

# MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 CONGRESS AVE., OCTOBER, 1933

## "We Do Our Part"—God's NRA.

We are all acquainted with the depression in the world, and of the efforts of the National Recovery Administration to try to bring us out of it by giving jobs to more people, bigger wages, and thus by the circulation of more money.

Religion is suffering a depression more disastrous than the economic one—in fact, the latter is caused largely by the former. Unless there is soon a great change in the morals of the people, we must look for great calamities in society. The Church is in perilous times, but if Christians would give even a moderate degree of attention to God's Recovery Administration, the people of God would move grandly on.

The slogan for recovery in our republic is "We Do Our Part," and that is God's plan, too. "Be steadfast, unmovable, always abounding in the work of the Lord." Let us one by one ask ourselves if we are indeed doing our part to bring the Church, and thus the world, out of the Slough of Despond into which it has fallen.

God's method of handling the problem of the young people is the best, but little attention is given it. Man organizes clubs and societies and has all kinds of entertainments to draw and hold the young people, and fails at that. God says, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." How many fathers who read these lines are doing anything to teach and train their children in divine things? Are you doing your part? No wonder they are going wrong. How many mothers are doing their part like the mother and grandmother of Timothy?

Don't say you are doing your part in the meetings of the church when you go simply Lord's day mornings. That is good, but if there are Sunday night and mid-week meetings, and you don't go when you can, is it true that you are doing your part? Those meetings are to build in Bible knowledge and get the world interested, and you are not lending your presence. You are trying to get through as easy as possible. One that is truly converted to Christ will be trying to do all he can rather than as little, for Him who did so much for him.

When strangers come into the meetings do your part by going to them and inquiring who they are, and making them feel at home. Or do you stand off and say, "I wonder who those folks are?" Or do you pass out of the house as quickly as possible and make haste to get to your pleasures? The religious depression will never be overcome that way.

When there are sick in the church, are you willing to do your part in looking after them? When there are delinquents, are you one of those "spiritual" ones whom Paul commands to restore such an one in the spirit of meekness,

considering thyself lest thou also be tempted?

Our governmental NRA is accomplishing much because so many thousands of people have freely gone from house to house and tried to enlist everyone in the move. How about our effort to enlist people in the army of the Lord? We know people that are not Christians—have been with them scores of times—yet have never said a word to them about saving their souls. When the apostolic disciples were scattered abroad, they "went everywhere preaching the word." They were doing their part and they overturned the world. Are we doing our part today? We should use judgment about time, place and circumstances of talking to people, but let us not neglect it.

Are we preachers doing our part for the recovery from this religious slump? We are commanded to preach the word, reprove, rebuke, and exhort. I verily believe that this religious depression is caused largely because so many preachers have simply preached and exhorted, but have shirked their duty of reproof and rebuking in an unmistakable way the sins and departures of the people. And because religious people have failed, it has spread to the non-professors. The general-principle preacher on such things is positive about faith, repentance and baptism. He touches those on the outside of the Church, but he does little to arouse brethren to greater activity or greater spirituality. They fail to give the full Word, and the Word of God is the remedy for all our ills.

Paul commands elders to "Watch" and keep out wolves, but many today are letting them in. Much confusion is among churches now because elders are not doing their part.

There is much talk in our government about economy. In the Church there can be economy by having the members do much work preachers are doing, and then they can support the preachers in new and weak places. Paul said for Christians to "edify one another." Are we all willing to do our part in this, or do we shirk it? Elders themselves are commanded to "feed the church of God," but many are slipping away from their duty and hiring a preacher to do that. They cater to those in the church who wish to be entertained. Of course, churches should be trained before they try to take care of themselves altogether, otherwise they will probably fail. A few months ago my wife visited a church where one of the elders occupied all the time in an expository sermon, and she said to me it was as good as she ever heard—"you not excepted!" Yet that church has a man preaching now every Sunday morning and night, and teaching the flock probably ten times more than any one elder. Is that the divine system? The elders are not "feeding"

they are hiring it done—they are not doing their part. Hiredlings never have led the Church out of a religious depression, and they never will.

In the government some will not take their stand for the NRA, and so we have the following on posters—"YOUR DUTY IS PLAIN—Patronize NRA." The same applies to God's plan. Those who will not follow the divine standard closely, those who are trying to break down the line between faithful and unfaithful disciples, those who are trying to establish the all-time preaching system with its final overthrow of the eldership—well, brethren, "your duty is plain." You know that the Macedonian Call is standing strictly for God's NRA. There never can be a full or permanent recovery from a moral and religious slump, unless there is full adherence to God's Word.

The government is seeking a job for everyone, for that will circulate the money. The M. C. is trying to get everyone into the work and that will mean real devotion. One job which will help, is to send for a bundle of this number and distribute among the members of the Church who need it. Don't delay. Brethren need to be shown the dangers that beset them. Can you say truthfully, "We Do Our Part"?

The reward in our government we hope will be prosperity. And we hope that in the Church, the reward will be indeed a revival of activity, and in the end eternal life, free from toll and care and pain and sorrow and death. And we hope to hear the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy lord." But that will not be said unless "we do our part."

### PRICKLY FRUIT OF THE ALL-TIME PREACHING SYSTEM

Here is an article on "Elders and Preachers," by Fay Wallace, Junior Editor of the Gospel Advocate:

"Causes of trouble in the churches over the eldership that have come under my observation, usually find origin in some preacher's disregard for the authority of elders, or in his effort to 'hold his job,' or in the preacher's disposition to 'run the church.' I have also observed that as long as the preacher thought the elders were 'for him,' and willing to let him 'run things,' they were all fine and good; but when the preacher 'felt himself slipping' and indications were that he would not be asked to continue with the church 'another year,' the elders all at once became ignorant, self-willed, sorry, and unqualified set of elders! The preacher then 'felt it his duty to 'warn' the church against the encroachments of the 'so-called elders' (a favorite phrase of all elder-critics), and he proceeds at once to stir up a sentiment among members against the elders. This is sometimes by circulating position papers to the elders, to resign, and to..."

## MACEDONIAN CALL

Published once in three months by  
D. A. SOMMER,  
918 Congress Avenue,  
INDIANAPOLIS, IND.

**FREE**—And yet brethren should remember that I am depending on them for donations to put it out.

stances by a majority vote seek to oust the elders from office and install new ones—the new ones, of course, to favor the preacher.

"This spirit of anarchy is spreading and needs to be checked. It is being talked that elders are only leaders, or advisers, having no more authority or capacity of rule than any other Christian. God said they were 'rulers,' 'elders,' 'bishops,' 'shepherds,' and 'overseers'—not mere advisers, or members of some preacher's cabinet. It is also being taught that all matters of concern to the congregation should be submitted to a majority vote of the church. This process enables the preacher, if he is a 'good mixer' and good looking, to get all the children and young people lined up by his side and out-vote the older members. Thus young members, mere spiritual 'babes' who do not know any more about what the church needs than a year-old child knows what it ought to eat, are given as much power and control in the church as the elders of it. The majority-rule idea is one of the first symptoms of anarchy, which wise elders will 'nip in the bud,' at its first appearance in the church. Brother E. A. Elam well remarked that the call for a vote is equal to a call for division."

Brethren, read this carefully again. It shows you the prickly fruit of the all-time preaching system I have so long been warning you against. In our last number we quoted practically the same thing from Srygley, senior editor of the Gospel Advocate. He said that "many preachers" were doing this. What a shame!

These churches once had elders, developed as much as ours up north, but they fell into the all-time preaching system. Now the elders are mere figureheads, puppets of the preacher; and when they won't be puppets, they are pushed out. Is that what you elders wish to happen to you?

Well, they have started the system at Long Beach, Calif., which leads to this. One of the things which divided the church there was the all-time preaching system. Brother Morris believes in it, and teaches it. They have established it in a number of places, and it is spreading. Of course, it is conservative now, for it is under fire. But Kepple in Kansas City said he would work under the elders, yet it was not a year before he had practically pushed the elder out with a small group with him. It was conservative in the south for years, too, but what is it now? The editor quoted above tells the sorrowful tale.

Elders, do you wish to be kicked out as preachers are now doing elders in the south? Well, you'd better "nip it in the bud," by keeping out preachers who uphold such a system. Help us circulate our little paper, and we will do what we can to help you. If you don't wish the

prickly fruit, better get rid of tree which bears it.

What a pity that the Macedonian Call is the only paper that is opposing this system which through nineteen centuries always has overthrown the God-given eldership!

### "DWINDLING"—Why?

We have the following startling information in the Review:

"The Way of the Cross seems to be a variable way. To one it is summed up in developing the members into public speakers—an indiscriminate committing of the things learned to others. Forgetting that they are to be committed to 'faithful men.'

"Give some a taste of appearing before an audience in the role of a public speaker, and the damage is done! Try to head them off after you find out you've made a mistake by putting them to the front, and see what you'll get!

"Some have argued, 'How can we interest the young or old unless we use them in public?'

"My answer to this is: Why put anyone up publicly that will not be interested unless he takes a public part? The Church is not a training ground for orators. Besides, is public speaking the only field of usefulness in the Church in which one can be interested?

"These are a few reasons why I believe that 'Mutual Edification,' as it's being taught, is the cause of more churches dwindling away than any other cause. And this does not even intimate that I'm in favor of the 'pastor system!'"

1. There is an element of truth in this just as there is some truth in every system of error. I brought out clearly in the last number of M. C. dangers in putting forward men of the wrong type, and have done the same a number of times. Conceited men should be held back. Fluent young men if pushed too fast may become inflated. Men who are not "faithful" in life should not be put forth publicly—it is a reproach. But still, much depends on the judgment of the elders. Old preachers stray as do younger ones. I know some old men today who are shifting positions from what they have held all their lives, and they are doing more harm than all the conceited young men together. I know publishers who have changed positions, and have filled the brotherhood with controversy, and are bringing a hundred times more confusion into the brotherhood than all the inflated young men combined.

2. This writer has jumped at a conclusion, as he is so accustomed to doing. Because he has had some recent trouble in his home church with young men—but the leader has probably been in the church fifteen years—he tries to measure the whole brotherhood by that particular case. He is not well acquainted with a dozen churches and is not in a position to judge of such matters. You can't form general opinions of the whole brotherhood by a little local first-hand information. There may have been something else which caused him to render such a far-fetched conclusion.

3. If this scribe will visit in the social meetings of many—not a few—churches, he will find that many rural churches need more development of public men so that meetings will be made more interesting. Many elders are doing their best,

considering the chance for development they have had. These churches have not the money to hire a preacher all the time, even if they were so disposed. The preachers who visit such churches should do all they can to make the meetings more interesting when the preacher is not there—that's mutual edification as I teach it. Morris taught it 30 years ago. What's wrong with it? 1

4. Brethren, keep your eyes open and see if this is not what's the matter: Too many preachers are simply preaching first principles, and not teaching strong the duties of Christians, and are doing nothing to develop the talents. As one sister said of one of our most popular preachers: His meeting closes at the water's edge. She meant that it had very little after-effects to stir the church to greater activity.

5. "From the day brother Ben Franklin confessed Christ, he began to exhort sinners and to speak in defense of the truth, both in public and in private." (Life and Times of Benjamin Franklin.) He began sooner than I ever advocated. Yet this "mutual edification" developed him into a preacher, and his preaching developed him into an editor, and he founded the Review, and after seventy years, the publisher of the Review condemned the mutual edification which started it to going!!! This is the reason I say brethren should be careful about jumping at conclusions. All we can say is that elders and preachers should be very careful whom they push.

### COLLEGE MERE-BELIEVERS AND COLLEGE ADVOCATES

The reader has seen the argument presented a number of times that since we tolerate lodge members and tobacco users in the church, therefore we are inconsistent if we do not tolerate Bible college people in our membership and if we don't fellowship them. Like many other arguments (?) proceeding from the same source, this is a bundle of confusion.

In the first place, there is a misrepresentation of the position of the brotherhood when it is intimated that we do not tolerate a certain class of college people among us. The writers in this new movement to amalgamate the college and anti-college people have not distinguished between mere-believers in the colleges and advocates of them. In my thirty-six years of working among the churches, I have never heard of a single case where one was excluded from church membership because he was a mere-believer in the Bible colleges. Nor do I know of an instance where they refused to fellowship such a one who came to worship with them. It is the advocacy of these human organizations that brings the trouble.

A sister belongs to the same congregation that I do, who was raised in Nashville, Tenn., and attended a Bible college. She has never said anything about it here that I know of, and I have not heard that anyone has condemned her in the least. I loaned her my book to read on "The Church of Christ," which has about forty pages on that subject, but there has not been the slightest friction here. But suppose that sister would begin to talk Bible college, and to persuade young people to go, and older people to support it, I believe she should be talked to, and if she continued to create

discord she ought to be excluded. But she is a mere-believer.

So there are mere lodge members and tobacco users in some churches, and though preachers often show the evils of such they are retained in the membership. But suppose a lodge member would get to talking it, trying to get other members into it, I think he should be talked to, and if he persisted he ought to be excluded as a factionist. And suppose the tobacco user would try to get others to use tobacco, he should be dealt with in the same way.

Notice this surrender to the college advocates: "If the preacher we employ wants to give part of what we give him to aid a human religious society, that's HIS PERSONAL AFFAIR, and—RISK! Now in nine cases out of ten, and perhaps ninety-nine out of a hundred a preacher who has attended a Bible college, or who supports them, will talk for them privately, and perhaps publicly, thereby bringing confusion and division. It is more than "his personal affair and risk"—it is the risk of the church who employs such a man. I know a preacher, a pastor with a church, who was educated in David Lipscomb College, and who has reasoned in a letter to me for the Bible college and the all-time preaching system. That man is reporting regularly in the Review, and is working up among the churches which have opposed the colleges. If he will reason with me, he will reason with others for their human organization and pastor system. I repeat that perhaps ninety-nine out of a hundred of such preachers will do the same, and the Rough Draft makes a complete surrender to the enemy when it makes the proposal quoted. There is a difference between the mere-believer and the advocate of a false doctrine.

Paul knew the danger in such compromises as that advocated in the Rough Draft, and he said: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17.)

Bible college students and supporters, in nine cases out of ten, possibly ninety-nine out of a hundred, will advocate the unscriptural Bible college, thereby causing division and offense. Therefore, Paul commands us to avoid them. But some modern unionists say, retain them. Which shall we follow?

Again, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. . . . If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds." (2 John 9-11.)

1. One of the doctrines of Christ is, "Unto God be glory in the Church." 2. Bible college advocates bring part that is not the doctrine of Christ, for their teaching is, "Unto God be glory in the Church" and in the Bible college, and they thereby cause division. 3. Therefore, if we receive them, we are partakers with them in their divisive deeds.

Elders and publishers who permit these advocates to come into the churches or to advertise themselves in their columns, will be partakers with them, and will have to answer to God.

Brother Woodrow saw this looseness but courted it, when he said: "The Rough Draft is pleasing to the writer, for it places more responsibility on the local congregation and allows them within

reasonable limits to settle their own problems." Yes, it surely "places more responsibility on the local congregation." When you read your religious paper, you can't tell whether that preacher who has had such wonderful meetings is satisfied with the church in which to glorify God, or favors and advocates the human organization of a Bible college or orphan home, etc., in which to glorify God and thus rob God of glory. You may call him, and your church be divided or led astray.

When a certain preacher had studied closely the Rough Draft, he said, "Why, that is a disarmament of the true Church of Christ." He surely spoke the truth. The college people have made no concessions, the "faithful" brethren have made them all. After fighting for more than thirty years to keep Bible college advocates out of the true churches of Christ, we now lay down the bars and invite them over, for that is the way they have interpreted it, and the way they have been permitted to advertise themselves encourages them in that interpretation.

The Pratt meeting was simply the Rough Draft in example. Brother Morris attended, endorsed the proceedings, pronounced great eulogies on it all, went to Winfield where Vernie Love is pastor and uses possibly altogether, in protracted meetings, the Bible college preachers, and Brother Morris praised the work there. Several columns ran for several weeks in both papers in praise of the Pratt meeting, and we have not seen a single criticism.

It is too bad that the Macedonian Call is the only paper which is trying to keep Bible college advocates away from the true churches of Christ. It stands where the brotherhood stood twenty years ago.

REPORTS OF BRETHREN

(As we are printing this number almost a month ahead of regular time, no doubt several reports will not reach us for this issue.)

Canon City, Colo.—Am sending you a money order for one dollar to help with the M. C. Trust that you can continue sending it out.—L. E. Allington.

Mountain Home, Ark.—The M. C. was here when I arrived home. Glad to have it. I closed at Bee Branch, Ark., with overflowing house. Two were baptized. The brethren had me to move out to a school house, 4 miles out in a stronghold of sects. In 6 nights we had three to four hundred present. Four were baptized, two restored. Other churches do likewise instead of giving your money to build up side lines with high salaried officers to rob the Church. Yes, brother, the man that compares personal things to public organizations that are robbing the Church, is in a great strain. I would be glad to oppose such in public debate.—W. C. Rice.

Kansas — You really should drop in some Sunday evening. The brethren are taking subjects and giving talks. It is real interesting. . . . We surely enjoyed reading the M. C. Keep up the good work. Stick to the old paths, not compromising with anybody or anything. We hope to send help for the M. C. in the near future.—Mr. and Mrs. H. W.

(I've worked with this church some. Only the past two years have they had Sunday night meetings. Strange that those "talks" of the brethren are "real

interesting." According to one scribe, the church ought to be "dwindling," but it has at least doubled its meetings.—D. A. S.)

Iberia, Mo.—Brethren are well pleased with your fair but firm scriptural stand against encroachments and slippings. May God bless your effort to direct honest minds to the New Testament, where are the old paths, where is the good way, that we may walk therein, and find ultimate rest for our weary souls. — Wm. Freeman Jones.

Long Beach, Calif.—I have been watching your battle with our weakening brethren. I always enjoy your M. C., and am glad that someone has the nerve to stand against the Rough Draft and all the compromising tactics it is leading to. I wrote, asking him to answer some questions concerning his rough draft but he did not think it was important enough to answer, or at least he did not reply. Of course he will publish statements in favor of his hobby, even if they come from such men as Beam or the rankest Bible college hobbyists.—Robert Sankey. (Different brethren have told me that they wrote their protest against the Rough Draft, and that their articles never appeared. It is really necessary that the Macedonian Call exist so that the full truth can be brought forth on such discussed questions. Brethren, it is important that you see that such paper continues to exist.—D. A. S.)

Indiana—Glad you will have the Macedonian Call printed this time. Wish you could have it done that way each time as it is more permanent in form, and I believe the M. C. should be permanent in appearance as well as in thought. I pray God's blessings on your work.—Preacher. (This brother is a great Bible student and well known in the brotherhood.—D. A. S.)

Wauneta, Neb.—I received the M. C. some days ago. It sounds different from —. It seems to me that the Pratt meeting was born of the Unity Plan, and used to further it as far as possible. That meeting was not much like the one Elijah had with the false prophets.—L. L. Ford.

Kansas—We received the last M. C., and was very glad to get it. We would be so glad if we could receive it every month. We are sending a dollar this time. We pray for your success and will help what we can.—Mr. and Mrs. L. A. (We, too, would like to print the M. C. every month. It will take real faith and some sacrifice on the part of those who endorse its principles. We are sending it to hundreds free, for its warnings are needed by many who are uninformed. Don't depend on the other fellow.)

Brookport, Ill.—It is a real pleasure to know that we have a brother who is not afraid to defend the grand old Book, the Bible.—A. J. Kerr.

Kentucky—I sure agree with the parties that say "they wish more brethren would or could put their whole life, strength and soul into the Lord's work as we wholly believe you are." As one said, the Lord will stand with his word. You surely have had some trial of faith. No cross, no crown. All these things are comforting to me to know of the faithful few.—L. H.

Riverside, Calif.—I received the M. C., and I think it is good. I was somewhat surprised to see so many reports in it. I certainly wish we had some money to

send you to help get out the M. C. We want you to hold us a meeting in West Riverside, and don't you forget it. You have some warm friends here in California. I wish arrangements could be made for you to work here in this field, for the work is certainly needed, and I do not know of any man that would be better for this field than you.—W. J. Stone.

Canada—There is a sister there, a really good woman whom I esteem very highly. I let her have the Macedonian Call to read. After she had read the April issue, I asked her what she thought of it, and she said — was getting away, and she wanted me to write to him, but I told her I had written to him . . . and had never heard from him. So I didn't feel disposed to write again. We used to have much confidence in —, but now we will have to look to you. I hope you may be able to live long and do much good in the name of the Lord Jesus.—A Brother.

Battlefield, Mo.—I received the July number of the Macedonian Call a few days ago, and I thank you sincerely for the same. This is a good paper working solely for the cause of Christ. How much doctrine and commandments of men are being taught and preached in the churches today, and how few there are who uphold the gospel in its purity and simplicity as taught by our Lord and His apostles. I wish it were possible for the M. C. to be in all churches, that the elders would read and heed the truth contained therein. Enclosed find one dollar to help in this good work. Only wish I were able to do more financially. I trust you will be spared many years to uphold the gospel of Jesus Christ, for there are few of your kind.—G. A. M.

Ottawa, Kans.—Since last report our work and experiences have been varied and interesting. April 30 found me with Green Mound congregation, near Beloit; Elmyra congregation and some other scattered brethren co-operated in an all-day meeting. Questions common in the brotherhood were discussed, three services enjoyed, and one young man was baptized. There are some faithful brethren in that part of the country who are ready at any time to hear the truth. We were with Elmyra brethren, August 20, and hope to be with Green Mound congregation again, September 17, the Lord willing. July 30th we enjoyed the fellowship of Monmouth brethren, and baptized 3 young people. I have also labored with Section, Gardner, Stull, Topeka, and Ottawa brethren in Lord's day appointments, business meetings, and house to house. Brethren at Section and Stull are reading the New Testament, and we review with them the chapters read when we visit them. Ottawa brethren are conducting this reading each week. In this way the duties of Christians can be clearly outlined. I am glad to see brethren taking a stand for the principles of truth. Brethren, we do not need a new plan for unity—what we need is a thorough knowledge, and application of, the principles set forth in the divine plan. I will do what I can for the M. C., because it has taken this kind of a stand.—F. W. Fenton. (Notice that Brother Fenton is visiting some churches regularly, and on the visit is reviewing their scriptures lessons through the past month. If all regular preachers will do that, there will be a wonderful growth in Bible knowledge in a few years, and greater interest in all the activities of the church.—D. A. H.)

Lawson, Mo.—I am just getting ready to close a meeting for old Bethlehem congregation in Ray county, Mo. It is the finest meeting in many respects that has been enjoyed by this congregation since their trouble twenty-two years ago. Our crowds are wonderful, and the interest in the meeting is so intense that people who are ordinarily attracted to fairs, picnics, etc. (of which this country is full at present), are constantly saying they would rather hear the sermon than attend such places. Coming from the lips of those who could never be induced to attend a meeting of the church of Christ previously, this statement is but another attestation that God's word is powerful. Sixteen souls have been added to the church in the two weeks, and there is a promise of many others in the next three nights.—Carl Ketcherside. Later—The meeting at Bethlehem came to a close last Lord's day evening, with a total of twenty-five added and restored to the church. The congregations in that vicinity are very much opposed not only to the Rough Draft as such, but also to its fruits as manifested at Pratt, Kans.—C. K.

Topeka, Kans.—We rejoice that the outlook for the M. C. seems more hopeful, and that more of the brethren begin to see there is need to uphold the principles for which you have been contending all these years. Many good brethren have not realized how you have not only endured much bitter persecution, but also made sacrifices, almost to the limit, of your finances, in your earnest efforts to stem the tide which is sweeping on in its destructive course. God speed the day when the faithful everywhere will become sufficiently aroused to a sense of duty to impel them to rally to the support (both financially and by word of mouth) of one who has the courage to "contend earnestly for the faith" in perilous times like these. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let everyone that nameth the name of Christ depart from iniquity." All of the July M. C. is very interesting.—Emily Baker.

Des Moines, Iowa.—August 27th was the date of our annual meeting that we have on the Lord's day that comes during the State Fair. We had three good meetings and basket dinner at one of the parks. Bro. Robert Brumback preached morning and evening, and in the afternoon we had an open meeting and talked over the work that we should be doing, and tried to encourage those present to keep the mission work moving. Bro. Brumback gave two good lessons, and the kind I think appropriate for the occasion. We are glad to see him standing firm for the "old paths." Bro. Pryor was present from Cedar Rapids and gave a good report of the new congregation there. The new congregation at Fort Des Moines dismissed their meetings and was with us during the day. Bro. C. D. McCay has the direct oversight of the new work at Des Moines. Bro. McCay is an able defender of the faith, and is one of the tried and true in life and doctrine. We certainly miss him and his family in the meetings at 2907 Dean. We are looking forward to the month of January when Bro. D. A. Sommer will lead us in a four weeks' Bible study.—Eugene Suddeth. (This church has been practicing mutual teaching as the M. C. teaches it, to such an extent that they have "dwindled" to that point where the house will not hold the people, and they have

just established another church in another part of the city! We hope all churches "dwindle" like this.—D. A. S.)

Iberia, Mo.—The writer spent two weeks with Richmond, Mo., brethren, beginning May 2. Attendance and interest real good. Two added, seven delinquents withdrawn from. The Swearingin brethren and families and Bro. L. L. Ballenger of Kansas City attended some and indorsed the meeting and my evangelistic oversight of the congregation. I spent three days at Richmond over the second Lord's day in July, having my family with me. During the May meeting I appointed four men for leaders in the church. I took my family with me to Kansas City, June 10. Beginning the 11th, I was with 26th and Spruce over four Lord's days, with the results reported by Bro. R. H. Brumback, Elder, in a previous M. C. I enjoyed laboring with these brethren in my first meeting with them. Was with home brethren at Mt. View (Iberia), Miller county, Mo., over the third Lord's day in July. Went to Summerfield (Maries county), August 23, for a two weeks' effort. Attendance and interest very good. My family spent several days with me there. The proposed dam and lake on the Gasconade river, at Summerfield may scatter these brethren to other congregations.

The brethren in Rockville, Mo., procured a two-pole tent from Springfield brethren and used me nearly four weeks in a mission meeting at Rockville. Bro. H. W. Settles, our preaching brother, who brought the tent from Springfield in his car at his own expense, is a member of the congregation. He was present and assisted in many ways throughout the meeting. The Johnstown brethren furnished Bro. Bunn Spears part of time for song leader, and the Rockville brethren supported him a while. Had attendance from Butler, Johnstown, Eldorado Springs, Nevada, and other places in Missouri, and some from Iola and Parsons, Kans. Three added to the congregation. We thank Manchester Ave. (St. Louis) brethren for \$5 fellowship in this work. Sectarian preachers, who attended some, thought the preaching was wonderful, but turned away with "Who can hear it?" Carnivals, picnics, shows and sectarian meetings played their part in opposing our meeting. Yet we had a fair attendance of sectarian folks. Mormons were conspicuous by their absence, for they have my "number." My family spent several days with me. Begin at Almartha, Mo., Sept. 5.—Wm. Freeman Jones.

Topeka, Kans.—Church here is not going to fall in with the great compromise sponsored by the paper we have read for years. We are not going to support those who are instrumental in promoting those things. I am encouraged to learn of many preachers in eastern states who will stand firm; also in the west and middle west. The Rough Draft and the arguments used to support it are nothing more than a surrender of many vital principles the Church has stood for in the past. I am against the Rough Draft. Where do you stand?—Wm. Ketcherside.

Can't we get out a number in November? Your financial response determines. Send for several of this number and distribute—they are free. Send names.

Am going to fax west soon—will stop? Some good reports come late.

# MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 CONGRESS AVE., NOVEMBER, 1933

## A RE-STATEMENT OF OUR POSITION

The religious movement represented by the Macedonian Call started with the plea for unity upon the basis of the Bible alone as its creed. The motto was, "Where the Bible Speaks, we Speak; where the Bible is Silent, we are Silent." Through years of investigation they found this to mean that they must lay aside infant baptism, sprinkling for baptism, instrumental music in worship, societies of any kind to do work of the church, suppers and shows to raise money, etc., etc. Under this banner, they made a great onward movement. But after a generation many began to long for the things the denominations had, and they commenced to introduce instrumental music, societies, shows, etc., to raise money, which caused division in the brotherhood.

**The "Sand Creek Declaration"**—In order that a remnant might be saved from this apostasy a number of brethren from different churches in Illinois came together at Sand Creek church, Shelby Co., Illinois, Aug. 17, 1888, and drew up a Declaration against endorsing those who practiced these innovations. Here is the last paragraph:

"It is therefore with the view, if possible, of counteracting the usages and practices that have crept into the churches, that this effort on the part of the congregations (as given below) is made. And now in closing up this Address and Declaration, we are impelled from a sense of duty, to say that all such as are guilty of teaching or allowing and practicing the same (we mean of course the many innovations and corruptions in the churches), and after having had sufficient time for meditation and reflection—if they will not turn away from such abominations, THAT WE CAN NOT AND WILL NOT REWARD THEM AS BRETHREN."

Daniel Sommer was the speaker on this occasion, and exhorted individuals and churches to draw the line on the innovators. This movement spread throughout the brotherhood. Brethren saw that if a remnant was to be preserved of the apostolic church in that generation, the innovators must be kept from teaching their unscriptural doctrines among faithful brethren. Of course, this course stirred opposition. The innovators dubbed the faithful brethren as "Sand Creekers". In some places innovators were kept out; but in most places, churches had failed to exercise discipline, and preachers came out from colleges and getting fastidious women on their side, put the thing to a vote, bringing up all the old backsliders who had not been to church for years. In most places the faithful brethren were completely swamped, but in others a few withdrew and started little bands here and there, and these constitute most of the supposedly faithful churches in the North today. If the line had not been drawn trying to keep the false teachers out, it is doubtful if we would now have any faithful churches in the North.

**Bible Colleges and Orphan Homes**—After a generation brethren began to go off again, this time after Bible colleges. Bible colleges and theological seminaries are unnecessary, or else the apostolic Church would have had them. They are unscriptural, for Paul commands us to glorify God "in the Church", and not in the human organization of a Bible college. They are wasteful, for they introduce worldliness and drift into infidelity, the greatest infidel schools in the world today being schools started as religious institutions.

A little later came the orphan homes. I remember reading a few years ago from the head of one of these homes where he wrote to the

people to send their contributions, and the home would feed and clothe the children, and educate them in the Bible, and make preachers out of them, and send them out. In other words, it was to be a combination of home, college and missionary society.

I had heard so much about the "Church of Christ Orphan Home", Ontario, Calif., that I visited it a few weeks ago. From statistics given me I estimated that it took probably \$1 a day each to care for the twenty-two children there. The apostolic Church evidently took care of its orphans like it did its widows, as individuals and as local congregations. You ask, How can that be done? I answer, Do it like they are doing it in West Riverside, Calif. Three children were left destitute in the community and two families of the church of Christ took those children, though they themselves had big families and were poor. The congregation is helping them a little. You say, But church members won't do that, I answer, Then start in to convert the church members, but don't corrupt the Church to shelter lazy, unconverted Christians. Paul commands us to glorify God "in the Church", and when we do it in an orphan home, even though we attach the name Church of Christ to it, we are not obeying. Paul did not say to glorify God in the "Church of Christ Orphan Home", but "in the Church".

According to its little paper which this Home sends out, churches, as well as individuals and Bible classes, send contributions and other things. That is the way the missionary society, too, is supported. The missionary society has its board, with president, treasurer, secretary etc., and the Ontario Orphan Home has a board too, with treasurer, secretary and with Sam Witly as president. There is no difference in principle between the orphan home and a missionary society. Brethren, when you endorse Bible colleges and homes, you are headed for the Christian Church Fellowship.

**Fellowship**—The position of the brotherhood in drawing the line on the advocates of innovations, is the position of the Bible. Have not the advocates caused division in the brotherhood by persistently pushing their Bible colleges and homes? And Paul says clearly, "Mark them which cause divisions and offenses contrary to the doctrine ye have learned, and avoid them." (Rom 16:17) Now does that mean to fellowship them and let them come in with a chance to corrupt the simplicity in Christ?

When brethren advocate human organizations of homes and colleges to do part of the work of the Church, are they not getting out of the doctrine of Christ, since such things are not to be found in His doctrine? But John says: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that bideth him Godspeed, is partaker of his evil deeds." (2 John 9, 10) Now does this mean for us to throw our arms around them and have unity with them, giving them a fine opportunity to lead the people of God astray? To ask this is to answer it. These commands to keep out false teachers are as binding as the command to be baptized, and is just as essential to the perpetuity of the Church. It is by this principle that the true Church has been able to keep from being destroyed.

The faithful brethren in the North have so understood these scriptures, and have certainly acted according to

them. The Octographic Review, now the Apostolic Review, through fifty years has had as its meat and drink, opposition to false teachers. That is one of the first things I remember in this world of religious conflict. For fully thirty-five years it has had a continual battle with the college advocates, Rhodes and Armstrong and others came into the North, and were trying their best to bring all the churches in subjection to the sway of the colleges. Kansas was a great battlefield, and faithful churches then endured a great fight of affliction in trying to keep out the college preachers. If the name of a college preacher appeared in the Review, the paper was reprimanded by faithful preachers on the firing line, and the paper was glad to know "Who's who." The Review lost many subscribers because it published those advocates and tried to keep them out of the churches. It was then trying to heed the scriptures quoted above. If it had not made that fight against college advocates, I believe the faithful brethren in the North would have been completely swallowed by the college people, and would all now have the many innovations they have.

But alas! the Review has now made a complete surrender regarding its attitude toward these innovators. It practically acknowledges that it has been wrong all these years on these matters, and that the paper has been edited and published by the biggest bunch of dumbbells the brotherhood has ever seen. The paper makes apologies to the colleges and others it has been fighting, but has nothing but opposition for the ones who occupy the position it occupied for so many decades on attitude toward these innovators. But it is very evident from the many names in the Reports in the Macedonian Call that many are not going to stop simply because some inexperienced men who not been on the firing line tell them to. The game of "Simon says thumbs up" and "Simon says thumbs down" may be all right in social gatherings but it is not working so well in religious affairs.

**The Pratt Compromise**—This consisted of a meeting of college and supposedly anti-college brethren at Pratt, Kans., where it was agreed among brethren that if they left the church treasury alone brethren who held to the colleges and homes, and the anti-college and anti-home brethren, would work together. This simply meant that those who advocated those innovations would have a bigger field to push their humanisms. Most, if not all of the churches represented there helped Utley in a couple of mission meetings in Kansas. Utley has been identified with the college people and all works for the orphan homes. A brother told me in the Kansas City Union Station a couple of months ago that the night before he had talked with Utley in Southern Kansas, or Oklahoma, and that Utley said he had worked for the orphan homes in the past and would do the same in the future if he saw fit.

On the last day of the White Water, Kans., mission meeting held by Utley, they had a social meeting in the afternoon with several speaking. One speaker who had recently come from Ontario, Calif., told how he and another man started the orphan home at Ontario, etc., and boosted the home business. Utley commended all the talks which had been made and showed that even there they could do good in caring for orphans. After meeting when a disciple spoke against the homes to him he said, "The Bible doesn't say not to have them." When the disciple asked him if it would not be more pleasing to

the Lord for orphans to be taken care of in private homes, he said, "The people won't do that, and the Bible don't say how they are to be cared for, and it can be done in the orphan homes cheaper than in a private home I have never seen a man yet that opposes the homes that would take an orphan into his home." He said also that the influence is better in an orphan home than in a private home. He gave this general defence: "The Bible don't say to have song books, or a church house to meet in, but they are necessary. You probably don't understand them—I do. They are not an organization, but of course have to comply with the laws of the state." (Sounding like a Christian Church preacher.) The disciple who reports this to me, says, "This is all true and some of it verbatim."

Now, brethren in Kansas, you see where you are. Utley is trying to make converts to the human organization of an orphan home to do work of the Church. Suppose these people say they will let the church treasury alone. They go on and privately work for their humanisms, and then when they have everyone in favor of them, they use the church treasury just as churches in the South are doing where they are generally in favor of these humanisms. You have given of your church treasury to help Utley hold this meeting, and privately he talks at that meeting for the orphan home, an organization for which there is no more authority than for a missionary society. And publicly another talks for it, and Utley does not dispute him but commends all the talks.

So you brethren in Kansas are giving of your church treasury to help push privately, the orphan homes! Thus your Church treasury wasn't left alone at all. Besides, if people held back money they could put into the church treasury to care for orphans, and put it into orphan homes to do that, they are surely touching the church treasury by withholding from it what God tells them to put into it. As Alexander Campbell says, they are robbing the church of its glory and exalting the inventions of men.

Both the Apostolic Review and People's Bible Advocate gave long reports and eulogies of this compromise Pratt meeting, running through several issues, and not one word of criticism have I seen. Thus they are helping the homes, and there is every reason to believe that these home advocates are also Bible college advocates.

**The Long Beach Compromise**—If I am able to read between the lines in A. M. Morris' writings on the questions now before the brotherhood, by never was down deep in his heart in favor of disfellowshipping the advocates of Bible colleges. The evidence is that the only difference between him and C. W. S. on the subject is that he is more diplomatic, or cunning, in his statements. Events in his home congregation, where he has much influence, however, reveal the full truth.

Jack A. Scott says in the Review concerning his few months' work in Long Beach at 9th and Lame. "I think there've been \$3 added." You would think that Bro. Scott is tearing up the earth in L. B., but when you learn that nearly all these were college people added through a compromise with them, the outlook does not appear so rosy. Besides, it was Shively who deserves most of the credit (?) for working up that Compromise.

C. W. S. says, concerning the agreement by which they were brought in, "We are willing to scrap ours (Rough Draft) for this one, which is just as good, or, at least, work shoulder to

## MACEDONIAN CALL

Published once in three months by  
D. A. SOMMER,  
918 Congress Avenue,  
INDIANAPOLIS IND.

**FREE**—And yet brethren should remember that I am depending on them for donations to put it over.

shoulder with those who put it out." Here is the agreement as published in the Review, with the sentence in capitals added which is in the original but for some reason was not, it seems, sent to the Review office by the sender in Long Beach:

"... that all institutions other than the Church are not encouraged or supported by the Church treasury. Members may hold any private opinions of interpretations of the Scriptures, but must not seek to impose such opinions on the Church. **UPON THIS BASIS WE ARE WILLING TO CO-OPERATE WITH ANY CONGREGATION, OR WITH ANY PREACHER OF GOOD MORAL STANDING.**"

That this lays down the bars for college preachers is evident from the fact that C. A. Polson, one of the two elders who signed this compromise, said to W. A. Bennett that he was not opposed to college preachers preaching for them, if they were of good moral standing.

I see no difference between this and the Rough Draft. So long as the church treasury is left intact, 9th and Lime church in Long Beach (which for clearness I shall call the Morris group) agrees not only to take in college advocates, but agrees to work with college congregations which will leave the church treasury alone. But say, brethren your statements will also give fellowship with Christian Churches, with their missionary and aid societies, etc. If they will leave out their music and let the church treasury alone! Oh, church treasury, what departures are hid under thy wings!

But is such compromise going to stop controversy and confusion? I have good evidence that on the very day the college group went in with the Morris group, and before they left the meeting house, one of the college people who went in tried to convince one who was already in, that the colleges are all right!

Stephen and Elias Settle took special pains to tell the readers of the Bible Advocate about these college people going in with the Morris group. I hope they will now be just as forward in telling them that the Morris group made a compromise with the college people to get them in.

Instead of the Rough Draft and the Pratt Compromise and Long Beach Compromise bringing peace, they are simply going to scatter it among those who have been opposed to these innovations.

Dial is the leader of the college group which went in with the Morris group. He always has been a college man. He was largely responsible in turning Beaman away from the truth and into the colleges, yet he and Beaman afterward split.

Preacher Etter is one of the college group which went into the Morris group on this Compromise mentioned above. He says he spent six years in a Bible college—four in going, two in teaching. He preaches regularly for the college church in Riverside, Los. That six weeks before he went in with the Morris group, Etter tried to show Johnson in Riverside that the colleges are all right. He is trying to get the young people of the two churches in Riverside together, and told one brother that if they did not get together, the young people might start a church of their own! And it seems he was helping them in this work, thus throwing the truth into confusion at Riverside. When Johnson asked Jas. A. Scott at Riverside how they fellowshiped Etter at Long Beach when he was working with the college people at Riverside, Scott defended him by saying he was trying to get the college and anti-college people together. Scott reasoned for the amalgamation. Morris and Reedy were with Scott at the time. There is every evidence to believe that they all are together on this big Compromise.

Such is the mixture of the Morris group in Long Beach. Is that what we desire? It is directly contrary to principles we have been working under for several decades.

Last Winter the Reedy group in Los Angeles pulled off a play called "Diana of the Ephesians". It was in the Fellowship Hall, part of their church plant. Reedy oversaw the play. It was announced publicly before the Morris group in Long Beach, with invitations to attend. A brother wrote out a protest against such plays, giving no names, and handed to Morris to publish in his paper, but it never came out. The Reedy group in Los Angeles is co-operating with the college group.

A few nights ago a quartette from Reedy's sang at a meeting with Wayne Wright, a college preacher, doing the speaking. Morris says in his Aug. 15 No. of his paper: "Brethren will be glad to see articles from the pens of Brethren Reedy and Allen. Bro. Reedy has held several Bible readings, conducts classes and preaches the word," and directs plays and co-operates with the college people who rob the church of glory and exalt organizations of men to do work of the Church! Morris forgot to tell his readers the words outside the quotation marks.

For three or four decades we have been fighting to build congregations that would be free from the innovations of colleges, etc., and contentions over them; and by the Compromises now proposed, some are bringing it into almost every congregation. We are giving the college people with their superior numbers the opportunity of swallowing us, and they are readily grasping at such chance. Churches in the North are receiving many letters from preachers in the South who wish to come and preach for them.

If a preacher believes in Bible colleges and orphan homes to the extent that he will take the money we give him and put it into those human organizations to do work of the Church, he will have enough belief in them to advocate them, and when he advocates them he causes division and strife. I challenge any one to find a preacher that does that thing yet does not talk for such schools and homes. It is impossible to separate one's belief and practice of a thing from his talking for it, to a certain extent at least.

This Compromise opens the way for the organized Sunday school, literature, college worldliness, and pastor system where preachers are voting elders out, as Wallace and Brygley, editors of the Gospel Advocate, are now telling about. When you fellowship the advocates of these human organizations, you are getting into a current which will draw you farther and farther from the truth. There are hundreds, and even thousands of brethren who are determined not to be thus drawn away from God's Word.

More and more we are coming to see Who's Who. Papers are standing for certain principles, and we get a very good idea of a preacher's mind now, by the paper he is writing for and reporting in. We know whether we wish this new Compromise, and can certainly know that those who persist in upholding journals which are in for it, are also in sympathy with such compromise. "Birds of a feather flock together." God commands elders to watch the flocks.

Is it not a pity and a shame that both the paper which ought to be standing for the principles which we as a brotherhood have been standing for three or four decades, have now fallen in with a Fellowship which is directly contrary to the command to receive not such teachers, and to avoid them? But brethren should be glad that they have a mouthpiece in the Macedonian Call. I wish to thank the brethren for the hearty endorsement they are giving us. There is a fine sentiment for our little sheet. I think all those who have reported in the paper are agreed on all the main points of doctrine now under controversy. We stand as one man against giving up what has been upheld so long. To talk against snakes, then take one in our bosom and warm it so it can sting us, is very poor judgment, we think. The M. C. is against such foolish practice.

But, brethren, we must have help

from all to do this. I know that these are very hard times, but right now is the time when much literature of the right kind should be circulated, before brethren are set in their scriptural beliefs. It is a great time to do missionary work, for I believe that to save brethren from this new Compromise is as much work of the Lord as to pitch a tent in a new field. By all means we should be putting the M. C. out once in two months, and even once a month, but we can not do even the former with the finances we get. We are sending to hundreds free, and wish you to send the names of every one you think should have it to enlighten them on what is going on. No telling how much good you may be able to do. How much are you doing according to your ability? Ask yourself this question: If every Christian were just like me, What would the finances of the M. C. be?

## MISCELLANEOUS

**Misrepresentations.**—In the Review is a Good News report from L. E. Ketcherside, telling of preaching he is doing while working at secular work, and appended to it is this note from the Review office: "Bros. E. M. Zerr and Austin Sommer find fault with preachers who have secular vocations, and intimate that they should step out of the way for the all-time preacher. It seems to us they could take some lessons from this preacher who preaches and works. But we doubt if either of these good brethren could get very far at the grocery or meat market on what Bro. Ketcherside receives as 'pay' from the churches he mentions. So the man with the secular job has an important place, after all."

This thrust is such a gross and evident misrepresentation of what Zerr and myself have said, that it is not necessary for me to answer it. Instead of being opposed to the kind of work Ketcherside is doing, I have been advocating that very thing—the visiting weak places by preachers who are making a living at secular work. The slur of the Review is the opposite of the truth. All of the thrusts made at me from the same source the past few months are just as great misrepresentations. In fact, through ten years such misrepresentations have been made against me with refusal for opportunity for me to reply in the same paper, that many have gained wrong ideas of me and my work, and that has hindered my work among the churches. Bro. Zerr has found it necessary to correct misrepresentations with private mimeograph letters, and if you wish to read his defense send to E. M. Zerr, New Castle, Ind. 141 Redding Drive. Bro. Zerr and some others are now having a sample of what I have endured for ten years. But the brotherhood is getting its eyes open to the extent that it has little confidence in this source any more, and what is said does more harm to the writers than the one misrepresented. So the M. C. intends to pass by most of that and notice only what is necessary to make principles stand out.

**Preaching Christ in Esry.**—In Philippians 1:15, Paul speaks of certain ones who preached Christ of envy and strife, supposing to add to his bonds, but Paul said he rejoiced that Christ was advertised in that way. This is being used to show that we should rejoice that the colleges preach Christ, and should co-operate with them. Is a man preaching with whom he leaves off part of Christ's teaching or adds to it? There is no evidence that those who preach ed Christ, that Paul speaks about, preached anything different from Paul. They preached the same doctrine Paul did. But the college advocates are adding to Paul's doctrine. If adding circumcision to the gospel of Christ made it "another gospel", as Paul says elsewhere, why wouldn't adding Bible colleges and homes to the gospel also make such gospel another gospel?

But the question under discussion is concerning fellowshiping evil doers. Did Paul fellowship those who were preaching Christ of envy and strife? If he didn't and we know he didn't—then the scripture has no application, for we talking of fellowshiping those who advocate these human organizations which rob the Church of glory.

## REPORTS OF BROTHERS

**San Jose, Calif.**—Received the late M. C. and am much rejoiced to learn that you still stand for the plain truth, for loyal brethren are few and far between. I think that the Rough Draft, as they call it, is the most ridiculous thing that has come to the mind of man to divide the brotherhood over, and that is exactly what the Review editors have done, regardless of their intentions in the drafting of that piece of nonsense.—J. B. Morris.

**Nevada, Mo.**—The meeting at Bethlehem came to a close last Lord's day evening with a total of 23 added and restored to the church. The congregations in that vicinity are very much opposed not only to the Rough Draft as such, but also to its fruits as manifested at Pratt, Kans., etc.—W. Carl Ketcherside.

**Nixa, Mo.**—I have just closed at Walnut Hill congregation with 13 baptized and 1 restored. Our crowds were marvelous throughout the meeting, and I believe the church was much strengthened. Received your last issue of M. C. via Bro. C. E. McCroskey, elder of Walnut Hill. It was greatly appreciated by both of us.—W. Carl Ketcherside.

**Akron, Colo.**—Am anxious to get each issue. My mother writes that she was receiving it and that she approves of your stand. I'm working on the farm and doing some mission work at the same time.—Roy Loney.

**Des Moines, Ia.**—I am enclosing a money order for \$12, subscribed by the following names to be used in putting out the Macedonian Call. The new number looks fine in the printed form. I hope that the brethren will rally to your support so that you can put it out oftener. I was glad to see the many good reports from brethren.—Eugene Suddeth.

**Later.**—We recently had two come from the Christian Church, and two from the Baptists, in our regular meetings. My prayers and best wishes attend you in your work.—Eugene Suddeth.

(This is what I like to see—additions at regular meetings. It shows those coming are not carried in on a wave of excitement. When churches develop themselves as Des Moines there will be more of such. Let us all work to that end.—D.A.S.)

**Livonia, Mo.**—Find enclosed check for \$2 from church at E. Concord, a little to help with the M. C. Wish we could have it once a month. The last one just arrived, and we enjoy it very much. Thank God for one man who will stand square for Christ and his gospel. Bro. C. C. Parker just recently closed a two weeks' meeting here. Ten were baptized, and the church much encouraged by his good lessons.—W. R. Wade.

**Springfield, Mo.**—The work here doing fine. Carl is doing Walnut Hill and Nixa much good. Bro. Sommer, we are all fighting this new apostasy in this part. Send me your M. C. I am having it pretty good financially, but I will help out later. Let us work and pray.—E. Buttram. (This brother has suffered a breakdown, and has had not only the depression but his wrecked constitution to fight against. His friends should remember him.—D.A.S.)

**Grainfield, Mo.**—Enclosed is \$1 to keep the M. C. coming a while longer. I believe it is just what is needed to wake us up to do our duty more. Am sending it ahead for you to read. (Good example.) If you wish to meet or Bible study close to home, let us know, as we would all love so much to hear some more of your good sermons.—Mr. and Mrs. C. C. Robertson.

**Kenova, W. Va.**—I have just received the October issue of the M. C. and like it very much. I have received several copies of your paper in the past. There was one article written by you against that Rough Draft of Chester's that was fine. I have used it effectively against those who were in favor of it. I am pleased to say that there is not now a single one in this whole country, that I know of, in favor of that Rough Draft. I mean the churches within our work here. We are discouraging those who now read the A. R., and I do not think that any will renew their sub. Some three months ago a few small congregations employed Bro. Roy Hall, evangelist, to

work in this needy field. Recently he set in order a congregation at Crum, W. Va., about thirty-five members. He began with I think 4 or 5. As a result of his three months' work, the membership of the churches has been increased about 60. He knows his lessons and is a wonderful speaker. Bro. W. O. Roberts did the mission work that gave us our start here, and his work is still going on. He held two debates for us, and has held our meetings for, I think, the past ten years. He will, if we can manage, hold our meeting next year.—Arnold Perry, Jr. (We are all glad to learn of this advance work. We hope that this Winter Bro. Hall holds Bible readings, or drills, or something of the kind, to show these new converts how to study the Bible better, and to develop them for greater work in every way. Paul says in 3 Tim. 2:2: "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Let us see how many Bible readings we can have this Winter, even if for only a few days. If those who visit a church once a month could stay several days each time, and devote to Bible study, it would help the brethren much to make their "social meetings" more interesting when the preacher is not there.—DAS.)

Las Animas, Colo.—Am spending some time with home congregation in teaching them the way of God. I suggested we spend more time at Bible study. A sister, centrally located elsewhere, their home as a place to meet Wednesday nights. I am anxious for the leading members, especially, to receive the M. C. for it has the true sound of the trumpet. Truly the faithful fall. We are reminded of Benedict Arnold when weighing the advice of some brethren who had placed much confidence in.—T. D. Robinson. (Can't we have dozens of brethren send in Reports by Dec. 18, saying that churches have arranged to have more Bible study this Winter?—DAS.)

Hartford, Ill.—I read the last M. C. with interest. That kind of teaching will do good. I hope the time may seem come when the M. C. can go out every week and see now in a meeting here. Read good interest there for 13 have come forward. Five placed membership and 3 were baptized.—W. E. Ballenger.

Bolivar, Pa.—We received a copy of the M. C. and wish to have a dozen copies more. We stand with you in all that you said, altho' we have given you very little support. We have arranged with Bro. Paul Mackey for a meeting in October. Our attendance is good, and five talents in the congregation is being developed. . . . The congregation has had some loss, and also some gain during the year. A man and his wife and daughter left the Christian Church and came in with us, also a man who had been with us, but had been in the Christian Church for some years. They all said they could not stand their conduct any longer. . . . I enclose \$2 from church fund to help in the issue of the M. C. We are all pleased to get it and hope that you will continue to send it out.—J. K. Cummings.

Topeka, Kans.—I believe brethren should strive to put out the M. C. each month, if possible. Our adversary, the Roman, is still walking about, trying to swallow up the church. The false prophets are not all dead. I see C. W. claims you and W. G. B. have joined hands against him like Pharaoh and Herod joined hands against Christ. Since he fought the M. C. single handed so long, at which time he renounced Mirac, and now since he has lined up with Mirac and the colleges against the M. C., it looks like he made a mis-application of that scripture.

Spokane, Wash.—Received the M. C. in the new form, and it gives cheer to realize that there is one who is fearless in exposing those who are determined to change God's law. Here is my dollar to help you in your edifying work. We hope to see the paper that its present size and is issued monthly, in a short time.—M. J. Walters.

Kansas City, Mo.—We read the October issue of the Macedonian Call, and take this means of expressing our approval of the things it sets forth. Please accept our small part toward advancement of the Cause. If you

will send us some copies, we will distribute them and send in the names.—Mr. and Mrs. G. H. Ellis. (They send a dollar, and set a good example in distributing this needed literature.—DAS.)

Topeka, Kans.—We are enclosing check to help out some on M. C. One dollar of this is contributed by Sister Alice, balance from trust fund.—Emily Baker. (Very substantial checks have come from several of the Baker sisters, without which we would have had rougher sledding. But we need more who have like interest according to their means in this critical stage of the Church of Christ, when proper information needs to be brought to brethren everywhere. Remember, we are sending the M. C. free. Quit singing "Here am I, or Lord, send me!", or—)

Rockville, Mo.—I shall appreciate having your Macedonian Call come to me regularly. I am enclosing \$2 to help take care of the cost of getting it out. I hope that the members of the church of Christ especially the leaders, may get the several opinions thinned out until there is nothing left for our standard but the Bible. . . . I am one of the elders at this place where we are struggling to maintain.—A. R. Dix.

Mountain Home, Ark.—My meeting at Shady Grove school house closed with growing interest. Just five members, very little support, will return and help them when I can. They promised to help me school house closed after continuing 3 Lord's days. Growing interest, 7 baptized, 2 restored, 2 by membership, and a band of worshippers will meet each Lord's day. I will help them all I can. They promised to help me when and what they can. They are very poor in this world's goods. Some of the brethren think they should not call a preacher and have a meeting because they are not able to pay him. Well brother, I have decided if you want a one-Book man, and want the church built up, and nothing more, I am ready to do what I can, pay or no pay. If you can do no more than just pay my expenses while doing the work.—W. C. Rice. (Bro. Rice starts many new churches and resurrects dead ones, in the mountains. We hope he goes back and holds Bible readings and helps show them how to study the Bible better, and to get into the work more efficiently, so that they can have interesting meetings among themselves. Make teachers out of the faithful men, as Paul commands.—DAS.)

St. John, Kans.—Brethren in Larned, Kans. began a tent meeting, July 20, which continued over 4 Lord's days. The attendance was not what we would have liked to have had, but the interest was fine. One baptism and one by relation was part of the result. Brethren from Lewis, Jetmore, Ransom, Great Bend and Kinsey were present and gave assistance, some financially. This was our second meeting in Larned, and there is much prejudice against the truth, but some is being overcome. We have special meetings each Lord's day morning and nights. Pasting brethren are invited to stop.—Edmund Ratta. (I am glad to read of baptisms of many people, but I am just as much interested in knowing that they are faithful and have interesting and profitable meetings "every Lord's day." The fatal mistake that we have made is in worshipping the "big meeting" with a big number of additions, yet showing little concern for the regular meetings. The Macedonian Call expects to stimulate work and development, so that churches will be better prepared to heed the call to "come over into Macedonian and help".—DAS.)

Neosho, Mo.—Just closed a good meeting here last night with five additions, all heads of families. Promised to hold their meeting again next year. I left home Aug. 26, and held a meeting at Hale, Mo., where we had some hindrances, such as rain, street fair, etc. Fine brethren at Hale. From there I went to Brookfield and preached a week to appreciative audiences then went to Ebel where I was to have preached two nights, but was rained out one night. I go there for a meeting next year. I next went to Kansas City where I preached one night at 26th and Spruce and one night at 55th and Cleveland. Had fine crowds at each place. I always

enjoy going to Kansas City, where I have been preaching off and on for more than 20 years. Have held many meetings there. I go to Brookport, Ill. next and then to Cedar Rapids, Iowa.—W. O. Roberts.

Neosho, Mo. (private letter).—I now have the names of 44 preachers who used to be friends of the Review, but now oppose that "Rough Draft". Some of them only preach part time, but are preachers of the Church of Christ. In last issue (two weeks ago) of the Review I notice that out of all the writers for that issue, there were only six, besides the Sommer family, who are not southern and southern-eastern preachers, who are new contributors to the Review. . . . There are twelve of those southerners.—W. O. Roberts. (Of course, Bro. Roberts is not objecting to a man simply because he is in the South, but he and all of us know that practically all of the preachers in the South are in with the innovations which are now troubling Zion.—DAS.)

Marion, Ind.—I have carefully read most of the Macedonian Calls that have been sent out in the last year. Through my silence may have been interpreted as evidence of my disapproval of their teaching, I wish to assure you that such is not the case. If you noticed my statement in the A. R. about a year ago, you know that I do not endorse the R. D. I had hoped and prayed that those advocating it would see its danger and change, but late developments, especially Bro. Zerr's article and the reply to it in the last A. R., makes it very evident that there will be no change. I have been slow to admit it, but it seems to me that the time has now come when the brotherhood needs another paper as a medium through which the gospel may be spread, and the faithful may communicate. I may not be of much value either from a financial or literary standpoint, but I want you to know that you have my moral support now, and I trust that I shall not always be hindered in the other two as I am at present.—L. O. Roberts.

Phoenix, Ariz.—I received a copy of Bro. Zerr's open letter the other day, and this with other things, convinces me that the A. R. has departed so far from the course she has pursued for all these years, that it is clear off the track. This being true, there seems to be no outlet through which one may expose the modern heresies that are threatening the Church. This fact makes the mission of the M. C. all the more important. And my prayer to God is that you will conduct this medium in a way that will never bring reproach on the cause of Christ. I know that there are those on every side that are branding you with insincere motives for starting the M. C., and are doing all they can to injure the influence of it, but I am praying to God that they will not be able to draw you into personalities and side issues, and other things that will hinder the cause, and that you will always be above noticing every petty matter that is thrust at you, and that you should deal with principles not personalities, and how to the line, let the chips fall where they will. . . . I for one, think the M. C. should be issued at least once a month, and I shall try to send you some aid the first of the month.—C. E. Caswell. (There is an old Book which asks, "What man knoweth the things of a man save the spirit of the man that is in him?" Strange that some people know reasons for starting the M. C. which I did not know myself! But anyway, developments in the past two years, show that it is fortunate that it was started (for many brethren who were not permitted to speak fully their sentiments in other papers against recent apostasies, have a chance in our little medium. Brethren who are tired of the attempt to cram promises down their throats have a chance of protesting, and they surely are doing it.—DAS.)

Kemp, Ill.—Since my last report I have assisted in a meeting at Decatur, Ill., with three additions—one baptism. Also assisted at Mattoon. There were six additions—three baptisms. I am in a meeting here now. Have baptized eight, and will continue another week. My next will be at Peola, Kansas.—W. E. Ballenger, 2616 E. 25th, Kansas City, Mo.

Des Moines, Iowa.—We remind the readers again that Bro. D. Amsten

Sommer will be here in Des Moines to lead us in a four weeks Bible study during the month of January. We would like for any who can do so, to be with us and get the benefit of this season of Bible study. We will try to take care of all who wish to come. All the expense that you will be out will be your board bill. And if room can be found in the homes of the brethren for all that come from a distance, the board bill will be at a minimum. We believe that one of the best ways to build up for the future is for the members of the Church to get better acquainted with the scriptures. The looseness and drifting so evident in many places is saddening. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." And let us fear, lest by any means, as that serpent beguiled Eve through his subtilty, so our minds should be corrupted from the simplicity that is in Christ.—Eugene Suddeth.

Lyon, Ind.—The church at Lyon has had no regular preacher this year. . . . We have been doing the work the rest of the time ourselves. We have about 13 brethren who are able to take part in the worship. I mean by that to admonish, exhort and rebuke. Then we have about 16 young brethren who can read the opening chapter, give thanks of thanks the congregation. It is our aim to put every one to work who can and will work, and to advance them in the work as rapidly as we think they are capable of going on. There are three of us overseers here. We take charge of the worship a week about. We usually let the brethren know a week in advance what they are to do. The brethren respond cheerfully to our requests. Everyone seems anxious to do what he can. (The reason for this hearty response is that the elders really believe in development work.—DAS.) We do not see the same brethren every Lord's day, but pass the work around, thus working every one we can. It falls to my lot to have charge of the worship the first Lord's day in Nov. I have arranged the following order: Reading opening chapter, Wayne Decker; Prayer, Alvin Melick; exhortations, J. H. Stevens, M. D. Jeffers; prayer, Ems Decker; exhortations, Clyde Owens, W. Russell; wait on table, Jas. McKee; dismissal Lowell Decker. We have two prayers in our worship, and then feel we pray publicly too little. Then, of course, we have our song service. Locuis Carpenter is our song leader. We practice much on singing each year, and we think our stings adds much to our worship. The church here, Bro. Sommer, has engaged Bro. Zerr to hold a ten weeks' Bible reading beginning Jan. 1, 1924. The whole Bible is to be read and reviewed. Certain nights each week are to be devoted to developing the public speaking abilities of those in attendance. We will have a three hour session each afternoon, and a two hour session each night, except Saturday and Sunday. Board and room may be secured at reasonable rates. I am glad to see the increase in the size of the Macedonian Call. Also glad to note the greater number of preachers and churches reporting in its columns. I wish it could be printed each month.—Vern Carpenter.

(Brethren, read this carefully again. This church believes in using its talent as did the Corinthian church. See 1 Cor. 14:26. It is for defending this apostolic system that I have received much misrepresentation and many kicks from those who wish to change the divine example. Such works open the way for the church to do much missionary work. Des Moines, Ia., is doing the same kind of work, and both of these churches are to have protracted Bible readings this Winter. I predict bright futures for both of these churches if they are able to keep out the flunking, soft-pedal preachers who are hunting for flocks to fleece.—DAS.)

Long Beach, Calif.—I held a meeting of over three Lord's days at Riverside, with very good attendance and interest. All things considered there have been two baptisms since I left. Held three weeks at Exeter with good interest among the faithful brethren. Brethren through of college and orphan home persuasion, wanted to work with their human societies, and a couple of years ago withdrew with about half the congregation and started a fac-

tion. While I was there they had "urban home week" — something I never read about in my Bible. Bro. Walker Weekly and his father have done a good work there in holding a rumsant to the Bible. I just closed a three week meeting at West Riverside with good hearing and interest. Brethren said they believed much good was done. A member attended from the town church, and one of them said he thought I was doing them all much good. I preached mostly on Christian duty, spending considerable time each evening in expounding a chapter with practical lessons in view. An aged brother and his wife, Armenians, took membership, the brother having been baptized in a Christian Church mission at Tarsus, where the Apostle Paul was reared. We are starting now at Compton, holding Bible reading for a week to begin with.—D. A. Souzner.

Hale, Mo.—I am intending to send you a dollar for the M. C. soon. Bro. W. G. Roberts held our meeting and Bro. R. Brumback preached here the 3rd Sunday in October. Bro. Moore will be with us the 19th of Nov. I believe I can get some subs for the M. C.—Lloyd Stephens.

Lebo, Kans.—You certainly are right in your stand for the truth. We all need to study carefully the divine plan given through the Bible. We can't stick too close to the New Testament. We are enclosing \$2 to help you in the great work you are in.—Leo Madden.

Dorris, Mo.—Good two weeks meeting at Almartha (Osark County), Mo., beginning Sept. 5. Fifteen baptisms, 1 restored. The large house was well filled most of time. Many congregations around well represented; several sectarian preachers attended, and claimed they heard some new doctrine. With Bogard (Carroll county), Mo., over 2 Lord's days, beginning Sept. 24. No additions, but unusually large attendance in Soldier's large sanctuaries, and fine interest. My fourth successive effort there, and to go back next year. My family spent much of the time with me at Almartha and Bogard. At Liberty, near Sullivan, Ill., 2 weeks, beginning Oct. 19. As at Bogard, many congregations were well represented all thru. Brethren J. V. Brady, J. V. Brown, F. A. Dittrich, Noah Smith, Lowell Beeson, Banks Francisco and several other visiting brethren helped much in services. Brother B. A. Carter, Elder, took sick, being unable to attend much latter half of meeting. But he came last Lord's day morning service, greatly interested, tho' he should have been in bed. Sad to tell, he passed on less than a week after meeting closed. Brother W. Carl Ketcherside expects to be with New Liberty next year. I begin with Center, near Carthage, Mo., Nov. 19, the Lord willing. I inclose \$1. I talk the M. C. everywhere I visit. God bless your good work. Wish brethren were more able to help financially.—Wm. Freeman Jones.

Marceline, Mo.—We are sending another donation to help you keep the M. C. going out, for we believe you are doing a lot of good. We hear there are over forty preachers lined up against the Rough Draft, for which we are glad. Yours for the M. C.—M. M. Mitchell and wife.

**WHAT YOU ARE GETTING INTO**

This new compromise that weakening brethren are urging us to endorse, is bound to get the brotherhood into much trouble. Some have taken a hold of Ernest Beas as if they were getting something worthwhile to the Church. His reports are glowing, but when one knows something of his history his support of papers does not seem so encouraging to that paper. About ten years ago he was one of the leaders against the Morris group with their scriptural deluge. He wrote a tract for mutual teaching and against the all-time preaching by a preacher at one place with elders. When the Morris group separated themselves, things moved along fine for two or three years, till Beas changed, and decided that he would like to be pastor of the church. Also, he fell in with the college ideas. Then he established the practice of voting elders in, something which the faithful churches have never done. Voting children and new converts and unconverted people in the church simply means to turn the church over to false teachers. Well, Beas established this practice at L. B. But he

went further, and established the practice of voting them in for one year. Fine — follow the Christian Church as close as you can, for that is their plan and you are headed for them as fast as you can go!

He adopted this system of voting to get rid of those who were opposing him in his departure from the Word of God. There were quite a number who would not follow him in his apostasy, and said so. One of these was a leader of the congregation. In order to get rid of them, Beas took to this voting that he might work in the children and other young people that he was winning to his departure. He accomplished his purpose and won a majority.

Dial was one of his coreyear elders and a college man. After a while Beas and Dial fell out, each trying to be the bell-sheep. The system of voting established by Beas in vote out his critics, was now put to test again. Beas's elders were voted out, and Dial's elders were voted in. Beas didn't like his own medicine, and pulled off all he could with him and started another church.

Foy Wallace, one of the editors of the Gospel Advocate, investigated the case, and took his stand against Beas for Dial and published him in the Gospel Advocate, though Beas himself had been an associate editor of the Advocate. Finally, Dial took his group of college people and went to the Morris group on the compromise mentioned elsewhere in this paper, and Beas has built a new meeting house with his group. He is a sort of outcast with the heads of the college movement, though himself still a college man. He is a factotum of the first degree, voting elders out when they don't suit him, yet getting hung finally on the gallows he built for others. So brethren can see what they are getting when they open the way for him. One of our old papers is surely getting "some" smet when Beas becomes a contributor.

**GETTING READY FOR AN ONWARD MOVEMENT**

Regardless of the confusion in the Church of Christ today, I can not help believing that we are getting ready for an onward movement. Things appear very dark now to some, but I consider it is the dark before the dawn. The brotherhood is finding itself, it is re-adjusting itself. Many evil elements have grown up within us in the past generation, and now the Church is in travail to get rid of them. When it is over, we shall see a purified Church, even though with sadness we must behold many of those who were once faithful drifting farther from the shore of truth. Paul said that "heresies must arise that they who are approved may be made manifest." We are passing through that period now, and the approved ones are coming to the light—those at least who are outwardly determined to stand by the old paths and old ways. As we take a survey of the confusion which abounds now, let us take a backward view and see if we can find some of the causes.

Is not one of the causes of our weakness today, our neglect in teaching our children as we should have done? How many of us have talked of the Word of God to them, as commanded to Israel, in the morning when we arose, when we were sitting in our homes, when we walked by the way, and when we lay down at night? The problem of the young people has been largely because we have neglected to teach them earnestly. Of course, sometimes even then they will go astray, but let us show our children where we have come short, and exhort them to profit by our experiences. Let us make our homes Bible training schools. Let us throw a religious influence around our children which will do much to mould their lives.

All of us have admitted that we have failed too, because we have not had qualified elders in many churches. We preachmen admit that, and yet, what are we doing to overcome it? We can never supply the want by merely baptizing people. We must do something to develop the faithful men, as Paul commands, so that there will be men from whom to select qualified shepherds of the flocks. It is said that elders should be "apt to teach", yet many can not interest the hearers, simply because they have not been trained for such work. If brethren everywhere will teach in

their homes as they should, they will help develop themselves for public work.

Many of our men can be trained in this way of great usefulness in the Church. They can make their living at some secular calling, and on Sunday and evenings can preach or teach Bible classes, here and there, and accomplish much good work.

If the talents of brethren can be developed in this way, the church will have more money to help the poor with, and to hold mission meetings in new and weak fields. We can never head the Macedonian Call to any great extent until churches learn to take care of themselves largely. This does not mean for churches which are not well developed to start in to do big things right now in other fields. It means that if churches wish to reach out they must use all the power they have, and that power can not be used to advantage until it is developed for that use.

In order for a great onward movement, we must make our meetings so interesting that members will feel that they have lost something when they are not there. And not merely in tarrying, but spiritual. If brethren and sisters can not go to their homes after a meeting Lord's day feeling that it has been good for them to be there, there is something wrong with the person or the meeting. No speaker should talk without preparation. If he thinks of scriptures through the week, and sees them in their application to himself, he will then see them in their application to others, and will be able to present something which will be edifying.

But a meeting can not be made very edifying if children are running back and forth over the house, or running out. The past few years I have found it necessary to speak about this in many places where I have been. Parents should see that their children attend to the wants of nature before they go to meeting, or anywhere else, and then they should not be permitted to get up and run out simply because they are restless. To make them sit quiet is a good discipline for them. The children are not to blame so much—they are going the way they are permitted to go. God ordained parents to guide the young ones.

I recently held a meeting where a father took his three year old child out every night, sometimes several times each night. I talked to him. He would speak it a little and then pet it, and the poor little thing did not know what was meant by such treatment. I vainly tried to show him that he was spoiling the child, but he said it was "so sweet". He thought so, but he was spoiling it so no one else thought the same. We can not have very spiritual meetings with unrestrained children in the assembly. Parents need to use the authority invested in them by the Lord.

Perhaps the most outstanding thing which aided in the spread of the gospel in apostolic days was the private work which Christians did. They were so enthused in the story of the cross that they wished to tell others. The good news soon spread into all parts of the Roman empire. When there arose a persecution at Jerusalem, and the disciples were scattered, it is said that "they went everywhere preaching the word." They did not stop and go to school several years before they started to tell the good news of salvation. Men and women both alike told of the wonderful events which had occurred at Jerusalem. It was not public work so much as private work. Such a great work was done that Paul, before he died, could say that the gospel had been preached to every creature under heaven. That is the kind of zeal we need today.

But how can we arouse such zeal within people? This is perhaps the biggest question of all, for it is practically the same as asking, How can we get men and women to do better? Of course, we know that the preaching of the Word is the remedy for the ills of mankind, but are there not some portions which have been neglected that have put us into the position we are in? If people would only appreciate the salvation which is brought to them through Christ, they would do something, or do more. But they will not appreciate that salvation unless they realize what they are saved from. That brings it back to the punishment which God intends to bring to those who wilfully turn from

his Word. "He that turneth away his ears from hearing the law, even his pray shall be abomination." Men are not realizing that awful truth as they should. Hence, if the judgment were brought home to the people often and with force, it seems to me that they would think more seriously. They will have to either deny the whole Bible in order to get rid of the punishment there for the wicked, or they have to admit that there is a judgment and that men should prepare for it while they have opportunity. Heaven and hell are both portrayed in the Bible, and both should be given their proper emphasis. One hears many sermons on heaven today, but few on hell and the punishment of the wicked. People have imbibed the idea that God is so good and kind and merciful that he will save us in our sins. But there are many scriptures which show otherwise. Those neglected passages need to be emphasized.

There are many things which have contributed to the confusion in Zion today, and there are many things which will contribute to our advancement. It is well that we study these things.

I did not know that the M. C. would be larger this time till I went to the printers, or I would have written for short articles. I don't know whether we shall have sufficient funds for the same time next time or not. It all depends on the liberality of the brethren. But I should like to have short articles of 25 lines or less from many brethren on what they think can be done to save more souls, and keep them saved; on what is needed in the Church, etc. If these are in by Dec. 18, I may be able to use a few of them if we can keep the size of the M. C. what it is this time.

Let us have a pure, spiritual and aggressive Church.

If every Christian were just like me, What kind of a Church would Christ's Church be?

**MORE SPIRITUAL SONG SERVICE**

I wonder if we give the attention to the words of our songs that we should, when we are engaged in our worship on the Lord's day. To accomplish the most good, it is evident that we should have simple music. Songs where one part of music runs about by itself a while, and then another runs about, is not in harmony with the simplicity in Christ. The attention of the singers goes to the music more than the words. One trouble with the song books made in the south is that much of the music originating there is of this type. If all the parts are sung it may sound well enough, but it makes a botch in small congregations which do not have many good singers. Besides, so many of the southern songs have a negro jazz twang, whether they know it or not. Even Hitler is making an effort to keep the American jazz out of German music. Not so bad!

It is evident that we need something to cause people to have greater reverence and respect for God and Christ. Reverence is to the center of all our service to Him. "Fear God and keep His commandments." If our hymns are of that kind Lord's day mornings in our worship, it may help to create this reverence. Oftentimes it is in such an atmosphere of submission to God either in our public worship or in our private devotions, that our great resolutions for life are made. We need more devotion. Here is a hymn of consecration that I hope has helped you as it has me:

Nearer, still nearer, close to Thy heart,  
Draw me, my Savior, so precious to Thou art;  
Fold me O fold me, close to thy breast,  
Shelter me there in that haven of rest.  
Nearer, still nearer, nothing I bring,  
Naught as an offering to Jesus, my King;  
Only my sinful, now contrite heart,  
Grant me the cleansing thy blood doth impart.  
Nearer, still nearer, Lord, to be Thine,  
Sin, with its follies, I gladly resign;  
All of its pleasure, pomp and its pride,  
Give me but Jesus, my Lord crucified.  
Nearer, still nearer, while life shall last,  
Till safe in glory my anchor is cast;  
Through endless ages, ever to be,  
Nearer, my Savior, still nearer to Thee.