

MACEDONIAN CALL

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

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MACEDONIAN CALL

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FAMOUS OLD POEMS

That Will Make Us Better

"By the Sadness of the Countenance the Heart is Made Better."
—Solomon.

Prelude—Too often in life we do nothing to help hold the fort and then wonder why more is not accomplished. Too often we are like dumb, driven cattle and do not stand firmly for the right. Then often, too, those who may fight wish to accomplish so much all at once, and when we can not see the fruits of what we have done, we become discouraged. Here is where we are tried. Sometimes, when we have done all we can, the only thing left is to "wait"—the hardest thing of all. When we have learned to "labor and to wait," we have learned the great lesson of happiness below. This last stanza, especially, will help us to that. In my copy of Longfellow I have the date marked "1898". For more than 39 years this poem has been an inspiration to me.—D. A. S.

A PSALM OF LIFE

Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not the goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Finds us farther than today.

Art is long, and Time is fleeting,
And our hearts though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act, act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;—

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Henry W. Longfellow.

GRAFTING

By E. M. Ferr

The great remedial system of the Lord is so complete that it requires many illustrations to cover its many phases. That is why we have so many parables, figures and comparisons in the Bible referring to the one plan. And even the illustrations used can not always be pressed to the application of every detail of the case selected but must be used with the view of that particular feature of the subject considered. This will explain why some parables and figures appear to be contradictory. For instance, Moses is clearly set forth in the Scriptures as a type of Christ and yet he sinned so grievously as to be refused entrance to the promised land while Christ was without sin. But this is explained by the fact that Moses was not to be typical of the entire personal character of Christ but only of his official character. These observations will be of service to us before the completion of this article.

In the last article the subject of surgery was considered. But that had reference to that part of the subject known as amputation which had to do with the removal from the body of diseased parts or members. The present article proposes to consider surgery in the form of grafting. Since this word is English I shall here give the definition of the word as authorized by Webster: "To implant (a portion of living tissue) in a lesion so as to form an organic union." Since this is the definition of an English word the reader may properly ask whether the idea is taught in the New Testament. For answer I say yes and refer to Acts 2:47 where the Lord added something to the body with the idea that it would become a part of the one body. This is certainly an example of grafting as defined above. A study of the text here will disclose every essential element of the definition. "To implant" is equivalent to "the Lord added." And "living tissue" is the same as the "saved". This makes out the case, and the result will be as the definition requires, it forms "organic union." Those who are added to the church lose their own beings in a sense and become a part of the divine body.

But let us notice more particularly that it is **living tissue** that is grafted, otherwise the act would result in disease and death to the body. So in accordance with this we read that the Lord added to the Church the **saved**. This would mean that persons who have not complied with the conditions necessary to begin spiritual life will not be permitted to form a part of the body of Christ. Of course this rules out infant church membership since they can not fulfill the terms necessary to start spiritual life and thus can not be grafted into the tissue of the body. And furthermore, if a person is not sincere when he performs outwardly the acts of regeneration he will not become a part of the church although he may mislead the brethren into accepting him into their fellowship and place his name on the book. But sooner or later the body will feel the effects of this ill-advised grafting in the disease that will show up in the form of indifference, rebellion or some other form of factionism. This is doubtless the explanation in many cases where members of the congregation foment trouble and rebellion. They were never really converted, never made to become "living tissue" and consequently it was a case of grafting dead tissue into the body. Of course the only proper thing that can and should be done in such cases as soon as known is to have recourse to the form of surgery discussed in the other article and perform amputation.

In view of above thoughts we would observe that a member of the body once severed from it could not again be grafted into it again except in some exceptional instances. We have known where a severed finger or foot has been placed back immediately into its place and made to grow. But in such cases the grafting was done while life was still present in the severed member and the severing had been done accidentally and when no disease was present. Likewise, should it be discovered that a member of the church had been severed unnecessarily and thus where no disease existed justifying the severing—in such cases it would be proper to graft [re-instate] the injured member immediately and permit it to regain its former union with the body. But had the member thus severed remained apart from the body for some time, then death would result and grafting would be impossible. Also, if a member of the body is severed purposely because of disease, certainly the owner of that body would not be foolish enough to try the feat of having that diseased member reunited to his body. He knows that it would be impossible to make it live and that death would threaten his own life. And if this is the case, how much less would a man in health be willing to open the flesh of his body in order to graft into it the diseased member that had been severed from the body of some other man. I say he would never do such a thing, but I mean in the material world. In the realm of spiritual existence such practice is going on all over the brotherhood. Who does not know of instances where the body of Christ has found it necessary to amputate some part of its organization because of disease that would not yield to treatment. Then instead of considering that amputated part as a diseased morsel and not fit for absorption into the great circulation of the Divine System, there are those foolish enough to take up this amputated thing and attach it unto themselves. So we see numerous cases of churches refusing to recognize the discipline of other churches but will give comfort and help to the amputated member in its decaying condition.

Such practice, whether in the material or spiritual field, can result only, as we now see it doing, in spreading desolating corruption and putrefaction throughout the body which must bring the final result of the death from which there will be no resurrection.

A SCRIPTURE A DAY KEEPS EVIL AWAY

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

Feb. 16—What doeth the Lord require of thee, but—(Micah 4:8. Here is our full duty in general. Which that he mentions is the hardest to do?)

Feb. 17—Lord, behold their threatenings, and grant unto thy servants that with all—(Acts 4:29. In these days of timidity regarding religion, would it not be very appropriate that we pray for the same thing?)

Feb. 18—Doth not behave itself . . . seeketh not—(I Cor. 13:5. What is this? And what is its opposite?)

Feb. 19—Of the Jews five times received I forty stripes save—(2 Cor. 11:24-29. What have we sacrificed for the Lord compared to this?)

Feb. 20—By faith Noah being warned of—(Heb. 11:7. While thinking of the great flood in the Ohio and Mississippi valleys, remember the still bigger one back thousands of years and the cause; tell what the next universal disaster will be.)

Feb. 21—As the . . . cometh down and the . . . from heaven and returneth not thither—(Isa. 55:10, 11. For what two purposes did God send his word into the world? See also 2 Cor. 2:15, 16.)

Feb. 22—Whatsoever a man soweth that shall he also—(Gal. 6:7-10. While you are anxiously looking over your seed catalogue for the coming spring, remember that the Bible is God's Seed Catalogue, and that your spiritual garden will be according to the kind of seed you sow.)

Feb. 23—If we sin wilfully after that—(Heb. 10:26-31. Remember that one generally becomes a backslider before he becomes an apostate where he is rejected of God. Beware of the first step.)

Feb. 24—Count it all joy when—(James 1:2, 3. Exercise makes development in spiritual as well as physical things, so why should we be discouraged when this exercise is thrust upon us?)

Feb. 25—For when for the time ye ought to be—(Heb. 5:12-14. Are you still on a spiritual milk diet, or are you on the meat diet?)

Feb. 26—With such sacrifices God is well pleased—
(Heb. 13:15, 16. What are they?)

Feb. 27—The wisdom that is from above is first—
(James 3:17. To reverse this order is to turn the kingdom of God into the kingdom of Satan, one of the very things some of the apostates among us today are trying earnestly to do.)

Feb. 28—The song of fools—(Ecc. 7:5. If about three-fourths of the stuff to which our young people, and many older ones, listen over the radio is not "the song of fools" what is it? What does Solomon say is better than that?)

March 1—A time to very purpose under heaven—
(Ecc. 3:1-8. A time for young people to keep still and not whisper is at religious services.)

March 2—The eye that mocketh at his father and—
(Prov. 30:17. Disregard of the experience of mother and father will bring any child to ruin.)

March 3—He that goeth about as a . . . revealeth secrets—
(Prov. 20:19. Better select different company, they will get you into trouble.)

March 4—When I fed them to the full they then committed—
(Jer. 5:7-9. Don't hanker so much after the luxuries of life, for so many who have them slip into sin and are lost.)

March 5—His blood will I require at thy hand—
(Ezek. 33:7-9. Whose blood? Whose hand? Preachers and elders better read this closely.)

March 6—Our God whom we serve is able to deliver us from . . . but if not . . . (Daniel 3:17, 18. Have we the same courage when the fiery furnace of persecution stares us in the face?)

March 7—Blessed are they who do hunger and thirst after—
(Matt. 5:6. Earthly allurements will not satisfy, and only this will. What is it?)

March 8—So shall it be at the end of the world, the angels shall—
(Matt. 13:47-50. Right now we must strive that this does not come to us.)

March 9—And Jesus said unto his disciples, If any man will come after me let him—
(Matt. 16:24-27. If we prefer our own ease, indulgence, safety to that of truth and righteousness and the kingdom of Christ, we shall lose everything.)

March 10—For he is not a Jew who is one—
(Rom. 2:28. Read the whole connection. Outwards forms amount to little unless the correct life is lived.)

March 11—For the good that I would I—
(Rom. 7:19. The ceaseless struggle within each of us between the man in white and the man in black. Which will we permit to gain ascendancy? Our eternity depends on the decision.)

March 12—Thou hast a few names even in Sardis which have not—
(Rev. 3:4. We do not have to go with the crowd, and we can save ourselves regardless of what the other fellow does. We do not know that this church had left the faith—only left the practice.)

March 13—To him that . . . will I grant to sit with me in my—
(Rev. 3:21. That's real honor when we are permitted to sit on a throne with a king. Worth striving for.)

March 14—He that is unjust, let him be—
(Rev. 22:11. As death finds us so shall we be through eternity. And death may come at any time?)

March 15—All liars shall have their part in the—
(Rev. 21:8. The worst character in the world is a liar. Worse

than a murderer, for this being can only kill the body while the liar can deceive the soul and thus lead it to destruction.)

REMARKS ON 1 COR. 15:58

All who are not familiar with this verse of scripture should turn to it and read and ponder it carefully and prayerfully. In it we have an exhortation to be **steadfast, unmoveable always abounding in the work of the Lord.** Since the time these words were written by divine inspiration there has not been a time when disciples of Christ needed them more than at the present time. When preachers who have stood firm for the Church, and opposed human institutions and innovations for many years, get to where they can go up into the pulpit with a Bible college preacher and work harmoniously with him in a meeting there is bound to be something wrong. Truth and error will not mix peaceably. Many are doing after that manner these times and the Church for which Christ died is being surrendered to the control of unfaithful men who would sell the purity of the Church for "a mess of pottage". Yes, hirelings will absolutely refuse to defend the Church and the plain teaching of the Bible against human institutions and unscriptural practices when they are getting well paid for their meetings and are kept busy all the time. From thirty to forty years ago when the Christian Church drew off, and divisions were taking place thick and fast, two of the main things over which they divided were human organizations to do work of the church, and the pastor system. Now the college brethren and their sympathizers are holding to both the human organization and the pastor. There are the same underlying principles over which we fought the battles thirty or more years ago. And, brethren, it seems that it must all be done over again if we would save the Church from corruption in doctrine and practice. These are not matters of opinion with those who stand on scriptural ground, but are matters of faith. There are some who seem to recognize nothing but opinion. And they say we should not object to every one going according to his own opinion. We don't object to any one having all the opinions he can carry, but we do object to any man-made organization being attached in any way to the Church, and we do object to the pastor system as both the Christian Church and the college brethren are practicing. The Christian Church doesn't have to give up very much to come over to the college folks, but they will have to give up a good deal to come over to the true Church of Christ. I can't see that it is to anyone's credit to capture a Christian Church preacher, or even a whole congregation of that church, when one has to yield and surrender even one particle of the principles of the Gospel of Jesus Christ in order to do it! "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."—C. G. Parsons, Malta, Ohio.

THE KANSAS CITY MEETING

Kansas City, Mo.—Our three-day meeting, which was held at 26th and Spruce Streets, Kansas City, Mo., on December 29, 30 and 31, 1936, was indeed a good one. . . . There were six 25-minute talks each day: three in

the forenoon and three in the evening. The afternoon was given over to the brethren, and many of them availed themselves of the opportunity to make interesting and profitable, though short talks, on subjects that had been previously announced. The speakers and their subjects were:

Morning of the 29th: Trying to Make Sin Safe, Roy Loney, Lebo, Kans. Evil Temptations, Wm. Ketcherside, 2010 East 11th St., Topeka, Kans. Departure from the Faith, L. L. Curry, Perry, Ill.

Question for afternoon discussion. The duties and responsibilities of evangelist and elders. Evening:

Developing the Talents, C. R. Turner, Kemp, Ill. Developing Workers, Eugene Suddeth, Des Moines, Iowa. Faithfulness, W. G. Roberts, 2708 Dewitt, Mattoon, Ill.

Morning December 30: Why we should be members of the Church of Christ, C. C. Parker, Memphis, Mo. Measuring the Temple of God, W. C. Rice, Mountain Home, Ark. Men of Faith, Edmund Ratts, St. John, Kans. Afternoon subject, December 30, Discipline.

We appreciated D. A. Sommer's article on Home Government which was read during the session allotted to that subject. Evening December 30: Giving the Church of Christ a Chance, Edward Buttram, Springfield, Mo. Acceptable Service. This subject was to have been handled by Bro. Frank Hedges, but as he was not present, this time was occupied by E. M. Zerr, of New Castle, Ind. The Perfect Plan, Lloyd Riggins, Charleston, Ill.

Morning December 31: Bro. Ralph Acree was to have been the first speaker, but as he did not arrive in time, Bro. J. A. Freed, of Topeka, Kans., occupied the time. Bro. Freed's subject was The Signs of the Times. Bro. G. W. Shull, of Mattoon, Ill., was to have spoken on the subject, The Watchman, but as he could not be present Bro. C. C. Parker occupied the time. Bro. A. R. Moore was the next speaker, but I can not recall his subject. The afternoon subject December 31 was Christian Duty. Evening, December 31: The Law, Our Schoolmaster to Bring Us Unto Christ, E. M. Zerr. Drawing the Line, W. Carl Ketcherside, Nevada, Mo. A summing up by W. E. Ballenger.

Other out-of-town visitors whose names I was able to learn were: Charles M. Fleener, Hammond, Ill.; L. F. Mullins, Polo, Mo.; Paul Mallady, Mattoon, Ill.; O. T. Wampler, Mattoon, Ill.; Carter E. Honn, Kemp, Ill.; Delbert E. Wingle, Decatur, Ill. W. T. Haskins, Springfield, Mo.; Mrs. Minnie Barrett, City; Mrs. Roy E. Clark, Springfield, Mo.; Mr. and Mrs. Lloyd Oneth, Springfield, Mo.; Della Brooks, Kansas City, Kansas; Mrs. Edith M. Gunn and Marie Belle Gunn, Gardner, Kans.; young Sister Suddeth, Des Moines, Iowa; Mr. and Mrs. Chas. Bussard, Springfield, Mo.; F. E. Journey, Nevada, Mo.; Sister Karl Ketcherside and their two children; Sister O. T. Wampler, Mattoon, Ill.; Sister C. R. Turner, Mattoon, Ill.; Sister G. W. Shull, Mattoon, Ill.; Bro. and Sister J. L. Campbell, Lawson, Mo.; Betty Shull, Mattoon, Ill.; Bro. Alonzo N. Bailey and Sister Grace Bailey, Chillicothe, Mo.

All seemed to enjoy the meeting, and I believe that all were benefited by the earnest plea for Bible purity of faith and practice, which was the burden of every speech. I am sure the faithful disciples of Kansas City were greatly benefited by our pleasant association with our visiting brothers and sisters in Christ. I was especially impressed with the good talks from a number of our young brethren.—L. L. Ballenger, 2615 Jackson.

WORDS OF CHRIST

What Did He Say in Each Case—Sermon on the Mount

Say of the poor in spirit.
 Say of those who mourn.
 Say of those who are meek.
 Say of those seeking righteousness.
 Say of the merciful.
 Say of the pure in heart.
 Say of the peacemakers.
 Say of the persecuted saints.
 Say of who should rejoice.
 Say of salt and disciples.
 Say of light and disciples.
 Say of light and candlestick.
 Say of a city on a hill.
 Say of one's light shining.
 Say of destroy and fulfill.
 Say of breaking commandments.
 Say of keeping commandments.
 Say of one killing another.
 Say of anger and judgment.
 Say of fool and hell-fire.
 Say about gift and altar.
 Say about reconciliation.
 Say about our adversary.
 Say about adultery.
 Say about the eye.
 Say about the right hand.
 Say about divorcing a wife.
 Say about swearing.
 Say about yea and nay.
 Say about eye and tooth.
 Say about a suit-at-law.
 Say about give and borrow.
 Say about love and hate.
 Say about sunshine and rain.
 Say about love, friends and foes.
 Say about a perfect practice.
 Say about doing our alms.
 Say about sounding a trumpet.
 Say about prayer and closet.
 Say about vain repetitions.
 Say of the Father knowing needs.

—A. R. Moore.

FINDING MEN OUT

Mattoon, Ill., January 25, 1937.

Dear Readers: I write to say that nine years ago the eighth day of February I wrote the Review managers a letter in regard to action elders here took concerning a meeting to be held by Bro. D. A. Sommer. Bro. D. A. was at that time opposing the Review and we considered it a mistake, because at that time we had confidence in A. R. managers. But have since learned that D. A. knew those managers much better than we did, hence it was he in the right and we, because of not understanding them so well, were in error. But the A. R. managers have actually published that private letter in A. R. of December 22, 1936, without giving my explanation which I have more than once made to them, why we did it. I consider this one of the most unfair, un-Christian and most unreasonable things they have ever done in this matter since their published creed and their compromising with "Bible college" folks and others. Many persons have read that part of my PRIVATE letter to them

and decided I was returning to the Review. I have even received one letter (indirectly) from Canada asking if I was returning to the Review. I received a letter from Hale, Mo., too, and later received copy of A. R. which contained this published private letter. Many thanks to that good brother for sending me the Review, for I do NOT take that compromising journal. Brethren, read that letter in the "News and Notes" Dept., without noticing the date, "Feb. 8, 1928," and consider I am returning to the paper which quit the loyal brethren a few years ago. I am not only NOT returning to that paper, but stand ready to meet the strongest debater they have and deny their teaching concerning that "R. D.," if they will give me that pleasant opportunity. Am willing to go right into their meeting house in Indianapolis and deny their affirmative. IF they will affirm. They seem to be over-anxious to make A. R. readers think I am returning to the Review. I am NOT returning. I, and the Elders in Mattoon, ENDORSE D. A. Sommer as a worthy brother who teaches the Gospel and refuses to compromise with error. He was right in opposing the Review and we were wrong in opposing him.—W. G. Roberts.

LETTERS OF RECOMMENDATION

When the time had come for the gospel to be extended to the Gentiles, the church at Jerusalem was scattered abroad, and "went everywhere preaching the word." Philip preached to the Samaritans, Peter preached to the Gentiles, and Paul was called and made an apostle to the Gentiles in regions beyond the borders of Palestine. The gospel revelation being yet incomplete, many religious preachers and teachers gave vent to their wild ideas and notions, thus throwing the churches into confusion, creating strife and division among the brethren. They of the circumcision so stubbornly persisted in this course that letters of recommendation for faithful preachers and teachers, and letters of warning against the unfaithful ones, became extremely necessary. 1 Peter 2:15; Titus 1:9-11, and 2 Cor. 3:1 are evidences. It was not enough to state in the above letters of commendation, "Bro. Blank is a safe teacher and preacher, and is therefore worthy of the confidence of the faithful brotherhood." That would have furnished the church with no protection, since the church endorsing Bro. Blank might have entertained the same fanatical notions or heretical ideas. And, even now, in the face of a full revelation, letters of commendation and of warning are just as needful as in the days of the apostles. Peter says, "There were false prophets among the people of old, even as there shall be false teachers among you, who privately will bring in damnable heresies, even denying the Lord that bought them." Today we have about every false notion and heretical idea imaginable. The ones entertaining such ideas are very evasive. They generally carry a letter of endorsement from some local church that believes the same things. Write any of these gentlemen for their stand on any of the following: Do you approve, or advocate, the salaried preacher-pastor system? The building and maintaining of religio-secular colleges, to do a part of the work of the church? That a local congregation must be subject to her eldership unconditionally? Do you oppose the elders' dividing the audience into classes for one hour on Lord's day morning, or at any convenient time, in order to teach them

the Bible according to their age and understanding? Do you oppose the use of two or more cups in serving the audience during the communion service? Do you advocate that the one waiting on the table should not break the loaf before the audience, but the ones served should break it by pinching off a small fragment? Do you advocate that 1 Cor. 14:34 applies to all women in the church today? And to the above, you generally receive an evasive answer about as follows: I preach the same gospel I've always preached. I know nothing but Jesus Christ and Him crucified. I am not interested in the personal differences among jealous members of the church. I will come and preach the gospel if you wish me to do so, etc. Thus you see he refuses to answer one question, refers to those who oppose the above evils as being "jealous," etc. Beware of that man. He's a crook. —Wm. Ketcherside.

REPORTS OF THE BROTHERS

West Fork, Ark.—Bro. W. C. Rice began a meeting at Union Star school house, closing Dec. 18. One was baptized and the little band encouraged and edified.—H. W. Wood.

Illinois—An enclosing money order to renew my sub and for three copies of Foster's Story of the Bible. Like you I almost wore one out with my children, and wish another and two more for others.—Mrs. Margaret Armstrong.

Genova, Colo.—We get the Macedonian Call every month and think you are doing a good work. We moved from Missouri on Sept. 18, 1935. There wasn't any church of Christ here, so we have Bible reading every Sunday in our home.—Mrs. Floyd Lessy.

Mountain Home, Ark.—Home recently from the Kansas City Mass Meeting. . . I enjoyed my visit very much with Bro. Zerr, whom I had never met before. I learned to have great confidence in his great loyalty to the Word of God and his pure life as a Christian. Held 19 meetings in 1936 from one week up to three weeks, mostly in mission work or run down places. Shall go west in the spring for two or three months, then come back for lots of work in Missouri and Arkansas.—W. C. Rice.

Cedar Rapids, Iowa—The congregation at this point is progressing as well as can be expected considering the weather conditions which is the worst in many years. Attendance yesterday was 35, contribution \$19.11.—F. H. Pryor.

Kentucky—Received M. C. of January. Good. Derived much benefit thereby, especially the questions. I have studied them over and over that I may have them by memory. I am sending two more names donated.—Mrs. Lou Helm.

Beamville, Ontario, Canada—I'm enclosing \$5.00 to help reduce the debt on the M. C. I hope it will soon be paid. We all should remember it was for others the debt was incurred, and should show that we appreciate the M. C. Let us clean the debt off, brethren.—Paul Merritt.

Las Animas, Colo.—In behalf of the work of the Macedonian Call and the good we feel that it is and can accomplish, the church here is sending twenty dollars to help keep the good work going at top speed.

Hoping for a better and more prosperous year in the work of the Lord, we are for you 100 per cent.—M. H.

(It is such letters as this which will help much to enlighten the brotherhood by getting the proper information to them.—Pub.)

Inavale, Neb.—The Church known as West Highland is located on Highway No. 281, about half way between Red Cloud, Nebraska, and Lebanon, Kansas. We are always glad to have brethren who are in this vicinity stop and worship with us on Lord's Day morning. Brother Carl Ketcherside held us a short meeting last year and we are looking forward to another one probably in March. Surrounding congregations and travelers please keep this in mind and definite dates will be announced later. We still feel that the Bible plan is better than "man's compromise".—W. R. Sterner, Inavale, Nebr.

Bolivar, Pa.—If it were not for the M. C. many of the churches would know but little of the true condition of the church and the need of their support. We are always pleased when the paper comes, and it is eagerly read. We have been following the daily Bible verses and hope that they will be continued. We all need the Bible study. The poems are having a good interest, too. Glad to get the reports from the churches. The attendance at our services continues about the same, but the evening service has a better attendance than it had last winter.—J. R. Cummings.

Brookport, Ill.—Jan. 30, Dear Bro. Sommer: Thanks for your card. Not a family left in Brookport. We fled from there Sunday night (24th), and are at Metropolis. My home is in 16 feet of water and I am afraid it will float away. Everything is lost. (He had his dry goods store below.—D. A. S.) Every member of the church in the same condition. It's a place of desolation like hundreds of others. Here at Metropolis about half of the city is under water. Many refugees here. Your brother in Christ.—A. T. Kerr.

(Brookport is just across the Ohio River from Paducah of which we have read considerable in this flood. This church is a very worthy church, for it has stood firm against all apostasy. Bro. Kerr is an elder. You have seen his name in almost every issue of the M. C. Send to Bro. Kerr at Brookport, or I can send it to him, to help the brethren there.—D. A. S.)

Ottawa, Kans.—Stull congregation conducted a singing school in October. Talent was improved and song leaders developed. Gardner congregation sponsored a profitable meeting the latter part of November. Bro. Glen Ellis has done a good work at Gardner. Bro. W. E. Ballenger was with Stull brethren in a good meeting in November and December. Bro. Edward Buttram did a good work in the Section congregation in December. Beloit brethren have new seats for their new house. Work at Beloit moving nicely. Bro. Ballenger is booked for a meeting there in the spring.—F. W. Fenton.

Decatur, Ill.—This is to notify the brotherhood that a few disciples of Christ are meeting in the county court room on the second floor in Springfield, Ill., on the first and third Sundays in each month at 10 o'clock. Bro. Wayne Geiling of Springfield and Bro. Paul Patterson of Williamsville (11 miles from Springfield) are getting started in the work and doing well. If anyone has relatives or friends living in or near Springfield who would be interested in the church, please notify Bro. Geiling at 2025 S. College, Springfield, Bro. Patterson at Williamsville, or to my address at 1105 W. King, Decatur. I have been trying to assist them once a month during the past year and some other preacher is assisting on the other Sunday now. Bro. L. L. Curry, of Perry, Ill., plans to be with them on the third Lord's Day in February.—Ralph E. Anderson, 1105 W. King, Decatur, Ill.

Leetonia, O.—The M. C. came today and I sat down and read it through and liked it so well that I thought I would write and tell you about it. I believe it can be improved, however, by some short sermons on various subjects of work and worship. . . . We had Bro. Ketcherside here for a meeting last fall but there were no additions. . . . Enclosed you will find a little check to help you in any way you wish to use it. We may be able to send a little more next month. I should like to get some song books entitled Christian Hymns. It was published by the Gospel Advocate Publishing Co., but they are out of print now.—H. T. Hinten.

(If any church has these second hand books they will please communicate with Bro. Hinten. His check sends much literature to those who should read it.—Pub.)

Lock Haven, Pa.—We are in a very interesting work here. A reconciliation of those alienated is cause of much rejoicing. We will stay in these parts until May 1, then to Ontario, Canada, if our plans mature. Brethren in Southwest Missouri and Oklahoma are arranging work for summer and fall, but I have some time not arranged yet in those parts. If you need me write at once. Pray for our success.—Wm. Ketcherside, 2010 E. 11th St., Topeka, Kans.

East Peoria, Ill.—I am so thankful though that we have a few faithful members who are willing to meet in the home of Bro. Anderson for worship. I really felt like rejoicing

when I found there was a group of church of Christ people meeting in Peoria. Bro. R. O. Webb is sick. Certainly hope he is better by now. . . . I will say I certainly do enjoy the M. C. paper. I wish more people could have it.—Mrs. Peyton J. Reynolds.

Washington—I am enclosing money order in the amount of \$2.00. Would appreciate a copy of your "Guide Through Bible History," and you may use the balance as you wish for the benefit of the M. C. Wish you to know that I appreciate the small paper very much because the articles, as I see it, are scriptural and mostly along the lines that Christians at this time need to heed. . . . My work keeps me very busy. After spending all days in secular work of accountancy, then trying to do the duties of an elder in the church as best I can under the circumstances (I mean when one can not give his whole time to this work, or a large part of it) preparing songs for the Lord's day services, teaching new songs to the church at the mid-week services, preparing lessons for the adults class on Lord's day and other duties, it is hard to find much extra time. Will say that the work of the Master is by far the most satisfying and beneficial that anyone can do. If the young, yes, and the aged, could only realize the pleasure and the dividends that service in the Master's vineyard affords, then the college advocates would lose much of their incentive for separate organizations to do the work of the Lord, because the work would be done, done in a scriptural manner, and done without the help of anything foreign to the scriptural plan. May the Lord bless your efforts and the efforts of all others who are earnestly striving for the purity of the church and the purity of the gospel. May every selfish and evil or unworthy motive be defeated.—A. H.

Topeka, Kans.—Many acquaintances will feel sad to learn of the death of our 87-year-old preaching brother, R. H. Pigg, of Fairbury, Nebr. He was buried in the family plot at Fairbury following a short service by the writer January 14. I spent January 17-19 visiting the brethren at Larned, Lewis, Mullinville and Windom, Kans., with a view of effecting a closer cooperation between these churches. South Ottawa, Strong City, Section, Beloit, Highland, St. Francis, the East Sixth Street church in Topeka, Jetmore, and perhaps one or two more will, in no sense, tolerate those false preachers who write long and loud against the colleges, but say nothing in their articles about the fellows who build and promote the church schools, but rather work with, endorse and encourage such men in their deceptive work. Imagine a man urging his friends, "It's perfectly safe to play with a serpent, but beware of its venom, it's dangerous!" This is, in effect, what Gilbert, Roody, et al., are doing. Those not acquainted with conditions in the middle west cannot imagine the extent of the destitution prevailing in most of the State of Kansas. Some of the above churches have gone without a meeting from one to several years. But we still have enough manna from heaven each day to supply our spiritual needs, and some to spare and, since Kansas has been the seat of some of the greatest reforms in the history of our country, I look for the church to make much righteous headway when we are blessed with a wheat crop or two. There are many brethren, who through excitement, plunged into this false, but popular movement, sponsored by the Morris and Review elements, that are seeing the fallacy of their way and, in most places, there are rumbling sounds that may result in an upheaval, and the return of many brethren to the old paths. We are ready to assist them any time they penitently step out on the Lord's side. In Kansas we are urging the faithful churches to cooperate, using the same man for their protracted work where they can. Some are planning on using Edward Buttram, of Springfield, Mo., this spring. Others wishing his services should write him at once. Brethren wishing to write me concerning work should address me at 2010 E. 11th St., Topeka, Kans.—Wm. Ketcherside.

Perry, Ill.—I attended the three days' meeting at K. C. and feel that I was benefited. During the past year I visited and preached some at the following places, namely: Perry, Hammond, Liberty in Missouri, 26th and Spruce, K. C., Mo., three weeks at Great Bend, Kansas, two weeks at Armo, Colo., and stopped at Binkelman, Nebr., over one Lord's day. This year I hope to do more for the cause. Brethren, write me if you can use me for meetings. I try to do good in the church. Not to please men, but to please God. I will be glad to hear from brethren.—L. L. Curry.

HOW THE BIBLE COLLEGES WILL BLEED YOU

G. H. P. Showalter is the publisher of the Firm Foundation, possibly the largest-circulated college paper in the brotherhood, and he is a friend of the colleges, having been president of one himself for ten or twelve years. Yet he sees where they are going and writes this along with many other things in his paper of October 27, 1936:

"I have heard it stated upon what I regard as good authority that one of our 'Christian Colleges' a few years back in one year 'lost \$6,000.00 on its athletics.' Asking what that meant, they told me that all of their part of the gate receipts and other means of securing money fell that much short of meeting their expenditures on 'commercialized athletics' for that year. (If that is not correct and those interested care to correct it, these columns are open to them.) If these Christian (?) athletics cost the Christian College that much in a single year—or anything near that amount—or even in occasional years; how are such heavy deficits met? Are they met from the regular funds of the college—donations of the churches and individual Christians? If so, no wonder there has to be so much begging done in order to support these colleges. I would like for some treasurer, or bursar, or bookkeeper or auditor, to give the total amounts, and the comparative costs of the Bible department and the Athletics department of the Christian Colleges."

And just to think, that papers which fought for decades to keep those college advocates from among us where they could bleed us as they are bleeding the south, are now fighting just as hard to bring them in!! It is one of the most astounding flip-flops that has ever come under my observation. But the M. C. is determined to keep false teachers out, for inspired John says of such, "Receive them not" (2 John 10, 11), while the compromisers are saying, Receive them. Which will you follow?

A WORKING MINISTRY

By Benjamin Franklin

Men do not get a support or do much good in any calling without work, and there is no calling on earth where the distinction is wider between the industrious and indolent than in the Christian ministry. We can not be supported in the ministry without work, and it is not right that we should be. The Lord puts us upon the same footing as other men; we must rise early, be at our books, off to any appointments through winds, rains and snows, cold and heat, with zeal and earnestness, preach with spirit and power, whether the audience is great or small, rich or poor, both early and late. We must come to the people with something cheering, strengthening, inspiring, awaking, stirring and thrilling the hearts of men with the theme of Calvary. There must be no murmuring, complaining and repining about the amount we have to do. We must do it cheerfully and show that we delight in our Lord's work. It is a most sacred honor to us—a mercy from God—that we are permitted to work for him in his most glorious cause at all, and the work must be performed cheerfully, freely, and with all the heart, or it will not be acceptable to him, whether we are supported or not.

The Lord has said that the laborer is worthy of his hire, and if the preacher of Christ imparts spiritual things he is to receive in return temporal things. But

a laborer is a working man and the Divine rule is: if we sow sparingly, we shall reap sparingly. The man who preaches the gospel is by all reasonable men expected to do as much labor as his strength will permit.—It is reasonable that he should be expected to apply his energies as men of other pursuits. The field is wide open before him, and should be a zealous, enterprising and persevering man, making full work in his calling. A man who does not work any gave a little on one or two days in a week does not receive much reward in any business, unless obtained by fraud. The physician who makes good support works early and late. Both good weather and bad. The lawyer who makes good support is one of industry and energy. The farmer who prospers rises early, toils hard, and perseveres late in all departments. Industry, perseverance and energy characterize men who prosper. This is as true of the ministry as any class of men on earth. They can never prosper without the most untiring industry and perseverance. It is utterly useless for a man of idle habits, addicted to loafing, wasting his precious time in useless gossip to speak of his wants, his lack of support, or to try to induce persons of industrious habits to feel that he is in need. They will throw the whole matter off by saying: Let him make an effort and apply his energies as I have to do and he will have plenty.

But let a preacher apply himself to his calling; persevere in it, make every effort in his power, thus showing to all who know him that his labors are actually arduous and incessant, and he will receive full credit from not only his brethren but the community generally, for his industry and faithfulness and his temporal wants will as certainly receive attention as that his work is of God.

The Lord has men yet in this world, good and true, who will reward labors of the faithful and persevering preacher of the gospel and support him. Indeed, there is a kind of fixed principles among men, as well as in the Divine administration, that industry shall be rewarded and indolence punished, and it is not more certainly a settled principle in reference to any class of men than preachers. We can not expect to be wrapped in cloths, silks and satins with fine salaries for preaching one or two short discourses on Lord's Day, and then lying in the shade all the week, much less can we expect Christianity to prosper or the approbation of heaven to rest upon us in such an order of things. We must penetrate the whole land in every nook and corner, and preach the word of the Living God to every creature.

We have not written this for any preacher older than ourself, but for the sake of young men whom we desire to see useful influential and well sustained ministers of the word of God. All such we entreat to study and labor to do the Lord's work and he will supply their wants out of his inexhaustible storehouse. (Copied by W. C. Rice.)

Nevada, Mo.—I will engage Rue Porter in discussion on the College and Orphan Home questions in Ozark, on March 23, 24, 25, 26. Brethren are arranging to take care of all who plan to come and attend the debate. Further announcement will be made in the next issue. Will leave tomorrow night for Iowa, to be gone about ten nights, visiting Cedar Rapids and Des Moines.—Carl Ketcherside.

Shelbyville, Ill., 2708 S. 4th, Feb. 8.—The reading will start tonight and continue two weeks. We will start with the book of Matthew. Sessions start at 7 p. m., and run an hour and a half.—E. M. Zerr.

Jacksonville, Ill.—This is a small city of 18,000 population, the truth is badly needed to be taught in this place. We are doing all we can as a few (six) to build up the cause. We now have an opportunity before us to get the truth to the people, and build up the cause. While the time is ripe we are working faithfully, and anxiously, that much may be accomplished in the month of April this year to build up the cause at this place, when Bro. J. W. (Johnnie) Rhodes comes into our midst, with his willingness, and untiring interest to do all he can for us. We cannot shoulder the burden alone, therefore are calling on the faithful brethren everywhere to help us with their contributions to this cause. * * * Also, brethren, we are in need of fifty (50) folding chairs. If we could get used ones, that are in good condition, we sure could use them in this meeting. * * * Let me know at once.—S. S. Retzer.

NOTES AND COMMENTS

A Problem You Can Solve.—An old religious paper which for seventy or eighty years fought valiantly for the truth, suddenly weakened and surrendered. Another paper which for about fifteen years had professed to fight for the full ancient order of things, also surrendered. Many have fought this weakening and surrendering, with the discouraging result that some brethren on Half-hearted Street have remarked, "I am opposed now to all papers, for they are causing the trouble." Why don't they oppose all the apostles because one was a traitor? Why don't they condemn all preachers because some go astray? Why don't they condemn the New Testament because there is so much opposition there to false teachings and their advocates? Because of this general lethargy, we must come at brethren in a different way. Religious papers without advertising and side issues do not pay for themselves. But we must inform weak brethren, and you can do that by sending donations to help us send current literature to THOSE WHO NEED IT WORST. And, let every reader send the names of those who do not know what is going on, but should know. No telling how much good you may be able to do by this work. Is it not missionary work? You are sending it to those who are in darkness on some very important truths. One elder had the M. C. sent to every member in his church, and paid for it himself for several years, and I don't know of a single unfaithful member there in doctrine, and the church is in as good working condition as any church I know. The elder thinks the paper had much to do with holding the members right.

Trained Soldiers.—In the armies of men they train their soldiers diligently, and should not the children of light do the same. Our old readers know that much of the publisher's writings have been to help train soldiers of the cross. Reader, why not train yourself now before the busy season begins and the hot weather comes. The Guide Through Bible History (price 35c, 30c each by the dozen) has helped thousands through the O. T. history. The Simplified New Testament, (\$2, cloth only) has helped thousands through Christ's and the apostle's writings. The Church of Christ (\$1.50) has also helped thousands by disproving error and thus making the truth

stand out. The Map of All Bible Lands (\$2.10) should be in every Bible class to make the history plainer. Don't waste these precious winter evenings.

Coasting is Pleasant.—An old paper which fought for decades to keep false teachers out of the churches and is now endorsing any Tom, Dick and Harry who has not been excluded from his home church (though such churches may be as corrupt or heretical as the preacher) tells its readers how it enjoys its enlarged fellowship. Sure! Lots of boys now are enjoying coasting down hill, even sometimes running over one who may be trying to warn them of danger ahead? Then at the bottom comes a long pull up hill. It is so easy spiritually to quit fighting evils in doctrine and life and let everything coast, even knocking down inspired John when he warns of false teachers, "Receive them not." But coasting always brings us to the bottom. You can not coast into heaven. You must trudge up hill. Already some brethren in the west who have been coasting, are beginning to see where they are headed, and are trying to draw back. But, brethren, you must get off the sled if you wish to avoid the crash at the bottom. Roll off before it is too late. You may get scratched up in the roll, but that is nothing compared to the smash-up at the bottom.

NOTICE.—To the few faithful brethren in the west and middle west: I am furnished with information from our beloved Brother M. B. Foster of Las Animas, Colo., that makes plain to my mind that there is a move on foot in the west and middle west to line up all the churches working out from Denver, Colo., and Los Angeles, Calif. Papers are being mailed out free for the postage. Brethren, these forerunners, or feelers are sent out to get in touch with every brother and sister possible with the Great Plea, Let's all work together. Then if you are lined up, the next thing will be to send you a preacher. Of course he will urge you to have more preaching; so the next thing will be to arrange to locate a minister with you. If you are not able to pay his price line up two or three churches to support him. The next thing is give so much each month for orphan homes, then make gifts to colleges, and start an organized Sunday school and order literature as the preacher may recommend. You are now under the yoke of bondage as servants of men. (1 Cor. 3:21; 4:6; Gal. 5:1; Rom. 8:1-2.)

Brethren take warning, don't allow any man in your stand to preach for you till you are sure he stands against building and maintaining of church colleges, orphan homes, Sunday schools, the located ministry and one man pastor at a fixed price. Stand fast in the liberty where-with Christ has made us free.—W. C. Rice.

Larned, Kan.—It is time for me to renew my subscription to your good magazine, and this reminds me that another year has passed and is gone forever. As I look back over the past year I ask myself: have I done what I could for my dear Redeemer's cause? I am sure that I could and should have done more, for I recall where through fear of giving offense I refrained from giving teaching that, no doubt would have done good. I just held back from doing my duty because there are some that "receive not the love of the truth, that they might be saved." But, I am resolved to profit by my past mistakes and endeavor to know and to stand for the "truth" as it is revealed in God's Holy Word.—Wm. H. Thompson.