

MACE DONIAN CALL

"Come Over Into Macedonia and Help Us." (Acts 16: 10.)

INDIANAPOLIS, IND., 918 Congress Ave., APRIL, 1933.

SOME THINGS THE MACEDONIAN CALL STANDS FOR AND AGAINST

Churches of Christ as a movement are in about the same confused condition that secular organizations and other religious bodies are. No doubt the spirit of the times has something to do with it. Divisions, worldliness, indifference, etc., hinder much the true people of God. But the truth in God's Word remains the same.

Instead of hastily drawing up a Unity Plan to try to bring, or hold, together the different groups among us, would it not be better to try to find out the causes of this confusion, and then remove these causes? The Macedonian Call contends that most of the confusion among the disciples is because we have left the original principles with which we started, and that if we will come back to these we shall be together as much as we were then.

The Christian Church.--The first generation of this movement to restore the Apostolic Church, was a glorious one. The motto to speak where the Bible speaks and to be silent where it is silent--embodied the basis of Christian union, and won thousands to that banner. But in the second generation, they grew tired of following that motto, and began to introduce human societies to do work of the Church, instrumental music, suppers to raise money, entertainments, the all-time preaching system by one man, etc.,; and it was only by drawing the lines on those who advocated such things and keeping them out of our churches that we have been able to hold a remnant from the havoc wrought by those innovators. The difference between the Christian Church and the Church of Christ is that they left the Bible and the original principles of this movement.

Bible Colleges, Homes, Etc.--The reason that we have had contention on those things is because the advocates of these departures left the Word of God. Not only did the Apostolic Church not have Bible colleges, but its principles are against them. Paul says to glorify God "in the Church", (Eph. 3: 21), and when Christians form a human organization of a Bible college, missionary society, home, aid society, etc., in which to glorify God, they are digressing from the Divine Book. The argument against such organizations that they are "church institutions", is a weak one, for it gives the supporters a chance to quibble. Now that the Review continues to push its Unity Plan, and has kept out of its columns articles and statements against the Plan by prominent faithful brethren among us, we feel that more needs to be said for the principles for which the true brotherhood has been contending for forty years.

An old brother who has fought these Bible colleges for nearly forty years, has recently made a trip among those people in the South, and he said to me that while he did not say anything against those organizations publicly he did to leaders privately. But such failure to teach them publicly has left the impression on both sides of the question that he has modified greatly regarding the colleges, and it has done much harm to the people who stand against all those innovations. Things he has said in the Review open the way for the advancement of error. Without a word of criticism, he said, March 14, "The disposition now is to regard the college as an extension of the home as an educational institution." Well, what of it? We are not interested in how they regard the college. The question is, How do the Scriptures regard it? Sectarians regard infant baptism as a divine institution, but that does not make it so.

Again he says: "Even such schools, if managed as individual enterprises, or as an extension of the home as educational institutions in caring for children (either their own or others), may be considered in the light of Romans 14th chapter." Paul was here talking of acts which were entirely individual, such as keeping a day or eating herbs, while those who glorify God in their human organizations of colleges and homes must organize, and they directly oppose the command to glorify God "in the church". Even if these "rival institutions" would leave the church treasury alone (which they surely have not done, and I don't believe will in the future), should we let them alone? Are they not still HUMAN ORGANIZATIONS ESTABLISHED BY CHRISTIANS TO DO WORK OF THE CHURCH? Even if I thought these colleges are scriptural in principle of organization, I would oppose them because of worldliness in their foot-ball games, and other games, and theatricals, etc., under the name of "Bible" and "Christian". When I reach the age of seventy-five or eighty, and make modifications of positions I have held for decades through the prime of life, I don't wish my brethren to consider such modifications.

Here is an example of how the Unity Plan worked. A certain brother preached a discourse so strong against the Bible colleges that it drove away a couple who were recent members there. The next week or so, the Unity Plan came out, and this preacher never went back. He sidled over toward the Bible college people near there, and after a few weeks or months, went in with them, and is now preaching all the time for one of their missions, another thing he had opposed. This Plan is giving men a change to take the "easier way", the way of least resistance.

I was careful in taking the religious ground on which I stand, and I intend to stand there until some one disproves my reasoning. Though I have challenged their best men on this college question, not a representative man among them is willing to affirm in discussion that The Human Organization of a Bible College, to Teach the Bible Along with Secular Branches, and Established by Christians, is Scriptural. It is a proposition which shuts out their quibbles. They must admit that they are organizations, for they have charters, etc.; that they are not the Church, hence human; that they teach the Bible along with secular branches; that they are established by Christians. Not one item of the proposition by itself can they deny, and yet they will not affirm the proposition. The best way to promote Christian union is to get people back to the Bible, for it is departure from that which is causing nearly all the trouble. We can not get them back by softening toward unscriptural things.

The Unity Plan says that these colleges are "rival institutions", also that heretics should be rejected. Now can you think of a heresy much greater than building a "rival institution" of the blood-bought Church of our Savior? If we think people have not been taught on such questions, I believe we should show wisdom and patience in trying to bring them to the full light. It would be a good work to go among Bible college people to lead them out of their error; but when they have had ample opportunity to learn and reject the truth, and the line has been drawn, we should not do anything which would seem an endorsement of their departures.

And let me say just here that faithful brethren have been misrepresented by intimations that we will not take into our membership brethren who believe in Bible colleges. I know of no church which has done that. It is only when one advocates wrong ideas and creates confusion by pushing them, that we should condemn him and reject him. Hereay is not the holding of a wrong idea but the pushing of it to the division of the Body of Christ.

The Scriptures are strong against endorsement of evil doers. John tells us that when one comes and brings not "this doctrine", we are not to receive and endorse him. Paul says, "Work them which cause divisions and offenses, contrary to the doctrine which ye have learned; AND AVOID THEM." (Rom. 16: 17.) Have not the leaders of the Bible college people caused divisions and offenses by pushing their humanisms, even privately? Now "avoid them" does not mean to uphold and support them, even if they take the money we

give them and nourish "rival institutions". Until God puts such scriptures as the above, out of the Bible, I intend to try to obey them. The divisions and offenses are caused by the ones who leave the Bible and not by the ones who follow it.

The Pratt (Kans.) Unity Meeting, Another Compromise.--In his announcement of this get-together meeting, Bro. Scott gave these as speakers: "L. C. Utley, V. D. Love, Judson Woodbridge, A. R. Kepple, Arthur Henthorn, G. E. Wallace." (Is there a single one of these men who lifts up his voice against Bible colleges, and warns the brethren against them. Bro. Scott announced this meeting in the Bible Advocate, Review, and Christian Worker, Wichita, Kans. inviting their readers to come and enjoy the meeting. The Christian Worker has been a Bible college paper from the beginning. When did it change? Fifteen or twenty years ago Bro. Morris and others combatted this paper and its teaching, in the Review; also, the preachers who supported it. But now--what a change?)

In his list of preachers present at this meeting, Bro. Morris omits the name of Homer E. Moore, but Bro. Scott says in the same paper: "We were also glad to have Bro. Daniel Sommer present, also, Bro. Homer Moore, editor of Christian Worker."

From the reports so far in the People's Bible Advocate, everything was lovely there, and there was sweet fellowship. Scott said, "It proved to be a great meeting." Morris said, "I can not say more at this time concerning the great meeting;" and again, "I do not think I ever enjoyed the association of brethren and sisters more or was more cordially entertained," (then in this mixed meeting). Not a word of criticism has yet appeared in Bro. Morris' paper, though two issues have come out, and glowing reports have been made by Morris, Scott, and others.

Farther on in this paper is a report which says that at the Pratt meeting they decided that "churches were not to donate to colleges, or orphan homes, but individuals could donate--that was left to his own opinion." And if, as individuals, we wish to support aid societies, missionary societies--it's a matter of mere opinion, and we should not try to stop such!! Where shall we find with such principles? These Bible colleges have from the beginning been supported very much by contributions by churches, and the orphan homes nearly altogether by contributions by the churches. The ones who try to stop such begging through the papers and pulpit are going to get into serious trouble with these colleges and homes, for their existence has depended upon such nearly altogether. At a funeral in Springfield of M. S. Mason, they even begged for an orphan home. But even if you kept the church treasury separate from donations to such organizations, still they are human organizations established by Christians to do work of the Church--teach the Bible and care for the needy. But Paul commands us to glorify God "in the church". No quibbling nor compromising can get rid of the Word of God. If this report of this Pratt meeting is true, I wish the brotherhood to distinctly to understand that D. A. Sommer does not stand for any such compromise. Do you?

Every evidence is that Bro. Scott stirred up this meeting; at least, he was instrumental in pushing it. Bro. Scott has been out of the Christian Church only two or three years, after having deserted the Church of Christ. Shortly after the World War, he had me come to Freeport, Ill., where he was working, and to help him try to establish a church. We got a little band together, and after a few months I learned that he had gone into the Christian Church. Bro. Scott had attended several Bible readings, had answered the arguments of the digressives again and again, and had preached for years for the faithful brethren. What were the arguments which caused him to desert the truth? Then after being with them eight or ten years, what were the arguments which caused him to return? These are things I can not understand. I do not think that a man whose judgment can be so easily deceived, is the one to plan get-together meetings for the true people of God. I believe this Pratt meeting has done untold harm to the simplicity in Christ. Bro. Scott is a likeable man, and I would not throw a straw in his way of living the Christian life, but I do say to the brotherhood that if unstable characters are to line out principles and get-together meetings of the brethren, there is not much hope of peace or steadfastness in the simplicity in Christ. The trouble among the true people of God now is that some have left the principles we fought so hard for, forty years ago, which we believed with all our hearts was the truth. "Call to remembrance the former days, in which,

after ye were illuminated, ye endured a great fight of afflictions; . . . do not away therefore your confidence, which hath great recompense of reward. For ye have need of patience [steadfastness,] that, after ye have done the will of God, ye might receive the promise. . . . If any man draw back, my soul shall have no pleasure in him." (Heb. 10: 32-39.)

Soft-Pedalian.—You who have read the M. C. for several years, know how we have tried to combat this evil. In fact, brethren, I consider this one of the greatest of the evils now confronting the church. These mere-affirmative, general-principle preachers, are doing much harm, very much harm. The church can go down easily under such preaching, and good men do not seem to have the least idea as to what the matter is. If a church is kept in line with the Bible, there must be reproving and rebuking, as well as preaching and exhorting. These one-sided preachers are true-servers, thinking much of a nice place to preach--thinking of making friends to themselves rather than to Christ. Get rid of this class of men, and the way to Christian unity will be easier. Yet, in the reproving and rebuking one can be kind.

Home Training.—Lack of this is a cause of much weakness among us. Why throw upon the Church, work fathers and mothers should do? In the People's Bible Advocate several preachers are emphasizing young people's meetings. Why put girls to lead meetings of both sexes of young people, when the girls are not to become public leaders of the Church? How easy to drift into a sort of Christian Endeavor, or into an organization of some kind (which has already been done in the Church of Christ)! Why are not these preachers trying to stir parents to do their duty when their children are little; and then there will be much less trouble with them when they are grown. The head of the Reformatory in Indiana, recently gave as a reason of so much delinquency among young people, the broken homes where children are turned loose. It is hard enough to hold children right when both parents work together to educate the children spiritually. We must commence early, and not wait till they are twelve or fifteen years old. The home should be giving the child training every day. This failure is a cause of many of our troubles today in moral faithfulness. Let's convert parents instead of trying some new schemes.

All-Time Preaching.—It is not necessary to talk of this now. I have said much regarding it in the past, because I consider it another of the great evils which lead into apostasy. But some have misrepresented me, though I have mentioned common-sense restrictions to mutual teaching. P. V. tells preachers to commit what they know to "faithful men" who shall be able to teach others. Notice, it says "faithful" men. If men are not living right, or have wrong doctrines, they should not be put up to teach the people. Again, a man who is a stutterer in private, will probably stutter worse in front of a congregation, and should be excused. One that is so timid that he will not help publicly, should not be driven from the church by insistence. Men who have no education should be passed by, unless they have extraordinary ability which enables them to overcome lack of opportunity. Old men who have never had a chance at such kind of work, should not be pushed. And a person who can only make a five or ten minutes' talk, should not be pushed to occupy all the time; for people will listen to a poor speaker for a few minutes, but it is not unto edification for half an hour. There are abuses to mutual teaching, but wise leaders can overcome these. But such mutual edification stirs brethren to study the Bible more, for they should never make a talk unless they have prepared their lesson well. When several take part in discussing a chapter, you get the cream of each one's mind, for his time is limited and he gives his best thought.

A preaching brother recently told me that Stephen Settle said at Purdin, Mo., that he had been wrong about this all-time preaching, that he now believes it is unscriptural--or words to that effect. I hope this is true. So far as myself is concerned, I have no doubt about its being unscriptural in a church with elders, my confidence increasing as I still fail to find a representative man who practises it who will defend it as scriptural. I hope Bro. Stephen sees that now; but wish he could have seen it ten years ago that he might have helped us in the fight rather than hindered us. This report is rather confirmed in my mind when I read this from Stephen

in the Bible Advocate, May 1, "and, whether you like it or not, the Bible does not authorize the preacher or evangelist to 'take charge' of the worship, work, or discipline of the local congregation. If the all-time preachers, nourished by the Bible Advocate, do not 'take charge of the worship and work' of the church where they preside, then I am deceived. I do not mean that they wait on the Lord's table, but they are leaders in planning the work of the church, do probably nine-tenths of the visiting of the members, giving private encouragement and instruction, lead or plan mid-week meetings, probably teach a Bible class Sunday morning, preach the funerals and marry the sweet-hearts, and occupy all the time for public instruction in the two most important meetings of the church, Sunday morning and night. The all-time preacher probably instructs ten times more people in the church than any one elder or other person. If he has not 'taken charge of the worship and work,' then I do not understand what that means. Bro. Settle has said much in the Bible Advocate against preachers' helping in discipline of the church. We are awaiting with interest just as many articles, and as strong, against Preachers' 'taking charge of the worship and work of the local congregation." When he does, he will have the supporters of the Bible Advocate against him, Morris included.

Saving the "Sinner" and Neglecting the "Saint".--Another cause of much confusion among the brethren, is the practice of bending every effort to bring people into the church, but doing very little to put them into the work when they get in. A crying need all over the brotherhood is lack of efficient leaders, yet what preachers among us are spending any considerable time in trying to commit what we know to faithful men who shall be able to teach others. We bend our efforts generally to make a big showing by additions. The man who can have the most "converts", is the great one, and churches call for him; then wonder what is the matter in a few years. Many preachers preach once a month for a place, yet do practically nothing to develop the church. Members like to be entertained by nice little sermons which do not disturb their spiritual sleep. One of the causes of our troubles is that brethren everywhere idolize the smooth talker, regardless of his stability and often his character, and drop out the preachers who would do the church real good by getting them to study the Bible more. Moses was slow of speech, yet he was solid in judgment and never led the people astray; while Aaron was eloquent and led the people astray the first chance he had, by catering to the crowd. And this illustration is an index in general of religious leaders through the ages. Right now we need men of the Moses type--we have two many Aarons.

Conclusion.--So you see, brethren, some of the things the Macedonian Call stands for and against. We have not space to mention more this time. Our little paper (if I may be permitted to call it that) is not in favor of any compromise with those who bring divisions and offenses contrary to the New Testament. If brethren and churches wander away from the Bible and cause division thereby, they are the ones to blame and not those who stand by the Old Book. The purpose in starting this sheet about eight years ago, was to help stir the churches to greater development so that they could largely take care of themselves, and then could use the preachers out in new and weak fields. That is still our aim. Do you stand with us on the principles outlined in this article? If so, then let us put our shoulders to the wheel.

REPORTS OF BRETHREN.

Marceline, Mo.--I am enclosing another little donation to help you put out the only paper I know of worthy the support of loyal brethren. Hope you receive many more such donations, and that you will be able to increase the size of the M. C., and get it out at least once a month, as we enjoy reading it very much. A paper that rules out the most loyal preachers and lays it all the unilateral that care to report in it, is unsafe. Yours for a paper that will mark them who cause divisions and offenses contrary to the doctrine of Christ, and avoid them.--M. J. Mitchell.

St. Louis, Mo.--The church at 717 1/2 Manchester ave., is still contending for the one faith, striving to continue in the old way that will please the Lord. The Lord did not allow his people under the Old Covenant to compromise and join with the evil nations around them in their worship, neither does he now approve of such a

tells us to come out and be a separate people, and we must obey the Lord if we meet his approval, regardless of the praise of men. Yours for the pure Church.--Robert Morrow. (Bro. Morrow and some others there have made a long, hard fight to build an apostolic Church that did not endorse human organizations and the pastor system, which they need not have done if some of the loose ideas now advocated by those who helped them, be true. But their labors have been rewarded, and there is a strong church there now.--D. A. S.)

Topeka, Kans.--We appreciate your efforts to direct the minds of the brethren to the importance of holding fast the faithful word as taught by the inspired writers. But we sometimes see that "correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die." (Prov. 15: 10.) At all times there is need for faithful men with undaunted courage to give warning when the Body of Christ is confronted with dangers, for many are ignorant concerning the devices used by Satan, through his agents, to lead the Lord's people astray. Paul understood this when he said, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do, be done in love." (1 Cor. 16: 13, 14.) Our little band of disciples meeting at 2011 E. 6th St., is steadily growing in numbers--twenty-four additions in the last fifteen months. Three of these took their stand with us one week after the close of our recent meeting in which Bro. Carl Ketcherside labored so earnestly to present the claims of the gospel to the people of the community. God grant that they receive such instruction by both precept and example of those who are older in the faith, that they "grow up into Him in all things, which is the Head, even Christ." (Eph. 4: 14, 16.) That they may grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory, both now and forever." (2 Pet. 3: 18.)--Billy Baker.

Kansas City, Mo.--I am still on the firing line. I am assisting the faithful little band that meets in the north-west part of K. C. in a meeting. Attendance real good, one baptism to date. Success to the Macedonian Hall. Brethren, pass these papers on to your friends. Yours for the Pure Gospel.--W. E. Ballenger. (In a private letter Bro. B. says that he starts the meeting without prospect of much financially. The brotherhood knows Bro. B., and that he is not a compromiser in the least. Call him out into meetings, Bible readings, etc. Hold up his hands. He has some open time.--Doc)

Topeka, Kans.--Fine meetings at Topeka. Began April 3, lasting over four Lord's days. Fifteen precious souls were added to the One Body. Some came from the sects, some by relation, and four by baptism. A bright future ahead of this faithful church. We meet at 2011 E. 6th St. Brethren from Stull and Kansas City rendered valuable aid. The above meeting has laid the foundation for a great work in the future.--Wm. Ketcherside.

Iberia, Mo.--Returned the 13th from an eleven weeks' labor with churches in Missouri, Kansas and Colorado; Jenter, Cambridge, Cottonwood Falls, St. Francis, Lamar, Hawkeye and Ash Grove. In the rounds, five were baptized and five added by relation. Need of more study of the Word and wide-awake leadership were apparent. Children need parental example and precept together with encouragement in studying the Word, to offset infidelity in schools and society. Brethren are prone to look to the preacher more than to the "author and finisher of our faith", in hiring "pastors" instead of developing and obeying New Testament pastors. I enjoyed my sojourn with those brethren, and hope to be with them again. Am now at Richmond, Mo., for a few days at least.--Ed. Freeman Jones. (Brethren, if you will stand behind the N. O., and send us names as Bro. Jones did; and will help us financially what you can, we shall continue to try to help Bro. Jones and all the rest of you to overcome these weaknesses which are in the churches. That was one of the purposes we had in establishing this little paper, in the first place.--D. A. S.)

Brookport, Ill.--The church of Christ here continues to grow both in knowledge and numbers. The Lord has blessed us from the time this congregation was established about twelve years ago.--A. T. Kerr. (Bro. Kerr and others there have sacrificed much to give to the community a pure church which will not compromise with human organizations to do work of the Church. With almost every issue of the N. O. from its beginning, he has sent me one or two dollars to help defray expenses of the paper. This has been a great help, and his words have been a comfort. The brother is an elder there and stands for no compromise. In a private letter he says, "I am in full sympathy with you. Wish you a continued success with health and a determination to press forward."--D. A. S.)

Ottawa, Kans.--We are glad to report to the faithful brotherhood of disciples, that we enjoy, in this section of the country, the fellowship and co-operation of a number of congregations and preachers who have not seen fit to tread the soft pedal yet. This little report may be accepted as from the church in South Ottawa, and Bro. F. W. Fenton jointly. Churches at Seetion, Stull, Gardner and Ottawa, are going through a systematic study of the subject, "What the Church of Christ Is, and What It stands For," and good results are in evidence. Loyal brethren in this part of the country are beginning to "be made manifest". See 1 Cor. 11: 19.
--Brethren in Ottawa, Kans., through F. W. Fenton.

Des Moines, Iowa.--The congregation here intends to conduct a tent meeting during the month of July, Bro. Carl Ketcherside doing the preaching. We are considering pitching the tent out near the Fort Des Moines army post, in an effort to try to start the worship in that part of the city. We also will have fellowship in the mission meeting to be held in Cedar Rapids in June. Besides the regular services each Lord's day morning and evening, the congregation meets each Wednesday evening for Bible study, and each Friday evening to develop the singing. We have Bible drills for the young people each Lord's day evening and Wednesday evening. WE HAVE TEN MEN IN THE CONGREGATION WHO HAVE BEEN DEVELOPED IN THE REGULAR SERVICES SO THAT THEY TAKE FULL TIME IN GIVING A LESSON. Some FIFTEEN others take part in reading, prayer, taking charge at the Lord's table, etc. A Man and his wife were baptized at the close of the evening services last Lord's day. I rejoice in the good that I think the Macedonian call is doing. I believe that the teaching set forth in it is in keeping with the Scriptures, and I expect to do what I can to encourage Bro. Sommerand others in the good work.--Eugene Suddeth.

Brethren, I wish you to take note of this church, for it is a living epistle of what the M. C. is trying to uphold as an apostolic, self-edifying, active church. It has perhaps from 100 to 150 members, and has ten men who can occupy all the time in a service in instruction, and fifteen others who do considerable work. But the church is quite sure that it can yet do much more, and so they have also arranged to have a three or four weeks' Bible reading and drill next winter, to develop the church to still greater activity and efficiency. Now this church might hire a preacher to entertain them each Lord's day and do their work for them, but it would then have no means to reach out. When we can get the country well supplied with such churches, there is going to be an onward movement to talk about. And Bro. Suddeth, who is a preacher and I think an elder there, appreciates the fact that the M. C. is helping to plant such churches, and encloses money to help. Brethren, will you, too, help us plant such self-edifying churches throughout the land?

Windom, Kans.--After seeing the fight in California, seeing the tears, heartaches, dividing of families, severing of friendships of long standing--shall we compromise now? There was a big compromise meeting at Prett, Kans. The big preachers from east, west and south were there. While there was no definite agreement made, so far as I have heard, but an elder of the Hutchinson, Kans., church, who attended all meetings held, reported the sentiment of those present was: all are Christians; that you could take as many religious papers as you wanted, but was to follow no paper; that churches were not to donate to colleges or orphan homes, but individuals could donate--that was left to his own opinion. (Israel worshipped God and served his own idols!--Asa Neel.

Livonia, Mo.--The congregation at East Concord stands squarely on the New Testament as our only rule of faith and practice, and we tolerate no innovations, fads or fancies. We do not accept the "Rough Draft", believing that it opens the way for these things. We welcome loyal preachers to our congregation, but those we do not know must tell us where they stand before they preach for us. Our congregation is not large, but a good percentage is present each Lord's day and I think the community knows and understands our position, for we try to make it so they can. Every brother in the congregation will try to do what he is asked to do except to teach, and we have three young brothers taking hold of the work and doing

fine. We hope some day they will be able to carry on the work we older ones have to quit. This congregation has no elders. Bro. Charley Fowler is our efficient leader, and by his good work has brought the congregation to where it is, and we mean to keep it up to the standard. For a number of years we have seen to it that each family had the -----, but we are not doing it this year. We know your good work, and may God help you to continue, and may the M. C. grow and become the power for good that it deserves. Brother, if you are ever passing this way and visit us, you will be welcome. --Chas. Fowler, Angus Cassidy, Clyde Weldon, Isaac Fowler, Asa Fowler. (And this church shows its faith by a check.--DAS.)

Kansas City, Mo.--Church meeting at 55th and Cleveland Sts., getting along very nicely. Almost all male members take part. Brethren from 26th and Spruce help us, which we appreciate very much. Bro. R. H. Brumback is teaching Old Testament on Thursday nights. We are glad to see the M. C. opening its columns for reports of faithful brethren. We appreciate a paper that does not have worldly advertisements of things that will destroy the physical body. But how much more should we appreciate a paper that does not advertise false teachers that will destroy the soul. 2 John 9-11; Col. 2: 21, 22.--B. A. Boyce, 2415 E. 67th. (Bro. Boyce is an elder of his church and knows what it means to keep out wolves.--DAS.)

Lewis, Kans.--We are doing pretty well at Lewis so far as developing the members to all take part when called on. We announce a subject to talk on the next Sunday. Studying the Old Bible is good. We had night meetings quite a while after your meeting last fall. We do not have Lord's day preaching. Times are hard. Some of right kind of preaching might help, but a two or three weeks' meeting is best, and then get all to work.--F. Randell.

Long Beach, Calif.--We get your "Call" and like your unchanged position as a Christian and how an evangelist should work. It is a sad thing how the "college" and "pastor system" and worldliness are taking hold of the church and its members.--Paul F. McKenzie. (This was in a private letter, but I take the liberty of quoting this much. Bro. McKenzie is one of the few who has seen the real drift of things out there, and is one of the few who is not influenced by crowds.--DAS.)

Kemp, Ill.--This pleased me to know that you were going right ahead with your paper. . . I shall do what I can for your paper.--H. C. Towles. (This is from another private letter, but I will not print it all without permission. It is encouraging. He sends \$4 and names. This is what helps us get out the paper oftener.)

Belmont, O.--Enclosed find \$2 for the Macedonian Call. It is a live wire.--Adda Hoopes.

Miscellaneous--By putting out the M. C. on the mimeograph, we may be able to put it out oftener. But we would all rather see it printed. How strong is your desire to that end?--Two prominent preachers have told about the stagnated condition of churches because of the depression. We may have lost our jobs, or our homes, or our farms--but we have not lost our souls unless we have given up. "He that endureth to the end shall be saved." Have preachers visit you for a few days, at least, who take a deep interest in Bible teaching. One may help you in stirring real interest among the members.

To Elders of Churches--Do you realize that the work of the M. C. is intended to make your work easier? We are trying to help develop many workers for you, so that you will not lie awake at night trying to devise some scheme to drag the members into more earnestness. We are trying to help you make your "social meetings" more edifying, so that members will not drop out for lack of proper food. We are helping you develop men to take your place when you must drop out. If you lacked opportunity to become "apt to teach", we wish to help you train yourself to the full scriptural measure. We are trying to keep you from being overwhelmed by a flood of unconverted "converts", made by some time-serving preacher in a protracted meeting with you. We are trying to help you build a solid church. Will you help us help you? *W. A. Sommer*