

MACEDONIAN CALL

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

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MACEDONIAN CALL

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Opportunity

You play me false who say I knock one time
On every door, and then go on my way.
The sun renews its visit with each day,
And with the same precision vespers chime;
Like the recurring of a perfect rhyme,
The seasons follow in a roundelay—
And on the ocean's tide the moon may play
Repeated melodies—rhythmic, sublime.

Then should I give you but a single chance,
In all your life, to reach your cherished goal?
Should I, defying Nature, say your soul
Must starve for beauty as your years advance?
The glad New Year returns by each one's clock;
And every day, on every door, I knock.

—Margaret Wheeler Ross.

THE BUILDING

For many centuries man has felt the need of some kind of building in which to live and which he could call his home. Whether it consisted of a mere tent, a rude hut or a splendid mansion, he has used some form of shelter for his person. And this very fact has served as basis for many figures of speech and illustrations in the moral and religious fields of thought and activity. And the fact of difference between the kinds of building used has been appropriated to the use of moralizers and teachers. So that the more temporary and flimsy structure called a tent has been used as illustrative of the temporary and moveable nature of man's body as the home of the soul while in this world of temporal life. And the more substantial and attractive buildings have been referred to in language picturing the home of the soul after this life is over.

And as the gradual improvement in appearance and structure has been noticed in the various ages of man in his advancement in earthly existence, so God has brought before the attention of man the idea that better and more

substantial buildings have been prepared for the soul of man in his religious living while on this earth. Consequently we learn of the tabernacle in the wilderness that was beautiful and made of costly materials and yet was much inferior to the building that followed and called the temple. And we should note that even these with their comparative dignity were only typical of the more perfect building that was to follow and was to be made of still better material. This building is the Church. But we will not overlook the fact that the first two mentioned structures were of material that was temporal while the last was of spiritual. But this fact does not interfere with the thought of a progressive growth and advancement in both the material and structure of the various buildings provided for the religious occupancy of man. The difference is explained by the truth that man had to be educated for the appreciation and use of the last one by the use of the temporal ones as types. In this way the human mind was prepared for the reception of a spiritual structure that was to be the "last word" in language about buildings for the creature of God while living on this earth. So we read in the New Testament a number of passages that would impress us with the dignity of the Church by contrasting it with the former buildings. And this even while using the terms and expressions in use formerly.

Let us notice a few passages that treat of the church as a building. "Thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15). Here the Church is plainly called a house and it is said to be used for the support of the truth. Such important use indicates the value of such a building and that it should be composed of very good material. "But Christ as a son over his own house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6). This passage not only tells us that we as disciples compose a house but that Christ is over the house. That would teach us that we are not the owners of the house in which we live but that we are occupants only. If so we must be careful to be orderly lest our dwelling in this building be terminated and we be ejected. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord." (Eph. 2:20, 21). In this we see a reference to fitness of the members to compose this building. It must be first fitly framed. We know that if a crew of men undertook to raise a building of parts that had been incorrectly framed they would fail. Likewise the members proposed for the building of God called the Church must be framed by conversion from sin. This framing is done when a sinner accepts the Word and adjusts his life thereto. He is put through the mold of the great Architect and thus made to conform to the regulations necessary

for the building. If this is not done the person will not fit into place and thus will not really be allowed to become a part of the building. He must obey this rule from the heart to be accepted of the Lord.

Another important consideration is the use to be made of this building. This fact would go far in deciding the requirements as to kind of material and the manner of structure of the building. So we read again. "In whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:22). This language gives us to understand that God is to be the chief occupant of this great building which we as individuals are to compose. If so then how careful we should be about our conduct. If any given group of disciples should live after such a manner that God would be offended then he would refuse to live therein and would vacate. This would mean that said group would be without God and thus without salvation. Of course God dwells in the building through the Spirit and so the Spirit is in the Church. This settles the question of the "indwelling Spirit." The Spirit certainly dwells in the Church and if we are in the Church we are in the Spirit. But the Spirit will not suffer himself to be grieved with impanity to us and thus we should be circumspect about our daily life. Another use for this building is shown in the language of Peter in his first epistle, chapter two and verse five. "Ye also (as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." So as the ancient temple was used in which to offer up animal sacrifices, this last is to be used in which to offer spiritual sacrifices, and that means our life of self denial. If we will do all this to the best of our ability, then when this life has been completed and time ceases, God will usher his faithful ones into the one for which all these others were only a faint shadow. Into that great building composing the city "which hath foundations whose builder and maker is God."—E. M. Zerr.

LOCAL FACTORS IN SELLING THE GOSPEL

In previous articles we have considered the proposition of presenting the truth to the world, from the standpoint of selling the Gospel. Explanation has been made that the truth is free, and "the poor have the gospel preached unto them." But just as the Savior used parables for illustration so we are employing this example.

It is common parlance to declare, "So and so is 'sold' on the idea." This does not mean that the person has bought and paid money for an idea, but simply that he has been convinced of the worth of the proposition. If we expect to "sell" men on the principles of the church, we must use good judgment. To effectually carry on the Lord's business we must study that business, and use tact in advancing it.

If brethren used the same haphazard, casual, indolent, lackadaisical system, or lack of system in managing their business affairs as they employ in the Lord's work, they would have "gone broke" years ago. The wonder is not that some congregations have decreased in number, rather that they exist at all.

Go with me in imagination to such a place of worship on Lord's Day morning. As we approach the church edifice, we note that the lawn has not been mowed, and the weeds are growing thick around. Services are scheduled to begin at 10:00 o'clock, but only a mere handful are present. At 15 minutes past the hour some are straggling in and at 10:30 the song leader arrives. He has no songs selected or planned, and secures a book, and sits down to hum over some selections, finally getting up to begin services forty minutes late! Is that good business? How long would you last at the railroad shops if you came in just when you pleased? Why is it that brethren who can open their own places of business at daylight every day of the week can not be at the Lord's house at 10:00 o'clock once per week?

How about the roster of membership? Do the elders and leaders keep it up? Is discipline maintained regularly? I have been to certain places where I have said to the elders, "Does the man just now coming in belong to the church?" The reply was, "Well, I just don't remember. It seems like he came in, and again it seems like he didn't. I just can't say." In such an eventuality I have offered the suggestion, "Let's check over the church record and see who is a member and who is not, then we can visit the delinquents and perhaps awaken them to a sense of responsibility." I would receive this reply, "Well, I don't know who has the record. I guess it's somewhere around though. Say, Jim have you got it? I don't believe we put the names of those who came in two years ago on the record yet. Guess we ought to do it, if we can locate the book." If you kept your books and records at the store as you do the church record, how long would you continue in business?

Everyone who is talented for public service should be given an opportunity to develop himself, and edify the church. This should be carefully supervised by the leaders, who must exercise good judgment in their selections. Break the newer brethren in gradually. Don't go to a man who has recently been baptized and say abruptly, "We've put you on for a talk next Sunday." You might scare him out of the church. It has been done. It is better in many instances to put three brethren on for ten minutes each than to let one of them try to stretch a "ten minute" talk over a half hour period. After a man has desperately repeated the same thing three times, it ceases to be edifying, and becomes monotonous.

Give new brethren little tasks to perform until they are accustomed to serve. Let them read a chapter, pass the emblems, dismiss the audience, etc., until the fear of being before the public is abated. And those brethren who take part in the public services should spend much time in preparation. Meditate upon the lesson you intend to deliver, prepare your "table talk" carefully, remembering that to edify means to "build up." You are doing a three-fold work; developing yourself for greater public service; exhorting the brethren, and "selling the outsider" who sits in the pew. Will he ever come back? Will he be won to Christ eventually? Much depends on you and your labors! Brethren, let's give the Lord's business the same thoughtful care we accord to our own for we are "workers together with Him." (Conclusion).—W. Carl Ketcherside.

(The publisher thinks this series ought to go on. It is very timely).

More Faith Is Needed

As I see it faith is the most needed thing in the world today. It is the foundation on which all Christians stand, and upon which others should stand. Paul says, "faith is the substance of things hoped for". (Heb. 11:1). It is the "substance". **Sub.**—"under, beneath, below". **Stance of sto**—"to stand". Then when Paul said "substance" he meant that faith is that upon which our all stands. It is the ground work.

But without evidence there can be no faith, hence Paul says it is "the evidence of things not seen." Faith, then, can go as far as the evidence goes, but no farther. Where evidence stops faith of necessity must stop.

Again: Without faith it is impossible to please God, so Paul informs us in the eleventh verse of this same chapter. Then to this we would add Paul's statement that "whatsoever is not of faith is sin".

When we connect all these scriptures we have this fact: That there is no faith where there is no evidence, hence we must have evidence (the Gospel) to produce faith. Second, it becomes the ground work upon which we stand, hence it is not a matter of knowledge with us, but faith, which is not seen, and without it we CAN NOT please God, and that which does not please God is sin, hence we sin when we teach or obey something not found in the New Testament.

If the "mourners' bench" is found in the N. T. then it can be used in faith; but if it is not taught in the N. T., then it is NOT of faith, and "whatsoever is not of faith is sin." If sprinkling is taught in the N. T. then it can be practiced by faith; but if it is not in the N. T. then it is not of faith, and "whatsoever is not of faith is sin."

If the use of man-made instruments to be used during song service in the worship of God is taught in the N. T. then it is of faith, and we please God by using it; but if its use is not commanded in the N. T. then it is not of faith, and "whatsoever is not of faith is sin".

If the N. T. teaches that Christians should have festivals, fairs, etc., to raise money to assist in church work, then we will please God by having them. If they are not commanded in the N. T. then they are not of faith, and "whatsoever is not of faith is sin".

If the N. T. teaches we should write creeds for the unity of brethren, then we please God by so doing. But if the N. T. does not teach creed writing, then it is without faith, and "whatsoever is not of faith is sin".

We might continue this line of reasoning, but no use, for you can now continue it. There is but "one faith" (Eph. 4:4), so they who teach there are several kinds of faith contradict what Paul says in the above. There is a "dead faith" (James 2) spoken of, to be sure, but it belongs to those who have separated works from faith, hence it is "faith only", which some say will save us. But "faith only" is a dead faith. It, however, is not another kind of faith. It is the same faith, but is DEAD because you separated works from it. Read James 2, please, from 17th verse to close. You who have quit working for the Lord, yet claim to be in the faith, are only possessors of a "dead faith". It is the same faith, just as my body, when dead, will be the same body. It will be dead because the spirit has been separated from it. It will be lifeless, cold and dead, because the spirit has been separated from it. So with your faith, when you separate works from it your faith will then be DEAD,

hence cold and useless so far as saving your soul is concerned.

There is no such thing as KINDS of faith. It is the quantity and not the quality that makes the difference. I have a pint cup full of wheat, you have a two bushel sack full of wheat. What have you got? WHEAT. What have I got? WHEAT. I have the same thing you have, but not so much of it. But we both have wheat. So it is with faith, some have enough to make them behave themselves, while others haven't that much, hence they do not behave themselves. It takes faith enough to make us live right, but it is all simply FAITH. If we could have more faith in the minds of men and women we would have more happiness here on earth and have many more people in Heaven after the Judgment.

A lack of faith is the "besetting sin". If we had enough faith to make us behave ourselves we would not lie, we would not sow the seed of discord, we would not refuse to obey the Gospel, we would not "backslide" after obeying the Gospel. So, as I see it, faith is the most needed thing in the world today. Faith comes by hearing the Gospel, Paul says in Rom. 10:17. So let us all read the Bible more that we may have more faith, that we may have more love, that we may have more zeal, that we may have stronger congregations, that we may have more people in Heaven after this life has been ended.—W. G. Roberts, Mattoon, Illinois.

The Children Of This World Wiser Than—

You know the rest of that scripture. And the lesson in it is exemplified regarding advertising the gospel. If you thought you would turn the world upside down by distributing a few of the August number of the M. C. for the non-members, you now have your mind disabused, haven't you? If you should infer that by scattering a few numbers of the coming January Evangelistic Quarterly edition of the M. C., you will convert dozens, you will be deceived. But if you think that by keeping that up four times next year you will make an impression on some, and perhaps bring some out to your meetings and possibly convert some, you have the right idea.

The Russellites (so-called International Bible Students Association) know this, and I have no doubt have distributed a billion pieces of literature in this country. A few days ago a neat copy of the Gospel Trumpet, with the name of the local church, was put at my door. They emphasize spirituality as well as divine healing, so-called Holy Ghost baptism, etc. Those copies will make an impression on people who are inclined toward spiritual living.

Robert Quillen, a prominent columnist, said recently in the Indianapolis Star:

When a small-town merchant plans a sale to clear his shelves, and distributes circulars or uses a newspaper advertisement one day only, most people read his announcement and promptly forget it. But if these same people see new advertisements day after day, and face some arresting reminder of the sale at every turn, the impression on their minds is deep and lasting. They think about the sale and talk about it, and it occupies first place in their minds. **A SMART MERCHANT HAS HARNESSSED THE POWER OF REPETITION TO MAGNIFY IMPORTANCE.**

A friend once said to Wrigley, the manufacturer of Wrigley gum, that now that he had his name before the people, it wasn't wise to spend a million dollars every year in advertising. But Wrigley replied in substance, "Friend, you don't understand. If I should cease advertising, the bottom would fall out of my business in six months." "The children of this world are wiser than the children of light."

In apostolic days, each individual disciple became a preacher, and they went everywhere "preaching the word." We should do the same today, and one way we can help in such work is to put papers into the hands of non-believers, again and again and again and again, etc. We can put this literature in at the door, or send through the mail. The first time, they may not pay much attention, but as it comes again and again, they will think some one is interested in them, and read some of it. Some will read all. And some are bound to be influenced and come to our meeting place where they will hear more of the Word.

The radio is very good if there are enough churches to gather up the influence it creates, but as we have so few churches, we are conserving, it seems, to put out papers with scripture references, and they can look up at leisure, which can not be done over the radio. The Evangelistic Quarterly will be written by different brethren to help in that work.

How has Bro. Carl Ketcherside accomplished so much in stirring up people? His preaching contains considerable exhortation, that is true, but if people did not know about that, it would not stir empty benches. He goes before schools, clubs, into factories, distributes notices, tracts, papers, etc., or generally talks to them. His articles now in the M. C. on Advertising the Gospel are very timely, and should be read and re-read by all. Opposing sprinkling for baptism, instrumental music in worship, or the Rough Draft will not alone save us. WE MUST DO CONSTRUCTIVE WORK to save ourselves and build up the Church.

Brethren, let's "fill Jerusalem with our doctrine," as the apostolic Christians did. Let's not permit the children of this world to be wiser than the children of light in getting the true riches before mankind.—D. A. Sommer.

Heresies Will Come

"For there must be also heresies among you, that they that are approved may be made manifest among you." (1 Cor. 11:19). Heresy is a choice at variance, or not in harmony, with the teaching of God's word. The sheep know the voice of the shepherd, "and a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (Jno. 10:5). When God formed man as the crowning act of his creative power he formed an intelligent being capable of thinking and reasoning and arriving at conclusions; with ability to judge and to act in accordance with his judgment. A home of rare beauty had been prepared in a garden in Eden (Gen. 2:9, 15), where man was placed and was told to dress it and to keep it. Here he and his wife, surrounded by God's choicest blessings, could bask in the beauties of nature and take pleasure in building up and caring for their home. God told them to be fruitful and multiply and replenish the earth and subdue it.

(Gen. 1:28). In this work of subduing the earth they had a broad sphere of activity for their physical and mental powers with no cause to find life dull or monotonous. The inward man (2 Cor. 14:16) which aspires to something above and beyond the things of time and sense, was satisfied in the communion they enjoyed with God, their creator and benefactor.

God gave them one command (Gen. 2:16, 17): "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Obedience to this law was the test of their worthiness to live with him in bliss forever. But the serpent, the great enemy of man's soul, deceived the woman (Gen. 3:4, 5). He told her "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Thus was the seed of distrust sown in the woman's heart. Was God withholding from them something it would be good for them to know? (Many in our day seem to have a suspicion like this).

Though they were enjoying manifold blessings from the hand of God, this suggestion from the serpent caused the woman to look with added interest upon the tree. (Gen. 3:6). "And when she saw that the tree was good for food; and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat." And so the first act of disobedience was committed. Sin with its blight upon all that it touches was introduced into the world. The falsehood mixed with truth which deceived the woman led to the knowledge of good mixed with evil. Man was driven from the garden of Eden; separated from the presence of God, and from the tree of life, which means death. (Jas. 2:26.)

How rapidly the evil that came into their lives multiplied! First came fear, a thing before unknown. They were afraid to meet their best friend. (Gen. 3:9). Sorrow and wearisome toil came in place of the delight they had felt in caring for the beautiful home they have now lost. Envy, hatred, and murder soon cast a gloom over them more terrible than death. (Gen. 4th chap.) They have become bond servants to sin (Rom. 6:16) and no unaided act of theirs can deliver them. All this has come up on them because of a choice not in harmony with the teaching of God's word.

But God's love for them has never ceased. He told the serpent that because of his deception the seed of the woman should bruise his head; and the plan of redemption was unfolded in the Old Testament through prophets and priests and kings as they made their appearance through the ages. The animal sacrifices which God ordained that man should make all pointed forward to the "Lamb of God that taketh away the sin of the world." (Jno. 1:29, 34). In Jno. 3:16 we learn that "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life." Jesus gave his life to redeem us from sin.

But if man is delivered from the bondage of sin into which he has sold himself he must make use of the means of escape which the Lord has provided. Step by step he went away from God; step by step he must return. A falsehood, heard and believed led to sin (transgression of God's laws) (Jno. 3:4) that separated man

from God. The gospel of God's dear son, heard and believed and obeyed will restore fellowship between them. The apostle Paul said (1st Cor. 15:1, 4): "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand; by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." In Rom. 10:10 we read, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The apostle Peter, in the first sermon preached after Christ arose from the dead, said to those who believed (Acts 2:38). "Repent [turn from your sins] and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit."

What is baptism? In Rom. 6:17 we read, "Ye have obeyed from the heart that form of doctrine which was delivered you." The doctrine is the death, burial and resurrection of Christ. Rom. 6:3, 5, explains what the form of doctrine is. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Though Jesus was without sin and needed not to be baptized for the remission of sins, yet he set the example to be followed in baptism. (Matt. 3:16). "And Jesus when he was baptized, went up straightway out of the water."

Acts 8:38, 39 gives another instance where the "form of doctrine" is set forth. But it is frequently said that baptism is not essential to salvation; or one "mode" of baptism is as good as another. All who accept such teaching make a choice not in harmony with the teaching of God's word. "There must be also heresies among you that they that are approved may be made manifest among you." The sheep know the shepherd's voice "and a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (To be continued)—Eva C. Baker, Topeka, Kans.

Romans 16:17

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

Jesus in his personal ministry did not seek the company of the Pharisees or others whom he knew were not serving God, but were very zealous in setting forth the traditions handed down to them from the fathers, while at the same time they were omitting the more important matters of the law; but he spent much of his time among those who made but little pretensions of being righteous but were the subjects of oppression by the very ones who pretended to be keepers of the law.

Jesus told them he came not to call the righteous but sinners to repentance. We find that he did not seek the company of those who were the cause of offenses against the people of God but rather avoided them, and at times

when in their presence took occasion to condemn, and warn against their evil practices.

Later when the church had been established we hear Paul saying to the Corinthians: "Be ye followers of me even as I also am of Christ", and commanding the brethren at Rome to "mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." Paul, did I hear aright? Yes, brother, I said AVOID them.

Thus we see that we are to take Jesus as our example and as he came to seek and to save that which was lost so we should do the same. But in doing so we must not join with those who are leaving the simplicity which is in Christ and are setting up plans of their own to do the work of the church but we should mark them and avoid them. If there come any having not this doctrine (the teachings of the apostles) receive them not into your house, neither bid them godspeed, for he that biddeth them godspeed is partaker of their evil deeds.

Brethren, are we going to listen to those who would take the glory that belongs to Christ and the church which he purchased with his blood and allow that glory to be given to any institution made by man?

Let us avoid those who are dividing the Body of Christ by teaching the pernicious doctrine that we should fellowship those who teach first principles and keep the appointments of the Lord's house upon the first day of the week, regardless of what hobby or false teaching they might set forth at other times.

With hope that this short article might help someone to cling to the simplicity which is in Christ, I remain your brother in Christ.—C. D. McCay.

Preaching Like Paul

Oftentimes we hear statements like this: Well if a Bible college congregation asks me to preach for them, I go, and my first sermon to them, I spend about one hour or longer on the Bible college question, and I cover it thoroughly, then after they know my position, if they want me to preach for them, I go back and preach like Paul, I preach "Christ and Him crucified."

Another statement we sometimes hear, "I think the preacher should preach like Paul," preach "Christ and Him crucified" and let the Bible college question and open door policy be taught by the elders or leaders of the congregation. With the above statements in view let us consider what Paul says in Acts 20:17-31. We learn that Paul is addressing the elders at Ephesus. In verse 20 Paul says he has KEPT BACK NOTHING THAT WAS PROFITABLE UNTO THEM, AND THAT HE TAUGHT THEM PUBLICLY, AND FROM HOUSE TO HOUSE. In verse 27 he says he has not shunned to declare unto them ALL the counsel of God. Verse 29 says that he knows that after his departure grievous wolves shall enter in among them, not sparing the flock. He also states that there will be men of their own selves arising, speaking perverse things, to draw away disciples after them. In verse 31 we see Paul's exhortation to the elders, "THEREFORE WATCH, AND REMEMBER, THAT BY THE SPACE OF THREE YEARS I CEASED NOT TO WARN EVERY ONE NIGHT AND DAY WITH TEARS." Was Paul just preaching principles for three years and warning the elders of the principles of the doctrine of Christ? Of course not. Paul was warning them of the condition that existed at that time.

In Acts 14:19 we see Paul was stoned at Lystra because he preached against their vanities. In Gal. 5:19-21 Paul says he has told them before, yet he is writing and telling them again of the things that will keep them from receiving the crown of life. We learn from Paul's writings that he ceased not to warn them of the evils that were present at that time.

Therefore, there is no place for the preacher, elders, leaders, and members of the body of Christ to stop teaching and preaching against the Bible college, Open Door policy, movies, dances, card games, and all other evils that will cause the soul to be lost in the day of judgment.—Slim Holderbaum.

CHURCH NEWS

If you miss your M. C. don't get excited, but drop a card, for either Uncle Sam or the publisher has slipped. If you are six months or more behind, I may have concluded you don't wish the paper and have taken your name off.—Pub.

SEVERAL good articles had to be left over for lack of space.

SEND to Carl Ketcherside, 8217 Page, St. Louis, Mo., for the Ketcherside-Porter Debate. Price 75 cents.

Des Moines, Ia.—I am still much interested in your work. . . . I think the idea of a quarterly number for mission work will be a good thing. The late numbers have been fine, too, and I hope that more are reading it all the time.—Eugene Sud-deth. (Quite a number of brethren are writing like this.)

"IN THE MORNING sow thy seed, and in the evening withhold not thine hand, for who can tell whether will prosper either this or that, or whether they both shall be alike good." Our business is to scatter the seed of the Kingdom and leave the results with God. We must accomplish more than we are accomplishing, so why not try the literature for a while along with other efforts? Received an order today for 100 January Evangelistic Quarterlies. Quite a number are ordering evidently with the resolution to do more for Him who did so much for us. Be sure to order before January 1 or you may lose out as several did on the August Number.

Memphis, Mo.—Just received the M. C., and enjoy reading it. Wish it came oftener.—Mrs. C. C. Parker.

IT IS NOT TOO LATE to get a Simplified New Testament, price \$2, or a Guide Through Bible History, price 35 cents. What better present could a Christian make than that which will help the recipients understand the Word of God by which they will finally be judged?

THE DEVELOPMENT of the talent of brethren, as mentioned by different writers in this issue of the paper, is encouraging. Let the good work go on. Why not make it universal? The publisher once preached in a community on the difference between the Church of Christ and the Christian Church. A digressive preacher remarked that the difference is that "We [digressives] believe in gittin' up and gittin', while the antis believe in sittin' down and sittin'." I thought at the time that there was some truth in the statement back in those days, even though it is true also that one better not do so much than to do so much that is contrary to God's Word. Let us make the true Church the people who are "gittin' up and gittin'", and according to God's Word, too.

Long Beach, Calif.—In meeting with the Compton congregation. Close Dec. 5 then to West Riverside for two weeks. The reading in Riverside starts the 3d of January. There is a tremendous compromise among professed churches of Christ out here but still some true disciples who will not bow to the god of wealth and popularity.—E. M. Zerr.

TEN WEEKS' BIBLE READING. Beginning the first Monday in January, 1938, 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 New Castle, Indiana. 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 Street, Riverside, California.

(The privilege of reading the Bible through under a competent teacher seldom comes once in a lifetime, and we hope the brethren in California, and others who can attend, will take advantage of this reading, also the one held in St. Louis by Carl Ketcherside (write Robert Morrow, 7117 Manchester, St. Louis, Mo.) But thousands of our brethren can not attend. So why not use some of these preachers through the winter months in preparing yourselves for greater things for God. Even a week or two weeks of solid Bible reading, at nights if not in day time, or a few nights each time a preacher visits you—this would mean much to you and the cause.—Pub.)

Secor, Ill.—Since I last reported I baptized three at Cooksville. I have kept close contact with Peoria mission work I started there because of some recent disturbances by incoming hobbyism. Trying to implant true principles so others of like precious faith can cooperate and that we might be saved. I am passing my M. C. to others, making appeals and trying to interest others.—R. O. Webb.

Segal, Ky.—Just closed a meeting at Mt. Lebanon, Butler county, Ky. No addition but church seemed to be strengthened in their work. There were large crowds present and seemed to want to know and do their duty. On the first Lord's day that I was there my home congregation visited us from New Liberty Church, Asphalt, Eden county, Ky., and helped very much in the song service.—W. N. Kinser.

Ohio—We would like so much to send you financial help in your work but our circumstances will not permit us to do so, as my husband has been an invalid for several years. However, we will remember you in our prayers. Wishing you much success in your work, I remain, your sister in hope of heaven.—E. B.

East Liverpool, Ohio—The Church of Christ, worshipping in Bro. Howell's home, nine in number, are at peace. We are studying the word of God chapter by chapter and are edified more than ever before. Our collections July 26, 1936, including Sept. 5, 1937, \$169.40. Sending \$144 to preachers to help preach the Gospel. May the Lord bless us and all other faithful in Christ.—C. W. Moore.

Walnut Bottom, Pa.—If you are a good all-around blacksmith, especially good horse shoer and want a good location, been established for 50 years, write to Bro. William Cramer, Dickerson P. O., Cumberland county, Pa., for information. If you are a good painter and paper hanger there is a splendid opening for you to come to Walnut Bottom and start up business. Both of the above places are on good hard road, 10 miles from good faithful congregation in Shippensburg. Do not wait too long to investigate these openings, for it may be too late. Write me.—C. J. Beidel.

Mountain Home, Ark.—I just heard the first night of the Ketcherside debate, but I have just finished reading the book, "with no malice towards one or favor to the other." After leaving out all that was said by both of them that had nothing to do with the propositions, then boiling down all there is on both sides, and it is plain to see who is contending for a thus saith the Lord. Carl, I am going to make a guess that you will not get to meet one of those brothers to repeat that debate in the next five years.—W. C. Rice.

Hartford, Ill.—Bro. Carl Ketcherside is to stop off from his work at St. Louis long enough to hold us a short meeting of three weeks' duration. We just about have our house completed again and have a seating capacity of about twice the amount we had in our old building. Church getting on very well. We are developing talent by putting the various members to work, both men and women, in their respective places. We have been attending services quite a lot at St. Louis when we have none of our own. We don't believe in letting our own work go to be somewhere else, though we always enjoy meeting with other congregations. Enjoy the M. C. Keep up the good work.—Otto Schlieper.

Carrollton, Mo.—Closed a good meeting Nov. 6 of two weeks' duration. Interest and attendance fine from start to finish. Six baptized and two restored. Will go next to Mandeville, Mo., then to Worthington, Mo., but before leaving Carroll county will visit East Antioch, Bogard and Rock Hill. My effort will be to line up all of those congregations with Carrollton and Wakenda 100 per cent against all innovations and soft pedal preachers that fail to expose the Rough Draft and all other departures from God's holy word. Just as well come out in the open and tell where you stand, for we are on your trail. You are either for or against. Sweet and bitter water can't come from the same fountain. Carrollton and Wakenda congregations will not allow a man to preach for them till he (the preacher) states where he stands. . . . God has given us all things that pertain to life and godliness. We believe that and preach it, and if you don't believe that come over and hear us and be convinced. Dear brethren and sisters in Christ, keep your hand upon the throttle and your eye upon the rail.—C. C. Parker, Memphis, Mo.

Later—Closed a good meeting last night of two weeks' duration at Mandeville, Mo., with 13 additions, 11 baptized, 1 by confession of wrongs and 1 from Christian church. This is my third meeting at that place and the brethren think it the best one. The cause of so much confusion was brought out fully and they have lined up with the loyal churches, and a man must state where he stands before he preaches for them.—C. C. P.

THE PUBLISHER DREAMED that nearly all the well informed brethren had subscribed for the M. C. to help put over this great work of saving many from the apostasy, and of developing churches. He dreamed that all are renewing their subscriptions promptly and aiding in sending it to less informed brethren who need the information. He fancied they are so interested in getting the gospel into the homes of non-members that in nearly every community where there are disciples they are sending, or taking, the Evangelistic Quarterly into nearly every home. He saw the printers' bills dissolved and a clean slate for the new year, with money on hand to enlarge. But the Publisher awoke and it was—ONLY a dream. And his disappointed heart longed to go back again into the land of dreams.

A PROMINENT EVANGELIST in the State of Missouri writes: "That August M. C. 'cracked' places we never hoped to reach. . . . I have even received word that some of our worst enemies were confounded, saying, 'Why the M. C. is now just what the A. R. used to be.' And they're going to have to line up. Now the A. R. is drifting perilously close to the Christian Church with Witty and Murch—only a few more months and I think everyone can see what's what. Meanwhile we can be using our time for other and more constructive work, while they commit religious suicide."

Des Moines, Iowa—I am expecting to start the work of an evangelist immediately after attending the Bible study at St. Louis. I will appreciate any appointments for meetings after the study, regardless of financial conditions. Have complete support of home congregation at Des Moines, and will strive to do my very best for the one body.—Arthur Freeman, 131 E. 33rd St.

Mountain Home, Ark.—Our two weeks' mission meeting in a school house near Yancy, Mo., closed last Lord's day with two services with dinner and the Annett and Evening Shade brethren with us. So glad to have them. Last Saturday night was the largest crowd we had at any time. The people in that community are well fed on sectarianism. Many never heard a preacher of the Church of Christ from what I could learn. One sister, 78 years old, invited the meeting. The Annett brethren took up the matter with me to go. I am sure from what I could see many were almost persuaded to obey the Lord, and the seed of the Kingdom is sown. Preached at Evening Shade Lord's Day night; fine crowd. Then at Summerville Monday night, and last night as man and wife came out from the digressions and took their stand with the brethren. Glad to meet these brethren for the first time and was invited to come again.—W. C. Rice.

THE KETCHERSIDE-PORTER DEBATE—I have just finished reading the printed report of the debate between Brother Carl Ketcherside and Rue Porter on the "Bible College" question. In that debate Rue Porter asserts that: 1. "It is NEVER

wrong to do right", (152), and that "God NEVER has condemned a man for doing good". (137) 2. "Teaching the word of God is a GOOD thing", (127); "It is RIGHT to teach the word of God ANYWHERE", (152); and that "Christians have the RIGHT to teach the word of God, either as individuals, or collectively, ANYWHERE on the FACE OF THE EARTH", (103), including schools and colleges such as Abilene Christian College and David Lipscomb College. (89 and 170). And then he, Porter, emphatically and defiantly takes the position that it IS WRONG for him, as a Christian, and all other Christians to take money from the treasury of the Church of Christ to support such schools and colleges so RIGHTFULLY (?) teaching the word of God. (102, 105, 147 and 170). (The question mark following the word "rightfully" is mine, not Porter's; and the above figures in parenthesis refer to the pages of the printed report of the debate.) This situation strikes me as being a most idiotic absurdity. Certainly it is destitute of reason and scriptural foundation, and Porter surely must have been in the state of desperation, as Carl suggested in the debate, to have been the author of any such nonsense. It is inconceivable that any man, except he be highly ignorant of God's word or possessed with deceptive designs, should be responsible for such an absurdity. Porter must know which one of those causes produced such result in this case. Porter cited no Scripture to sustain his ridiculous position, as above indicated, and I am of the opinion that his search, if any, for such scripture will be fully as vain and futile as was J. D. Tant's search for such visionary "Bible Colleges" as Porter would have us believe he (Porter) indorses. (111) Neither Porter nor any other person indorses or supports such "Bible Colleges" as he endeavors to portray in the debate, for they do not exist; but all who indorse and support such so-called "Church of Christ Bible Colleges" are positively giving aid and assistance to such institutions as Carl faithfully described during his debate with Porter. Every faithful disciple will do well to CAREFULLY read that debate; and every disciple who is not informed on the subject, as well as those persons who have been misled and deluded by the advocates of such divisive enterprises should read that debate. Carl virtually strips the sheep-pelt from those voracious wolves who have been sapping subsistence from the brotherhood and diverting it to their own selfish use. You will read in vain to find in the New Testament where Christ, our Savior, spent His blood in the purchase of an institution through which to obtain funds to operate such parasitic creations as the so-called "Bible Colleges", and you will search with as little success to find that Christ died in order to set apart in this world a class of individuals for that parasitic octopus to feed upon.—O. C. Tee, November 23, 1937.

(Porter told me at the debate that the Apostolic Review publishers had invited him to write for their paper, and he does. So while the Review says it is against the colleges yet it invites Porter to ingratiate himself into the minds of its readers among whom he can go and advocate what he did in the debate. But Carl and the M. C. writers are trying to keep such false teachers out, as John commands. What's the name that should be given this conduct of the Review? Why not say you are opposed to the saloon, then invite a saloon keeper in and rent a room to him where he can sell his vile stuff in your community?—Pub.

Iberia, Mo.—The Mt. View Church of Christ in Miller Co. closed a two and one-half weeks' meeting November 21st conducted by Evangelist John W. Rhodes. It was fine, except the last week bad weather hindered some from coming, but we had a good audience most of the time and as good interest taken as I ever saw here. We have arranged to have Bro. Rhodes back with us two weeks in April, 1938, as people from quite a distance took a great interest in the meetings. We are moving along fine here in the Lord's work. Still there are not so many in number but the faithful is what counts, and we will not accept anything that is not scriptural. If other congregations would do the same, there would not be so much discord. We all should encourage such young men as Bro. Rhodes in the work, as he is a good sound gospel preacher. Brethren, pray for us that we may hold out faithful to the end.—J. M. Lamb.

"SENT ONCE AND AGAIN UNTO MY NECESSITY."—Bro. Edward Buttram, who this summer was one of the missionary workers of churches in Missouri, writes thus: "I came home sick Sept. 24, and just now am so I can get up and talk

a little on Lord's day. I was having intestinal hemorrhages from two to three times a week, but we have overcome that by strict diet. At present I am having all my teeth removed. The specialist thinks that pus is being thrown into my system. Brethren have taken care of me as you can see." He reports contributions as follows: The churches at St. Louis, Mo., \$25.00; personal contributions sent in by Bro. Robert Morrow, \$20.00; Bro. and Sister Willis Mallow, \$5.00; Church at Bartlesville, Okla. (sent in by George Eccles), \$10.00; Section Church at Lebo, Kansas (sent in by Carl Seoussic), \$10.00; the Baker Sisters, Topeka, Kans. (by Emily Baker), \$10.00; I. J. Spencer and Lloyd Spencer, Lecompton, Kans., \$5.00; Bro. and Sister W. L. Hasty, Ottawa, Kans., \$1.00; Sister Fanny Purvis, Sullivan, Ill., \$5.00; Church at Bonne Terre, Mo. (by Henry Maberry), \$27.59; Bro. George Ruhl, Springfield, Mo., \$5.00; Church at Flat River, Mo. (by Orval Watts), \$25.00; Bro. Lester Smith, Springfield, Mo., \$1.00; Church at 26th and Spruce, Kansas City, Mo. (by Bro. Robert Ditto), \$10.00; Church at Summerville, Mo. (by H. M. Stoops), \$5.00; Bridge Church, Dexter, Mo. (by Ben Wagner), \$10.00; Church at Bicknell, Ind. (by Bessie McClafflin), \$21.33; Church at Iberia, Mo. (by L. A. Bilyeu), \$5.00; Bro. and Sister Trueman L. Sterner, Red Cloud, Nebr., \$10.00; Church at Des Moines, Iowa (by Eugene Suddeth), \$25.00; Church at Ottawa, Kans. (by Earl Morton), \$66.47; Bro. D. H. Burden, Red Cloud, Nebr., \$5.00; Church at Livonia, Mo. (by W. R. Tade), \$10.00; Church at Lovell, Okla. (by F. A. Hall), \$25.00; Church at Hale, Mo. (by V. M. Folts), \$5.00; Church at Chillicothe, Mo. (by Ernest Harvey), \$10.00; Bro. Frank Hedges, Winfield, Kans., \$5.00; Church at Decatur, Ill. (by Roland Borchert), \$10.00; Church at Topeka, Kans. (by E. R. Noel), \$13.00; Bro. H. B. Van de Riet, Eason, Kans., \$5.00; Church at Brookfield, Mo. (by Fred Stuart), \$2.66; The Mann Sisters, Crystal Cave, Springfield, Mo., \$1.00. I want to sincerely thank all my brethren for their kind fellowship at this time of need. I want to be as the one leper who, after being healed, showed his appreciation by turning back to praise God. I want to prove worthy of such fellowship. My health is much improved. Remember me in your prayers at the throne of grace.—Edward Buttram, 726 N. Rogers St., Springfield, Mo.

ANOTHER BACKDOWN—I was called to Huzzah, Mo., to meet D. D. Jackson, LL.D., in a four days' debate, but when I arrived there was no Jackson. Baptists wrote Jackson asking him to meet the Church of Christ in a four days' debate. Jackson wrote the propositions, signed them, sent them to a Baptist preacher at Huzzah who gave them to Bro. Greenlee to send to the man he wished to select for the debate. He sent them to me. I signed them, sent one copy back to Jackson, telling him I would expect to meet him at Huzzah November 2nd unless the date did not suit him. If not I asked him to let me know. He had said any time between November 1st and the 23rd would suit him, so I suggested Nov. 2nd. I did as I agreed to do, hence was there. Jackson did not do as he agreed to do, for he was not there. It was a cowardly back-down.

On Wednesday night, Nov. 3rd, I officiated at the wedding of Mr. and Mrs. Stroup. The girl, Allie Greenlee, is the daughter of the man I stayed with while there, Bro. L. P. Greenlee. He studies his Bible much and has a real good family, so far as I could see. We wish the young married couple to always be as they impressed me to be at that time—good, honest, quiet young folk.—W. G. Roberts, Mattoon, Ill.

Topeka, Kans.—I have reported no work for some time. I wish to here make a correction. I have, through a misunderstanding, reported the Ketcherside-Porter debate to have 225 pages. I have just read a copy and it has only 174 pages. The debate was better than I really thought it would be. I'm sure brethren should have a copy in their library for future reference. Porter offered no argument that the so-called Christian Church might not use to justify, or in effort to justify her innovations. Neither myself nor Porter nor any other man can prove a wrong to be right by the Bible. I've never tried it, but have seen miserable failures on the part of those who have. I spent a few days at Lamar, Colo., recently. I found the church showing great courage under the distressed conditions (economic) prevailing there. Their resources are depleted through lack of crops, etc. We left the church in better working order. I believe they will do their duty. Spent a Lord's day at So. Ottawa, Kans. This little congregation (a mere mission point) is growing in the grace and knowledge of

the Lord. They were to soon begin a protracted effort, using only home talent. The churches in many places have suffered through failure to develop and use their home talent. The young men who preach need just such experience. It makes them study more and work harder. There is still hope for me getting into the South Missouri field to work. No one congregation alone can sponsor such a move. Several together can. A feeling of responsibility and a mind to work on part of all will put this work over. We must "work while it is day. The night cometh when no man can work." Yours for faithful service.—Wm. Ketcherside, 2010 E. 11th St.

Kemp, Ill.—Meeting at Hale, Mo., closed night of Oct. 31st. Five were added by immersion and one from the Baptists. I was there over four Lord's days and enjoyed my work with them very much. I will (D. V.) be with them again in 1939. I preached at Chillicothe afternoon of Nov. 17 (Bro. E. M. Zerr was in a meeting there), then he preached afternoon of Nov. 24 at Hale. Bro. Noah Elam motored to Hale from Ethel Mo., about fifty miles, the last night of the meeting and I went home with him and began at White Oak on Monday night. Was there over Lord's day. They are few in numbers, but some faithful members who will not compromise the truth. I promised them a meeting the last of July, next, provided I can arrange some work in these parts for July and August. Churches in Missouri and Iowa wishing my service at that time please write me. I closed at Sullivan, Ill., Nov. 28th. Had two "all day" meetings. Both well attended. Had "open forum" in the afternoons. Eight speakers the first day and nine the second. Congregation seemed much encouraged and expressed their intentions of moving on in the development of talent. Two placed membership from Hamond congregation. They are faithful workers and will add strength to them. To him be all the praise.—C. R. Turner.

Des Moines, Ia.—Two of our young brethren from this congregation are preparing themselves with the view of entering the field as gospel preachers. These two brethren are Melvin Short and Arthur Freeman. They each stand with an excellent influence with their home congregation, and are recommended by it. With the proper encouragement as well as the proper restraints of their older brethren we believe that they have the ability and disposition to develop into strong gospel preachers. They are planning to attend the Bible reading at St. Louis conducted by Bro. Carl Ketcherside which we believe will be a great help to them in getting started on solid footing. We are looking forward here to a two weeks meeting in which Bro. W. G. Roberts will do the preaching. It starts December 5th.—Eugene Suddeth (elder).

A BROTHER WRITES, and he is the only one who has written me thus, "You say we must oppose men who are wrong. That is true to an extent and degree, yet it is much like turning the hose on the villain that set the house afire, rather than on the fire. Why not turn your hose on the wrong teaching and combat that and not spend all your time drenching the villain who introduced the wrong?" Good illustration, brother. My impression is that if firemen saw the firebug who started the fire, they would not only "drench" him but knock him down with the hose, or turn all the dogs loose on him, and set the police after him, and land him in the penitentiary where he could start no more fires. So some of these false teachers are going from place to place starting these fires, and unless we stop them, by letting brethren know who they are before they get a chance to start a fire of evil in the congregation, we have an overlasting job on hand. Inspired John not only condemned false doctrines but commanded concerning the teachers "Receive them not." But how can they do that unless they know what they are teaching and endorsing? A letter from L. J. Munger, Des Moines, Iowa, reads the opposite of the brother above: "We enjoyed the August number very much and would like to see more of them. The church needs just such a message. At the same time we feel a need that the work M. C. has been doing must go on. The brotherhood must keep posted as to the entrance of digressiveness in our ranks and the M. C. seems to be the "Man of the Hour" in keeping us informed. We need to know just who is who and what is what these days as men seem to be flopping over all the time and it is our duty to be informed so that we can keep them out when they try to gain the use of our pulpits to lead others astray and spread their false doctrines. Yours in the faith.—L. J. Munger."