

MACEDONIAN CALL

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

INDIANAPOLIS, IND., NOVEMBER, 1935

MACEDONIAN CALL

Devoted to the work of establishing and developing New Testament churches.

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RULE FOR LIVING

- Be big enough to live the life God gave you.
Untouched by petty selfishness and greed—
Stand free from foolish habits which enslave you.
Be big enough to meet your greatest need.
- Be big enough to speak the truth—and live it.
Hold your ideals though the heavens fall—
Expect no quarter, yet be quick to give it—
Be big enough to heed the humblest call.
- Be big enough to smile, when all about you,
Your very world lies crumbled in the dust—
Have courage to fight on when your friends doubt you.
Be big enough to keep your faith and trust.
- Be big enough that changing year may find you,
Regretting not the ones you've left behind—
Be quick to throw off prejudice which blinds you,
Be big enough to keep an open mind.
- Be big enough to say—I was mistaken,
Be slow to take offense, quick to forgive—
Let pity, justice, love—in your heart waken,
Be big enough, and kind enough, to live.

—Tramp Starr.

GIFTS THAT BENEFIT FOR ETERNITY

It will soon be time of the year when many people make gifts. Why not look to the moral good of the recipient? Outside of the Bible itself, what better gift could you give a friend than a booklet which will help him understand it? Our booklet, **HOW TO READ THE BIBLE WITH PLEASURE AND PROFIT**, formerly called, **Guide Through Bible History**, will be off the press sometime the first of December. See advertisement elsewhere in this paper. This will be the third and revised edition. One copy, 35 cents; 3 copies, \$1; 12 copies, \$3.60, all postpaid. It is not only a very acceptable book to any Christian, but makes a fine book to hand to intelligent outsiders or denominational people.

The book, **CHURCH OF CHRIST**, 360 pages, is also in its third edition. Almost every difference between the true Church and denominations is discussed, giving first their arguments, then what the Bible says. Every young preacher will get from it very valuable information for his work. Every elder often needs the information for his talks. Every intelligent member will be benefited and prepared for conversations with the enemy. An index at the end makes it easy to find discussions on any subject with scriptures. Price, \$1.50.

And while you are making gifts, those of you who are opposed to compromise or surrender, could you not do much good to friends you love **IN THE CHURCH**, by sending them the **Macedonian Call** for a year? We are still sending the **M. C.** to hundreds **FREE** to educate them, and we have done much good thereby. Why not make the paper **SURE** for eight pages this coming year, by sending as large a gift as possible to it? Remember, this donation is not to the publisher but to the spreading of information which brethren should have. I give a week of my time every month to this work of saving a remnant. What are you doing?

Do it **NOW**. Don't wait till the middle of December.—Publisher.

PALMYRA BIBLE READING

Attention is once more called to this work which is to start December 30, and continue ten weeks. The entire Bible will be considered and taught. There will be over 6,400 review questions, 100 recitations, thousands of comments and much historical chart work covering biblical history.

Board and room will cost from \$4.50 to \$5.50 per week. Palmyra may be reached by bus from Paoli, Ind., or Louisville, Ky. For information address B. Britton Boston, Palmyra, Ind., or the writer, E. M. Zerr, New Castle, Ind.

KANSAS CITY BIBLE READING

There will be about a month of Bible reading at 26th and Spruce Church, Kansas City, Mo., beginning about Jan. 13. As we can not take all the Bible, we plan to take that which will be of most practical value to a general audience. We shall probably put in two hours each night, one in the Old and one in the New, and in the day time may study harder portions of the Book. The Old Testament history will be considered, and the epistles of the New will be read and expounded. More details will be given in December **M. C.**—D. A. Sommer.

THE FIRST WAS LAST

The Garden of Eden is the birthplace of time. Here God announced man's dominion, defined his moral obligations and circumscribed his bounds. Two specific trees were chosen to this end and were sufficient to set the moral universe in motion and lay the foundation of prophetic history. In the primitive home was planted the seeds of Divine government, social security and human responsibility.

Three visible intellectual beings were there, Adam, Eve and the serpent. God the invisible, was there also. The Tree of Life, attractive, inviting and free; the tree of death with its prohibition and what would follow. Adam and Eve were warned but Satan protested and started a church of his own. The first pair were evicted from the Garden, and the Tree of Life transplanted to the invisible world.

In justice to God, Adam and his race must die, but through the mercy of God they live again and may be happy. The mystic Tree marks the Alpha and Omega of Revelation, the first and last of humanity, the birth and death of time. (Rev. 10:6.) The Tree is cited only in the first and last books of the Bible.

Redemption is for every lost soul and came through the prospective seed of the first woman. (Gen. 3:15. Gal. 4:4.) The first Adam was of the earth earthy, the second Adam was the Lord from Heaven. (1 Cor. 15:45-47.) God planned the end of time with reference to the beginning. The creation, fall and redemption of man is scientifically, prophetically and historically linked together, but the **FIRST THING CONCEIVED WAS THE LAST THING EVOLVED**—Redemption before creation.

God gets more glory from the work of the Cross than all else combined. His love, mercy, grace and goodness center in Christ. Without Him the great multitude which no man can number (because life is too short) (Rev. 7:9) would have no occasion to wear white robes and sing the new song. God makes man to glorify Him in redemption but in creation the Heavens and Firmament sheweth His handiwork.—A. R. Moore, 7519 Jefferson, Kansas City, Mo.

SIMPLICITY OF THE WORD

In a former article the importance of the Word of God was considered. A logical inquiry would be as to the ease of understanding such a document. This question becomes all the more vital because of the efforts of certain classes to represent the Bible as a mysterious volume which can be understood only by "gifted minds" or those specially schooled in the art of interpretation. This idea has been responsible for much neglect in the reading of this all-important Book. People reason that if it is so mysterious as to require almost superhuman wisdom to get the meaning what is the use of the "common run" of folks to try it. The clergy of the religious world has been largely responsible for this state of affairs. As long as the people generally think that only a few are qualified to understand and teach the Bible, they will not attempt to study for themselves but will depend upon the clergy for it. This is one thing that causes and nourishes the pastor system. The preacher is supposed to be better able to teach since "that is his business while the rest of us are just clodhoppers and cannot understand as he does." And as a result, the preacher is employed to do all or most of the teaching while the mass is left undeveloped. This produces a wide gap between the professional preacher and the "laity" that was and is one of the outstanding features of Rome.

Now it is not contended here that all persons have the same talent nor that all men are supposed to be teachers to the same extent. The inspired writers have shown clearly that our talents differ and that some are more able to teach than others. But we wish it understood that teaching is not restricted to just a few professionals. Nor is it to be construed from above that the Bible is plain and simple to the extent that no study is necessary. A volume that contains the government of God through three ages and thousands of years is necessarily one of great principles and filled with subject matter fit for the consideration of the best of minds. It is only attempted here to show that while the Bible is thus a dignified volume and contains the subject matter of the gravest kind, yet the humblest mind that reverences this volume enough to study it will be rewarded with an understanding of its

teaching. And let it be noted that study is given as one of the conditions. One cannot treat the Bible lightly as he would an ordinary news item in a daily paper and expect to grasp the sublime teachings contained. He must study and ponder. He must continue to read and consider; be willing to meditate daily and to search its pages carefully. If he will do this he is bound to grow in its knowledge.

Here is another thing that must be considered. The Bible presents to us the divine and the human sides of salvation. There are some things that a man must do in order to be saved and there are some that he could not do. These latter belong to the divine side. What God has done for man and has promised further to do cannot be fully understood by us in this present state. Thus we will read of many things in the Bible so great and profound that we will never fully understand them in this life. But those are things pertaining to God and are not things we are told to do nor understand in order to be saved. But the plan of salvation as it applies to our duties and manner of life is revealed in plain language. It means what it says and any person with mind enough to be accountable at all can find what he must do to be saved. And with such assurance in view let each one determine to be a constant student of the Word. If this is done we will be able to help each other along the pathway of righteousness and each one will be able to grow up into Him in all things. Spiritual strength will be imparted and we will become more and more able to resist temptation and win in the conflict against evil.—E. M. Zerr.

COMMON SENSE

Dear sisters and mothers in Christ, I am writing this to you. Come, let us reason together. Are you doing all that you can to keep yourself unspotted from the world? (Jas. 1:27.) Are you teaching your girls as you should? (1 Tim. 2:9, 10.)

From observation it doesn't seem that the mothers have read their Bible. It is alarming these days what scant clothing they wear—how little they think or care for exposing their naked limbs. And the women or girls that can bob their hair, dress in men's clothing and walk the streets, have forgotten what kind of beings they are. Men don't try to look like women. God surely intends them to dress so that they could be told apart. (Deut. 22:5, 1 Cor. 11:1, 15.) If the woman will be content with where God placed her in the home, she will not only be happy here but in the world to come. I am sure she will be doing God's will. Your aged sister in Christ, Mrs. J. W. Amerine.

HE KNOWS ALL ABOUT IT

"The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3.)

If at all times we would be careful to remember this one brief statement found in God's Word, would we not many times be constrained to curb the evil tendencies and desires when tempted to do wrong? When members of the church neglect or refuse to "cast off the unfruitful works of darkness and put on the armor of light;" to "put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of Him that created him," but try to hide their sins by lying (read Col. 3:1, 10), let them rest assured they can not hide it from the Lord. We may deceive ourselves and some others, but cannot deceive Him, and He tells us that

"All liars shall have their part in the lake that burns with fire and brimstone."

One of God's prophets tells us: "The heart is deceitful above all things and desperately wicked: who can know it? I, the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." (Jer. 17:9, 10.)

"For 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. Knowing therefore the terror of the Lord, we persuade men." (2 Cor. 5:10, 11.)

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 Jer. 5:18.)

Paul said, "I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." (1 Cor. 9:27.)

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:12, 14.)

Think of the thousands of those who are regarded as members of the true church, who will meet disappointment when they meet the Lord in judgment and hear Him say unto them, "I never knew you: depart from me, ye that work iniquity." (Matt. 7:21, 23.) Jesus said, "Blessed are the pure in heart: for they shall see God." Paul wrote by inspiration, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled. They profess that they know God: but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." (Tit. 1:15, 16.)

Oh, brother, let us "examine ourselves, whether we be in the faith: prove your own selves." "For if the righteous scarcely be saved, where shall the ungodly and the sinner appear." "For not he that commendeth himself is approved, but whom the Lord commendeth." (2 Cor. 10:18.) "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."—Emily Baker, Topeka, Kans.

HOW TO READ THE BIBLE WITH PLEASURE AND PROFIT

This is the new title to our booklet, "Guide Through Bible History." It dwells largely on the stories of the Old Testament and the interesting lessons there for us today. Those stories were written for our warning and hope, and this booklet helps show that the Old Testament is not a document of dry, uninteresting events, but displays of human nature in obedience and disobedience, with God's approval or disapproval. It is a character study of man, and a picture-book of God's attributes. It tries to touch all prominent stories in the Bible, and show the reader how to get the most out of them.

The New Testament outlines Paul's Missionary Journeys, and gives many scriptures on the New Testament Church.

Young preachers will find many points on Old Testament characters which will serve as a basis for many historical sermons. Elders can make many short talks by filling in many lessons which are suggested, and adding much from other scriptures and from experience.

Bible classes will be helped in their private study by the scriptures collected in the Guide. It makes a missionary gift to an intelligent friend not in the true Church. It brings to them the Plan of Salvation in a different way.

There are three charts of Bible ages and periods. It is better printed than former editions, has 116 pages, with prices: One copy, 35 cents; 3 copies, \$1.00; 12 copies, \$3.60. Send to D. A. Sommer, 918 Congress Ave., Indianapolis, Ind.

THE ROUGH DRAFT

What about preachers who pretend to be SIMON PURE GOSPEL preachers of the Church of Christ, who will stand by, and with, any man in an evil, much less that R. D. which has brought so much more trouble in this evil day? Brother, you are just as guilty before God as the ones who brought out that R. D. Here is the proof: 2 John 11, "For he that biddeth him Godspeed is partaker of his evil deeds." What will be the final END of all such as brought out that R. D., and preachers of the Church of Christ who have stood with them and by them? Unless they make their wrongs right before death overtakes them. Jesus said: "LET THEM ALONE: if the blind lead the blind, both shall fall into the ditch."

Some of my very best friends say positively and emphatically, I do NOT endorse that R. D., and then from what I can see and hear they bend every effort in favor of the R. D. THAT IS WHAT HURTS, boys. I thought I had a right to think better things of you. But you have failed me, not me only, but the Lord also. FRIENDS are a fine thing, but I would rather, and gladly, give up every one of my earthly friends for that friend who sticketh closer than a brother. As long as I retain my mind, I would gladly burn at the stake before compromising one sentence of the Lord's plan, sealed with His precious blood.—H. C. Towles.

WHERE ARE THE CHURCHES DRIFTING?

It seems that professed Christians prefer numbers rather than the Truth and are getting so broad-minded they will endorse anything and everything and spurn those who hold firmly to the Gospel. There was a time when neighboring congregations had respect for each other and if one congregation had trouble with a hypocrite, surrounding congregations stood firm with the congregation having the trouble, but how is it now? A preacher can deceive, borrow, rob his brother, ignore his obligations, sow discord, and lead a faction—another big preacher can advise him in his effort to procure a letter from the congregation where he held membership, when it could not scripturally be granted, then after all his evil work that big preacher endorse him and recommend him to the churches. Another so-called preacher can be a leader in a faction with this first preacher, make false statements as to how many members they drew away, also falsely state the first preacher had met all his obligations but \$600.00 when they were more than \$2,000.00, and completely ignored by the borrower. Another preacher can say, "I stay out of all such troubles and take no part in them," when a few days before he had advised this last preacher as to what to do to swell their numbers to their faction. Churches endorse such men and pat them on the back. Churches can say to loyal brethren: "Now we will not permit any one to come in here starting trouble," but are eager to hear all the factionists have to say, desiring only one side of the evidence.

Leaders of churches snub brethren who stand for the Truth alone, and they welcome in their midst factionists, sectarians and any one who "stands for first-principles." They say, "We do not like so much wrangling," when their departure from the Truth has caused all the wrangling. They want to be let alone in their broad course. The devil said to the Savior on one occasion, "I beseech thee, torment me not."

Oh, this wonderful wave of broad-mindedness! Where are the churches drifting? John says, 2 John 9:10, 11: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds." John did not give us the above instructions to be ignored to please someone else, and if we do we will suffer in the day of judgment. Elders: Keep the churches as pure as they were after we fought the battle against musical instruments, and save yourselves and individual members from the lake of fire that will not be quenched. This is not a paper fight—it is your fight to keep the churches pure; and to do so **you must know where the man stands and what he is, whom you call to labor for you.**—Nathan Ridgway, New Castle, Ind. (He is an elder.—Pub.)

REPORTS OF BRETHREN

Kansas.—Wish you success in your work.—Susanna Yocum.

Iowa.—I sure endorse your work and **am going to do all I can to help.**—Holla Miller.

Pennsylvania.—We received the last M. C. and were much pleased and benefited by it. Hope that it can continue a monthly. It is very much needed.—J. R. Cummings.

Kansas.—I sure like the Macedonian Call.—Cecil G. Long.

Philadelphia, Pa.—Church here doing nicely, looking forward and upward.—A. Joynes.

Pennsylvania.—Hope you can keep sending the eight page paper. We are glad to read it, and know there are still some walking in the old paths. Truly we are living in troublesome times.—Margaret Yearick.

Kansas.—Thanks for sending us the M. C. for so many issues. Find enclosed a check. . . . Our congregation does not approve of the Rough Draft.—Mrs. W. A. Sluder.

Chillicothe, Mo.—Our Sunday night meetings are growing in interest, and I think the value of them is being realized more all the time.—G. B.

California.—I received the Call last week and enjoyed reading it. Enclosed one dollar for its support.—Hattie Moffitt.

Indiana.—Please find enclosed money order for subscription to M. C. God give us strength to help with His Church. God has always had a people, and always will have. If we don't do our part, some one else will do His work and we will be lost.—Sister Overmeyer.

California.—The last number of the Call was very good. So glad to see it enlarged. Will add a little to help.—Mrs. J. B. Moritz.

Des Moines, Ia.—I have enjoyed the Macedonian Call, and think if it could be read in all Christian homes that it would be a great force for good. The Church of Christ needs strong teaching, just such as the M. C. has been giving.—Melvin Short.

Kentucky.—It is the only thing I come in contact with that seems to me to be contending earnestly for the straight and narrow way leading to life eternal. I was glad to read what S. W. Settle spoke out boldly before he died. He has been in our home.—Lou Helm.

St. Louis, Mo.—I certainly wish to thank you for your patience, and in the future shall strive to lend more support to this worthy and essential work. Am certainly elated over the fact our little big paper has been enlarged, and may it continue to grow. God bless you in your huge task.—Earl Freiner.

Kansas.—I wish we all could help it to grow larger and come oftener. Enclosed find my article. If it is worthy, please place in the M. C. If not, cast it into the waste basket. Also you will find one dollar to advance our subscription. We wish we could send more. . . . Your brother and sister in Christ, who live in the little house in the end of the lane—Mr. and Mrs. J. W. Amerin. (And I shall add where "the old oaken bucket"—or made of something else—"still hangs in the well." Our preachers have enjoyed visits with these old disciples.—Pub.)

Somewhere.—Am sending a little help toward making known the Truth of the Gospel. Where is the Church drifting, anyway? . . . The half-hearted, fearful, worldly-minded favor-seeking preacher, can not stop the church in its mad rush into worldliness—yea, ungodliness—until he turns from such things himself.—A Sister.

Colorado.—I am glad to see the M. C. and to know you are still contending for the one faith.—Mrs. Alice A. Bradley.

Mountain Home, Ark.—At Pepson, Mo., had large crowds and fine attention. Four were baptized and seven confessed faults, and a fine little band was called together to meet and worship each Lord's day. The church at Center, near Carthage, was a great help to this meeting. Mud and rain hindered much at Union Star school house. Three were baptized, one of them a young boy I put right to work on Lord's day, having him to read for me. Bro. H. M. Wood was with me in this meeting. I love him for his work's sake. This is a mission point. I go into the Northwest this winter, and to the West as far as California.—W. C. Rice.

Decatur, Ill.—We had a good meeting with Bro. Turner from Kemp, Ill. Four came forward and made the good confession, and were born again to walk the new life. Last Lord's day Bro. Brown preached for us, and two came forward, one to place membership and the other to be baptized. We thank God that there are still a few souls willing to obey God.—Everett LeMar.

Kansas—After reading the last issue of the paper, the sister whose sub I recently sent you, told me she had no idea the church was in the condition it is, and thinks we need the M. C.—A Sister. (Now there, you have gone and spoiled that sister's bliss, for you know, "ignorance is bliss"—and all by sending her the M. C. There are many more who are in this blissful ignorance and, reader, it is up to you to let them know what is going on. **If it had not been for the teaching of the M. C. which was shut out of other papers nearly altogether, what would you know about the apostasy which is in our midst?** Moral: sound out the truth by donating the M. C. to others, or donating to us to help send it to others.—Pub.)

Norborne, Mo.—I assisted the church at Hartford, Ill., in a meeting. The M. C. is fine. I am glad we have a paper that is true to the Book. I hope you may never betray the Cause of Christ. Meeting with Liberty con-

gregation, north of Norborne, Mo., started last night, to continue two or three weeks. My next meeting will be at Carrollton, Mo., where you and I established the work 24 years ago. They are still true to the gospel. Many of our brethren have changed, but the gospel has not changed. I pray the Lord they may repent and come back.—W. E. Ballenger.

(Well do I remember the meeting in the court-house at Carrollton. Our first audience was three—preacher, singer, and the janitor! But we went on, till we had gathered a church of about thirty, I think. We were in the third story. A picture show on each side of us had bands which were rivaling each other in making noise. The mercury stood between 95 and 100 nearly every day. One night a trapeze performance held attention till nine o'clock, but I then called out of the window that we would have a meeting, and the room was about full. These are some of the difficulties under which a gospel preacher labors. If all our preachers were working for the M. C. as hard as Brother B. is, we could print the paper oftener.—Pub.)

Mattoon, Ill.—Bro. C. R. Turner is holding a meeting in Mattoon, Ill. Lord's day, November 24, there will be an all-day meeting, with lunch at Masonic temple. The afternoon meeting will be in the temple, and will last from 2 to 4, and consist of talks from many brethren.—Elders Wampler, Anderson, Driskell. (I fear this will not get to our readers in time, and so am condensing the report.—Pub.)

Oklahoma—I am enclosing a check for \$5 to help the good work along. Hope you will soon be able to put out a larger paper. Please mark my subscription up a year for the M. C.—W. A. Armstrong.

Hale, Mo.—Find enclosed \$1 for the M. C. The paper is getting better all the time, and I will do all I can for its circulation; glad to see it growing and I will help you more soon. The M. C. is the only religious paper I take or endorse. Your answer to your carping critics was fine. Success to the M. C.—Lloyd F. Stephens.

Brookport, Ill.—I have just finished reading the M. C. and I want to thank you for the great work you are doing for the Cause. Congregations all over the country, and individuals should rally to the fight you are making to uphold the Church. The congregation here is happy to contribute to each issue of the M. C. May God bless you and all who are helping to uphold the Truth. Brethren, let's help Bro. Sommer not only with our prayers but with our money as well. I enclose \$2.00 from the Church here to help in the next issue of the M. C.—A. T. Kerr.

Milan, Mo.—Am here in a meeting—will continue indefinitely. I expect to go to Long Beach, Calif. about the first of December, the Lord wills. **A word of warning to the Elders and Leaders of Congregations:** Be sure you know the position a preacher occupies before you call him to work in your congregation. God requires this at your hands. A disloyal preacher can, in a 3-weeks' meeting, sow more discord and unrest than you can perhaps eradicate in 3 years. Preachers, come out in the open and state where you stand, and don't hide behind the keep-still block. Your number will be exposed sooner or later. While here I will try to get subscriptions for the M. C. It manifests the spirit of the New Testament.—C. C. Parker.

Pollock, Mo.—I am at Holiday Church South of Pollock, Mo., in a very interesting meeting. This is a country church and rain and mud are hindering some. Recently spent 16 days at Bethany, near Windsor, Ill. Vis-

ited some at Mattoon while there. Indiscretion on part of some brethren has worked division there which, I think, will soon be repaired. I have plenty of time open for protracted work this fall and winter. I appreciate the last M. C. very much. It looked more like a real paper. Spent a night at Brookfield enroute here, and Bro. F. O. Blunt thinks as I do, that **each congregation should see that the paper is well circulated among the membership. Let's get behind the M. C. brethren, and use it effectively in combatting Satan's efforts to deceive the churches.**—Wm. Ketcherside, 2010 E. 11th St., Topeka, Kan.

Colorado.—Enclosed find \$2 for where it is most needed. No, don't stop the paper. Man's plans don't mean anything to me. I don't have any time for them at all. Just because I can't write nor preach is no sign I don't stand for every word God said for us to do and be. When I look back at the — it makes me sick. When K. W. S. was so faithful to God and His Word—then see it now. So just plain on me as a true worker on the M. C. side. Glad I can send this much.—Mrs. J. A. DeWitt.

Illinois—Please pardon my neglect in not remitting sooner. Nevertheless, I appreciate the M. C. and hope and pray you may be spared many years to set forth the truth as it is in Christ Jesus our Lord. I will try and send a few names. Enclosed find check for \$2.00.—Mrs. Anna Schleper.

Sullivan, Ill.—Our meeting of three weeks (lacking one night) came to a close November 3, with the largest crowd present of the entire meeting. Bro. E. M. Zerr was the speaker, and we certainly think he did his part well. There were no additions, and therefore I suppose some people would think the meeting was unsuccessful, but we think differently. Indeed I do not think we ever had a more successful meeting. I believe the church was strengthened much, learned much about the Bible they never understood before, and those outside of Christ's Kingdom who attended (and there were many) proved unto us that they were interested very much in Bro. Zerr's presentation of the truth. The question box, and Bro. Zerr's ability to answer the same on the same night they were handed in was a success from the beginning. I surely believe that the churches are beginning to see the need of such preaching as is done by Bro. Zerr and Bro. D. A. Sommer, whom I listened to in many discourses at New Liberty this fall. They certainly are presenting the plain, simple truths of the Bible in a way that can be understood by all. And in view of the divided condition of Israel today, what could be more beneficial, I pray, than that the different congregations of Christ will awake to their responsibility before God, and will employ such preachers as stand four square for the Gospel of Christ, and who do not fear to tell you where they stand. We do not need those who stand on the fence or on the wrong side. We do not want those who are neutral (or nothing). We want those who stand for the truth and that alone, and who bravely tell you so.—Noah Smith.

West Fork, Ark.—Bro. W. C. Rice of Mountain Home, Ark., held protracted meeting at Union Star School House starting October 22, ending November 3. There were three baptisms, and much good done otherwise. The little band was strengthened and encouraged to press on in the Master's vineyard and others almost persuaded. Best of order. Much bad weather, but fair crowds. It's a pleasure to labor with Bro. Rice, for he's satisfied with God's arrangements. So am I. I hope to be able to build

up strong church at Union Star Log School House to sound out word to other places. Little bands at Long View and Zinnamon are doing good.—H. M. Wood.

Indianapolis, Ind.—I recently held a meeting of two Lord's days at Lisbon, Ohio, with good interest among those attending. I spent considerable time in the character study of Old Testament persons. Quite a number came from East Liverpool. There are some fine disciples there, endeavoring to walk in the old paths. The first full gospel sermon preached in America, and possibly in the world for centuries was preached there by Walter Scott in 1827, telling people to repent and be baptized for the remission of sins, as proclaimed by Peter in Acts 2:38. This religious movement of which we are a part is dated from this time. I also preached two weeks at Bolivar, Pa. Conditions there were not favorable for an ingathering, but brethren thought we left the church in much better shape than when we went there. They are in a fair way to move onward.—D. A. Sommer.

Brookfield, Mo.—Received yours of the 5th. Am glad to hear from you and to know you are still fighting the good fight of faith that we may lay hold on eternal life. No, I am not in favor of letting college preachers come into the congregation with their humanisms, doctrines and commandments of men. So it is necessary that all true disciples watch for wolves in sheep's clothing, and keep them out. It is too bad that so many have submitted to those innovations and are not satisfied with the pure Word of God which is able to save the soul. Although we be poor in the temporal things of this life, we are striving for the faith which was once for all delivered to the saints.—F. O. Blunt.

Cedar Rapids, Iowa—The congregation at this point is progressing very well at this time. On the 13th, Bro. W. C. Wilson of Toddville congregation was with us and preached for us in the evening. The attendance was good and a good inspiring lesson. We are having Bible lessons on each Wednesday evening conducted by the young brethren of the congregation and all seem to be very much interested in the study of God's Word. On the 20th, Brother and Sister LeRoy Munger and Brethren Ira Hartley, Melvin Short, of the Des Moines congregation, came over and spent the day with us. Brethren Hartley and Short each gave a very interesting talk in the morning meeting. Bro. Munger preached a very interesting sermon in the evening. His subject was, "This life and what to do with it." Text, John 10:10. A large crowd attended both meetings, many from the outside. It is a grand blessing to see and know of all these young men who are being trained in the church for labor in the Master's work. They are deserving of all the courage and assistance that the brotherhood is able to render, and they must be encouraged in these distressing times, for the great apostle tells us, "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears!" It seems that that time has already come.—F. H. Pryor.

Le Grand, Iowa.—I had the opportunity of attending the Bible Reading in Des Moines in August and enjoyed it very much. We had a splendid class and good interest and I'm sure the whole class feels as I do "That it was good for us to have been there." I held a 3 weeks' meeting in Toledo, Mo., which closed October 5. The church at Toledo was very small in numbers, consisting mostly of two families. Because they had so few members, they had been having their worship in a dwelling house and

left the church building stand vacant. During the meeting we had very large crowds and with the exception of two nights, the house was unable to comfortably seat them all. We had 17 additions, 15 by baptism. One of them was a Baptist preacher who said he'd been preaching 4 years. The folks there seem to have more zeal now and are going to continue meeting in the church building and **have adopted a plan of worship that will mean a development of more talent if they continue as they have planned.** I expect to assist them in another meeting in August, if the Lord wills.—John W. Rhodes.

Later—I closed a 2 weeks' meeting in Almantha, Mo., October 20, with 17 additions. The church at that place seemed to be hindered with members that were slack concerning their duty, so I put much of my time in preaching to the church, and I believe was repaid for my labor as we had 5 confessions. I have promised to assist them in another meeting next fall, the Lord willing. I started a meeting at Brixey, Mo., October 23 and plan to close October 30. We have a good interest here and have had 4 additions so far. Two of these four have confessed their wrongs. I usually preach to most churches that the Christian should "let their light shine" and tell them they should teach others the Word of God, but it seems here lately that there is a step ahead of that. First we must preach "after thou art converted, strengthen thy brethren." If by preaching a man can bring back an erring child of God, we are doing as much good as though we convert sinners, because one that has left the faith and gone back into the world is worse off than he was before he left the world of sin. **From now on I think I shall preach not only to get more members into a church but to make stronger members out of what we do have. I think we all ought to use the same plan.** A congregation cannot be judged as to how strong it is by the number on the record book. Some churches have many members but many of these members seem too weak to bear fruit and we know that we shall be known by our fruit.—J. W. R.

Later—Ten were added at Brixey. Shall start at Wilhoit, Mo., November 17.—J. W. R.

Des Moines, Ia.—Since last reporting from here one has been added from the Christian Church, at 2907 Dean. Brethren, do not forget the three days meeting to be held in Des Moines, January 8th, 9th and 10th. All in reach of us that can do so plan to be with us. We expect to have three sessions each day. Subjects to be considered will be those that pertain to the problems before the brotherhood today, in planting and maintaining churches, and combating false teachers, and false doctrines. The writer in company with an auto load from here enjoyed meeting morning and evening with the congregation at Cedar Rapids, Nov. 9th. The prospects look good for the work there. Glad to note the way the leaders there have arranged to give the members an active part in the services.—Eugene Suddeth.

Blockton, Ia.—Bro. A. C. Warren (formerly of Des Moines) has been located here since March 1st. I wish to commend him to the brethren. Bro. Ballenger (W. E.) is the evangelist in charge of the church in Blockton, and the church, including Bro. Warren, is under his leadership as evangelist. There have been five added to the number here since he, wife and daughter took membership. I love to read the reports in the "Call" from faithful brethren, but let us not make the mistake of concluding that the paper we take is our standard of measurement, and forget there is but one standard, the

Bible, and that alone. Let us love the Bible and exalt it more and more. It is strange that a man can exalt the Bible for 50 or 60 years, and exclude and denounce as heretics all that differ with him and his paper; and then himself divide the people of God and lay the blame for such division upon those that oppose the instrument—the Rough Draft—which was set up as a basis of unity (when those that got it up decided we could not unite on the Bible and take it as our creed)! May the Lord have mercy upon those that set the New Testament aside for a human creed as a basis of unity. In hope of unity on the creed called the New Testament.—J. W. Smith.

"CAN CHRISTIANS BE CHRISTIAN?"

In the August 27th issue of the Review, Don Carlos Janes asked the above question. In speaking of Christians who differ concerning religious questions, and trying to prove that we should fellowship most all, if not all, who differ from the Church of Christ (of course there are SOME he would not fellowship, such as Mormons, Catholics, et al.), he says this: "That 'love covereth a multitude of sins' is no new doctrine." Thus he admits that at least some of the things which he refers to are SINS. His "logic," it seems, is to cover up sins with love and go right on fellowshiping the sinner. But that is the spirit of the "Rough Draft" which he endorses and most all "Bible college" and "Christian church" preachers endorse. Janes belongs to the "Bible wing" of the "Bible college" faction.

Apostle Peter is speaking of persons who do NOT differ doctrinally, but of our weaknesses in other ways. He is not speaking of covering up sins of any kind, in the way our brother speaks. If you have sinned against me (offended me) and have transgressed no law (1 John 3:4) in so doing, my love for Christ should cause me to overlook your actions, words or whatever it was that offended me. For instance, a brother was kindly rebuked by an elder, and the brother shook his fist under the elder's nose, called him a dog, dirty face, etc. That elder smiled and talked kindly and tried afterwards to save that brother. They had to exclude him. Such as that is what Peter had reference to when he said, "Love covereth a multitude of sins." That elder may have felt like sinning by striking his brother, but love for God would not allow him to do so.

Peter did NOT contradict himself, other Apostles and Christ when he made that statement. They all teach that sin must be rebuked, not fellowshiped and covered up with love. Heresy and other sins cannot be covered up with love.

If Christians wish to be Christian, God's loves will be their loves, and God's hates will be their hates. God hates "pride," "lying," shedding "innocent blood," "wicked imagination," "mischief," "a false witness," "sowing discord among brethren" (Prov. 6:16-19). God "hates the doctrine of the Nicolaitanes" (Rev. 2:16, 15), which includes fornication and false teaching. No covering these up with love, for God HATES them, and His hates should be our hates. If we love God and wish to be Christians that are Christian we will hate that which God hates.

"The fear of the Lord is to hate evil" (Prov. 8:13). Again: "Hate the evil and love the good" (Amos 5:15). So, instead of trying to love the evil God says **HATE** it. With these scriptures before us we can see how far the spirit of that "Rough Draft" is from the Truth. Also the author of the article under review is as far from the

truth as is the R. D. So Christians who are Christian **HATE** evil and love the good, which is done by Christians who are Christian every time and all the time.

In that same issue of the A. R. I find these names: Claud F. Witty, Don Carlos Janes, Fred Sommer, Burleigh, W. J. Campbell, Ottinger, Kepple, Flavil Hall, Wallace, Lemons, Willis, D. M. Owens, W. S. Gibbins, A. R. Holten (of Detroit, I believe), several of whom were many years ago shut out of the A. R. by our much beloved sister Sommer. But love is covering the sins of those who fellowship the college brethren and others, since sister Sommer went to her "long home" and can no longer watch and keep out them who teach and practice unscriptural things.

In "Office Notes" of that same issue I find this: "If these Methodists and other religious denominations will work together for the good of the country this will soon be a real place in which to live." Day by day we have more evidence of the compromising spirit of some who are trying to cover up sins with love, when God says these sins we should **HATE**.

In same issue I find the standing notice is still printed in which they invite visitors in Indianapolis to meet and worship with "Bible college" brethren, yet they say the college is **SIN** in other issues and letters. So they keep a **STANDING** notice in their paper asking you to worship with what they admit is sin, and God says **HATE** sin. Some difference between the authors of the R. D. and publishers of this paper and the Bible and its author! —W. G. Roberts, 2708 Dewitt Ave., Mattoon, Ill.

BY AND BY

These modern scientists cannot tell us where and when the cow conceived the idea of chewing a cud to induce saliva which she swallows to aid digestion. The cow did not get that idea from reading Wrigley's chewing gum advertisements. Wrigley got the idea from the cow.

If you want to kill a preacher, don't give him arsenic. Just put him way off in a remote room to sleep between two slick, ironed sheets, starched stiff enough to rattle. If that doesn't get him, just let him do all his writing and reading in a stoveless, cold room, with the windows raised slightly and the back door open, to promote a cold draft. And, if to your astonishment, he is still alive at the close of the meeting, he will not be worth a cent in the next meeting until he goes home and spends what support you gave him, doctoring up.

We know Bro. Gilbert is opposed to church colleges because he says he is. But he has not said he is against those who advocate, and support the above schools with their money, and those who say "If the preacher we employ for a meeting wants to take part of what we give him and give it to a rival institution, that is his own personal affair, and risk." So we still agree with James (Jas. 1-8).

After the Review publishers reported a long list of names and money under the heading "These have contributed to help put over the Rough Draft," they are now saying, "We are just letting it (Rough Draft) die out." Well, why shouldn't they? Is not that what the devil said (with a chuckle) of a sinful human race after he, too, had put over a very devilish work in the garden of Eden? The devil and the Review publishers both got what they wanted (and a few things they didn't expect)!

To find who is the guilty party in most, if not all local church troubles, follow this simple rule: 1. Find the one, or ones, who are refusing to speak to any or all of

the other members. 2. Find those who are exhausting every righteous effort to get the trouble settled; then locate the ones opposing their efforts. 3. Find how many are "perfectly satisfied with conditions just as they are," while others are sacrificing to bring about peace, and purify the church. 4. Add to this Matt. 7:16-20. 5. Subtract all the neutrals and opposing forces. Answer: All the trouble-makers and their sympathizers.—Wm. Ketcherside, Topeka, Kan.

NOT "GONE COLLEGE"

In Apostolic Review of September 24, we have the following from the publishers: "And as neither North Indianapolis church nor the Review has 'gone college' nor 'progressive,' just what is the present standing of those false prophets who sowed discord among brethren? See Prov. 6:16-19."

On the same page, and also in almost every issue, the same publishers say: "When visiting in Indianapolis you'll be welcomed to worship at 1349 Blaine Avenue (West Side), 3851 E. New York Street (East Side), 1301 Cruft Street (South Side), 926 W. 29th Street (North Side), 3721 E. 25th Street (Brightwood), 907 Chadwick Street, or (colored brethren) 2342 Hovey Street."

Three of these, and possibly a fourth, are "Bible college churches," and would not permit a preacher to show publicly the unscripturalness of their human organizations of Bible colleges and homes to do work of the Church. One of them has a pastor who preaches every Sunday morning and night, and two others have such as they can afford. A sister who has gone much to one of them told me that they take up special contributions for the orphan home.

Achan's family did not steal the Babylonish garment, wedge of gold and two hundred shekels of silver, but they tolerated the one that did. YET they were stoned with Achan. The Apostolic Review, and the elder of the North Indianapolis church, may not establish or advocate DIRECTLY Bible colleges and homes, but **they are helping those who are advocating them.** They are in the same boat with Achan's family.

"Just what is the present standing of those false prophets who sowed discord among brethren" by trying to drag the brotherhood into the same destruction with Achan's family, through their Rough Draft? And just what is the standing of those preachers and writers and others who are upholding such disturbers?—Pub.

DRIFTING WHITHER?

In a recent issue of a journal that claims to be apostolic, whose editor and publisher scoff at the claim that they have drifted from their former apostolic position, I find a report from a young preacher who says he has been occupying the pulpit during the absence of "our regular minister." He says, "Some of the topics dealt with Sunday evenings have been, 'Frontiers of the Church in the Work with Young People,' 'Special Strains on Present Day Youth,' **'Easter Message of Today,'**" and he lists some accomplishments of the month as follows: "1. Increased interest on the part of young people. 2. **Development of Special Music.** 3. Three young ladies baptized. 4. Increased average attendance of the Sunday School. 5. An experimental activity of having a worship program at 9:30 Sunday mornings for the combined **Sunday School.**" Then he adds, "With the cooperative help and interest and the promotive energy of the com-

bined constituency of the Southwest congregation, we are increasing our capacity, strengthening our spirituality and adventuring into new realms of service in our community."

Rub your eyes, brethren, and read it again. "Easter Message," "Special Music," "Sunday School," "Experimental Activity," etc. Is not someone headed toward Babylon? One would think this a report from a Christian church preacher were it not published in a journal, supposedly apostolic edited by a very prominent preacher of the church of Christ. Drifting is at times an unconscious progress on the part of those who are drifting, but those on the shore can detect the slow but steady drift toward the rapids. I, for one, am truly glad we have the "M. C." to trumpet a warning of the dangers ahead.—Roy Loney.

MISCELLANEOUS

The song book, "Great Songs of the Church," is the best larger collection that I know of. It contains the standard songs of the Christian world and does not contain a lot of inferior songs from the brain of an inferior compiler. It is in either round or shape notes. Limp binding, 40 cents; cloth, 50 cents, NOT postpaid. Order from the M. C. office.

Would it not be out of place for the Ethiopians to be now spending a great deal of time and money putting up state buildings, digging canals, etc.? Their country is overrun with the enemy, and may be absorbed by the Italians before the trouble is through with. Their whole attention must be given to trying to save themselves from being swallowed by a stronger nation. While the position of the true Church of Christ is not quite as desperate as theirs, yet we can not now spend the time in constructive work that we should like to, because there is an attempt to destroy completely some vital principles for which we have been fighting for decades. So the reader will understand why we have to say so much of a negative nature. We must fight the enemy to keep the simplicity in Christ from being destroyed. If we could put out 16 pages each month, we should have enough for constructive work. We wish to thank the many who have helped the M. C. in its fight, and hope many more will fall in line, as indeed they are doing.

There are many things about which we might differ in religious matters, yet which do not affect vitally the morals or doctrines of the Church. We can afford to pass over these. But when doctrines or practices have to do with principles, we can not afford to compromise. What will this lead to?—should be a question we should ask ourselves with every vital move we make in religion. If a course of procedure is in doubt, we should not give the devil the benefit of the doubt, as so many are doing today.

Is it not strange that some preachers will come out boldly on some evils if other preachers have done it before them at that place. But when a place has not had the plain truth brought out, yet needs it badly, said preachers are then very mild. The impression a faithful Bible student gets of them is that they are preaching for the Church for what they can get out of it rather than for what they can give to it.