

# MACEDONIAN CALL

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

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

## GOD GIVES BUT MAN CHARGES

The cloud gives rain, sun gives light, soil gives harvest, bird gives music, sheep gives wool, cow gives milk, tree gives fruit, flowers give fragrance and the bee gives honey. Species get nothing in return but food and protection. The merchant sells goods, farmer sells grain, miner sells gold, butcher sells meat, baker sells bread, hireling sells time, paper sells news and lawyer sells service. In salvation God gave His Son, the Son gave himself, Christ gives Life Eternal—also power to obtain it. (Jno. 1:12). We give ourselves, our bodies, our talents, our time and our treasure; we give and receive (Lk. 6:38). Christ with five loaves received enough bread to feed 5,000 men (Mark 6:44). The increase came from giving, not hoarding, and the crowd was not required to wait. Nature from one grain of corn returns a thousand, but we must wait 175 days. We can transfer corn from field to bin but this is no increase—the only way to multiply is plant in the ground. Moving church membership is no increase, just a transfer. To extend the Kingdom, increase righteousness, multiply happiness, promote peace on earth and good will toward man is to plant the seed of the Kingdom.

A. R. MOORE,  
7519 Jefferson, Kansas City, Mo.

## AFTER YE HAVE SUFFERED AWHILE

A kind and loving heavenly Father who is watching over his children has given many valuable lessons to help and encourage us in our fight of faith. Many who enlist in the army of the Lord fall out by the wayside, or become deserters. But when we enlist under the blood-stained banner of Christ, we must continue in faithful service to him to the end of life, or we lose the reward that is promised to the faithful.

We must spend much time drilling and studying the rules that are to govern us. If this sometimes becomes irksome to us, or we feel like too much of a sacrifice is required at our hands, let us remember that "The captain of our salvation was made perfect through sufferings." (Heb. 2:9, 10). He said he did not come down from heaven to do his own will, but the will of the Father who sent him." And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." (John 6:37, 39). He wants us all to do right and be saved.

"He made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5, 8). Should not we gladly endure the sufferings, the humiliations, the persecutions that we are called upon to bear for his sake and

take it patiently. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth". Read 1 Pet. 2:19, 25.

We sometimes forget to imitate this perfect example, even forget that this is one of his rules whereby we must govern our manner of life, our conduct. But if we neglect to search out the many important lessons that were given for our learning, for our own profit, how can we hope to please him! "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Tit. 2:11, 13). In our ignorance we sometimes do things that are wrong, or we fail to guard temptation, when we are tried, bringing sorrow and anguish upon ourselves as a result. James says: "Count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience." If we be buffeted for our faults and take it patiently, such experience should make us stronger, more able to endure in the future. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (See James 1:2, 4).

There are so many good lessons given to help us and encourage us in fighting the battles of life, that we may be fitted for joys evermore at God's right hand! "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:5, 11).

For a closing thought let me say: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. To him be glory and dominion forever and ever." (1 Pet. 5:10, 11.)

Emily Baker, Topeka, Kans.

## KNOWN BY THEIR FRUITS

"Yea, a man may say, Thou hast faith, and I have works; Shew me thy faith without thy works, and I will shew thee my faith by my works." (Jas. 2:18). I understand that this verse of Scripture and its context teaches that "actions speak louder than words." A certain brother, who is both an elder and preacher, wrote thus, "I am opposed to church colleges, and preachers who advocate them." But this same brother attended a mass meeting, and took part in the same where several college preachers, and two publishers (whose papers have favored the colleges for years) were chief speakers on the program. And those that have since reported the meeting all speak of the fine fellowship that pre-

ailed. Does our brother accept the adage that "A man is known by the company he keeps", and "Birds of a feather flock together." The question troubling some of us is, how are we going to keep the churches from the evil influence of false teachers, if we would follow the example of this our brother, and have fellowship with them? We have not learned more than to accept the only means that our Saviour has left us to know each other, and to measure each other by: "Ye shall know them by their fruits." (Matt. 7:16).

EUGENE SUDDETH.

## PREPARING FOR THE FUTURE

We should not forget that we are eternity bound creatures. "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27). As we reflect upon the foregoing Scripture we are brought face to face with two of the most important subjects that can occupy the mind of man: First, that we can not long remain in this present life; and we are reminded that because of one transgression of the law of God, man was driven from his presence, and from the tree of Life, and the sentence of death was passed upon all men. And because of man's disposition to transgress God's law, God has decreed that "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." (2 Cor. 5:10). Thus we are reminded of the solemn fact that while we live in this world of sorrow, of sickness, pain and death, we are on trial with reference to that eternal life that is promised to those who will do his commandments. (Rev. 22:14).

Then as we pass through this short period of probation we need not be discouraged if many times our trials seem great indeed. Paul tells us there hath no temptation taken you but such as is common to man, and Peter tells us we should think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:11, 12).

Our Lord, when he was reviled, reviled not again. And Paul said, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay, saith the Lord." All this does not mean that we are not to fight the good fight of faith, but that we should not manifest the spirit of retaliation, for we are not fighting a carnal warfare. But we are duty bound to contend earnestly for the faith that was once for all delivered to the saints. (See 1 Tim. 6:12, Jude 3).

L. L. BALLENGER,  
2615 Jackson, Kansas City, Mo.

## MACEDONIAN CALL

Published Monthly by  
D. A. SOMMER,  
918 Congress Avenue,  
INDIANAPOLIS, IND.

Subscription Price, \$1.00 a Year

### S. W. SETTLE SPOKE OUT BOLDLY BEFORE HE DIED

S. W. Settle, the "publisher" of Morris' People's Bible Advocate, is dead. So states the editor in the last issue. There were no details of his death. In the number for July 15, Brother Settle had spoken out clearly against the present surrender to the college people. Here are a few words:

"In no state, county or city are there two congregations co-operating while one of them favors and the other opposes the use of the instrument in the worship. The day, hour or minute the congregation opposing the instrument co-operates with the one favoring it, there is surrender to the heresy, and this is true in the very nature of the case. Some years ago I was accused of favoring separation of those who favor the building and maintaining of Bible Colleges and those who oppose such practice. I admitted it then and admit it yet. I said then and still say, when a congregation opposing the college venture, agrees to co-operate with others favoring it, there is surrender to the idea of building and maintaining Bible Colleges, and this is true in the very nature of the case. The day, hour and minute the congregation opposing the college co-operates with the one favoring it, there is surrender to the heresy, and this is true in the very nature of the case. In view of all this, I have said, and still say separation of professed Christians thus at variance with each other is better than so-called co-operation.

But one of these days all compromisers will be called to an awful test the same as loyal and devout followers of the Son of God. What a day of reckoning that will be! And to meet that test without reason for regret is what I want my warning to assist others, as well as myself, in doing. The church is certainly distressed today with a wave of compromise, and in more places than some seem to think. I am not fastidious. I am not unduly alarmed. I am neither cynical nor cynical. I am neither surly nor jocular. I am stating plain facts and issuing a necessary warning. We must come to our senses and halt the tide of compromise or suffer what God's people always have suffered in periods of dissension and ruinous deterioration. Not only is our soul in danger, but the everlasting glory of God as well."

Brother Morris, who is editor of the paper in which this clipping appears, attended and eulogized highly the Pratt (Kans.) meeting a couple of years ago, where the college and anti-college people co-operated, thus making "a surrender to the idea of building and maintaining Bible colleges." And he attended and eulogized to the skies the Van Brunt, Kansas City, meeting a few months ago, where the college and anti-college people met in sweet communion and co-opera-

tion for three days. This teaching of Brother Settle was a strong blow to such "surrender". If Brother Settle intended to fight for such teaching I am indeed sorry from the depths of my heart that he was not permitted to live. Though the big surrender to the college people has been out for over three years, that is the first note of warning I have seen in Morris' paper against it.

I have known for many years practically every writer for this paper, and I do not know of one who has the faith, courage and self-denial willing to take up the fight where Brother Settle started to take it up after his years of neglecting it. I hope I am greatly deceived, and that several of them will help us try to save a remnant from the present apostasy. Just when the writers for the Advocate, including the editor, talked as if they were doing the most good, Brother Settle warned that they were drifting away.

Who dare say that in this matter Brother Settle was jealous, or that his position was "personal", or that he was "seeking sympathy," or that he was starting "a paper fight."

### GOD'S METHOD

The Lord's permanent system of feeding, overseeing and watching the people of God is through the elders in fully established congregations. Paul said to the Ephesian elders: "Feed the church of God over which the Holy Spirit hath made you overseers. Watch therefore and remember that by the space of three years I ceased not to warn every one night and day with tears."

One of the chief causes of the weakness and troubles of the Church today is that we have had so few qualified men for this work. Some of those in the office have not the scriptural qualifications. The intelligent reader knows that for a quarter of a century I have worked hard at developing talent through Bible readings, drills, mutual edification; and one of the main purposes has been that we may have more God-given elders. That is one of the great purposes in publishing the Macedonian Call.

I have tried to help the elders in their scriptural work wherever I have gone. I have tried to follow this principle: Always respect the discipline of elders unless on thorough investigation one finds that the work was unscriptural.

Some of those who do not like the strictness which the M. C. upholds, hunt for any little thing they can bring against us to our hurt. One criticism which some have hatched up is that we have opened our columns to preachers who have been excluded. This is something new. I know of two preachers who have reported some in our columns, against whom attempts were made at exclusion. In both of the cases the elders refused to give the men a chance to be heard, and the accusations were not of any moral nature at all, but because they were upholding a strictness that the elders would not endorse.

The M. C. proposes to uphold the disciplinary work of elders unless upon thorough investigation it sees that the work was not scriptural. We do not publish church troubles, but we do publish the work of scriptural elders in their effort to protect the Church of God. And the idea that because we thus help the God-given elders to protect the

churches we should open our columns to trouble makers to rant about such decisions that therefore we are unjust, is silly. A brother recently wrote: "Your opponents are making the most of your failing to publish \_\_\_\_\_ side of the \_\_\_\_\_ affair, and daring you to publish it." We have not published any side of any "affair", but have published the decisions of God-given elders, who have stated that if they wish details to write the elders.

In the case mentioned here, the accused wrote a defense five times as long as the elders' accusations, and if he thought we would publish it he had another guess coming. The accused had borrowed thousands of dollars all over the brotherhood, and many complaints were coming to the elders of his home church that he paid no attention to their requests for payment. He undoubtedly borrowed a considerable of this when he had no reasonable belief for thinking he could pay it. The five elders did not persecute him but simply would not give him a letter of endorsement to continue among the churches where he could borrow more from innocent victims on the strength of their endorsement. Then he became angry and unreasonable, and helped form a faction. I endorse the action of those elders, for in my travels among the churches brethren in different states have complained to me about this preacher, that he had borrowed and when they wrote they would never hear from him. I know that one of his victims is now on charity and can not get a cent from him. When my knowledge harmonizes with the decision of five elders of a church, I surely am duty-bound not to hinder them in protecting other innocent brethren.

A few years ago I heard a preacher in his sermon lower his big voice to tearful strains as he talked of the hard task of the elders of the churches. I thought then and still think that he uses that method of gaining the sympathy of elders so that they will bring him back for a meeting, for he uses the same method in different places. He surely does not stir the elders to exercise discipline, for one can not find a church he has visited long that has any discipline.

That same big-voiced preacher has held three meetings for the church which has warned against the mentioned preacher. But now since they have realized his soft-pedaled ways and have dropped him, this big-voiced preacher has come to the defense of the debt-careless preacher, and rejects the decision of the five elders he has honored, though he has not examined their testimony. He may talk long and loud about his loyalty to elders, but it sounds like hypocrisy.

And the old paper which has fought for decades for discipline and against collegeites, factionists and hobbyists, is now running after them. It actually invites factionists, hobbyists and collegeites to report in their paper. It is determined to do almost anything to make a success. It frankly admitted that it changed its strict policy in order to save its subscription list. What shall it profit a publisher if he gain a sub list and lose his soul?

But, brethren, do you appreciate the fact that you can take up your little M. C. and know that no hobbyist, factionist or collegeite is reporting, to our knowledge at least? We are not perfect,

but we are conscientiously trying to do our best.

But do you know that when we come down strong on some man's pet hobby or false doctrine, he turns against us? Do you know that when we give facts against some unfaithful preacher that that turns him and his friends against our paper and against the publisher personally, and he works against us? Do you know that when we permit you to say that you have excluded some unfaithful preacher, he turns his fight largely away from you and against us, and that his friends do the same? If you fail to appreciate the work we are helping you do, and neglect to get us subscriptions, or fail to send us help to make up for what we lose in your defense, and our little paper goes down—will you be guiltless?—Pub.

### "CAN CHRISTIANS BE CHRISTIAN?"

Under above heading Don Carlos Janes wrote an article which was published in several papers which thus gave their endorsement to its principles. The gist of the article is along the popular lines of the "tolerance" which has been the cry lately of the paper and preachers that have departed from the old paths of strict adherence to the wisdom from above which is first pure then peaceable. This doctrine is not now among professed disciples of Christ for we have long been told repeatedly that we should forbear one another and not think "our way of thinking" only was right. But it is only recently that the publication that stood for half a century against all such compromise has turned from the steady path and begun to advocate this human doctrine for the sake of filthy lucre.

The article in question cites Luther and Zwingli, Calvin and Servetus who had different "views" upon religious subjects to the extent of persecution of each other. Of course, the extremes to which these men went in their discussions would be condemned by us today because we are not required by the apostles to use physical violence nor anything akin to it in our fight against error. But this does not set aside our duty to oppose and condemn to the utmost all shades and grades of error. When John commanded us to reject those bringing untrue doctrine and when Paul commanded us to reprove and avoid the workers of darkness, they did not mean for us to use violence against them. But neither did they mean for us to "tolerate" them on the ground of Christian forbearance. If we are to receive and work with all religious actors just because we do not "see alike" where will there be any line between those who are the Lord's and others? It is readily to be admitted that mere opinion should not divide us for that means our opinion outside of the legislation of God. But on the matters of divine legislation no two can differ without one being wrong. And when two do differ on these divine principles and yet receive each other, somebody is receiving false doctrine and thus disobeying John.

Jesus did not "tolerate" errorists on the ground that it was better to work with them than to lose their labor by being divided over opinions. We are told that Jesus could condemn error whereas we can not because he could read the hearts of men and we can not. But we do not need to read their hearts when

they show us the fruits of their hearts. Jesus told us what came out of the heart and when we see such things manifested we have his word for it that the doer of such things has such a heart. Jesus condemned the evil doer and we have his example for doing the same. Peter commands us to follow in the steps of Jesus yet we are told today that we can not follow in his steps since he was divine and we are human and not able to read the heart. But the apostle's words are still in the Book and we are bound to respect them.

We hear much today of the need of the spirit of Christ. No greater truth was ever uttered. But the very ones who are always howling for more of the spirit of Christ are themselves refusing to show it. The spirit of Christ not only showed love and interest in mankind but it also condemned error and the advocates thereof. Why not read the 23d chapter of Matthew while talking so greatly about the spirit of Christ. Here we see the teachers of evil spoken of in plain terms. The spirit of Christ told these people that they were fools, blind, hypocrites, vipers and on the road to perdition. But the advocates of error today would have us believe the spirit of Christ is only soft and palliating and inclined to fellowship various differences even upon subjects where divine legislation has been delivered us. It is to be deplored that many serious conflicts and divisions are being caused over personal "opinions" but this does not justify the work of resorting to a human creed as a standard of unity. If we will not unite on the plain document given us by Christ and his inspired apostles neither will we unite on a human basis.

E. M. ZERR.

### REPORTS OF BRETHREN

Illinois.—I will take one dozen Guides Through Bible History. I am sure that I can sell that many and maybe more. I am also sending one dollar for the M. C. Hope to be able to send more soon.—Carrie Heiderscheid.

Illinois. I know you stand for the truth, and that is the reason I am writing you, Elder.

Crystal Springs, Ark. Bro. W. C. Rice, of Mountain Home, Ark., held us a 9 days' meeting with good crowds and good attention. One young lady was baptized. The meeting was held under a brush arbor.—A. A. Land.

San Jose, Calif.—Have been enjoying reading the last two (as well as previous numbers) of the M. C. Sister Smith's husband made the good confession about six weeks ago and Jess baptized him. Her two sons were baptized when Bro. Rice was here. Of the regular families who attend here, all are members who are old enough. The Berkeley brethren meet with us occasionally. There have been two Lord's days recently the house was almost full to overflowing—around 50 in attendance.—Mrs. J. B. Moritz.

Hot Springs, Ark.—Very busy in mission fields. My meeting in Ozark Co., Mo., was hindered much by picnics and ball games. Closed out about 16 miles from here last night with fine crowd. Two were baptized and the little band built up. Commence near Bee Ranch tonight. Both of these little bands I started up last year.—W. C. Rice.

Illinois.—Old Bro. ——— thinks he is running the ———, but he isn't. Get this idea in M. C. if you can. I have his writings to remind him that the boys don't do as he says at all.—Old Preacher.

Topeka, Kans.—We can use 2 dozen of your Guides Through Bible History.

Royalton, Ill.—We will use a dozen of your Guides.

Michigan.—We have been receiving the M. C. for some time, and now we are sending you the money for the year past and for one year more. Hope you always stand firm for God's Book without addition or subtraction. We will lend our paper to our brethren and may be they will wish to subscribe. Am sending two new yearly subs.—Ella G. Sutherland.

Brockport, Ill.—I am enclosing you \$2.00 from the congregation here as help to the M. C. Your paper is growing in usefulness and I am proud of it.—A. T. Kerr.

Meadville, Mo.—Here is a dollar for my sub. Am a little slow sending it. We were rejoiced to hear of your good meeting in Chillicothe, Mo. I hope your life will be spared to continue the good work you are doing.—Mrs. J. P. P.

Missouri We have received several of your Macedonian Call and certainly enjoy reading them. Find enclosed check for \$1.50 to help the good work along. Please send me one Guide Through the Bible. Clemens Kraml.

Marietta, Ohio. I feel quite guilty to receive a paper and not pay for it. I enjoy the reading of it and hated to have you stop it, but it still comes and I thank you for your kindness. If I get so I can I will pay you for your kindness. And I trust some day I may be so I can help keep the Gospel preacher at work. I helped the best I could to keep the ——— going till it got to where I could not stand its doctrine, so I asked them to stop it. M. L. Watson.

Mattoon, Ill.—In Review for July 30 I find this: "Folks, it's a fact that a church in Illinois is calling in letters of endorsement from two preachers who are members there, because they occasionally write for and endorse the Review." Then C. W. followed with some good advice. That church in Illinois is in Mattoon. The elders are O. T. Wampler, L. A. Driskell and George Anderson. The two preachers are L. V. Morgan and John H. Allen. Those elders no longer endorse those two preachers, but if you wish to know the "because" you might write either one of the elders.—W. G. Roberts.

Royalton, Ill.—Bro. D. A. Sommer closed a two weeks' meeting for us on August 15th. No additions to the church but we feel strengthened much. Bro. D. A. S. should be kept busy because the church needs such teaching as he is able to give. The M. C. should be in every home. It, too, will help to keep us out of the entanglements that are about us on every side. Let us all take on more courage and push the enemy back that God may have the glory through the Church.—Frank Godhey.

Mattoon, Ill.—Lord's day afternoon at the water we closed a two weeks' meeting at Centerville, Mo. One was baptized. This was a mission meeting held in a meeting house owned by the "Pentecost" people. They were real kind to allow us to preach the GOSPEL in their house for two weeks. They are

very few in number, though. I taught on such subjects as Holy Spirit baptism, Speaking in Tongues, the One Baptism, etc. Bro. James Sutterfield did the baptizing and was very helpful in many other ways when he was there. A number of brethren from Flat River and Bonne Terre was with us Lord's day, and Brother L. E. Ketcherside preached in the afternoon and he gave us a grand discourse. I went home with him and preached at Bonne Terre that night and a young man made the good confession.—W. G. Roberts.

Decatur, Ill.—On July 14 we had an all-day meeting here. Bro. J. V. Brown preached in morning and evening and baptized a young lady from Wapella after the afternoon service. We took our dinner and went to Fairview Park. Then came back to meeting house for service. Those who spoke were Bro. J. V. Brown, Decatur, Bro. George Shull and Bro. George Anderson of Mattoon, Bro. Turner of Kemp, Bro. John Flenner of Hammond, and Bro. John Hawk of Niantic. We had people here from Shelbyville, Hammond, Mattoon, Kemp, Yale, Niantic, Secor, Bloomington, Peoria, Wapella.

Several told me that they enjoyed the day and were made stronger in the faith of the Lord Jesus Christ. . . . I sure like to read the Macedonian Call because I know that the writers are loyal Church of Christ people, who are satisfied with the word of God as their guide. May God bless you for your noble effort to keep sin out of the church. May your M. C. grow and all the loyal people support it. Our prayer to God is that the authors of the R. D. repent and come back to the straight and narrow way before it is too late. We know they have departed from the right way. Everett LeMar.

Le Grand, Iowa.—In the meeting at Center Point in May we had good interest and did much good though we had no additions. We introduced a method that put more of the men to work and gave them some system. Before one old man almost 80 years old did all the work and the others did not develop. They have a hard fight there because all the other churches in that town are united in an effort to kill the true church. I then had an opportunity to preach four nights here in my home town and did my best to show them the true way. It was a mixed multitude I preached to and though not a one questioned what I said, many of them were not pleased. They seem like so many other people, afraid someone will pull the scales out of their eyes and take the cotton out of their ears so they can't help but see and hear the truth and then be converted. They know that once they are converted it will take more effort than they desire to put forth. I just closed a two weeks' meeting in Marshaltown a short time ago which resulted in nine being added to the one body by baptism. One Lord's day we spent an hour discussing mission work, and the next Lord's day we spent on the subject, "The Duty of the Church With Regard to Discipline." I believe if we would practice discipline half as much as we preach it "The Body" would yield more fruit. It doesn't help anyone to hear and not do in anything, not only first principles but in discipline work also.—John W. Rhodes, LeGrand, Ia.

Indianapolis, Ind.—Several months ago Bro. Alexander, a college preacher, preached at Mentone, Ind. At least privately he talks for the colleges, for

he did to me. He told me that Bro. J. S. Johns invited him to preach there; and I stated that in the M. C.; and when he located there as pastor, I stated that it was through the influence of Johns that he was located there. Bro. Johns says he did not invite him there, but admits he sent the request for an appointment, and received the answer for him to come. Johns says he told the elders he did not know anything about him. Strange work for a preacher who is supposed to warn elders to protect the flock from false teachers! The fact remains that it was through Bro. Johns soft-pedal influence in such matters that he got in there.

Bro. Johns says he is opposed to the Bible colleges. That is not the question now before the brotherhood. It is the question of permitting the college preachers to come in among us and work with churches opposed to the colleges. The Apostle John says, "Receive them not." The Rough Draft lets them in, and Bro. Johns endorses that.

When the Review changed its policy of opposing their entrance to one of letting them in, and many opposed this change, Bros. Johns and Roady sent out their joint letter to try to convince the brotherhood that the paper was still loyal. This is its first sentence: "Inasmuch as the statements are being made that the Review has become untrue to the teaching of the Bible, and that it is compromising principles and endorsing things that are wrong, we are anxious to get before the readers of the paper the facts of the case, and prove by some of the writers that such is not the case." So according to these men the paper is loyal in its R. D.

In a late letter to me Bro. Johns says, "I have always stood for the A. R. because it has always advocated the truth AND STILL DOES. . . . As for the letter Roady and I sent out, I am not ashamed of it." So he favors the Review's position of letting college preachers in where they can at least privately teach their heretical notions. We are glad for Bro. Johns to make himself clear to the brotherhood. Publisher.

Iberia, Mo., July 1, 1935.—To Whom This May Concern: We, the elders of the Church of Christ of Mt. View congregation of Miller County, Missouri, do hereby take this means of notifying the brotherhood that since William Freeman Jones has gone in rebellion against the elders of this congregation to hold a meeting for what we term a faction meeting at 17th and Lawn, Kansas City, Mo., we can no longer endorse him as a safe gospel teacher until he confesses his wrong.—(Signed) L. C. Bilyeu, J. M. Lamb, Elders.

St. Louis, Mo.—Church moving along as usual with good interest and attendance. Recently had two more additions with one baptism, making thirteen added since our meeting last spring. We hope to soon close a deal which we now have on foot to start a mission effort. We believe we have sufficient material to stand now behind another congregation until they can also stand alone, and this way we believe to be the Lord's plan to carry on His work, and in this way all can keep busy and develop the talent we have.—Robt. Morrow.

Laughter.—Will Rogers is dead. We admire his family life, and his charity. He probably made five or six million

dollars making people laugh. There are thousands in our land who have given just as much to charity in proportion to what they have as the humorist, yet they will die unnoticed. True, there was some good philosophy in his fun, but his main purpose was to entertain. Mark Twain, about a year before he died, lamented that he never did anything. When he was reminded that he was famous, he replied sadly, "Yes, but I have only made people laugh." People grab the funny papers, and tune in constantly on the cheap, humorous programs, while that which builds solid government and society in general is cast aside. But the world will not be redeemed by a laugh, better government will not be made with humor, better morals will not be created with a joke, and the church will not be saved from its indifference and apostasy by funny stories. As the poet says, "Life is real, life is earnest, and the grave is not the goal." Men and women must realize that life is serious, and their eternal destiny depends on the good they try to do here. While the Christian is to be happy and joyous, yet over and over again he is commanded to be "sober." There is too much lightness and frivolity among Christians. While millions are honoring one who tried to show people the funny side of life, I wish to honor the many who are trying to get people to see the seriousness of life.

Send us new names at fifty cents each, and we will send it as long as we can for that—more than six months.

Our Protracted Meeting Song Book not only has more than 100 old songs every one knows, but has two pages on The Church which Christ Built, and many scriptures of warning. Makes a good tract to hand to outsiders. Only fifteen cents each, not post paid. Order NOW for the fall work.

If you are isolated with no place to worship, can't you find another disciple or disciples, and begin to "break bread in your own house"? Show real faith, and then we shall try to help you.

Show your copy of the M. C. to some brother or sister who needs the information in it.

Don't forget those six or seven hundred who are being educated on important things by the M. C. free. Shall we have to cut them off for lack of donations?

I should like to make the M. C. an eight page paper. Who will help?

In 300 or 400 words, write us what you think would be helpful for a spiritual uplift of church members.

"Fret not thyself because of evil doers, neither be thou envious against the worker of iniquity; for they shall soon be cut down like the grass and wither as the green herb."

It may be hard for some to see the drift of present apostasies, but in a few years the seed will have borne more fruit, and then they can see clearly the evil nature of the growth.

"Rest in the Lord and wait patiently for him."

The Guide Through Bible History needs a few more orders before we feel justified in printing it. By the dozen, they will sell for thirty cents. Interrogate different members, and see if you can not use one or two dozen copies at your congregation. Thousands have been benefited by the two former editions. Don't delay, for we wish to get at this real soon.