine attention. Was at Popson one night, at Beef Branch one night, at Springfield three nights and Nixa on Lord's Day and night. I enjoyed my work at every place. When I arrived home a fine singing school was going on here with Bro. Karvin Thompson.—W. C. Rice.

West.—You know some are persuaded, or at least partially so, that there is no need of alarm about the college question and kindred questions so long as no one is trying to compel our particular church treasury to help support them. Others are prone to stand by former affiliates and it is hard for them to see that any change has been made. . . . May the prayers of

all earnest seekers of the truth be that the minds of all Christians will soon be receptive of the truth as it is in Christ Jesus, and that all plans, schemes, orders or arrangements contrary to the will of God will be defeated.—(An Elder over a large church.)

Ohio.—I have given all my copies of the M. C. away. . . . Wish you well with your good paper. I will try to get others interested in reading it.—Mrs. B. C. (She sends eight names and the money for the Evangelistic Quarterly for 1938. Four issues this year for only twenty-five cents—for non-members. Think of it! We hope to hear from those many people who said, "We want a paper we can hand out to non-members." There is now a chance to test your sincerity and devotion. "Go into all the world and preach the gospel to every creature"—applies in spirit to every one of us, and we are giving you the opportunity of enlightening your benighted neighbors and friends.—Publisher.)

Ohio.—The M. C. sounds more like the Review did when your mother was publisher than it does now. We did not take the Review for a while; however, we were reading it when the R. D. first made its appearance; then we signed for it again and the M. C. was mentioned but not enough to make it clear. So I wrote to a preacher and asked who was its editor and he sent me your address, and when I received your samples I found out all about it. Bro. Zerr was always one of the best writers the Review had and we missed him, and I could not understand it clearly until I did get the M. C. . . . It's just saddening the way people are changing—one doesn't wonder so much about M. E.'s, U. B.'s and others that come into the church changing but when those that are reared from cradle up and know so well the one way change it is most surprising. Wishing you success with M. C., I am yours in one Faith. Mrs. B. C.

Illinois.—I should like to see an article on the proper conduct of the members of the Church of Christ. When I saw D. A.'s inquiry as to what is most needed, I at once thought: "A greater reverence for and meditation upon God's Word." Really, during the last few years there seems a wave of marked laxity prevailing at the meetings of various congregations. Such loud talking, laughing and jesting taking place before and after worship that lookers-on might well wonder if the assemblage was for worship or some program. One minister each evening would have to stand up and remark: "Let us now come to order." This fall after an afternoon meeting at a time when pictures were being taken, I for one, felt it was shameful the giddiness and loud laughter and joking that could be witnessed by people in the neighborhood and passersby.—(A Sister.)

St. Louis, Mo.—I have not had the privilege to read the Rough Draft until recently. I have always opposed the college, orphans home, missionary societies, etc., yet the A. R. claims to be opposed to that, yet fellowship those who do believe in it. Since my Lord says, "Come out from among those who work iniquity," I am no longer in sympathy with them or any one else who endorses them in any way. Some may say they do good. That may be true, in a certain way, but God always condemns those "who do evil that good may come." The call comes ringing in my ears, "Who is on the Lord's side?" I answer, "I am." I now announce my enlisting in the Saviour's Army to fight against the devil and all compromises. It is not a paper fight that we are in! The A. R. has adopted foreign methods of permitting collegiates and every other "ite" to write for them and worse than that, through a supposed-to-be gospel paper. My reason before for not being enlisted in the fight is because I had never had the chance to read the A. R.'s "Death Sentence." I have not been in sympathy with the compromise element for sometime but never had enough evidence to convince me the wrongs until I saw their compromise for unity! I really did not think our own brethren could be so far from Jesus' humble prayer for his people to be united. I am announcing this that all faithful brethren may see how I stand on the compromise element. I am at present in Bro. Carl Ketcherside's Bible Reading here in St. Louis, Mo. I am glad that we have such strong men enlisted in the fight as we have. It is encouraging to the young man (as myself) and we feel more like rolling up our sleeves and severing their heads with the good old sword of the Spirit. So I am opposed to the compromise, all human organizations, "Rough Drafts," and anything else the Devil may adopt to trap our souls. In His Dear Name.—M. R. Adamson.

## Right Thinking Is Needed

The question, "What does the Church Need?" has been asked countless times and many different solutions have been offered. Many try to tell us what is wrong with the Church. Others say we need more faith, others say we need to study the Bible more. There is much truth in all those answers as far as they go; but do they go far enough to get at the bottom of it?

Bro. L. E. Ketcherside, of Bonne Terre, Mo., hit the nail on the head, I believe, at the St. Louis meeting several years ago when he said, "Today the Church is just where her thinking has brought her, tomorrow she will be just where her thinking takes her". If we center our thoughts on things of the world, that is where the Church will go, AS FAR AS WE ARE CONCERNED. If our thinking is along scriptural lines, and we practice what we preach, then we will remain true to Him. Why did Paul see fit to tell us what things to think about in Phil. 4:8, 9? (read those verses). Because Paul knew that "as he thinketh in his heart so is he" (Prov. 23:7). Again Paul tells us in Rom. 12:3 to think soberly.

Right thinking will cause us to want to hear the Gospel and having heard it, right thinking will produce enough faith in us to obey it. Having heard and obeyed the Gospel, if we continue to think right, we will have such a desire to conduct our lives in accordance with His will (rightly dividing the word of truth), that our minds will not become sidetracked or influenced by those desiring to pervert the word of truth.

It seems that the first and most vital factor for us to consider with regards to the needs of the Church, is RIGHT THINKING. For, as we think, we will do and some day we will have to answer for the deeds done in the body, whether they be good or evil. L. J. Munger.

## Vain Religion—James 1:26

When is religion vain? This is a most vital question to everyone who truly desires to be religious or holy. It would be sorrowful indeed, in the end, if our religion turned out to be in vain. It is to be feared that much of what is called religion is largely a matter of show or pretension.

To overcome the temptation of making a show, Christians should continually ask the question, Is my religion genuine? Or is my religion vain? Our religion is vain when we do not bridle our tongue. "If any man thinketh himself to be religious, and bridled not his tongue, this man's religion is vain and he deceives his own heart."

The tongue can be a most useful and powerful member. With the tongue we bless and praise God. With the tongue we can say words of love, tenderness and comfort. With the tongue we can tell the story of the Cross and move the hearts of sinners to love and serve Christ.

The tongue can also be a most evil member. James says, "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

The tongue can devise much mischief and wickedness. It is like a sharp razor working deceitfully. It does its wickedness in producing strife, hatred, war, bloodshed and every evil work. Surely, then if one

thinks he is religious, and bridleth not his tongue, his religion is certainly vain.

Our religion is vain when we do not practice what we profess. No religious body of people make a greater profession than those who are laboring to restore primitive Christianity, which has been perverted and corrupted by those seeking the ways of modern denominationalism. We claim to advocate the truth, the whole truth, as it is in Christ Jesus. We make a loud profession and sometimes with little practice to what we profess. It is to be feared that we are sometimes like the Pharisees, who say and do not. If one does not practice what he says or professes, certainly his religion is vain.

We who claim to be Christians and are pleading earnestly for the restoration of Apostolic Christianity, wherein there has been departure, should contend earnestly for the faith, once delivered unto us. Beloved, if our religion is not vain, then we will not only say but also do. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven" (Matt. 7:21).

—Ralph E. Anderson, 1105 W. King, Decatur, Ill.

## Evils of the Dance

In no case is there any sanction by the Bible for the present style of dancing. The "revelings and such like" of Gal. 5:21, with all these attendant evils, "works of the flesh", hardly describe fully all the evils that accompany the average dance.

Dancing as mentioned in the Bible, occurred upon occasions of rejoicing; but even then, the women danced alone and the men alone. It was sometimes a **religious** procedure. But the dance has been perverted, and those who perverted it to mere amusement or worse were considered infamous. They were counted vain fellows and devoid of shame. We have to deal with dancing as it is **now**, not as it was. It has the appearance of evil." To say that it is **no worse than** certain other sins, does not justify it. Two wrongs do not make a right.

Since it is not important, why not give it up? The **best** people **do not** dance. Do your ministers dance? Who does? Simpering, lovesick lads and lassies. Truant wives and too amorous husbands of other women are also classed with this group. They are in a whitewashed society that has no God but the God of Pleasure. The best people spend their time otherwise than hopping and hugging several nights a week while the mothers of the small children see their children only once in a while. How many brains are required to do the modern dance? Very few. Many dancers confess that they dance because of **depravity**. Dancers should confess this, then fewer innocent young folk would be led to rack and ruin. It is not necessary that young people form **bad** habits. They lose self-respect. They should "Remember now" their Creator in the days of their youth and seek after things above.

Dancing is not a healthful exercise. There is too much of it in heated rooms, whirling around and around, with sumptuous fasting, late hours, irregular sleeping, and sudden exposure to cold air. It brings on lung trouble and other disorders. The so-called parlor dance brings on this downward course. A dancing master once said: "Two-thirds of the girls who enter dancing schools are ruined before the year is out." He says that **professional seducers** are paid for ensnaring girls into

an unholy life, when frequenting public halls. The matron of a rescue home says: "Seven-tenths of the girls received here have been ruined through dancing and its influences."

The writer loves music, and had a soul full of it in his younger days. He wished for a musical career but has always been confronted with the prospect of the theatre and the dance. He was determined that he would not patronize either of them. Yet there are very few ways other than the ones mentioned for a professional musician. This discouraged him in that kind of an undertaking. One day a stranger asked him to play for a dance, as sometimes a musician will be. He turned this offer down although a few times he was rewarded for his efforts. May I ask you if there are many ways open to any musician? Would he reach his ambitions?

Dancing as practiced is wrong. Some ministers are afraid to speak out against it but what have we to fear? We should win the approval of God rather than of men. We should endeavor to keep a peaceful conscience. Ministers should stand together against sin where it is prevalent.

The dance is impure to many people. We object to lasciviousness and accompanying evils of the modern dance. The newer kinds of dancing are worse than the older types. The modern dance is full of sensualism, and a destroyer of virtue, blunting the sensibilities, finer feelings and higher thoughts.

Mothers of pure girls, young men with pure sisters, and young ladies whose ambitions should lead them to higher enjoyments of life should consider warnings against dancing. If modesty and purity are the pillars that uphold a woman's character we must take sides in this issue. The dance is the way to ruin. It is a curse to the body, soul, spirit and the home. If we can just save one poor soul from the jaws of hell we shall a thousand times be repaid.

Many years ago a man said to his friend, "I have danced myself a thousand times and I'm no angel but I don't want my daughter to dance." Thoughtful men and women have too much respect for the purity and peace of the family circle to endanger themselves in a practice so dangerous to both. Where there is peace and happiness in the home, let's keep it there in that home. Where were the fathers and mothers of those two Chicago lads a few years back when they coolly murdered a young boy just for the thrill of the thing? They were too rich, had too many social friends with too many parties to stay home nights and teach the boys the common principles of humanity. Much less did they teach them those higher things of life thru Christ Jesus and the uplifting lessons he taught in Galilee. Children are merely growing up, not being taught and reared as they should, and so much the more as we see the day approaching. With parents at the dance and children at the theatre what shall we expect of the next generation?

Observance and experience has taught us that we become like the thing that we worship. The children of Israel became like the golden calf and like the beasts of the field when they worshiped it in Moses' absence. You will find the people of today worshiping the almighty dollar, the golden eagle instead of the Christ who died for them. They also worship the theatre and become more like those lascivious, ungodly, immoral people who are flashed across the screen of today's picture shows, those people who cannot wait to get a divorce after marriage so they might marry another.—Bruce Pryor.