

MACEDONIAN CALL

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

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

A CALL TO ARMS

Dear Brethren: The Rough Draft has opened the way for the christian (?) church and the college advocates to come over and obtain a salaried pastorate among us without having to swallow the other corruptions of the christian (?) church. The old digressives and the college element have been waiting for this invitation for years. A few of us are not going to suffer ourselves to be swallowed up by these apostate elements.

Don't you think it is high time for us to cease encouraging those elements in their evil work among us, by refusing to send them money for their journals?

Yes, they will put in a little stab against the colleges now and then, but that is merely to deceive you, because in each issue they recommend to your use the very elements they write against. That way they get the dollar from them, and a dollar from you. They are like the editor who would fight instrumental music in one column of his paper and advertise church organs for sale in the adjoining column. WILL YOU CONTINUE TO SEND THEM THE PRICE OF THEIR PAPER TO SEE "JUST HOW FAR THEY WILL GO," WHILE THEY SWALLOW UP THE TRUE CHURCH BEFORE YOUR VERY EYES WITHOUT ANY OPPOSITION FROM YOU AT ALL?

Would it not be better if you would spend what few dimes you have fighting their evil work, and thus save yourself and others, than it would to encourage them in their evil course by renewing your sub with them merely to see "just how far they will go"?

The Macedonian Call is the only Journal that is standing up against their evils. What are you doing to assist us in this great fight for right principles? Are you letting those men deceive you with their specious cry of "jealousy," "just a preacher fight," etc., while they are gloating in their victory over your ignorance?

"Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

Help us double the size of the M. C. by doubling its subscription list. If you can't send the price of a year's subscription, subscribe for three or six months. Don't let the devil and his forces make you believe that all religious Journals are the source of trouble and division in the Church, and therefore should be done away with. That is more of Satan's sophistry. We are not ignorant of his devices (2 Cor. 2:11). Can we depend on you?

Wm. KETCHERSIDE,
2010 E. 11th St.,
Topeka, Kans.

STRIFE, DISCORD—OR RIGHTEOUSNESS, PEACE

"Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any

man fail of the grace of God; lest any root of bitterness springing up, trouble you and thereby many be defiled." (Heb. 12:14, 15.)

These verses, penned by the Apostle Paul, actuated by the Holy Spirit, mean much to every disciple of our Lord. Let us examine them carefully, for if we "fail of the grace of God," how can we hope to receive His favor in the last great day?

But there is danger that some may have "received the grace of God in vain." (2 Cor. 6:1.) Hear another apostle (2 Pet. 3:17, 18): "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ. To Him be glory both now and forever."

To "follow peace with all men, and holiness" does not indicate that we should allow evil men to lead us into error, either in doctrine or manner of life. Paul says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned: and avoid them." (Rom. 16:17.) Next verse tells why we should avoid them; read it. How true the words of Solomon: "One sinner destroyeth much good." Some of the things "the Lord hateth . . . an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:18, 19.)—Emily Baker, Topeka, Kans.

GOD'S BASIS OF UNITY AND FELLOWSHIP AGAINST MAN'S

God—"There is ONE Body." (Eph. 4:4.)

Man—"There are MANY religious bodies (organizations), such as Bible colleges and orphan homes.

God—"The Body, the Church." (Col. 1:18.)

Man—"The Body, the Church—working through our religious bodies of Bible colleges and orphan homes.

God—"Unto Him be glory in the Church." (Eph. 3:21.)

Man—"Unto Him be glory in the Church—and in our human religious bodies of orphan homes and Bible Colleges.

God—"If there come any unto you and bring not this doctrine [of ONE Body as well as all other inspired doctrines] receive him NOT." (2 John 10:11.)

Man—"If there come any unto you and bring the doctrine of other religious bodies to do work of the ONE Body, the Church—RECEIVE HIM.

Are You Following God or Man?

THE CHURCH JESUS DIED FOR

Salvation—The Church was established to save men and women, and the drawing power to bring sinners into it is the death of Jesus for them. But since they can not come into it unless they know about it, Jesus told his apostles to go into all the world and preach the gospel to every creature. The spirit of that applies to all Christians today. And the serious question arises, What are we doing to lead sinners into this salvation which Jesus brings to them? I know it is hard to talk to people about such things in this materialistic age, yet that is our work. At present we can probably devote more time to the younger generation with better results. Some one has said, "The way the twig is bent, the tree's inclined." True. How many of us are trying to bend the twigs in our families into the right way? How many fathers who read these lines are making a serious effort to bring up their children in the nurture and admonition of the Lord? Is not that as much of a command as to repent and be baptized? Stop and think, brother, sister, Jesus died for the Church—are you working to bring your children into it?

Helps in This Work—I wonder if we ever try to have our children memorize choice passages of Scripture! Consider this: If you would have your children memorize only two choice passages of Scripture a week, that would make a hundred in a year, and a thousand in ten years. If you started them at five years of age, and would have them continually review what they have learned, by the time they were fifteen, they would know a thousand gems of the Word of God; and by twenty-five, two thousand! Just think of it, brother! A child who knows a thousand choice passages of Scripture, along with a good general knowledge of Bible history, etc., is an educated child, whether he has gone beyond the eighth grade or not. Don't wait till the child comes to high school age. Begin just as soon as it is able to memorize, whether it fully understands the passages or not. While you are sitting out in the yard these hot evenings, would it not be spiritually uplifting to go over the Psalm, "The heavens declare the glory of God, and the firmament showeth his handiwork"? Such evenings make a good time for reviewing what you have learned.

I had my children memorize about fifty choice Proverbs, 1st, 19th, 23rd and other Psalms, Romans 12th chapter, the book of James, the Sermon on the Mount, and other such select passages of practical truths, but regret that I was not at home more to have them learn several times that many. A child that goes out into the world with a thousand choice scriptures in his mind, and with other biblical information in proportion, is far better qualified to make a success in life than the college graduate with a million dollars without such training. He has the essentials of right living. 'And the happy thought

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of this all is that this most valuable information does not cost a cent. Every Christian father and mother can give his child such a training. All it takes is FAITH. May God help more parents to give their children this great heritage which seldom comes in any other way. Brother, sister, write some thoughts on this subject.

A Noble Example—Yesterday wife and I talked to a young married woman on the way from the church assembly. We drew this story from her: Her husband had been a Catholic but was a very fine man. He had quit going to that church when they were married. She was determined to be faithful, and was cheerful in her determination. When she was small, her parents had moved to a small city where there was no church, but had immediately set apart a couple of rooms in their house for worship of the few whom they could get to come to the services each Lord's day. The father died, but the mother kept up the worship with the little group which seldom numbered more than eight. The older son took the place of the father in helping raise the family. Now, though he works about seventy-five miles from that place, he comes home on the train every Sunday to be with his mother and that little group of disciples. In that environment was this young lady raised. Can you wonder that she is faithful to the Church? The father has passed on but his works still follow him, and the mother's works still continue in the world. God give us more such fathers and mothers! That is the kind of faith which has brought down to us through rivers of blood the Church for which Jesus died.

A Spiritual Church—The Greek word for church means "called out." We are called out of the world, and commanded to love not the world, neither the things that are in the world. A church which is not a spiritual church is not a church at all, and there are many such in the world today. It seems that it is very hard to interest people in this Church for which Jesus died, yet we can interest a few here and there. A church which has from a dozen to seventy-five people is ideal in size. When they grow larger, it is harder to hold them in line with the Bible, and it may be better to start up in some other place and give the people of another community the opportunity of hearing the Word. When the church is small, there is always the anxiety to grow and save others, but when it becomes large so many are inclined to sit back and feel, "Aren't we doing fine—see how big we are." And then they begin to drift downward. It is the struggle to learn more, do more, and save more, that makes us better.

The world has gone wild on games, and the evidence is that such do not

help the spirituality of the Church when grown members become enthused. I have had many a meeting ruined by the basketball games in the schools at the time of the meeting. Often two games have been held in the two or three weeks of the meeting. Children who belong, or whose parents belong, become enthused, and very often the parents go to see their children perform or to join the spirit of the town. The one who would try to instill high ideals utterly fails at that time, and usually any other time. In a Colorado town of several thousand people, the churches run the ball games two nights a week, with the preachers playing on the teams. Imagine Paul, who tried to get the disciples to lead spiritual lives, and who wrote unto the brethren in tears, engaging in such revelry; or imagine Jesus, who wept over the sins of Jerusalem, unspiring in the midst of such hilarity. Now I am not talking about children playing, nor am I speaking of the business man who may go with another man to draw himself into the exercise which he needs. I am talking of grown men and women who ought to be considering the serious things of life and leading an example for younger ones—I am speaking of their worldly enthusiasm for such games. I have stated it publicly a number of times, and write it here, that in my thirty-eight years of working among the churches from the Atlantic to the Pacific oceans, I do not remember of an enthusiast over games being an enthusiast over true religion nor a pillar in the Church. The definition of "revelry" is "boisterous merrymaking," and if these games with their shouting, betting, hissing, applauding, are not "boisterous merrymaking," what are they? Paul condemns revelry as a work of the flesh, and says that "they who do such things shall not inherit the kingdom of God." Jesus died to make a spiritual Church. Are you helping or hindering his great purpose?

Yes, He Died—Jesus sacrificed, and finally gave His life for us. We remember the scene in Herod's judgment hall. We remember the crown of thorns. We see Him again as they spit upon Him and mock Him. We see Him as they drive the nails into His hands and feet. We remember that He suffered there many long hours for the sins of the world. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him. And with His stripes we are healed." "We love Him because He first loved us." Now let us sing quietly to ourselves that grand hymn:

I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.
I love thy Church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end.
Beyond my highest joy,
I praise her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

—D. A. S.

MT. HOPE

Our meeting is progressing nicely. We will, by the help of God, strengthen the Church here both spiritually and in numbers. Last Lord's day afternoon I spoke to a large audience of brethren from various places. I publicly condemned "Elder Supremacy," "The Salaried Pastor System," "The building and maintaining of Church schools and orphan homes, with money that should go into the Lord's treasury to be used in promoting the Gospel in the world, through the Church."

Elder Cockspur, of Dodgeville, was present, with a Mr. Sandyman, salaried pastor of Dodgeville Church. Immediately after the service these two gentlemen begun to renounce my preaching, claiming that the Scriptures support the salaried pastor system, and that I had sinned in renouncing the church colleges as above mentioned, since colleges are not even mentioned in the Bible. They argued that it is wrong to condemn something the Bible says nothing about. I asked them about picture shows, poker playing, crapshooting, rulo, and other forms of gambling. They answered "Oh, that's different."

I then asked them these questions: "Are church schools a good thing?" No reply! "Are church schools a bad thing?" No reply! "Are church schools neither a good thing nor a bad thing?" No reply! Imagine their look of disappointment. I had them where Jesus had certain Jews. (Matt. 21:25, 27.) The above men knew that the Bible supported everything good, and condemned everything bad, hence, both they and the audience saw their foolish mistake. You will hear from us again before this meeting closes.—A. Shackelford, Evangelist.

REPORTS OF BRETHREN

Secor, Ill.—Have intended for some time to send a little to help the paper along. Enclosed find a dollar, and thank you for papers sent in the past. Shall look forward to reading more of them.—Mrs. M. L. P. (This sister is an index of many who have received the paper free for several years, then subscribed. Who will help us send to the 700 names we have on our list receiving it free, to educate them to the great questions confronting the Church?—Pub.)

Illinois—I am enclosing you \$1 for the M. C. Have been taking the paper for thirty years, and it saddens me to think of how far it has gone from the old paths.—J. F. Ellis.

Missouri—I am receiving the M. C. all right now. Never stopped reading until every word was read of the three back copies you sent. They were fine. I missed them very much when they failed to come. Put me down for three copies of the Guide Through Bible History.—Mrs. C. C. Robertson.

Brookport, Ill.—The M. C. is improving right along. I am enclosing \$2 from the congregation for the M. C.—A. T. Kerr. (This congregation by its regular donations has paid for quite a number of the 700 free names, whom we are educating.—Pub.)

Las Animas, Colo.—Here are \$5 to help the paper.—The Church. (They, too, wish to enlighten brethren on some of the evils which confront the brotherhood.—Pub.)

Canada—I am enclosing \$1 to help in the Lord's work. I am glad there are

some standing for the truth.—Paul Merritt.

Kansas—Enclosed find check for our subscription, also to help you fight the good fight of faith. Count on a little help from us as long as you stand where you do now.—E. C. B. (And that check was for \$10. He helps much, very much. If it were not for such faithful ones and churches, we could not make it. Let us push this educational work.—Pub.)

Montana—Enclosed is money order for \$2. We receive the Macedonian Call regularly and certainly enjoy reading it. Will take four Guides Through Bible History. Four of us meet and do what we can.—W. H. Y. and Wife. (Think of it, reader! Four meeting and breaking bread in their own house, like they did in apostolic days—"The church in thy house." Will not more isolated disciples who have faith, begin the worship of God in their homes, and then make an effort to have the gospel preached and more souls saved? That is the kind of work the M. C. was established to do, and just as soon as the present apostates have gone to themselves, we wish to get down to business. Our plan is to develop the talents of the Church so that they will not need so much preaching themselves, but will support a preacher in helping these little bands. Get to work, brethren.—Pub.)

Kentucky—Received the M. C. of June. It is a joy to me for you brethren to take such a strong and brave stand against the past faithful and beloved. I sure read the Scriptures to mean these things you have fought so faithfully and long for. My prayer is that you may remain faithful to the end and receive the crown prepared. Oh, may I never depart from the faith. In time past I have thought Brother . . . such a safe guide. . . Is it his age? He has so often said in his writings you never know what any man will do before his life ends.—Mrs. L. H. (And she sends her check as she has been doing with each issue for more than five years. Paul speaks of the women who helped him much in the Lord.—Pub.)

Lafontaine, Ind.—I wish you would announce the death of Sister Henne. It took place the 28th of April, 1935. She was faithful to her King. Like most, if not all, disciples, she had many discouragements. But we are very grateful to our heavenly Father she never gave up her faith for any one or thing. Her home was near Iuka, Ill. I was gone a week doing what some call missionary work. Three clever young men at Olney. Keep up a stout fight.—Hade Cuppy.

Mountain Home, Ark.—After my meeting at Compton, Calif., I went to Yucopia, where there are a few brethren, old neighbors, and preached for them. They wish a meeting if I come back to California next year. Preached four times at W. Riverside and treated fine. Visited Las Animas on way back. The meeting here last Lord's day was great. Several preachers took part. Fine song service and two ladies baptized. Seven congregations in Arkansas represented. About 400 people were present. Brother Lloyd Riggins is to hold us a meeting soon. I am now in a mission meeting in Sand Ridge schoolhouse, in Ozark county. Only few here. Have two mission meetings with little bands I gathered together last year.—W. C. Rice.

Nevada, Mo.—Just a brief report of my recent activities. Our work at Rocky

Ford, Colorado, closed with twenty-eight additions to the congregation. Despite the fact that prior to the meeting the congregation was in a spiritual lassitude, I feel that now they are in a position to go forward. In the past they have used preachers who are in sympathy with the colleges, but I am under the impression that the situation will be different now. I closed a three weeks' meeting at Springfield, Mo., last Sunday night. Despite continual rain, we had a grand meeting, crowds numbering several hundred present in spite of inclement weather. There were twenty-two baptized and restored during the meeting. We had the assistance of several congregations, particularly Almartha, Nixa and Walnut Hill. All of these churches are drawing a line on innovationism, and it was indeed a pleasure to work with them. I begin in Cedar Rapids, Iowa, next Lord's day morning.—W. Carl Ketcherside.

Bartlesville, Okla.—I recently spent a week at Jetmore, Kans. A lady was restored to fellowship of the Church. Spent two weeks at Fairbury, Nebr., helping the Church over obstacles that heretofore have hampered her progress in the Lord. A young married man was baptized. Came to Bartlesville June 3rd to aid the Church in a much needed work. The Church here has not had a protracted meeting for four years. They will save their meeting house from being sold, but can't support this meeting. Maybe some churches reading this can send a Lord's day contribution to aid us here. The Church here is opposed to the present drift from the truth, and will not call a man for work who is not honest enough with the brotherhood to state where he stands on all matters now troubling spiritual Israel.

Brethren, see that each member of the congregation subscribes for the M. C., so that it can be enlarged to eight pages.—Wm. Ketcherside.

Kansas City, Mo.—Statement: Regarding the account by Mr. Freeman Jones of the meeting at Seventeenth and Lawn in the July issue of the "Log Cabin," in which it seems he endeavors to leave the impression that the loyal congregations at Fifty-fifth and Cleveland, and Twenty-sixth and Spruce, had endorsed that meeting, we wish to make the statement that this is altogether misleading, as the people with whom he labored have been excluded from the Church at Twenty-sixth and Spruce for rebellion, and he (Wm. Freeman Jones) is under censure of the loyal congregations in Kansas City and also of his home congregation.—B. A. Boyce, W. C. Davis, L. L. Ballenger, R. A. Ditto, C. C. Teghtmeyer, Edgar Teghtmeyer. (Elders.—Pub.)

Livonia, Mo.—The brethren of East Concord instructed me today at the meeting to mail you another small check to help you keep the truth before the people. So enclosed find check for \$5.00, and may M. C. grow into a great paper for the cause.—W. R. Tade. (Here is another church which is trying to show the true missionary spirit by helping pay for the 700 who are receiving the M. C. educational literature free.—Pub.)

Mattoon, Ill.—I was at Hartford, Ill., Festus, Bonne Terre, Flat River and Springfield, Mo., and when I came home was about sick, and finally did get down. I am up and feeling much better now. Had good meetings and nice visits, but

was not well part of the time. I am to leave Saturday morning for Centerville, Mo., where I am to be for two weeks or more in a meeting. I then go to Antioch, near Cowgill, Mo., for my next meeting. Why fellows will push the ———, write for the ———, secure all the subscribers for it they can, then say, "I am not for the R. D.," is more than I can understand. If I belong to the M. E. Church, write for their paper, boost it all I can, etc., it is useless for me to tell people I am not for the Methodist Discipline, for they would know I was not stating a truth.—W. G. Roberts, 2708 Dewitt Ave.

Springfield, Mo.—We had a good meeting today. Brother Clarence Grider, a young man, gave us a good lesson. The house was full. We had twenty added to the church in the meeting, and all seem zealous. It seems like old times again to see so many interested in the Gospel. We hope soon to start some mission effort near here. Here is a subscription for M. C. I enjoyed very much its good lessons this time. Seems more churches are beginning to see the drift of things. . . . I must say that the one hour a day of Bible reading while the meeting was going on did us a lot of good. We feel the responsibility of feeding these souls that are new on the Bread of Life.—Edward Buttram, 726 N. Rogers Ave., Springfield, Mo.

Indianapolis, Ind.—Am just home from a two months' trip into the West. Visited following places, staying different times with each: Larned, Kans.; Colorado Springs, Las Animas and Lamar, in Colorado; Cottonwood Falls and Topeka, in Kansas; Twenty-sixth and Spruce, in Kansas City, and Chillicothe, Mo. At Colorado Springs two were baptized. A strong effort is being made by betrayers to capture that church, but they have so far failed. Spruce seemed to appreciate my Bible lessons. Six were baptized at Chillicothe. I found some things unfavorable on this trip, yet many that were favorable. There is a determination on the part of many to refuse to surrender to the college people, and I thank God and take courage. I have some open time this fall for Bible teaching and drill and protracted meeting work.—D. A. Sommer.

MACEDONIAN CALL

- M is for Mary, whose child is a king.
- A is for Anna, who did the right thing.
- C is for Candace, whose title was great.
- E is for Esther, who wed her estate.
- D is for Dinah, enticed and betrayed.
- O is for Orpah, with very poor grade.
- N is for Naomi, from Canaan she went.
- I is for Isaac, who lived in a tent.
- A is for Adam, who followed his wife.
- N is for Noah, who saved his own life.
- C is for Cephas, who cancelled his pledge.
- A is for Achan, who stole a gold wedge.
- L is for Laban, who cheated his kin.
- L is for Lot, who went on a spin.

Subscribe for it.

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

MEDITATION

Picture a babe in his mother's arm: a dimple in his chin, a smile on his lips, and sunshine in his heart. See him later as he toddles from place to place; again on his way to school; then as he graduates and takes his place in the business world. He marries, rears a family and becomes active in domestic, social and

civil life. Decades pass and age comes on; the morning of youth yields to the passing of time, while the vigor of young manhood is wrapped in the mantle of declining years—life makes way for death amid the clamor of a busy world. The crepe on the door, the hearse on the way, the silence at the grave, the little mound, the marble slab, and the life is written.

The babe, the lad, the youth, the man, the father, and the aged, form the same historic chain, of innocent childhood, wavering boyhood, polished manhood, anxious fatherhood, and sedate old age.—A. R. Moore, 7519 Jefferson, Kansas City, Mo.

WHERE HE STANDS

Dear Brethren: It has been a long time since I have written anything for publication. I am not going to write much now.

I have been asked to tell where I stand on the R. D. I do not stand on the R. D. I stand on the Bible alone. There is as much difference between the Bible and the R. D. as there is between truth and error. Is the R. D. a creed? Yes. Why? Because it is a human basis laid down for us to unite upon.

Was it only a suggestion? It was more, for from its very inception it has been pushed, and pushed, and dinned into our ears. We have been told we cannot agree on the N. T. I say we can and do agree on the N. T. It is things outside of God's word we disagree on. The N. T. is the only basis we can unite on. We can never unite on any other. Our conscience and the law of Christ will not permit it. If we do not unite on the N. T., it is not because we cannot, but rather because we will not.

No, brethren, I stand squarely against the R. D. and have from the first time it was ever printed. I have nothing but the kindest feelings for those who introduced it, but I cannot accept their unscriptural proposition. I will not knowingly fellowship sectarians.

Brethren, let us seek the old paths and walk therein.—J. A. Collins, Worthington, Mo.

DECEPTION

The greatest evil in the world is a LIE. If the truth were always told in courts, criminals would not get anywhere. If nations always acted honestly among themselves, there would be no wars. If religious teachers always told what they believed from their hearts, there would be little trouble among religious people.

Satan is back of this. He "is a liar and the father of lies," said Jesus himself. He deceived Eve in his craftiness. "Satan himself is transformed into an angel of light." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." But "the devil that deceived the nation was cast into the lake of fire."

When men will not come out clearly and state where they stand on certain questions, it is evident they do not wish others to know just where they stand. I can have some patience with those who come out clearly, even though I may think they are wrong, but I have none with those who try to deceive the people.

When instrumental music and societies were introduced among the disciples, many years ago, there was a certain

class which said they were neither for nor against these innovations. Yet they always were for them. They deceived many, and got into churches which would not have tolerated them if they had been honest.

There are those preachers today which are of the same type, regarding things now troubling Israel. When asked whether they are against the surrender called the Rough Draft, they will say, "Yes, I am against the R. D. and the Kansas City meeting at Twenty-sixth and Spruce streets, too." They think they have said something. When with one side, they can specially condemn the other side. They say they are against the R. D., and yet they have done nothing in pulpit or press to try to stay the advancement of that betrayal called the R. D. It is only when they are asked, and perhaps reluctantly then, they will say what we have quoted. They condemn the K. C. meeting which was called to try to save the brotherhood from that surrender of the R. D. to the college people.

These men tell some that they are opposed to the R. D., and yet they write for, get subscribers for, and talk for, papers which uphold and push that divisive document, and which advertise college preachers. Yet they say they are against it. They need not be surprised if honest people regard them as deceivers, for there is no other way of explaining their actions unless it be on the non compos mentis basis. The Apostolic Review often used to say, "A man is known by the company he keeps."

One prominent evader says, "I am responsible only for what appears over my name." Such sentiment would break down all lines between truth and error. Why not write for the out-and-out college papers, and even for the Christian church papers? And the same reasoning would lead them, on and on farther and farther from the truth.

It is interesting to see such men try to pick flaws in those who would show them their inconsistency in saying one thing and doing another. They pick up incidental local church troubles, which do not have to do with the vital teachings of the Church, and try to put them on a par with this big betrayal in the R. D. and with the conglomeration of speckled writers in some papers, which they are upholding in a way.

True, there is not perfection in any individual, church or paper. But there are some things vital and some incidental. To permit false teachers to come into the Church is a most vital error. Inspiration says, "Receive them NOT." And when we say we are opposed to receiving such, yet help repeatedly those preachers and papers which are trying to break down this divine teaching, it is hard to attribute it to anything but attempt at deception. It is up to faithful elders to be not deceived and to protect their flocks.—D. A. Sommer.

BRO. VERNIE M. GILBERT'S POSITION

1. Six or eight years ago when the Review was opposing the Western Movement and the reception of college preachers into our pulpits and papers, Bro. Gilbert was against the Review, speaking of its publishers as "headquarters" and "self-appointed regulators."

2. The Review changed, apologizing to the leaders of the Western Movement;

and published the Rough Draft, opening its arms to the college preachers, in these words: "If the preacher we employ wants to give part of what we give him to aid a human religious society that's HIS PERSONAL AFFAIR, and—RISK."

3. In the Review of Dec. 10, 1933, about a year and a half after the Rough Draft had first been given to its readers, Bro. Gilbert wrote this in its columns: "I NOW feel free to hand the Review to ALL, and you may count on me to work for it." And he has been true to his word and has sent scores of subscribers to help propagate the doctrine that it is a mere "personal affair" if the "preacher we employ" uses the money we give him in building up rival religious institutions of the Church.

4. In a letter from Eugene Suddeth to D. A. Sommer, dated July 14, he says this: "Carl had a short talk with him [Vernie Gilbert]. I will give you statements that Vernie made, as Carl told it to me: 'We will all be preaching for the college churches in ten years'."

5. And Bro. Gilbert is pushing journals which are working to that very end. No doubt, Bro. Gilbert will be glad for the people to know just where he stands.

Des Moines, Ia.—Bro. Johnnie Rhodes was with us June 9th, and preached in the morning at 2907 Dean, and in the evening at Fort Des Moines. He gave two good lessons that were well received by the brethren. We were indeed glad to know of the good advancement that he has made during the past year in his chosen work, and we wish him well in preaching the Gospel of Christ. Since last report, one who was raised in the Catholic faith was led to see the light and was baptized. She had been attending our meetings for some time. Several have stated it their intention to come and be with us during our meetings and Bible reading during the month of August. It starts August 5th. Our annual all-day meeting will this year be August 25th. We would like for all in reach of us to be here for that day, and consider with us subjects that apply to problems facing the church today. Let us hear from any that can come, and we will arrange our program accordingly.—Eugene Suddeth.

Miscellaneous.—In the hot weather when farmers are busy, there is usually a slump in receipts. We need the help of the faithful at such times. . . . People can sing better with an individual song book. The "Protracted Meeting Song Book" is so cheap (only fifteen cents, not postpaid), that you can put over a hundred of the old standard songs into the hands of every one present. . . . We need more orders for the Guide Through Bible History before we feel justified in publishing it. How many churches will order a dozen?

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