

MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 CONGRESS AVE. JANUARY, 1929

"Stepping on the Soft Pedal"

We are living in an age of loosening up and softening up. This is true in both temporal and religious things. Though the Roman Catholic Church claims to be "Always the Same," and affairs in Mexico indicate that this is true, yet Protestants in America have so softened up that after a hundred and fifty years without a Catholic president they will put up a man who is bound to that religio-political machine. The Protestant denominations have stepped on the soft pedal respecting separation of the Church from the world and false doctrines, and the Church of Christ is drifting in the same way.

The time has come in the history of the true Church of Christ when only the strongest kind of preaching will save us from following the way of the sects; yet the cry is for softer preaching. "Love" and "peace" are the watchwords for those who are drifting from the truth. I know a preacher who used to be strong in his denunciations of sin, yet now when he speaks against it, a brother said, he uses such mild expressions as this, "I sometimes wonder if we are doing the right thing," etc. It is so mild and nice that no one is offended—even the devil!

The cry is made, "You can't drive people." True, but Paul says, "Rebuke them sharply that they may be sound in the faith." Did he mean that, or did he not? Some preachers and writers are not trying to drive churches, but the evidence is they are trying to drain them.

Some preachers, instead of warning the young people today, and showing the dangers that beset them, and showing that many are being trapped by the devil—try to get rid of their responsibility by saying that "that is the duty of parents." I have no patience with such efforts of preachers to shirk their duties before God. The temptations of the young today are so great that they need the help not only of parents but of elders, deacons, preachers and all other Christians. At the close of a meeting a couple of years ago, when I had preached strongly against the evils of the world, the father and mother of several young people came to me, and with tears in their eyes told of how much I had helped them by the discourses in their work of training their children. Parents have an especial duty of training their children, but preachers have the duty of "warning EVERYONE night and day," as did Paul.

It is saddening to see a praise-loving preacher shirk his responsibilities before God of rebuking sin, by saying, "I never interfere in the affairs of a church, but leave all that for the elders." Under the camouflage of being a non-meddler in church matters he slips away from his task as a preacher to approve and rebuke sin. When a church is in order,

it surely is not the business of a preacher to say anything, but suppose members are dancing, playing cards, going to theaters, etc., should he just "leave that for the elders to look after"? Suppose there are many in the church that should be excluded, yet have not been excluded, should the preacher sneak away from his duty of reproving the elders, or at least showing how the church should be purified—by saying that the elders should do that? Of course, the elders are to do the excluding; but if they won't, should they not be rebuked in the right way for their neglect? Suppose one of the elders has left his wife and family and run off with another woman (as in one instance I know), and the other elder will not and will not see that this elder is excluded? Something must be done in the way of warning at least, and God has ordained the preacher to do it.

This thing of being a watchman on the walls of Zion is no small responsibility. Ezekiel found that out, for God said, "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity: but his blood will I require at thine hand." (Ezek. 3: 17, 18.) This shows that the preacher or elder or other religious teacher who, for money's sake or popularity's sake, fails to tell the people of the dangers that beset them, will have to answer for the souls lost.

Again, the Apostle Paul says, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20: 26, 27.) If Paul had failed to declare the whole counsel of God, he would NOT have been pure from the blood of all men. Preachers today may throw up a smoke screen to cover their praise-loving, praise-loving disposition—but God knows their hearts, and the blood of the lost because of this neglect will be a witness against them at the Judgment.

And it is saddening to see a publisher of an old paper that has fought many battles for "truth and righteousness" commend to the world this mere affirmative preaching. I have been trying to save brethren from this slipping going on today, but the publisher tries to hide behind the smoke screen that I am trying to kill the old paper. No, I am not trying to kill any paper, but I am trying to kill the poison that is sending out. Possibly you say, Wherein is there poison? So I answer by quoting this note about a preacher who held a meeting at this publisher's home congregation:

"Brother ——— preaches the truth so forcibly, in an affirmative way, that it makes the negative stand out more forcibly than if he's spent half an hour on the negative. And when he gets through with the negative side, there's no need to take up the affirmative. [The writer here evidently has the words "affirmative" and "negative" mixed.] If some one thinks Brother ——— is all affirmative, let that one have a private talk with him and try to pull something over on him that is not true. But—Brother ——— can take care of himself."

I consider that there is enough poison in this note to kill the whole brotherhood in ten years—possibly, five—if all the preachers would preach in the way commended here. Let us see.

I had the opportunity of hearing a number of these discourses, and have talked with those who heard them all. The evidence is that nothing was said against the dance, card party, picture show, and other such worldliness, except once something was said about a young lady who had refused to go to a card party, and her example was commended. There was no strong stand taken against those things, showing they are of the world. And there was very little said against the unscriptural practices of the denominational world—not enough by any means to cause the hearer to be aroused against the doctrines and commandments of men in religion. It was preaching in "general principles," as the same preacher has often expressed it, and leaving the hearers to make the application. But the sectarian hearers do not know how to make the application, and members of the church do not wish to make an application that cuts out their worldliness. I believe that if all the preachers of the Church of Christ would fail to show the evils in the world as does this preacher, the Church would not, in a few years, be a church (called out) at all. This brotherhood has stood through the past only by the strongest kind of preaching, and it will continue in the future to be the true Church only by a continuance of strong preaching.

It is strange that poor old Paul did not understand the subtle art of preaching the affirmative in such a way that he would not need to preach the negative! He could have saved himself much persecution. But when by inspiration he wrote to Timothy to "preach the Word, REPROVE, REBUKE, exhort with all long-suffering," he evidently gave the mind of God on this subject—some of our modern preachers and writers to the contrary notwithstanding.

Now while this mere affirmative preaching is being commended, let us take a look at God's method through the ages. Of the Ten Commandments,

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two are affirmative and EIGHT are negative. In the Sermon on the Mount, Jesus gave as much pointed negative teaching as affirmative. The 1st Corinthian letter is nearly all negative. Galatians is the same way. Paul said to the Ephesian elders that for three years he ceased not to warn every one night and day with tears; and he said in another place to rebuke them sharply that they may be sound in the faith. All the way through the New Testament is found about as much negative as affirmative preaching. How, then, can a man be a gospel preacher of the New Testament type and engage in mere affirmative preaching, and in merely preaching in general principles?

Of course, there may be a few who are extreme in negative preaching. They may specify denominations and condemn them rather than their error. They may ridicule them, and bring much prejudice against the truth. But such preachers are not following Paul when he said, "in meekness instructing those who oppose themselves."

And now we have the marvelous new doctrine found in this statement, "If some one thinks Brother _____ is all affirmative, let that one have a private talk with him and try to pull something over on him that is not true." Here is something new under the sun—a preacher's shunning negative preaching (reproving and rebuking) in the pulpit and doing it in private when some one tries to pull one over on him. That's a new wrinkle indeed! It's a wonder Paul didn't know that, too! That would surely save us much criticism, and we could hold friends to US—even though we don't hold them to the Lord. I don't believe that any amount of private negative talking will scripturally take the place of the public reproving and rebuking which Paul commands, and I believe that any effort to get rid of that duty brings us under the condemnation of the truth in Paul's language, "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."

I know one of these mere affirmative preachers who does little or no reproving and rebuking, who held a meeting at a place with thirty or more additions. As he was looking for a place to locate he rented a house, was about to move there, but—the church divided before he got there and he never went. Now didn't this preacher know that some evil was brewing there? Couldn't he see that there was friction? Why didn't he try to help things? But, no—he didn't wish to get into any trouble. He could get more gold and glory by merely preaching faith, repentance and baptism, and shunning his God-given work of reproving and rebuking evil of all sorts. He did not go back to this church for years, and until other preachers had toiled with them to get them straightened up. and

on their feet again. They didn't get much glory out of it.

I can conceive of nothing that would bring disaster more quickly to the Church of God than for all the preachers to preach a mere affirmative gospel, as commended in the note mentioned, and to preach in general principles only, telling the people that you leave them to make the application. It would fill the Church with people who do not understand our position, and they would soon run the Church back into the world or sectarianism. It would be like unrestricted immigration. I believe that in the past election the greatest question has been Immigration, for it has made possible the other evils which have threatened America. Each year for many years about 1,200,000 people from Southern Europe—the scum of those countries—have been poured into our land. Several times Congress passed a law restricting them, but Cardinal Gibbons would visit the President, and he would veto it. The Jesuits were long-headed when they pushed those hordes into America. These same hordes have been organized by corrupt Catholic politicians in the cities, and are ruling those same cities with crime and injustice. This avalanche of foreigners, unconverted to American ideals, has given our country the greatest "scare" she has had in my day.

The mere affirmative preaching and the preaching in mere general principles, will do the same thing for the Church. It is that sort of preaching which has destroyed the Christian Church and corrupted the denominations. The unconverted are ruling the churches as the unconverted foreigners threatened to rule America and destroy its ideals. It is saddening that some preachers and writers are so short-sighted as not to see where their soft-pedal preaching and teaching will lead.

But they evidently do it because it is the way of least resistance, and the way which will bring more popularity. It surely is nice to hold meeting after meeting and not hurt any one's feelings! But how can a speaker or writer say then in truth, "I am pure from the blood of all men, for I shunned not to declare unto you all the counsel of God"? And how sad it will be at the Judgment for such teachers when the Judge says to them concerning certain lost ones, "His blood will I require at thine hand."

Elders of the churches have much to do today to hold the Church in line with the Bible. If they have any regard for their flocks, the souls of which they will have to answer for in the last day, they will keep out the preachers who "step on the soft pedal," for if the people get a taste of the easier way, they will wish nothing else; and you will soon have a spiritual Tammany Hall to deal with in the Church—it will control things, but not for the best. And if these elders permit the preachers to fall into the background who reprove and rebuke as well as preach and exhort, because they do not draw the crowds and have the additions that the soft-pedal man does, these solid gospel preachers will have to go "back to their fields," and the Church will go rapidly into apostasy, and—you elders will be as responsible as the soft-pedal preachers themselves, and will be "partakers in their evil deeds!"

WHAT SOME OF THEM THINK OF THE LAST MACEDONIAN CALL.

Preacher: "Just a word to say that the last M. C. was the best ever. When I read it I told Brother _____ I was going to ask you what you had been drinking. Ha! ha! He said he could not but guess what you had been drinking, and that he was going to send you a couple of dollars to aid you in buying some more of it. That M. C. had its effect with every one I have talked to about it. I want to send you some money ere long to assist you in getting out your next issue."

Elder: "I am more than pleased with the M. C. just received and read. It's wonderful. It has inspired me to go on more than anything I have read in years. I pray that you can keep this up, and that brethren will contribute to you freely so that you may continue this. You may always look to me as one who will help you in every issue of M. C. I am so glad that you have taken or always maintained the position you occupy, and that a remnant of the Church may stand in its purity. Would be mighty glad to see you and talk with you over religious matters. May the Lord bless you and all your family, and may you be spared to do much more good."

Preacher: "I have just read your July M. C., and consider it just great. I would that all brethren who read it could benefit by its contents. But I frequently hear objections to the Call's teaching. They cry, 'Extremism,' 'Too harsh,' and such like. But that is what the world generally says about the New Testament teaching—if not in so many words, nevertheless they oppose it in action. But the world opposes the truth in both doctrine and practice. No wonder weak brethren (and maybe divisive and crafty ones, too) cry out against it. My suggestion is, keep the effort moving while it is started. Of course, we may not agree in all minor things—particularly personal judgments—but we can generally agree that something is radically wrong with preachers, overseers and lots of members. The Church, so to speak, needs some adjustments, treatments."

Preacher: "The July M. C. was here in my home when I arrived. Glad to have it. One of the greatest things to my mind today is to try to save the Church of our Master from worldliness. May God bless you." (And he knows that the soft-pedal preaching will not do it.)

One now making a fight for ancient simplicity: "We wish to commend you for the warfare you are making for the simplicity that is in Christ."

Local preacher: "Many of the conditions among brethren that you make mention of can be seen by any person that has the mind of Christ, while only a few have the zeal left (if they ever had any) to cry out against them as you are doing." (This brother has fought some severe battles against the pastor system.)

Elder: "The M. C. should be in the hands of the elders, or leaders, of every Church of Christ in the land."

Preacher: "I received the July M. C. just a few days ago, and think it one of the best, if not the best copy I have ever received."

Leader: "I surely appreciate the value of the teaching that is being put in M. C."

and Back-to-Bible Helper. I am sure glad that there are a few who are afraid to get their hands stained with the fruits of man's wisdom, but believing he whom the Lord commends shall be approved."

Leader: "I received the Macedonian Call. This is the second one I have gotten, and I think it is all right—just to the point. You should be commended much for your work, too."

A sister: "Received your M. C. Oh, how my heart did rejoice. Sometimes I think, is every one going to give up the fight. I pray you may be faithful in the battle to the end. Your struggles in Christ will not be in vain, and you know this better than I, for you have more knowledge of the truth." (This sister is one of the few people who "sigh and cry over the abominations done in Israel.")

A preacher: "Having read your M. C. and B. H., I must say they are fine and to the point, and are calculated to do much good and constructive work, which is certainly the crying need of the hour. I have done sufficient missionary work and met many preachers, and knowing their stand, I am not surprised that many preachers and others have their glancers set to glance off the truth as you set it forth in the M. C. This is saddening to me, and I am sure it is to you. * * * I want to inform you that I am not blind to the facts of church conditions, and that I stand hand in hand with you in your work of faith and labor of love."

An Elder who has been through many battles: "The M. C. is fine and I wish I were able to help you in a financial way in putting them out."

A Leader: "I am glad to get the M. C. It is fine and to the mark. I am enclosing check for ten dollars. I would like a Simplified New Testament and fifty of those free tracts. Use the balance of the ten as you see best."

An old Elder: "I must say I think you are right in exposing and condemning everything contrary to the teaching of Christ and the apostles. I think you are doing a good work. * * * I do not think the _____ is what it was when under the management of your father and mother."

A Worker: "Another thing that I wish you could do is this: Send out those Helpers once a month, for I know they are doing lots of good, for people will take time to read something like that when they will not a longer article. You can count on me for one to give you at least a dollar per month to help this work." (Brethren, what do you think of that? My idea always has been that literature for outsiders should have no church news in it, but should be prepared entirely for them; and that a paper for the brethren should apply to them. When you make a mixed paper suitable for outsiders, it is worth little to the brethren in their battles; and when you make it suitable to the brethren, it will confuse the outsiders.)

A Sister: "We received your last papers, and I enjoyed reading them. There is much to edify in the Macedonian Call."

A Leader: "Sure enjoyed the last M. C."

Many people have spoken to me personally commending the last effort in the Macedonian Call to stir to greater missionary work and purity in the Church.

CHURCH NOTES.

Example of How an All-Time Preacher at a Place "Worked Under the Elders."

—Those who have read my writings through the past fifteen or twenty years know that I have said much about developing the talent and mutual edification. I have said so much about it that some have called me a hobbyist. The Scriptures show that in the apostolic church different ones took part generally in the public meetings of the brethren, and Paul commands elders to "feed the church." This development of the talent for real public service has several advantages. It makes the participants more interested, and it makes it possible for the church to send men out into the weak and new fields. Then we can do some real work toward carrying out the great commission to "go into all the world and preach the gospel to every creature."

But many today wish to hire a preacher to do work they themselves ought to do. They wish a man to preach to them half, three-fourths or all the time. When shown the divine system, they say they don't believe in the pastor system, but believe in "the preacher working under the elders." The idea with many is that if a preacher works "under the elders," it is all right, though he may preach all the time at a place. I have for years been trying to show that when a preacher does all the preaching and visiting at a place, he soon has more influence than the elders, and leads the congregation whithersoever he desires.

One place where they have tried this plan of having a preacher all the time, working "under the elders," is Long Beach, Calif. One of the causes of the division there several years ago was their all-time preaching system. It matters not if some who opposed this system have since digressed themselves. One of the elders there who was strong for this system was Brother M. S. Rucker. About ten years ago I preached there one Sunday morning on mutual edification, trying to show what such a system as all-time preaching by one man would lead to, but they said the people who came there expected "preaching every Sunday," and that is what they have had. Brother Whaley has been there a couple of years. He has formed his Lindberg Club of boys, taking them to picture shows, etc., which led to Elder Rucker's calling on him to resign. But the congregation had become so used to going to Brother Whaley for instruction and advice, THAT IT WOULD NOT ACCEPT HIS RESIGNATION. Then Brother Rucker offered his resignation as elder, AND THE CONGREGATION ACCEPTED IT. Thus the system which Brother Rucker has nourished has eaten him up. It has turned out as I have been trying to say it would, for that is the way it has been in the Christian Church. It seems that we are so slow to learn from the history of the past. And that is the way it is going to turn out in practically every other place where they have preaching "all the time" by one man. The preacher will run the thing, and the God-given eldership will be thrown into the background. Brother Morris has been saying much about the rule of the eldership, and yet has nourished a system that has thrown it into the background. All this is saddening. Brethren, get back to the old paths. It may

not be so stylish and so pleasing to the hangers-on in the church, but it will get the church somewhere in the long run.

Working Together.—It surely would be encouraging if all the professed people of God were working together for the glory of God! But Paul said that heresies must arise that they who are approved may be made manifest. We are living in an age when even in the Church of Christ many are drifting. Shall we sit down in quietness and say nothing about the false teachings coming up simply because it may disturb the unity of the brethren? Shall we all drift along with them? That would be a possible way of unity for a while but not later on. I for one am not going along with those who drift from the truth. Of course, it may be a question as to how much should one say about those he regards as drifting from the truth. Some one has said, "Never say anything evil about any one unless silence would do more harm than speaking." That is a very good rule, though it is not perfect. When preachers or writers are teaching and practicing things which will spread and do harm, somebody must warn the churches against such teachings, even sometimes specifying those who are teaching them. No man should be ashamed of what he teaches and practices. Of course, one who does that will be called jealous and popish. But those who opposed Al Smith were called bigots. The faithful should not be frightened by such tactics of the devil, from warning every one night and day with tents. In the proper spirit this should be done, but IT SHOULD BE DONE.

Western Mission Work.—I recently held a couple of meetings in Colorado. Brethren Loney, Robinson and Ford have been working in those parts. It is hard to firmly establish a new church in that western country, for people move around so much. Some of these brethren have made great sacrifices to plant the Cause in different places. They stand for missionary work and for purity of the Church. I am sorry Brother L. S. Terry is doing all he can against these brethren in their fight for purity. Brother Terry does not seem to be much for purity of the Church. He preaches faith, repentance and baptism all right, but when it comes to separation of the Church from the world he seems to be very weak. Brother G. H. Smith and wife of Yuma, Colo., told me that they heard Brother Terry preach several years ago that it was all right to go to picture shows—that he himself went some. Of course, he said there was a difference in shows. A man who would be so loose on an evil as great as this, would evidently be loose on some other things; and the evidence is that he has been. Sister Wilkerson, who lived at Wauneta before the division, told me that one of the elder's wives came to her distressed because her husband was going to picture shows and had lost interest in the church. A young lady who was a member of the Church there was the ticket seller for the picture show. There were other evils there. When these preachers found this condition, they cried out against it and tried to get the elders to clean up. But as the elders would have to begin on themselves, it seems, there was no cleaning up done, and the result was that the church divided. No doubt Terry's loose teaching had much to do with the condition of that church. I

am not prepared to say that all the things done in this affair were scriptural, for I do not know all the details, yet the general fight of these preachers is for purity, and I endorse such a fight. A church that is not separated from the world is no church at all, and the sooner that is learned the better.

Compromising on the College Question.—The Bible college people have been trying hard to break down the fence they have built up by their unscriptural organization. Some of the brethren who have opposed the colleges are now falling in with them, forgetting that the Bible college people are drifting toward the Christian Church and the world. A church that once stood against the Bible colleges now has a compromise about like this: "The college question not to be mentioned, except to oppose congregations going into the college business; and all connection of disciples with colleges to be an individual matter, if any one has any such connection. All preachers of good character to be received whether they come from the North or the South."

Let us see how that will work. The Ladies' Aid Society question and the Missionary Society question are "not to be mentioned, except to oppose congregations going into the" society business, "and all connection of disciples with" aid societies and missionary societies "to be an individual matter. * * * All preachers of good character to be received" whether they work with such societies or not! If not, why not? Beware, brethren! "Satan himself is transformed into an angel of light"—an apostle of peace and unity.

On the same principle we can belong to lodges, and Christians have old folks' homes, orphan homes, etc., when the Book says, "Unto Him be glory in the Church."

But there are other things against the Bible college people. They have the pastor system. J. C. McQuiddy, editor of the Gospel Advocate, said, "The churches are drifting more and more to the pastor system, and not heeding the command to go into all the world." And C. E. Holt, another one of their big preachers, said, "We have crystallized around the pastor and big evangelist!" And there are other things. The compromise above opens the flood gate for all this unscriptural stuff. Can one be an apostolic Christian and endorse such compromise?

Should a Preacher Be a Vaudeville Entertainer?—If there is anything taught pointedly in the New Testament, it is that Christians are to be sober-minded. Let the reader peruse carefully the second chapter of Titus, and he will find that four times in that short chapter Paul exhorts to soberness. This does not mean that Christians should not be happy and joyous, but it certainly means that they should not be light and frivolous in their talk and behavior. Paul says, "Neither foolish talking nor jesting, which are not convenient" (fit, appropriate). There is no use in trying to explain this away and thus to make the Word of God fit our weaknesses, but rather should we in earnestness try to conform our lives to the Word. Yet there is a lightness in talk which is certainly not befitting the followers of Him who "was a man of sorrows and acquainted with grief." Can you imagine Noah or Elijah or Paul engaged in joking and jesting? We all have enough of this in us, but instead of nourishing

it we should restrain it. Preachers sometimes preach good discourses, and then break the force of it with foolish talk outside the pulpit. When a preacher goes among the people he should try to lead them away from the foolish things of the world, and should be trying to get them to build up the family altar and to live SOBERLY, righteously and godly in this world. But some preachers are about as much vaudeville entertainers as anything else, for they are continually rolling out a string of foolishness. And many brethren wish such a preacher, but the sober-minded gospel teachers they are not so much interested in. Entertainment in public and private is what many professed Christians are chiefly concerned with in their religion. But the Jews who were saved when Jerusalem was destroyed in 600 B. C. were those who had the mark on their foreheads because they "sighed and cried over the abominations done in Israel." And I believe it's going to be that class that will be saved in the end. People can't joke and jest their way to heaven.

"Death Bed Stories" in the Church of Christ.—It is marvelous that many in the Church of Christ can not learn from the experiences of the denominations and the Christian Church. There was a time when both of these preached much more Bible than they do now—in fact, they preach little of it today. When they left the preaching of the Word and went to telling death-bed stories, they stirred the people more; but it was not a lasting stir, and has filled their churches with backsliders. I remember well when the Christian Church people first left off the preaching of the Word and went to telling stories and thus working on the feelings of the people. They had enough truth to catch the people, and enough sensationalism to appeal to them; but there was not enough truth to hold them. They thought they were "taking the world for Christ," but they have since found that they had filled the Church with backsliders. To hold these unconverted people they have resorted to many worldly things, and that is one reason why the churches today are in such a deplorable condition in real spiritual things.

I know preachers in the Church of Christ who are following the same course which has wrought such havoc among the sects. They will cry around in the pulpit, or tell repeatedly of the dying of their father or mother or wife or other relatives, or will tell death-bed scenes they have gotten out of a book. And the marvel is that so many in the Church of Christ will "fall for" such preaching, seeming to be ignorant of the fact that such kind of preaching is as responsible for the spiritual downfall of the denominations as anything else. Now I am not saying that there should not be feeling in the preaching of the gospel; but I do say that I fail to find in the New Testament the inducement laid before sinners that they should obey the gospel to meet their relatives in heaven. The inducement offered is that man is a sinner, that Christ is his Savior, that all who obey him will be saved in heaven, and all who disobey him will be punished in hell. "Knowing the terrors of the Lord, we persuade men," said Paul. The memories of our beloved dead will fade more and more as the years pass away, and new ties may be formed which will cause us almost to forget them, but the eternal truth re-

mains that "we must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to what he hath done, whether it be good or bad." Feeling and conviction are two things quite different. Better have two or three additions to the church who are really convicted, than to have twenty-five brought in through mere feeling, and who are converted to the preacher rather than to Christ.

The Macedonian Cry.—Paul saw in a vision a man who said, "Come over into Macedonia and help us." He went. Many preachers and churches today hear the same cry, and they make no effort to go or to send some one. Jesus said, "Go into all the world and preach the gospel to every creature." It is true that a preacher with a family should not go beyond his means. He must support them with the necessities and comforts of life. But it is strange how some "big" preachers who have no family, or practically none, can do little or nothing to help weak places. If a weak place calls them, they "are booked so far ahead they can not go." But you will notice that if they hold a "big" meeting with a big church, they can generally find time to hold them another meeting there the next year, although it is certain they had not been booked for this extra meeting. The little, weak place wonders how this preacher could "work in" this extra meeting for the popular church but could not for the weak one. This has been mentioned to me by more than one leader in a weak church.

Nor do many churches pay any attention to the Macedonian cry. All the preaching they pay for, they wish to hear—they wish it at home.

But it is saddening to see writers in religious journals encourage this selfishness in churches. When confronted with the truth that not much work in new fields and weak places is being done by the churches, a writer replies, "I told him that whenever the gospel was being preached in the hearing of men and women out of Christ it was mission work." In other words, as long as there are two or three in the meetings where the "gospel is preached," that is the fulfillment of the great commission to "Go into all the world and preach the gospel to every creature." Hold all your meetings right at home—have the gospel preached there just as much as you can. You may not be able to do anything with the people of that community, and calls may be coming from other communities where there is a prospect, but we will not give the other fellows a chance. We are doing "mission work" at home! Many preachers and churches will be delighted with this doctrine, for it spares them the work and expense of sounding out the word, of sending to workers in the new fields as the Philippian sent to Paul. While a few are trying to arouse the brethren to reach out and plant new churches, the writer above is discouraging it and giving the readers dope to benumb them in their selfishness. This is some of that poison that is being put out, which I intend to counteract as best I can in the Macedonian Call. Are you willing to help in this work of stirring brethren to greater effort in sending out the Word? We are putting out the Macedonian Call three or four times a year, and are depending on the contributions of the brethren to do it.—D. A. Sommer, 918 Congress Ave., Indianapolis, Ind.