

Macedonian Call

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

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The Preaching Question

By W. CARL KETCHERSIDE

"We Can Never Slacken From our Duty of Holding Before the Churches the Divine Plan of Edification and Development. Therein Lies the Future of the Cause."—(An important truth in a letter from Bro. Carl accompanying this Defense of God's Plan.—Pub.)

CERTAIN enemies of the position taken by the writers of this journal have either through ignorance or malice, misrepresented the position of its publisher and contributors in an endeavor to arouse prejudice in the minds of the unthinking. It is apparent that many of the membership of the various congregations are so "taken up" with this or that preacher, that if you can convince them the Macedonian Call writers are against preaching, it is enough to turn their minds and hearts completely from the truth of the matter, and they thus refuse to hear evidence setting forth our correct stand. Thus a statement such as this is wholly in order, although we do not expect any but the honest ones to believe or accept it. Perhaps that is as well, for those who are dishonest would do the Cause more harm than good. We shall enter the investigation from two angles, that of the negative and affirmative. It was once said by the publishers of the American Christian Review (then the Apostolic Review) that Brother Roady could preach the affirmative of a subject so strong that he did not need to preach the negative side. However, it was suggested that if anyone wanted to know his stand, they could ask him privately and he would tell them. Therein he differed, of course, from the apostle Paul as well as Christ. They preached both-sides of a question publicly, and it was not required that you sneak around and pump them privately to procure their position. Then here's for the negative first.

WE DO NOT OPPOSE

(1) **Preaching.** Paul says, "God has chosen by the foolishness of preaching to save them that believe". He did not say the preaching of foolishness, but "the foolishness of preaching". To the Gentile philosophers such a method appeared the height of the ridiculous. To the Jew who asked for a sign it was a method to be scoffed at. But it was God's way, and we believe it, and practice it.

We not only endorse preaching the gospel, but we attempt to develop other preachers, and to make all disciples proclaimers of the truth to extent of ability and

aptitude. The charge therefore that we are opposed to preaching is inspired of a deluded mind, and consists of positive misrepresentation.

(2) **Monthly Preaching.** We are not antagonistic to it. As a matter-of-fact we have said and repeat that there is a possibility of doing much good in this way. When a man who has the Cause at heart, but who cannot leave home by reason of circumstances except over the week-ends, devotes his time and talent to the development of weak churches and establishment of the truth in new places, we rejoice in the good done. We are opposed to **mere** monthly preaching. The word **mere** is defined as "such and no more". Let us explain once more how we feel about the matter. We shall take a man who is a farmer, and who has a good acreage yielding a living for himself and dependents. But he feels an urge to preach, believing that thereby he can increase his income. He writes to four places and suggests that he would gladly visit them once per month during the ensuing year. Upon making his "contract" he begins his work by driving to each place on the appointed date, arriving in time for the morning service. Many times the sermon is better suited to alien sinners than to the exhorting of the church. It is such as will please the membership, whether it pleases God, or not. The afternoon is spent in pitching horseshoes, dozing off for forty winks, or taking a joy-ride with the stronger ones of the church. At night another sermon is delivered, the preacher pockets his money and lights for home, so that he will not be too tired to renew his regular occupation the next day. This is aping the tactics of sectarian "pastors". The only difference is that the preacher in question scatters his pastorate over four localities, instead of confining it to one. If anything, the sectarian pastor actually does far more work for what he receives, than the man we have described.

It is true that in the past some of these preachers have on their visits led the songs, offered prayer, read the lesson, delivered the discourse and waited upon the Lord's table. The congregation has justified such on the basis that "Brother So-and-So has such a wonderful personality and can say such nice things. Besides, our crowds are always larger when he is here and we want to impress them and get them in the church". Well, what will you do with them the other three Sundays of the month, if they come in because the preacher can say nicer things?

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He will not be there the rest of the time. It has been the case that people converted on that kind of arrangement would either follow the monthly preacher on his rounds, with no sense of congregational responsibility or discipline; or else remain at home for three Sundays so they can go next "preaching Sunday". Some preachers have been known to encourage such following process, so as to enlarge the contribution at each place, and insure a good remuneration, while the other places suffered destitution three-fourths of the time. These things are undeniable!

We have known of professional men who made good money, and could drive bright, shiny new cars up to the country church door, preaching for some little church each Lord's Day, and pocketing the contribution without batting an eye. Often it has been the case that they received as much for two little orations, as the evangelist called in, would receive for a whole week of hard labor. How often have faithful preachers heard the old story at the end of the meeting, "We'd sure like to give you more, because our meeting was worth it. But we've only got sixty-five dollars and it's preaching Sunday next Lord's Day, so we will have to save back fifteen for our 'regular' man. We'll give you fifty now for the meeting and send you more later." Did any of you ever get the "more later"? It's not fair to a man who leaves his family and home to go out in the field, to treat him that way. The church acting in that manner is showing partiality! I suggest to preaching brethren that if a church hires a man to preach once each month and pays him \$180 per year (\$15.00 per month), they let that man hold the meeting. He's already paid for it, and if they only have fifty dollars they can say "Here take this and put it with your \$180, which will make you \$230 for the year from us".

Some monthly preachers close a meeting with interest aroused and an opportunity of doing more good, on Friday night, so they can hasten back to the monthly appointment. They reason that the church will give them so much for the meeting anyway, and they'll get it if they close on Friday night just the same as if they went on over Sunday. Then by filling the regular appointment, it will mean fifteen or twenty dollars extra. Souls to be saved, the amount of good to be accomplished means nothing—it is the money involved that really counts!

As formerly carried on the system could be indicted on these counts: (1) It was unsystematic, tending to make a big showing one Lord's Day of the month, with

no concern about the other three. (2) It was not good business. If you hired a man as a salesman and your firm lost all of the time he was connected with it, you'd get rid of him. Yet we are aware of churches that had a preacher for years and grew weaker every year, until they kicked the system overboard and went to work developing talent as God intended. (3) It has no precedent in the scripture. Some good brethren think that when you oppose such an arrangement you are opposing the word of God. Instead you are opposing Methodist circuit riding. This thing did not originate with Paul, but with men like Peter Cartwright. It is not of heaven, but is an offspring of the pioneer denominational movement in the early days of America. Do not fear to stand in opposition to that which tears down rather than builds up the Body of Christ! God's system cannot fail to produce satisfactory results. The **mere** monthly preaching system has failed to produce such results—therefore it cannot be God's system.

(3) **Paying Preachers.** We are not opposed to paying preachers. The record says the laborer is worthy of his hire. Notice the word "laborer". It also declares, "He that will not work should not eat". The brotherhood has been imposed upon in time past by some so-called gospel preachers who were too lazy to go get a drink of water, but lay in the porch swing and yelled for someone to bring it to them. I doubt that such should be paid very much. They haven't earned it! A preacher came to our place once and spent his whole time except that required for meals lying on a couch under the shade trees in the front yard. He did take time out for meals. But it was his custom to take a little rest after each meal, and it always continued until the next meal. He never taught a Vacation Bible Study in his life, nor did he ever gather a group of disciples together in the afternoon and commit what he had learned to them. He knew not the meaning of "personal work" and house-to-house calling was foreign to his nature. I never knew a faithful man who was paid enough for his labor, and I never knew an unfaithful one but what was paid too much. Anything received was more than he deserved from the Lord's treasury!

Brethren who are ignorant of our true position have said in the past that we believe in drawing a line on other preachers. That's not the case. We have no right to do that. It is not our privilege to draw a line against any man who preaches. God's Word has done that, and all we are doing is enforcing the line. John said, "If any man come and bring not this doctrine, receive him **not**". There's your line, and we propose to stay on the side where Christ abides, because "if any man transgresseth and abideth not in the doctrine of Christ, he hath not God". When someone steps over that line on the other side, we refuse to endorse him. If we do, we become partaker of his evil deeds. We do not draw the line, we just stay on the side of it where we belong and when someone jumps the fence that Christ built, he drew the line against himself. Some papers have tried to remove the fence, so that those who have jumped "the barbed wire" will be restored to fellowship without having to make acknowledgment. In so doing they jumped the fence themselves, and now they are on the outside looking in, and wishing they were back.

Some claim to be on the fence, but they have both feet on the other side! When a man is on the fence about

the modern apostasies, it is because he is either too weak or too stubborn to get off. A few preachers say they can't make up their minds what side to take, but if you "mind their make up" you'll observe they generally go the direction which seems to be most popular, and easiest. Water seeks its own level and so do those who are as unstable as water!

(4) **All-Time Preaching.** We do not oppose it. We believe that every disciple should be an all-time preacher. There are too many half-time preachers now. They preach for Christ half the time, and for the devil the other half. We are opposed to hiring a man to come into a congregation which has elders, in order to do the work God has delegated the bishops. That work is to oversee and feed the flock. No one will deny that. But a lot of good people argue that it's all right to have a "one-man preacher pastor" just so long as he does not take authority over them. The papers published by college advocates in the south all argue that the system which they uphold, of having one man hired to preach every Sunday morning and night, while the elders sit back, is scriptural because the preacher does not assume the oversight. They say that such oversight belongs to the elders, and a preacher who assumes it, would thus become like a sectarian pastor. But the same passage of God's Word which says it is the duty of the elders to "oversee" also says it is their duty "to feed". If taking over one of these prerogatives makes a preacher a pastor, why not the taking over of the other? If it's wrong for a preacher to oversee the flock where there are elders, because he assumes the authority of the elders; why is it not wrong for him to do the feeding, seeing that he thereby assumes the work of the elders? What makes it right for him to assume the WORK, but wrong to assume the AUTHORITY? If the elders can hire someone to do the feeding for them, why cannot they also hire someone to do the overseeing, inasmuch as the same passage designates both as the obligation of the bishops? If a man was not qualified to throw down hay to the sheep would you hire him to shepherd your flock? If an elder is not qualified to place the spiritual fodder before the Lord's sheep, does he have any business with the job of being an elder?

There is not a thing which the church needs but the elders should be qualified to give them! If they are not so qualified they are out of place. Does someone say the preacher is apt to teach and that's why we should have him. That is a qualification of the eldership. Is it argued that the preacher may best exhort the members to their duty? We reply that the elders are to be able to exhort! Does someone say the preacher has knowledge with which to convict any gainsayer? Again we call attention to the scripture which positively states that as a duty and qualification of the bishop. Careful, unbiased observation will show any person that the "one-man preacher pastor system" must take over the work of the elders in order to exist. They cannot work together, for one is scriptural and the other is anti-scriptural. How many times in the past have these preachers sapped the spiritual life of the church, and when the elders attempted to throw off the yoke, the church votes the elders out and the preachers in?

We do not attempt to say how long a man should work in the place. Certainly, he should work there as long as

evangelistic work is needed, and the field is open. It is not a matter of the length of time a man lives in one place, but what he does while there. Paul says, "Do the work of an evangelist; make full proof of thy ministry". When a man works in one place several years, and the church cannot dismiss him for fear the work will collapse, that man has not done the work of an evangelist, nor has he made proof of his ministry! You know that. One might do evangelistic work in Saint Louis for his entire life and never touch the surface of the city, which has over a million and a half souls to contact. But if a man came to Saint Louis and began to preach for the churches which have an eldership every Lord's Day morning and night, he would not be doing evangelistic work if he only remained a year.

We propose these questions in order to assure that we are making full proof of the ministry. Ask them concerning your work, and see how it measures up. (1) Are the members all qualified by reason of your training to better edify the church? (2) Have new congregations been started in the surrounding territory as mission efforts? (3) Have any new preaching brethren been sent forth as result of your committing what you have learned to faithful men? (4) Does the church fully understand that you are to work yourself out, rather than into its work of edification? (5) Are all aware of their obligation to come and hear all who are upon the program, and not just yourself in your appearances before the congregation? (6) Could the congregation stand alone if you left the community today, or would they have to secure another to take your place, before the church could exist? We feel that these questions are fair!

Those who insinuate that it is our purpose to tell each church how much preaching it shall have, simply falsify. That is not our business. But it is the business of Christ to do so, and he has carefully defined the work of the elders, deacons and preachers. When any preacher takes over the task of the elders, he is not doing too much, but he is doing it in the wrong place and at the wrong time. No man will preach too much, or too often, but he may do that preaching with a congregation already established instead of out in the mission field, and thus he takes over the work of feeding the flock. When a church hires a man to feed them and thus discourages its eldership and congregation from proper, scriptural development that church has too much preaching, and I care not where it may be. **Preaching** is God's method of converting the world; **teaching** is God's method of developing the church! You can no more put the church to work and make proof of your ministry by preaching an evangelistic sermon every Sunday morning, than you can train an army by lecturing to them. We deny that we tell any church how much preaching it should have; but I also deny that it is the right of that church to decide for itself. God did the deciding in His infinite wisdom, and the church which follows His decision will prosper spiritually.

In conclusion, we mention that we shall notice other kindred matters, in future writings. Do not be misled by what the enemy may say. Let the truth be known! Our position is summed up in these words, "A man for every work, a work for every man", and that work to be done in harmony with God's plan.—W. Carl Ketcherside.

On the Mountain and in the Plain

Read chapters 5, 6, and 7 of Matthew and learn a lesson while down in the plain, beholding the mountains above you, a lesson which towers far above your mountain-like ideas. His sermon on the mountain begins with the geographical statement that Jesus "went up into a mountain . . . and He opened His mouth and taught" the most wonderful lesson ever given to mankind from any human person, for humanity can make no such declarations composed as that of His. He taught from a mountain and His teaching matched and overmatched the mountain in its rugged grandeur, its strength, and its beauty. Mountain-like. His teaching towers above our earthly level. How high and lofty His teaching, while ours are down in the plains below looking up to His for spiritual aid and enlightenment. His most adverse critics have never challenged this point. They have questioned the practicality of His teaching but never its elevation. It has spacious, expanding horizons. It challenges us to spiritual mountaineering even while its far-off shining heights discover to us the flabbiness of our moral stamina. Thus a geographical accident becomes a symbol of His sermon and of our moral plight. But the sermon which begins on the mountain does not end in a halo but with the statement: "When he was come down from the mountain great multitudes followed him". He teaches from the mountain. He comes down from the mountain to the plain.

How will he who voiced sublime truths and lofty insights into the way of God and man fare on the plain of every-day living? How will the teacher of the Mount fare on the plain in the midst of the multitude? Will he keep his right to teach by the way he confronts the realities of the common life? He will, He did. So many of us fail here when we come from our mountain moments to the plain, and this very common failing is a revelation to our need for more than a sermon that challenges our moral idealism. Often, too, we, in our weakness, imagine we are on the mountain when we are on the plain.

There is a mere, weak man of the flesh who dares to enter the mountain of the pulpit, or he tries to teach a class, or he is a student trying to do some work which he calls intellectual mountaineering, but within a short time he finds himself down on the plain of everyday living—a man among the multitude. Now what? This is a testing moment. Many a teacher, many a student, many a minister has lost the spirit of the mountain when he gets down with the multitude and among the common people. They often find themselves cursed with fragmentary minds. The conceit of some keeps them exalted in their own minds, but the multitude don't always agree with them. The multitude knows he is on the plain with the common folk, though he thinks he is on the mountain.

Many ministers have come down from the mountain-top of thought and it has been their undoing. They, in the estimation of the common folk on the plain, can never climb back to the mountain-top again. They have been majestic on the mount and pigmies in the plain. One skims the top of Mount Parnassus on the wings of poetry but on the plain among the multitude he is quite another man.

One comes from the mountain to the plain and the descent is tremendous. From truths more lasting than the mountain, from thinking God's thoughts after Him, to squalor, poverty, disease, suffering and death. Record-

ings following the Sermon on the Mount tell of the plight of leper, suffering servant, a mother sick in a disciple's home, of a daughter raised from death, of weeping over the brother who had been dead four days, and the masses afflicted, tormented, demon-driven. What a change! But such is the world to which he came down from the Mount. Are YOU prepared for the change?

The Gospel of Christ must be vindicated on the plain, among the rich as well as among the multitude of the common folk. The Christ of the Mountain must come, move in mercy among the multitudes, rich and poor alike, but **you** must help to bring Him to them.

We as Christians must not accept anything less than the test of the plain for the mountain faith, though we may feel so helpless on the plain. The helpless man is the helpful man, for he is down with the multitude and can gain their love and respect. He who feels he is on the mountain of intelligence all the time is the man who is suffering terribly with an overgrown brain which may cause his downfall and eternal ruin. Conceit is necessary, but it is necessary to know enough to know he doesn't know half as much as his conceit may tell him he knows.

If our doings on the plain are commentary on our mountain experiences, then we need to essay a more rugged intellectual and spiritual mountaineering. We, perhaps, are badly in need of more information which we did not receive when on the mountain of conceit and self-will. The lesson of humbleness was taught on the Mount, but some have to learn it while on the plains with the common folk.

To keep company with him on the heights is to come to the terribly realistic knowledge that our service on the plain is ineffective because it is caught in the vicious circle of self-love and pride.

The Sermon on the Mount is no more than a moralistic mocking challenge unless we become conscious of the tension that exists between the mountain and the plain. On the Mount he says, "Forgive those who despitefully use you", but we cannot do that on the plain unless His mountain life and sacrifice break our hearts in contrition for their sins and we see that all men in the plain stand in need of divine forgiveness. Then, and not until then, will we take on more life for mission work among the multitudes. Only from the heights can we clearly see the sinful depths of the plain. It is on the mount that we learn the secret of grace which can say, "I live on the plain, yet not I but the Christ of the Mount who lives in me".

That is the message of him who is the event in time which gives meaning to the events in the plain. He is the pivotal point overtopping all, which declares that only which is above and beyond the plain can redeem the plain.

"Blessed are the poor in spirit", He says on the Mount, and on the plain he meets the terrors of life with a serene yet questing soul. "Blessed are they that mourn", and his interpretation of that on the plain is his redemptive helpfulness. "Blessed are the meek", and the word becomes flesh on the plain in terms of great-mindedness. "Blessed are they which do hunger and thirst after righteousness", and on the plain he translates that in the whole set of life which says, "My meat and my drink is to do the will of Him that sent me". "Blessed are the merciful", and the mountain word stands in the white light of forgiveness as he whispers to a confused woman on the plain, "Neither do I condemn thee, go and sin no

more". "Blessed are the pure in heart for they shall see God", and on the plain amidst the mud and scum of things he sees the great God lending His glory to a lily of the field or looking at him in great appeal through the eyes of a little child. "Blessed are the peace-makers", and this mountain word is part of the soul of the gospel on the plain; peace between God and man, and man and man, through the reconciliation of the children with their Father. "Blessed are they which are persecuted for righteousness sake" and "Blessed are ye when men shall revile you",—and these mountain words are gathered up in his prayer from the cross, "Father, forgive them".

The serviceable must interpret reflective. Man's works must interpret his worship. Intellectual being must be wedded to ethical doing, the redeeming word with the redeeming deed, the Sermon on the Mount with our service on the plain. This is the message needed and obeyed by all. Men must practice what they preach, if influence they would have over others.

May we all adopt this as our own, live it in our lives, meet it in the Judgment and hear the Mountain Messenger say, "Well done, enter thou into the joys of our Lord."—W. G. Roberts, Hammond, Ill.

I Would . . . But Ye Would Not

In Matthew the twenty-third chapter we find our Saviour pronouncing woes upon the illiterate and ungodly, making no distinction because of their varied stations in life. Sinners, backsliders and some professed Christians would do well to consider seriously his denunciation of certain classes of people. Words such as, "Ye serpents, Ye generation of vipers, how can ye escape the damnation of hell," should deaden our sin-loving hearts to the enticements of this pleasure-mad world.

At the conclusion of his woes he bitterly remarked, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Why shouldn't the nature of Jesus lead him to sorrowfully utter these words of heart-rending truth? He, the Lamb of God, was giving his very life that those Jews might be saved from the consequences of sin. He had offered to throw his wings of grace around them to afford protection against the Roman eagles, but they did not heed. "I would . . . but ye would not."

How often has history repeated itself since these illustrious words were spoken by our Saviour nineteen centuries ago. Today these words are brought forcibly to mind, "I would . . . but ye would not." Many who constitute the church of our Lord see countless souls sinking beneath the mire of sectarianism daily and yet do nothing to teach them the way of the Lord more perfectly. Christ is willing for them to be saved, he repeats, "I would . . . but ye would not." Mission efforts could be held at this very moment by a preacher of the Gospel being sent out by a "have need of nothing" congregation. Millions of souls are traveling the road to destruction because they have never been warned of the lurid dangers ahead. Their eyes are dimmed by the blackness of false teaching that's true, but the Great Physician has given to his helpers all the eye anointment that is necessary to illuminate their vision so that they might see. The Lord has given us the prescription, he is willing, but we are

not willing to administer the required saving power for their condition of blindness.

Christians who together as lively stones, are built up a spiritual house are the ones whom Paul has shown responsibility as being the pillar and ground of the truth. Should the church fail to hold up the light of heaven's truth to the lost of the world, she has failed in one of her duties. And how sad to hear Christ bewail this condition of pythos and shame, "I would . . . but ye would not."

Not so long ago I modestly remarked to one of our best former mission workers, who had since become engaged in secular work, that he should still be in the work of evangelizing. His answer was undoubtedly true and yet pitiable, "There's no better way for a man to starve his family." Healthy congregations are nonchalantly watching many souls starve because of their failure to feed starving bodies. What a shame to hear Jesus once more say, "I would . . . but ye would not." Or, will you?—Harold Shasteen.

Dead Yet Speaking (Heb. 11:4)

Cain and Abel were alike morally before God—both were sinners but not to the same degree; yet the same in quality—both were in need of cleansing. Suppose two garments are soiled; one is filthy, the other barely stained; both need washing before clean. Cain did enough, but the wrong thing; he left God out of the picture. (Rom. 10:17.) The Lord's eye was on the gift and not the giver—the offering and not the person. (Heb. 11:4.) The Lord accepts neither the word, the work or the worker in lieu of his salvation; it must be the Divine gift which God has prepared. (2 Cor. 9:15.) This was sufficient for either Cain or Abel and the same is required of us; it also places every sinner on the same platform before God. (Acts 10:34.) We are saved by grace, which means gift, but our faith must be in the gift of God. (Eph. 2:8, Rom. 6:23.)

Nature gives me a grain of corn; I can get it from no other source. I may turn it back to the giver (nature) and receive 100 fold, which I cannot obtain in any other way—every grain perfect, like the one I planted—it may be sown by a Cain or an Abel, this does not change the gift on nature's part. God has placed Christ before me; I cannot get Him only as a gift. (Jno. 3:16.) I cannot buy anything with this gift but my salvation. (Acts 4:12.) I may now turn Him back to God in place of myself as an offering. (Isa. 64:6.) And He gives me in return what I can get only in this way—to wit: my salvation. (Rom. 6:23.) Faithfulness is something else—look it up. (Rev. 2:10.)—A. R. Moore.

"By Their Fruits Ye Shall Know Them" —Jesus

Soon a decade of years shall have rolled round since the much discussed Rough Draft was published by the Review Editors, and plenty of time and opportunity has been given in which to examine the fruit of another plant, which the Heavenly Father did not plant.

The other day we had the bitter experience of seeing two congregations in the same town, one, who, in former years stood as the "Old Gospel Preacher," the A.R. stood

in the good old days, when as a mighty giant, Brother Daniel Sommer, with tongue and pen led the fight against the "New Digressives." The other congregation was established and is kept up by men who favor those departures. My bitter experience was this: I saw the congregation which one time took its stand against all humanisms being gradually swallowed by the other congregation, by the R. D. principle of, "We will work with you if you will not touch the Lord's treasury." In this case, so far as we know, the Lord's treasury had not been touched, but it had not stopped the inflow of the college preachers, neither had it caused fewer colleges to be supported.

Their preacher told me he thought the fight on the colleges was ended when Brother Daniel Sommer gave up the fight. But, he added as an afterthought, "I knew the M.C. was making a fight on the colleges." Thus in the words of the enemy, we have it they do not consider the Review in the fight any longer. No one learns of a surrender sooner than the enemy. When the Review was fighting, the enemy knew it. When it surrendered the enemy knew it.

I close my eyes today and look back through the years and see a great army contending nobly against the things which were robbing God of the glory which rightly belonged to Him through the church. It was a noble fight. But slowly and surely a plant grows up among their ranks and after awhile begins to bear fruit. I look at the fruit and the picture is changed. The ranks of that once noble army have thinned and a great majority of them have surrendered and are hiding behind a compromise—the fruit of the ungodly plant, and that fruit is this, "Keep still, we will work with you so long as you don't touch the church treasury." By the enemy, the A.R. (now called the "American Christian Review") is no longer in the fight. The enemy ought to be in a position to know.

—Lloyd Riggins.

What A Sister Thinks Of Sex Education

I think there is a need for proper sex education for our young folks and possibly some older ones too. It's the most vital subject in life and the most misunderstood. The old idea that ignorance is innocence is far from true. I believe it is the duty of the church to teach this. But as in many other things it has been neglected by the church. Now the schools are taking it up and while some are condemning them, I have failed so far to see that they are teaching anything but good. I have a son just out of Junior College and a daughter in second year high. I've always discussed life with them as they asked for it and they feel free to tell me things and ask questions. I've always been truthful with them. They come home and tell me what they've been taught at school and it is all in favor of purity and self control by proper training of the mind even after marriage. For my part I'm so thankful some institution sees the need of sex education, but too bad it can't be the church.

When anything pertaining to sex is referred to in the church, either by the preacher or a member, it is hurried away from as if it was not a fit subject to mention. I hear married women who have been married for several years say there are things they are confused on and would give a lot to know, but are afraid to ask. Recently I read a book called, "Marriage in the Modern Manner," by Wile. On page 65 he advocates the church's duty in

respect to sex education. He says: "The O. T., since it is a record of the loves, hates, the struggles and the religious ecstasies of a people, is permeated with sex. Many a young person gets his first sex information from the Bible. In the past the churches have endeavored to use the Bible as a textbook of ethics and at the same time they have shut their eyes to the sex contents, an attitude which is obviously impractical and which tends, sooner or later, to belittle religious teaching in the eyes of young people. If the Sunday schools would face the question honestly, and teach their boys and girls the beauty of sex communion as an ideal and as one of the greatest fundamental facts in a Divine plan, instead of pretending sex does not exist, the whole question would be raised to the plane on which it belongs. Religion and life would be more closely united and under them both would be built the firmer foundation of a new honesty."

The libraries are full of books teaching about marriage and its duties and obligations on both sex. Some are fine and some are not so good. I have never gone into the study so very far but I will admit that my mind has been plenty perplexed at times on certain angles. Our young folks have access to these books. If they are wise and have parents who are helpful along this line, they will get lots of good from these books. But I know of many mothers and fathers who never speak of these things to their children. I've heard some mothers say they just couldn't talk of such things to their children. Ashamed to let them know such things exist, and yet they are bound to find it out—if by no other way, by observing animal life.

I told my oldest son all about the story of life before he started to school. He had an active mind and asked time and again about things he'd seen out of doors. So I told him the story of the seed in a little room under the mother's heart, etc. Some thought I had no right to tell him all this so young. But he hadn't been in school long before he came home one day with the vilest story. It was facts all right, but told in as vile a way as possible. He didn't even recognize it as the same story. I reminded him of what I'd told him and told him any time he wanted to ask questions just come to me and I'd tell him the truth and not to listen to dirty stories told by the boys at school. Ever so often he would come to me with something he didn't understand and I would talk things over. Since he has grown up and has had sex education in school he has come home and told me things and we have talked them over. From him in turn I have learned things. Unfortunately many parents can't see it that way. But my son seems to have a fine outlook on life, and I believe because young men are being taught the proper things about sex that more of them are keeping themselves pure. He tells me that the boys he runs with don't go in for sex looseness.—Your Sister in Christ . . .

(The reader may not agree with everything this sister says, yet she presents some important truths. Let the reader turn to Church News Page, and read our note there on Sex Education.—Pub.)

Arriving At The Truth

One of the chief tasks of every responsible individual is to separate truth from error. The devil mixed things up almost at the beginning, and has been mixing things ever since. Jesus says he is a liar and the father of lies.

When he said to Eve, "Thou shalt not surely die, but shalt become as gods knowing good and evil," he spoke half lie and half truth. Eve's eyes were opened all right, but she died by being separated from God.

The statements of half truth and half lie have been running down the centuries as water, and it is our business to separate the two currents.

The reports from the battle-line in Russia are not so much falsehoods at times as we suppose, but only half the truth. The Germans tell the advancement they have made, but not the retreats, and the Russians do the same, when both may be in part telling the truth, but **not all** the truth.

Courts in our land are for the purpose of separating truth from error. A witness swears to tell the truth, whole truth and nothing but the truth. Millions of preachers will be in hell not because they do not preach the truth, but because they do not preach the **whole truth**. For money's sake and popularity's sake, they keep back unpleasant truth. Paul could not be deceived like many preachers today are being deceived, for he said, "I am pure from the blood of all men, for I have not shunned to declare unto you ALL the counsel of God."

Church difficulties can not be wisely handled unless one hears all the testimony, and even then prejudice and passion has often obscured the truth. "The god of this world hath blinded their eyes." One of the most astounding things which has come to me the past two or three years is that some think they can stand off hundreds of miles and hear what one party has to say in a church trouble, with all his coloring, and can justly give a verdict, more so than one who heard ALL that both sides had to say. "He that answereth a matter before he heareth it, it is shame and folly to him." A man called me a few days ago over the long distance telephone and related to me his family affairs and wished me to decide whether he was right or wrong, and because I refused to be a party to any such unfair decision, he left the phone crying. I appreciate his confidence in me, but not his estimate of my spirit of justice or his own. Also, a few days ago a brother said that another brother had submitted a number of documents concerning a church trouble to enlighten him, but failed to send a copy of the main points at issue.

Documents even with names to them can only be understood by the connection in which they are written. Sometimes men write a case to a brother and leave out **very important** points, which would change the whole decision, although all they say is the truth but not the whole truth. All of us at times have had confidence in people and have gone too far in giving a decision before we got **all** the testimony. What were the questions asked a brother—must be understood before we can really understand the answer.

In the past year or two a certain young brother had a letter of apparent endorsement from the elder of his home church, which looked very good; but, when one knows that the elder would not give him a letter of endorsement, and that the young brother wrote the letter himself, and gave it to the elder to read to the congregation just before the meeting started, and the elder unwisely read the letter publicly before he had read it privately, the matter appears in a different light. Then the young man's friends clamored that they give him the letter, which the elder unwisely signed. Sometimes evan-

gelists who are unsound flippantly display a letter of recommendation from their home congregation, yet what does their home congregation stand for? Some churches never exercise any discipline, and some churches are not sound, and some are hobbish, etc. The publisher has been taken in within the past year or two by a preacher who had a recommendation from his home church, yet on fuller investigation found that the elder had been practically thrust out because he would not submit to the irresponsible preacher. So, as important as church letters are, we need to know something about who wrote them.

The past few years the publisher has had letters of his handled in the same reckless way. No one in a letter of controversy can fortify it against all quibbles which unscrupulous or impassioned people can induct. Even the Lord could not do that, for the history of denominationalism is a history of people wresting the Scriptures just as some people today are wresting documents. Often the writer is talking of the point at issue and not making a general rule, yet people draw general rules from them. Paul said to the jailer, "Believe on the Lord, Jesus Christ and thou shalt be saved, and thy house," and upon that many have built their doctrine of salvation by faith alone.

In the Simplified Testament, three main points are brought out that we should keep in mind, in order to understand a book: The Writer, Ones Written To, and Subject Written On. The same is true of documents which a mortal writes, if we would argue at the truth which he is trying to express.

An old preacher used to say, "The Lord makes no provision against the dishonest mind."

Some one once said, "Yes, but figures don't lie," and the answer came back immediately, "Yes, but liars can figure." Such is true of human documents and the Word of God alike. I think it was Socrates who said, "He that would enter the temple of philosophy must banish prejudice, passion and sloth." The sloth, or laziness, keeps one from arriving at the whole truth. That sentence is a decision from long years of experience.

So let us all be careful. "Ye shall know the truth, and the truth shall make you free."—D. A. S.



"Old And Only In The Way"

The reader has seen this picture before. We make no apologies in printing it again, for it portrays one of the most important neglected tasks in the world—the teaching of children in the home by their kin. It was suggested to our mind by another letter from that old sister which we copied in part in the May issue of our paper and to which we added the poem, "Only Waiting till the Shadows are a Little Longer Grown." Here is part of her letter:

"I want to thank you for the May No., 1941, and for the beautiful poem, for it fills my heart with happiness to read it . . . While we may never meet in person in this world, I feel like I have known you in the spirit. . . . Two weeks ago last Sunday there were three brothers and three sisters from ———, who met with me and we had services, and the Lord's Supper. It puts new life in me when I have the opportunity of having some of the brothers and sisters meet with me. . . . I have one of my four-year-old grandsons with me now and he will say each night, 'Grandma, read me about Jesus being crucified.' I have five more grandchildren out here, and they ALL want me to read the Bible to them each night when they are ready to go to bed, and sing and pray."

Here is God's plan of solving that old worry of the centuries, "What will I do when I am 'old and only in the way'?" All parents, even though they may not be Christians themselves, would like to see their children trained in a moral way. If aged parents in the home, whether grandfather or grandmother, will interest the grandchildren in moral and religious things, the parents of those grandchildren are more inclined to be glad that the old folks are with them. Timothy not only had a good mother, but a good grandmother, who, no doubt, had much to do in making him a young man "well reported of among the brethren."

Don't think, father and mother, if you go on in a selfish way, grabbing after the dollar, carousing in pleasure, pushing ahead for glory, that such conduct will instill unselfishness in your children's hearts so that they will be anxious to care for you when you are old. They will neglect you as you may have neglected your aged parents. "Chickens come home to roost."

Now is the time, by precept and example, to instill into the minds of your children the command from heaven, "Thou shalt honor thy father and thy mother."

Now is the time to prepare yourself to tell the interesting and instructive Bible stories to your grandchildren, and to read and pray with them, so that you will NOT be "old and ONLY in the way."

This is God's "Old Age Pension"; God's "Social Security." Let us show the world that God's plan works.

How Can We Restore Apostolic Devotion?

Children imitate the heroes in the books they read or the movies they attend. Grown people are influenced by the papers and magazines they peruse. And following this principle of human nature, I see no better way to restore apostolic devotion than by studying the devotion of the apostles. This is found in Acts of Apostles. I think every Christian should so study this book that he is able to tell the contents of each chapter in his own words. And if he works from this out into the gospel records and the epistles, he will be able to do much in wielding the Sword of the Spirit.

In the first place, if every Christian becomes thoroughly acquainted with this book, he is able to do much to teach the plan of salvation to others. From this book he can present almost every phase of the Church. Then if these men and women can help in going through Acts in homes of friends or neighbors who may not be Christians, or can start a Bible study in an empty meeting house, or with a run-down sectarian church, or in a hall, having at hand

a map of Paul's journeys, one may interest some in a study of the Greatest Soldier that ever lived—Paul. There is no better way to teach the Plan of Salvation to the non-believer, for he will not think that you are simply trying to convert him. In many districts today "protracted meetings" do not seem to interest people—maybe coming at them in a different way, possibly in private homes, will reach them. Let this be our motto: Learn "Acts" and Tell it.

Notice in this issue of our paper that the book is being studied much, as it was in the beginning of this Reformation of which we are a part. Recently at Liberty church, near Windsor, Ill., I spent more than half of each evening going over the book. Brother John Rhodes had recently closed a meeting at Shelbyville, near by, in which he had read much in Acts with comments. Brother Ray Turner, who lead the singing at Liberty had recently finished a study of Acts at Sullivan, nearby, with young people of both congregations. Let us make it unanimous. In our limited time, the writer spent a little while telling of cities Paul visited which he also had seen—Jerusalem, Damascus, Joppa, Ephesus, Corinth, Athens, Rome — which helps to make the events more realistic.

If only we can get into the spirit of those early Christians, especially the spirit of Paul! Here are some events in the book on which we can spend a few minutes of exhortation as we pass along:

Ascension and glorious second coming of Christ to which we are looking with so much joy—Continued prayer in the upper room, a thing so needed today—Miserable end of traitors to God, as was Judas—Peter not a mere preacher of "general principles" leaving the audience to make the application (whom Ye have crucified)—Untoward (wicked) generation, then as now—Early Christians "continued steadfastly" in the worship, unlike many today—Were so enthused that "daily" they met and worshipped, not merely once a week—They were not bored with the service to God, but with "gladness and singleness" of heart worshipped Him, etc., etc.

If our readers desire us to go through the rest of Acts mentioning points of exhortation, let us know. It may help a little.

And so, brethren, it seems to me that if we will "Learn 'Acts' and Live it and Tell it," we shall have more of the apostolic fruits in which "the Lord added to the Church daily."

"Wives Be Courageous"

"Likewise ye wives be in subjection to your own husbands; that if they obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." (1 Pet. 3:1, 2.)

Sometimes we wives who have unbelieving husbands think we have a great cross to bear and no doubt at times we do. Incidents arise in our lives that it becomes necessary to choose between our husbands and God.

Let us think of the story of Nabal and his wife Abigail (1 Sam. chap. 25.) Nabal was a man of great wealth. When David sent out ten young men to seek aid from Nabal, we find him a very wicked man, refusing saying, "Shall I then take my bread, my water, my flesh that I have killed for my shearers and give it unto men whom I know not whence they be?" (1 Sam. 25:11.) When it was told Abigail what had happened, she and her servants

took food and went to meet David. Abigail knew it was useless to fight against David and his army because that would be fighting against God. When Abigail went to tell Nabal what she had done, she found his heart was merry within him for he was very drunken. She didn't tell Nabal until in the morning when the wine had gone out of him. Nevertheless she did her duty by telling him regardless of what would happen to her. We find that she was rewarded for her good deed.

Jesus tells us in Mt. 10:28, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Let us be courageous, dear sisters, and put our trust in God, for he tells us in 1 Pet. 3:12, "For the eyes of the Lord are over the righteous and his ears are open unto their prayers." I am sure in so doing, we will be rewarded. The greatest happiness that we can receive in this life is for our husbands to become Christians.—A Sister in Christ.

Echoes From The September Issue

Louisville, Ky.—Dear Bro. Sommer: Your "Macedonian Call" came this morning. As soon as I saw some of the contents, I wrapped it for mailing back to you. Please take Mr. Martin's name off your mailing list. We do not believe brethren should keep stirring those matters concerning which brethren differ and we do not want to read about it nor have the paper in our home. Oh, that we might love each other more and have fellowship on the basis of Christ in each one.—Yours in Christ, Mrs. Earl R. Martin.

(It seems this sister does not even permit her husband to see this paper though it was addressed to HIM, as one of the preachers of the "Church of Christ." She has the same kind of "love" the old digressives talked so much about when they were introducing instrumental music and suppers and societies, etc. But Jesus says, "As many as I LOVE I REBUKE AND CHASTEN." Jesus also says, "He that hath my commandments and keepeth them, he it is that loveth me." And again, "Unto God be glory in the Church," not some human organization of a Bible college or orphan home, etc. Does Sister Martin show her love to Christ by obeying these scriptures? And again, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Let us LOVE God in HIS way, not ours.—Pub.)

Brookport, Ill.—I am reading your last issue of the M.C., and undoubtedly it is the best ever put out against the human institutions (organizations) that are trying to do the work of the Church.—A. T. Kerr.

"Kindly send to me as many copies as you will of the issue of Macedonian Call of September. Inclosed please find remittance of \$1. I have read this issue with great care and interest, because, for a number of years, I have gradually come to a belief in the principles you have announced. I purpose to distribute these with care and thoughtfulness."—(A brother, who I have been told is an elder in one of the most famous churches in one of our great northern cities.—Pub.)

W. Carl Ketcherside: "The question asked in black-face type in paragraph 5, under BIBLE COLLEGES AND CHRISTIAN ORPHAN HOMES ARE RIVALS OF THE CHURCH, page 3, is worth all invested in the paper. I want to know what the advocates of these things will answer to that? It is the perfect question to get at the bottom of this old issue and bring it to the front. It is unanswerable. . . . You're going to get more done in your older days in bringing about a restoration than ever before. Keep up the fight!"

The question Bro. Carl refers to is this: "By what rule of common sense do we say concerning the Great Commission, the command to 'teach all nations' is work of the Church, and the digressives have no right to form a human organization of a Missionary Society to do that; but the command IN THE SAME COMMISSION—'teaching them [disciples] to observe all things whatsoever I have commanded you'—is NOT work of the Church, and we can form a human organization of a Bible College to do its part?"

Church News

Martinsville, Ind.—Our Bible Reading will begin Oct. 13, and will continue for three weeks. Our study will begin with Romans and will end with Jude, conducted by E. M. Zerr.—"Chic" Powell.

Hartford, Ill.—Church here progressing nicely. — Otto Schliöper. (The church sends for 400 Missionary numbers, and helps us in our work.—Pub.)

Brookport, Ill.—Our meeting closed at New Liberty Aug. 3, with a full house. Bro. J. O. Paisley did the preaching, and while there was only one confession, much good was done. Bro. Paisley does not shun to declare the whole Gospel.—A. T. Kerr.

Topeka, Kan.—I can devote some time to protracted work this fall and winter. Please contact me soon should my services be desired.—Wm. Ketcherside, 2010 East 11th St.

Chicago, Ill.—Please announce in the M.C. that the congregation meeting at 6910 Fullerton Ave., Chicago, is looking forward to a sermon from Wm. Hensley of Cedar Rapids, on Oct. 19.—Leon A. Munger.

For your "Learn 'Acts,' Live it, Tell it" advance work, we can get you copies of that book (Acts of Apostles), large type, self-pronouncing, paper back, with map of the Mediterranean Sea, for one dollar for thirty copies. See that every man, woman and child in the audience has a copy in his hands, getting the Truth through the eye as well as the ear.

Sullivan, Ill.—I closed at Rock Hill, near Carrollton, Mo., last night, August 3. The farmers were very busy threshing, and the mercury stood around 100 to 103 about every day, but we had a good meeting just the same—good attendance throughout, almost full house the last day at all three services. Nine additions by immersion, two of them however, will place their membership at Carrollton. I am sure the congregation was strengthened in other ways too. I am to return in October of 1942 (D. V.). I begin at Brookfield, Mo., tonight.—C. R. Turner.

Brookfield, Mo.—Closed a good meeting at Old Bethlehem Church, near Polo, Mo., Sunday night, Aug. 24, with good audiences for three services that day. Were rained out two nights. Attendance wasn't so great all the time, but attention and interest were excellent throughout, and grew all the while. We had only one baptism, but we feel greatly encouraged as he took right up to song leading for the remainder of the meeting. We were there over three Lord's days. Left the church encouraged.—J. Oscar Paisley, 709 Lincoln.

Wilbur Storm, Riverside, Cal., and Verna Lee Clark, Springfield, Mo., were united in marriage at the home of the bride, August 24, at 3:30 p. m., the writer officiating. Bro. Wilbur is one of our faithful young preachers, devoting full time to the ministry. Sister Verna Lee is one of the capable workers in the North National Church in Springfield. They will make their home in California. May God's choicest blessings accompany them through life.—Wm. Ketcherside.

Charleston, Ill.—We closed a meeting with the White Oak congregation near Ethel, Mo., Sept. 15. We were hindered some by rains, but the interest continued throughout the meeting, and increased the last week. We left the church much encouraged and a good interest in the community for the church. The brethren treated me with great hospitality and it was a pleasure to labor with them. We are now in a meeting at Charleston, Ill., which we began Sept. 16. Interest good, audiences increasing. Church here has gone through some hard struggles, but remains faithful. We go from here to Southern Indiana, to our old home. We expect to spend October in Indiana.—J. A. Freed, Topeka, Kan.

Crab Orchard, Ky.—I just closed a meeting at Fairview with six additions; 4 baptized. Most of the time we had the house full, standing room partly taken and platform full. I counted 28 women standing one night and many more men. We began here at Bethel, Sunday night, and are having house full, many standing and platform well filled. I have held several meetings here and have done much work in this community in the last 35 years. Wife is with me. I go from here to Ktna, then go home and then on to Kansas for some work out there.—W. G. Roberts.

Stockton, Cal.—Bro. Riggins preached here three weeks; no additions. Some attended of the College Class. But when he preached all institutions out but the Church to glorify God, they were offended and seriously objected to preaching against those

things. But truth like the mighty river, rolls on. He gave wonderful lesson, both affirmative and negative.—J. D. Powers.

Don't wait till we send you a notice that your time is expired before you renew, for our notice may be lost in the mails. Besides, the stamp, envelope, printing and work costs several cents. If you think your time is ANY WAYS NEAR expiring, send your renewal and I always send a card announcing what your figures are. Thanks much. But don't forget to send that "club" to blitz the other clubs which lie all around 918 Congress. I thank you again—or shall I?

Ethel, Mo.—Since last reporting we have concluded a series of meeting with the congregation at Paola, Kan. Visible results show 5 added by baptism and 3 by placing membership. I was with brethren there over four Lord's Days. Three all-day meetings were held and were well attended by neighboring congregations. At the present time I'm assisting the brethren in a meeting at West Concord, near Pollock, Mo. The meeting is only three nights old, but we see the crowd increasing each night. I conducted funeral services for Sister Brummitt, Sept. 18. She was a faithful member of the Body of Christ. Services were held at the Church of Christ, at Lemons, Mo.—Winford Leo.

The reader will notice how much is said in this paper about development of the public talent. The publisher has put all he noticed in bold face. I am confident that that development is what has created the good interest and activity we have in the churches. Churches do not simply "fall" into that activity—they have to be TAUGHT and EXHORTED into it. Too many preachers, finding this lethargy, take the easier way of doing little or nothing to arouse them to such development. Mere protracted meetings to bring people into the church, will not build active, self-sustaining churches. Let us all seek with all our hearts to show them how to develop themselves better. Such work goes on long after the preacher has left them, and even left his work on earth.

Spokane, Wash.—Since our last report two have been added to our number at our regular services. One by baptism and the other, a young man from Arkansas, placing membership. Bro. Delwyn Thompson of Centerville, Mo., a soldier in the air service, is stationed at Geiger Air Field, near Spokane. He attended Bro. Ketcherside's Bible Reading in St. Louis last winter, and is quite a help to us here in the church. We have engaged Bro. Lloyd Riggins for November and December of this year. During that period he will conduct a meeting for us, and we have also promised him to the Sandpoint, Idaho, brethren for a meeting during that time. Bro. John Rhodes is to hold another meeting for us the latter part of February and the first of March. The church here meets at West 2002 Boone Ave.—Arnold Hintz, 2411 Normandie.

St. Joseph, Mo.—The wife and I were at Canalou, Mo., over three Lord's days recently. The church there is just recovering from the hard fight it has had trying to keep out innovators of the college element. Though we had only one addition during the meeting, I feel that the work was a vital strengthening to the church itself and an important factor in overcoming prejudice because of the recent trouble. We started here the 17th of August to help advertising and personal work along for Bro. Carl Ketcherside's meeting to begin the 24th. So far the attendance has been very good. The persistent work of the members here in personal work the past two years is beginning to show results. We go from here to start a week of advertising and personal work for a three weeks meeting at Festus, Mo. The meeting will start Sept. 7. We go from there to Topeka, Kan.—Arthur Freeman, Box 525, Chillicothe, Mo.

We are glad to receive the renewal of your subscription at one dollar a year, but even at that the paper does not pay for itself. However, if we could get enough "clubs" of five or more at 50 cents a year for NEW subscribers, and 75 cents for renewals, it would help make the paper self-sustaining. As it is now, we must depend a considerable on donations of our good friends to keep things going. Our enemies are trying to "club" the M.C. to death, but can not our subscribers "club" the M.C. to a "more abundant" life?

Pecks Mill, W. Va.—Just closed meeting at Gordon with fair audience; one renewal and congregation helped much. Met the oldest gospel preacher known in the person of G. W. Grailey, Upesda, W. Va.; he is 84 past, been preaching 64 years. He preached us a fine sermon Lord's day evening. Think the M.C. time.—Melvin White.

Ethel, Mo.—I closed a two-week meeting at Lamine, Mo., August 17. Interest was good as well as attendance. Visible results show three baptized, one from the Baptists and one from the Christian Church. The church there is faithful and we believe it is fighting a winning battle against great odds. At the present I'm engaged in a series of meetings with the congregation at Paola, Kan. Wilford Landes of Kansas City is leading the song services, and is doing a fine job. May your prayers be for our success—Winford Leo.

Lamar, Colo.—Meeting of two week's duration closed here July 27, with good interest. One was restored and the brethren were encouraged to keep on trying. While they are few in number and have had much persecution, yet it is encouraging to see them so zealous in keeping house for the Lord. Bro. Wm. Ketcherside was accepted as evangelist in charge some time last winter. A new house has been built at the corner of 9th and Oak streets. Loyal preachers passing this way will do well and find a welcome to meet with them. While there was only one addition there were others that said they intend to work and take membership with the brethren here. My next meeting is with the Richmond, Mo., Church, to begin Sunday, Aug. 3rd.—E. G. Johnson, Rt. 1, Box 212, Colton, Cal.

Don't wait till December 20 to think about Bibles. Here is an excellent Oxford Bible for \$3.75, with concordance, dictionary of Scripture names, a subject index and colored maps, chain references, black-face type, references recently revised, 48 pages of Bible helps, self-pronouncing, genuine leather. . . . The same without the 48 pages of helps, yet in India paper and genuine morocco, only three-fourths of an inch thick, \$7.00. Several who have seen these Bibles, wish one. In studying closely our catalogues of Bibles, this seems to the publisher to be the best for the money. But don't wait.

Sullivan, Ill.—Since my last report I have labored with the following congregations: Rock Hill, Brookfield, and Chillicothe, Mo. I was at Rock Hill two weeks. Nine were added by immersion, but two placed their membership at Carrollton. I was at Brookfield three weeks in tent. Bro. Wilbur Storm led the song service and did his part well. Wilbur is a fine young preacher and song leader, and is worthy of the confidence of any loyal congregation. In some ways the Brookfield meeting was the best one I have held there. Better attendance, six added by immersion, one from Christian Church and one placed membership. There are some good faithful members at Brookfield, and a few who try to excuse their ungodliness by finding fault with others. I was at Chillicothe two weeks, good attendance, six added by immersion, one to place membership at Carrollton, one restored and placed membership from another congregation, and three confessed wrongs. I enjoyed my work at all these meetings and was happy to have my wife with me at Brookfield and Chillicothe. I am in a good meeting at this writing, at New Liberty, near Asphalt, Ky., began Sept. 13 and will close Sept. 28. We have had nineteen additions to date, six by immersion, the others were delinquent members. Strange some people are so easily tempted to go back into the service of Satan. I go from here to Brookport, Ill., for a two weeks meeting and will begin at Anderson, Ind., Oct. 19th.—C. R. Turner, 824 Blackwood.

Tears, idle tears, I know not what they mean
Tears from the depth of some divine despair,
Rise in the heart and gather to the eyes,
In looking on the happy autumn fields,
And thinking of the days that are no more.
—Alfred Tennyson.

Pearl, Ill.—On August 24 I attended the all-day services at Springfield, Ill. It was a fine service and an enjoyable day. I believe Bro. Henry Boren is doing a good work there. I preached for four nights at Jerseyville, Ill., and must say that this congregation is certainly moving forward. During the week of Aug. 31 to Sept. 6, I was engaged in a program of development work at Bee Creek Congregation, and believe that such instruction is valuable to any congregation. Yesterday, with two fine services, we began a two-week's meeting at Old Pearl. We pray that as we plant, water and cultivate, the Lord will prepare a bountiful harvest of souls.—Kenneth Morgan, Davenport, Okla.

Sex Education—About a quarter of a century ago, the publisher of the M.C. read eight books in a series for the purpose of seeing if they are what the readers of the Review needed. We

found that they were, and they were recommended to the brethren. Here are the titles: "What a Young Boy Ought to Know," "What a Young Girl Ought to Know," "What a Young Man Ought to Know," "What a Young Woman Ought to Know," "What a Young Married Man Ought to Know," "What a Young Married Woman Ought to Know," "What a Man 45 Ought to Know," and "What a Woman 45 Ought to Know." The first two contain what the sister in another page is talking about. While some of the positions in these books may be a little extreme, yet they are worthy of consideration. I gave these books to my children at the proper age, and I think every church should have the series and should circulate them among those to whom they apply. They are recommended by ministers all over the world. We can send you the books at one dollar each.

The Bible Reading at New Castle, Ind., under the direction of Bro. E. M. Zerr, closed Aug. 22. The work was very interesting to those who cared to learn more of God's word. There was an approximate average attendance of 50 persons each night. Bro. Allen Smith, of Hammond, Ill.; Bro. Richard Kerr, of Brookport, Ill.; Bro. Don Julian and Sister Eileen Hiser, of Sweetzer, Ind., came to make use of the opportunity afforded them to study the Bible. This was Bro. Zerr's first reading conducted entirely at night during the summer months and it gave those who were working an opportunity to attend. During the 12 weeks Bro. Zerr followed the schedule he had prepared covering the entire Bible. Six weeks were devoted to the Old Testament and six weeks to the New Testament. Each Friday night he assigned a topic to those who took an active part and a five minute talk was made which proved very beneficial in preparing them to talk publicly. Great good will come from this work if those who took part will continue to study the Bible in a systematic way as outlined by Bro. Zerr.—Forest Achor.

Centerville, Mo.—Began with the little band of followers here in Centerville, Aug. 3. Started work in this section of Missouri, July 6, with Ellington brethren. Found among them a group that can be developed in the useful works and I encouraged them to work toward that end. During the meeting I baptized two and one was restored. Five others knew and agreed that the church was the only way, but failed to take their stand. It is sad to leave a community knowing there are some so near, but not in the fold. At Ellington the brethren adopted a systematic program, outlining their work for two months in advance. This I believe is working to the same advantage here as it has other places. One sister told me the following week that all took their part and the service was impressive. At Centerville the attendance has not been so very large as people here do not seem to be eager to hear the Gospel. Bro. Lawrence Thompson, as well as the other brethren are making a hard fight. An all-day meeting Aug. 10 found a great day of fellowship with visiting brethren. During the day there were representatives from St. Louis, West Fork, Logan Creek, Salem, Antioch, and Ellington. May we ever fight the good fight of faith to merit a home in glory.—Yours for a working church, Bill Hensley.

Festus, Mo.—Supported by the Missouri mission fund, my wife and I went to Canalou, Mo., for work over three Lord's days. The church there is small in number and is just recovering from the injuries inflicted of compromisers in trying to take over the entire church. A division resulted. Besides the meeting, the wife and I conducted a daily vacation Bible study. We had fair attendance but somewhat irregular. I believe we were able to help overcome a lot of the ill feeling toward the church over the trouble. I feel confident that the church there will do its very best to serve the Master in the future as it has fought for Him in the past. From there we went to St. Joseph to do personal work and advertising for a meeting conducted by Bro. Carl Ketcherside. We stayed one week after the meeting started. We hear now of untold good accomplished and 12 additions. From there we came here to Festus. After one week of helping the congregation in advertising, personal work, and development, we started a three weeks meeting. To date we have baptized seven, with possibility of a few more taking their stand. The church here is getting along pretty well with great hopes for the future. From here we leave to start at Topeka, Kan., 2011 East Sixth Street, on September 28. The meeting there will begin on October 5, after a week of advertising, personal work, and development.—Arthur Freeman, Box 525, Chillicothe, Mo.

Miscellaneous—For \$1.50 we can get you a map of Paul's Journeys, or Palestine in the Time of Christ, or the Wanderings

of Israel in the Wilderness, or the Old Testament Times of Judah and Israel. Or, we can get you a Map of All Bible Lands for \$2. You need a road map to make a journey by auto, and you need a map to make a journey through Bible History, if you don't wish to get lost. . . . Many brethren took advantage of the offer to send 15 copies of each Missionary Number the four times through a year, for only \$1.00. But now your time is about expired, and we are looking for a renewal of your order. November is our next missionary number. How many copies will you take. . . . Great Songs of the Church, No. 2, contains all the songs in the No. 1 book, and many more, running to 800 songs. The price in either round or shape notes is 65 cents each. The book is coming to be used more and more. Send us your order, please, for we get a little commission which helps us run the paper. We still sell the No. 1 at 50 cents each copy. . . . Two reports of each of several meetings have been sent in and we have taken the liberty of reporting the one by the preacher only. . . . Bro. Carl insisted that the publisher write the entire September issue so as to make a systematic whole. This explains the absence of his proposed article for it.

Since attending the St. Louis Bible Reading I have conducted meetings in the following places: Cedar Rapids and Le Grand, Iowa; Wapella, Bee Creek and Hartford, Ill., and now am in a meeting at this place. Those meetings have resulted in 20 additions and other good was accomplished. Among those baptized was my mother and brother, also my wife's mother and her brother and his wife. I conducted a daily vacation Bible study both in Hartford and Bee Creek and could not over emphasize the importance of this sort of work. At Bee Creek the brethren agreed that the Bible study was even a greater influence for good than the meeting, though we had 12 additions there. Bro. Kenneth Morgan just finished a Bible study here and others have conducted them also. There is no better way, to my knowledge, of keeping the army built up than to train these recruits while they are willing to listen and learn. With three months being spent in St. Louis every winter studying, and then every congregation spending a part of the three months vacation in the same way, I am sure that the brotherhood will be better read in a few years than it has ever been and thus will not be as easily lead off into digression.—John Rhodes.

Indianapolis, Ind.—Our Bible work at Liberty, near Windsor, Ill., continued over three Lord's days. I spent more than half of each evening in Bible study, then followed with a short discourse. The house was well filled each night, half of them being young people, practically all of them members of the church. I think Brother Ray Turner's work among the young people of Liberty and Sullivan at Sullivan, had helped. I do not generally recommend for meetings, even in the home, to be entirely in the hands of young people, for so often they are full of life and foolishness and run it into a frolic. We learn many good things through experience. Many expressed themselves as much interested in the meeting and Bible work. The church made arrangements to start meetings on Sunday nights to take up Old Testament stories with their lessons for us. The church is in a fair way to grow. Also, I recently visited Jerusalem church, near Bluffton, Ohio. We had Bible study in Acts in each of the four meetings we held. The few faithful there have passed through the fire, but they desire to do the right thing. However, there is much room for improvement, and I think that if they will have more of this development work as well as the right kind of preaching it will enliven them much, and draw the attention of the world. Let us make our meetings so interesting that every member will feel that he has missed much when he is absent.—D. A. Sommer.

MORE ABOUT "CLUBS"

California—Dear Bro. Sommer: I will inclose a small "club" to help you fight back at your clubbers. But, don't you know enough about scripture to know it teaches against retaliation? Anyway your way of retaliation is to be commended. This August paper was fine. The front page article was very fine on Giving. How terribly selfish we are in that respect. If we make \$25 per week and give the Lord 50 cents or \$1 out of it we feel big. I'm sure many don't do even that well. I'm no contender for the tithing system, but I doubt if God is pleased with any less from us than he expected of the Jews. I firmly believe the Lord is working with his people in this age and if we give Him what belongs to Him, both in cash and moral

support, He will bless us in this life as well as in the life to come. If only we could make people see it.—Mrs. Ralph Shearer.

(Others have sent clubs, too, but I have misplaced the list of their names. Thanks, much. But there are not enough of these good clubs to counteract the evil clubs we have received, to accomplish the good we ought to do. "Fight the good fight of faith." While speaking of that Giving which Sister Shearer mentions: If a brother who makes \$25 a week should plank down \$2.50 each Lord's day, you would think he was VERY liberal; but if our all-time workers for Christ, many of whom could if they would make \$25 a week, as many of our readers, but receive only twelve or fifteen dollars clear, are they not giving ten or twelve dollars a week? That is something to think about.)

Nixa, Mo.—Our meeting at this place began Sept. 22, with excellent attendance for the initial service. Brethren seem to have a mind to work and we anticipate a good season of work. My last two meetings were with Saint Joseph and Old Scotland congregations. In the first we baptized ten, with two coming by membership transfer. Brethren labored diligently prior to the meeting, thoroughly advertising the work by distribution of blotters, handbills, tracts and window cards, also making announcement daily over the radio station and by mobile loud speaker. Bro. Art Freeman had charge of these preliminaries, and remained with me through the first week. I consider him greatly responsible for the excellent systematic work in that city. Brethren called a business meeting before we left and it was decided to consolidate the great gains made, by having a month of Bible Reading and development in January. I contended that it was as essential to teach those who had come in as it was to get them in the beginning. Herein has been the most grievous fault of the past century to my mind. We have stressed the preaching to the world without following up with a more extensive period of teaching the church. Every congregation that has a good two week's meeting, should follow it in about three months with a Bible training session of equal or double length. It was decided to start a Friday night Bible Study in the city of Savannah, where I baptized three while at Saint Joseph. Local brethren will teach the book of Acts in the homes that are opened to us among the outside world, as well as in that of our members there. Bro. Harold Hays also will preach at the Cancer Sanatorium when opportunity affords. In our work at Old Scotland, I had excellent crowds in spite of worldly entertainments on every side. The church there has neglected discipline in the past, and many names still on the book represent those who do not attend at all. A lack of system in the program has also hindered somewhat the progress of the church. I baptized 2, and 1 was restored; but I pleaded publicly for the church to become clean in the eyes of the world and to make the services interesting so that all will want to attend. I trust that the preaching will bear fruit, for there are in that congregation some of the finest people in the brotherhood. I think they supported my work the equal of any place I have ever labored in a two week's effort. They are not slack in that department and to their credit let it be said that they watch the men whom they use. Elders are Brethren Terry, Cox and Croy. Pray for the work as we continue and the Lord bless all of his faithful.—W. Carl Ketcherside.

Bible Reading—The annual Bible Study begins at Saint Louis, Mo., on January 5, 1942, at 9:00 a. m., and sessions will be held daily at 7121 Manchester Avenue, except there will be no regular studies on Saturday. No tuition is charged and the sole cost to the student will be for room and board while in the city. Bro. Leonard Bilyeu will teach vocal music and the Bible Study will be directed by Bro. W. Carl Ketcherside. Write for full information to Robert Morrow, 7117 Manchester Avenue, Saint Louis, Mo.

Long Beach, Calif.—Just closed three weeks effort with small mission point at Woodville, south of Exeter, Calif. The Exeter brethren have been encouraging this work. Brother Walter Weekly is the evangelist in charge. He has made a great sacrifice there. A man and his wife took their stand with the Church during the meetings. He has been a Church of Christ preacher for 20 years among the college people. He received a copy of the "Forgotten Scripture" issue of the M.C. last spring. This was the first he knew of the plea we brethren are making. He has now joined hands with the "Sect that is everywhere spoken against." Faithful congregations in California are supporting this work.—Lloyd Riggins, 825 Newport.

All who know of any faithful brethren who have moved to southern California in the past year or so, can write names and addresses to Mrs. Don H. Flick, 309 W. Magnolia St., Apt. 3, Compton, Calif., and the brethren and sisters of that congregation will try to look them up. Let us try to keep tab on the changing sheep and lambs. . . . Also, let our correspondents please send reports of meetings on separate sheets of paper.

We thank all those who helped financially in sending the September issue to the college people. We sent ten sacks of mail in September, will have about as many in October, and probably as many more in November. We write names and wrap in the interval between regular editions. We have sent to all the 3000 preachers of "Churches of Christ" and will send to most of the 7500 correspondents of churches. I am sure that you are happy that you had a hand in this good work. (Or did you?)

Inasmuch as the same verse which commands elders to "over-see" the flock (Acts 20:28), commands them also to "feed" the flock—what makes it right for the imported preacher to assume the "feeding" but wrong (and like a digressive pastor) to assume the "overseeing"? This question, asked in substance by Bro. Ketcherside in his article on "The Preaching Question," shows the gross inconsistency and apostasy of some people.

I think your paper is wonderful, and through it you are doing a great work, spreading the gospel in its truth and simplicity. May God bless you in your tireless efforts.—Clarence Cochran. . . . We enjoy the paper so much.—Mrs. Geo. Kreeger. The May issue was good and did good here. We are meeting with a congregation that was mostly college, but I think the other way now.—Oklahoma. I take pleasure in reading the Macedonian Call.—Glenn W. Slater. . . . We enjoy reading the M.C. very much and pass them on to someone else when we have read them.—Fern Atkins. (Fine, to think that for only 50c one can send to new subscribers a whole year's subscription.) . . . I thank you for the many helpful hours of reading and advice.—A Brother. (Just a few sentiments we happened to jot down.—Publisher.)

The Death of the Flowers

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown
and sear.

Heaped in the hollows of the grove, the autumn leaves
lie dead;

They rustle to the eddying gust, and to the rabbit's tread.
The robin and the wren are flown, and from the shrubs
the jay.

And from the wood-top calls the crow through all the
gloomy day.

Where are the flowers, the fair young flowers, that lately
sprang and stood

In brighter light and softer airs, a beauteous sisterhood?
Alas! they all are in their graves; the gentle race of
flowers

Are lying in their lowly beds with the fair and good of
ours.

The rain is falling where they lie; but the cold, November
rain

Calls not from out the gloomy earth the lovely ones again.

And then I think of one who in her youthful beauty died,
The fair meek blossom that grew up and faded by my side.
In the cold, moist earth we laid her, when the forests cast
the leaf,

And we wept that one so lovely should have a life so brief;
Yet not unmet it was that one, like that fair friend of
ours.

So gentle and so beautiful, should perish with the flowers.

—William Cullen Bryant.