

MACEDONIAN CALL

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

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MACEDONIAN CALL

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"Not Changed, But Glorified"

Not changed, but glorified! O beautiful language
For those who weep!

Mourning the loss of some dear face departed,
Fallen asleep.

Hushed into silence, never more to comfort
The hearts of men;

Gone, like the sunshine of another country,
Beyond our ken.

O dearest dead, we saw thy white soul shining
Behind the face;

Bright the beauty of celestial glory
Of an immortal grace!

What wonder we stumble, faint and weeping
And sick with fears,

Since thou hast left us—all alone with sorrow
And blind with tears!

Think of us, dearest one, while o'er life's waters
We seek the land,

Missing thy voice, thy touch, and the true helping
Of thy pure hand,

Till through the storm and tempest, safely anchored
Just on the other side,

We find thy dear face looking through death's shadows
Not changed, but glorified!

—Selected

"Lord, Is It I?"—Judax

A sister writes in the World Vision, a Bible college missionary journal, that she spent two hours a day, twice a week for nearly six months talking and reasoning on the Bible with a Catholic and Adventist, and that after she had finished, the Adventist lady asked these searching questions:

"Just what would it profit me, spiritually, to leave the Advent church to work with the Church of Christ as it now exists? I believe that in many points of practice I would have to retrograde. As to the 'First Principles' we are agreed, but there is a vast difference as to our teaching and practice of 'Christian living.' For example, we teach our members to spend their time and money in missionary activities to save souls, rather than to spend it for picture shows, skating-rinks, lipstick, paint, etc.;

to use their cars and gas to carry literature to souls who know not Christ, rather than to spend it for joy-rides. In our Bible College at St. Helena, we teach our young people to spend their money to preach 'Christ', rather than to spend it for class rings, cigarettes, and at the beauty parlor—for we believe if when one is tempted to spend their money or time in worldly amusement or outward adornment he uses it for the spread of the kingdom, that he will soon become one of the happiest and most beautiful of God's creatures. As a result of this teaching, not one pupil (not even one of the workmen in the shops) in the entire school (above 350) smokes or chews, or wears jewelry, and none of the girls paint their face or fingernails, or patronize the beauty parlor.

"But I have come into your church and seen, not only your young people, but even your preacher in the pulpit with a ring on his finger, and your preacher's wife with rings, and carbobs, and paint and finger-nail polish, and necklace. This convinced me that you must teach that such practices are right (at least you teach that by your practice), in face of (1 Tim. 2:9) and (1 Pet. 3:3). [Read these—Pub.]

"The result of the two kinds of teaching is demonstrated in the fact that in the ninety years (the time that you say that we have been in existence) we have about five hundred times as many missionaries, Bible schools, hospitals, and translations of the Bible, in the foreign lands, to say nothing of those in the home-land, as the Church of Christ has in nearly two thousand years (the time you say you have been in existence). Too, the members of the Advent church give on an average to home and foreign missions, \$75 yearly, per member; while the average of your giving is less than 20 cents per member. What could I gain in making the change?

"Then too, I feel that the Church of Christ as it now exists is very inconsistent (there are excepted members). You say, 'We speak where the Bible speaks', and 'We practice pure New Testament Christianity.' You condemn the various preachers for saying that one can be saved without being baptized; yet, teach by your actions that one can be saved without 'going'. While Christ put the 'going' first: 'Go into all the world and preach the gospel . . . baptizing them . . .'

"I believe from the investigations that I have made that the Church of Christ is spending 86% of its money to hire pastors to preach to its members; salaries ranging from \$100 to \$500, while the very few missionaries that it has on the home and foreign fields are living on salaries ranging from \$10 to \$50—and many pay a native preacher out of that meager salary."

The publisher of the M. C. considers these as very pertinent questions, and thinks the reader would do well to peruse them again carefully, saying to himself as he reads: "Lord, is it I?" The publisher attended both the Mattoon and New Castle Mass Meetings where together 800 or 1000 people from different states congregated, and he saw only two or three using tobacco in the six days of both meetings. But he can not say so much concerning the inappropriate, unbecoming, un-

reasonable, unscriptural and sometimes hideous use of lipstick, rouge and paint by many there.

We all would do well to ask ourselves: Am I, by my ignorance, by my carelessness, by my indifference, by my worldliness, by my spinelessness, by my apostasy, by my penuriousness, by my uncharitableness—am I a stumbling block to others? "Lord, is it I?"

Oh, the lights along the shore, that never grow dim,
Are the souls that are aflame
With the love of Jesus' name.
And they guide us, yes, they guide us unto Him.

After the Meeting—Then What?

Well, your meeting is over for 1939, or soon will be. No question but what it has been a good one! With the strong preaching done by our faithful preachers, every meeting and protracted effort is a success. I think that our loyal proclaimers of the TRUTH are at their very best in these days of storm and stress. So whether you've had additions or not, you've been blest; the church has been encouraged to go on to greater heights of service, all have been strengthened, and new faces have been seen in your audiences. All this is fine—but what about the future? Will all this grand interest die, will the church slip back into a rut, and will we soon forget our alert zeal? That depends upon our attitude—YOURS AND MINE!

Now is the time for elders and leaders, working with the churches, to plan a program of development, whereby all who are capable and faithful, may be given opportunity to develop themselves into more efficient servants for Christ. Churches which have not been having a night service should inaugurate one or more each week; in which all who come may be edified. Bible drills for the young, and study periods for all will help us to utilize the winter months for Christ and His Kingdom. Five minute talks by the younger brethren will help them and edify us. Promptness in beginning services (and closing them) is essential to the interest of all our gatherings. If we drag, others will drag also—only more so!

If you have a list of prospects who attended your meeting, you should mail to them with regularity, inspirational literature, to keep them in contact with the church. The Macedonian Call publishes an evangelistic number, every three months especially to aid in this work. We should place thousands of these annually in the hands of outsiders near the church. This particular issue of the paper should also be placed in the periodical room of every library in the state.

Smaller tracts, at a cheaper rate, can be used to cover whole communities thoroughly every sixty days. You've advertised extensively during your meeting, but without proper "follow-up" such advertising will soon be forgotten. Tobacco companies spend millions each year in a constant effort to get people to use their products. The liquor industries are doing the same. More legitimate companies realize the necessity of constantly keeping their products before the eyes of the buying public. Suppose the LARGE COMPANIES QUIT ADVERTISING—what would happen. The answer is that they would be forgotten and soon go out of business. Suppose Kellogg only advertised "Corn Flakes" three weeks each year, and then ceased? Business men know that advertising must be consistent. Religious bodies, such as the Christian Scientists, Russellites, Mormons, etc., follow

that system, and they get results. What are we doing to get the TRUTH before our neighbors?

The church at Des Moines, Iowa has been mailing out hundreds of Macedonian Calls to the people listed in the city directory, living in the vicinity of their church building. Now they are making a personal canvass of all those homes, and they find that people have been reading about the church, and there are many who are interested. Let's take our hats off to the brethren in this city of Des Moines, and acknowledge that they have shown us the way, and then get busy in the same work, or a plan kindred to it. The same method of circularizing people and saving souls that will work in Iowa will accomplish good in Missouri.

I want to tell you about the work done by a little church of eleven members at Red Cloud, Nebraska. They secured Bro. Bill Hensley to come and do personal work in their community. Then they got ready to establish the Cause. He visited every home in the city, took a religious census, and listed the name as well as the church affiliation of every person in the community. Macedonian Calls were then delivered to all apparent prospects. Before my meeting with the church began, blotters were given to every person in town announcing the meeting, and were mailed to every rural resident. During the meeting special bulletins announcing the subjects for one week were placed in every business house on display, and all rural residents received one of these also, through the mail. Literature was provided on a table at the entrance to the church, where a printed sign said "Take One." And now, the brethren in this little group are planning on covering the town systematically a half dozen times a year perhaps. Where is there another church of eleven members doing so much to get the gospel before their neighbors. We might mention here that we admire the work being done by the congregations at Saint Joseph, Mo., and Council Bluffs, Iowa. They are carrying on a regular course of personal work in their cities. Members are out making calls—hundreds of homes are visited, and no preacher resides there to direct the work either. But these are small congregations! What are the larger churches doing?

I actually fear that there are congregations and brethren today who think those of us who talk advertising are fanatics. To all such who are skeptical, we are ready to produce the results, and say "There is what you can do, we know because we have tried it."

I'd like to talk to you personally about the things we could do—but are not doing for the Master! A three-week meeting once a year is not going to save the world, and it's not going to build your congregation up very fast. Look around you and see how many churches are growing, and you'll find the ones that are, are the ones where all the membership is imbued with a desire to save the souls of those about them.

If we could visit you and speak to your young brethren and older ones as well, for three nights, I'm sure we could train them to do the work the Lord wants us all yet to accomplish, before we leave this stage of action. I'm persuaded that all of us want to see the Cause grow, but in many instances timidity, and lack of knowledge as to how we can accomplish our aims holds us back. Read this letter to the congregation if you care to, and maybe someone will have some ideas that are scriptural which we can use in doing good. If so, forward them to us, and let us put them into practice for Christ. The world is too big, too many are unsaved for envy or jealousy

to hold us back. Let us work together, pray together so at last we can go home together.—W. Carl Ketcherside.

"Standing for Freedom of Our Churches"

As far back as I can remember the "Apostolic Review" has had as its motto: "Devoted to Truth and Righteousness as Taught by the Apostles of Jesus Christ." Now they have added another motto directly under it: "Standing for Freedom of the Churches," and they are saying quite a good deal about this latter slogan as if they were saying and doing something very acute and important.

Now this second motto is in the same sized type as the other, between the same black rules across the paper, and every evidence is that it is to be regarded as co-ordinate with the former one. Now when the Review is "Devoted to Truth and Righteousness as Taught by the Apostles of Jesus Christ" what more divine teaching can it be devoted to except what Luke and Mark wrote and that in the Old Testament. But as I find nothing about "Freedom of the Churches" in the sense they use it, in any of these other inspired writings, it is evident that this "Freedom of the Churches," they blare about, is hatched from their own brain. And it is this "Freedom" as taught in the Open Door policy of the Rough Draft which has divided families, disrupted churches and stirred general confusion and apostasy.

All of which reminds us of a story by the senior editor of the Review which this writer used with effect in his debate with J. Roy Wright, a Christian Church preacher, in Unionville, Mo., about thirty years ago. An old German had a son who went to a theological school, or Bible college, to learn to preach. When he returned the old man invited his neighbors to hear his son preach, and one of them remarked: "Does your son preach the truth." The old German, wishing them to know that his son had learned much else besides the Bible, emphatically replied: "You better believe he preach the truth—unt a goot deal more." The Apostolic Review is "devoted to truth and righteousness as taught by the apostles of Jesus Christ"—unt a goot deal more! It is not the former we object to, but this "goot deal more," this so-called "freedom of Churches."

1. "Freedom of our Churches" to endorse a system of withholding from the church treasury part of that with which God has prospered us, to put into human organizations of Bible colleges and orphan homes!

2. "Freedom of our Churches" to tolerate these "rival institutions of the Church," as even the Rough Draft calls them!

3. "Freedom of our churches" to tolerate these human institutions (bodies) to do part of the work of the Church, when inspired APOSTLE (consult your first motto) Paul says that the basis of Christian unity is "ONE Body," the Church! (See Eph. 4.)

4. "Freedom of our Churches" to fraternize with, and thus endorse, those churches which are practising this unscriptural system which is emasculating the true Church!

5. "Freedom of our Churches" to permit the advocates of these "rival institutions" to come into our pulpits and work with us where they have a good opportunity (and are using it) to advance their unscriptural "bodies," when Apostle (Consult your first motto again) John says positively of false teachers: "Receive them NOT" (2 John 10, 11).

6. "Freedom of our Churches" to sow discord and divide churches by such "freedom"!

7. "Freedom of our Churches" with elders to bring in a preacher to do their work of feeding for them both Sunday morning and night, when "apostles" (consult your first motto again on being "devoted to truth as taught by apostles"), taught that elders are to "feed the Church of God" (Acts 20: 28), and other brethren are to take part and edify one another (see 1 Cor. 14).

8. "Freedom of our Churches" to "worship with the Christian Church if they'd cut out the mechanical music and not touch the Church funds in the interest of human societies to do Church work" (as the Rough Draft puts it), even with their one-man preacher-pastor system, entertainments, festivals, worldiness, no-discipline, etc., etc.

You better believe the Apostolic Review is "devoted to truth and righteousness as taught by the Apostles of Jesus Christ"—unt a goot deal more! It is this "goot deal more" that is causing the trouble. May God help all those who are deceived to turn back again.—Publisher.

Popularizing Righteousness

We have seen people go "wild" over fads and fashions, however absurd they might be from the standpoint of common sense. But, in the first place, someone has to make the thing THE thing, and how do they go about it? I would say that it is first advertised luxuriantly (freely) by a prominent few, and then many more, anxious to keep us with those they recognize as "style" leaders, take to the thing with marked eagerness. Then there are others who follow reluctantly, more or less. They really don't care for "THE thing" but somehow they, too, are carried along with the enthusiasm of the masses.

Who of my fellow Christians is ignorant that righteousness has need of being made popular? I have read that God's people (the righteous) always have been in the minority, and I have learned from my own study and observation in the history of the human race throughout all the ages, that righteousness never has been generally popular. Style leaders are usually proud to be that—proud to lead in something that is often absurd or harmful! But what of OUR position—should we not be GLAD to lead in that which is good and genuine—and of unchangeable value? I have never been a style leader, but have felt something near weariness in trying to follow very moderately the pace set by others in some phases of style. Following style costs much in time, attention, and \$, and yields nothing that I can see of, the kind of worth which concerns me most. (Likely that's why I tire in doing it.) But it is not so with investments in righteousness, which are a real saving in both things temporal and things incorruptible. Paul said, "And let us not be weary in well doing, for in due season we shall reap (life everlasting) if we faint not." (Galatians 6:9.)

Popularizing righteousness is not as easy as introducing fads and fashions. The Bible tells us that the "labourers are few;" and we know that people are not so anxious to follow in this. But there are many who want to be righteous yet who "fail to submit to the righteousness of God" because they are ignorant of it. So we must make Bible study popular and of course the way to do that is to become intensely interested in it ourselves and to let others know that we are. I am think-

ing particularly of the young people as I write this, for I am young myself.

It seems appropriate that I should close with our Savior's words: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matthew 5:16.)

—Ragene Sims.

Hints on Public Speaking—No. 1

The Church of Christ as advocated by the Macedonian Call stands against the kingdom of the clergy and theological schools and Bible colleges which develop it, and yet it believes the early Church developed the talents of the brethren so that they could become teachers able to convince the gainsayers and to edify the hearers. Every man should learn something about public speaking, for sometimes even in business or social matters in general it becomes necessary to address a number of people, and one should have an idea of the How. Brethren should study it, since apostles have commanded them to edify one another. Our young preachers, elders and all public speakers may glean a few ideas from these proposed articles which may help make the religious meetings more interesting. The writer took private lessons in public speaking when he first began to preach, and also took voice culture a while in King's School of Oratory in Pittsburgh, from King himself; and with what he has learned then and since from books and experience, he may be able to present a few helpful Hints. We may also give Hints on Composition Work.

Our young preachers will be helped by some lessons on Public Speaking from a good teacher. I say "good," for not all are good—they do not all stress Naturalness enough. There is nothing mysterious about public speaking. It is not a new art. It is not something to be learned from books so much. It is simply an effort to get us back to what we were when we were children without self-consciousness—when we were natural. So, if you would become a good public speaker, study the expressions, gestures, poses, exclamations, etc., of a child (which does not know you are looking at it), between the ages of about three and six or eight. You will learn more about public speaking than any man or book can tell. All that the man or book can do is to call your attention to some maneuvers of the child, which you have failed to note.

But you say a child is talking to only one or two playmates while a public speaker is talking to a hundred or a thousand. Listen, and note it well—There is absolutely no difference between talking to one person and to a thousand, except that you need more voice to make them hear. So here again you have a chance to learn elocution, or public speaking, without any special teacher or book, by watching yourself as you talk to your neighbor about your automobile, or the crop control scheme, or Roosevelt's administration, or the Russian invasion of Finland, etc.; or, by watching the other fellow as he talks back to you. Some one has said, "Earnestness is the soul of oratory," and this is true, for without earnestness public speaking is nothing. That is probably the secret of Hitler's success in his speaking. If you were delivering an address on Crop Control, or Roosevelt's administration, or the Russian Invasion of Finland, you should deliver it just as you would talk it to a man on the street, except with sufficient volume of voice that all can hear.

So study a child, study a grown-up, when they are not self-conscious, and you will learn much. You can skip over some of the awkward gestures which the grown-up has adopted in his self-conscious attitude, and study rather the gracefulness of the little child's movements in conversation.

(We have probably given two of the fundamentals of Public Speaking, but there are many points in this which might escape your notice. If you wish me to continue the series, be sure to let me know.—Publisher.)

Success

Many of us have a strong desire to know how we can meet our opposers and succeed, but success is not in a single idea, practice or single principle held. It seems that one of the long standing methods is the act of public and private protesting.

Negative teaching without affirmative teaching is dangerous and vice-versa. Men could protest against all that is wrong without being Christians or have any righteous principle in them, and no one will say that it was not right and necessary that these protests were made.

In the same way, it is right to protest against all unhumanly devised arrangements with abstracts of scripture references as bonds of Christian union. It was, is, and will be right to protest against all unscriptural, unauthorized, worldly and immoral activities. Protesting against error, no matter how great the error is, in itself can never make a Christian. A man may disprove and disclaim error of every shade and grade to perfect satisfaction and yet not make anyone a Christian or even maintain the cause of Christ.

True, the religion of Christ protests against and disclaims all that is wrong, yet it is an affirmative system. It demands that something is to be believed to be done and be hoped for. Success, the right kind, the favor of Heaven, depends much upon our preaching.

Preach—with earnestness and power, that which is to be believed. Spread out the theme in all its details, with such spirit and life that it will strongly convict those who hear. Preach it as it is—pure truth of heaven, the Power of God unto salvation.

Preachers who have strong confidence in the truth of the gospel, and will enforce the obedience of it, will accomplish more than the doubting, half believing, envious, murmurers, complainers, narrow-minded, little hearted ones, who are after earthly honors, seeking popularity, perhaps, because of vast amount of Bible knowledge, who hold the truth in unrighteousness. Such type of men are unfaithful and do not aid in building up strong, spiritually-minded living churches.

Preachers must realize that Christianity is a complete, perfect, divine system in itself and needs not the opinions or suggestions from anyone. In short, what is needed in the preacher field is men of strong, unwavering faith, courageous honesty and sound principle, on whom churches can depend (and I believe there are such men and thank my God for them), faithful men who will preach the truth just as the Lord gave it.

Where there are active, energetic and soul-stirring preachers, there are active, energetic, good living churches, because the preacher is more concerned about the upbuilding of the cause of Christ than his own selfish interest, not scheming how to sit in and down on a church, sapping the very life blood from the treasury,

doing all the praying, exhorting, so that the church cannot develop itself and become self dependent.

Preachers must compel, enforce obedience of the gospel; must prevail upon members to meet and commemorate the Saviour's dying love; must induce them to meet promptly hours appointed at all services; and urge them not to fall asleep while he is preaching the gospel to dying sinners to save them.

Preachers should not be content with the church singing two or three songs which they can splendidly sing with a plainly printed open book before their eyes, but that they learn a number of songs that they can sing with the spirit and understanding without any book. Preachers and members should ever be ready when called upon to offer the word of exhortation, to offer prayer in devout supplications.

O, how it strengthens preachers and members when all come pressing into the assembly before time, chiming in singing the songs of joyful praise as all solemnly take their respective places!

Preachers' and members' word must be good in business dealings. They must stand on honor showing that we will not stoop to anything low and unworthy.

We must show piety at home by our devotion to the cause we love. We cannot argue down, sneer down, persecute down a people who are not members of the true scheme of things by protesting, disclaiming, disproving all that is wrong without telling them what "must" be believed, be done, and be hoped for.

We must plead honestly, bravely and sincerely for complete obedience to the faith, obedience of the gospel of Christ, which sets forth the blessed hope—the assurance that we will see Jesus—that we will be like him for we shall see him as he is. This blessed hope is the anchor of the soul, sure and steadfast, reaching to where our forerunner, Jesus, is. Think on these things.—(C. J. Beidel.

Mission Work

The wisdom of God which we should follow in our efforts to build up the church is clearly manifest in the labors of Christ and his Apostles under both commissions, as I shall show presently. I am positive that we have, in some instances, failed to follow their example set before us.

But let us go back to the conditions that brought about their work and gather information that will cause us to see just why they worked as they did. The Prophet Habakkuk saw the chastening hand of God against Israel in its poverty stricken condition, and ruled by a heathen Government, yet, he cried in undaunted faith: ". . . The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14).

God's promises cannot fail. The Jews will be restored to their native land. A Savior must come from the tribe of Juda, for "Salvation is of (must come through) the Jews" (Jno. 4:22). "To the Jew first, and also the Greek." (Rom. 1:16; 1 Peter 11:1; 2:12) Israel returned from the captivity cured of idolatry but the nation soon forgot God. She walked in her own lusts. As in the days of Noah, God withdrew his Spirit from striving with them. For 400 years there was no prophet sent to each successive generation, as before, to call them back to the law of Moses. "They have (had) Moses and

the (former) Prophets, let them hear them." (or suffer the consequences) (Lk. 16:29).

The leaders of the Nation had abandoned God, and had followed Satan to the very "Region and shadow of death." (Mat. 4:16.) They were ripe for destruction. God saw this awful condition. From the time Malachi spoke—for 400 years—they had gradually grown worse. Their "cup of iniquity" was full. By refusing to send them a Prophet inspired to lead them back to Him, God allowed them "To walk in the lusts of their own hearts" to see to what extreme they would go. Will God pour out his righteous wrath upon them as he did upon Sodom and Gomorrah? No! Bless His Holy Name, he remembered the covenant that he had made with faithful Abraham: "In thee and thy seed shall all the families of the earth be blessed." He will send them a Saviour. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21.)

"All things are ready." The time has come when God will fulfill his promise to Abraham. He will send them a great Prophet to reason with them—to "turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest he come and smite the earth with a curse." (Mal. 4:6.) This great Prophet was not to call them back to the law of Moses. It had served its purpose. Something better—"the reign of the kingdom of Heaven" must supersede Moses' law. His Spirit will once more "strive with man" in the salvation of our souls. He will "save us by the washing of regeneration and **renewing of the Holy Ghost.**" (Titus 3:5.)

The Son of God is on the scene. "He was in the world and the world knew him not." (Jno. 1:10.) He is ready to enter into His official duties. He must be introduced to the world. He must have aids and ambassadors to assist Him. No man is worthy of such distinction, or even of his association. A people must be made ready for charter membership in His kingdom. This required a reformation. In ancient times it was sometimes necessary for the Lord to "smite the earth with a curse" (plague) to bring the people to repentance. He will send them a Prophet, but will the people hear? Or will God have to send a plague to humble them. Praise God, a calamity is not necessary. Their sins were so extreme they had worked their own rebuke. The people (some of them) were tired of sin. They really wanted a reformation. "Then came John Baptist preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Mat. 3:1, 6.)

The people thought John was the Christ. He relieved their minds by telling them to "believe on Him who should come after him." (Jno. chapter 1.) Jesus is baptized, and John introduces him to the people, and then privately to the disciples whom he had prepared for Him (verses 29, 35, 36, 37). Jesus enters into His ministry. John is put in prison, Jesus chooses 12 Disciples to continue this work of reformation. He did not send them into the rural districts, but into the cities where the population was dense. The idea was, to do the most good in the limited time they had to work. (Mat. 10.)

He told the Apostles "Verily . . . ye shall not have gone over the cities of Israel [Judaea] till the Son of man be come." (Mat. 10:23.) They were to go destitute

into the cities, tell who had sent them, and then urge the people to "Repent for the Kingdom of heaven is at hand." Jesus would then follow their work to see how they had been received. If the people received the Apostles because Jesus had sent them with this message of salvation, he felt sure they would receive him also; and if they received Him that would be conclusive evidence that the people were ready to receive the heavenly Father through his Son, and do what ever else He had for them to do, and thus fit themselves for service in the Kingdom of God.

The task was great, the territory large, the progress slow. The twelve could not cover the territory in the limited time they had to work, so Jesus chooses seventy others and sent them into "every city and place, whither he himself would come," and told them to pray for more help (if needed), saying "The harvest truly is great, but the laborers are few." (Lk. 10:1, 2.)

It has been the plan of the Lord to first evangelize the cities, and then reach the rural districts through them. The seats of Government are in the Cities. The rural districts look to the cities for guidance. There the country folk attend the festivities, enjoy the park attractions, market their crops, and mingle with the masses in general. To reach the city with the Gospel, is to reach the rural districts around it. Politically and religiously, it is said "As goes the City, so goes the district around it."—Wm. Ketcherside.

The Church at Work

Turn your face toward the Sunshine
And the Shadows will fall behind you.

It looks like the pastor system is trying to come north; there is plenty of it in the south. When the pastor rules the church, we don't need any elders, and then the trouble begins.—J. E. Criner.

We are glad to report that in the past two or three years the M. C. has about doubled its circulation. At the same time it has lowered the price. But Uncle Sam has a good many more mail sacks he will loan to me!—Pub.

Brookport, Ill.—The congregation is getting along nicely here.—Herschell Yates.

Middletown, Ind.—Bro. Lloyd Riggins will be with us at Anderson on December 17, and we are planning on some Bible drill work after the holidays.—Frank Summers.

East.—Not only has the Review turned everything over to the college preacher system where you are, but all over the country. Things in the East are getting worse. Congregations are slipping.

I have the books, "Church of Christ" and "Guide Through Bible History," which have been very helpful to me, and would like to recommend them to any of the brethren. I hope to get some more of your books as soon as possible.—Jack Lamb.

St. Joseph, Mo.—The church here is getting along fine. The talent has been improved and we have very interesting meetings. We have had twenty-nine additions since the first of the year and are expecting more before the year closes.—Harold Hays.

Kansas.—I would like you to send the Missionary number of the M. C. to . . . I handed her one of your papers quite a while ago. It was several months before I saw her again. When I did, I asked her what she thought of the paper. She said she had been just ready to join the Quaker church, in fact had told the preacher she would, but that after she read what the paper said about Baptism, she could not join them, for the scripture convinced her that was the only way. She is the mother of five bright children.

THE NEXT M. C. IS THE MISSIONARY NUMBER

Can we not profit by the many good lessons on activity in this issue of the paper. Since the war started, the Mormons have called home six hundred of their missionaries in Europe. They and the Adventists and the Russellites put us to shame when it comes to zeal in spreading the doctrine each believes. The Apostolic Christians were charged with "filling Jerusalem with their doctrine." Let us do the same.

The Missionary number of the M. C. has been prepared for that purpose, and the January issue is that number. How many can you use? Our charges hardly cover the cost of getting it out.

Rates: Missionary numbers of the Macedonian Call (January, April, July, October) for one year to FIVE persons, \$1.00—or, if you prefer, you may send for two or more years to one person at same rate of 20c a year.

Moreover, if you send 50 yearly subs of the Missionary number for one year (or 25 for two years—which might be better), 20c a year each, making \$10.00 in all, the publisher will have a rubber stamp made at his own expense, with the name and address of your church, and will stamp each copy. This means more work and expense to us, but we wish to help you spread the gospel. Thus what is equal to 64 pages of an ordinary book goes to a non-member for 20c through a year, and we write all the names, mail, pay postage, pay for rubber stamp, and stamp. "UNCLE SAM" CARRIES THE PAPERS FOR YOU. But please put all the names to one postoffice together, and if possible write neatly (or typewrite) on a sheet of paper the size generally used in a typewriter, so we can transfer it to our mailing list without recopying.

In bundles the rate of the Missionary number is 2c a copy in our regular mailing, but postage extra if sent by parcel post: With a bundle of 500 we can have a rubber stamp made and sent to you free, if you desire it. To have copies at the meeting house to hand to non-members who attend, gives them many pertinent scriptures to look up which the hearer can't remember from a sermon. We often spend five dollars for a sermon when non-members are not there. Let us preach the word by the press as well as voice, and try to fill the empty seats.

F. M. Cottrell seems to be the leader of the college church in Anderson, Ind. College preachers, such as Toddy, the South Side college preacher in Indianapolis, work with them. Recently they had a singing fest and short-talk meeting. J. S. Johns, pastor (feeder) of the church on Twenty-ninth street, Indianapolis (where the authors of the Rough Draft belong), offered prayer, and a brother writes that he prayed: "God bless this meeting and all who take part." Many people try to cover their real sentiments, but the old saying, "Birds of a feather flock together," turns the light on.

Miscellaneous.—Would our readers like to have a column of important religious events in the world in general? . . . We can get you a map of Paul's Missionary Journeys for \$1.50.

. . . In each issue of the Missionary number we try to put in a page on the Church of Christ as a whole. If any of the brethren have written such a tract which they possibly have in leaflet form, send us a copy and we shall see if it is what we need for such a number. . . . The Christian Liberty tract is fine.—Fannie Purvis. . . . Please renew your subscription in the name you are getting it in. . . . Write your manuscripts neatly and on one side only of a sheet. Typewrite if possible. Beginners should not write much over half a column, and an article by an older writer has a better chance of getting in when a column or less. Sometimes, of course, it is necessary to take a little more space. Thanks, very much.

Hamilton, Mo.—We had the pleasure of meeting, for the first time, Brothers Bill Hensley and Harold Shasteen (not sure I spelled the latter name correctly) at Brother Zerr's Bible reading now in progress at Chillicothe. Of course, it was a pleasure to meet Brother Zerr again and the other brethren and sisters in attendance there. There is fine interest manifested in the reading, and I understand the attendance is holding up well. Brother Johnny Rhodes closed his meeting at Cowgill last Lord's Day evening. While there were no new converts or new members gained, at least one, I believe, was restored, and it appears that much other good was accomplished.—O. C. Tee.

Ypsilanti, Mich.—The work of the little church here has been moving forward very well and we are quite encouraged with the outlook which a few of us have worked and prayed for, for many years, during which time our homes were the places of meeting for worship and Bible study. We hope and pray for

the future that the work will progress and all unauthorized matters will ever be kept out; likewise, that our finances will allow us soon to make greater effort for the cause here in that we hope to be able to erect a meeting house in which we will be able to gather together more to hear the preaching of the gospel. Our sincere good wishes to you and your work of saving many from the present apostacy, which I hope you will ever handle in the right spirit, that thereby you may be able to get more to listen (understandingly) to the truth in your exposures and warnings.—W. C. Conrad.

Little Rock, Ark.—With this I am sending you a newspaper clipping of a paid ad by the so-called Church of Christ here in Little Rock. Read it over carefully and note by a few words of the deplorable condition of the churches in the South. This one mentioned in the ad is a true and typical type of those who have digressed into just another denomination. I wonder if the brethren realize just how serious this condition is. The preacher-pastor system prevails 100 per cent down here. They have some elders just in name only. The other day I was in the study room conferring with the Pastor of this same church which is mentioned in the enclosed ad, the Rev. ——. I questioned him briefly about the preacher-pastor system, colleges, and orphans' homes, and then let him do all of the talking. He used their usual method to crawl out of it with a lot of alibis. I prefer to not get into anything that I have to be embarrassed by crawling out of. (And the Review with its Rough Draft is trying its best to draw the churches into such an apostate condition.—Pub. M. C.)

Indianapolis, Ind.—I recently spent four nights in Bible work at Martinsville, Ind. The brethren took a good interest in it, many expressing themselves as well pleased. But they should have much more, for the purpose of such work is to create greater devotion and activity. Through January, February and March many preachers will have little to do. Even if you can not give them as much financially as you would in a protracted meeting, why not write them and tell them what you can do, and ask them to come and teach the Bible, at least a few days, and help them outline greater development work. Tell the brotherhood if you are doing this. Your zeal may stir others. Again I say, please read again the article in this issue titled, "Lord, Is It I?"—D. A. Sommer.

Marion, Ind.—How precious the word of God becomes as we grow older. By it all things were created and consist. By it we are taught the way of life, and it is the only thing we can take with us through eternity. Thank God for his wonderful Word. Our hearts were made to rejoice over the glorious meeting of the Church at Fifty-ninth and Kenwood avenue, Kansas City. We have children there. God bless your efforts to honor the word of God alone. Brother and Sister L. C. Overmeyer.

Estacada, Ore.—Evangelists W. C. Rice of Mountain Home, Ark., and J. D. Powers of Stockton, Cal., were co-laborers with us here in an effort to strengthen and build up the cause of our Lord in this part of his vineyard. The meeting continued two weeks, beginning the 8th and closing the evening of the 21st. Brother Rice did the preaching—sixteen wonderful plain gospel sermons were preached. Knowing Brother Powers as we do, his presence and help in many ways was a strength and encouragement to us all. By word of mouth, and distributing tracts, as well as advertising in local paper, people were invited to come and hear the gospel. Not many of them availed themselves of the opportunity. There were no additions but the few who meet here for worship were strengthened and encouraged to press on and be faithful. We read in his blessed word we shall reap if we faint not.—Mrs. A. Douglass.

Visalia, Cal.—We appreciate the stand the M. C. is taking in the awfulness of this apostacy. The Pacific Coast is no exception to the inroads of the digressives and the one-man pastoral system is a predominant earmark of theirs. Their pastor here at Exeter, Brother Waller, tried to content the article of disfellowshipment that was issued to the faction as being very radical, but when asked to discuss the same in an open discussion pro and con seemed very content to slip behind his so-called elders and has been no trouble since. The congregation here at Chestnut and C, Exeter, has been doing well. The younger brethren are very earnest in the development of talent for future leadership in the Church and we now have about seven that can take care of the Lord's Day preaching service and another one coming on fast. The congregation at Reedley is also doing well. I was with them last Lord's Day and there were six that took part in reading and

commenting on the evening lesson. Brother William Ketcherside intends to be with them for awhile beginning next week (December 7), and they have been looking forward to his work in their midst and I believe he will be able to help them a great deal. The digressives have not been off the job, however, and some few seemingly were weakened, but we pray that their eyes will be opened to the real situation. I trust that the M. C. shall always contend for the right and expose the wrong.—Dale Stephenson.

We have received a bulletin of Kansas Missionary Work, sent out by J. A. Freed, Glen Ellis, and William Ketcherside. As it covers meetings which have been previously reported in the M. C., we shall not print it. The report is signed by E. R. Noel. Churches close together might do much in such work. Why not try it? Read again the article in this issue on "Lord, Is It I?" and see how you feel to let such work go by default.

Wheeling, Mo.—Meeting at Eureka, near Wheeling, closed Lord's Day night, November 12, with good audience, Brother Lloyd Riggins doing the preaching. The last day of meeting was a busy day: three services, dinner at noon, two baptizings, one in the afternoon and one after services at night. Brother E. M. Zerr was present and spoke in the afternoon to a large audience. Six additions by baptism during the meeting. Brother Riggins is a good, sound gospel preacher, contends earnestly for the old paths. He is no compromiser and does not fail to reprove all such. If you want a good man, call Brother Riggins. Brother Ernest Harvey of Chillicothe led the song service and did his work well. Brother Harvey is also a good, sound man. Brother Riggins is to hold us a meeting about the same time next year.—W. R. Salles.

Decatur, Ill.—I have been trying to do all I can in the Master's vineyard, contending for the faith once delivered to the Saints. At present I am working at the mission point at Waynesville, the first Lord's Day of each month. The first Lord's Day in November I had the pleasure of taking the confession and baptizing a man almost eighty-two years old. This man was sprinkled in his youth and had been a member of a church not mentioned in God's word, and thought he was a fit subject for heaven until he heard the gospel preached by faithful preachers of the Church of Christ, also being taught by Brother Cisco. He gladly obeyed the gospel. Brother Zerr has been preaching at Waynesville on the afternoon of the first Lord's Day of each month, but won't be back until the second Lord's Day in February. At present I have two Lord's Days each month I could assist some congregation within driving distance of Decatur. I am especially interested in mission work. I realize the importance of sounding out the word as well as in. I think the M. C. is fine and getting better all the time. The part I enjoy most is the church news. It lets us know what the brotherhood is doing. Wife was operated on October 27th, and for about five days was very low, but is improving nicely. My health is much improved since my five months' illness last year.—Everett LeMar, R. F. D. 7, Decatur, Ill.

St. Louis, Mo., 7230 Arsenal.—Over the week end and Lord's Day of the 12th, I assisted the congregation at Dudley, Mo. This is a small church and is having a hard fight. The Thanksgiving holidays provided me enough time to leave my school work to assist the congregation at Shelby, Mo., in several nights' development work and Bible study. We had a profitable time together for the edifying of the church and rejoiced to have a young married couple place membership from a congregation that has left the paths of truth. We are very encouraged over the work at this place. I have assisted in two meetings and we have grown from about seven or eight members to about twenty-five now. We are looking forward to Brother Riggins' assistance next fall and are planning to have a faithful man work with us for a longer period some time in the future. We want to give a fellow a chance to develop the church more and contact the people in the community before the meeting. Though we will probably not be able to do such work next year, we are planning it for the following.—Arthur Freeman.

Decatur, Ill.—Brother John W. Rhodes began a three weeks' meeting here October 15. During the meeting he conducted a Bible drill class for the children which was very interesting, and we know not how much good may come from a drill of such like. Children, being drilled in this way, will make the faith of the Church much stronger in the days to come. With co-operation of neighboring congregations, and the outside attendance, the meeting closed successfully with seven by baptism, four by membership, and one from the Christian Church. Had

three very interesting all-day meetings. Closed with a crowded house. Visiting speakers for afternoon services were Rollie Smith, George Anderson, Bert Cain, Carter Honn, Arthur Freeman, Otto Schlieper, Noah Smith, and Ralph Anderson of the congregation here. With this encouragement the Church is strengthened to fight the good fight of faith, and not to let her light be hid from those who are in darkness, but will be able to lead others to the Lamb of God, who takes away the sins of those who believe and obey his commandments.—Delbert E. Wingler, 920 West King street.

Special Notice: If you want to move to Phoenix, Ariz., and you are employed by either Sears, Roebuck & Company or Montgomery Ward & Company, put in your application at once for a transfer, as both of these companies are opening up large new stores early in 1940. The true church at Glendale (nine miles from Phoenix) is very much in need of zealous workers in the Lord's vineyard. For further particulars write C. H. Cassell, Route 3, Box 415, Phoenix, Ariz.

Will you help us preach the gospel in Arizona? The Church has suffered much in Glendale, Ariz., by reason of compromising brethren. We are, however, now free from all of this element, but very few in number. Brother C. R. Turner is to hold us a meeting this winter and we are expecting Brother William Ketcherside to assist in personal work. We wonder if there are not several congregations in the field where these two brethren have labored that will send us one contribution to help support them in this field? They are worthy. We will praise God for your assistance. Send either to C. A. Sanderson, Route 2, Glendale, or C. H. Cassell, Route 3, Box 415, Phoenix, Ariz. All contributions will be personally acknowledged.

Several years ago some one said to the head of the Wrigley Spearmint Chewing Gum Company, "Now that you have your product advertised so widely, why do you still spend millions of dollars in putting it before the public?" In substance the answer came promptly thus: "If we should quit advertising, the bottom would immediately drop out of our big business." Brethren, so it is with the Church. Of course, the first and best way to advertise the gospel, is for EVERY Christian to "go everywhere preaching the word." If we can't go personally, we can help some one else go, or we can send literature. But, of course, back of all this, is the Christian life. "Go into all the world and preach the gospel."

Topeka, Kans.—October 18th I began a meeting with the West Concord congregation, west of Lemons, Mo., and continued until October 31st. Three were baptized during this meeting. We spent fifteen minutes at the beginning of each meeting in Bible drill, and in my preaching I stressed the need of the growth and development in the Church. I have labored with these brethren before and I enjoyed my stay among them very much. My home while there was with Brother and Sister James Hill. They showed me every kindness. The brethren invited me into their homes and we enjoyed the time talking about the Lord's work. November 1st I went to Lemons, Mo., and continued over November 5th in a good meeting; two were baptized, one restored, two from the Methodists, and one of those baptized at Concord placed her membership with them. The brethren were greatly encouraged over this short meeting and I believe will be more aggressive in the Lord's work. November 12th I began a meeting at Larned, Kans., and continued over November 28th. This is Brother Edmund Ratt's home congregation. While he is in very poor health, yet he was active and attended the meeting and gave it his support. We did not have as large outside attendance as I would like, but the brethren were active and we had good interest from the beginning. Six were baptized, one from the United Brethren, one restored. I left them aroused to a greater activity and desire to build up a working congregation. I enjoyed my stay among them very much. They invited me into their homes and showed me every kindness. I will be near home through December, meeting with congregations over Lord's Days where I have been working. Then in January or February I have some time, if some congregation or two wants me for short Bible drill or reading.—J. A. Freed, 425 Leland St.

F. B. Srygloy, a long-time editor of the Gospel Advocate, the largest of the Bible college papers, and a long-time critic of the Review because of its attitude on the college question, writes thus in the Advocate: "A Great Improvement—I have just read the September 16 issue of the Apostolic Review, and if this is a fair sample of that paper, and I doubt not that it is, it has made more change for the better than any paper I know.

I hardly ever read everything in any edition of any paper, but this edition of the Apostolic Review I read nearly everything in it from the first to the last. I even read the poetry—a thing which I rarely ever do. I gladly commend C. W. and B. K. Sommers for the great improvement, both in manner and matter of the Apostolic Review. I have in the past had some controversy with the paper, but now I give my hand and heart to the management of the paper. The Lord bless you in every honest effort you make to advance the knowledge of God to your readers. 'And may your tribe increase.' Many believe that Bible schools do not belong to the church, and the church does not belong to the Bible schools." That's the method! Hit the human organizations of Bible colleges and orphan homes so hard (?) they will not know they are hit! As the Rough Draft puts it: "If a preacher or a brother talks to us privately about 'Bible colleges,' just inform him kindly, yet firmly, that you do not support them, and tell him why. We can't force them not to believe in them, but maybe we can reason with them." Is that the method Christ and Paul and the other apostles used against departures from the Word of God? Not much. Another case of the "birds of a feather flock together."

Sullivan, Ill.—The meeting at Lewis, Kans., is now history. I was there two weeks and should have been longer. Some good brethren there who are opposed to all innovations and compromising preachers, others who are not posted on the modern apostasies and are not trying very hard to learn. I warned them against the present evils and preachers who will not take their stand against all innovations including the "open door policy." Afternoon of November 19th, by consent of the Church, we called a meeting of all the male members and spent some time talking over the work of the church and how to improve their meetings and develop the talent; also worked out a program in which all the male members will take some part. If we are going to condemn the modern pastor system, we should show that the Lord's way is better. I came home November 13th, the second time since April 8th. We began our meeting here November 19th, with good interest and attendance, many attending who never attended before. "It pays to advertise." I leave the first of January for Arizona and California. My first meeting will be at Glendale, Ariz., beginning January 7th. From there to Reedley, Cal.—C. R. Turner.

Just as the publisher finished correcting this copy for the December issue of the M. C., a lady called on the phone and wished a copy of the Simplified New Testament for a holiday gift, that she had one and liked it so well. The morning mail brought other orders. What more appropriate gift could you give one you call a "friend"? Two dollars at M. C. office. But HURRY.

Ottawa, Kansas.—I began a meeting here yesterday with things looking favorable for a good meeting. I just closed a meeting in Cowgill, Missouri. The brethren there are few but faithful. One was restored during the meeting for which we are truly grateful. During the meeting we called a special meeting in which we discussed the future of a congregation. We succeeded in ironing out some wrinkles and as a result a better feeling exists. There were three men selected to take the lead in the work and the younger brethren expressed their willingness to cooperate in any way they could. The Lord willing I will return in 1942 to assist them in another meeting.—John W. Rhodes.

Colton, Calif.—I closed a two week's meeting at the church in Arnel, Colo., Lord's day, Nov. 26th. We had a basket dinner and three sermons both Lord's days that I was with them. The last Lord's day there was four congregations represented. The visible results were: Two young men made the good confession and were baptized, and two placed their membership with the church there. This was my second meeting at Arnel and I promised to assist them again next year. Wife and I started for home the next morning, Nov. 27, arriving home the 29th after an absence of three months, during which I had preached ten weeks, baptizing eleven people, which seems a small number for so long a time, but we are not discouraged and are willing to do all we can to persuade people to obey their Lord. I would like to get in touch with more churches that need the kind of preaching that I am able to deliver. I preached at home (Eleventh and Lemon Sts., Riverside, Calif.) yesterday A. M. and the church went in a body to West Riverside Church for the evening services to hear Bro. Wm. Ketcherside.—E. G. Johnson, Rt. 1, Box 312.