

MACEDONIAN CALL

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

INDIANAPOLIS, INDIANA, APRIL, 1936

MACEDONIAN CALL

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

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

Subscription Price, \$1.00 a Year

WHAT WOULD HE SAY?

If He should come to-day
And find my hands so full
Of future plans, however fair,
In which my Savior has no share,
What would he say?

If He should come to-day
And find my love so cold,
My faith so very weak and dim
I had not even looked for Him
What would he say?

If He should come to-day
And find I had not told
One soul about my Heavenly Friend
Whose blessings all my way attend,
What would he say?

If He should come to-day
Would I be glad—quite glad?
Remembering He had died for all
And none, through me, had heard His call,
What would he say?

—GRACE E. TROY.

NECESSARY EVILS

In 1 Cor. 11:19 is this: "For there must be also heresies among you, that they which are approved may be made manifest among you." And in Luke 17:1 we read, "It is impossible but that offences come; but woe unto him through whom they come." These passages lead to the conclusion that there are necessary evils. These are needed to try the faith of professors of religion. As long as no tests are presented it cannot be known whether the profession is any more than a profession. An apparent state of good health may be found to be only apparent if subjected to a condition requiring some resistance to disease. A vehicle moving along leisurely with no occasion for stopping may boast the possession of good brakes but it requires a sudden call for a stop to prove whether they are good or bad. Likewise a professed Christian surrounded by conditions favorable to his profession may think he is a "true and tried" disciple and may lead others to think this of him until he meets with opportunity of taking up with some false teaching. His real character will then be made known by his resistance or submission as the case may be.

Some years ago I knew a congregation that was strong in numbers and thought to be equally strong in the faith. Almost every one who claimed to be religious at all was a member of this congregation. It looked as if it were an easier matter to belong to the Church of Christ and live the Christian life than not to. But it might have been observed that no "denomination" of any kind existed near the place. It was some distance to the cities where attractions abounded and means of travel were limited. Consequently all the members of the congregation had the credit of being settled in the faith. But at last a group of Holy Rollers landed in the midst and began their activities. It was not long until some of these thought-to-be loyal members went off after the heresy. What these people needed to show them up was this heresy in their midst.

Sometimes it requires a test that is closer. It may be that the ordinary sectarian doctrine will not move them but they will stand firm and resist the "humanism" like a band of valiant soldiers. They will quote the stock expressions against uninspired doctrines and leave the impression that all the underworld could not move them. But let some man or men "among us" invent some new thing that has some resemblance to the true and then their real character appears. They will not only run off after the new theory and make attempts at defending it, but will do all they can to "draw away disciples after them." Not only so, but they will deny that it is anything new or "different" from what "we have always taught" and will misrepresent those who oppose the innovation. All this proves that what these professors needed was some kind of heresy that made the test a little closer than any to which they had as yet been exposed. And when this test came it gave them opportunity to exhibit and the faithful ones opportunity to behold, what had really been the principles at the base of their former profession. Not that all disciples thus drawn away were insincere before, for there are always some who are feeble in faith though sincere and who are the victims of the more influential leaders. But the ones taking the lead in going away after something new thus show that they "went out from us because they were not of us."

So we are not to become discouraged because we see such a wave of apostasy from the true faith. While we must regret more than words can express the conditions that prove the usefulness of this wave, yet the few remaining faithful disciples are to consider this as additional evidence of the truth in the inspired statements quoted above. Instead of weakening in their fight for the principles of the New Testament they will press on in the warfare against all shades and grades of humanisms in religion, while deploring the departure of so many whom they had considered true soldiers of the cross.

But let not the perpetrators of these heresies take any consolation from the good which comes from their heret-

ical activities. Paul condemned some ancient evil doers who reasoned that we should "do evil that good may come." While the presence of disease gives the physician opportunity to show his skill, yet no one argues from this that disease should be purposely brought. And while false doctrines prove the faith of some, yet none are justified in bringing these doctrines, for while it must needs be that offences come, yet "woe unto him through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea."—E. M. Zerr.

LET THE TRUTH BE KNOWN

Here, Chester, is what you said about these preachers and papers in August, 1931. "The Review is 'hard-boiled' against 'Bible colleges' and professed 'loyal' men who will work with 'Bible College' churches, 'in an endeavor to build up such churches.' Why, just now, Srygley is saying that the colleges cannot be justified by the Scriptures. And several others in Nashville are planning another paper because they cannot endorse the Colleges. (This last is a rumor, but from a very reliable source.) And, in the North, we, who have opposed these Colleges, are getting ready to mingle with and accept as 'loyal' those churches that are headed toward the College. And that's just what Bro. Scott did when he held that meeting at Kansas City."

In August, 1931, the Review was "hard-boiled" against "Bible Colleges" and professed "loyal" men who will work with "Bible College" churches in an endeavor to build up such churches. In April and May, 1935, the same Review publishes announcement of this great meeting to be held on May 8 and 10 in which these "professed loyal" men and the College men met in great union meeting with the same church in Kansas City, that it was so "hard-boiled" against in August, 1931.

Reader, I am ready to prove that this Van Brunt congregation in Kansas City is more of a College church now than it was in August, 1931, yet the Review condemned it and Scott then and fellowships them now. Is there any doubt that the Review and its editors have changed? and are now compromising with the College element the very thing they condemned Morris, Scott and Bunn for doing? What must we think of the Review and its writers saying The Review has not changed and even solicited others to write articles to say it has not changed. They certainly have little regard for the truth to say the least of it. Reader, you certainly can now see where the Review and its editors have drifted by sponsoring the Rough Draft and this is the fruits of it but I want to give you more of what they have said.

In the Review of Aug. 4, 1931, C. W. S. says: "The difference between the Review and other papers is: the **Review writers** (emphasis mine—J. A. F.) stand for a **clean New Testament Church** and are willing to **Fight for it**." Further on in this same article, he says: "Any peace that comes without settling our differences right is no peace at all, but a Victory for wrongdoers." Yes reader, on Aug. 4, 1931, when the above was written the **Review** and its **writers stood for a clean New Testament Church**. That was when the Review and its writers were for the true church and condemned Bible College, compromising preachers, elders, and churches, and condemned fellowshiping them as unscriptural and bidding them God speed. But look at the Review now in August, 1935, just four years later, and what do you see? Hutson (whom they condemned then), Fred Som-

mer, and a number of College preachers and College sympathizers. It used to be if you saw a man's name to an article in the Review you could depend on him being "loyal" but not so now.

You also notice Chester says: "**Any peace that comes without settling our differences right is no peace at all, but a victory for wrongdoers.**" This is more of his letter to Scott and his compromise at Kansas City. **Such peace as Scott and Morris made then was no peace but a victory for wrongdoers**, says Chester. But now in 1935, he himself is at peace with all the College element together with Morris, Reedy, Kepple. If it was a victory for wrongdoers in 1931 it certainly is a **greater victory for wrongdoers when the Review has joined all this crowd which she once exposed as disloyal and compromisers.**

Answering the argument. "**They worship as we do,**" put up by the compromisers on the college question, Chester says—"These people worship as we do now, but ten years from now they **wont**." I've seen the change come in less time than that. 'Lesson-leaves' and the 'pastor' come in. Then, after a few more years, the things follow that usually follow in the wake of the 'pastor' and 'lesson-leaves.' This is certainly sad to me to realize that here a 'loyal' man and paper exposing compromising College fellowshiping men."

Predicting where they would be in ten years, and in less than five years he and his paper join them. **This is sure a great victory for wrongdoers. And for one who declares he knows where such compromising is headed to join them, shows he has deliberately gone contrary to the principles of truth he once taught.**—J. A. Freed, Topeka, Kansas.

WHAT ARE WE GOING TO DO ABOUT IT?

(See James 1:22)

Being hearers of the word and not doers we will sin commission and omission. Such sins are going beyond and falling short of our duty, and supposing all is right. But the worst of all is; professing and not doing or willfully sinning. (See Rev. 22:18, 19.) The whole spirit of the scripture, is against adding to or taking from the word. This can be done by denying or explaining away the word, to do either is a deadly sin. Indeed, to tamper with the divine word in any way is sinful.

We can find but few preachers and elders to-day of the Church of Christ who are loyal to the Word of God. They are indulging in sinful practices, pastoring, endorsing and upholding a religious faction and collegeism. They say there is no scripture against it. Well let us see if there is no scripture against such sin as "pastoring" and collegeism.

I will take the Word of God, and picture a Pastor of the Church of Christ.

Get your Bible and go with me. For a starting place, see Acts 20:28, 29, 30. Paul here began special admonitions to elders. Their own lives must be the first subject of watchfulness. No man can be so exalted that he does not need to watch and pray, (see 29v.) Paul said grievous wolves shall enter in among you not sparing the flock. Who are they? False teachers, and the special reference is to the Judaizing teachers who taught that the Gentile Christians must keep the Jewish law. Paul's ministry was a long battle with these schismatics (see I Tim. 1:2, 4, 20; II Tim. 1:15, and 2:17; also John's third epistle.) By turning to these references the names of six grievous wolves will be found—(Rev. 2:6) There were false

teachers at Ephesus. We are to test men in the Church and every institution by this principle, or the fruits they bear.

These false teachers are of our own selves and disciples will be deceived by them, being drawn away from Christ by them. So we see elders should watch and keep wolves, or such teachers, out. (See Titus 1:5 to end.) Paul had then been in Crete attended by Titus and had left him there to set the Church in order, not only in organization but in instruction and practice. The appointment of Elders is conditional on finding the right kind of men. One of the qualifications is holding fast the faithful word. This means sound in the Gospel doctrine, and able to teach it to others, as well as to refute the opposers and gainsayers.

So Church of Christ, elders, deacons, preachers, members, if we are only hearers of the word and not doers, we will be weak in faith, doctrine and work, and will be tossed about with every wind of doctrine and be unstable, lukewarm. This is trying to get to heaven on flowery beds of ease. (The M. C. makes me stronger in the faith. May God bless the Preachers that write for it. —C. W. Moore, East Liverpool, Ohio.

TRYING TO CONFUSE THE BRETHREN

Satan accomplishes much of his work by mixing error with truth, bad with good, unrighteousness with righteousness, and thus perplexing people. That is the aim of most criminal lawyers, and politicians, and also of designing religious teachers. And the authors of the Rough Draft are following in their steps. Here is a sample in the Review of Feb. 18, 1936:

"Bro. Millard Springer spoke twice at North Indianapolis church, Feb. 2, and Daniel Sommer spoke at McCarty and Missouri sts. at night. Bro. Poer (of Gadsden church) spoke at North Side night service, the 9th; Bro. Don Davis at McCarty Street, and Bro. Springer at West Side (where Austen Sommer attends)."

They have inserted the expression, "Where Austen Sommer attends," a number of times to try to confuse the people. In their Rough Draft, which has caused such havoc in the brotherhood, they admit the church colleges are "rival institutions" of the Church, yet insist that the brethren lay down the bars and let the advocates of such "rival institutions" come into our pulpits, where they publicly and privately have a chance to advance their heresies. Inspired John says of such, "If any come unto you and bring not this doctrine, . . . receive him not." The Macedonian Call believes in following the Bible, while the Review says, "Receive him." The authors have never pretended to answer this argument, but have simply tried to show that their opponents are inconsistent. And that is evidently the purpose of the quotation above, and many similar ones.

The West Indianapolis church, where I attend part of the time when I am home, yet where I do not have my membership, is the oldest Church of Christ in the city. Nearly fifty years ago they had a division with the Christian Church, and considered that the Sunday school was partly responsible for it, and so from that time, they have never had Bible classes Lord's day morning.

The church meets at 10:30 Lord's day mornings and has a regular chapter. A chairman is appointed for the meeting, the chapter is announced, and everyone, old and young, is exhorted to take up the testaments (which are in the racks) and look on as the lesson is commented on. About half a dozen brethren voluntarily talk about five

minutes each on the lesson, generally in an interesting and devotional way. I believe this is a very scriptural method, for in I Corinthians 14, it is evident that several brethren took part "when the whole church was gathered together." I have encouraged these brethren to this method through a number of years. In fact, I feel sure that I am about the only preacher who has given them great encouragement. It has been years since I have preached there Lord's day morning, but I take part along with the other brethren.

When a visiting preacher comes there, the elder generally has him to take part with the rest but does not give him the whole time. He has a purpose. He has visited some churches in southern Indiana where the churches are almost wholly given over to the mere monthly preaching system, in which the preacher merely preaches two discourses a trip but does not develop the talents of the church. He sees what havoc it has wrought, and he wishes these preachers to get the idea of trying to develop churches instead of merely preaching to them. But I don't know of any of these preachers who have been sufficiently impressed that they try to develop the talent in the churches. One old supporter of the Rough Draft said against the church, "They wouldn't even let Paul preach, if he came there." If Paul did come, he would tell the elders to "feed the flock," and the brethren to "edify one another."

This west church has not had a "protracted meeting" in fifteen or twenty years, yet they have about 75 people out each Lord's day morning. They have not had **many** of our general evangelists there who have seen the evils of the Bible colleges and their advocates, and they do not realize what it is all about. I have done what I could when there to inform them but some of the falsifiers in the city have helped weaken what I have said. The church has plenty of room for improvement. There is some excuse for this church not understanding some of these things of general interest in the brotherhood.

With the north church it is different. When the publishers of the Review moved to Indianapolis, they found about twenty-five people worshipping on the north side. Through the influence of the paper, people out of town who moved in, naturally came where the publishers of the Review attended. About that time the fight against the colleges commenced. The publisher of the Review was an elder in the church for many years, and practically dictated the policy of the church. College preachers were kept out of the pulpit, and were not permitted to preach. When a group sloughed off and established the east side church, the north leadership opposed them, because they were a college element, and discouraged having anything to do with them.

When the Rough Draft came up, the north eldership went contrary to all its teachings in the past and began using preachers from the east side, and the Review exhorted its readers to attend there the same as the north church. The north church had been an example in keeping out college preachers, and its elders along with the Review publishers **are the very ones who taught the brotherhood to keep the college preachers out.** The west church had no such advantages at information that the north church had, but there is absolutely no excuse for the leadership of the north church.

The Review publishers and the north Indianapolis eldership have regarded the west church as **hobbish.** Allen S. wrote a post-card last year to E. S. Kerr, Brookport, Ill., a leader in a college faction (which was prob-

ably intended for A. T. Kerr, the elder in the faithful church), saying, "You may be interested in knowing that D. A. S. goes across town and worships with a church . . . (where) 'woman silence,' 'anti-class,' and other preachers are welcome." Not one of them has probably attended the west church half a dozen times in forty years, till the Rough Draft came up and they wished to swing everything their unscriptural way.

The evidence is that they are trying to confuse things so they can escape from the censure of their unscriptural position of helping bring false teachers in among the churches. They do not try to defend themselves by the Word of God, but simply try to show that some one else is inconsistent. Granting all they say on that, it still remains true that they are disobeying one of the most important doctrines—that concerning the rejection of false teachers. John says of them, "Receive them not," while the authors of the Rough Draft and the North Indianapolis leadership has said, "Receive them." Neither of them has ever withdrawn their teaching and practice on this, nor tried to overcome the untold harm they have done to the cause of Christ, and there is every evidence that the Lord holds it against them.—D. A. S.

SOME HELPERS IN THE WORK OF CONFUSING THE BRETHREN

Read the article on "Trying to Confuse the Brethren." I quote from preachers who are evidently inspired in their remarks by the authors of the R. D. Don Davis, a brother who works and preaches some, said in the Review of Dec. 17, 1935: "Preached twice lately at North side. Being my home church. Also met with church on Blaine Ave. (W. Indianapolis) Dec. 1, preaching at evening service. Morning service conducted by Austen Sommer. . . Bro. Archie McKinney (elder) asked me to serve at the Lord's table, thus bringing brothers of N. and West Indianapolis together in congregational capacity. Especially was it fine to see and work with Austen Sommer after a long time. He was largely responsible for changing my church affiliation—wife and I obeyed the gospel because of his convincing talks concerning the New Testament church. May the time soon come when we can again meet as preaching brethren at North Indianapolis."

I have condemned the undeveloping preaching system as W. Indianapolis condemns it, but when I was doing so several years ago, Bro. Davis took a fling at such teaching and me in the morning meeting in North church, and I suppose he will do the same in West church, when he gets a good chance. I wrote him a letter showing his unscripturalness, but he never answered it. When the Rough Draft came up I spent about half a day looking him up and trying to show him what it all meant, and afterwards he told a brother, "He didn't get anywhere with me." This could mean nothing else than that he stood with the unscriptural surrender to the college people. So I look upon his writing above as an effort to confuse the people.

This is in the Review of Jan. 21, 1936: "Bro. D. W. Hall—whose membership is at North Indianapolis, but who lives in Peru reports: 'I spoke twice at West Indianapolis, Dec. 29. This is where Austen Sommer attends. Some of his family were present, and his son-in-law . . . presided at the Lord's table. If God wills, I return to speak twice on March 1.'"

Bro. Hall has endorsed, supported and pushed the Review while it has been fighting for the Rough Draft

which has caused so much division among the brethren, and he has slammed those who were trying to save the brotherhood from the unscriptural doctrine. He makes a living in foundries, and runs out to the best churches he can find and preaches for them. There is no evidence that he tries to develop the churches he visits into self-edifying churches, as West Indianapolis. There is no church in Peru where he lives, and a prominent brother told me he would accomplish more for the Cause if he would stay at home and build up a church there than to run out over Sundays traveling 200 or 300 miles round trip just to deliver a couple of discourses, and doing nothing to develop the church. Bro. Hall occupied all the time one Sunday morning and night in December, and talked as if he would occupy all the time twice in March. **Is he trying to break up the system they have in West Indianapolis?**

Every evidence is that his mention of me and my son-in-law is simply to confuse the people and help cover up his apostasy in upholding the divisive Rough Draft and its authors.

Millard Springer, another new preacher in North Indianapolis writes in Review, March 3, 1936: "On the 2nd I preached twice at North side, and evening of the 9th at West side, where Austen Sommer attends." He wants the brotherhood to know he preached for the church I attend some. In the Review of April 10, 1934, he apologized for the Review's position on the Rough Draft, and left the impression on the reader that he stood with it, for he asks, "Have they compromised? Let's be fair and impartial." Time and again he has sent for copies of the paper for distribution which has divided the brotherhood over this R. D., and sends subscriptions for it. He boasts it publicly and privately. Yet he has told me and told brethren in Missouri that he is against the R. D. and stands with me. Will he not have a hard time convincing those informed that he is not acting hypocritically? Is it the influence the old paper may give him, and the five dollars a week he has received for years from the north church, that is making him act in this inconsistent way? I love sincerity.

The brotherhood has a right to know just where brethren stand and that is the reason I mention these things. Saddening events are happening. A few days ago a brother in Illinois wrote of his home church, "The R. D. has divided another congregation." A few weeks ago I sat in a meeting house and saw brethren at strife. The church had been divided and part met in the morning and part in the afternoon. One of the elders told me the Rough Draft was the cause. An old, childish elder, had had such confidence in an old paper, that when it flopped away from its former position and from the Bible, he tried to flop with it. However, nearly the whole church stood with the Bible. My heart ached. Within twenty miles of that place are two other churches which have been thrown into confusion by the R. D. and its practice, yet truth is triumphing. There are dozens of such places throughout the brotherhood. If such men as Davis, Hall, Springer, and others had stood up at first and opposed the Review's position and had refused to continue with it, and had not encouraged it, these divisions would never have occurred. **Thus are not these brethren party responsible for this division in the brotherhood?** "Six things the Lord hates . . . he that soweth discord among brethren."

Their efforts to confuse the people are failing where the full truth is known.—D. A. S.

NOTES FROM A PREACHER'S DIARY.

- Feb. 12.—Birthday of Abraham Lincoln. I like best of all his statements, the one, "With malice toward none, with charity towards all." Began two weeks meeting with brethren in Agra, Kansas. Have resolved to devote the entire meeting to a discussion of Christian duty.
- Feb. 24.—Meeting progressing nicely. I found in my visits among members an eager desire to study the Bible, so we are going to meet in the afternoons for two hours to consider the Grand Old Book. We are calling on the younger men to lead in prayer, dismiss the audience, etc., and they are doing fine work. Some of the sisters also are setting a fine example in public prayer and reading of the scriptures.
- Feb. 27.—Baptized four this afternoon in a stock tank which had been made ready for the service. Three more made the confession tonight. Bro. Clyde King, County Superintendent of Schools, will baptize them Lord's Day afternoon. The church has agreed to meet together on Lord's Day evening, to study and develop talent. We outlined the program and assigned the lesson for next Lord's Day evening. May God help the brethren to keep this service alive, is my closing prayer. There are some fine brethren at Agra, and it is like leaving home to bid them good-bye. I trust that they shall stand firm in the midst of our present crucial struggle to preserve the purity of the Church, for I fear that some of them are not yet able to determine to what extent things are drifting.
- Feb. 28.—Preached at Fairbury, Nebraska tonight to a large audience. House well filled. Never met a finer group of young brethren in my life than this congregation possesses. The troubles of the past have been cast into the discard here, and the brethren are following an intensive and active program of development. Some of these younger lads can do anything they are called upon to do. I would like to see these brethren a little more attentive to the necessity of being present at their regular evening meetings. "Redeem the time, because the days are evil."
- Mar. 5.—Received the M. C. today. I look forward with eagerness to its coming. This issue is outstanding because it shows in no uncertain way, the definite trend of things in the brotherhood. I wonder if some of these compromising papers and brethren are not feeling the sting of truth in that other statement of Lincoln, "You can fool some of the people all the time, and all of the people some of the time, but you can't fool all the people all the time." Bro. John Rhodes (my cousin) has been with us now for over a week. He is getting ready to hold his scheduled meetings in the south part of the state. He is one of our most promising young preachers, and as sound as a dollar. Churches write him at my home. He will hold you a good meeting.
- Mar. 11.—Am now in a meeting with the church at Highland, 12 miles south of Red Cloud, Nebraska. Good audiences, and we are planning on an all day meeting on Lord's Days. The

afternoon services will probably be held at Community Church houses wherever we can get access. If not there then at school houses, where sectarians have established Sunday schools, and the people do not know the Truth. I plan on speaking at all of the High Schools where we can arrange assembly services. Pray for our continuance in the good work. —W. Carl Ketcherside.

WHY BOYS LEAVE HOME

In A. R. of Feb. 18, 1936 I read this complaint of criticism: "Notice that Frank Swanson is writing in a Nashville (Tenn.) paper. Queer that Bro. Frank had to go 'way down there to discover he could work with 'college brethren' where it's possible and scriptural."

Why shouldn't Bro. Frank and others of the R. D. converts report in, and write for the college papers? If I were to accept the Review's present position and the things they advocate, I'd never be foolish enough to remain with the unpopular Review, but would do just as Bro. Frank has, get in with those who always have advocated those things.

Parents who teach their children that it isn't so bad to take a drink occasionally, or to frequent a house of disrepute need not be surprised if they become drunkards, and take up permanent quarters in a place like that. So the Review editors after they license those under their influence to fellowship innovators, need not be surprised if they lose a goodly number to the old dyed-in-the-wool innovators.—A. C. Warren.

MT. HOPE SPEAKS

Jesus said to the Laodiceans: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot I will spue thee out of my mouth. . . . As many as I love I rebuke and chasten: be zealous therefore and repent." (Rev. 3:15-19.)

We now find many brethren in the above state of lethargy, who really seem to feel safe for eternity! Many of them have loated away off from a faithful church where bad roads, bad weather, and other things keep them from driving the long distance to worship, so they just sit around on Lord's days and do nothing. And what's more, many of them have previously been leaders in the church elsewhere, hence fully able to carry on a good work in the very community where they live. But they make no move whatever to establish the worship in their homes, school-houses, etc., while their own families, friends and neighbors are dying in sin all around them. How such members can content themselves and feel justified in Heaven's sight is a mystery to me. Some sort of delusive spell seems to have come over them. Many such brethren will go the same distance horseback, afoot, or in a wagon to obtain food for the table, and on Lord's days give no thought to going to church where their souls would be fed on the bread of life. Hundreds of precious souls could be taught and saved in the school-houses of the rural districts with a reasonable effort. Many people would gladly go and take their wives and children to church services where they live in walking distance of the school-houses, but no one is interested in them. Will God say, "Well done, faithful servant" to members who have no more zeal than those mentioned above? No, not for a moment! (See Matt. 7:20-23.)

Brethren, "the night is far spent, the day is at hand. Let us watch and be sober." **Let's start the work in our homes, in the school-houses, or wherever we can find a suitable meeting place.** Your home congregation will help you. Other congregations who have their buildings paid for should, and no doubt would, aid you to have a preacher come and preach the blessed gospel, and start the cause, **if you give the brethren evidence of your worthiness, and ability to carry on the good work if once started.** Faithful churches and brethren must co-operate together, and help one another. Come out of this state of lethargy, and discouragement, renew your zeal in the Master's cause, sound out the Word with all your might in your respective communities (Eccl. 9:10), and "save yourselves (and others) from this untoward generation." (Acts 2:40.)—Reporter.

HAS IT SURRENDERED

In a certain religious journal I find this: "It would be as true to say they use an organ in worship at North Indianapolis Church of Christ as to say that church has 'surrendered' to the college element! Nor has the Review so surrendered. People don't surrender to something against which they continually protest." The above is in the issue of January 21 and on page 13.

We will notice a few other quotations from that same issue and see if they "continually protest." On page 12 I find this: "Among the students at Freed-Hardeman College is a Korean preparing to carry the Gospel to his own country. The school offers free board and tuition to all foreigners of like mind."

On page 15 we have this: "The work at Pearl and Bryan streets church doing fine. Over 70 added since Bro. Flavil L. Colley assumed the work last September. Attendance on the increase, many from denominations attending, and getting the Gospel, kindly and plainly. The Mexican church, that has been under care of Pearl and Bryan the past 3 years, is making progress. There are some 15 white, one Mexican, one Negro church, and 2 of the 'Boll persuasion.'" These are college congregations with Colley as "pastor" of Pearl and Bryan.

Then, as usual, I find several "Bible college" men reporting in that same issue, such as Don Carlos James, Flavil Hall, et al. Is that the way they "protest"? True, they often speak against the "Bible colleges", but more of it recently. For a long time there was but little said. But when they speak against them, in same issue of the paper several of the very ones they speak against (for they are colleagues) have an article or a report, thus advertising their colleges, as we have shown in the above quotations from that religious journal. In this same issue where they claim they have not surrendered and that they protest, they have advertised the Pearl and Bryan college church in Dallas, Texas. They have advertised the Freed-Hardeman college for them. Wonderful protesting! Comments are not needed, so we leave THAT with you.

One of the chief defenders of that journal and it's "R. D.," page 12 of that same issue, we find this from this once faction fighter and opposer of all who assisted factions: "I recently spent a week end at Mattoon, Ill., where Bros. I. V. Morgan and John Allen are helping promote a new church. I spoke three times and was well treated".

That is all he said about his preaching in Mattoon, and I wonder why. Instead of saying he preached for a FACTION that had pulled off from the Church of Christ,

he said Morgan and Allen were helping to promote a "new church." They are helping to promote a faction that pulled off from THE Church and meet in the city hall. But aside from Morgan and Allen their public talent is about like "hen's teeth." Morgan has done much work and preaching with the Methodist, "Christian church" and some work with the Baptists, hence the Elders had to call on him more than once. Elders have had to visit Allen more than once, too. This one whom we still love because of his past work, is now helping to build up factions at Bloomington, Ind.; New Castle, Ind.; the Boll faction at Louisville, Ky.; the faction at Kansas City, Mo.; the faction at Mattoon, Ill., and how many more I know not. This religious journal, too, endorses all these factions except one, and to endorse it might cause serious trouble in their own congregation, because some from Bloomington who oppose the faction there, have moved to the home town of this journal and meet with the congregation where the publishers hold membership. They are good, influential people, too, who can do much to help support the right and condemn the wrong. So this journal cannot afford to endorse that one faction. But why endorse all these others and refuse to endorse that one, if they wish to live up to the spirit of their creed?

On pages 7 and 8 of that same issue they are begging for more money because "something has been slowly but surely creeping up on us—something deadly—A PRINTING BILL!" In that soliciting article they say, "We were in it ourselves" ("preacher-and-paper hierarchy"), "so we know of what we speak—this new-found freedom to do as Christ teaches without fearing the self-appointed" (talking about themselves) "over-lords".

Notice the Publishers say "this NEW-FOUND freedom". All I wish you to do with that quotation is to notice that admission that it is a "NEW-found" freedom, and they claim, do they not, to be the finders of this something new? No one accuses them of believing we should have "Bible colleges", but we do accuse them of compromising.—W. G. Roberts, 2708 Dewitt Ave., Mattoon, Ill.

ATTENTION EVERYONE

Brother D. A. Sommer has announced that he is working on a series of six lectures dealing with the Holy Land and the cities and countries featured in the Bible. A short time ago I heard him deliver two speeches on these subjects, and I wish to give my hearty endorsement to his work in this line, for which he is able and competent. In the first place, he had the privilege of making an extended trip through the lands of the Bible, several years ago, and secondly, he has always been interested in exploration and archaeology, as witness his many interesting articles in the past on these topics. The talks of Brother Sommer gave our Bible Students a wonderful background for their consideration of God's word. How many of you know the dimensions of the Sea of Galilee, the size of the pyramids, or the appearance of the catacombs of Rome, where Christians hid away in persecution in the first few centuries? I would just like to suggest to all elders and leaders of congregations where there is the least bit of interest manifested in Bible Study, by the young, to get in touch with Bro. Sommer and have him visit your group, and deliver these interesting and instructive talks, so full of history, geography and God's Word.—W. Carl Ketcherside.

REPORTS OF BRETHREN

Kansas.—Received our first number of the M. C. and like it very much.—Mrs. G. E. Underkoffér.

Colorado.—The issue of M. C. for February-March was very good. Would like two or three extra copies if you have them.—E. L. Turner.

(Yes, we have them. Let all our readers send for as many samples as you can use. They are free. There are many good brethren who should have the information in the M. C., and you know them while I do not. Send us their names, and we shall send them a few numbers. It is just as much missionary work to save brethren from apostasy as to baptize them. Send now.—Pub.)

Missouri.—Have been trying to see several about the Simplified New Testament. So you can put me down for six anyway.—Mrs. C. C. Robertson. (There are many who wish these testaments, but we can not run the risk of putting hundreds of dollars into it unless we are CERTAIN. How many will you take? WRITE NOW.—Pub.)

Colorado.—We are enclosing five dollars to help in publishing the M. C., or any place else in church work. . . . We are glad to see in the M. C. so many names of preachers we know.—Mr. and Mrs. A.

New Castle, Ind.—The last issue of the M. C. was the greatest yet, and I would that enough support could be given to make it permanently that large and general.—E. M. Zerr.

Walnut Bottom, Pa.—The M. C. sure is fine. I wish all who want to know the truth would read it.—W. E. Ballonger.

Mattoon, Ill.—To my mind the last number of the M. C. is the best, and I had nothing in it either. Ha!—W. G. Roberts.

Monmouth, Ill.—Enclosed is one dollar. I can't do without your paper.—Chas. W. Parker. (This old preacher is 85 years old, and does not seem inclined to soften toward error in his old age.—Pub.)

Glendale, Ariz.—We received the M. C. today, and it makes our heart rejoice to see so many faithful brethren still writing words of defense for God's Book. There is no human tie so sacred or so dear to us, but that it should be broken if it interferes with doing our duty to God.—Mrs. C. A. Sanderson.

Pennsylvania.—We were both pleased and benefited with the last M. C. Best wishes for your success in all your work.—J. R. Cummings.

Lecompton, Kans.—Church at Stull getting along nicely. Bro. Fenton is still coming every second Lord's day. I think he is one of the most sincere and firmest men in the brotherhood.—H. J. Spencer.

Flat River, Mo.—Our little band of disciples is still trying to carry on the work, and we are benefited each time we meet.—Mrs. R. G. C.

Missouri.—I am sending two dollars to pay my subscription. Apostacy is correct. Some preachers are asking for monthly appointments and saying they are endorsed by the M. C. Others soft-pedaling on Style. A leader of a church unknowingly affirmed to me a statement of the ——— tract that one preacher claimed to have converted another from teaching against bobbed hair. Other preachers go to preach and their wives go with them wearing dresses with no back in them. I do not believe this is the standard the M. C. aims to stand for.—M. M. Mitchell.

California.—Many of us thought the Rough Draft would lead to promiscuous membership in the church and that it would include a host of unworthies into the brotherhood. . . . I am ever in fear of churches becoming too broad in their teaching and requirements of their membership. So I will send a trifle in assistance to your Macedonian Call, it seeming to advocate the "narrow way" and "strait gate". "Nearer my God to Thee".—F. F. Alderman.

Missouri.—Enclosed is my subscription. I am so glad we can still have such a paper as the Macedonian Call.—Mrs. A. A. Grieb.

Iowa.—Will send my subscription for the Macedonian Call soon. Church in this city doing fine, and no preacher with a hobby need stop. May the M. C. live on.—J. E. Criner.

Illinois.—The M. C. is the only paper I am supporting at the present, and if I can get some meetings I can do more for the paper. Taking the stand against the R. D. has hurt me among certain brethren. So I have been told. I still believe the R. D. to be a divisive document. Instead of bringing unity it has brought strife and many heartaches, therefore sinful. We must be "contenders for the faith". Last issue of the M. C. was exceptionally good. Just full of plain facts. I believe the influence of the M. C. is growing.—L. L. Curry. (Yes, others have been hurt because they stood for the truth, and for being plain. John the Baptist lost his head for speaking out boldly and telling the higher ups that "It is not lawful for you to have her," the woman he was living with. But he didn't lose his soul. We need the courage of John.—Pub.)

Windsor, Ill.—I enjoy reading your paper, the M. C., very much. The church at New Liberty is getting along very well. A great deal of interest is shown each Lord's day as we study the Word of God. I hope this finds you and yours enjoying the best of health.—T. H. Carter. (Sorry to say I am not. The past few weeks have had severe case of neuritis, and am not well yet. Worst sickness I think I ever experienced. But Lord has blest me. Have been preaching 39 years, about 30 being spent away from home, and I never was down sick away from home. It would help my mind and hence my nerves if all who read this would help make it possible to put out the M. C. on time each month, especially those who have done nothing so far.—Pub.)

Blockton, Iowa. (On Lord's day, March 15th, we baptized one young man from the Presbyterians, and five others took membership with us. Lord's day, March 22 one new convert read the opening lesson and assisted during communion services. **Interest in development work increases. We can now do a pretty good job of mutually edifying one another.** New faces are appearing at our services.—A. C. Warren.

St. Louis, Mo.—Find enclosed money order for \$1.00 to extend my subscription to M. C., which is the best paper published in the Brotherhood that I know anything about. I will take one of the Simplified New Testaments. W. J. Topping.

Indiana.—**We send our best wishes for a clean dependable religious paper**—that will help to "edify"—and not for a journal half filled with cheap Sunday-paper jokes and almanac gags, which some circulate. Mr. and Mrs. Mark E. Linn.

Prairie View, Kans.—Bro. Carl Ketcherside closed a two weeks' meeting for the Church at Agra last night.

First week was hindered much by extreme cold. Seven more souls were added to the One Body for which we are thankful.—A. S. Claar.

Nixa, Mo.—It behooves all true, faithful followers of Jesus Christ to be alert, up and doing; otherwise, the "Old Deceiver" will have you in his clutches. Please find enclosed one dollar to assist you in the great and noble work, espoused by the Macedonian Call. Bro. E. M. Zerr has promised to be with the Nixa congregation, April 26, 1936. Wish you great success in your noble work.—John E. Bennett. (The Nixa church is a good congregation in the country, which has never had regular preaching. Yet there is a chance for improvement. I was the first anti-college preacher to hold a meeting there, and have held five, baptizing many there. Strong efforts have been made again and again by the college people to swallow them, but so far they have failed. As men and movements have become manifest, the issues have become clearer. Bro. Bennett is an elder, and brethren who know him are glad to see his strong defense of the old paths in print. **If elders and others all over the country would make this firm stand in PRINT, it would have a great influence for good. Let us hear from you.**—Pub.)

Kentucky.—My heart was made glad again by receiving the M. C. to see it still fighting the good fight of faith, fearing not what man shall do with you. "Be strong in the Lord and in the power of his might", and many other passages of Scripture come to my mind in reading the same. Thanking God for fearless soldiers of the cross. May God's blessings be with you and yours and all faithful. A little gift for the cause.—L. H.

Pennsylvania.—For the past three weeks we have had the pleasure of having in our home our faithful Brother W. E. Ballenger, who has been preaching for the church in Shippensburg the Gospel to the people. We have had weather conditions which stormed us out so that we could not have meeting four nights but we believe that the pure Gospel was gotten before some who came in such a plain easy-to-be-understood manner that there will be no excuse for them. We can endorse W. E. Ballenger of Kansas City, Mo., as one of our true, fearless, Gospel evangelists, and hope that he may be able to come again soon.—C. J. Beidel.

Brookport, Ill.—I am enclosing \$2.00 for the congregation here to help in getting out the M. C. It is much better and I hope you can continue to keep it this way. You will do good the way you are conducting the fight. **It must be made plain and to the point and this you are doing.** The church here is getting along nicely. I hope the brotherhood and churches will support you freely. **You should also keep this before the readers that it takes a lot of money and time to put out the M. C.**—A. T. Kerr.

Mattoon, Ill.—Closed a four weeks meeting (over 5 Lord's days) at Hartford, Ill., Lord's day night. Five were added to the congregation, but no baptisms. Crowds were good all the way through, though we had some awfully bad weather. Bro. Schleiper had charge of song service and it was as near number one as it could be. Brethren are all, or most all, good workers. Talent has been well developed. I think all the male members take public part. I enjoyed working with those good brethren. Several of them said they were going to visit me this summer, so I expect them to do so. It will be a pleasure to have them in my home.—W. G. Roberts. Later—Church here doing nicely. Better condition than for

several years. The Lord willing, I will begin a debate with the Baptists at Kenova, W. Va., May 11th to continue four days with two sessions each day. This will make my third debate at that place with the Baptists. Since our debates we have had near two hundred Baptists identify themselves with the Church of Christ.—W. G. R.

BOOKS THAT WILL HELP YOU

THE SIMPLIFIED NEW TESTAMENT will, the Lord willing, be in its fourth edition within six weeks or two months. Price \$2, durable cloth binding only. Those who have ordered will favor us by sending their order again with the money as soon as possible. For those who are unacquainted with this book which the publisher of the Macedonian Call edited, we give this description: King James Version, black face type, self-pronouncing in part, definitions of hundreds of words, uncommon or out of use, simplified translations of hundreds of hard passages, references on the thought and not mere words, and at the beginning of each book is an account of the writer, ones written to, and subject written on; an important outline of the argument in each book, with carefully prepared headings scattered through the book. And it fits a man's coat pocket. Donations by three sisters have made it possible to make this book cheaper than before. **Send NOW.**

GREAT SONGS OF THE CHURCH is the best song book that I know of. I don't think there is a cheap song in it. Cloth boards, 50 cents each, round or shape notes. Limp cloth, 40 cents each, shape notes. Prices are the same in any quantity. Single copies sent postpaid. Please order from us.

THE GUIDE THROUGH BIBLE HISTORY will help make the Bible easy and interesting in the summer as well as the winter. Thousands have thought it has assisted them much. 126 pages including several charts. Price, 35 cents each, 30 cents each by the dozen. Possibly several in your congregation will wish one. Order any of these books from D. A. Sommer, 918 Congress Ave., Indianapolis, Ind.

Miscellaneous.—I have sent out several hundred post-cards. Possibly some of you did not know your time was out. This is the first notice I have sent out, and possibly you sent money only a few months ago, when you were a year behind. If I have made any mistakes, be sure to let us know. If anyone wishes the paper, yet is too poor to pay for it, let us know and we will carry you as long as we are able. If you can't get subs of those who should read the paper, send their names anyway and we will send it to them for a while. **SEND SOON.** If you have never subscribed, you are invited to do so.

OFTENTIMES when everything in the church seems to be moving along fine, brethren say, "This is what it should be. I hate this wrangling and fussing." True, it is pleasant for brethren to dwell together in unity. But do you know that almost every good we have has come through a fight? And the very peace one enjoys has come through the toil and tears of others. The devil is still loose. Read I Corinthians and see how much fighting they had to do before they evidently could enjoy peace. We enjoy peace, but let us be ready for war with Satan. "Put on the whole armor of God."

"LET us not grow weary in well doing, for in due season we shall reap if we faint not."