

MACEDONIAN CALL

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

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MACEDONIAN CALL

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YOU ARE INVITED TO ATTEND SERVICES AT

WELCOME—NO COLLECTIONS AT ANY MEETING
EXCEPT SUNDAY MORNING

If you live in or near Des Moines, Iowa, and are interested in such teaching as in this paper, you are cordially invited to attend the protracted meetings now being held at the Church of Christ, 2907 Dean Ave., led by W. Carl Ketcherside of St. Louis, Mo. The series starts Oct. 22, 7:45 p. m. and will continue each night for at least three weeks.

Cook Stove Apostasy

The Early Church Prayed in the Upper Room, the Twentieth Century church Cooks in the Supper Room. Today the Supper Room has taken the place of the Upper Room. Play has taken the place of Prayer, and Feasting the place of Fasting. There are more Full Stomachs than there are Bended Knees and Broken Spirits. There is more fire in the Range in the kitchen than there is in the Pulpit. When you build a fire in the Church Kitchen, it often, if not altogether, puts out the fire in the Pulpit. CHURCH ICE CREAM CHILLS THE FERVOR OF SPIRITUAL LIFE.

The early Christians were not Cooking in the Supper Room the day the Holy Ghost came, they were Praying in the Upper Room; they were not Waiting on Tables, they were Waiting on God.

They were Detained by the Command of God and not Entertained by the Cunning of Men. They were all Filled with the Holy Ghost, not Stuffed with Stew or Roast.

Oh, I would like the Cooking Squad put out and the Praying Band put in; less Ham and Sham and more Heaven; less Pie and more Piety; less use for the Cook Book and more use for the Old Book. Put out the fire in the Kitchen and build it on the Altar.

More Love and more Life; fewer Dinners and get after Sinners. Let us have a church full of Waiters on God, a church full of Servers, serving God and waiting for His Son from Heaven.
—Selected.

A Procession of Proud Trouble-makers

Here they come. Note them closely that you may recognize them again. These are the fellows who have turned the world upside down in a ruthless way. Are they any kin of yours?

Beelzebub—I won't stay in this part of heaven any longer. I want more power. Gabriel and Michael must move over.

Eve—I will eat of this fruit though forbidden, for it will make me wise and god-like.

Cain—My brother is in more favor with God than I am, and I'll kill him and get rid of a rival. Am I my brother's keeper?

Nebuchadnezzar—Is not this great Babylon, that I have built for the house of the kingdom by the might of MY power, and for the honor of My majesty.

Erring Apostles—Who is greatest in the kingdom of heaven?

Diotrephes—I am the pre-eminent one here and even the Apostle John can not preach here.

Napoleon—I and my family will rule the world even though we wade through slaughter to our thrones.

Mussolini—I and the Italian people must have a place in the sun, and the Mediterranean must become a Roman lake.

Hitler—The Jews must go out, Christ must go out, German heathen gods must come in, neighboring nations must come under, for I and the German people must go up.

Husband—I make the money and wife can have only what I choose to give her; I am boss.

Wife—I'll rule him or nag him to death.

Time-serving Preacher—I'll put the soft pedal on my preaching about Sin, and thus win friends and money and a nice place to preach.

All-of-us—Shout my name from the house-top, announce it over the radio, print it on the front page of the daily, run my picture in the society section.

And so the proud trouble-makers strut across the stage of life, striking right and left against any human obstacle. A little special recognition in a club or society or church, a few lines in a daily paper, a paragraph in the American history—this seems the goal of most of us. It is enough to make the Meek and Lowly One weep to

see so many of his professed followers among these disturbers. But it is still true that God resisteth the proud; it is still true that "a broken and contrite heart, O God, thou wilt not despise." The glory of our fellows soon fades; only humility gives eternal reward.

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thine ancient sacrifice,—
▲ humble and a 'contrite heart.'"

Lord, help us to cultivate such a heart, and to banish earthly pride, ambition, conceit, that we may not be among these trouble-makers of the earth, but that we may help make the world a more peaceful and pleasant place to live.—D. A. Sommer.

Danger In Delay

"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55:6.

While these words were occasioned by the spiritual condition of ancient Israel, yet they voice the spirit of warning that runs throughout the Bible to those who are not prepared to meet God in judgment. This language does not mean that God ever actually withdraws from the sinner so that he may not be found even by the sincere seeker after the salvation of his soul. But in effect the conduct may be such on the part of the man in sin that finally it is too late to seek God in salvation. There is too much tendency to count on the patience and leniency of the Lord when the sinner knows full well what his duty is. It should be remembered that though God will not always chide, neither will he keep his anger forever, there will come a time when the justice of God must be reckoned with. When that time comes it will be useless to expect his mercy to excuse our neglect.

The conscience of man is so constructed that when in normal condition it will feel the weight of responsibility when appealed to by the proper authority. If the person thus appealed to fails to respond with obedience the conscience will reprove him and he will realize that he is spoken to. So it is that while the conscience is thus active the voice of God speaking through his Word will be heard. But just as "time heals over the many wounds", so will it finally deaden the conscience if continually abused. And thus while God is ever willing to save those who obey his commandments, the danger is that the sinner will turn a deaf ear to the voice of God so long and so often that at last his conscience becomes seared as with a hot iron and then the condition will be as if God is far off and cannot be found. When a person goes on and on in this way with such a dead conscience the regular calls of duty fail to find a responsive attitude with him and such dead conscience may not be stirred at all until death is knocking at the door.

But we do not find any place in the Book of God that favors what is called deathbed repentance. The promise of pardon is to those who obey the commandments. But when a person rejects the commandments of God throughout the days when he could have obeyed them and then when the hour arrives that he cannot comply with the scriptural conditions of salvation, it is doubtful whether salvation is possible then. The fear of death and of the punishment for sin in eternity would be the prime motive for the attempted repentance at that tremendous hour and such a onesided motive is not encouraged in the Scriptures.

All of the exhortations in the Volume of Truth to obedience are to the effect that it should be done at once. It is not fair to God to put off the duty we owe him now and then expect him to reward us finally as if we had given him our best days. Paul cited the exhortation from the Old Testament and says that "Today if ye will hear his voice, harden not your hearts." All of the assurances and safety are on the side of those who use the present time in preparing for the future. Those who defer their duty for some future time are running the awful risk and have nothing to gain. Even if God's mercy could reach beyond the tomb, yet the man who gives up his best days here to faithful service for his God is bound to be safe. But there is no offer of mercy beyond death to those who die in sin. Let all those who read these lines bear in mind the solemn truth that there is but one date in the calendar of divine mercy, and that date is "now."—E. M. Zerr.

An Invitation

We are your friendly neighbors from the CHURCH OF CHRIST and it occurred to us, that, since we all live in the same city, and are interested in the things that will make for better citizens and a better community, we should get acquainted.

There seems to be a growing indifference toward religious matters upon the part of many, and well might such be, when we consider the attitude of religious bodies generally. Too often, religion has been reduced from a soul-saving basis to a cold dollars-and-cents proposition. Churches have tried to appeal to the masses by bringing into their work and worship, the methods of the world, and have commercialized the truth of Him, who declared, "The poor have the gospel preached unto them." Denominationalism with its consequent division and strife has been exalted until men have lost sight of the Savior's prayer, that we all might be one as he and the Father are ONE. (John 17:21).

We want to tell you plainly about our plea, and let you decide with your own Bible in hand, if our position agrees with God's will.

FIRST, We believe that Christ died for the church, purchasing it with his own blood; and that his purpose in establishing this divine institution, was to provide a way of salvation for all, and to bring us together into ONE BODY (Acts 20:28; Eph. 5:25; Acts 2:47; Eph. 2:16).

SECOND, We believe that the New Testament should be our only rule of faith and practice. It contains a perfect law (Jas. 1:25), in which are given all things that pertain to life and godliness (2 Peter 1:3). Human creeds only serve to keep us divided, and defeat the very unity which God desires us to maintain. No man can be saved BY following the doctrines and commandments of men (Matt. 15:9), and no man can be saved WITHOUT obeying the commands of God.

THIRD, Since the church is the bride of Christ (Eph. 5:23) we believe the bride should honor the husband by wearing his name. Christ speaks of the church as "My church" (Matt. 16:18), and Paul says, "The CHURCHES OF CHRIST salute you" (Rom. 16:16).

FOURTH, The early church continued steadfastly "in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Following this apostolic and Spirit-guided program, the CHURCHES OF CHRIST, carry on their worship in simplicity and

dignity. We endeavor to obey the injunction, to "do all in the name of (i. e., by authority of) Christ" (Col. 3:17). Our song service consists of praise rendered by the whole congregation, in psalms, hymns and spiritual songs. Mechanical and man-made instruments are not employed, since God has commanded us in the New Testament to sing, but has not told us to play (Col. 3:16; Eph. 5:19).

In keeping with our Savior's request and in harmony with the example of the apostolic churches, we meet each Lord's Day, to remember Christ and his sacrifice. The simple memorial of the loaf and the cup are used to "show the Lord's death until he comes" (1 Cor. 11:23-30; 10:16, 17).

The members of the One Body "lay by in store upon the first day of the week as God has prospered" (1 Cor. 16:1, 2). No scripture authorizes a financial board to assess the members, but each is to give "as he purposes in his heart" (2 Cor. 9:7). The CHURCHES OF CHRIST have no pie suppers, socials, doughnut sales, Tom Thumb weddings, minstrel shows, or other worldly systems of raising money to carry on the Lord's work. We do not feel that our Savior or his holy apostles would approve of turning the Lord's house into a carnival ground or an incipient gambling place. The Lord Jesus drove the money changers from the temple, with these words, "My Father's house shall be an house of prayer, but ye have made it a den of thieves." No collections are taken among us except the Lord's Day offering.

FIFTH, We contend that our lives and conduct should be consistent with the teachings of the New Testament. It is not enough to have the right doctrine, but we must also have the kind of life necessary to back that doctrine. The apostle Peter sets forth some of the things which should be added unto our faith, as follows: "Virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity" (2 Peter 1:5-7). He declares that if these things be in us and abound, we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Do you not suppose that the reason for all the lack of Biblical knowledge upon earth today, is due simply to the fact, that men and women do not endeavor to bring their finite hearts into tune with the infinite revelations of Our Father in heaven? Dear reader, may we plead with you to "think on these things?"

There is a tendency in these days upon the part of those who profess religion to shift their heaven-bestowed responsibilities upon others. Men think they can hire a "pastor" to do all their preaching, edify the church, feed the flock, and visit the sick, needy and destitute. Yet we are certain that a close study of God's Word will demonstrate that such was not "the ancient order of things." In the early church the congregation was under elders, who were charged with ruling, feeding and watching over the local group (Cp. Acts 20:28; 1 Peter 5:1-4). The preachers were free to do "the work of an evangelist" (2 Tim. 4:5); to establish churches in new fields and carry the gospel to the world. Each Christian exercised his talent and the full complement of work, provided for a well-rounded program of Christian service. The "pastors" of the New Testament were "the elders, bishops or presbyters". The modern "one-man pastor system" was unknown. YOU have a talent for some kind of service for God—you must either use it or lose it. When you realize that some day you must account to God for it, you should in all seriousness consider what you are doing with your time, talent and treasure.

CONCLUSION

We are fully aware of the fact that we cannot offer you wealth, social prestige or worldly fame. But we are happy to state that we can offer you the privilege of worshipping with a congregation of disciples whose only desire is to reproduce the New Testament church. If you are not a Christian, seek the nearest group of faithful brethren and learn your duty to God. Hear his word, believe his truth, repent of your sins, confess your faith in the Christ, and be buried with him in baptism to walk in newness of life (Rom. 10:17; Heb. 11:6; Luke 13:3; Acts 17:30; Rom. 10:9; Matt. 10:32; Mark 16:15, 16; Acts 2:38; Rom. 6:4-7; Gal. 3:27, etc.). God will then add you to HIS CHURCH (Acts 2:47) and if you live faithful, will give you a crown of life (2 Tim. 4:7-8).

"Back then from the wars of parties and the conflicts of the creeds

To the word of God alone,
To the blood-bought Church of God, yea to the way our Savior leads,

Thus in Him we may be one."

THANK YOU!

(This article is printed in separate leaflet form and can be had for 35 cents a 100 copies by sending to W. Carl Ketcherside, 8229 Page, St. Louis, Mo.)

"Too Late"

What a disappointment to be too late in material things! You go to the bank to make a deposit and the door is closed,—"Too late". You could have gotten in five minutes earlier. If you plan a trip to leave on a certain train and you are five minutes, yes one minute, late, what a disappointment! There is a drawing in town, the merchants are giving away a new car to the lucky number, you had the number but were late getting there, what a disappointment! You receive a telegram that your mother is at the point of death. You go at once. You are anxious to see your dear sweet Mother once more in this life, but when you arrive—"too late"—she passed away just thirty minutes before you arrived, and was conscious to the last. Oh, what a disappointment!

All this pertains to this life, but suppose you neglect to prepare to meet your Saviour when he comes, and he comes when you are not looking for him! Rev. 14:13, "Blessed are the dead that die in the Lord." Suppose you neglect to get into the Lord by refusing to obey the Gospel and die out of the Lord! Too late, then to obey the gospel. Christ died to redeem us from sin, therefore he will not save us in our sins. (See Luke 13:3, 5.) We must accept Christ, see Mark 16:15, 16; Acts 2:38; Rom. 6:1-5; Gal. 3:27; Col. 2:12; 1 Cor. 12:12, 13. Dear reader have you been buried with your Lord in Baptism for the remission of your sins, and are you following him in your daily life? If not you may wait until it will be too late!

It is not enough to come into Christ, we must be faithful. (Matt. 25:1-13.) The foolish Virgins represent church members who fail to do their duty, the oil represents righteousness. While they went to buy, or prepare, the door was shut and they were too late! In this life is the time to prepare,—too late after death.

Many so called christians are neglecting their duty. We may think it is allright to always be late at the services, but we wouldn't think of being late if we were taking the train out of town at 10:00 a. m. We may think it is allright to be lukewarm and let the other mem-

bers take the responsibility of the church work, but we may wish we had the opportunity to do our part when it will be too late. If you are not a Christian, obey the gospel at the first opportunity; it may be too late if you wait for the second. If you are a member of the Church but are not doing your duty, make up your mind that you will start now and live as Christ would have you live, it may be too late next week or next year. Remember when the Bridegroom comes the door will be shut and you can't get in, and when he once shuts the door, it will never open again. Sad indeed to face the judgment unprepared.—C. R. Turner.

How To Keep From Paying "The Pastor"

In the first place, we do not read in the New Testament about "the pastor" or "the minister" of a congregation. Apostolic churches had elders who were to feed the church, with other members taking public part under these elders, and these elders were the "pastors", feeders. Read elsewhere in this paper on that subject. Preachers were to commit what they knew to faithful men "who shall be able to teach others," (2 Tim. 2:2); and these same preachers were to go out into new and weak places, brethren and churches helping them with their support. Many members in unscriptural churches spend much of their time in entertainments, suppers, begging, soliciting, etc., to raise "the pastor's salary". Read this article closely and learn God's way.

David Lipscomb wrote an article many years ago in the Gospel Advocate, which showed how true gospel work was being done then in a certain city without "the pastor", through the Church and not through a Bible college. Here it is:

"A church that has to send to others for help to conduct its services in worship or work is not a self-supporting and self-edifying church. This is true, no matter how great the number, the talent, or the wealth of the congregation.

"Near Joseph Avenue, in northeast Nashville, two or three years ago, a few disciples lived, too far from the Foster Street Church for the women and children to attend regularly. They determined to meet at a place more convenient for the mother and the children, so for a time met at private houses. A meeting was held by some preacher who had learned to preach by studying his Bible and conducting the worship for a church similarly situated. (He didn't need the Bible college, then, to make him a preacher, did he?—D. A. S.) A number were added to the church last year, and they built them a neat house in which the working people can feel at home. They were assisted in this by other self-supporting and self-edifying churches. Some one recently spoke of them as a mission point. One of the leading men among them said, 'We are not a mission, but we have a mission.' A few miles farther out they found others situated as they had been, and they went to work to help them, and he reported a mission at this point of twenty-five members. When asked how many members they had who would lead in the worship, he replied, **'We have scarcely a male member who will not lead in the worship if desired.'** This is a self-edifying, self-supporting, aggressive, missionary church, and with but little money will do much to spread the gospel and build up other self-supporting, self-edifying, missionary churches.

"Such a little band of earnest, working Christians is much more effective for converting the world than a rich

church of a thousand wealthy, fashionable members supporting one of the most learned and eloquent preachers in the land to study, teach, pray, exhort, and admonish for them, while they live at their ease and support him. God adopted his religion to the common people who do their own work in religion as in other matters, and they can more effectively spread that religion among others than any other class of people.

"The danger with such churches is, when they grow in numbers and increase in wealth, they employ others to do their work for them, and they grow cold, luke-warm, indifferent to the service of God and the salvation of their fellow-men, and hire others to worship God for them.

"Will not our working people, while learning and asserting their right in other things, learn their right to serve God for themselves and enjoy his blessing and favor? Without these all other blessings are vain and delusive.

"Every member of the church can and should participate in all the service of the church; and the members are not only competent to do all the work pertaining to the church, but they need this work and service for their own spiritual growth. In this service alone can the Christian find the food and exercise needed for his growing wise and strong in the inner man. The man spiritually can no more grow strong and active without himself doing the work and worship of the church than the body can grow strong while refusing food and exercise needed for its growth and life. In this service in the church man can alone find the highest development of the soul, mind and body. One can no more worship and do the work in the church by proxy and grow spiritually thereby than he can eat and take exercise by proxy and his body grow thereby. The well-being of every member demands he should take active part in the worship, as the well-being of the church demands the help of every member in its growth. 'Through that which every joint supplieth, according to the working in due measure of each several part, making the increase of the body unto the building up of itself in love.' (Eph. 4:16, R. V.) There is work for each one to do, and neither the member nor the church can prosper as it should unless each joint supplies its part.

"Every child of God, by virtue of his birthright into the family of God, a family of kings and priests unto God, has the right to perform any and every service connected with the Church of God, limited only by his ability to do it decently and in order. **All should be encouraged to take part in the service,** and in doing the service each manifests his talent for the work and trains himself for fitness in God's work.

"The congregation is the school for educating and preparing men for any and all the work God has commanded to his church."

Cause of Divisions Among Professed Christians

Some divisions are caused because people do not take all that the Lord says on a certain subject. They read a verse, or part of a verse, paying no attention to the connection in which the language is used, and build up a theory out of the idea which they have evolved out of the single verse. For instance, on the subject of conversion, many "Protestants" say that all one has to do to be saved, is to believe on Christ inasmuch as Paul

said to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) If they would notice what comes in the next verse they would see that the man was baptized the same night. The jailer knew nothing of Christ, and so the first thing that the inspired man told him to do was to believe, for that comes before anything else. When a man believes with that kind of a belief which causes him to repent and be baptized, as did the jailer, of course he will be saved from his past sins. Many other places show that one must repent and be baptized as well as believe. (See Acts 2:38; 8:38; 22:16.) When we permit the Scriptures to explain themselves by taking all they say on any one subject, we shall be able to arrive at the truth.

But most of the divisions are caused by taking more than what the Lord has said on these matters; in other words, by going on the outside of the New Testament for religious practices. When the reformers came out of Rome, they brought many things with them for which there is no authority in the Word of God. It seemed that it was impossible for them to give up all the practices which they had learned of the old mother on the Tiber, and so many of the traditions of Rome they brought with them when they started out of Babylon. Though they claimed to follow the Bible only, still there was no Bible for these traditions which they brought with them. Their followers then searched the Scriptures, not to find what they say on these subjects, but to prove that which they already had in their minds. Of course they had to twist the Scriptures in order to find a semblance of authority. Their zeal for the traditions of the fathers who had brought these things out of Babylon blinded their eyes to the simplicity that is in Christ. And so today many "Protestant" people are practicing traditions of Rome because their fathers brought them out of the great Apostasy.

Protestants differ among themselves mostly because some have more of the traditions of Rome than others, and each body is trying to make itself think that it is following the Bible. The great cause of the divisions in the so-called Christian world is not over what is in the Bible, but over what is not there. It is not the Word of God but mostly the traditions of Rome which our forefathers brought out of Babylon that is causing the confusion.

Legislative bodies of uninspired men making laws to govern the people, infant baptism, pouring for baptism, ecclesiasticism in which the churches are bound together and are ruled by one or a few men at the top, ritualism in worship, extravagant meeting-houses, instrumental music in Christian worship, the raising of money by shows, and many kinds of societies to carry on work of the Lord such as missionary societies, aid societies, Bible colleges, orphan homes,—all these things are as unknown to the New Testament as the priesthood, incense, praying to the Virgin Mary practiced by Rome. Roman Catholics are more consistent than most of the Protestants; for the former claim to follow traditions as well as the Bible, while Protestants claim to follow the Bible only, yet do it not, for they are following Rome in all these respects. Protestants have borrowed these things from Rome, and as all of us admit that borrowed things should be taken back, it becomes us to take all these things back to Rome, and we ourselves go on to Jerusalem that we may teach and practice in religion only those things for which we have authority in the New Testament.

You are deeply interested in putting Roman Catholicism out of American politics. You should be more deeply interested in putting Roman Catholicism out of Protestantism. Jesus our Savior says, "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) Reader, are you interested in your soul? Then read the New Testament earnestly, for by it you will be judged, and see if we have not been telling you the truth; then inquire in your community for the religious people who have none of the traditions of Rome in their religion. Inquire for a Church of Christ. (See Matt. 16:18.)

Teaching Christianity

We are living in an age when our blessed book, THE BIBLE, is found in the possession of nearly every family, perhaps every individual. This ought to lend much toward able teachers of Christianity.

Were it to be that God would reveal through a vision one uniform and universal plan of teaching Christianity, would not every teacher feel himself duty bound to abandon his own plan and at once adopt the plan revealed in this vision by God? Why yes, all teachers would press for mass meetings to study it, teach by it, maintain its authority over and above all other plans—in short, all would admire the goodness of God in sending a vision about a matter in which a host of men and women, calling themselves Christian teachers, disagree.

The writer has not been favored with any vision on this matter, and he deems it unnecessary and, of course, does not expect any. But I do believe the Bible and do advocate and maintain that the plan authorized by God and his son Jesus Christ is the one the Holy Spirit gave to the Apostles, then the Apostles were to teach it to others (Matt. 28:20.) That plan found in the Bible is the only method of teaching Christianity. The plain path of duty is before us and we ought to pursue it.

What is the truth then? We are told time and again that the grand saving truth is that "Jesus is the Christ". This is the bond of union—the essence—the spirit of all revelation among Christians. All the Scriptures testify and confirm this simple foundation truth all teachers must teach—"If you confess with your mouth the Lord Jesus, and believe in your heart that God raised Him from the dead you shall be saved." (Rom. 10:9.) Jesus said: Mark 16:16, "He that believeth not shall be damned." According to this language, Belief and Confession are necessary to salvation, and people must be informed about this matter and urged to obey these things by Christian teachers.

In Luke 13:3, and Mark 16:16, Jesus taught repentance and baptism as conditions of salvation. That is, they are both essential to our being saved. You may say to me, "How do you prove that?" Because Jesus in both the above statements placed salvation after obedience or compliance with the command. In John 8:24, Jesus taught, "If ye believe not that I am he, ye shall die in your sins", then as above, (Luke 13:3), "Repent or perish."

Then, Matt. 10:32-33, "Confess that he is Christ before me, or be denied before God," and in John 3:5, "be born of water and the spirit or you do not enter the Kingdom of Heaven." In all these above statements our great Teacher taught that salvation followed because we believed, repented, confessed and were baptized. This is the Saviour's way. How do I prove this? By the

language of Christ, Matt. 28:19-20, speaking to Christian teachers, he said **"GO TEACH—ALL NATIONS—TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU."**

When Jesus gave a command, it was to be obeyed; and if not obeyed, the result was promise of punishment.

Then the following things are revealed and must be taught by Christian teachers in their order as found in the BIBLE; (1) Faith, (2) Repentance, (3) Confession, (4) Baptism. This is orderly, (1 Cor. 14:40.) To change, omit or add to this order, is to bring diversion, to pervert the right ways of the Lord. Acts 13:10.

Dear reader, do not attempt to change, evade or become indifferent toward the Gospel of Christ, (1 Cor. 15:1-4), by the persuasion of erroneous teaching by misinformed, so-called, Christian teachers. Go to the blessed old Bible and study it for yourself, (2 Tim. 2:15), and secure the best instructions from the best set of teachers of Christianity.—C. J. Beidel.

Reports From The Brethren

Lewis, Kans.—Bro. Turner is to hold us a meeting the first of November. Much work needed—so many who have compromised or are sitting on the fence.—Fred Randel.

Mattoon, Ill.—On September 3, I was at Cambridge, Kansas and spoke morning and evening to a small but very attentive audience. On September 10th at Hammond, Illinois where Brother John Rhodes was in a good meeting, I and Brother Harold Shastine spoke in the afternoon. There are some fine brethren there.—G. W. Shull.

Hartford, Ill.—I enjoy reading the M. C. more and more, and hope that we shall have twelve pages in the near future. The church here is doing fine. Wonderful talent has been developed among the younger members. It certainly makes us rejoice to see these brethren take hold of the work and put their whole heart and soul into it. We are looking forward to having a good meeting in November and December with Bro. W. E. Ballenger.—Mrs. Roy Bowers.

Huron, Kan.—Just completed a short meeting at Segal, Ky., where seven were added. Should have stayed longer but time forbid. Am at Huron in Mission effort. Expect to go from here to Green Mound near Beloit, where last spring we succeeded in getting the congregation on more solid footing. Truly "the harvest is plentiful but laborers are few." During the first half of November, I am to be with brethren of the Eureka Congregation in Missouri. Should anyone desire my services after that time, will be glad to assist them.—Lloyd Riggins.

(Bro. Riggins is doing good, solid work, and we hope churches keep him busy.—Publisher.)

Topeka, Kans.—The 27th of August I was permitted to be with the brethren at Des Moines, Ia., in their annual all day meeting. This was my first visit with those brethren. We had four good meetings together and it was a great pleasure to meet with them. They are alive and active in their work, yet they are not boastful about it. They are united and interested in the Lord's work. They have splendid leaders and will grow and prosper. I was warmly received and received a hearty invitation to return.—J. A. Freed.

Bridgport, Conn.—Bro. A. V. Abercrombie passed away Tuesday, Sept. 12. The church here has sustained a great loss in his death. He had marked ability as a song leader and as a teacher, and we miss him very much. He believed that the church should edify itself by the effectual working in the measure of every part.—A. B. Pike.

Hale, Mo.—Would like to again mention the Bible Reading this winter at Chillicothe and Hale, Mo., with Bro. E. M. Zerr as teacher. Chillicothe has the Old Testament study Nov. 13 to Dec. 22nd, then a week intermission and the New Testament study begins at Hale, Jan. 1st and continues six weeks. These two towns are 25 miles apart. Neither congregation felt quite able to have a complete reading but by co-operating we could use Bro. Zerr for a full Reading and anyone coming from a distance could get it all by moving during the intermission. We plan to have night sessions, five nights per week. Those

interested may write F. R. Bailey, Chillicothe, or the writer.—V. M. Foltz, Hale, Mo.

Vienna, Ill.—Closed two weeks meeting at East Liberty congregation near Richmond, Mo., Aug. 20th. One baptism, good interest, and crowds, feel good was accomplished. Had pleasure of hearing Johnny Rhodes once while there as he was in meeting at Bethlehem, twelve miles west. Preached two nights in Richmond and in the afternoon of the 27th at Centerville and at night at Flat River. Enjoyed association with brethren and sisters at all places and hope to keep busy. I am certainly glad to note the good you are doing through the little paper, and believe the truth is being known more and more all the time. I have moved to Bonne Terre, Mo., where correspondents will please address me.—H. L. Carlton.

Sullivan, Ill.—The meeting at Carrollton, Missouri closed August 14th, with thirteen additions, five by immersion and eight placed membership from other congregations. The meeting was well attended throughout. The brethren said the best outside attendance that they ever had. They have a fine group of young folks there, and I insisted that they put them to work. I began at Brookfield August 15 and continued until September 3rd. We were hindered much the first half of the meeting on account of rainy, cool weather, which was not so good for a leaky tent, but had good attendance and interest throughout. One confessed wrongs and came back to the fold and one young man was immersed and intends to place membership at White Oak where I am now in a meeting, which started off good last night. We are hoping for a good meeting here. I am to assist Carrollton and Brookfield in meetings again in 1941 (D. V.)—C. R. Turner, 2214 Blackwood.

Sullivan, Ill.—The Church of Christ at New Liberty Congregation closed a two weeks meeting the 7th of October, Bro. A. W. Harvey of Bloomington, Ind., doing the preaching. There were six baptisms and two placed membership. Bro. Harvey preached the gospel in a plain and effective manner. There are some of our preachers and other brethren talking against religious papers of the Church of Christ and say they are doing harm but this will only widen the breach and cause more division and hobbyism. Brethren, we had better stand together and not start some new hobby. I do not think Bro. D. A. Sommer will ever compromise the truth or ever raise the white flag, so we ought to be glad we have a medium by which we can get the truth before the brotherhood. I am sending you some subs and donating \$5.00 to help get the M. C. to twelve pages.—Edgar Hoke.

Kansas City, Mo., Oct. 4—Meeting at Springfield resulted in twelve added to congregation at 1115 N. National Blvd. Brethren are at peace, and outlook is for bright days ahead. We broadcasted twice over Station KWTO, with such gratifying response, that we plan later to arrange a contract which will extend for months. Brethren cooperated in the work by distribution of tracts, a feature they will carry out regularly from now on. We enjoyed association with Bro. D. A. Sommer, who was in a meeting at Nixa. Am now in Kansas City with congregation at 59th and Kenwood Ave. Attendance is gratifying beyond expectation. We enter the second week of the work with 20 added thus far, 18 by baptism, two by membership. This congregation, under guidance of three good elders, Brethren Boyce, Davis and Burton is destined to do much in the Master's vineyard. Their new building is a fine one, with adequate equipment. Further report of this work will be given in next issue.—W. Carl Ketcherside.

Later, Oct. 16—Meeting at 59th and Kenwood is entering fourth week. Will close Wednesday night. Forty added to date, 27 by baptism. Crowds totaled for first three weeks, 1852, 1472, 1653. Last night attendance broke all records at the new location. Go to Des Moines next Sunday.—W. C. K.

Cawker City, Kans.—During Bro. Carl Ketcherside's meeting at Red Cloud, we rejoiced that he found time to come to Dentonia one Lord's Day P. M. Brethren from Fairbury, Red Cloud, Montrose, Green Mound, Nevada, and Cedar Rapids were with us that P. M. The meeting did us all good, and was a great encouragement to the little group which meets regularly at Dentonia. This meeting was just one year later, in Dentonia's history, than the day on which Bro. Lloyd Riggins established the church in this place. Through united and individual efforts the churches in this part of the country hope to more effectively hold forth the truth to the world by word and by example. Since Bro. Lloyd Riggins' meeting with the brethren at Green Mound last summer these brethren have met and worked with the other faithful churches; the cooperation of these good

brethren has been an inspiration to all of us. We are not planning a protracted meeting in the near future at Dentonia; however in October we do plan to attend the meetings at Montrose, where Bro. Bill Hensley will do the preaching, and at Green Mound, where Bro. Lloyd Riggins will do the preaching.—H. B. Vander Reit.

We try to make each issue of the Missionary Number of the Macedonian Call a complete tract on the Plan of Salvation and Christian work. Would it not be wise to have always a supply of these at the meeting House of your congregation, and to hand one to each non-member who may attend? You can tell him that he will find many of the scriptures cited by the preacher in that little paper. The two cents a copy which we ask you to send, does not fully cover the cost. Can you get elsewhere so complete a tract so cheap? Also, if our preachers or others wish sample copies to hand to members with a view to getting them to subscribe, they will be sent free.

Glendale, Ariz.—Bro. William Ketcherside was with us for five weeks and while here we had a two weeks meeting. Bro. Ketcherside did a great deal of personal work while in this meeting and I am sure there will be a great deal of good come from this effort. Three placed membership, which is very encouraging. We have been blessed with the visits of the Booth brothers, Walter and Tom, and families of Kansas City, also Bro. Walter Stone and part of his family from Riverside, Calif. We also enjoyed the fellowship in a financial way of the Baker sisters in Topeka, Kans. I feel that there is the best opportunity for the cause here in Arizona that there has been in several years. Brethren "come over into Macedonia (Arizona) and help us" establish some congregations of the Church of Christ that are loyal to Lord.—C. H. Cassell, Route 3, Box 415, Phoenix, Ariz.

We have recently received some nice lists of names for the M. C., the largest being from Bro. Carl Ketcherside in Kansas City, totaling 28 or 30. We told him that in clubs of 25 or more he could take subs, new or old, at 50 cents each. This is to stimulate the gathering of large numbers, for it is only by the increased size of lists at such rate that we could offer the paper to old subscribers and at the same time switch back to twelve pages. Shall we have enough of the large lists to insure the 12 pages for November? The same rate on clubs of 25 apply to all.

Rosella Thompson was born May 20, 1850 and died on August 23, 1939. She was a daughter of John A. and Julia Ann Thompson. She married Manly Thompson on November 28, 1878. To this union were born two children, John Elbert, who passed away in 1912, and Mrs. W. G. Roberts of Mattoon, Illinois, who survives. There are also a brother and sister, two grandchildren, and two great grandchildren living. I conducted a short funeral service at the home of Brother W. G. Roberts on August 24, 1939 after which the body was shipped to Pennsville, Ohio where final funeral rites were conducted. Burial was in Pennsville Cemetery. Mrs. Thompson, in early life united with the Church of Christ in which she remained a faithful member.—G. W. Shull.

The greatest marked change in a church that I have witnessed has been manifest in the church at St. Joseph, Mo., during this year. It is now a growing and industrious congregation which can make its services interesting and edifying. We closed another week's development work together there just recently and I am sure that all feel that much lasting good was done for the church. At that time one of those rare incidents in which people are interested in their soul's salvation enough that they will search diligently for the truth was evidenced before the congregation. After a long period of searching by themselves they determined what a New Testament Church should be and then happened to find the church at St. Joseph to be that. This family of six placed membership with the church there from the Christian Church in Fairfax, Mo. On September 24 we closed a three weeks meeting at Shelby, Mo., with an all-day meeting in which Bro. C. R. Turner assisted in the afternoon service. Bro. Raymond Stephens of Halo, Mo., led the song service most of the meeting. The last two days of the meeting were marked with 4 added from a congregation not meeting any longer, 2 added from two churches that have apostatised, and 3 added from the Baptists. This leaves about 23 left to keep house for the Lord there. This is the last meeting I will hold until next June, for I go now to St. Louis, Mo., to start a year of work in Washington University in that city.—Arthur Freeman.

Indianapolis, Ind.—I spent four Lord's days at Nixa, Mo., which is 12 miles south of Springfield. This is the fifth or sixth meeting I have held there, being the first anti-Bible college man to hold a meeting there, about twenty-five years ago. Bro. Carl Ketcherside gathered many into the church last fall, and there were no additions this year. I spent the time largely in educational work on the Bible, which the hearers seemed to appreciate. Brethren took a dozen of the Guides Through Bible History, which shows they mean to go back over the history we covered. The Sunday night audiences averaged about 300, some brethren said. I spent two nights at Ozark, quite a number of brethren coming from Nixa, which the small group there appreciated. Spent also two nights at Springfield, to appreciative audiences, and heard Bro. Carl one night at the new house in Kansas City, Mo. There seems to be a good prospect before them in their new location. Spoke, also, to two large audiences in Chillicothe, Mo., and spoke part time Sunday afternoon at Halo, where Bro. Turner has done much good in getting the church on a working basis. At both Chillicothe and Halo I did what I could to stimulate attendance at the coming Bible readings, announced elsewhere in this paper.—D. A. Sommer.

Compton, Calif.—Things are about the same here with the Church, only there seemed to be a steady growth both in interest and numbers while at the same time we would like to see more zeal on the part of some. But I guess we can not expect too much. We have worked out a plan with Riverside whereby we exchange speakers on the 3rd and 4th Lord's Days of each month, which I think will work out quite well. I was over at Riverside last Sunday morning and at W. Riverside in the P. M. Had a good visit with the brethren and was much encouraged by their interest in the work in California for the coming year. They are planning a meeting with Exeter next Sunday to talk over plans for our work with Bro. Turner.—J. B. Ruth.

Two protracted Bible readings are announced in this issue. We are interested in them; but there is something our readers should be interested in MORE. At least a short protracted Bible reading IN EVERY CHURCH. Why can't we make this a motto: A Protracted Meeting for Non-members; a Protracted Bible Reading for Members—Each Year. The publisher has several short Readings booked for this year yet, but can take on a few more for the winter. Many preachers have time in the winter months they could devote to such work. You may not be able to remunerate them as much as for a protracted meeting, but write and tell them what you can do. "Blessed is the man . . . whose delight is in the law of the Lord, and in his law doth he meditate day and night."

Asherville, Kans.—Bro. Lloyd Riggins of Charleston, Ill., is to hold a meeting at Green Mound the latter part of October or first of November. Bro. Riggins held us a two weeks meeting last June with Dentonia and Red Cloud cooperating in attendance. This meeting resulted in three baptisms, the appointment of four leaders, and a firm stand against compromising and all innovations contrary to the New Testament teachings. We are looking forward with interest to the meeting this fall with Bro. Riggins and extend to the brotherhood an invitation to cooperate in moral support as Dentonia and Red Cloud have promised to do. Bro. Riggins is a God fearing man and we trust that much good may be accomplished here at Green Mound.—W. E. Sooly, C. L. McKee, Dale J. Shurts, Clarence Abling.

Carrollton, Mo.—I closed a two weeks meeting at Bogard, Mo., Sept. 17th with all day meeting, a basket dinner and three sermons. The attendance was good all through the meeting. There was one confession and baptism. We had a little folks Bible drill each night in which much interest was shown. I went from Bogard to Antioch north of Norborne and preached two weeks, closing there Oct. 8th, with basket dinner and three sermons. There were two confessions and baptisms during the meeting, and the attendance from non-members was better than has been for several years. It was my third meeting with both Bogard and Antioch. I am now in a meeting at Rock Hill church near Carrollton, Mo. Began last night, am hoping to do some good for the church here. I am doing all I can to curb the modern innovations that are sweeping over the churches so fast.—E. G. Johnson, Rt. 1, Box 212, Colton, Calif.

Topeka, Kans.—I arrived at Phoenix August 8, and spent a few days in Glendale, nine miles north, doing personal work and advertising the Church there. We then began a short meeting with a view to getting things in shape for a better work when Bro. C. R. Turner arrives there this winter for a lengthy effort. This is the first time the Church there has

made an effort to interest the public since they were invited to leave their old place of worship by an apostate element, near a year ago. Our short meeting resulted in a man and wife, and another lady, taking membership. Others seemed interested. It will require a long continued effort to build up the church there. A great deal of personal work must be done. Prejudice runs high, and the false elements there are doing all they can to destroy the influence of the faithful. But such a fight is necessary to bring out the truth of the matter, and to expose those in error. The false ones are injuring themselves more than they are the faithful ones. I hope to return there for more work this fall. We appreciated the financial aid sent in by others to help in that work. May God bless the faithful in their work of faith, and labor of love.—Wm. Ketcherside, 2010 E. 11th St.

Joplin, Mo.—Just finished a two weeks meeting with "Beef Branch" congregation which is located a few miles from Joplin, Mo. We had a grand meeting with the house full almost every evening. Eight dear souls were baptised into Christ, four being young girls and the other four married women. During this spiritual feast I became acquainted with many new friends, and will long remember their kindness and Christian fellowship they so ably displayed to me. I will now open a meeting at Spring Valley, a mission point, followed by a meeting with the brethren at Pepsin. Concluding that work I have a meeting with Montrose, Kans., and one at Brookport, Ill. It is edifying to see congregations who desire only to take the word of God and abide by it. All one can say is more power to them. Go ahead, stand for the truth and we will defeat Satan and his forces.—Bill Hensley.

Bartlesville, Okla.—Our all-day meeting past with a good time both in spiritual and temporal things. Bro. Roy Loney and Bro. Frank Hedges were with us and gave us two good lessons each. Bro. Loney spoke first in the morning on the subject, "Our appointment with God", which was very good and brought to our minds many appointments that we have made with God and some have been broken. Bro. Hedges used the after part of the morning service with an illustration on the black board and a subject of, "Our Platform", which was very instructive, especially to those who were not so well acquainted with the "platform" of the Church of Christ. Bro. Hedges then followed his morning lesson at three in the afternoon with a continuation of the morning subject, comparing the modern method of the so-called churches with the platform the apostles left for us. In the evening Bro. Loney gave another good lesson on the "Outline of The Bible" with the division of the books and the ages of religion, showing how to divide the books into their classes. We all took our dinners to the park after morning services and had a good time visiting. Bro. Hedges had to leave after the afternoon meeting for home. We believe much good was done in instruction of the Word.—W. O. McCreary, Correspondent, 1418 Oak St., Box 265.

7117 Manchester Ave., St. Louis, Mo.—To the congregations and individuals the time is slipping by and the first of another New Year will soon be here, the time for another Bible study of entire Bible, conducted by W. Carl Ketcherside here in St. Louis. What we wish to suggest is all who are planning to attend to let us know as soon as possible. Congregations that wish to help support someone in attending it would be well for you to get together and decide on this just as soon as you can. There will possibly be some congregations which will have some one in mind that they would like to help to attend who is not able to attend without some financial help. We are sure where a congregation has a brother who is faithful and shows a prospect of making a good leader, they could do nothing better than urge him to attend a reading of this kind and help him to attend, if he needs it! What we need in the church today as much as anything is efficient leaders and many have this material if it was only developed. There are many, if they only knew how to go at it. They will get that in a reading here. They will get instructions in every line of church work. I am sure all of us know of many congregations which have depended on someone to lead and feed them for years. Thus they never grow. How can a church made up of babes who can neither walk nor feed themselves hope to develop another babe beyond their own stage. Thus the monthly preacher comes and gives them a dose of nourishment and he may bring in another babe and possibly one or two may die for want of nourishment before he comes again and the babes which are left can't bring in any more while the preacher is gone, because they can't walk and feed themselves. Instead, congregations should have efficient leaders who can feed the flock and commit what he

has learned to others. That's the effort being put forth here in these Bible studies each winter.

We hope this winter to have one night each week during the entire reading devoted to teacher-training. In this we will have class teachers from several congregations that have had years of experience in teaching a class. We will get their experience and methods and what they consider their best methods and we will have suggestions from all on how to get the Bible thoroughly drilled into the minds of our children, which I consider the most important of all. If the children are taught as they should be the progress of the Church is not going to be a big problem in after years. Now the congregations here are furnishing the place and supporting Bro. Ketcherside to conduct these readings and all it costs anyone to attend is their transportation in getting here and home again and then room and board while here, and we will do all we can to help secure that for them just as cheap as possible. Now the sacrifice the church here is making to make those readings possible will benefit the house full each day the same as two dozen with no more cost. So congregations and individuals, do all you can to help fill the house. It's the church doing it and the Bible is the book and the only book being studied.

To those who are planning to come that have not been here, arm yourselves with the idea of work before you come because if you get the lessons that will be assigned to you, you will have plenty to do; and you will go away knowing more of the Bible than before you came.

Now anyone that wishes any information in any way write me and I will do all I can to furnish such to you. I am writing this in order that I may be furnished with such information as I have mentioned above. There was a number of individuals and congregations that helped in this last year but some of that was sent so late and we didn't know we would get it that we couldn't make our plans accordingly.—Robt. Morrow.

Council Bluffs, Ia.—The church here is enjoying continued progress. Have been having fairly good attendance on Sunday mornings for worship. Also our Bible Study Sunday evenings, using Bro. Zerr's questions to study by. Have gotten to 13th chapter of the Book of Judges so far. The ones who are staying with the Bible study are equipping themselves with a knowledge of God's word that, before the study, was not much to talk about. The church here sends greetings to all the brethren in the Lord, and invite all to call on us at the Church of Christ, 31st Street and Avenue C, Council Bluffs, if ever passing through, or better still, settle here and be one of us. May God's blessings rest on all who do His will.—The Church at Council Bluffs, Ia.

C H U R C H U

You See What a Break is Made When U Dropped Out

CHURCH NEEDS U

U NEED CHURCH

DON'T BE TOO LATE

Delay not, delay not, O sinner, draw near.

The waters of life are now flowing for thee;

No price is demanded, the Savior in here,

Redemption is purchased—salvation is free.

Delay not, delay not—why longer abuse

The love and compassion of Jesus, our Lord?

A fountain is opened—how canst thou refuse

To wash and be cleansed in his pardoning blood?

Delay not, delay not, O sinner, to come,

For mercy still lingers, and calls thee to-day;

Her voice is not heard in the vale of the tomb,

Her message, unheeded, will soon pass away.

Delay not, delay not, the Spirit of grace,

Long grieved and resisted, entreats thee to come;

Beware, lest in darkness thou finish thy race,

And sink to the vale of eternity's gloom.