

MACEDONIAN CALL

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

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

AFTER MANY DAYS

My mind goes back to fifteen or twenty years ago and the 625 children and young people (ranging from pre-school age to high school and older), enrolled in our "New Testament Studies Class," through the medium of the *Apostolic Review*, beginning September, 1916. Many whose faces we had never seen manifested keen interest in the lessons gleaned from God's holy Word. And how we all did enjoy it! What joy it would afford now, if we could be assured that "many of the names are in the Lamb's book of life." They who are striving day by day to be faithful to Him. How gladly we would, if possible, extend a warm handclasp and word of encouragement to each one. "Let us have grace whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire" (Heb. 12:28, 29).

Doubtless many names found in my roll book may now be found on grave stones from east to west and north to south, reminding us of the brevity and uncertainty of this earthly life. Of those who are still here, many are in homes of their own, surrounded by their little ones, confronted with the grave responsibility of teaching and training them aright. Oh, the wisdom needed to guide us in these perilous times, while everywhere multitudes of professed Christians seem more interested in serving divers lusts and pleasures (Tit. 3:3) than in searching the Scriptures and becoming better acquainted with our Saviour, sincerely trying every day to be more like Him. It requires faith and courage to withstand the tide of opposition, and to stand firmly in defense of truth and righteousness just as it is revealed in God's word; but this we must do, if we would please Him in all things. Jesus said "that which is highly esteemed among men is abomination in the sight of God" (Lk. 16:13, 15). "Many of the chief rulers among the Jews believed in Jesus when they heard his teaching and saw his miracles, but because of the Pharisees, they did not confess Him lest they should be put out of the synagogue: "For they loved the praise of men more than the praise of God" (John 12:42, 43). "Marvel not, my brethren, if the world hate you." We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (1 John 3:13, 14). While we were yet sinners Christ died for us. Let us not be indifferent concerning His great sacrifice.

EMILY BAKER,

2722 Ohio Ave., Topeka, Kans.

(No doubt a goodly number of Sister Baker's former students are now reading the M. C. Send her a letter telling of your life with its joys and sorrows, disappointments and blessings. Privately and through this little paper she may be able to encourage you on the rugged road to the Better Land.—Pub.)

WHEN THREE BECAME ONE

Through the past few years there have been three groups of disciples among us who have held very different principles. The *Christian Leader*, edited by F. L. Rowe, and the *Christian Worker*, edited by Homer E. Moore, have been prominent in the group which has favored Bible colleges, orphan homes, the one-man preacher pastor, etc. The *Review* and the *People's Bible Advocate*, edited by A. M. Morris have been opposed to these things. But in the recent general meeting in Kansas City, called by A. R. Kepple, pastor of Van Brunt church, these three groups became one in that which will cement them closer and closer in error. Morris is very happy in his surrender to the college people, and described the affair in these words in his papers:

"It was a great meeting. The program as advertised was carried out. It would be impossible to describe in brief the glorious meeting. The list of names below will be interesting. (I shall print them next issue.—D. A. S.) The editors present, F. E. Rowe, Homer E. Moore and wife and the writers enjoyed to the full the hospitality and fellowship of the brethren of the congregations cooperating. The sisters of the churches did their part commendably well, and the great audiences were entertained at the noon hour promptly. A great audience on Lord's Day were refreshed and fellowship was wonderful. Brother A. R. Kepple and the officers and efficient co-laborers deserve the praise of all.

"The speeches were uniformly good. The singing was inspiring and soul-thrilling. Bro. J. J. Hogan was the chief leader, but many other brethren led one or more songs, and all in all this congregational singing was truly an important feature of the program. I am disposed to say, I never heard more fervent prayers than those offered in that three-day meeting.

"... Not least but most joyous was the renewal of old friendships and greeting of many others for the first time. It is reassuring to meet face to face stalwart disciples of our Lord who came long distances to feast together on the imperishable truths of heaven. Every session was profoundly impressive. I think I never before heard so very many people express themselves as follows: "It is the greatest meeting of my whole life. I would not have missed it for anything." (Hurrah for the surrender!—D. A. S.) And many would say, "That one speech was worth all my labor and sacrifice to be present."

"Bro. W. P. Reedy delivered some great sermons, and also contributed no little to the success of the meeting in many ways. I have not time to write more, but wish to conclude by saying: Among the speeches made, I think a stricter regard to the teaching of the Bible, in matter and manner I never heard. The humility of the speakers, their deference for others, their earnestness and fidelity to truth impressed me

daily. A paper was read by Bro. Kepple from the Sommer brethren, Chester and Allen, expressing their regret that they could not attend, but trusting the spirit of cooperation and fellowship would prevail. I am glad to report that such spirit dominated the meeting. . . . Let us rejoice and take new courage. The enlarged vision, the aroused zeal, the thrilling faith and hope so strong and pronounced in this meeting just closed should bear abundant fruit north, south, east and west to the glory of God and salvation of many precious souls."

W. P. Reedy describes the same meeting with its union of college and supposedly anti-college groups thus: "We were one in Christ."

Bible schools and colleges, and homes, are "bodies", for they are incorporated, and that very word comes from the Latin "corpus" which means "body". Their advocates beg money on the ground that they are glorifying God in these "bodies." But the Bible says there is "one body," the Church, and commands us to glorify God in it. Could there be any greater disloyalty than to try to change God's plan?

Paul exhorts us to "keep the unity of the spirit in the bond of peace," and shows us that that can be obtained only through "one Body."

When a preacher upholds the glorifying of God through these humanly-devised "bodies", he no longer holds the doctrine of Christ for "one Body." And when he comes to us John says, "Receive him not," while Morris and those with him at Kansas City say, receive him. Morris' "enlarged vision" is opposed by the Word of God.

Brethren, the Macedonian Call holds to the "one Body", as the basis of Christian union and fellowship on that point, for it is God's basis; and it holds, too, to God's method of protecting that "One Body" by keeping out those who advocate other "bodies." Do you stand with God's Word or with this surrender of God's Word at Kansas City?

But this surrender has simplified the battle, for we now have the Word of God on one side and this college conglomeration on the other. Those who write and report in the papers of this apostasy need not be surprised if faithful brethren regard them as disloyal to the "one Body," the Church—D. A. Sommer. (Note.—Brethren, for several years I have been sending the M. C. to about seven hundred names free to educate them on conditions in the brotherhood. Is it not just as much the work of the Lord to save brethren from apostasy as to baptize people? Who will help in this missionary work?)

QUALIFICATIONS OF PREACHERS

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16). The two things that Timothy was admonished to take heed to, must be heeded by preachers today. Just because a man has a winning personality, and is a

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fluent speaker, does not qualify him as a gospel preacher unless he is willing to lead a pure life and to take strict heed to the doctrine of Christ. A preacher can not save himself, or those that hear him if he does not take strict heed to the doctrine, though he may live a pure life. Nor on the other hand he can not save himself and those that follow his example if he is not pure in life though he may take strict heed of the doctrine. Paul's teaching in regard to both must be closely observed. But certainly no less is required of all others that would save themselves for eternity than was here required of the young preacher Timothy. Elders, deacons, teachers and those that take part in the services need to be admonished continually with Paul's instruction to Timothy. The Scriptures plainly set before us that if we would gain eternal life we must be pure in life and doctrine. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).—Eugene Suddeth.

IS HE, OR IS HE NOT, IN FELLOWSHIP WITH THE "BIBLE COLLEGE FOLK?"

In a booklet entitled "Christ and His Kingdom," by Whiteside and Nichol, we get Boll's idea of many religious questions in a condensed form. That booklet is a good expose of Bollism. Boll was shut out of the "Gospel Advocate" because of his misrepresenting the Bible on many questions, and the Review exposed and warned us against him. Bro. Daniel Sommer did his duty well in warning us against him and his followers.

Here are some things you can get from the booklet: Boll has a kingdom of the Millennium and a present kingdom of Christ. Boll has the Church built upon the Apostle Peter, either "as the representative of the great confession," or "upon Peter, the man, personally." In either case he has it built on Peter. Boll has about five "ages" or dispensations, namely, Patriarchal, Jewish, Church, Kingdom (Millennium), and the age after the Millennium.

Boll says the principle of the New Covenant applies to the Church, and the Lord will make it with Israel and Judah. So the New Covenant has not really been made—it applies now to us only in principle.

Boll guesses Dan. 2:44 has not yet been fulfilled. That Jesus came to establish a world-empire instead of a spiritual kingdom. His kingdom will begin in the Millennium. Christ is now training and testing men for rulers. The New Covenant will not be really established until the Millennium. That no prophecy of the Old Testament applies to the present order of things. That James erred in

applying the prophecy of Amos to the conversion of the Gentiles. That only a definite number of people can be saved in this present dispensation. All this and much more may be found on pages 22 to 67.

You can now get an idea why the G. A. and the A. R. were so careful to warn us against Boll and his followers. They did right, too. But I have mentioned all this to prepare you for this: Our much beloved, and now aged brother, who has warned us against Boll and his followers through the A. R., as well as against the "Bible college" and "Orphan Home" advocates, now works with them, if not for them, compliments them and is one of them, if we may judge by what he does and says, and what the A. R. managers say about knowing a man by the company he keeps. All the above named heresies taught by Boll, who is also a "Bible college" advocate, are now endorsed, indirectly, anyway, by our aged brother and at least two of his sons in the office managing the paper. Once our aged brother was very dependable and we sought his advice and followed his warnings against false teachers; but we can not do so now, for he is not now warning us as in days of old, but is working with those whom he once warned us against, and that without their making any changes concerning these questions. We shudder and weep.

He has actually been to Louisville, Ky., again preaching for those college people, but this time gave the Bollites much of his time and, shall I say, his endorsement? By his silence against their errors when in their pulpits he endorsed them.

But we must call attention to this in A. R. March 25, 1930, before the "Rough Draft" was published in June, 1932: "A man is usually known by the company he keeps", a statement made in regard to Harper preaching for college folks. The writer reasoned that Harper could be known by the company he kept, and he was keeping company with the college folks, hence, according to the A. R. writer, he was a college man. But if that will hold good in regard to Harper, will it not hold good in regard to our aged brother? If not, why not?

Bro. D. S. said in A. R. March 26, 1935, this: "While in Louisville I spoke four times. Two of my speeches I delivered to those who specialize on Revelations, twentieth chapter" (The Bollites. —W. G. R.) "and two for those who do not thus specialize. I was treated the best at all those places, and I offered to all what I thought was Apostolic. While in Louisville my home was with Bro. Jorgenson" (a Bollite, is he not?) "and family, where I was treated the best without pretensions. . . . I also renewed acquaintance with Brother and Sister T. D. Willis, also Brother R. H. Boll and family, Brother Geo. Klinman and family, Brother and Sister Janes and many others."

Don C. Janes is also a follower of R. H. Boll, is he not? Listen at one of the A. R. managers: "A man is usually known by the company he keeps." We now have some of the "company" our dear aged brother has been keeping, and one of his sons say we may know him by the company he keeps. The A. R. is also keeping company with them by allowing them space in it's columns. All this being true, and coming from THEM, we must conclude that he, the A. R.

managers and endorsers belong to that "COMPANY." You notice we are using THEIR OWN WORDS TO PROVE IT.

All this grieves us very much, for there was no man on earth we had more confidence in than we had in this dear, old brother, who has so often warned us AGAINST that kind of religious "company" and asked us to KEEP THEM OUT OF OUR PULPITS. But others have gone wrong, religiously, in their declining days, such as A. Campbell, G. B. Hancock, et al., so we can overlook much on his part, but must not now follow his example simply because of our love and respect for him for these many years.

We must obey the Scriptures and rebuke, hence warn his dear friends against his mistakes. But we can not overlook the errors of the A. R. managers who have introduced these errors into the Brotherhood and caused division. We hold them, and not so much our aged brother, responsible for the sin of division. Also those who endorse and try to strengthen the journal which was the medium through which this awful error was introduced and perpetuated are to be watched and shunned so far as allowing them to use our pulpits and introduce a journal which advocated such heresy.

We still love our aged brother, but can not on that account, go astray with him. . . . As to our aged brother, all of us love you and weep because of conditions caused by the introduction of that human creed.

W. G. ROBERTS,
2708 Dewitt Ave.,
Mattoon, Illinois.

MAKE YOUR PREACHER STATE HIS POSITION

I received my M. C. a few days ago and am glad that there are others that are taking their stand for the truth and nothing but the truth.

It seems to me that the lines are being closer drawn and that there should be no doubt in the minds of those who know the truth, as to where the advocates of the R. D. have settled. At least I am convinced they are following in the way of Cain and "run greedily after the error of Balaam for reward." Why men that have taught the truth for years can turn and unite with advocates of Bible colleges and orphan homes is beyond my comprehension.

I have for some time decided (and that decision, I believe, is in accordance to God's word) that no man can have my approval who will not state his position on every vital question. And all Bible questions are vital to the church which have to do with the work and worship of the church. The preacher that does not know where he stands is not fit to stand in the pulpit and preach the word of God, and the man who will not come out boldly and state his position is not to be trusted.

The Apostle John said: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God," and "If there come any unto you having 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." Then we would conclude that that one also hath not God.

If men would only be satisfied in keeping the commandments, and thus show

that they loved God indeed. I am thankful that there are still a few that are willing to stand upon the walls of Zion and warn of the dangers that are around us, and I pray God that you as well as all those who have stood for the old paths may stand firm and having done all to stand."

Brother Austin, I am glad that the M. C. still continues. I will always remember the lessons that have been brought to me through your teachings. And hope that we may continue to be faithful. Yours in hope of eternal life.—C. D. McCay, Des Moines, Ia.

(And he backs his faith with works in the form of a substantial check.—Pub.)

MORE SPIRITUAL MEETINGS

It is commonly recognized that the Lord's day morning meetings are for Christians, and not specially for sinners though they may be benefited by being present. The disciples came together on the first day of the week to break bread. Around this Lord's Supper the rest of the worship clings.

It is not conducive to spiritual meetings to have brethren talk and laugh loudly before and after the meeting, or to permit their children to scamper over the house nor act like wild cats on the outside of the building.

The songs should be devotional largely. Lively songs like "Will There Be Any Stars in My Crown?" seem adapted more for other meetings. But such songs as "My Jesus, I Love Thee," "My Faith Looks Up to Thee," "Jesus Lover of My Soul," "Night with Ebon Pinion," etc., seem more adapted for the worship to stir our hearts.

Brethren should know what lesson they have before them for the morning, and should study so that they can present something edifying for the church. For brethren to get up and say they are unprepared, and then give a little spiel the people have heard many times, is very unspiritual.

Those who act as deacons that day should know beforehand, so that just before the communion it is not necessary to call out the names of the deacons and thus distract the minds of the audience.

The one who waits on the Lord's table should know beforehand so that he will have time to arrange appropriate thoughts for the occasion. Too much of this is done in a haphazard way, while the Book says that all things should be done decently and in order.

The speaker at the table should try to bring out something in the life of Christ in his great sacrifice for us, especially his death. Sometimes the reading of a stanza or two of some good song expresses the central purpose of the Supper for us.

This institution gets at the heart of the evil in the world. Selfishness is the cause of all the trouble, and the Supper tells us of the Great Unselfish One who left his home above and came to this world and suffered and died that we might live. He has bought us with his blood, and we are commanded to glorify Him in our bodies and spirits which are his.

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my Lord,
All the vain things which charm me most,
I sacrifice them to his blood.

See from his head, his hands, his feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of Nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.

WHERE THEY ARE GOING

Our Digressive, Sunday School, college, orphans'-home, pastor-system, salaried-preacher, literature, young people's meetings, old women's meetings, training meetings—brethren are going from bad to worse fast. Here is a clipping I took from a paper while I was in the west:

"Church of Christ, Rev. _____, pastor. Sunday school, 9:45 a. m. Morning service, 10:50 o'clock; subject, That Unpopular Sermon. Evening service, 7:30 o'clock; subject, Why Be Just a Christian? Radio services over KMJ, 2:45 p. m. Young folks' meeting, 6:30 p. m., mid-week meeting, 7:30 p. m. Wednesday, Women's Bible Class, 10 a. m., Friday, Leadership training class, 7:30 p. m. Friday."

Why should such people find fault with the Christian Church bunch or why should such people report so many taking stand with us out of the Christian church, as we sometimes see in their reports.

I see in the Firm Foundation of August 28, 1934, J. D. Faut gives the little would-be pastors a real rounding-up. The elders today have at least fifty applicants for every located job. He says, "Among the best preachers in Texas now, none can get a job till he preaches a trial sermon, and two or three women and the elders pass on him." Brother Faut complains that he held a meeting at one place once and baptized 23 but was never wanted again because he did not eat with his fork and because he needed a college training and culture! Well, Brother Faut remember these women have been pushed forward in the public teaching and now they are going to be elders whether they are appointed or not. Yes, and you said in ten more years we will be followers of men and not of Christ. No, brother, you should have said we are now followers of men and women and not Christ. Yes, we will admit you all are drifting.—W. C. Rice.

LETTER TO A FAINT-HEARTED BROTHER

My Dear F. H.: It is much easier to lounge in comfort and drift with the tide, than to pick up the oars and battle the current, like a man. You say that you are tired of fighting, that our warfare against innovations has not overcome them, and you have resolved to follow the course of least resistance from henceforth.

I can think of only three classes of individuals who lay down their arms: the dead; the craven, cowardly deserters; and those who have been captured

by the enemy. There is only one honorable discharge in the fight against sin, and that is signed by the hand of death.

I also notice that a number of those who are professing their hatred of fighting, are not at all truthful, because instead of ceasing to war, they have just transferred their allegiance and are fighting harder than ever, but this time in an endeavor to overthrow those brethren who stand out against this present compromising spirit.

I want you to know that I refuse to betray my Master's cause, and regardless of how tired I may be, I want to be numbered among those who heed the injunction, "Fight the good fight of faith." Don't be swayed by religious politics, don't be moved by demagoguery, and don't be a quitter. You're not fooling anyone—we know where you once stood. Why don't you stand there now? Fraternally.

W. CARL KETCHERSIDE.

MT. HOPE

The meeting at Mt. Hope is well underway. Church here is in bad shape. Reminds me of Ephesus, Rev. 2. Some have quit the church and are plunged deeper in sin than ever before. Others, who only come when they have preaching, spend their time going to shows, at card playing, dancing, etc. The preachers who held their last meeting refused to preach against these evils, saying "Now, you are not going to get me into trouble with the young folks. I'm not going to start something here that I can't stop," etc. It was learned later that several of these hypocrites had slipped him a dollar shortly after the meeting started. They are now trying to bribe me in the same way.

The faithful here will not suffer that preacher to hold another meeting at this place. As a preacher, his time is limited.

While here, he also advocated privately that we should no longer make the college heresy and the Christian Church innovations a test of fellowship, but that we should rebuke them where they are wrong and endorse them wherein they are right, and if they do not quit their wrongs just go ahead and work with them if they are willing to take the "risk." He said, "The whole brotherhood is falling for this new plan." Now, he knew that this was not true. But the arguments of him and those who stood with him were so forceful that even Elder Alex Blank was carried away with their dissimulation, inasmuch that he wanted to announce in the religious journal that preachers work for, that "The church at Mt. Hope would work with any religious body or any individual, whether in or out of the fellowship of a religious body, so long as such bodies or persons worship as Mt. Hope does." Elders Wise and Strong took the situation in hand and closed the meeting to avert a division.

Brethren, while awaiting our next report from here, pray for our success, that we might be able to save the church from the above disgraceful things.—A. Shackelford, Evangelist.

REPORTS OF BRETHREN

Illinois—Please find enclosed \$1 to help out with the M. C.—(Preacher who has never sent money before.)

Pennsylvania—We are sending \$1 for the M. C. Will try to send more later on.—Mr. and Mrs. J. C. O.

Mountain Home, Ark.—At home; found all well, for which I am thankful. We put off some work in Colorado as I am to go back there in August. Many were sick, and dust was bad. I enjoyed a fine visit with the brethren at Las Animas, Col. Preached for them on Saturday night, and we had two services on Lord's day and a nice dinner. Several came up from Prowers. I then went down and preached four nights for the Little Band at Prowers, with fine crowds and fine attention. I am looking for a great meeting there in August. I could take another meeting up in the northwest if any desire my services. I came on to Kansas City and enjoyed a fine visit in the home of Brother Willie Ballenger and L. L. Ballenger. These men stand for the church in which to live and serve the Lord, with no side lines or side shows hitched on to the church to help the Lord out in his work.—W. C. Rice.

Rocky Ford, Colo.—Our meeting at Agra, Kansas, closed with five added to the One Body. We were greatly hindered by severe dust storms, but did not miss a night of service. Brother A. R. Moore has worked with Agra church for many years, and other faithful brethren have also assisted him, but this was my first visit. Preached once for Highland congregation, near Red Cloud, Neb., twice for Green Mound and once for Beloit congregation in Kansas.

Our meeting here continues with good interest. The tent was full last night. Church at Rocky Ford is weak because of a lack of talent developed. I trust brethren will remember the need of co-operative effort in order that the influence of the church may reach out. One confession to date.—W. Carl Ketcherside. (This report arrived one day too late for last M. C.)

Des Moines, Ia.—Since last reporting from here, one has been baptized and one has taken membership at 2907 Dean. We are looking forward to the four weeks' meeting this next August, and hope to do much good for the new congregation at Fort Des Moines. We again remind brethren in reach of us that we plan to have two and one-half hours of Bible study each week day. This will be during the morning hours. We invite any one who can to come and take part in this study. We learned last year that Brother Carl Ketcherside was as able at teaching as in preaching. Board and room will be just as reasonable as we can find for those that can come. Let us hear from you.—Eugene Suddeth.

(Letter)—I am glad that you are contemplating printing another edition of the Guide Through Bible History. I consider it one of the most valuable books that I have used in Bible study. I hope that you get enough orders so that you can go ahead. The brethren here request that you mark us down for three dozen copies. The last M. C. was fine. I thought that you made the right kind of a write-up of the Kansas City meeting, and what such meetings really mean. As Brother Wm. Ketcherside says, it makes it easier for us now as we now will have but the one group opposing us, as the three factions have joined hands and are fellowshiping each other.—E. S.

Missouri.—Please find enclosed \$2.00, one to renew my subscription to the M. C. another year and the other dollar to be used in helping put out the paper. I am alone and the M. C. is

much company as well as instructive. May the Lord bless your every effort for good.—M. B. D.

St. Louis, Mo.—Church doing fine since the meeting. We have had six of the young fellows taking public part that had never taken any public part before, and four of the number just come in during the meeting. The encouraging part is there hasn't been a one failed to make an effort when called on, and they make some fine talks, which shows they study their Bibles.—Robert Morrow.

Topeka, Kans.—The meeting at New Castle, Ind., resulted in two baptisms, and the church seemed strengthened otherwise. After a night with the D. A. Sommer family, in Indianapolis, I visited Bicknell and Vincennes. These churches are "founded on the Rock." My preaching was well received there. They look forward to a meeting with Carl next year. Hope their plans mature. I visited Nebo, Ill., a night, and was gratified to see the church prospering, and they will stand firm against the present drift to the college element and the Christian Church. Brother Jesse E. Smith, a young preacher of unusual ability, lives there and will answer calls for protracted work among faithful churches. Call him for your next meeting, brethren. Next stop was Brookfield, Mo. I spent two weeks there in rain and mud. Outside attendance was poor but the church was strengthened. Was glad to be home again after an absence of nearly three months. Some time open for late fall and winter months. May God bless the faithful.—Wm. Ketcherside.

Palmyra, Ind.—Enclosed find \$2.00 in support of the M. C. and you in your unflinching fight against Satan and his modern forms of warfare. Will send more as I am able. Walk in the old paths and the faithful will walk with you. I am glad to read the report of so many in the M. C. that will not sacrifice the truth for unity. Put me down for a Guide Through Bible History.—B. Britton Boston.

Mattoon, Ill.—I enjoy every issue of the M. C. I only wish it came every week. I think all who read it are growing stronger against that which is evil. I was at the church at Fifth and McKeen Streets in Terre Haute, Ind., May 19th. Spoke morning and evening, using two parables of our Lord as a basis of our discourse. I hope some good was done. Evil men have hindered the growth of the church there, but there are yet some there who were kind to me. I hope to be with them again, D. V., according to their invitation.—G. W. Shull.

Nebraska.—Some one has been sending me the paper and I have been reading same. It seems to have the right kind of a thought, and as I read it this morning I said I am going to send one dollar to you and have you send me this paper as long as you can for that money. Enclosed you will find same. I don't know what is the matter with the paper, but it has so changed it doesn't sound like it did. I did quit it once but then renewed again thinking it might get off that rough draft, but again I see they are not what they were. I am sorry for I had taken this paper for many years and it seemed to stand perfect and complete in defense of the gospel. Now I see something has happened. I don't expect a paper to be perfect, neither do I expect preachers to be perfect, but I

don't wish to be led away by every wind of doctrine. Should this paper and its writers begin to offer strange fire, just don't wait for me to say 'don't send it to me.' Just quit on your own account. Now don't think I am too cranky, for if I could see you face to face I am sure you would not think I was so bad. Keep on contending for the faith once delivered to the saints. The other fellow will go to his own place. R. W. Haskin.

Center Point, Iowa.—I just closed a 10 days' meeting in Anutt, Mo., with fine interest and 3 additions. Also preached 4 nights in Salem, Mo., to good crowds. I promised to help both places again in December, and plan to spend 2 weeks at each place. I started a meeting here in Center Point yesterday and the prospects are favorable for a good meeting.—John W. Rhodes.

Carlisle, Iowa.—I have received my May number of the M. C. and read every word of it. I wish it was larger, and I think it could be if all the faithful would push together, for the publisher can't do it alone. I am sending three dollars to help and pray that the M. C. may keep the truth before the brethren. The little band at Fort Des Moines, where I worship, is meeting twice each Lord's day and have mid-week meetings. The young brethren take active part and do well, and we hope for a stronger congregation in the future.—Bert Fritz.

New Castle, Ind.—I recently assisted the Mt. View church in Miller county, Mo., in a two weeks' effort. Rain hindered much yet we had interesting time. This church is lined up against innovations and the elders are against the Rough Draft. They will not call upon one who is even doubtful much less receive him as the new dealers advocate in their creed. Brother Wm. Ketcherside in the last M. C. has aptly crystallized our opposition from those professing to belong to the church. They now consist of: 1, the old college crowd; 2, the Long Beach crowd; and 3, the Rough Draft crowd. This triumvirate against the simplicity that is in Christ is going to make a strong fight with us who are still satisfied with the divine institution. Each of this alliance has a strong publication with which to push its principles. And the last named one is so unscrupulous in its use of its editorial advantages that truth is going to find it difficult to get much of a show. But a sort of negative advantage may come from this triple alliance. It ought to make it clear to those still in doubt that the former advocates of the church and opponents of collegism and other innovationism are indeed surrendering their principles. Here is the paper that once claimed to stand against collegism and Long Beach-ism, now locked arm in arm with those very factions and agreeing to fellowship each other. It is the signal for a more vigorous and united effort on the part of the faithful to wage the warfare against all enemies of the divine body. The combined forces of these compromisers should not discourage us in our contention for the purity of the Church. Numbers and wealth may seem to count for a while but Truth will prevail when the Lord comes to judgment.—E. M. Zerr.