

MACEDONIAN CALL

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

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MACEDONIAN CALL

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IF I SHOULD DIE TONIGHT

If I should die tonight,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress—
Poor hands, so empty and so cold tonight!

If I should die tonight,
My friends would call to mind, with loving thought,
Some kindly deed the icy hands had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned tonight.

If I should die tonight,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften, in the old familiar way;
For who could war with dumb, unconscious clay!
So I might rest, forgiven of all, tonight.

Oh, friends, I pray tonight
Keep not your kisses for my dead, cold brow—
The way is lonely, let me feel them now.
Think gently of me; I am travel worn;
My faltering feet are pierced with many a thorn.
Forgive, oh, hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long tonight.
—Arabella E. Smith.

"SEASONAL SEARCHINGS"

"The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them DILIGENTLY unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The above constitutes a speech made by the Lord, through his servant Moses, to the people of Israel. How many of us are measuring up to those requirements to-

day! In our portion of the country summer with its long days of toil is about gone. Though the days are still mellow with warmth, the chill which descends with gray dusk betokens the fact that "the melancholy days are here." Soon the leaves will begin to change from their verdant hue and the woods will become a riot of color, the wild geese will honk their way southward, and the crackling and snapping of frost will be observed on every side. Days will become shorter, nightfall will envelop us earlier, and we shall find pleasant, precious hours at our disposal. What shall we do to utilize them in that which is profitable and useful?

A few days ago a sister said to me, "I hate to see winter come. We have a cozy home, a comfortable fire-side so the cold does not affect us, but I dread the long evenings with nothing to do." It was different in our little home when I was a boy. Bedtime came too quickly then. Chores all done, supper dishes cleared away, the whole family gathered in the modestly furnished living room. Usually we laid ignoring the conventionalities stretched upon the old rag carpet which like Joseph's coat was of many colors. Then father picked up the grand old Book.

We had our lessons assigned, perhaps five or ten chapters per day. Somehow, in school or out of school, we managed to read them. At night we had our review. Questions were asked on all we had studied. If one missed the answer, another in a friendly spirit of competition hastened to supply the correct information. New vistas of life opened up to us! We lived on intimate terms with Abraham, Isaac and Jacob. We stood in imagination by David's side as he slew the lion and bear, and watched closely as he removed the giant from the land of the living. Nights were too short and not too long! **I am preaching the gospel now because of those studies, because a father believed in teaching the word diligently unto the children.**

This year I've taught four Bible Readings publicly. But the thought has come to me that the winter season is a time when we can have a bible reading in every home. How many of you are willing to devote at least an hour every evening to an investigation of the truth of God? You will grow in grace and knowledge, and the Body of Christ will be strengthened. You will never regret it. Perhaps the neighbors would like to drop in occasionally and study. Let us redeem the time knowing that the days are evil.—W. Carl Ketcherside.

(I have put part of Bro. Carl's article in bold face because of its great importance. Can't we have many write on this subject of the home and the family altar, sisters included? Publisher.)

IMPORTANCE OF THE WORD

Foremost among the things needful and yet sadly lacking among men is a knowledge of God's Word. Even people who profess to be the children of God are care-

less on this matter. If the inspired volume were a bundle of mysteries and puzzles which only a few could ravel it might not seem so strange. But instead, the things we must know in order to serve the Lord are made plain so that he who runs may read. This does not mean that no study is required, for, the Author of the document that was given to guide men to Heaven has expected us to have sufficient interest in the subject to study. But we do have the assurance that if we will study we will be rewarded with a knowledge of the great plan. If one tenth or less of the thought and meditation were given to the Bible as is required and given to the mastery of any one of the common subjects in secular school, the information of the divine plan of salvation would far exceed what it now is.

The Lord can control men spiritually only in proportion as he can get them to receive his Word. This has been true from the beginning of man's existence. When man has failed to receive this word God has failed to control him. Satan understands this all too well and has ever operated on that principle. He was present in the garden to head off the influence of the word of God. He succeeded and thus brought sin and death into the world. And the conflict between the forces of Heaven and of Hell has been waged on this issue all along. When the law was given to the people by Moses the instructions were made plain that the people must be made acquainted with the contents thereof and to that end various means were used. They were commanded in some instances to write portions of the law on plastered walls so that all could read. And the downfall of the nation was finally attributed to its lack of knowledge and that lack was because the people did not "consider."

Whatever good there was in the Reformation was due to the amount of biblical knowledge that was offered to people in their own tongue. And that amount of good was finally overshadowed again by the carelessness of men and women in continuing in such knowledge. Today, many who claim to be numbered with the true Church are being deceived, misled and drawn into the world and sectarian practices largely because of their lack of this sacred knowledge. O that all would make such a serious and persistent search into the principles of the divine system that designing men could not decoy them away from the straight path. May the day hasten when this knowledge will be so prevalent that the Church will be served by preachers and others who love truth more than error and who will not perjure their religious teaching for the sake of selfish interests. -E. M. Zerr.

EXAMPLES TO FOLLOW

The scriptures set before us but two perfect examples for us to pattern after. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21.) At one time when Christ's disciples were disputing among themselves about who should be greatest in the kingdom of heaven, Christ taught them a lesson by setting a little child in the midst of them. And he said to them, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3.) So Christ is one example, child-hood is the other.

Mankind is inclined to follow some one. How much better the world would be if, instead of following some

man we would always look to Jesus as our perfect example, and try to pattern after him, and if we would always be willing to learn a lesson from innocent childhood. We can not take Abraham, Moses or Peter or any other Bible character, except Christ as a perfect example. Even the great Apostle Paul could only say, "Be ye followers of me, even as I also am of Christ." (1 Cor. 11:1.)

But how are we to follow Christ? And what lessons can we learn from a little child? I believe that these will be interesting and profitable lessons to study, and which the writer hopes to bring out in a few short articles as space is available in the M.C. I certainly do not wish to take space that can be used by able writers, but am glad to do what I can to encourage the faithful.—Eugene Suddeth.

CLAUDE WITTY'S MISREPRESENTATIONS

"A short time ago I chanced to be in a place over Lord's day where there is a Church of Christ, and of course I went to worship. Bro. Austen Sommer was the preacher of the day and I was glad when I learned I would get to hear him. Bro. Sommer and I have labored in the Lord's vineyard side by side more than 35 years. There has never been one thing between us personally that I know anything about. **He however is opposed to Bible Colleges and orphan homes. I am not opposed to such.**

"When it was time to begin service Bro. Sommer arose and led in singing two hymns, then read a lesson from the Scriptures and led in prayer. Another brother led a song and Bro. Sommer began his sermon. He read 2 Cor. 6: 17 for his text: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." And what think you, my brother, were **the** "unclean" things the audience was warned to separate themselves from? Orphan homes and Bible schools! He also warned them to "mark" those who support such homes and schools, and not eat with them! The evening service was conducted in the same spirit.

"In the afternoon we met at a pool where I was to baptize two of my sister's children and where he was also to baptize some who had made the confession at the morning service. Soon as I arrived he came to the ear and said he would do his baptizing first and that I was to proceed after he was through, but that I was not to call on him to have any part in the service after he baptized his last candidate. I insisted that he dismiss the audience; but he said, "No, when you take the service I will have no further part in it." Because I did not see the Orphan's Home and Bible School questions just as he did, he "marked" me and would not treat me as a brother of Christ."—Claude Witty in Apostolic Review, Aug. 27. See reply under "Our Carping Critics."

OUR CARPING CRITICS

Please read "Claude Witty's Misrepresentations" in another place. Almost every sentence is untrue in part to the facts in the case, but as they are incidental to this general discussion I pass them by with the notice of one. His word "**the**" (which I have put in bold face), means that the schools and homes were all the unscriptural things mentioned, when they were only two of **many**. Bro. Witty is sore because I did not give him

my endorsement so that he could have a better chance to lead that church to broader ways.

As our younger readers do not know who Claude Witty is I tell them. In the first place, I have put in bold face his statement of his endorsement of human organizations of Bible colleges and orphan homes to do work which God says should be done through the Church, which shows he is a college man. He is pastor of a church in Detroit, Mich., which he has built up. When I met him at Chillicothe, Mo., he was on his way home from holding a meeting for the Bollites in Dallas, Texas, a group of people creating factions over their hobby of modified Russellism that Christ will come to literal Jerusalem and reign there with his saints. He upholds other unscriptural doctrines and practices. Mrs. K. W. Sommer, former publisher of the Review, dropped him out of the A. R. for unsoundness twenty-five years ago. Now the Review takes him back with no change on his part. And yet they have not changed! They are undoing much of her work through thirty years. Since Witty, the A. R., and Verna Gilbert (by private letter and in the Review) censure me for the affair at Chillicothe, I answer all three critics at once, and show what a woeful mess they have gotten themselves into. Here is my defense to Gilbert in a private letter:

"You speak of Chillicothe, Mo., and my work there. I am glad you mentioned that. You say that Witty did some baptizing for me. Now there you are deceived. Here are the facts: I had an appointment there to preach that Lord's day. Claude Witty, who you know is a college man as well as the possessor of other unscriptural ways, turned up, on his way back from Texas where he had been working with college churches. He was there both Sunday morning and evening. **BUT I DID NOT CALL ON HIM FOR A SINGLE THING.** I did not wish to lend my endorsement to one whom I regarded as a false teacher. He was visiting some relatives there. Sunday morning six young ladies came forward, two of whom were his relatives. After the services, he said that two of them wished him to baptize them, and that if it would be all right with me he would do it. I baptized four and he baptized two. I was rejoiced that six had obeyed the gospel, and reported it so, while he reported simply that he baptized two there. (Later - I guess the four I baptized were not worth mentioning in his first report, D.A.S.) Now I wish to ask you this question, Bro. Gilbert. If you had been in my place, would you have refused to call on Witty, a college man to take part? I expect you to answer this, for this is the point to this whole controversy.

"If you say that you would have done as I did, and refused to call on Witty, then why do you push a paper which advertises him and teaches that we should receive all those fellows? And if you say that you would have called on him to take part, then we say that you are disloyal to the Word of God which says of false teachers: Receive them NOT. Now you can take either horn of the dilemma that you desire. **IF YOU REFUSE TO GIVE A CLEAR ANSWER TO THESE QUESTIONS, IT WILL SHOW THAT YOU DO NOT WISH BRETHREN TO KNOW JUST WHERE YOU STAND ON THE REAL QUESTION BEFORE THE BROTHERHOOD.**"

Brethren, I think this is a safe question to ask your preacher who is trying to carry water on both shoulders: **If a Bible college preacher would come into your meeting for an anti-college church or where the sentiment is**

divided, would you call on him to take public part, and thus help him to work his way into that church where he could at least privately teach his heresies? The Rough Draft lets them in, contrary to what inspired John says, and those who work for a paper which upholds the R. D. are also helping to let them in.

Concerning the baptismal service, I am a sinner, it seems, in the eyes of these three carping critics. In the Review of Aug. 13, Bro. Gilbert says, "What shall we say . . . of the 'loyal' publisher who condemns any sort of fellowship with 'Bible college' brethren, but tolerates a 'college preacher' to take care of baptismal services in connection with his own 'loyal' preaching?" Now let the reader look again at the account of the affair quoted above which I wrote to Gilbert. I guess the Review and its writers have gone predestination and have put me among the damned, for Gilbert condemns me for using this college man in this baptismal service, and Witty and the wise publishers of the Review condemn me for **not** using him in the same service! To make sure that they "get" me, they try it both "coming and going!"

Be still while I turn on a little more light. The Review force heard that I held a meeting and Witty baptized some, and they wrote a letter to a brother there (the letter lies before me), trying to get the brother to send a report, and saying, "Didn't Bro. Witty happen along and assist in the baptizing?" Why the question if it was not to **try to get something against me?** And did they then write to Witty to make his attack on me?

The past year or two the Review publishers find where I am going to preach, and send before, or after I get there, copies of their divisive Rough Draft with false statements and misrepresentations written on the back, or other literature.

All this displays that "Love" they talk so much about. They are determined to "get" D. A. and the M. C., for they know that we are a monument of their apostasy from their former doctrine and the Word of God on keeping false teachers out of the Church. They don't like us, too, because we re-print and circulate their own words that they changed **in order to save their subscription list.**

Just here I might state that Bro. Gilbert continually reports that I made incorrect statements about him, and then promised to correct but never did. That is true, and the reason that I did not correct them was because he said that I need not do it, yea, rather insisted that I do not. On the strength of that I thought he considered it a small matter, and let it go, though I wondered why he did not wish me to correct it. I am now wondering, since he has used it so much, if he did not wish me to let it stand so that he could use that as an objection against me. I don't remember what it was about, and he did not "seem" to think it worth correcting. But whatever it was, I was convinced that I had made a misstatement, and here correct it, though it has nothing to do with any of the arguments in this article nor anything vital in what was written then.

Bro. Gilbert sent me a copy of a letter he sent to Carl Ketcherside, Aug. 1, apparently to prove his loyalty, in which Gilbert says: "**I told you the college would just about take the entire west and north-west. I even told you what a certain college man said of the churches in Texas releasing him to go into the north-west, and that he said in five years he would turn the entire northwest college. You will no doubt remember that I told you I didn't think it would take that long.**" Incidentally,

Bro. Gilbert's statement shows how the Rough Draft is holding the west and north-west against the college! And it is holding the north in just the same way. As a humorist said, the Japanese will absorb the Chinese in Manchuria till there won't be any Japanese left; so the anti-college people under the R. D. are "converting" the college people so fast that according to Gilbert there won't be any anti-college people left in the west and north-west in less than five years! And Bro. Gilbert is pushing the paper which is making this "converting" possible. There is no evidence that he has turned over his hand to keep the college preachers out, but he has vigorously fought us who are trying to keep them out.

Bro. Gilbert made people in Riverside, Calif., believe that he did not endorse the Review and the Rough Draft. W. J. Stone, a preacher and an elder in West Riverside, writes of Bro. Gilbert, "**He told me he did not endorse the A. R. nor the R. D.**" Then I asked him why he wrote for it and also solicited for it. He seemed to think he could write for it as he was not responsible only for what he wrote. Then I told him I could not see how a man could not endorse a paper and yet at the same time solicit subscriptions for it."

While it is true that one may not endorse every little thing in a journal, yet religious journals stand for certain fundamental principles, and when one works and writes for such journals, any person with common sense can see that he is advancing those principles. This idea that one is responsible only for what appears over his name, Bro. Gilbert evidently gets from Bro. Roady, for that is the smoke screen under which he is trying to escape the same inconsistencies; and Bro. Gilbert told me personally in Wauneta, Neb., that he thought Bro. Roady's attitude in these questions before the brotherhood was about right and that he thought he would assume the same. In other words, that he would get on the fence. Why, then, do not these men write for the college papers—Gospel Advocate, Firm Foundation and Christian Leader, and for the Christian Church paper, the Christian Standard? Their reasoning will lead them there. It is the same unscriptural principles that are in the R. D., and lead to the most dangerous consequences.

It was one of the elders of the North Indianapolis church that formulated the unscriptural and divisive R. D., and the other elder told me and my wife that he did not see anything so wrong in the Bible colleges and that he would rather send his children to a Bible college than to state school. Bro. Gilbert just held a meeting in this birth-place of the R. D., the North Indianapolis church. If Bro. Gilbert does not endorse the R. D. nor the Review, he seems to work very harmoniously with what he does not endorse. "Can two walk together except they be agreed?"

In the Review, Dec. 19, 1933, after the paper had been fighting for a year and six months for the R. D. as hard and savagely as they could, Bro. Gilbert said, "**I NOW feel free to hand the Review to ALL, and you may count on me to work for it.**" Now as Bro. Gilbert says he has not changed, he should not be peeved if many consider that he falsified to the brethren at Riverside. These conclusions can be drawn entirely from his own statements, and there is no chance for him to quibble. There are several preachers who are acting in the same deceptive way Bro. Gilbert is, and are deceiving those who would stand all right.

That Bro. Gilbert is following loose, compromising and dangerous principles is seen from his statement to Carl Ketcherside, "**We will all be preaching for the college churches in ten years.**" He seemed to think they would capture everything, and they certainly would if all our preachers would submit to let them in like he is doing. But thank God there is a good-sized bunch that will not thus surrender.

But coming back to Witty's article. He spent considerable space condemning other college people in Dallas for not helping him in his efforts to strengthen the Boll forces there in their hobby on the Second Coming and the Millennium. Srygley, editor of the Gospel Advocate, reviews that part of Witty's effusions. And the Review, in helping encourage Witty in his work, is helping establish Bollism among the churches. But that is nothing since it gave up what it calls its "intolerance"—when it was trying to follow the Bible and help keep out false teachers. Factionists, hobbyists and collegites and innovators report in its columns. Their endorsement of Witty's article show the Review has not dropped the R. D.

Although the Review tolerates, and even helps, almost any faction which does not concern it directly, yet when one breaks off from the North Indianapolis church where the R. D. was born, they sure "mark" those who uphold it. Or if they think the use of a preacher will affect them directly, they draw back. But they try to amalgamate other factions with faithful brethren. Why don't they take their own medicine of factionism which they dish out to the brotherhood?

Brethren, I have been acquainted with the Church nearly fifty years, and it never was in more danger than right now. The immediate danger is not from the college preachers. Nor even is it **altogether** from the Rough Draftites, for through the M. C. largely faithful brethren have been educated against that unscriptural and divisive doctrine. **The greatest danger is from those preachers who privately say to brethren that they are against the Rough Draft, and then push the papers and preachers who are establishing its unscriptural principles throughout the brotherhood.** Jesus said, "Beware of false prophets who come unto you in **sheep's clothing**, but inwardly they are ravening wolves." Beware, elders! Remember the scripture, "Can two walk together except they be agreed?"

I wish with all my heart that I could take all these critics and their fellow-workers by the hand and bid them Godspeed, but so long as they trample under foot a most vital scripture of God's Book, containing a most vital doctrine of protection for God's Church, we can not. Inspiration says of false teachers now, as much as it did thirty years ago, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker in his evil deeds."

And brethren, you see what a host of enemies your little mouth-piece has—the Macedonian Call. Without its plain speaking, who would know about these important happenings in the brotherhood which so vitally concern the simplicity in Christ? We must have friends as strong as its enemies, who will work for it as they work for their mouth-piece. We need your help now to enlarge the paper. It takes \$25 to get it into the mails as second class matter, but where is that coming from? When shall we hear from you?—Publisher.

REPORTS OF BRETHREN

Illinois—We like the M. C. fine.—R. J. H.

Illinois—Wish you success with your paper. Enclosed are two dollars to extend my subscription.—W. C. Robertson.

Iowa—Enclosed is check for \$2. You must continue sending me the M. C. I get a lot of good reading articles by those over the brotherhood whom I have met.—LeRoy J. Munger. (O, that we could double the size and have an article each issue from MANY! To accomplish that our readers must get subs or send us donations.—Publisher.)

Riverside, Calif.—Church at W. Riverside getting along well. This summer we have had five additions—two baptisms, one from the Baptists, and two took membership.—Mrs. W. J. Stone.

Texas—The church here is not doing very well. We have four congregations not far apart. On account of trouble. I want to stand for the truth.—A Sister. (These churches are college, and I print this to help pull the scales off some brethren's eyes who seem to think all our troubles will end when we lower the bars and let the college people in. They will just commence.—Pub.)

Kansas City—The Cause in this city and also St. Louis seems to be taking pretty firm root, and I think will present a united front against the doctrines of men. Our meeting at 55th and Cleveland started with fair interest with promise of increase. Bro. L. L. Ballenger was over last night.—E. M. Zerr.

Oklahoma—I went to Sunday which is fifty miles. Found the house full when I got there, and everything done in very good way. They now understand about the Review's Rough Draft and will go forward set for the truth, for they are really trying to do the right thing and will listen to reason. Bro. Willie Ballenger is to hold their spring meeting in 1936.—A Sister.

Springfield, Colo.—Closed at Prowers, Colo. In course of the meeting three placed membership and one was restored. Church set in order with two elders and two deacons. Many heard the Word. This is a mission point where I held a meeting last fall. Also held meeting at Sandy Soil school house near Springfield, Colo. Bro. J. V. Nidy has done a great work in those parts. He has worked with his own hands and gone from place to place preaching the gospel, but he is now getting old and can not do as he once did.—W. C. Rice.

Missouri—Your appeal was timely. Certainly we do not realize that all of the burden of our own troubles are laid upon you. This is not fair. Here's my dollar and I'll try harder for more of them.—Preacher. (If many will carry out this resolution, we shall be able to throw continuously eight-inch shells instead of four-inch shells—pages—into the enemy's ranks. Which shall it be, brethren? While Mussolini is preparing his shells, why not faithful Christians theirs?—Pub.)

Kansas City, Mo.—We are getting along fine at 26th and Spruce. The house is well filled on Lord's day mornings, also have good attendance Lord's day evenings and at our Bible study on Wednesday evenings. We are expecting Bro. Lloyd Riggins about Oct. 20 to begin our meeting.—L. L. Ballenger.

Indianapolis, Ind.—I spent four Lord's days with Liberty church near Sullivan, Ill. I spent about half of each evening in going over Old Testament Bible stor-

ies, taking most of the prominent characters in all the history, bringing out the lesson of warning or hope. There was a good interest in this work, among the sisters as much as the brothers. Let us make every home and church a Bible training school—God's school. This is God's plan. Such work will help put your congregation on a solid basis.—D. A. Sommer.

Kansas City, Mo.—Was recently with church at Cottonwood, Kans., and Pleasant Ridge, Mo.; also Spruce and Cleveland in K. C. Preached three funerals, married a couple, taught weekly Bible class, traveled a thousand miles while running the Christian race and slept one-third of the time.—A. R. Moore, 7519 Jefferson.

Kansas City, Mo.—Congregation at 55th and Cleveland streets meets Lord's day morning and evening. Also Thursday evening. Bro. A. R. Moore, also Bro. R. H. Brumbaek have assisted us very much in our work here as well as other faithful brethren.—B. A. Boyce.

Topeka, Kans., 725 Lawrence St.—We are now located at the above address so please send the next "M. C." here. Don't want to miss an issue. On our way here from Akron, Colo., we spent a Lord's day with the brethren at Joes, Colo., and spoke twice to large crowds. Found the church there in good condition but members are much oppressed by drouth and poor crops. I sincerely hope I can be useful to the cause in these parts.—Roy Loney.

Kemp, Illinois— I have not reported lately but have been busy in the Lord's work. We closed a two weeks' meeting in Cooksville August 11th, my first work there. We had a good meeting in spite of the busy season of threshing small grain. I stayed with Brother Edw. Weidner and they did all they could to make it like home for me. Cooksville is a small congregation but they are workers and are abundantly satisfied with the Lord's plan. Had one addition, a girl fourteen years old. The congregation at Bloomington and Secor helped much in attendance. * * * I am trying to get people to see the beauty of the Lord's way and that we can't have our way in spiritual matters. (See Isa. 55:6-11).—C. R. Turner.

Cedar Rapids, Iowa, R. 3—Find inclosed cash. Please mail the Macedonian Call. Also a few dimes from myself to help the cause along. We are expecting a grand meeting here tomorrow. Brother John Rhodes will preach for us, also a number of young folks who have been in the past month engaged in Bible Study at Des Moines with Bro. Carl Ketcherside teaching. Students from that meeting that we expect to attend here tomorrow are Bros. Bill Hensley, Verl Adams, John Rhodes, Hubert James, of Almartha, Mo., and Bruce Pryor who returned from California last week. The work of the Church is progressing very well, as well as can be expected here at this time. Our attendance during the summer months has been somewhat impaired on account of the congregation attending Bible readings elsewhere, but now we are all together again and we expect to have some real good meetings this winter.—E. H. Pryor.

Meadville, Mo.—I enjoy reading the M. C. very much. Glad to know that some are still satisfied with the truth. Then said Jesus to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Meeting at Pleasant Point starting; rained out last night. Hope to do good.—W. E. Ballenger, 2532 Jackson Avenue, Kansas City, Mo.

Springfield, Colo.—Bro. W. C. Rice of Mountain Home, Ark., began a meeting at Sandy Soil Sept. 5th and closed Sept. 18th. Bro. Rice is an able preacher and teacher. He spent six nights in the book of Revelations. There were no visible results, but we are living in an age of blindness. We read in 2 Cor. 4: 3, 4, "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—T. V. Nidey.

Texas—You will please find enclosed one dollar to help put out the M. C. I know you are in a good work, and I want to see it kept up, for we must keep up the good fight for the one faith that once for all was delivered to the Saints.—A Sister.

Brookport, Ill.—The congregation sends you \$2.00 to help you in getting the M. C. to the people. We feel that your efforts are worthy of the help of churches and individuals and that without your paper we would be lost in regard to knowing who was loyal and who was not. The church here is getting along as well as usual.

A. T. Kerr.

Mattoon, Ill.—July 28 I preached the funeral of the daughter of Brother A. T. Kerr at Brookport, Illinois. She lay for about seven months a sufferer and her parents also suffered much because of her suffering. But she, we believe, is resting now. She died in the faith, having obeyed the Gospel several years ago. I believe Bro. D. A. Sommer baptized her. She left two sweet little girls which Bro. and Sister Kerr will have to rear and school. Bro. and Sister Kerr are among the Lord's best people, as are some of their children. I remained a week and preached each night to appreciative audiences. They all take and help support the M. C. and think lots of Bro. D. A. Sommer. I would have sent this in for last month's issue, but went home sick and was not able to write it. I am now at West Antioch, near Cowgill, Mo., in a meeting which we just started. Hope for a good meeting.—W. G. Roberts.

Wheeling, Mo.—Enclosed you will find \$2.00 for renewal. **We certainly appreciate reading the M. C. and to know we have a publisher that is not afraid to expose error and uphold truth.** May your life be spared many years to continue the good work. **Brethren in Christ it is up to us to see that the M. C. is kept going.** Let us help in every way we can for a clean paper.—W. R. Sallee.

West Fork, Ark.—On August 22 started meeting at Union Star schoolhouse, closed with 19 at Water. One confession during meeting and one at water; an old man 71 years old came forward, made good confession, was baptized and we hope arose to walk that new life many more seem to be almost persuaded to do. Bro. W. C. Rice is to hold us a meeting in near future. Look forward to large harvests of souls. Left little band strengthened. They are zealous band. Meet on first day of week. Pray for me. H. W. Wood.

Topeka, Kans.—I'm sending a yearly subscription for the M. C. **May a kind and loving heavenly Father put it into the minds and hearts of his faithful ones to make it possible for this little messenger to be doubled in size in the near future; that its influence and power for good in building us up in the most holy faith may increase and abound more and more.** Bro. Wm. Ketcherside is

home this week, discoursing to the church three nights; gave a plain, pointed scripture lesson last night concerning discipline. Bro. J. A. Freed has been giving some valuable lessons. Also Brother W. E. Ballenger's work with congregation here in June was hindered much by floods and other unfavorable conditions. Hope to be able to write again when weather gets cooler.—Emily Baker.

Nevada, Mo.—Have just completed two and one-half months' work in Iowa, including meetings of three weeks each at Cedar Rapids and Toddville, and a meeting and Bible Reading lasting one month at Des Moines. In all there were 27 added during the work and much good accomplished otherwise. Much opposition in Iowa is experienced against our stand for the principles of truth, but that opposition manifests its weakness by calling names instead of presenting facts to sustain its position. A recent writer in a religious journal spoke of holding a mass meeting to discuss ways and means of combatting "a radical element" in the state. A certain preacher who tells the brotherhood he is preaching the same gospel as always calls the M. C. a "dirty little scandal sheet" and says that Kansas City, St. Louis and Des Moines are trying to be "high cock-a-lorum of the brotherhood." It is much easier to stand at a distance and throw mud than it is to prove the position of the M. C. unsound and unscriptural.—W. Carl Ketcherside.

Long Beach, Calif.—Compton Church * * * seems like it is working just fine now. Bros. Parker and Rice helped us much. I appreciate the writers and principles of the late "Macedonian Calls." **It does an individual a lot of good to know a united band of disciples is contending earnestly for the things that supporters of the — in Indianapolis and — in Long Beach contended for 25 years ago.** Don't let too little amount of money or too much money influence your position with the disciples of today.—Chester L. Davies.

Later:—I have put in about six Lord's days over at N. Redondo Beach. Four of them have taken their stand and I believe in a few weeks about twice that many more will be in with them. It is a sandhill community and no other church in that part of town. Next Lord's day they meet in the community hall.—Chester L. Davies.

Des Moines, Ia.—The tent meetings were brought to a close last Lord's day, after continuing four weeks. Visible results were five baptized, and two from the Christian Church. Though the additions to the church were not as many as we hoped for, yet we know that the truth was faithfully presented by Bro. Ketcherside, and the Cause has been greatly strengthened here. Several from other congregations attended the Bible readings, and Bro. Ketcherside followed out a fine system of development work for all that attended that is going to mean much to the future of the work here, and to the home congregations of all that were here. We started this year where we left off last year, Leviticus 11th chapter, and read through 1 Samuel. Brethren were here from four different states the date of our all-day meeting, and many good lessons were presented by ones taking part. **THE CONGREGATIONS HERE ARE MAKING PLANS FOR A THREE DAYS MASS MEETING TO BE HELD IN DES MOINES, JANUARY 8TH, 9TH AND 10TH. BRETHERN: BEGIN TO MAKE YOUR PLANS NOW TO BE HERE AT THAT TIME. OUR INTENTION IS TO OPENLY DISCUSS SUBJECTS THAT COVER ISSUES CONFRONTING THE CHURCH**

Indianapolis, Ind., Oct. 5, 1935.
918 Congress Ave.

Dear Reader:

Do you wish Bible college preachers to come into your congregation and talk their humanisms, publicly or privately, or both, and then beg money for their institution which encourages theatrical plays and other worldliness, and develops a clergy?

Do you wish them to come in and talk their orphan homes, etc., and get your members to donate to their unscriptural organizations, or get the church to take up contributions for them? Do you wish organized Sunday-schools established in your church, with its literature, etc.

Do you wish the one-man preacher-pastor system established in your church, in which the preacher occupies all the time in the two main meetings of the church, Sunday morning and evening, and pushes the God-given elders into the background, and makes them mere figureheads as in the Christian Church?

In this issue of the Macedonian Call, Bro. Vernie Gilbert, who recently visited the west and north-west, said that he thought the college people would have captured these parts within five years.

Following the scripture which says of false teachers, "Receive them not," an old reliable journal fought for several decades to keep these college preachers out, but now it has surrendered and under the "Rough Draft" is fighting just as hard to let them in. The Macedonian Call has taken up the fight where that journal threw it down, to keep them out and to help save your congregation from their evil teaching. What would you know of opposition to the unscriptural R. D. without our little paper?

You did not tell us to put you on our mailing list, but we have been anxious to show you the dangers threatening. If you are not in favor of keeping these false teachers out, please drop us a card telling us to stop your paper. But if you are, can you not send your subscription, and perhaps another one? Send fifty cents if you can't send a dollar. Stamps will do. By all means we should keep the paper eight pages as it is this double issue. Those who are for this surrender to the college people are turning their tongues and pens against the M. C. and against me personally. Is it fair that the publisher should have to bear so much of this burden in keeping you posted? And in helping you save your church from false teachers?

Yours without compromise or surrender,

W. A. Sommer

TODAY. We would like to hear from you NOW so that we can work out our program in plenty of time. We will keep you posted through the M. C. as all details are worked out.—Eugene Suddeth.

Sullivan, Ill.—Bro. D. A. Sommer closed a three weeks' meeting at New Liberty on the night of Sept. 22nd. Quite a bit of rain and cool weather hindered the first week, but the weather cleared up and we had a good meeting. Visiting brethren were here from Sullivan, Shelbyville, Windsor, Bethany, Kemp, Decatur, Mattoon, Sand Creek and Findlay. Two souls were restored and we feel that much good was done for the church. Bro. Sommer is a good teacher, and is not afraid to declare all the counsel of God as recorded in his divine word. Churches wanting a solid preacher and teacher will make no mistake in securing him. The church at New Liberty meets each Lord's day and Lord's day night for the spiritual upbuilding and advancement of the cause as revealed in the word of God.—T. H. Carter.

Topeka, Kans.—Returned home Monday after a six weeks' trip to Missouri. Meetings at Canalon and Bridge, near Dexter, showed some visible results. Opposition from Baptists injured the interest at Bridge. Most of my preaching was to the church. Churches in those parts are practically inactive; only meeting Lord's day mornings for worship. Preached a night at Bonne Terre going, and a Lord's day at St. Louis, on the return trip. St. Louis is really alive. They have a real efficient leadership that will not let the church drag. While many congregations are laying down on the job—quitting—St. Louis is planning the greatest campaign ever conducted in that city. **They believe (and that correctly) that a church can prosper only by putting the members all to work.** Every idle member of the church will prove a hindrance instead of a help to the church, if not put to work. I'm glad to see churches, and brethren generally, taking a firm stand in the very face of the arch-enemy whose forces are weakening in their efforts to surrender us all to the college and old digressive elements. I returned home, according to previous arrangements, to take up secular work with my former employes. But conditions have changed and I can go right on in the Lord's work wherever my services are needed. I stand ready to help fellow churches and brethren to redeem themselves, as well as to do mission work in new fields where there is some one to carry on the good work if once started. I am glad to assist permanent churches by outlining a program of work, putting the members to work in the service of God, a work much needed in many places. Pray for me and mine, brethren.—Wm. Ketcherside, 2010 E. 11th, Topeka, Kans.

POINTS OF INTEREST

The Review is now, and has been for some time, advertising on a sheet of paper they send to their subscribers, many of them, a book teaching "Cradle Roll Lessons," "The Cradle Roll Picture Paper," "The Cradle Roll Pictures," "Cradle Roll Stand-table Cut-outs," "Birthday Greeting Cards for Cradle Roll Children," etc., are some of the "Cradle Roll" headings on the "sheet." They have "PLANS and STORIES for the NURSERY CLASS," "A NEW CRADLE ROLL COURSE," etc.

See where they are going, brethren? But this is all in keeping with their R. D. (Human Creed) which they wrote as a BASIS for Unity. Comments not necessary.

Publishers of A. R. have printed letters which they send to their subscribers who are behind or subscription about due, a part of which reads thus: "All HUMANISMS in Christian worship and work MUST be DISCARDED before we can hope to 'speak where the Scriptures speak and remain silent where they are silent.' ALL MUST BE DISCARDED, not just those we decide on. Never can Christian unity be reached till WE ARE SATISFIED WITH THE NEW TESTAMENT as our rule of faith and practice." (Emphasis mine, W.G.R.)

"All humanisms discarded" and we will no longer be bothered with their HUMAN creed which tried to regulate "worship and work." The word "must" and the word "work" which they use will, if they practice what they preach, force them to quit fellowshiping advocates of human organizations to teach and preach religion in and through. They will no longer have that standing notice in their paper telling visiting brethren in the city where the "Bible college" congregations are located and asking them to meet and worship with them. What next? If they stand with the New Testament they will cease advertising these human institutions and advising brethren who are visiting in the city to meet and worship with either one of the five they mention in their standing notice in the A. R. If they are satisfied with the New Testament and wish to speak where the Scriptures speak, and be silent where they are silent, as they say, why do they say in their creed (R.D.) that the New Testament is the Book we differ on, hence they would "search out" and give us something (else) we can agree on? Since we differ, they say, on the Bible, they proposed to give us something else that we can, they seemed to think, agree on.

Brethren and authors of that creed, you contradict yourselves, for at one time you say the Bible is the Book we differ on, so you wrote fifteen articles of faith as a basis of Unity, part of which is NOT IN THE NEW TESTAMENT, and ask us to unite with you on that creed, then turn 'round and say all humanisms must be discarded before we can have Unity. Your speeches do not hang together. We are with you in wishing all humanisms in work and worship discarded, but when that is done your HUMAN creed (R.D.) will go.

Our one time "old wheel-horse" and safe counsel has been to Bloomington, Ind. preaching for that faction which has been trying to take the meeting house from the brethren by lawsuits, but can't get their case in Court, it seems. The judge throws it out for them, because they are most certainly in the wrong. He has preached for the faction in Newcastle, Ind., and for the faction at Kansas City, Mo., who are EXCLUDED members. That is, the leaders are. He has also preached for the faction at Louisville, Ky., who have many of the Russettite ideas and their leader was shut out of the "Gospel Advocate," "Christian Leader" and other papers. A. R. Publishers also endorse all of them in the A. R. We cannot endorse such a paper. W. G. Roberts, 2708 De Witt Ave., Mattoon, Illinois.

ARE WE WORKERS OR SHIRKERS

In many places where I've been the churches are dormant. Leaders have become discouraged and quit. There is absolutely no activity except a few members meet on Lord's day and commune, and return home feeling satis-

fed, and qualified for Heaven. They seldom look into the Bible from one Lord's day to the next. They never sing a song, pray, study the Bible, nor put on a Bible drill of any kind in the home. Their children are untrained in the things that build up real character, or tend to a nobler life. These churches have no Sunday night meetings or mid-week gatherings of any kind. Their young folk while away their valuable hours around a "holy roller" meeting, the Sunday night shows, or joy riding and parking along the highways and hedges. They seldom have a protracted meeting because of no funds. They own or partly own radios, cars, refrigerators, and other luxurious equipment in the house. They have ice cream socials and general merry-making, at leisure, while they deceive themselves with the idea that, if they still hold up the communion service and perhaps hasten through a chapter of the Bible Lord's day morning, they will be saved. They have little or no regard for church discipline, and church purity. They, in some instances, condole with the unfortunate young sister who must go to a maternity hospital to hide her shame, or the young man more guilty than she. They may dance, fiddle for dances, and frolic as they please if they go to church and commune on Lord's days.

"But why all this irreverence, and disregard for church purity," you ask? Just reread the first part of this article and see for yourself.

The remedy:—Let several churches in each locality or state secure the services of a faithful preacher to come and stir up the leaders and churches in general by showing them how to work, then putting them into the work. Let him visit each congregation for a week at a time, and teach them how to sing and pray and work; and outline enough work to keep them all busy until he can return, thus diverting their minds into new and righteous channels. Let the preacher stress the responsibility of parents to the children, and the children to the parents. Let these churches budget themselves and each send that preacher a contribution each month from the Lord's treasury to support his family, just as the members budget themselves individually to buy radios, cars, and things for the home. Try this out and watch the church come out of this state of lethargy. Let's end this spiritual depression, brethren, by calling the local churches back to God and his righteousness, back to a higher and nobler life, a life of real service and acceptable devotion, and by this bright and shining light lead the people out of darkness, doubt, and superstition, and from the discouragements of this material depression, "unto the light that shineth more and more unto a perfect day."

"And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3.) Wm. Ketcherside, 2010 E. 11th, Topeka, Kans.

River Rouge, Mich., Sept. 30.—Closed a meeting here last night. Had nice crowds, good attention and one baptism. Some things here which hinder in the way of getting additions at present. I think lots of the loyal and faithful ones here. Yesterday in the afternoon I spoke at their annual meeting at Windsor, Canada. Am to assist them in a meeting in April.—W. G. Roberts, Mattoon, Ill.

MISCELLANEOUS

THE PURPOSE of the M. C. is not to convert alien sinners, but to help strengthen, develop and warn Chris-

tians. We wish to see all the talents of the brethren developed for private and public work, so that the Church can move onward. We talk much of preachers committing what they know "to faithful men who shall be able to teach others," so that churches will have much good teaching ability to take care of themselves and can and will stand behind preachers out in new and weak fields. Mere preaching to churches drains them but does not develop them. The spirit of the Great Commission applies to all, to "go into all the world and preach the gospel to every creature."

I REMEMBER reading reports in different years of a certain popular preacher's meetings at a certain point, and from the glowing account I thought surely here is a great church. A few weeks ago the leader of that church visited my meeting and I asked him about the church and how it was getting along. He said there were three out that Sunday morning! And he added that he thought they had been preached to death. They had had two protracted meetings each year to try to bring people into the church—and they did bring them in—but the preachers had done absolutely nothing to develop faithful men who should be able to teach others. Winter is a slack time with many preachers, yet a few at least of the main members in many churches could meet every day for a couple of weeks and study the Bible. Many preachers would be glad to do this for half or even a third of the remuneration you give them in protracted meetings. How many churches will arrange now for a season of good things in the work of the Lord this fall and winter?

WE ARE SADDENED at the report that old Bro. W. T. Sims of Marcelline, Mo., has passed on to his reward. He was 86 years old, and was a friend of the M. C. in finances as well as words.

IT IS VERY IMPORTANT in all discussions to find whom a man stands with and whom he stands against. In the present discussion in the brotherhood you may not follow all the details, but when a man says he stands against this ignominious surrender of the R. D. to the college people, yet stands with and fights for the paper and men who have started it, and fights against the meeting at 26th and Spruce, Kansas City, which was called to help stop the surrender, and fights those who endorse the K. C. meeting or oppose this document—you know perfectly well where he stands.

REMEMBER that the Macedonian Call is not a question of so much reading matter for so much money. It is a matter of charity—love. Do we love the Cause sufficiently to make sacrifices to help save it in its present crisis?

WATCH THE FRUIT of a man's work. I know a popular preacher who tries to make some believe he is against this new apostasy, yet nearly all the churches where he has been idolized have fallen for it strong. "By their fruits ye shall know them." Elders, this is no time to sleep, if you care for your sheep. Remember that you must give account to the great Shepherd. Call only men you know are faithful.

PLEASE READ AGAIN the poem on the first page. I have read it aloud to myself many times. It is the cry of a weary soul. There are many like her. Can't we help them? Yes, and there are some who are making a great fight for the Church whom we can encourage. Are we doing it?

"WORK while it is called day, for soon the night will come when no man can work."