

MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 Congress Ave., JUNE-JULY, 1934

REPORTS OF BRETHREN

Missouri.—The M. C. came last week, and was sure fine. Hope it won't be long until it will be a weekly. May the Lord abundantly bless you and yours.—J. H. Baldwin.

Indiana.—Please find enclosed one dollar for subscription to the Macedonian Call. We were much discouraged when we read the Rough Draft. The disciples who oppose it have need of a paper.—L. C. Overmeyer.

Kansas City, Mo.—I closed a meeting at Gallatin, Mo., March 15.—One placed membership and four were baptized. I like the spirit of the M. C. Will be glad when it can be sent out every week.—W. E. Ballenger.

Illinois.—Keep the last sent you to help you finance your noble work.—Lillie Riggins.

Canada.—I am enclosing one dollar to help you in whatever way you think best. . . . I get so disgusted with some of the slurs in . . . I just have to turn from them.—P. Merritt.

Joplin, Mo.—Church of Christ meets at 2029 Empire St. Bro. Elery Weiser in charge of services.

Brookfield, Mo.—Lord's day two precious souls were added to the one Body here, one from the Baptist. "Lord, help us to arouse zeal within the Lord's people as never before."—Nora L. Blankenship.

Indianapolis.—Here is a dollar for my sub. I like the little paper very much, and will do more for it, if it is needed.—A Sister.

Missouri.—I am enclosing money order for five dollars, for which please extend my subscription for the M. C. for one year, and the remainder to pay what we are due on the tract, and help with the paper now as far as it will go. I wish you Godspeed in your work.—Missouri B. Dunham.

Kansas.—The M. C. is received and read with interest. Each issue encourages us. We hope to be able to do more than send words of appreciation, but can't now. . . . Our hearts are in the work, our prayers with the faithful of the Israel of God and your efforts to strengthen the things that remain.—Levi and Nannie Ginrich.

Texas.—I received the copies of the M. C., and thank you for them. As soon as I can I will subscribe. . . . I agree with you on the Bible college, orphan home, and mutual edification questions. Your paper seems to be handling these questions in the right way, and it looks as if it may awaken a keen interest in the study of these questions, and result in many taking a scriptural stand on these questions. I favor any effort at reformation among the brethren.—J. D. Phillips.

Kansas.—I am enclosing one dollar to aid you in sending out the Macedonian Call. We younger members here enjoy reading it very much. Perhaps I can donate more later.—Alma M. Ketcherside.

(We wish to make our little paper more and more a paper of activity, as its name implies. Reader, your young people may enjoy reading concerning the advancement of the Cause which it brings to the front. Put it into their hands. But let me tell you (confidentially), don't tell them that you have been reading it for years yet have never sent us a cent to help put it out!—Pub.)

•Springfield, Mo.—Dear Brethren, I am sure glad to see so many standing on the Lord's side. We should prove we are gold, silver, precious stones. Work here in Springfield moving along very nicely.

Our earnest prayer is for the true Israel of God. May the wisdom of God direct us till we reach the end. I recently preached on the subject of arousing the powers in us that are lying dormant, and of putting them into action for the good of the Cause. We are to redeem the time because the days are evil. Almartha, Mo., are becoming pretty active, and they have the college on every side, too. May God's blessing attend you.—Edward Buttrapp.

Kansas.—I am enjoying the M. C., and would like very much to have something to help along with, and probably will have after harvest.—Asa Neel.

Missouri.—We sure enjoy reading the M. C., especially the January number, and to see all the good reports from so many of the faithful brethren. . . . Bro. Ballenger closed a two weeks' meeting at Gallatin with four baptized and one placed membership. Good interest and much good done, I am sure.—Mrs. C. C. Robertson.

(I have held two protracted meetings at Gallatin, where the brethren like Christ and the apostles and other early Christians, meet in an "upper room". At one time, a few years ago, there were only about half a dozen in the church left, but the faithfulness of a few sisters, largely, saved the day. Now between thirty and forty meet each Lord's day. Let us have more such faith. "Where two or three are gathered together in my name, there am I in the midst." Scattered over the country are disciples who ought to be meeting and breaking bread in their own homes, and thus becoming the nucleus for a growing church. We can not afford to go into the Christian Church, the denominations, nor into the world. "To him that knoweth to do good and doeth it not, to him it is sin." "Show your faith by your works," and when you have displayed this faith for a few months, when you tell your work to some faithful preacher he will be encouraged to heed you! Macedonian call.—Pub.)

Kokomo, Ind.—Two good services Lord's day. One erring sister came from denominational church to take her stand with the people of God. Bro. Slim Holderbaun preaches for us next Lord's day morning and evening. Bible study, 9:30; worship, 10:30; preaching, 7:30; Wednesday evening, song service and prayer, 7:30.—J. H. Wineinger.

New Castle, Ind.—Recently I closed a meeting at Lynn, Ind. For a number of

years this church employed college preachers only but such have not been used for a considerable time. I am in hopes that the good prospects regarding this subject may continue. There is no teaching done favorable to the colleges neither are the church funds used to support them nor the orphan homes. Hence at present I am glad to report that "THE WORSHIP PUBLICLY IS PURE, AND THE DOCTRINE AND PRACTICE OF THE CHURCH AS A WHOLE ARE SCRIPTURAL." It is my intention as long as I am permitted to work in that community to keep the true doctrine before them. At present there is some leaven in the way of improper personal conduct in the church. I am assisting it in an effort to get rid of this element. With this evil eradicated and with further teaching along the line of the Old Paths I believe the present sound elements now existing there will be made stronger.

E. M. ZERR.

(This report came about four hours too late for the last M. C. It was delayed by the death of Bro. Zerr's mother. I am sure all who know him sympathize with him in this bereavement. This report destroys entirely the smoke screen regarding this work of Bro. Zerr, sent up, in print and private letters from the Pacific Ocean to Ontario to try to cover present compromises emanating from certain quarters.—Pub.)

Des Moines, Ia.—The contents of the M. C. are edifying and upbuilding. The last one was fine, and the subject matter timely, as the others have been. I always feel like I want to do more for the Church and to exercise more care in my effort to lead a Christian life, after I read them over. I am anxious to have the members of the church here to read them, and I believe that it has helped much in keeping the work in line here. I believe that if the honest-hearted that have not the meshes of these new digressions too closely drawn about them, will read the last M. C., they will see what they are getting into by following . . . in its present policy. I am sure it is doing much good. The many good reports show that. I was over at Cedar Rapids last Lord's day and met with them morning and evening. They seem to be moving along at an even rate.—Eugene Suddeth.

(I think the M. C. is going into every home in this congregation, and Bro. Suddeth is setting a worthy example of contributing regularly and defraying the expense nearly altogether. This is one of the most lively churches I know of, and numbers nearly a hundred. Bro. Suddeth, who is an elder, stated publicly when I was there in January, that the doctrine of the development of the public talent of faithful brethren, had contributed very much to the activity. The solid, active churches that I know of, are churches which have taken a real interest in mutual teaching. Let us make all our churches such. Then we can look for big things for God. Brethren, notice how many in this issue tell how the

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reading of the M. C. makes them feel like they wish to do more for the Lord. Now if all of us preachers will talk everywhere we go in the same strain of development and devotion, we shall be able to reproduce some of the apostolic fruit as well as doctrine. Never mind additions now—when the disciples go everywhere preaching the Word, the additions will result all right.—Pub.)

Akron, Col.—We are working diligently with the home congregation to bring about more Scriptural conditions. I think I can see some improvement—encouraging attendance of outsiders with splendid interest and an evident willingness to learn the way of the Lord more perfectly. Will have four services a week for awhile. Expect to preach some at a mission point southwest of here through the Spring and early Summer. I certainly appreciate the M. C. as a medium through which we may teach the whole counsel of God. What is needed today is not a union of conglomerated opinions, such as the R. D. purposes, but true unity of all those who are of the same mind and the same judgment. The R. D. is not a basis of unity (oneness) but of union without oneness. All the experiences of the past shows that such a union has never been of any lasting spiritual benefit to the cause of Christ. As long as all professed Christians are willing to walk by the same rule—the New Testament—there will be no need of a Rough or Smooth Draft to keep us united. We will all be united just in proportion as we are willing to follow Christ's PERFECT law of faith, hence, the R. D. as a man-made document is unscriptural and unnecessary. — Roy Loney.

Decatur, Ill.—Brethren seem well pleased with your short effort here in Bible study and I am sure were stirred to greater zeal. I believe you have a great door open to you now, and if caution and moderation prevail, unquestionably you have a great opportunity to appeal to. . . . Let's be careful and keep clear of extremes on all matters and I am sure we will see the dawning of a better day for the M. C. I see now more than ever before the necessity of some such paper as the M. C.—E. C. Rose.

Brookport, Ill.—To the Brotherhood in General: Dear Brethren and Sisters, do you know that our Lord went away to prepare mansions for his servants? He left his servants here to keep his Church (which is the house of God) until he returns. I am speaking in behalf of our brother, D. A. Sommer, an able brother, who has spent his life for the cause of our dear Lord, who is loyal and true to the Cause, and who is publishing the Macedonian Call, about the only true paper we have, and he needs help [to put out the paper]. Brethren at Brookport, Ill., are sending him some help. Brothers and sisters, will we hold our

dear Lord's Church up while he is away? From your brother in Christ, an elder of the Church of Christ here.—Frank Faughn.

With this general letter to the brethren is \$2 to help on the paper. Churches should rally to your support and contribute monthly in order to make a success. I pray the Lord that the work that you are in will prosper to His name's honor and glory.—A. T. Kerr.

Topeka, Kas.—We are sending \$10 out of trust fund to help with the M. C. . . . I remember Paul said, "But we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience, and hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." If we, at all times exercise care to render such service as will be pleasing to the Lord, then, "let us not be weary in well doing, for in due season we shall reap if we faint not." . . . We had 25 out to our mid-week meeting, both last night and one week ago. Would be glad if more would attend regularly. The meetings are both interesting and profitable, and those who neglect to come are the losers.—Emily Baker.

(Twenty-five out to a mid-week meeting of a little band like this one is good, though all true Christians would like to see the whole church there. Many "churches of Christ" with several hundred members often have no more than that. They are spiritually dead. Let us work to make all the meetings of the church so edifying that members will not only be losers by being absent but will feel that they are losers. I suppose, however, that it will be impossible to arouse some indifferent souls. Let's impress the lesson often, "Because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." Send for a bundle of this number of the M. C., and possibly it will help stir brethren in your congregation.—Pub.)

Carthage, Mo.—Have preached at several different places with good interest. At Sunnyside school house in Baxter Co., Ark., four were baptized and six confessed faults, and arrangements were made for worship each Lord's day and for me to return for another meeting. Then I went to Springfield, Mo., preached on Saturday night and Lord's day on the first part of Revelation. By request of the church I led them six nights in Revelation with growing interest and largest crowd the last night. But we did not get over it all. From there I went to Center, near Carthage, to be with them over fourth Lord's day in May. Brethren, I want to do more for the cause of the Lord. My health is fine, and I am better prepared than ever before. Let me hear from you if you wish a meeting on the Old Book order. Or if you would like a reading ten nights or more. I hope I can put in all the winter weather leading and drilling churches in the study of the Word. It is worth more to a church than three times the same preaching to them. Let us have these studies, brethren. If you don't want to call me, call some other brother.—W. C. Rice.

(If the reader will study the Revised Version on the words "preach" and "teach," especially the foot notes, he will get some valuable information. The word "preach" in the King James Version comes from several different Greek

words. "There were in the church that was at Antioch certain prophets and teachers, as Barnabas and Simeon." The churches today need more good "teachers". "Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him to Antioch [a new church with many new converts]. And it came to pass, that a whole year they assembled themselves with the church, and taught much people." (Acts 11:25, 26). Let's have more "teaching". The passage in Acts 20:7, which says in the King James Version, that "Paul preached to them," is translated, "Paul discoursed with them," in the Revised. The Greek word here is defined thus: "To discourse, reason, argue; to address, speak to, to contend, to dispute." These facts are evidently in harmony with Bro. Rice's statement above. If a preacher who understands well the Bible will lead many churches through the practical epistles; he has a chance of instructing in many things which may be hindering the brethren, and it is much less offensive than speaking directly on troubling problems. How many churches will arrange for a short Bible reading next fall or winter?—Pub.)

Festus, Mo.—The church at Festus is growing. Two made the good confession on April 29th. On May 6th one came from the Baptists. I was at Silva, Mo., on May the 6th and preached twice. Church there is doing well. One of the brethren here will preach there once each month. Now the church at Festus wants the brotherhood to know where we stand. We are opposed to the teachings of the Apostolic Review, because it has become untrue to the teachings of the Bible. It is a compromising paper, and we do not compromise, or indorse things that are wrong.—Chas. Simms, Carl Priest, Ed Simms, and Harry Day.

(I helped these brethren get a start when they met in Crystal City, a mile away. It was in July and August, 1914, and the World War began while the tent meeting was in progress. The wind blew down our tent twice, and considerably to pieces, but that rough draft did not blow the church to pieces; and it is evident from this report that a different kind of a rough draft has not phased it. I am told that all four of these brethren are local preachers. The same summer I held this meeting I held some others. I ran so far behind financially that I set to thinking how this could be overcome and mission preachers be supported better. My conclusion was that if churches could have more interesting meetings among themselves, they would release their preachers more for such work. Hence, one reason for our emphasis on mutual teaching. Most new churches are established by the sacrifices largely of the preacher. Brethren, let us become workers together with the preachers in the new and weak places.—Pub.)

Brookfield, Mo.—The church just closed a week's Bible study with brother D. A. Sommer as teacher. I think the brethren at this place all stand behind Brother Sommer in his defense for the truth as once advocated by Review. A number of members at this place were once members at Smyrna, 7 miles north until Thad Hutson and others of the college type divided the congregation. Hutson was exposed through the Review for so doing, but now he comes back and reports through it. Brethren can't we see the Review has changed?

Success to the M. C. and the brethren everywhere who contend earnestly for the faith delivered to the Saints.—G. R. Blankinship.

(The Bible college people also divided the church at Shelby, near this place. And yet, the chief medium through which we then tried to keep these factionists out of the churches is turned now into a medium to let them in. But the Book still says, "Receive them NOT."—Pub.)

Kansas City, Mo.—Was with church at Lemons, Liberty and Pleasant Point in Mo., recently, also Cottonwood and Gardner in Kansas. The luke-warm, the negligent and the faithful are found most everywhere. The first named are offensive to God, (Rev. 3:16); the second are challenged, (Heb. 2:2); while the third have a paid up policy and a prospective crown (Rev. 2:10). Prove all things but hold fast the good. (1 Thes. 5:21). We cannot stand justified by a human measure, (2 Cor. 10:12).

The commercial yard-stick is 36 inches; the Christian standard is a 100 per cent man—even Jesus Christ, who redeemed us, and gave us our value in the sight of God—on condition that we accept Him and prove our faith. The merchant can't change the yard-stick, but in justice to himself, he can raise the price of his goods—God cannot and will not lower the Divine standard, but thru our faith He can lift us morally to Divine perfection. (Eph. 2:8. Col. 2:10).

Man is a complex problem of dignified deception and despotic delusion; he cannot obtain Heaven except on Divine terms, which is Faith and Obedience to the will of God.—A. R. Moore, 7519 Jefferson St., Kansas City, Mo.

Indianapolis, Ind.—I recently held Bible reading over two Lord's days at Decatur, Ill., which seemed to have been appreciated. Stopped two nights at Jerseyville, Ill. There are some earnest sisters there who are deeply interested in the cause of Christ. Spent nearly a week in Bible work at Hartford. They are well posted in the Word, and active in public work, and have fine meetings among themselves, they say. Spent a week at Brookfield, Mo. They have bought them a little house, and are in a fair way to move onward. Spent Saturday night, and Lord's day at Eureka, near Meadville, Mo., and renewed acquaintance with these brethren. Spent also a week at Chillicothe, Mo. A number of disciples have moved into the city, and there is now a fine prospect there. They were having only one meeting a week, but they said they intended to have a mid-week meeting now, and go back over the Old Testament stories we considered in the reading and drill. The last day, Sunday, we had three meetings, and quite a number attended from other congregations. Also spent two nights at Hale, Mo., renewing acquaintance with those brethren, where I held a ten weeks' Bible reading about 22 years ago. Many faces absent. Time is carrying us toward another world. I hope Hale remains as true to the Old Book in the future as it has been in the past. Was at Carrollton one night. Had quite a visit with Brother Huddleston. He is sound on the present apostasies. Quite a number of young people in the church there. I did not stay longer as several of the young people were to graduate from the high school the next night. I gave them an unsolicited "baccalaureate sermon" from Solomon's writings in

Ecclesiastes 2d chapter, where he tried almost everything this world has to offer, then said, "Behold all is vanity and striving after wind," (Revised Version).

I also dropped in at 26th and Spruce, Kansas City, and heard some of the young brethren on Friday night. Brother W. E. Ballenger was not well, and neither was his wife.

Though it was very hot the week I was at Flat River, Mo., the interest among the members was good, many expressing to me how they had been helped by the Bible reading. About twenty-five years ago I held my first meeting there with 37 additions. Some of these stuck, probably many of them did not. It is not the mere additions which counts, though a report of a big ingathering looks fine in print. "He that endureth to the end shall be saved." We must work harder to hold them in. A big ingathering should be followed real soon with a lively Bible reading and drill, before the new members grow cold. The finer the speaker, the bigger the drop after he is gone—brethren say. We must overcome this, if we can, by getting the converts deeply interested in reading the Bible.

I don't know who started the old congregation at Min-la-motte. Possibly some old sacrificing pioneer preacher. But from it went some disciples to Flat River, and began worshipping. Brother Roberts held their first meeting. The church increased in numbers with the years. The church at Bonne Terre grew out of it. Also the one at Festus, Silva, too. I think, and a number of others. About twenty years ago about half the church moved to River Rouge, Mich., and established a church there. This depleted the home church much, but it seems much revived now. Many preachers have come out of this leaven, those most widely known being Wm., L. E., and Carl Ketcherside. Some of the preachers have disgraced the cause of Christ, but some of them have come back and are trying to redeem the time. The churches generally have exercised discipline, though not fully. The influence for good of this movement in the Lead Belt is felt in many states, and no doubt will go on till the close of time. It all started with a few faithful ones at the beginning. What have we done, and what are we now doing to enlarge the borders of the kingdom of Heaven?—D. A. Sommer.

Des Moines, Ia.—I preached over Lord's day, April 22 and two nights following, for the faithful few, meeting in a hall at Winfield, Kans. From there I went to Lovell, Okla., where I assisted in meetings lasting over four Lord's days. Two were baptized, and brethren think much other good done. They were so well pleased, they talked of another effort this fall. From there I went to Waukomis, Okla., and preached over Lord's day, May 22, and on Monday I preached the funeral of Osa Lovell, the daughter of a widowed sister of that place. Our hearts were made sad because Sister Lovell was a very dear friend to us when we lived there. Lord's day, June 3, I preached at Jonesboro, Ia., and the Lord willing I shall start June 10 at Granada, Colo., for an indefinite season of labor in the west. Wherever I go I urge development of local talent, and assist in that work all I can.—A. C. Warren.

(Bro. Warren was at the K. C. meet-

ing, and took his stand against the R. D., but through an oversight his name did not appear with the others. If all of us preachers will urge greater development and spirituality, as Bro. Warren and others mention in this paper, and do all we can to get brethren into such, we can hope for great things. I am much encouraged with this rising tide of activity.—Pub.)

Exeter, Calif.—Too bad the Review would publish L. D. Perkins' article concerning churches out here! [Perkins gave a directory in the A. R. of supposedly faithful churches of Christ in central California.—Pub.] To the best of my knowledge not one of them is according to New Testament order . . . but every one is linked with colleges and orphan homes. I thought the Review publishers knew Perkins. They know better than to publish Scott and his band as the church at Exeter. You can tell them that I am surprised at that. Yet they say that they have not changed. We had Bro. Johnson of Riverside church with us in a two weeks' meeting last month. He told me that he did not endorse the Morris' church, in Long Beach in the way they were going.—Walter Weekly.

(With his letter Bro. Weekly sends a copy of the "Church of Christ Children's Home Visitor," for April, 1934, the purpose of which paper is to exploit the needs of their human organization of an orphan home to do work of the church. In it is this item: "Other wonderful help to the Home has been the clothing of the children by certain congregations. The older girls and boys in the Home are being completely supplied by such congregations at Central, Sichel, and Southwest [Reedy's church.—Pub.] in Los Angeles; Broadway and Walnut, Santa Ana; Ninth and Lime [where Bro. Morris belongs.—Pub.], Long Beach, Alhambra, San Diego, Riverside and perhaps others which I do not now recall.—Pub.]

New Castle, Ind.—Encouraging report can be made of the prospects at Lynn, Ind. The brethren at that place have had many things to contend with but the faithful ones have made a commendable stand for the right and I believe things are working together for good. The enemy has misrepresented this congregation of late which seems to be the common thing in his practice since compromising with the errorists. But if the brethren at above named place will bestir themselves still more and take upon themselves the activities required of workers in the Vineyard, I am sure much growth will result. It was my privilege to assist them earlier in the season in a meeting at which time a very vexing case of discipline was taken care of through the Elders. This required moral courage not often seen in Elders but they did their part nobly and I feel sure an important move was made. What they need now is development and I hope to assist them along this line. The Lord willing I shall visit them again in a couple of weeks. There are no college advocates getting in their teaching there and none of the funds of the congregation, either "private" or otherwise are being used for the support of the college. Furthermore, "the worship generally is scriptural," so that reports of the enemy of this place are unfounded. It is my purpose to drill them in necessity

of expanding their talent as much as possible.—E. M. Zerr.

Mattoon, Ill.—I have been in bed sick for a few days. Got out of bed yesterday and went to Arcola and preached the funeral of one of Bro. Joe Moyer's boys.—W. G. Roberts.

Nevada, Mo.—Since my last report, I have held two meetings of two weeks each, and also preached on two Lord's days for the congregation at Nevada. The first meeting referred to above was at Canaw, Missouri, and resulted in twenty-four being added to the congregation, among them the principal of the High School who will be of great assistance to the church because of his public ability. Prior to the meeting the church just met on Lord's day morning but since that time they have been meeting on Wednesday night and developing talent. Recent reports denote great interest in the work there. Recently concluded two weeks' work at Mountain View congregation in Miller county. This is the home congregation of Bro. Wm. Freeman Jones. Baptized 23 and the total number added was 34. A recent report tells me one more came forward first Lord's day after the meeting closed. During the two Sundays at home, two were baptized and six took membership.—Carl Ketcherside.

NOTES AND COMMENTS

Misrepresentation.—The following statement has appeared in print: "D. A. S. has been so 'risking' for several years, as he's been sending his own children to a 'church school.'" I have not been "sending" my children to a church school. I have not been "sending" my children to any college. Three of my children have obtained degrees, two of them from the state university, and two others have attended college several years, one of them two years at Purdue, another state institution. But I have not "sent" them. I have not given one dollar for tuition, not one dollar for college books. They have chosen their schools according to their desires or means, and have all worked their way in college. None of them has studied the Bible or religion in any school. It is the many statements, like the one I am reviewing, that has caused one of the old writers and preachers to say, "Bro. Austen, I hate awfully bad to have to say it, but I have lost all, or near all confidence in the two men in — office."

Departments in a Religious Paper.—Religious papers generally have been started to uphold some particular religious body or movement. In these papers are generally two departments at least, one for instruction and the other for reports from workers in that body or movement concerning advancement. In the educational part of a religious journal, quotations are often made from many writers, but the general understanding is that they endorse only what they are quoting, and then perhaps it is quoted only to confirm something already proven. The Good News reports are only for those who are supposed to be in sympathy with the teaching of the paper. If I were to send reports to a Baptist paper, or even to a Christian Church paper, and they found I was working against some of the main principles the paper stands for, they would

soon drop me, though they might quote with approval some statement of mine favorable to some peculiar doctrine they wished to emphasize. Yet this general practice and understanding is now thrown down by some compromisers in the Church of Christ who would cover their compromises. Because the M. C. would quote a statement from a college preacher (though we refuse to let him report in our Good News column), therefore, these compromisers with colleges say we have a right to let them advertise themselves in our Good News columns. As they themselves quote Bob Shuler often, a Methodist preacher, I suppose they would permit him to report his meetings in their Good News department. They are adopting reasoning to defend their looseness which breaks down all lines of demarcation. Who would have thought a few years ago that they would resort to such looseness? Don't be confused, brethren. One of the most vital questions in the Christian religion is at stake now—the protection of God's people from wolves from without. The Book still says concerning such, "Receive them not."

A Helpful Correction.—In the last M. C. I said that Foy Wallace had preached for the college church on east side in Indianapolis. I should have said that it was Hardeman, president of a Bible college. I am glad to make this correction, for it makes my point stronger, which was to show that it was a full-fledged college church. I have never heard of a preacher preaching there who is opposed to the Bible colleges.

A Tent Cheap.—If you wish a tent for evangelistic meetings and will pay the \$50 storage bill against it, send immediately to Noah Smith, Sullivan, Ill.

"We Killed a Bear."—Remember the pioneer story of the man and his wife who had a bear visit them? The man ran, but his wife took an ax and killed it, and the man then came up and triumphantly exclaimed, "We killed a bear, didn't we?" I am afraid some are going to be that way with the fight we are now making to keep out apostasy. Some won't come out plainly and say where they belong. Others say they stand all right, **BUT HAVE NOT SENT US A DOLLAR NOR EVEN FIFTY CENTS TO HELP PUT OUT THE M. C. THROUGH WHICH YOU CAN MAKE THIS FIGHT.** We only have half enough money on hand to pay for this number of the M. C. When the critical work has been done, will you then come in and say triumphantly, "WE killed a bear?"

Bro. Morris and the K. C. Meeting.—Our brother says this is his paper: "I am in receipt of several communications concerning a 'convention' of preachers recently held in Kansas City, Mo. I was not invited to the meeting, and would not have attended if invited. It is the ambition of preachers and would-be dictators which sows the seeds of discord, strife, and division. This journal from the first has attempted to show the danger of clergy rule over congregations. Such meetings serve to illustrate the subject, and point the danger of evangelistic assumption. It will be a radical departure from past precedents if preachers do not divide congregations over their opinions and notions. It behooves congregations, through their eldership, to check such attempts, and make would-be regulators and dictators

to understand the Scriptures do not authorize clergy rule. Enough churches have been divided and factions formed over preachers to show conclusively that such rule endangers the unity and peace of churches. Let the elders have the oversight and evangelists be rated as usurpers and unlawful dictators who interfere with the constituted authority."

I do not know anything about a "convention of preachers held in Kansas City." However, there was there a mass meeting of elders, deacons, preachers, other men and women, etc., about like the Pratt meeting which Morris endorsed so warmly in his paper. Probably not one tenth of the attendants was preachers. What makes the difference between the Pratt meeting and the K. C. meeting that he endorsed the first so heartily and condemned the second so severely? The second meeting was an attempt to destroy the evil of the Pratt meeting in part at which Morris and the other supposedly anti-college brethren betrayed the principles for which we have been fighting so hard three or four decades—to keep false teachers out of the churches. Sometimes it is necessary to fight fire with fire. If there had been no "convention" at Pratt, together with the little "convention" at 904 Udell which formulated the R. D., there would have been no "convention" at Kansas City.

Observing Easter.—Bro. Rucker tells in People's Bible Advocate how they celebrated Easter at their church in Long Beach, though he did not mention that name. They had a special program Sunday afternoon with songs, and recitations of scriptures by children, on the death, burial and resurrection of Christ. Sort of cantata? Many churches were represented, and speeches were made by Morris, Witty and others. I suppose that at Christmas times they will be doing the same with the birth of Christ, and on Good Friday, the same, etc., etc. Bro. Scott seems to be giving the brethren there some of the things he learned from his ten years in the Christian Church.

Those brethren better be careful lest he give them some other teachings of the digressives. Before me lies a letter that Bro. Scott wrote to Eugene Suddeth, dated February 28, 1922, in which he reasoned in favor of missionary societies and instrumental music in the worship. Also, one written by Earl Warren (a very close friend of Scott in his wanderings), to Bro. Wilson, May 13, 1922, in which Warren reasons strong for instrumental music in worship. I have never learned that he has changed.

If Bro. Scott is now against missionary societies and instrumental music in worship, what are his arguments against them which he now has and which he did not have before he went into the Christian Church? When Bro. Scott says in Morris' paper, "I have been connected with the church of Christ all my life," I fear the people who know the facts will consider that he is willfully trying to deceive the reader. Bro. Scott's writings abound in flattery. Beware the back-slapper!

Remember that in raising a crop it is not only necessary to plow and sow and reap, but often necessary to clear the land. Don't grow weary of the "clearing" work the M. C. has to do. Fine progress is being made.