

MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 Congress Ave., MAY, 1935

Taking the Left-Hand Road —To Babylon

The Church of Christ as portrayed by the Macedonian Call began 1800 years ago, but in the course of ages many of its professed members wandered into apostasy. In the nineteenth century Alexander Campbell separated the Bible doctrine from the doctrines and commandments of men, and called the people back to the simplicity in Christ as now presented in this little paper.

One of the main doctrines he emphasized was that the Church alone should be the organization through which to do religious work. "Unto God be glory in the Church." After a generation many churches introduced instrumental music, missionary societies, Bible colleges, etc., and developed into what is now called the Christian Church. A. M. Morris and Daniel Sommer were two prominent men in the North who opposed all these innovations and gathered a remnant together for the true Church.

In another generation, churches began again to introduce Bible colleges, orphan homes, organized Sunday schools, etc., and Morris and Sommer stood together as editors of the Octographic Review, now the Apostolic Review, in opposing these innovations. In Missouri and Kansas the fight was bitter. Daniel Sommer held two debates with college advocates, and it was largely through his efforts that churches began to draw the line on the college men and keep them out of the churches, so that they could not propagate their unscriptural doctrines.

The primitive Christian, now the Christian Worker, published at Wichita, Kans., took a strong stand for the colleges and made a bitter fight against Morris and Sommer. Morris came back with a long series of articles in the Review on "Clarifying the Waters," showing up that whole college movement.

The Christian Leader is a college journal published in Cincinnati, O. For about fifty years the Review has fought the Leader because of its unscriptural principles. The Leader not only upholds the Bible colleges but factionists and hobbyists of many descriptions. It paid practically no attention to church discipline. Mrs. K. W. Sommer, the former publisher of the Review, about twenty or twenty-five years ago, had D. A. Sommer write a tract on "Papers or Principles—Which?" showing just what the Leader was.

After fighting these evils for several decades, the Review came forward with a compromise in form of the Rough Draft. This was a proposition for unity on the ground that as long as the worship was scriptural and the church treasury was left intact, we all worship and work together. At the very beginning many saw that this was a surrender of things for which we had fought so long—doctrine that if any come and bring not the doctrine of Christ "Receive him not." The cry was made by the Review that we did not understand. But now the question of the church treasury is

seldom or never mentioned, and the whole cry is unity.

In the Review of April 23, the publishers say: "Our main concern is for the UNITY OF OUR CHURCHES." So in harmony with this unscriptural "concern", the same number of the same paper contains this:

The Approaching Kansas City Meeting.—The protracted meeting, with Wm. P. Reedy as evangelist, begins April 28. On May 8-10 a general meeting, sponsored by Van Brunt church, will be held. Subjects vital to the interests of the Brotherhood will be discussed by representative men. We expect the following speakers: A. M. Morris (a sermon on "Creation or Evolution"), W. P. Reedy, F. L. ROWE, HOMER MOORE, G. K. WALLACE, GLENN WALLACE, L. O. SANDERSON, V. D. Love, J. J. Hogan, Wm. J. Whaley, Chester or Allen Sommer, Floyd Shively, HOMER UTLEY and others. "Evangelization of the Colored People," "Radio Work," "Mission Work," "The Worship Program," "Development of the Singing Element," "Literary Development" and "Social Conditions" will be discussed, and there'll also be an Elder's Hour. It will be a gathering of brethren interested in advancement of Kingdom interests. Constructive thinking will characterize each discussion. And every reader of these lines is invited. You will be taken care of; but we do request that if you plan to come, inform us at once, that ample provision might be made. Drop a card to J. E. Huddleston, 628 W. 67th Terrace, Kansas City, Mo.—(Signed) The Officers.

The names here in capital letters are college men—Rowe and Moore being publishers of strong college papers. You see that arm in arm with these is Morris, publisher of People's Bible Advocate, and Chester or Allen Sommer, publishers of the Apostolic Review. These college people have not changed, but the supposedly anti-college people are the ones who have done the changing. They practically say now that all their fighting of the college preachers which they have done through thirty or forty years was sinful. "How have the mighty fallen." It is a complete surrender of vital gospel principles. Who would have thought twenty years ago that Morris and the others would have done this? This is the fruit of the Rough Draft spirit.

About a year ago J. S. Johns sent out a joint letter with J. C. Roady, to many preachers, exhorting them to write and work for the Review because it had not changed, etc. Maybe it has not changed from John's principles, for he invited Alexander, a college preacher, to come to Mentone, Ind., and now he is located there—through the influence of Johns.

Let us notice this apostasy in concise form. As quoted above, the Review publishers say: "Our main concern is for the UNITY OF OUR CHURCHES." Now the word "main" means "first", and the word "unity" means "peace", and in other language it means, "Our first concern is for the peace of our churches",

or, "The wisdom that is from the Apostolic Review is first peaceable." But the inspired James says, "The wisdom that is from above is FIRST PURE, then peaceable."

Again: The wisdom that is from the Review says: "If any come unto you and bring not this doctrine (collegism, for instance), receive him," but the inspired John says, "Receive him NOT."

The Review should take down its motto: Devoted to Truth and Righteousness as Taught by the Apostles of Jesus Christ, and put up this one on their paper: "Devoted to Unity (Peace) at Any Price, as Taught by the Wise Publishers of the Apostolic Review."

But these apostate brethren need not think they will have peace unless they are willing to go all the way, for the group they are linking themselves with has the full-fledged pastor system, organized Sunday schools with literature, Bible colleges, orphan homes, old folks' homes, ladies' aid societies, Easter performances (leading on and on to the observance of many such days), card-playing and dancing unrebuked in churches, etc., etc. It is saddening to see these people turning off into the left hand fork of the road, which leads to Babylon. Hundreds of brethren have shed tears at their apostasy. "But there must be heresies among you that they who are approved may be made manifest among you."

When a motorist comes to a fork of the way and tries to keep "in the middle of the road," he is sure to run off into an acute angular ditch. And now when preachers say they are not taking sides, and will not commit themselves, but try to "keep in the middle of the road", as they say, you know they are bound for the ditch of error.

But there is hope. Many are determined to take the right hand road which leads to the heavenly Jerusalem. The Macedonian Call is trying to tell you about that road. But look, brethren, at the federated opposition we have. Four old established papers stand for these errors, and our little sheet stands for the gospel as they all used to uphold it. Loan your copy of the M. C. to those who should read it. Send us names of those who need its information. Pay up your subscription NOW. Donate REGULARLY to help pay for those who receive the paper free.

It is encouraging, very encouraging, to know that though an old paper has fought for the truth for seventy years, yet when it steps aside so many turn it down with the ones who run it, and come over to our little sheet. (Notice the new names in each issue.) And when D. A. Sommer and the Macedonian Call step aside from the truth (which God forbid), I have confidence that the faithful will turn him down with his paper in the same way and will seek others who will not compromise the eternal truth of God. It is only by such faith that the true Church of Christ can remain upon the earth.—Publisher.

MACEDONIAN CALL

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D. A. SOMMER,

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AN OPEN LETTER

Des Moines, Ia.—Dear brethren: Do we appreciate the true worth of the Macedonian Call as a paper through which to keep the truth before the brotherhood, and through which we can keep in touch with each other? Are we doing what we can with our finance to help it along? I am sure that we would like to see it increased in size, so that from its pages we could read many more good articles along lines that are especially needed. And we would like for it to appear oftener. We know that Bro. Sommer alone can not make this possible, but that it will depend on the rest of us doing our part. Of course most of us are not able to do much financially, but I believe that if we would send even a small amount at REGULAR INTERVALS that it would mean much to this worthy cause. I am enclosing \$1 to pay for my subscription for another year. How many more will do that much NOW?—Eugene Suddeth.

(There are many brethren whose subscriptions have expired. Have you renewed, or are you leaving the publisher to bear the burden? Let me add something which Bro. Suddeth did not give. For several years he has sent the M. C. three dollars with each issue. He had the paper sent to every family in the church of which he is an elder, and he reports that hardly any in it have taken up with this new apostasy. The M. C. and the right kind of preachers have kept the brethren there posted, so that they would not be led about by new and strange doctrines. Would not the paper do much the same for your church? Try it.—Pub.)

VICTORY AT LAST

"Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in and shall not be able" (Luke 13:24).

Thus spoke our Savior when some asked: "Lord, are there few that be saved?" What Jesus said in his reply indicates there will be many who think the Lord will accept them in the final judgment who are doomed to disappointment. Will there be some careless, indifferent church members among them? "Then said Jesus to those Jews which believed on him: 'If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free.'" (John 8:31,32).

A disciple is a learner. Many church members who, by frequently being absent when the church assembles, neglect to avail themselves of the opportunity to learn more of God's law of the spirit of life in Christ Jesus. Learn how we may, as our Savior said, "Do always those things that please Him." (John 8:29). "Receive with meekness the engrained word, which is able to save your

souls. But be ye doers of the word, and not hearers only, deceiving your own selves." James 1:21, 25. . . "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." This shows how we may "deceive our own selves" and lose our souls at last!

When disciples were scattered abroad when persecution arose (Acts 11:19, 24) some of them "came to Antioch and spoke unto the Grecians, preaching the Lord Jesus: And many believed and turned to the Lord." The church at Jerusalem sent to them Barnabas, a good man, full of the Holy Ghost and of faith: and he exhorted them all that with purpose of heart they would cleave unto the Lord. If we keep with us a fixed purpose, a determination that we will, regardless of all opposition, faithfully serve the Lord in his appointed way, looking to him for guidance, we will not allow trivial things to draw us away and will come out victorious in the end. —Emily Baker, Topeka, Kans.

MT. HOPE

The elders at Mt. Hope wrote Evangelist Shackleford as follows: "Dear brother, the church here would like to hold a protracted meeting but the church treasury is depleted. We can give you the Lord's day contributions during the meeting, and one-half the contributions each month until you have been amply supported for this work. Can you aid us in this effort, beginning next Lord's day?" Aquilla Stephanos, Elder.

The reply: "Dear brethren at Mt. Hope, let us praise God and rejoice, and again I say rejoice. When I read your kind letter I was reminded of 1 Cor. 16:15, 16. I will, d. v., be at Mt. Hope to begin the meeting next Lord's day. Yes, we can do the Lord's work on the installment plan just as well as we can buy farms, homes, stock, automobiles, radios, etc., on the installment plan. Last fall I held three meetings on the installment plan, otherwise we had no support at all this winter except for a small contribution now and then from the church at Philippi, who seemed to know our circumstances. When our old car won't hit on all four cylinders, we just plug along on two, hoping and praying for something better in future. And so it should be with the church. If we can only do half as much as we'd like to do in service to God, let's do that much with a will, hoping and praying for ability to do more in future. You can depend on me. Your humble servant, A. Shackleford, Evangelist."

Elder Wiseman, of Bethel, was present when the above letter was read at our business meeting. He said, "Brethren, you have also solved our problem at home. For three months we have tried to figure out a scheme to hold a much needed meeting at Bethel. I can hardly wait to tell the church of this plan. Bro. Shackleford can begin at Bethel immediately after closing at Mt. Hope. This plan will save hundreds of weak churches that are about dead spiritually, because of lack of funds to have a preacher come and revive the members and put them to work, that they might recover themselves."

Let us bow down now and pray God that this plan of work might permeate

the entire brotherhood, in order that the preachers will be kept busy, and the gospel once more have free course in the world, as we strive to redeem the time, because the days are evil."—Reporter.

Note: Brethren, the same just principles we use successfully in our secular business, may be used successfully in carrying on the Lord's work. Is not this what Paul meant, Rom. 12:11? "Let us work while it is day, for the night cometh when no man can work!"

HOW DES MOINES DEVELOPS ITS TALENT

I have received valuable pointers from different leaders as to how they conduct their meetings. Perhaps an outline of how we are conducting our meetings will be of help to others. We at present have listed in alphabetical order the names of 16 brethren from the two congregations here in Des Moines that take the lead by turns in giving a lesson Lord's day morning with each congregation. Each of these brethren selects his subject to talk on. At the close of his talk he extends the gospel invitation. Each of these brethren has one, and most of them two, younger or less experienced brethren that take part with him by reading a short scriptural lesson or making a short talk. The leader giving them what help they need in selecting and preparing their part. Using the same order Lord's day evening we alternate by having one brother one-half of the time select four or five brethren to make short talks on a given subject. The last one talking takes charge of the dismissal of the congregation. At the mid-week meetings we are studying the New Testament systematically. About ten or fifteen minutes is spent each Lord's day evening with the children and young people in Bible drill. At present one of the elders announces a subject beforehand for them to study, and selects a brother to ask them questions on the subject, all of them with books closed. — Eugene Suddeth, Des Moines, Iowa.

"IMAGINATION"

Under the above heading an article appeared in an Indiana religious journal. The writer said, "This journal has been damaged much by imaginations in regard to it." I think he has well said, as we will show. After naming several of them he then mentioned this: "Then certain others have imagined that they might exalt themselves by denouncing it as 'disloyal' to the Bible." Yes, HUNDREDS of brethren have done that very thing, so far as denouncing said journal is concerned. They could not exalt themselves, though, by so doing. But let us notice this:

One religious body imagined they needed a creed as a basis for Unity, so wrote one and called it "29 Articles of Faith." Another imagined they needed to write a creed as a basis of Unity, and did so, calling it the "Philadelphia Confession of Faith." Mormons imagined they needed a creed separate and apart from the one the Holy Spirit wrote in the Bible and wrote one calling it the "Doctrine and Covenants." Then another imagined they needed something in addition to that we have in the Bible, for, they said, the Bible is the very thing we differ on, hence they wrote FIFTEEN ARTICLES OF FAITH

as a basis of Unity, and called it a "ROUGH DRAFT." All these creeds have statements in them which are true and we all believe, but have enough bad in them to spoil it all, just as a grain of arsenic would spoil and poison a pitcher of good, sweet milk. So we oppose all of them as a whole, for the good in them has been poisoned. They are all HUMAN CREEDS.

Authors of the last named creed imagined they should fellowship "Bible college" preachers, hence opened the columns of their journal to them. I just now counted FOURTEEN of them in said journal. Their imagination has led them to fellowship sectarianism to the extent they now co-operate with the "Bible college" churches right there in their own city—Indianapolis.

Brethren at Champaign, Ill., imagined a certain "Bible college" preacher would do them much good and so long as he would "keep still" about divisive things he would be all right and do them no harm. So they had him hold them one or two meetings and a debate. He "kept still" about such things in the pulpit until he had several who agreed with him. The seed had been sown, but not from the pulpit, and they now have a divided Church and many heart aches. That Church is now torn asunder.

But all this is the spirit of the R. D. and shows what such will do if practiced, as the authors of the R. D. advise, suggest, or whatever they call it. They tell us that so long as those "Bible college" fellows "keep still" we can use them and fellowship them. So their imagination is dividing the Brotherhood. Had their imagination been kept in their own heads that journal would never have been "denounced" as it has been. Their imagination gave birth to this creed which is called a "Rough Draft" and we denounce it, just as we do all other human creeds. Keep the false teachers out, and protect the Church.

Thanks to the author of the article headed "Imagination," for he opened the way for the above statements.—W. G. Roberts, 2708 Dewitt Ave., Mattoon, Illinois.

WHAT KIND OF UNITY DOES THE LORD WANT?

In a document titled "Important Information" the accusation is made that those who oppose the R. D. ignore the Saviour's prayer for unity. Implying that we do not believe in the oneness of believers in Christ—a serious accusation if true; but it is not true. Certainly we believe in unity; but we are opposed to a union that falls far short of being the unity the Saviour prayed for. The writer who made the above accusation certainly knows the difference between unity and union. We do not seek a union with either the Old or the New Dispensations. But we do offer to them a platform of unity upon which all can unite without the sacrifice of truth or principle. When they will discard their human organizations, which are the causes of the division existing among us, then we can be and will be "perfectly joined together in the same mind and in the same judgment." The Saviour did not pray for a union of conglomerated opinions; but that we might all be ONE. That's the kind of unity we are working for. We are insisting that the causes of division must be REMOVED — not

glossed over or ignored in a misguided desire to have fellowship with those who are responsible for and who have perpetuated the divisions among the professed people of the Lord.

Brethren, let us fully realize that the Saviour's prayer for unity can never be realized by letting down the bars and permitting those who are not satisfied with the simplicity which is in Christ to come among us and sow the seeds of their divisive doctrines. Are we so stupid as to think we can tame the wolves by permitting them to come among the sheep? When the wolves are permitted to roam among the sheep, unity of a kind will speedily take place. The sheep and the wolves will soon be "joined" together—with the sheep inside the wolves! Brethren, that's just exactly what's taking place wherever the principles of the R. D. are being carried out! Let it be remembered for all time that wolves do not eat grass like sheep do—THEY EAT SHEEP!

A visionary old brother envisions a United Brotherhood, a million strong, as a result of the R. D. What a delusive mirage! I vision an apostate church, a million strong drifting farther and farther away from God. Why nurse the delusive phantom of hope as long as Ephraim is joined to his idols. Since the publication of the R. D. have we noticed any appreciable tendency among the college brethren to give up their unscriptural organizations in order to be at one with those who have always stood for the Church Supreme? In reading over recent issues of college papers, I find no such tendency. We boldly challenge the framers of the R. D. to show any visible results of the R. D. turning people away from collegism to the simplicity in Christ. If history teaches us anything it is that those who doctrinally drift away from God seldom if ever return. The biggest job ever given the true servants of Christ, is to keep the Church pure. Paul said "AND HAVING DONE ALL, TO STAND!" Let us stand.

The story of an ancient soldier sent to stand guard at the gate of a city: A nearby mountain soon burst forth in volcanic fury and belched forth millions of tons of molten rock and burning lava till the city and all within it were buried. Hundreds of years later, excavators unearthing the city, came upon the body of that soldier. It had petrified but it was still standing upright. He was still standing on guard! "And having done all, to stand!"—Roy Loney, Akon, Colo.

REPORTS OF BROTHERS

Marceline, Mo.—I am enclosing express money order for two dollars for one renewal and one new subscription to the M. C. I received a copy of . . . I wonder why they do not print the names of the preachers who are saying good things about it.—M. M. Mitchell. (Hush, Brother Mitchell, you are trying to make people think that "birds of a feather flock together."—Pub.)

Hartford, Ill.—At present we will take 30 of your Guide Through Bible History, maybe more later. Church getting along very well.—Otto Schlieper.

St. Louis, Mo.—We will take 100 of the Guides Through Bible History.—Robert Morrow.

Chillicothe, Mo.—I will take six of the Guides.—Grace Bailey.

Unionville, Mo.—Enclosed find \$3 for

our sub and also another one. We enjoy reading the M. C. very much. We would like a copy of the booklet, Guide Through Bible History. Have had one for several years but some of the pages are lost.—Mr. and Mrs. Ora Robinson.

Las Animas, Colo.—We have passed through some trials lately that have strengthened our faith. Have read the last M. C., but must read it again before passing it on—so many good things in it. Will send some subs later.—E. O. Huffman.

St. Louis, Mo.—Another sister and I will take six Guides Through Bible History. We plan on giving four away to friends. I sincerely hope these booklets can be published and the success of the Macedonian Call be great.—E. S. (This Guide will make an excellent tract to hand to an intelligent outsider. But we need several hundred orders yet, before we feel safe in printing it. How many copies will the brethren take in your congregation? A Bible-reading church will not go far astray, and the Guide will help to that.—Pub.)

Riverside, Calif.—We will not endorse those who endorse the Rough Draft. . . Church in West Riverside is doing well. Have interesting meetings. Young folks doing better.—Mrs. W. J. Stone.

Ohio.—We can use one dozen Guides now and will use all we can later.—John Greathouse (elder).

Brookport, Ill.—I am glad again to hand you \$2 as a contribution from the church here toward the M. C. The paper is improving right along, and if individuals and congregations will do their duty every issue, we will have a paper within the next five years that we will all be proud of. The local church is getting along nicely, notwithstanding many of our members have moved to other states where they are employed. A. T. Kerr.

Texas.—Find enclosed one dollar to help put out the M. C. I have just received my April number, and think it is grand. I hope you will live many years to fight for the truth, for we sure need many soldiers in the army for the right in these trying times.—Mrs. T. D. P.

Kansas City, Mo.—Work is progressing nicely at 55th and Cleveland Ave.—A. H. J. Boyce.

Riverside, Calif.—Closed with fine interest at Compton among the brethren, and I was invited to return some time. It seems there was no way to get a hearing among outsiders. We have some good brothers and sisters who meet there. Brethren there take turns in the public work and in Bible study in mid-week, and thus are building up the talent. Will have a short visit here, then start east. Hope to stop in Colorado and Missouri before I get home. In April M. C. I am made to say one baptized at Exeter and two took membership. It should say one was restored and two took membership. Please make this correction.—W. C. Rice. (If Brother Rice will write more legibly maybe I won't make so many mistakes. I have to recopy it for the printer, and do the best I can.—Pub.)

(Private Letter)—I don't want you to think I have compromised with the Rough Draft. Your . . . knows better, for I have protested to him ever since it came out in the . . . and will continue to do so. May the Lord bless every effort to keep the church pure. How can there be unity if we are not one in mind

and heart? If the . . . is right now it has been wrong heretofore, and we have been taught wrong. . . . I pray for the M. C. good in all things right.—(A certain old brother has told me that this is one of the best elders he knows of.—Pub.)

Walnut Bottom, Pa.—I want to thank you for continuing to mail me the M. C. We enjoy reading it, and wish it success. Enclosed is one dollar at this time, and I hope to be able to send more later.—C. J. Beidel.

Anutt, Mo.—I am in a meeting here at Anutt, and we are having fine crowds and interest. Sunday evening the house was almost full. After closing here I start a meeting in Center Point, Ia., the 5th of May.—John W. Rodes.

Kemp, Ill.—Men grow like their creeds, like their leaders. Paul's conduct and the "Macedonian Call" furnish us plenty of wholesome food for our souls. Paul and Barnabas had finished their first missionary tour—been up to Jerusalem, returned to Antioch. Some days after Paul said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do."

Note the object of this proposal. Human nature exerted itself in the event of taking John Mark along with them, which led to the two men going to different parts of the country, but to herald the truth and strengthen the churches of Christ. "Paul chose Silas, and went through Syria and Cilicia confirming the churches."

Upon reaching Lystra and Derbe they add to their number Timothy, a young man highly recommended by the brethren. What Bible college had he attended?

They met upon the first day of the week, not Sunday School. In the confirming of the churches were they taught to centralize the church offering for some kind of an organization? No, but for the spread of the truth.

Congregations were not established to furnish preachers a livelihood, but to save men from sin. In this second missionary town, upon reaching Troas, looking out over the sea, "a vision" made known to Paul he was needed in Macedonia. Immediately Paul and his companions endeavored to go.

The church in Macedonia proved to be very valuable in spreading the truth, for after Paul departed this church communicated with him.

I'm glad to see and hear through M. C. churches of Christ waking up to the call. Come, go, "endure hardness as a good soldier." Not settle down in a "feathered nest."

Last night, April 28th, I spoke to a splendid audience in Marion County, Illinois. Our plea, not known in these parts, "Seek and ye shall find; Stand still and ye shall die." Brethren, send; don't take and hold all the "talent." Jesus didn't stick around and occupy the "best pulpits," feed off best tables, sleep in one bed, etc. The world is in sin. Yours for an earnest, faithful service to the Master. (Matt. 25:31-46).—H. W. Cuppy.

Kansas.—Last M. C. came, rejoicing our hearts and encouraging us to press on. We remember the "Guide Through Bible History," and hope you will soon be able to reprint it. Put us down for at least two, perhaps several. I've at

last located the one I had—I had given it to a sister, she sent it to her son-in-law. So it has not been lost, nor hid in a napkin. Want to place more. Our prayers attend you and yours. We look forward to a meeting in May with Brother W. E. Ballenger. We meet thrice a week. Most members improving. Brother Freed gaining physically. He is such help.—Nannie Glngrich.

Exeter, Calif.—Brother Rice held us a good meeting and the members were wonderfully strengthened and encouraged to do better in this life. The meeting continued three weeks and Brother Rice left here with a better spirit of cooperation among the disciples. There is plenty of work yet to be done in order to clean up the church and to get people to know and feel their duty.

Father hasn't been well of late. In fact, we have him in the hospital now, but he is improving.—Walter S. Weekly, Route 1, Box 642A.

Missouri.—We believe the Macedonian Call is the right paper because you adhere strictly to the Word of God and do not endorse nor tolerate those who teach the commandments and doctrines of men. We need men like you who stand out boldly against all innovations and exhort people to study to know more of God's eternal truth — what he commands of them—for so many are being led astray. Enclosed please find \$1.00 to help a little. We only wish we could help more and hope to be able to do so later.—Mr. and Mrs. H. R. Mooney.

Kansas.—Last M. C. received and have read every word of it. There is but one safe place for us to build, and that is on the foundation described in 1 Cor. 3:10-15, and to do that we must follow the teachings of the dear old Book.

If some have no regard for its teachings and digress from the truth, then do all in their power to oppose those who hold to the Bible teaching they certainly, cause that 1 Cor. 11:19 will be carried out: "For there must be also heresies among you, that they which are approved may be made manifest among you." Glad your faith is strong enough to enable you to stand on the Bible in such trying times. Please find enclosed two dollars (\$2.00).—Wm. H. Thompson.

W. Va.—Brother Austin, I have been reading the Macedonian Call at Brother Walter's and, from the reading of it, seems to me that you are staying very close to the Book. Therefore I am subscribing for it, hoping that you will ever try to expose error, and teach the Scripture in its true simplicity. The church at Long Run will take one dozen of your Guide through Bible History, if you succeed in publishing another edition.—J. Williamson.

Kansas City, Mo.—(Statement)—We, the undersigned officers of the Churches of Christ in Kansas City, worshipping at 26th and Spruce, 55th and Cleveland, and Scarritt and Topping, Matt. 18:16, regret the necessity of having to make a statement denouncing as false and extremely misleading the tract, "After the way which they call heresy," put out by Ray Armstrong on account of him, his father, Bert Armstrong, and those who stood with them in their rebellion, being withdrawn from by the congregation at 26th and Spruce.

Anyone wishing information in regard to the above matter, write any of the loyal preaching brethren in Kansas

City or the undersigned officers: Edgar Teghtmeyer, R. A. Ditto, E. Churchill Teghtmeyer, L. L. Ballenger, R. H. Hyatt, Frank B. Lawler, M. D. Lemmon, E. E. Arnold, W. C. Davis, B. A. Boyce, W. S. Smith, M. A. Van Deusen.

Kansas City, Mo.—Was with Liberty, Eureka and Cowgill churches recently—all in Missouri. Rained out at No. 1, good meeting at No. 2 and five added at No. 3. All going the right way but no one exceeding the speed limit. There is a prohibition on strange flesh, strange fire, strange women and strange gods.

Below are some Bible biographies:

Adam blamed his wife; Cain killed his brother; Enoch walked with God; Noah built the ark; Lot went to Sodom; Esau sold his birthright; Abram mourned for Sarah; Jacob kissed Rachel; Moses killed an Egyptian; Balaam rode an ass; Absalom rode a mule and Mordecai rode the king's horse.

Sarah scorned Hagar; Rebecca favored Jacob; Rahab hid the spies; Delilah tricked Samson; Tamar trapped Judah; Ruth married Boaz and Jezebel painted her face. Dorcas was a seamstress; Martha was a waitress; Lydia was a merchant and Phoebe was a servant. David danced before the ark; Salome danced before Herod and Israel danced before the "golden calf."

Deceit is Satan's most powerful weapon. He that is deceitful is afraid of being deceived.—A. R. Moore, 7519 Jefferson.

New Castle, Ind.—Closed 10-day effort at Middletown, Ind., April 10. No visible results save the church seemed strengthened spiritually. Began at New Castle, Ind., night of 11th, to continue indefinitely. After May 12th we will have only two groups of innovators to face: The old digressives and the college builder, elder supremacy without discipline and Rough Drafters. By pledging each other a wholehearted co-operation, the last three will become one group by that date. According to Psa. 12, and Eccl. 7:20, all such false statements as "Evangelists are running about through the middle west throwing elders out of office, and assuming the oversight themselves," will not camouflage the issues any longer. (See Titus 1-16).—Wm. Ketcherside.

ONE OF THE publishers of a certain religious paper has ceased its tirade against the M. C. and its publisher in its columns, but is doing it by private mail. I have several which have been forwarded to me. Fortunately, the people who receive them are friends to truth, and pay little attention to his half-truths and falsehoods. It seems that that paper is not making much of an effort to defend itself by Scripture, but only to show that some one else is in the same boat. They have centered their attention on the publisher of the M. C., which shows that they were right when they say this is "personal"—It is a matter of personal revenge with them! I am not worrying at all, as long as faithful brethren keep deserting them as they are and coming over to the truth when it is brought fully to their attention.

BY THE TIME this reaches all our readers, the publisher of the M. C. will be on a trip west, going as far as Colorado Springs, Colo. Churches which would like to have him stop a few nights on his return trip, write soon at his home address.