

MACEDONIAN CALL

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

INDIANAPOLIS, INDI., 918 Congress Ave., July, 1933.

KEEPING OUT OF THE CURRENT

You know how easy it is to drift out into the swift current of a swollen stream, and be carried down against your will. In religious matters it is just as easy to drift into humanisms and be carried rapidly down into the Gulf of ruin. In the last No. of the M. C., we showed how the recent Pratt, (Kans.) meeting, where representatives from 20 or 30 churches joined hands, was a drifting into a swifter current by the anti-college brethren, for they were mixed with the college folks. Reports running through several issues have been printed in both the Review and People's Bible Advocate, and I have not seen one word of warning in either paper against the danger of drifting in such meeting; but Brethren Morris, Scott and others have eulogized greatly the meeting in the columns of the Bible Advocate.

Don't think, you anti-college brethren, that controversy ceases when you cease to try to keep out college advocates, unless indeed you are willing to go all the way with them. You are drifting toward their organized Sunday schools, with superintendent, officers, treasurer, etc., and its literature mapped out by sectarians in the International Lessons. You are drifting toward the worldliness of their colleges where under the name Christian they have foot-ball games, basket-ball games (with their revelry), theatricals, etc. You are drifting toward orphan homes, old folks' homes, and can not consistently keep from drifting into aid societies, missionary societies, for they are all human organizations established by Christians to do work of the Church. In a bulletin for May, 1933, of Abilene Christian College, on one side they give a picture of "one of the seven modern newly-equipped buildings on the campus," all of which have probably cost a million dollars or more; and the first sentence in the bulletin says, "ABILENE CHRISTIAN COLLEGE EXISTS FOR THE TEACHING OF THE BIBLE," when the Word of God says that the Church is the pillar and ground of the truth--Bible. When you support preachers who advocate these additions, or open the columns of your paper for such advocates to advertise themselves, you are laying down the bars of the Lord's pasture and inviting these false teachers in, and you are endorsing errorists instead of marking and avoiding them as Paul commands.

And you are drifting into a clergy. Read carefully the following, recently, from F. B. Srygley, editor of the Gospel Advocate:

"There seems to be a tendency just now among MANY preachers to call upon elders to resign whenever a difficulty arises in the church. If the elders decide it is best for the preacher to go, INSTEAD OF DOING THAT, he sets about to get elders appointed; and if the church already has elders, then HE MUST CALL UPON THEM TO RESIGN SO THAT NEW ELDERS CAN BE APPOINTED THAT WILL FAVOR HIS STAYING. If the elders refuse to resign under such conditions, THEN THE PREACHER PROCEEDS BY MAJORITY VOTE TO FORCE THEIR RESIGNATION. The idea seems to be to VOTE THEM ALL OUT, THEN ELECT TO THE PLACE THOSE WHO FAVOR THE PREACHER'S SCHEME AND PUT SOME NEW ONES IN THAT FAVOR THE PREACHER. Our preacher had the elders voted out in the morning and voted some of them back in the evening of the same day. This must be to hide the motive of the preacher. His motive would seem to be TO GET RID OF THOSE WHO ARE OPPOSED TO HIM, AND YET MAKE THE CHURCH BELIEVE IT IS RUNNING ITS OWN AFFAIRS, WHEN AS A MATTER OF FACT, THE PREACHER IS RUNNING, if not RUINING, the whole thing."

Brethren, I wish you to read this again. Is not this an evil I have been so earnestly warning you about for twenty years? That's a reason I have said so much about developing brethren's public talents--that we can have real scriptural elders instead of imported hirelings to feed the church. Yet I am charged with a "sinister motive" for trying to save you from the evils described by Srygley. And notice, too, that when you drift in with the college people you drift into the voting system--the system by which the organ was brought in--a system which we have always opposed.

To you elders I would say that you can clearly see that the N. C. is making a fight for you, so that you will not be thus thrown out by all-time preachers. The People's Bible Advocate is fostering this all-time preaching which they have nearly altogether in the South among the college people.

So you see, brethren, that while this Unity move, such as was manifested at Pratt, had sweet fellowship on the face of it, yet it will draw you into these swift currents of humanisms through college preachers and papers, and carry you on even against your will. The Macedonian Call will help you STAY OUT OF THIS CURRENT OF APOSTASY.

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WE ASK, IS THIS THE SPIRIT OF THE PRATT MOVEMENT?

The reader remembers our remarks regarding the recent general meeting at Pratt, Kans. We earnestly and conscientiously tried to keep brethren from leaving the position for which we have been fighting for several decades. But for my efforts I received the following letter, which I print in entirety, with capitals mine, yet in paragraphs with my comments to save repetition in our limited space:

D. A. Sommer, Pratt, Kans., May 27, 1933.
918 Congress Ave., Indianapolis, Ind.

Dear Bro. Sommer:--I have read what you had to say in your 'OFFICIAL CHURCH REGULATOR,' about the general meeting at Pratt. In this case, as in much of your writings, you do not know ANYTHING about what you are writing. If you would first do a little investigating you would leave most of what you have been writing unwritten."

It seems to me that this writer is saying a whole lot when he says I "do not know ANYTHING" about what I am writing. That's an index to his reckless thinking.

"The Pratt meeting was not instigated, nor the plans made by Bro. Scott. Neither did he choose the speakers that were on the program. You have surmised a lot of things. IF YOU COULD KEEP YOUR NOSE OUT OF THINGS WHERE BRETHREN DWELL TOGETHER IN PEACE AND HARMONY, YOUR influence would result in more good to the cause. I remember a visit made by you to my home several years ago, and how without cause you launched upon a tirade about the colleges, because you 'surmised' that we were 'collegites'. You do not know a thing about it as usual."

I said this in part: "Every evidence is that Bro. Scott stirred up this meeting; at least, he was instrumental in pushing it." Bro. Scott was preaching at Pratt at this time, his name was to the documents sent out, and he exhorted the brethren to attend, etc. Was he not, then, "instrumental in pushing it"?

I don't remember this visit to the critic's home, but if I 'surmised' that he is a collegite, some one there at Pratt told me. From the way in which he opposes me for trying to keep anti-college brethren out of the college current, it is evident that he is a useful tool for the collegites.

"YOU HAVE SET YOURSELF UP AS THE 'TECHNICAL DIRECTOR' OF ALL THE CHURCHES, AND ARE WORKING OVERTIME. I FIND NOWHERE IN THE BIBLE WHERE A SOMMER SHALL BE HEAD OF THE CHURCH ON EARTH. In fact, I do not find where a Sommer, or anyone else, has one bit of authority beyond the congregation in which he is a member. We people in Kansas and at Pratt, have as much intelligence as anyone in Indiana or elsewhere. We can read the Bible a lot better than someone else can read it for us."

If this be true that no one "has one bit of authority beyond the congregation in which he is a member," then why do you, at Pratt, try to regulate me, in Indianapolis? You are doing the same thing you charge against me. There is an Old Book which says something about mote. . beam.

"You are in the habit of writing propositions and challenging some one to affirm them. Here is one you should be willing to affirm: That it is scriptural for a loyal disciple to assume the authority to decide what opinion shall prevail, to assume the authority of correcting what he considers errors in the brotherhood, and to stir up strife and divisions through publishing a paper, through which he may conduct his assumed authority."

This is supposed to be a rhetorical flourish. Nothing in it.

"The reason that you have not heard anything from the Pratt meet-

ing except that harmony prevailed, is because the brethren in this part of the country have tired of THIS ASSUMPTION OF AUTHORITY, and have determined to tolerate it no longer. There has been entirely too much outside, unscriptural, meddling with the affairs of local churches, and the churches in these parts are done with it. We are going ahead doing the work of the church in the Lord's way, and that is not in a fighting destructive way as you have done all your life. Before you say more about the compromise at Pratt, you had better find out what you are writing about. You do entirely too much assuming and surmising."

Let us see whether we know what we are talking about. In the Review of May 23, in the report of this Pratt meeting, when they were talking of all the churches represented there going together to hold a mission meeting, we have this: "L. C. Utley said, . . . I propose that our first meeting be held in Kingman, near here, where there is no congregation. . . Let Pratt congregation select the preacher and a singer. If he is a Review man, let us support him. If he is an Advocate man, let us support him. OR IF HE IS A WORKER MAN, LET US SUPPORT HIM." Now the Christian Worker has always been affiliated with the Bible college movement. The preachers who have reported in it, probably all endorse these schools and homes. Fifteen or twenty years ago the fight was strong between it and the Review over these things which the preachers endorsing that paper advocated. Morris wrote a long series of articles in the Review against the Christian Worker and its principles, titled, "Clarifying the Waters." Many of the churches represented in the Pratt meeting were then lined up with the Worker and the college movement. There is no evidence that they are now against those human organizations to do work of the Church.

The report in the Review next says: "F. W. Millard said, 'Let elders and leaders of churches represented here carry this message to their congregations, and report to Pratt congregation their decision. And all elders and leaders who are willing to this course, please stand.' To this call there was about 100 per cent response." SO THESE ANTI-COLLEGE "ELDERS AND LEADERS" GAVE THEIR ASSENT BY RISING THAT THEY WOULD TAKE TO THEIR RESPECTIVE CHURCHES THE MESSAGE EXHORTING THEM TO SUPPORT A CHRISTIAN WORKER MAN (a college paper) IF HE HAPPENED TO BE CHOSEN, TO HOLD THIS MISSION MEETING. So if that was not a compromise by the anti-college brethren of their position twenty years ago, then I don't understand language.

"You need to do what your father did, travel among the churches and learn a few things. HE SPENT HIS LIFE FIGHTING A THING ABOUT WHICH HE DID NOT KNOW. HE IS A LITTLE TOO PROUD TO ADMIT HIS ERRORS IN FULL, but I am confident he will in a large degree undo much of the damage he has done, and restore peace where he forced divisions in the past. He came to Pratt with the idea of controversy in his mind. He was the only one here so minded. Judging by his comments and actions later, he must have concluded that brethren can have different opinions, fellowship one another, and not try to force opinions on others. You need to learn the same lesson."

This paragraph shows several things: 1. That Daniel Sommer "spent his life fighting" a certain "thing". 2. That this thing was the thing under dispute--Bible college. 3. That this critic thinks D. S. was "fighting a thing about which he did not know" when he was fighting the college, and did much damage. 4. That this critic thinks that anyone who fights the college does "damage" to the Church. 5. That this critic advocates the college by fighting those who fight the college. 6. Hence, that this critic, Earl H. Martin, Pratt, Kans., is a "collegette", and my "surmising" was true, though he says it was not. "Thy speech betrayeth thee." This shows further that those brethren and churches who stood with Daniel Sommer when he was fighting this "thing", the Bible college, and collegettes, have compromised now when they join them, and "fellowship"

"Now Bro. Sommer it is not my desire to engage in a controversy with you. I do not want to appear ugly in what I have to say. Although you possibly would not fellowship me. I can sincerely call you brother and treat you as such. You can be of much service in the cause of Christ, but you are not at the present time while pursuing your destructive attitude. The Church of Christ is going ahead in the near future as it has not done SINCE THE SPIRIT OF CONTROVERSY was introduced by a few self-exalted preachers a number of years ago! These "self-exalted preachers", are Daniel Sommer (whom he has

characterized as "too proud to admit his errors in full"), and A. M. Morris, and J. R. Bush, etc., who, in the Review, Bible readings, pulpit, opposed the inroads of Armstrong, Rhodes, Parmiter, and other college advocates, in the Gospel Advocate, Christian Leader and CHRISTIAN WORKER, about twenty years ago, when they tried to force their human organization on the churches.

"We need to learn the lesson of humility. We need to pursue a constructive program of church work. We must overcome evil with good. We need to become so busy in the active service of the Lord that WE HAVE NO TIME OR OCCASION TO ENGAGE IN CONTROVERSY. That is what we are attempting to do at Pratt, and in this part of Kansas. We are succeeding and will succeed still more in the future, because it is the Lord's will. We beg you to do likewise. If you continue your present course God pity you."

The Macedonian Call has a definite, "constructive program of church work", which is for every preacher to hold Bible readings, drills, etc., to stir ALL to greater Bible study; to develop "faithful men" for teachers and elders, and THEN USE THEM; and support the preachers in new and weak fields. But the all-time preaching system, displacing the elders; and the compromise with the advocates of the rival institutions of the Church--Bible colleges, homes, etc., push themselves forward to lead the Church astray, and must be dealt with. Like ancient Israel when rebuilding Jerusalem, we must have a trowel in one hand and a sword in another.

"I have written boldly, but not in the spirit of hate. IT IS FOR YOUR SOUL WE PLEAD and for the souls of those with whom you come in contact. It is God's will that we 'keep the unity of the Spirit in the bond of peace.' I PREFER THAT YOU NOT ANSWER THIS LETTER, CERTAINLY NOT PRINT ANY PART OF IT. THAT WOULD MERELY AGGRAVATE THE THING I AM CONDEMNING. After you have read it lay it aside. WHEN YOUR FIRST ANGER HAS SUBSIDED, re-read it. Do this as often as will be necessary for you to see fully the point I am making, and then change your course. Strife and division are of the evil one; they are classed with fornication and the like. Bro. Sommer join us in the Lord's work, and in his spirit. In brotherly love,

Read and approved by F. A. Talley, Elder (Signed) Earl H. Martin."

If this brother is as anxious about my soul as he says, then his letter of "love" to convert me should be a model for all who wish to convert sinners like me, and should be printed so that others can imitate; but alas! he does not wish me to print any part of it lest it "aggravate" the situation (he seemed a little doubtful of it himself)--does not wish me even to "answer this letter!" Maybe he "surmised" that his anger would stir my anger, and that if I wrote him his anger would be stirred again! But I laughed at its inconsistencies when I read it, and was saddened, too. If I and the M. C. are an "official church regulator", and he and the elder at Pratt are trying to regulate me, then he and the elder there must be SUPER"official church regulators"! The last part of the letter with its pretensions of love seemed so contradictory to the first part with its denunciation of me and the M. C. as "official church regulator", "do not know anything about what you are talking", "launched a tirade", "technical director", "assumption of authority", "fighting, destructive way as you have done all your life", "keep your nose out of things"--that I saw the humor of the epistle. Brethren will wonder whether under these pretensions of love, heralded so loudly at Pratt, there lies hidden that spirit manifested in this letter by Bro. Martin, and "read and approved by F. A. Talley, Elder"

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REPORTS OF BRETHREN

Brookport, Ill.--I hand you \$2 for fellowship in the M. C. It is fine. It looks that you are going to be forced to start a paper to ----- With best wishes, and wishing you success and health, I am---A. T. Kerr.

Kentucky.--Received your letter, also the M. C. Glad to have them both. I feel encouraged and profited by both.--L. H.

Texas.--You will find enclosed one dollar to help you hold up the Macedonian Call with its truths and facts. I am so glad that we have brethren still holding to the Book as it is written.--T. D. P.

Des Moines, Ia.--Since leaving Oklahoma, I've labored with brethren at Rule Creek congregation, south of Las Animas, at Lamar and Shanada, in Colorado. Am now back in Des Moines. I am tied up in

business at present, but preaching some on Lord's days.--A.C. Warren.

California.-- were discussed, and it was stated by all that until the policy of the Review is returned to former ideals, they would have to disagree with it.--(This is from a private letter, and the writer was one of three representatives from three faithful churches. He shows his faith by his works by sending five dollars, which finishes buying the stamps to send out this No. We are exceedingly sorry that these brethren have to make such a decision, but we rejoice that they love truth more than they love men or papers.

Mountain Home, Ark.--The M. C. reached me today, and I have read it all, and reread part of it. Well, brother, it seems that many are drifting to the easy way of the large crowds, and to favor many things not found in the Word of God. But for me I shall be satisfied with what is written. I am doing quite a bit of mission work. Just closed a meeting a few days ago, one baptized and one restored, and arrangements made for them to meet and worship.--W.C. Rice.

Topeka, Kans.--Just received the M. C., and read it with deep interest. So glad to have a medium through which to hear of faithful work and workers. Hope you may be able to continue the good work. Surely the faithful brotherhood is with you. Glad to see some names in the M. C. we were not sure of, come out strong against the apostasy and for the Truth. Our work here moves on. Much to be done, but prospects encouraging. Crowded for class room, but have fitted up back room, which helps. At present rate, will have to soon hunt new quarters. God be praised.--Nannie Ginrich.

W. Virginia.--I am enclosing a check for Simplified New Testament. . . I hope that I can send you a donation to help with the publication of the Macedonian Call in the near future. If we have anything published by any brethren that is better than the M. C., I do not know anything about it.--A.E. D.

Indianapolis, Ind.--I recently held a week's Bible reading and drill at Palmyra, Ind., and one at a church near there. At the former place the mercury stood at nearly 100 each day, and the farmers were very busy, but we had good attendance under the circumstances. At the other place, we had from 100 to 150 out each night except one, and all seemed to be well pleased with the work.--DAS.

Kemp, Ill.--My folks, and I trust many others, don't think much of the Rough Draft. It virtually surrenders our position. I regret to see the --- take that turn. KEEP UP THE FIGHT.--H.W. Cuppy. (This was a private note, but Bro. Cuppy is an old soldier of the Cross and is not ashamed to show his colors.--DAS.)

Mattoon, Ill.--I have recently been privileged to read your last Macedonian Call, and endorse it all, and REAL glad you said it. I wish to assure you that I am well pleased with that issue, and wish for you much success.--W.G. Roberts.

Missouri.--Many times within the last twelve months, I have been surprised at articles which appeared in the ----. I haven't understood. I mentioned the fact to Bro. --- (a preacher), and he said, "You will keep on wondering. For other things will come to light." It must be depression. When your last M. C. came, we read it with care, and it is saddening, but I believe our sympathy is turning to you.--M.H.

W. Virginia.--Received your M. C., and like the stand you are taking. As I have your book, The Church of Christ, I see you have not changed. I have been taking the ----, and I ordered it stopped. I can't endorse the stand it is taking now. What has caused the change. They seem to think that if we don't bother the church treasury, you can give to anything you want to. I have never given to the Bible college or missionary society, nor any other society, and never expect to. Hope you will continue in the old paths. As soon as I can, I will send you a little offering.--J.W.T.

Depauw, Ind.--The church is moving along nicely at Mt. Tabor at present. We still are studying in the Old Testament--now reading 2 Chronicles. Quite an interest is manifested. The class recites by topics, after which we try to point out any moral or doctrinal points therein contained.--Chas. A. Wolfe. (Bro. Wolfe is an elder; and a year and a half ago attended some a two weeks' Bible reading and drill at Palmyra. He then took up the same work Sunday mornings before their New Testament lesson. He assigns six or eight chapters a week. They have gone through almost the entire history in the Old Testament in that year and a half. Let's have more such work.--D. A. S.)

Riverside, Calif., April 2.--Had good meetings both morning and evening. Attendance was good and interest was manifested. I spoke at the morning service on "I have not shunned to declare unto you the whole counsel of God." Two of the young brethren assisted at the evening service, one reading the opening lesson, and the other delivering the principal part of the lesson. The writer talked only a few minutes, and closed the meeting. We have several young brethren here who are developing nicely for public work. Some are exceptionally good.--L.H. Sorey.

Granada, Colo.--Our attendance was fair last night. Look for full house today. I am to visit homes of members at Lamar, a few days on my way home. (Acts 20.) I am reminded of Psalm 12, The godly cease. And some in old age seem to walk in the steps of Eli.--T.D. Robinson.

Millcothe, Mo.--I am here for a week or ten days' meeting. Just closed a good meeting at Gallatin, Mo. Thereover two Lord's days. One baptism. I am sending a dollar to help put out the paper. I am talking the N. C. to the brethren where I go.--W.E. Ballenger. (There are many brethren far more able than Bro. Ballenger to help us put out this paper, who believe in its principles, yet have sent in nothing yet.)

Marceline, Mo.--I have just finished reading the report of the Pratt, Kans., meeting in the Review, and consider it a good example of the Rough Draft Plan of Unity put into practice. If this was carried out among all the churches, the college faction would gain all and lose nothing, and the loyal church would lose all and gain nothing, and all would be unloyal and apostatize. L. C. Utley's plea to support any preacher regardless of where he stands (or what he stands for)--where would that get us? Emporia, Kans., is a good example of this kind of compromising. It was only a short time until it was in the hands of the college, and the loyal preacher was told he was not wanted, and only one or two were strong enough to "come out from among them." (2 Cor. 9: 17.)--M. M. Mitchell. (This brother sends two dollars.)

Riverside, Calif.--The little band at 706 Mission blvd., in Fort Fremont, in what is known as West Riverside, numbers 17 members, and six others meet with us regularly who have not placed their membership but I think will. All are regular in attendance each Lord's day. We work in peace and harmony, though a few do not manifest the interest we would like. I enjoyed the last N. C. It is good. I wish it could come every month. I do not know just what they are driving at. If it has not departed from its original position, then I am not capable of judging in the matter. And it seems to me that your -----'s trip south and what he wrote in ---- regarding this trip is being used by college people against what the --- has been advocating for quite a number of years.--W.J. Stone.

Exeter, Calif.--Always glad to receive the Macedonian Call because you are for New Testament principles. I pass your paper around to other members, (Brethren, do likewise.--DAS), especially the elders of the church to read. All endorse your writings. Looks as though the colleges are swallowing, or trying to swallow, everything on the coast, except a few loyal who will not bow to them. Bro. Zerr's reading at Exeter brought good results. The college people who met with us became dissatisfied because we didn't allow any of their collegeism, nor orphan homelism to be taught among us, and finally left us. (There it is brethren, they are determined to push their innovations--DAS). We can now worship according to the New Testament order and have peace among ourselves. I give much credit to Bro. Zerr's loyal and faithful teaching of the Book for the conditions here. We are in better shape to work now than ever before. We are all of one mind. TRYING TO USE EVERY MALE MEMBER IN THE SERVICES WHO HAS A MIND TO WORK. I was to hold some meetings in southern Calif., last spring, but got sick, and had to cancel them. Started at W. Riverside at that time but had to return home and had tonsil operation. Am regaining my health and hope to return later.--Walter S. Weekly.

Kansas City, Mo.--We at K. C. are with you in trying to keep the church pure. May I mention briefly some of the work. For the last two months the church at 26th and Spruce Sts., has been studying the Hebrew letter on Wed. nights. We have from 60 to 80 present, which is very good considering some haven't care to be there, some work at night, and some few live at quite a distance. On Lord's day mornings, one of the younger brethren reads the opening lesson, at its conclusion selecting the one to lead the opening prayer. This is gradually developing them in the work of the

church. THE LAST FEW MONTHS WE HAVE HAD NO PREACHING FROM BRETHREN LIVING OUTSIDE THE CITY, THE YOUNGER BRETHREN HAVE EDIFIED THE CHURCH. OF COURSE, THE OLDER BRETHREN TAKE THEIR TURN ALONG WITH THOSE WHO ARE YOUNGER. Recently we had good lessons from Brethren Billings, Tegthmyer, Ray Armstrong, C. H. Williamson, Glen Ellis, Bert Armstrong, Wallace Hancock, and others. Bro. Ellis had one confession at the time of his second sermon, which was preached at 55th and Cleveland Sts., church. With so many out of work, others sick, the church has opportunity to do good by aiding according to the New Testament plan, and the Lord has supplied our needs. See 2 Cor. 9: 12. Bro. Freeman Jones is here at present in a good meeting at 26th and Spruce. Attendance very good considering warm weather. Each week day, members and children gather at the meeting house at 9: 30 a. m., for purpose of Bible study, with Bro. Jones and Bro. Armstrong teaching. The church in Kansas City, as represented by the three congregations, Scarritt and Topping, 55th and Cleveland, and 26th and Spruce DOES NOT ENDORSE NOR USE ANY COMPROMISING PREACHERS. In recent years these congregations have used in their meetings: Brethren C. C. Parker, B. F. Huddleston, D. A. Sommer, Carl Ketcherside, W. G. Roberts, Wm. Freeman Jones, as well as our home preachers Brethren A. R. Moore, W. E. Ballenger, C. C. Tegthmyer, M. A. VanDeusen, Wallace Hancock, Ray Armstrong, and myself. The above preachers believe in the church supreme, and aid and endorse no other institution. WE WISH YOU SUCCESS WITH THE MACEDONIAN CALL AND PREDICT FOR IT A BRIGHT FUTURE. May it ever oppose the present tendencies to drift. Enclosed is one dollar.--Robert H. Brumback.

(Brethren is another example of scriptural activity--two other churches established by Spruce, and they do not have the all-time preaching system by a hireling brought in from the outside to do it. If evangelists will commit what they know to faithful men so that they can teach others, and elders continue the work in their home churches, and acceptable public preachers and teachers are thus developed, and many of these will make their living at some secular calling, and for love of the truth will give their time free, visiting weak churches and preaching and developing faithful men where they go--we can look for a great advancement in the cause of Christ. Yet when the M. C. is launched to stir churches and brethren to such aggressive work, it is charged with being "launched with a sinister (evil) motive". I wonder what the motive is that causes a publisher to write thus!--DAS)

Des Moines, Ia.--Just prior to coming to this state to do missionary work, I held a two weeks' meeting at Nevada. The Lord wonderfully blest our efforts and as a result 48 precious souls were added to the number of the saints. Many of these were advanced in age, virtually all were adults. I have just closed a meeting in Cedar Rapids in this state. This city of thousands was without a congregation of disciples, but I baptized 18, and banded together 41 altogether to carry on the Lord's work. I am going to continue to oversee their work to the best of my ability, and I will be aided in this by the elders at Des Moines, Marshalltown and Toddville. . .

We now have our tent pitched at Fort Des Moines. The ones who obeyed the gospel during my meeting last year (about 30) have practically all remained faithful and MOST OF THEM HAVE DEVELOPED TALENTS FOR PUBLIC SERVICE. Thus the church building can not hold many more, so the brethren are going to try to establish another congregation out at the Fort. I sincerely pray that before I return to Mo. I may have been helpful in establishing 2 new churches. Our first meetings yesterday attracted a large audience, and I believe the brethren say that about a third of those present last night were absolute strangers.--W. Carl Ketcherside.

(This church at Des Moines is carrying out the same principles of developing talent which the M. C. has advocated so strenuously, and perhaps we have helped them, yet we are charged before thousands of readers of doing this with "sinister (evil) motive"! But this accuser has made so many other such false statements and contemptible thrusts at faithful brethren, and made so many flops, that there is little wonder that so many faithful brethren have deserted him and his paper. All this is saddening, but we must stand by the truth.--DAS.)

Central Station, W. Va.--I see by the way you write in the M. C. you have not changed like many of the preachers and papers. But don't be discouraged, for the Lord is with his word and you are certainly on the right road. The future prospect of the church depends largely on its ability to edify itself. May the Lord bless

your efforts to hold a few of the people of God from drifting into the ways of the Christian Church. I am sending you a dollar bill to help you in this work, for I know it will not be lost in the end.
--W. L. Williamson.

Springfield, Mo.--We have your last M. C., the one published in April. We surely wish more brethren in the faith would, or could, put their whole life, strength and soul into the Lord's word as we wholly believe you do. I have read this No. several times and can not see one thing that is not as a true follower of God should see and uphold, that that you hold forth. . . This paper that you are working hard to put before the brethren, I pray shall be a great success.--Mr. and Mrs. Roy Clark.

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WILLING.--Sending 26 names with a check, a brother writes: "I know that these names added to your mailing list will mean more expense to you, so will you please let me know what additional expense it will be and I will see that it is taken care of. I noticed what you said in the last M. C. about turning it into a publication. I would like very much to see that done. If you know of anything I can do, I will be glad to lend my help. If you have some ideas of what would be required of us here in a financial way as our part to get the paper started, I will be glad to put it before the others here I know are interested. I BELIEVE THAT THE TIME IS RIPE TO STIR THE ONES THAT WANT TO STAND FOR THE OLD PATHS TO DO MORE MISSION WORK, AND GET THE LEADERS TO SEE THE NEED OF PUTTING MEMBERS TO WORK AND DEVELOP THE TALENT. I believe that there are many that can be turned from their drifting if the truth is plainly put before them."

(This is from an elder who labors in word and doctrine. These are hard times. Bro. Morris threatens to stop his paper if more help does not come in. Other papers are struggling. If brethren would send in \$300 I would have the M. C. printed as before, and would try to send it out once in two months--at least, as long as the money lasted. I purpose to make it a real missionary journal. They could be sent to churches in bundles and distributed privately. But I can't go into debt.--DAS.)

ENEMIES.--Brethren, for many years I have fought earnestly all departures from the faith, as I saw it. I have never considered myself. And I have made many enemies who have kept me out of many churches. My work has been curtailed. I now have some open time this summer and fall, and would be glad to hear from you. ~~You are glad to have~~ a paper now through which you can report and which stands for the things the brotherhood used to stand for. But remember that our little medium has come up under great tribulation. Stand by those who have stood by the Truth, I shall be glad to hold protracted meetings, or hold short Bible readings. You will be surprised at the interest a short reading of a week or two will do your church. Let me hear soon.--D. A. Sommer, 918 Congress Ave., Indianapolis, Ind.

FOR SEVERAL WEEKS the Review published a few quotations from my book, The Church of Christ. Send me \$1.50 and get a copy. It has a good index and you can find almost every religious question discussed. He that can find in that comfort for tolerating the all-time preaching system and for upholding advocates of human organizations of Bible schools and colleges to do work of the Church, has a magnificent IMAGINATION. Maybe that's what's causing this trouble, anyway.--Imagination.

THE PROTRACTED MEETING SONG-BOOK has over 100 familiar songs which have been sung by millions. Each invitation song has a page of scriptures with it bearing on the subject of the song. It contains two pages on The Church Which Christ Built. Makes a good tract. Fine for mission meetings. Give one to each interested outsider. Price reduced to 15 cents each, not postpaid.

The Simplified New Testament, imitation leather, reduced to \$1.50. We need the money and you may need the testament. It will help you.

SEND your next Reports before October 1.----Show the M. C. to others, and send me names and addresses.----I believe we are entering a great onward movement--a movement of real scriptural development. Will you do your part?----Our newest compromisers must be hard-pressed when they say that because we "fellowship" tobacco users, lodge-members, etc. (private affairs, yet to be taught against),--therefore, we should "fellowship" advocates of Bible colleges which sap churches, develop a clergy which destroys the eldership, as Srygley said, instill worldliness, and cause confusion and division. (But I've reached the end of my paper and must quit.)