

MACEDONIAN CALL

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

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MACEDONIAN CALL

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My Mother's Bible

My mother used to sit and read
Until her sight grew dim.
She said she felt it was her need
To keep her faith in Him.

The book she read was big and black
With letters red and plain;
It had a leather front and back
And Bible was its name.

That book will almost fall apart
If it's not touched with care;
There's lots of it she had by heart
She'd say it like a prayer.

About the Babe in Beth'lem born
Who grew to be so wise
And from His mother's side was torn
And how they paid their tithes.

And how He came the world to save
And sinners to set free;
To banish Death, Hell, and the grave
And help the blind to see.

To heal the sick and halt and lame,
To raise to life the dead;
The "King of the Jews" was his name
Jesus our Savior, she said.

She read of a city not built by hand
Where all the righteous dwell;
A beautiful city in a far away land
And a place for the wicked called Hell.

I love that book because it's true
And because it's pages are thin—
Worn by her fingers and teacher you
The way of life is thru Him.

—M. Lawson.

THE BLOOD

In a former article the subject of the heart was discussed and it was shown to consist of the same number of departments as the physical heart and that when all of those parts were changed the individual had a change of heart. That of course meant that he was a converted man and thus a saved man. But since all of that process

as discussed in said article had to do with the conduct of the sinner it is objected that salvation is claimed on the strength of man's actions and does not give Christ the credit. That we should attribute our salvation to the blood of Christ and not to the things that we might do. Now there is no man who will emphasize the importance of the blood of Christ more than I unless he has more ability than I to do so. In fact, it is impossible for any sinner to obtain and retain the pardon of his sins except through the blood of Christ. So the former was not intended nor does it deprive the blood of any credit due it. But that brings us to the subject of the present article.

Going back to the illustration of the physical heart, we recall that it has four divisions and that all of those must be affected when a change is necessary. But even if it were possible for a man to have a perfectly normal heart he could not live unless he had a sufficient supply of good blood. So we read in the Scriptures that the blood is the life and that was given as reason why all persons were forbidden to eat blood which law is still in force. There is a fundamental principle laid in this matter. The blood is the life and that truth applies in all departments of animal as well as spiritual life. It is on that basis that blood sacrifices were required in all ages of the world. The Patriarchal age, continuing until the conversion of Cornelius, was dedicated throughout by the shedding of blood. The Jewish age, continuing from Sinai until Pentecost, was also dedicated with blood and it was specially with these two ages in view that the apostle said that "without the shedding of blood there is no remission." And it might be asked if an exception was made in the Christian age. The answer is an emphatic "no" and that is why the blood of Christ had to be offered up. The blood offered under the Jewish law could benefit the Jews only and the world had grown until the Patriarchal form of religion did not meet the spiritual needs of man. Thus it was necessary to bring in a new form of religion that would meet the requirements of all nations and for all coming time. This was one reason why the blood of a human-divine person must be provided for the spiritual life of all creatures in the new creation.

But the blood so necessary to the life of a physical being however vital it might be could do that person no good unless it could circulate through the heart. For that reason the organ must be entirely clear of obstruction, otherwise the blood would be useless and the person would die. But if the heart has four parts through which the blood must circulate then all of them must be useful. But while all four must be open in order for the blood to flow through, yet it would not be necessary that all four be obstructed in order to stop the flow. A conduit might have four valves across its channel. While all four valves must be open in order for the liquid to pass through, yet the stopping of only one would impede the flow of the liquid. Opening even three of the valves would not suffice. And on the same principle, the valves

of the spiritual heart must all be free and unobstructed in order that the blood may flow through and perpetuate life. It would not require that all parts of the heart be wrong in order to obstruct the blood. Just one part that is obstructed by evil would amount to the same as total error as far as any benefits of the blood would be concerned.

So we now observe that the first department of the heart is the conviction, the next the affections, next the will and fourth the conscience. So in order for the blood of Christ, which is the life here as surely as in the animal world, to pass entirely through the spiritual system, the four parts of the heart must be changed and opened up to admit the flow of the precious blood. And whatever was necessary to open up the respective parts of this spiritual heart will be necessary to keep them open. The reversal of any one of them means spiritual death. One need not become four fourths in relapse in order for the fatal reaction. Not necessary to close all four valves. Just one would mean the same in the end. Hence, if the believer should allow some false doctrine to find a place in his heart it will obstruct the first valve. Or if he permits his affections to become fixed on things or persons of the world that will obstruct the second part. Likewise, if he becomes more interested in the so-called advantages of this world than in the next so that he is overpowered with this worldly purpose, then the third valve in his spiritual heart will be closed up against the blood. And fourth, if he suffers himself to repeat the doing of wrong until his conscience becomes seared as with a hot iron, then this part of the heart will be obstructed and death will result. Therefore, the entire heart must be kept open in order to get any benefit from the blood of Christ. And even then, we must be constantly receiving the blood transfusion from Him. He has volunteered his blood. It has been tested and found to contain just what we need. And as a blood transfusion makes it necessary for the patient and the donor to be joined in a union at the time, and as the soul of man needs continuous transfusion of the blood of Christ, then he must be in continuous union with the great Donor or die. And in accord with all this we close with the beautiful words of 1. John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—E. M. Zerr.

ADVERTISING THE CHURCH

Every major firm in the country today recognizes the necessity of proper, consistent advertizing in order to secure results. For this one item, some manufacturing concerns annually appropriate thousands of dollars, and consider the enormous expenditure of funds not only justifiable, but a good investment. The apt slogan, "It Pays to Advertise," is known to all.

In the great maelstrom of human activities, what is the Church of Christ doing to get its plea before the public? Certainly souls cannot be saved unless we contact them. You cannot bring men to Christ by lecturing to empty seats. I think that in many localities, our brethren act as though they were ashamed of the One Body. If not ashamed, they at least show a slothful attitude towards God's work.

How many times even in a smaller town, brethren driving through, cannot locate the church? I have long

felt that in this age of motor travel, it would be an excellent thing to have a neat sign along each principal highway leading in to town, telling of the welcome awaiting those who attend services, and giving address of the congregation. A neatly printed card conveying the same information should be placed in each railroad and bus station, court house, public library, and other points of vantage. Not long ago I made it a point to take a card bearing the addresses of our local churches to the managers of the outstanding tourist camps, and was informed that people in the past had questioned them about the whereabouts of a congregation.

At this present time we are carrying weekly notices in 5 newspapers, reaching over a million people. In the brief squibs we set forth our program for the following Lord's Day, announcing our morning mutual edification service, and who has charge. In every community there are newspapers, daily or weekly, bearing the notices of various sectarian groups, but one looks in vain for a mention of the Body for which the Lord died. In almost every instance such notices are carried without charge, and editors are pleased to have a brief notice of special meetings.

In many places brethren await the arrival of the preacher to advertize his coming. Then just about the time the attendance is at capacity and people are being taught, the brethren bring the meeting to a close, and the preacher goes on to another locality, to repeat the process. We say that the object of our meetings is to convert the world, but we forget to invite the world, and when they finally get started to coming, we close the meeting. It seems to me that there is a manifest error in that method.

Let me tell you about our present meeting. Before it began we started advertizing it in the local papers, and announcing it publicly, urging members to prepare their friends, so they could begin the first service. We ran off about fifteen hundred invitations of a unique, but dignified nature, then secured a city map and marked off the territory we intended to work in the vicinity of the church, which is practically a mission point. We took a religious census, visiting more than thirteen hundred homes. We determined the religious affiliations of nine hundred families, and left a circular with all who showed an interest in our work. In many instances we were given an opportunity to briefly explain our plea and purpose.

Each night now as strangers attend, we station our ushers at the door with copies of the missionary number of the Macedonian Call. We urge people not familiar with our plea, to request a copy, read it, compare it with the Bible, mark places which they do not understand and make an appointment with us to visit in their homes, and discuss those matters. We may not lead many to Christ this time but we believe we are building for the future.

The tobacco trusts have made the world "cigarette conscious," and the automobile companies have made the United States "automobile conscious." What are you doing to make the world "Church of Christ conscious?" (Next time—Local Factors in Gospel Selling).—W. Carl Ketcherside.

"WE MAY KNOW THEM BY THE COMPANY THEY KEEP"

The above heading is what has been advocated in the not far past by a religious journal, the publisher being

author of it, while trying to show where Harper and others stood when they had been preaching for college congregations.

Accepting this publisher's "standard" by which he tested those and other persons, we are now ready to call attention to the fact that an old disciple who, in the pages of that same journal, many times opposed publishing preachers pictures in said journal and would quote Jude to prove his position to be right.

Now for the surprise if we had not reached the place where nothing much from those surprises us. In the "Christian Standard," the oldest paper the "Christian Church" has, and is published in Cincinnati, O., appears on page 8, in the July 31st issue, the picture of that old disciple and a long article from his pen which the publisher endorses and any "Christian Church" preacher could endorse, for it does not take up their innovations and try to teach the readers the wrong in using them. Most of the article is an expose of the Roman Catholic Church, which is, of course, good. But is his silence concerning innovations, an endorsement of them. Not personally for he is opposed to them, but his silence, and the endorsement of the man by the publisher, may be taken by thousands as an endorsement of them. Why publish an article like that in a paper like that?

Brethren, here is what worries me: For such aged, and once strong and outspoken preachers against all innovations, to begin working with the innovators in both branches that have "split off" from the Church means that their names will be used after they are dead, as the innovators used and are using A. Campbell's name after his death. When he began to grow old and was declining, he became President of the Missionary Society, and assisted the "Digressives" in their work. After his death the brethren had to explain to those using his name to help in their defensive work, that Campbell did not assist them until in his declining days. These same people, with the college folk, are now using this aged disciple and getting his influence in their favor so they may use it as they have used Campbell's, and we who may be living will have to meet it by saying he NEVER DID anything of the kind until in his declining days, just as he, with many of us, has many times explained concerning Campbell, THEY WANT HIS INFLUENCE AFTER HIS DEATH. They will then pick up the "Christian Standard" and show his picture and read his article to thousands so as to show he EVEN CONTRIBUTED TO THEIR OLDEST AND LEADING JOURNAL AND THUS NO LONGER OPPOSED THEM. But he does oppose them in his heart and often in private, I think, and in another journal will, once in a while, mention their errors and condemn them.

I call attention to this as a warning for all, for here is where the greatest danger, perhaps, lies. He will do his greatest and worst damage to the Lord's Church AFTER HE IS DEAD, for "their works will follow them."

Let us all stand the closer to the cross, read the Bible more, try and get others to study it more, show the danger of compromising assist all we can to keep out false teachers. And compromisers are among the very worst, for they often look more like the genuine. Like the counterfeit dollar, they, with their fair speeches and good words, saying "our worship is just like theirs; we worship like we always did," deceive many. This has always been and always will be, so we need to be con-

tinually warning both the young and the old against that which is an imitation and not the genuine. But it looks so much like the real that the uninformed concerning such things are easily deceived. God help us to remain faithful. I heard Bro. Ballenger say, "They are not mad at us because we changed, but they are mad at us because we will NOT change."—W. G. Roberts, 2708 Dewitt Ave., Mattoon, Ill.

ONE REASON WE DO NOT ADVANCE MORE

In an Open Door policy paper we have this: "On—I donated my services to the mission at—" The reader generally would feel inclined to praise this preacher, but first I laughed, then became sad. What are the circumstances?

In the good times this preacher had a job making forty or fifty dollars a week and the evidence is that he makes almost that now. He preaches about every Lord's day, hunting for the best churches he can find. He donates a fifth Sunday when he has no regular appointment, and another Sunday. And boasts about it in the paper.

I know missionary workers who are putting in at least seven times more time in the Lord's work than he is, and doing possibly ten times more real good to the Cause. And they would be glad to receive even the remuneration that this man does on his regular appointments, leaving out altogether what his secular work brings.

Many elders donate as much time every Sunday as this brother, and do it not simply a Sunday now and then, but practically every Sunday through scores of years, and receive nothing for their "donation." Many other local men do the same.

A brother told me he saw a contract which a school board sent a certain preacher of the Church of Christ, offering him \$8,000 a year. Every summer this preacher goes among churches, hunting the best he can get, and even factions, picking up all the money he can.

I recently mentioned to a brother who lived in the same town with another man who works at secular work and preaches, and said that he probably made fifty or sixty dollars a week, and he replied, "You would better say seventy-five or a hundred." This preacher runs out to the best churches he can find, and does little to develop them and never preaches on any of the prominent evils which are disturbing churches. I know of many other men who are making a good living at some secular calling and are running out to the very best places they can, but not committing what they know to faithful men "who shall be able to teach others." (2 Tim. 2:2.)

Is not this system a dead waste largely?

In the first place, if a man visits you once a month, have him assign lessons, and Sunday afternoon or Sunday night before the services for the world, have drill, reciting, or developing, or something of the kind on those lessons to try to develop acceptable local teachers, or to create more interest in Bible study.

In the second place, when a man already makes a comfortable living, you could pay his gas bill, and remunerate him for one day as the ordinary man would be remunerated. If he quits you will know he was after yours and not you. If such men were really interested in the Cause, they would hunt the weaker places and help build them.

So long as elders and other leaders encourage this system of waste, so long will their churches remain undeveloped, and mission workers will be unsupported, and the Cause will continue to be the impotent thing that it is in so many places.—D. A. Sommer.

SEEING

“... Seeing ye shall see, and shall not perceive.”
Math. 13:14; Is. 6:9.)

Seeing, the most important of our natural senses, is an even more important spiritual faculty. God intended that every human being should see his way around alone in the world. However, babes must be led by those with more experienced eyes until they learn to sense precarious paths and avoid them. “The Lord is . . . not willing that any should perish, but that all should come to repentance” (2 Pet. 3:9.) We may warn a child to watch out for pitfalls in the path of pleasure; yet if he fails to heed, understand or perceive the danger, he will meet calamity. We did not prepare his downfall but made a way plain for him to arrive safely at his journey’s end. God has so pointed out our spiritual highway, marking it with proper danger signals, “stop” and “go” signs, dead-end streets, etc., enabling us, by much precaution, to safely travel the holy highway of happiness, dodge drunken drivers and reach destination.

Certain sectarians teach that God will finally destroy the devil and all his works; that hell will then, too, be destroyed; and thus sear the conscience and minimize the fears of their followers. Others assert that God would not prepare such punishment for mankind, therefore the pit-fall of hell is a myth and no need of fear. The facts are: God did not prepare hell for man, but for the devil and his angels and if we elect to be a child of the devil, we will share his home, regardless of our refusal to heed or perceive the way pointed out to us.

Therefore, my fellow traveler, look where you are going! If you get on the wrong side of the highway, death is sure, but no more so than if you go to sleep at the steering wheel or fail to steer clear of the fellow who is driving on the wrong side of the road.

While on this subject it might be well to draw attention to Paul’s statement: “All things are lawful but all things are not expedient.” It may be lawful for you to demand your rights on the highway but it would be more expedient to dodge the “road hog”, for a dead man can’t defend his rights in court! Stay just as far from sin as Satan will let you.

Look closely into the Word of God. With the devil manufacturing religions nowadays, his models are apt to deceive you if you aren’t able to discern between right and wrong.—Geo. A. Robinson, 2223 Union St., Berkeley, Calif.

WHAT LOVE DOES

Love is the all-prevailing spirit of an invisible Empire—it laughs at difficulties, frightens trouble and runs away with care. Love is not a business agent, a traveler’s check or a bill of exchange; it is personal property but exempt from taxation, can not be sold for debt or bartered for money, yet the happiness of the owner consists in sharing it with another. Like money, love is useless and worthless, minus the second party.

God is the originator, creator and operator of this invisible, intangible, inflexible, undefinable medium of exchange called “love.” If we are children of God, we are children of love, for God is love; do the children reflect the moral likeness of the Father? Look and see. Christ was the brightness of His glory and the “express image of His person.” (Heb. 1:3.) “Like begets like.” Love like the sun-beam can not be weighed, measured or analyzed—you can see what it does but can not tell what it is. With the spirit of Love God captivates the human heart, enriches the human soul, enlarges the human vision and promotes the Divine glory. “To him be glory in the Church.” (Eph. 4:21.)

The Bible tells man what he shall or shall not do and requires unqualified submission. To know Christ we study his word, follow his walk and trust his motives. These print the “bulletin board” of His mind. The artist has first, the picture in his mind, then on the canvas. The apple is first in the blossom. Man should read for himself what God tells him to do then recite the lesson by his conduct in life; then the human clock is keeping Divine time. Jonah was directed to Ninevah—he started to Tarshish but never reached it.

Disciples are told to love God, love brethren, love neighbors, love enemies, walk in love, and “love one another with a pure heart fervently.” The Church is God’s school of love. Through the Church God feeds the hungry, clothes the naked and shelters the poor; through the Church He pardons the erring, leads the blind, strengthens the weak, cheers the lonely, walks beside the weary and lingers with the broken-hearted in the garden of tears.—A. R. Moore, 7519 Jefferson, Kansas City, Mo.

FIGHTING GOD

Man—There are MANY acceptable religious bodies (organizations), such as missionary societies, aid societies, Bible colleges, orphan homes, etc.

God—“There is ONE Body.” (Eph. 4:4.)

God—“The Body, the Church.” (Col. 1:18.)

Man—The Body, the Church—AND our human religious bodies of missionary societies, aid societies, Bible colleges, orphan homes, etc.

God—“Unto Him be glory in the Church.” (Eph. 3:21.)

Man—Unto Him be glory in the Church—AND in our human religious bodies (organizations) of orphan homes, Bible colleges, etc.

God—“If there come any unto you and bring not this doctrine [of ONE Body as well as all other inspired doctrines of Christ] RECEIVE HIM NOT. . . . He that biddeth him God speed is partaker of his evil deeds.” (2 John 8-11.)

Man—If there come any unto you and bring the doctrine of other human religious bodies (organizations) to do work of the ONE Body, the Church, such as Bible colleges, orphan homes, etc.—RECEIVE him and you DO NOT bid him God speed.

(If we can scripturally use organizations of Bible colleges and orphan homes to do work of the Church, why can we not scripturally use aid societies and missionary societies to do work of the Church? And if we can ADD these human bodies to the work of the divine

Body, the Church, why can we not ADD instrumental music in the worship of that Church? If not, why not? We can not consistently stop till we get to Roman Catholicism.)

God—If any man shall ADD unto these things, God shall ADD unto him the plagues that are written in this book." (Rev. 22:18.)

Man—If any man shall ADD these human organizations to the work of God's Church, God will NOT add unto him the plagues in that book.

Man (who lacks courage and conviction)—The Open Door doctrine that we can receive advocates of orphan homes, Bible colleges, etc., to do work of the Church, is not the doctrine of Christ but is heresy, yet we should work with these Open Door ADVOCATES and hold them in our congregations and not reject them, even though by their words and writings they are dividing churches over this heresy.

God—"If there come any unto you and bring not this doctrine, REMOVE HIM NOT." (2 John 9-11.) "An heretic after the first and second admonition REJECT." (Titus 3:10.)

Man—"Our main [first] concern is for the unity of our churches." (Publisher of Open Door policy paper.)

God—"The wisdom that is from above, is FIRST PURE, then peaceable." (James 3:17.)

(Brethren, you would fortify yourselves for the battle if you would memorize these scriptures and have your children to memorize them—that their faith may stand on God not their parents simply—and you would help the cause if you would encourage other members to learn them. Let us stand with God, and be able to give a reason of our hope.)

STRONG GOSPEL PREACHERS NEEDED

No one will know how to handle the truth if that one does not know its nature. To know its source, its value, and its force helps one to handle it to the greatest advantage. One should not want anything but the truth at any time or in any place.

"And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah."

They disobeyed the Lord and suffered the consequences. It was not commanded, and therefore, a "strange fire." God had revealed the kind of fire that was to be used, but for some reason they were not satisfied with God's way. Why did they do such a thing?

Today people are organizing "Bible Schools" and such like organizations separate and apart from the Church, to do the Lord's work, and the Rough Draft opens the door for those fellows to come in. Is it ignorance? This is no excuse, for we have God's will and pattern.

We need preachers who will keep before their audiences the necessity of keeping themselves informed as to the soundness of preachers and the evil that "Bible Colleges" have wrought in the brotherhood.—A. T. Kerr.

CHURCH NEWS

Kemp, Ill.—I think the last M. C. is good.—C. R. Turner.
Far West—The August number was fine, and they all are. I believe the M. C. contains information that ALL brethren can be benefited by these days. Hope it continues the plain teaching of the Scriptures in such manner and fine spirit that all cunning craftiness and devices of men may be made transparent so that none may be deceived thereby.—(An Elder in a large church. He sends several subscriptions.)

AT THE BOTTOM of all our work for the Lord is the task of creating within people a DESIRE to do right and to serve the Lord. How can we do that? If you know, or have an idea, tell our readers.

Illinois—Hope you stay on the right side and do not compromise with any error.—A. C. B. Honn.

IF YOU ARE RECEIVING the M. C., yet have never subscribed, some one has sent it to you, and you are invited to read closely and compare with the Word of God. If your time has expired we shall write the month and year after your name just as it would be if a printed tab.

Hale, Mo.—You and the brethren standing with you are about the only force they attack any more. . . . Bro. C. R. Turner is to hold our meeting beginning Oct. 10 and Bro. Zerr one at Chillicothe about the same time. Ben Huddleston is now in one at Pleasant Point, about 20 miles north of here. Am sending ——— for a year's subscription and for such use as is most needed.—V. M. Foltz.

A WRITER in Word and Work says, "We are enjoying W. W. and glad that we don't have to feel, after reading it, that we have been through a fierce battle." I wonder what this sister does when she reads the New Testament. Nearly every letter is a combat against evils. Jesus' life was spent in discussion. Paul was a controversialist and concluded his life with the famous words, "I have fought a good FIGHT."

North Salem, Ind.—We have decided to have the meeting here commence Oct. 10, each evening at 7 o'clock, to continue probably two weeks.—A. A. Lawton.

IF THE OPEN DOOR policy is right fight for it, and if it is wrong fight against it. A number of preachers try to evade this and such questions, and it is surprising to know how many will deceive to cover their real position. They will not state it in print, for they know it will come back against them.

Nixa, Mo.—Sept. 28. Here in meeting of some weeks. This is one of the larger churches of western Missouri and is thoroughly lined up against the modern apostasy. It was imposed upon for a while by a designing preacher but his designs were finally made manifest and he was dropped. Readers will recall this is near the community where Brother Carl had the debate with Rue Porter. I can see much benefit as result of that debate. Brethren were enabled to see the crookedness of the college movement and all other elements of the "open door" movement that was ushered in by the Rough Draft and are better prepared to withstand the deceptive advances of its advocates. I believe the faithful should "let the truth be known" at every available opening on this worst of all compromises of our time. The similarities between the true brotherhood and the groups of this other movement are so many that the counterfeit is easily passed off upon the unsuspecting. For this reason they should be kept constantly informed.—E. M. Zerr.

St. Louis, Mo.—The Roberts Bogard debate held at Canalou, Mo., from Sept. 21 to 24, is now history. It was my privilege to attend this debate and moderate for Bro. Roberts as Bro. Carl Ketcherside who intended to moderate was in his meeting here at 5344 Lillian Ave. congregation and couldn't go. The meeting is progressing fine, a number of outsiders being present at each meeting. Quite a few present last night that have never been there before. Ben M. Bogard is the best debater the Baptists have by far and has held 227 debates, the most, except one man, in the United States, and I don't suppose there is a better one in the sectarian world. When it comes to covering up and misrepresenting I don't believe he has an equal. But in one respect in particular I was very much deceived in him, and that was his conduct. I thought he at least would abide by the fair rules of debate when his opponent was doing that, but when Bro. Roberts began to use his own Baptist books on him to show he is wrong he couldn't hold his temper on one occasion. He read from one of Bro. Roberts' Baptist histories and when through with it, threw it on the

floor; and in the same session he talked back to Bro. Roberts when Bro. Roberts had the floor; and in the last session while Bro. Roberts was making his arraigning talk, kept accusing Bro. Roberts of misrepresenting until he (Bogard) had to be called down. . . . This is Bro. Roberts' 4th debate with him and Bro. Roberts said this was the first time he had ever acted so unfair with him. But I believe that all that heard the discussion and will render a fair decision will say Bro. Roberts not only defeated his position doctrinally but defeated him in conduct while doing it. Only fair crowds in day time on account of cotton picking farmers being so busy just at this time, but at night the house wouldn't hold the people. I am sure the debate will do good there. Yours for the truth taught by Christ and the apostles.—Robert Morow.

YEARS AGO Claude Witty began to wander away from the simplicity in Christ, and he was ejected from the columns of the *Apostolic Review*. He upholds Bible colleges, etc., and works along with them. Now he is trying to unite the Christian Church and Church of Christ. He has brought several such groups together. In a pamphlet on "A Plea for Unity," written by Witty and James DeForest Murch, a Christian Church preacher, they discuss the plan. Witty says of the two different churches in Detroit which he brought together: "They were living in the same community, they worshiped only a few blocks apart, they all believed in the same Christ, had all been baptized in the same manner and for the same purpose, all partook of the Lord's Supper each Lord's Day, and all were trying to serve and please God, so why should they worship in different buildings?" The publishers of the *Review* said some time ago that if the Christian Church did away with their organ, why couldn't we worship together? So Witty is putting that in practice. But there are MANY differences of vital importance. Voting on religious matters is one of the greatest of heresies, for it was through that that the organ was introduced. The one-man preacher-pastor system is as unscriptural as the Pope of Rome, yet of course many professed Churches of Christ have that now. The societies are yet untouched. The worldlyism is a great objection to the Christian Church. Their suppers and shows raise money. They have practically no discipline against evil doers; yet many "churches of Christ" have none of that now. There are a dozen things of vital importance which divide the two groups, if indeed we wish to follow the Bible in all respects. Recently old Bro. D. S. visited Claude Witty and preached some in several of the college churches in Detroit. All of this is the Open Door policy, and while they have it open, the Christian Church and so-called Churches of Christ are walking in and out. And the Christian Church has the same Open Door with the sects. And so on and on. But John shuts the Door against false teachers and says "Receive them NOT."

Livonia, Mo.—Closed a good meeting at E. Concord with one restored and the church set in order, with two elders set apart to feed and look after the flock. My preaching during the entire meeting was to the church, for the reason trouble of a serious nature had developed, destroying the influence of labor and love and the progress of the church. This action took place the 16th of September and we left the congregation in good spirits and with a determination to continue steadfast. Preachers who will not come out in the open, showing where they stand in regard to the Rough Draft and other departures from Heaven's truth, will not be endorsed, neither asked to take a public part in the teaching and work of the church. Am now at Milan, Mo.; preached over Sunday, but the meeting will not continue now on account of sickness. Will commence a meeting the 3rd of October at Martinstown, Mo. Also closed a very successful meeting of two weeks' duration at Carrollton, Mo., with nine confessions and baptism and one placed membership. Interest was keen from start to finish. Many congregations represented during the meeting. Preaching brethren who visited the meeting: W. E. Ballenger, Bro. Ellis of Kansas City, Mo., Bro. Huddleston, local man who assisted much in the meeting. Elders, deacons and the congregation all worked together. The result was a great meeting long to be remembered. Closed with a full house and a keen interest. May the loyal preachers speak as the Oracles of God, preaching both an affirmative and a negative gospel without the fear of man before our face.—C. C. Parker, Memphis, Mo.

Kemp, Ill.—Since last report I have been very busy. The meeting at Free Will, Ky., closed August 15th. Had large attendance throughout and great interest manifest, but no visible results. They have some good loyal brethren there who will not sacrifice the Lord's Plan for anything, not even

the R. D. From there I went to Holliday, Ill., good meeting, better attendance than we had last year; five added, three by immersion. From there I drove to Palmyra, Ind., and preached over Lord's day to goodly numbers. Brother A. W. Harvey had just closed a good meeting for them. He is held in high esteem by those brethren. Monday night following I began in New Castle, Ind. Bro. E. M. Zerr started the meeting for me Lord's day. Had good attendance throughout and they said best attendance they had had for several years (in spite of the faction beginning their meeting the second week of our meeting). Had four additions by immersion. I began here in Bloomington, Ill., last night. Expect to be here two weeks and then go to Hale, Mo. The harvest is white and laborers are few. Lord give us more faithful men to take the place of the compromisers.—C. R. Turner.

THE FOLLOWING NOTE in A. R. August 31 says, "In May 25th issue of this journal appeared a report of a church set in order in a city in Indiana." I have looked through that number of that journal and find no report of any congregation being "set in order" except the faction at Bloomington, Ind. Old Brother D. S. "set it in order" and reported it in that issue. The publishers are criticized for printing the report, but apologize thus:

"So far as the endorsement of the churches in this city is concerned: we are glad to print news reports from all of them where the Gospel is preached and obeyed, telling the readers of the progress of the Churches there, and in doing so we do not commit ourselves to endorse any one, or all of them, or—none at all. And no matter which one we'd endorse to the exclusion of another, if we did so far forget ourselves, the Lord might endorse another and reject our endorsement, for—he might know something we didn't know, and that'd place us in an awful fix. So we let each congregation take care of its own endorsements, and the complications that go with such affairs."

C. W. S. says, "We are glad to print news reports from all of them where the Gospel is preached and obeyed." But was the Gospel obeyed at that place during the time it was "set in order?" The above clipping is more of the Open Door policy V. M. Gilbert once so stoutly and bitterly opposed and which we still oppose, but he does not.

C. W. S. has "laid down the bars" for all factions, hobbyists, "Bible colleges" and "Christian Church" reports, if they preach the Gospel" and some one obeys it. Brethren, in the name of the good Lord, we plead, is not this one of the most dangerous doctrines ever advocated by any one of "our members" and should we not keep such teachers out of our congregations for the safety of the Church? In this he has opened the flood gate for all innovators. He will print all their reports without criticizing the reporter. He has opened the columns of that journal for all factions and is "glad" to publish their reports. O my soul, what next! You can now see what that R. D. is leading to and what it means.—W. G. Roberts.

(No wonder these people try to dissolve inspired John's "Receive them not." 2 John 9-11. But it still stands.—Pub.)

Mattoon, Ill.—Bro. Lloyd Riggins closed a good meeting here Sunday night. Only one came forward during the meeting, and that to confess wrongs, but it was a real good meeting. He sure can preach the Gospel. He gave us some wonderful lessons while here. Crowds were good and interest just fine. Bro. Ballenger began at Charleston Lord's day morning. He was with us in our afternoon meeting Lord's day and gave us one of his good talks which he is so capable of doing. Bro. Ballenger is not at all well, but can stand in the pulpit and preach the Gospel. He is still weak and a little tottery in his walk. He has been sick for a long time, and we are glad to see him out again.—W. G. Roberts.

SOMETIMES we wonder if we are doing too much negative teaching but when we take up the Bible we almost decide we are not doing enough. Much of Paul's teaching was negative, nearly all the prophets' writings were negative, and much of our Saviour's was the same. Yet we must do more constructive teaching while not neglecting the negative at the same time.

THIS TALK ABOUT DEBATE in two papers is amusing to us. When they introduced their Open Door heresy, our little paper was not much, and they had things much their own way, throwing out articles which showed up their apostasy. Practically every subscriber of the M. C. was once an ardent supporter of this other paper, but turned from it when they saw their betrayal and stubbornness and unscrupulousness.

Nearly everything our critics have touched has turned to deception and falsehood in their hands. Their forte consists in wrangling and jangling and wresting the scriptures. We now have them where they can not escape. Like a boy wrestling who gets a bad hold, they wish to stop and start all over again, thinking they might do better. That we are wise in avoiding such unscrupulous writers can be seen from the following in the Review of Sept. 14: "We weren't going to do any discussing anyway; we were going to print what Bro. Zerr had to say, and then follow it with Bro. Zerr's own statement in 1930." In other words, they were not going to show by the Scriptures that their heresy was right, but going to garble some man's statement, misapply it to their own position of letting college advocates into our churches, and wrangle about that, so that when the "debate" would be finished the reader would know no more about what God said about it than at the beginning. Out of thine own mouth thou art condemned. Reader, you can see clearly their tactics of trying to get people's mind away from the Word of God. The substance of their position is this: "You Bible college advocates are establishing 'rival institutions' of the Church, but come into our midst where you will have a chance to teach them such privately and publicly." That is exactly what the college people are doing. The M. C. is out of this debate—the debate is between the Review and John. And I firmly believe they would better settle this between themselves and the inspired John before they come to the Judgment where John's word will appear and condemn them.

Hammond, Ill.—Since my last report to the M. C., I have held meetings in Jadwin and Braymer, Mo., which resulted in eleven baptisms and four being restored. The brethren at Braymer have been greatly handicapped due to several consecutive crop failures, but they are still contending earnestly for the truth as it is revealed in Christ Jesus. I am to assist them again in a meeting in November of next year, the Lord willing. I began a meeting in Hammond, Ill., last Lord's day and plan to continue until October 9th, then go to Shelbyville to begin a three weeks' meeting, October 10th. The brethren at Shelbyville are busy erecting a nice little meeting house and unless they meet with serious difficulty should have it completed and ready for the opening day of the meeting. We are planning an all day meeting for that day. Last Lord's day afternoon we drove to Charleston, Ill., when Bro. Ballenger had just held a meeting and was closing with an all day service. Though Bro. Ballenger only spoke for five minutes and then gave way to others, I enjoyed his talk very much and rejoiced to see him up and about in the service of our Master. I trust that he may be permitted to remain with us for many years to help carry on the fight which is before us today.—John W. Rhodes, Le Grand, Iowa.

OUR FINANCES run behind in the summer, which is the case with us now. Remember, most religious papers have advertisements to help we don't. There are hundreds who need the information in the M. C.—will you help send it to them?

DON'T BECOME DISCOURAGED in your work of the Lord. True, we are living in a very indifferent age, and people are not now swept into the Church in a whirlwind. We must educate them. To distribute a few tracts and papers will not turn the world upside down, but to **CONTINUE** to distribute them to those who need them, will finally have weight with some. One advantage of literature over the radio is that the reader can look up the scriptures. We must not only oppose man's ways but we must work at God's ways. Send us names of those who should read the M. C., and we will send a few samples. One preacher recently sent forty from his book of names. Other preachers could do the same, as well as other brethren.

Mountain Home, Ark.—After closing a few days' meeting at Anutt, Mo., I commenced under a brush arbor at Edgar Springs, a mission point. Closed there Sept. 14. Five were baptized, one confessed faults, and a band of 22 called together to meet for worship on the Lord's day. The outlook seems fine there for the Cause to be built up. The brothers and sisters at Anutt were a great help to this meeting. I have been very busy most of the time since March 18. Have held ten meetings. I am thinking of spending January, 1938, in Bible study in subject form, if there are enough who would like to come and be with us. Would be glad to hear from any what you think.—W. C. Rice.

BRO. ZERR thinks the Church needs better blood and better heart action; Bro. Kerr, preachers who will show up forcibly

the Open Doorism; Bro. Robinson, better seeing; D. A., fewer preachers who won't develop; Bro. Roberts, no wavering in old age; Bro. Carl Ketcherside, advertising the Gospel. He has sent three for October, November and December on that most important subject. Every disciple should read them and try to bestir themselves accordingly. We have many good subjects for the rest of this year on What the Church Needs by many different writers. Don't be selfish; give others a chance at these good things. Loan your paper or let us send them samples.

AN OLD LETTER

(When rummaging through some of my old papers I ran across this from Bro. Klingman, to whom I had sent one of my tracts on Mutual Edification and a Simplified New Testament.)

Toronto, Ont., April 1, 1924.

Mr. D. A. Sommer, Indianapolis, Ind.

Dear Brother Sommer: Your favor of Feb. 16 received; also the tract and the "Simplified New Testament." I can heartily recommend both of these. **In spite of ourselves we have drifted into the "preacher-pastor" system** at least to a large extent, and the tendency in that direction is **on the increase**. Many of the churches that once enjoyed "mutual edification" are now demanding "pulpit entertainment." At our business meeting last week I expressed the hope that Bathurst Street church would return to her old custom of "mutual edification," and I shall do what I can in that direction while I am with them. The "Simplified New Testament" supplies a long felt want and will be of inestimable value to Bible readers everywhere. Sincerely, Geo. A. Klingman.

Bro. Klingman has been all-time preacher for many churches since he wrote this, though I think he has worked out a considerable. He has been dean of Abilene College several years. Recently he made a speech at a Christian Church convention here in Indianapolis on the Holy Spirit, coming all the way from Texas to deliver it. There was not one iota of evidence in the speech that he was not a member of the Christian Church. I went to hear him on purpose to see if he would speak out against any of their evils, but he said nothing even in general principle. Yes, "in spite of ourselves we have drifted," as he says, in many things. And the end is not yet. Pub.

THE WAY CHRIST AND THE APOSTLES DID IT

It is written, "And Jesus went about all the cities and villages," etc. "**Went about**" tells the story. He did not establish himself in a community and wait for the people to come to Him. He "went about." He went to the places where the people were. He sought the individual and the crowd. He had something for the world and carried it to the world. His ministry was brief, and it was necessary for him to work, for the night would soon come. He desired that many should hear His message. With Him went the twelve, that they might be trained, schooled and disciplined for the heavy responsibilities that would fall upon them when He returned to the Father. We, too, must go about in our ministry. The church can not be content simply to build its house of worship and prepare for the worship on the Lord's Day. That is good, but more must be done. Out through the community, into the homes and

places of business, among the people, Christians must labor, for only a small per cent of the people voluntarily assemble in the house of God for worship. **Eliminate the personal work, the going about teaching, and persuading, and the church will take a backward march.**—Selected.

AS IT OFTEN IS AND AS IT SHOULD BE

This	is	the	way	the
church	often	looks	to	when
an	elder	or	preacher	the
he	stands	before	or	elder
people.	A preacher	as	soon	
would	just	as	soon	
as	speak	to a	wood-pile	
	to	empty	benches.	
	BE		REGULAR!	

THIS IS THE WAY IT OUGHT TO LOOK AT EVERY SERVICE, AND IT WILL IF EACH ONE DOES HIS PART BY COMING HIMSELF AND BRINGING A FRIEND OR RELATIVE. PAUL COMMANDS US TO FORSAKE NOT OUR ASSEMBLING TOGETHER AND LUKE SAYS THE SCATTERED DISCIPLES WENT EVERYWHERE PREACHING THE WORD. IF WE ARE FAITHFUL OURSELVES AND DO WHAT WE CAN TO CONVERT OTHERS WHY WON'T MULTITUDES BE TURNED TO THE LORD AS THEY WERE IN APOSTOLIC DAYS? WORK!

—Suggested by St. Paul Times.

GOD'S MAN AND MAN'S WAY

(Many years ago the editor of the Christian Standard, a journal of the Christian Church, wrote this scriptural sentiment, which did not seem to do his people much good, for they are far from it.—Pub.)

A Reason for Confidence—In the apostolic age every Christian was able to give a reason for the faith that was in him. Consequently, when severe persecution scattered the church at Jerusalem abroad, "the disciples went everywhere preaching the word."

All Christians were preachers in those days. There were apostles, elders, deacons among them, it is true, but **the people did not surrender to a professional ministry** their privilege of presenting the way to all whom they could reach. It was a day of great things, great heroism, great victories. Had they employed preachers and become a silent people, they would not have known the joy of the Lord adding unto them daily.

The church today which surrenders its preaching and teaching functions to one man is weakened thereby. Every member should be zealous for the kingdom, eager to make converts, and seeking opportunities for service.

A SISTER WRITES: "Can you discipline a church member for going to picture shows? I got into trouble Sunday morning in our Bible study. I stated that we hurt our influence by going such places and I was called down. . . . If we can go to those dirty old shows, and still be fit to go to church, I feel we could do almost anything else. Many churches have gotten to where they let their members do almost anything." We might ask ourselves the question: What would Jesus do? Also, how would we like to die there? I have been preaching forty years, and I do not remember seeing a man who was enthusiastic over games or shows or any such worldliness who was a pillar in the church and a power for good. "Let your light so shine before men that others may see your good works and glorify your Father who is in heaven."—Pub.

Lemons, Mo.—I recently attended an all-day meeting at Bartlesville, Okla., spent two nights at Ozark, Mo., preached four nights at Springfield and two weeks at Neosho. One

was baptized at Springfield and one at Neosho. These brethren are all loyal. They will not surrender to the Christian (?) Church along with others. Am now assisting Bro. J. A. Freed at above point, Bro. Freed doing the preaching. I'm aiding in song, and personal work. One was baptized here Lord's day. Brethren in south Missouri are talking a greater work in which they may engage my time. Bro. Freed enjoys fair health again. He is ready to enter the field in battle against the common foe that is creating so much anxiety on part of faithful churches. And brethren, should the churches desire his services, address him at once, J. A. Freed, 516 Leland St., Topeka, Kans.—Wm. Ketcherside.

Ten Weeks Bible Reading—Beginning the first Monday in January, 1936, the Church of Christ at 11th and Lemon, in Riverside, Calif., will offer to the public a ten weeks course in Bible instruction, conducted by E. M. Zerr of Newcastle, Ind. The entire Bible will be considered. Thousands of review and test questions will be asked and there will be drill work in public speaking. Also much map and chart work featuring history connected with the Bible will be offered in this course. There will be two sessions a day for five days in the week. No sessions on Saturday or Sunday. Tuition will be free and all persons whether members of the church or not are invited to attend. For information as to room and board, etc., write L. H. Sorey, 3620 Jefferson St., Riverside, Calif.

Illinois—The church at Hartford is progressing nicely.—Mrs. J. D. Pivoda.

SIX Simplified New Testaments to Cordell, Okla.

DO YOU WISH TO GET INTO THIS?

J. D. Tant, an old preacher in the South, who has had much experience with the Bible college influence wrote thus January 7, 1936:

"A college degree is worth four times as much in Texas to a man to get him a protracted meeting as twenty-five years of Bible study.

"A. McGary told me, 50 years ago, that Bible colleges had led from God in all ages. Bethany and Lexington are not the only living examples, but D. Lipscomb and J. A. Harding would not be allowed to teach in the college they founded in the long ago. It was David Lipscomb who once said, 'We think the most fatal mistake of Alexander Campbell's life, and one that has done much and we fear will do much more to undo his life-work, was the establishment of a school to train and educate young preachers.' I often fear Bro. Lipscomb did the same thing. And while you have been bitterly condemned for holding the same position D. Lipscomb once held, yet I feel like in 20 years many may regret that they did not take a stand with you and fight the departure before it got from under control.

"We lost hundreds of church houses in Texas by not fighting the Digressives from the beginning. I can now see 'the handwriting on the wall' with our present progress from the word of God. In 20 years longer the Church of Christ will only be known as a sister church among the denominations."

This Bible college sentiment is by far many times greater in influence than the anti-college sentiment in the south, and through betrayal of the Open Door policy folks will soon have the north, except those of us who are determined to fight it. Tant sees where it is leading the Church. And the Open Door people have swung the door wide open and are inviting the college people in, though inspired John says to "Receive them not." And don't you think they are not coming in. Tant's noise in opposition down there is about like a toy pistol in the battles in Madrid. Brethren, can't you see where this apostasy is going, and help save a remnant? We may lose hundreds of churches "by not fighting the digressives from the beginning."