

MACEDONIAN CALL

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

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MACEDONIAN CALL

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THE PREACHER "ON THE FENCE"

From out the millions of the earth
God often calls a man
To preach the Word and for the Truth
To take a loyal stand.
'Tis sad to see him shun his cross
Nor stand in its defense,
Between the fields of right and wrong,—
A preacher on the fence!

Chorus

Come down, come down!
Come down from off the fence,
And preach the Gospel as it is
And take the consequence.
Come down, come down! Come off, come off!
Come down from off the fence!
Your duty's plain, you can't remain
A preacher on the fence.

Most surely God has called that man
To battle for the right;
'Tis his to ferret out the wrong
And turn on us the light.
But he's a compromiser, for
He's out for dollars and cents;
The shame of Heaven, the joy of Hell,—
A preacher on the fence!

His better judgment, common sense,
May pull him to the right;
Behold him grip the top-most rail
And hang with all his might!
But love of praise, it holds him fast,
Keeps him from going hence;
He's in a most unpleasant plight,—
That preacher on the fence!

If he should stand up for the wrong,
The right he'd not defend;
If he should stand up for the right,
The wrong he would offend.
His mouth is closed, he dare not speak
For freedom or against;
The most disgusting thing on earth,—
This preacher on the fence!

(This "poem" was published in the *Apostolic Review* of December 20, 1932. It would do well to re-publish it, and its scribes would do well to memorize it.)

ARE RELIGIOUS PAPERS SCRIPTURAL?

The title of this article does not inquire into the merits of any particular publication but into the principle involved in publishing a religious paper at all. I have

met some good, well meaning brethren who have called this in question. But the reasons usually assigned for their objections have suggested to me this article.

Those who stand for the exclusive right of the Church to teach in religion, as far as institutional work is concerned, have opposed all organizations that claim to be religious or partly religious. This includes secret orders, the Missionary Society, Bible College, orphan homes, etc. On this basis we have opposed all publication societies or "corporations" with religious features in their names or in their plans. A few years ago such a corporation was headed at Cincinnati and there are still such "companies" in the Southland. We have consistently been opposed to these movements, not because a religious paper was being published but because a religious institution was formed for the purpose. It is the same as to missionary work. We are not opposed to the Missionary Society because the "heathen" were being taught the Bible, but because a human religious institution was formed for the purpose when the Church is the only religious institution that has a scriptural right to teach religion or to offer religious benefits to the world.

But a religious paper that is not put out by some institution but by an individual Christian is a different matter. Such a work rests on the same authority as any other uninspired teaching today that is done by the individual Christian. In 2 Tim. 2:2 the apostle commands the evangelist to commit what he had learned to others who should in turn teach others. Now since Timothy and all the others after him in this list are uninspired men, we here have scriptural authority for uninspired men of today to teach men the things of the Word. The New Testament elsewhere will restrict them to its teachings and to the Church as to the institution in which they must do this teaching. But further than this, there is no instruction nor even a small hint about the means through which Timothy and the others were to communicate this teaching. A man teaching with his mouth is no more reliable than when teaching with his pen. In each case he is an uninspired teacher and in each case his authority for his work is identical. I have never yet met a man who even pretended to show from the text just how an evangelist was to express himself, and yet I have met those who would oppose his doing it with his pen as against his mouth. Now why cannot people be fair and consistent? Whenever you will show me from the N. T. the right for a man today to re-proclaim the Gospel with his mouth I will show you the authority for his doing so with his pen. And if you propose to object to the principle of preaching with the pen you must, to be consistent, object to that of the mouth for they both rest upon the same scripture principle.

It is no valid objection to say the religious papers have been used for selfish and other evil purposes for the same can be said of the "pulpit." It can even be truthfully said of the Church. But just because a religious paper may be perverted from the original purpose and

purity and its managers sell out to the enemy in order to save itself financially, no good reason is provided to oppose the principle of a religious paper. Many preachers have done that, and have put on the soft pedal against sectarianism and worldliness in order to obtain a return engagement. But that does not prove anything against the few who are still true.

Therefore, to object to all religious papers because some or most of them are untrue is as incorrect and unfair as to turn down all preachers because most of them are false; or to object to churches in general just because most churches are shams; or still further, to refuse to come into the Church because there are hypocrites in it. To turn down all religious papers on ground of the corruptions in most of them is equivalent to accusing all, the loyal ones included, with being corrupt.—E. M. Zerr.

SALVATION FORETOLD

Among the ancient sacrifices the "burnt offering" was the only one that pictured Christ giving himself "without spot to God." The lamb must be perfect—without defect. The worshipper in placing hand on head of victim transferred in a figure, his sin to the offering, but this was not all; the lamb must be **killed, flayed, cut into pieces, examined** by the priest, then **washed** and all laid on the altar where it went up in the flame to God; the **sin was gone** for the **time**, because the **life was gone** that **bore** it. This is a perfect outline of our Lord's devotion—heart and life.

God's **power, wisdom, love, grace and goodness** had been challenged by Satan but Christ has restored them all in his own person; He has made every Heaven-born principle to **sparkle with Divine splendor**, a picture of perfect righteousness seen and known for the **first and only** time in this sin-sick world. God's **glory** has been **revealed, repaired and registered** on earth, 100 per cent. (Jno. 17:4.) In doing this Christ's **human life went out on the Cross** and **our sins went out at the same time** if we are **re-born**. This is **atonement, redemption, salvation** through the precious blood of Jesus as a lamb without spot or blemish. He was made sin for us that we might be made the righteousness of God in Him. (2 Cor. 5:1.)

Every regenerate man who is faithful, has in prospect a better **character, better environment** and a better **home** than he could ever have in a world where Satan dwells. All will be 100 per cent, because **Christ has made it so**. His love is a flower that blooms, a star that sparkles and a fire that never goes out.—A. R. Moore, 7519 Jefferson, Kansas City, Mo.

A GOOD EXAMPLE

A sister writes: "I know a young girl member of the Church of Christ that had to leave home to obtain the education she desired. There was no church there. This young sister found two other young girls and they had the worship every Lord's day. The following year she found others that met with them. Dear young sisters, how many of you will pattern after this young sister and never forsake the assembling of yourselves together. Don't go where they have man-made institutions. It is dangerous, dear girls and boys. Parents, are you using your influence as you should?"

This example ought to put many old "disciples" (?) to shame. There are hundreds of scattered children of God. Why not start a Bible class in your home? Where

two or three are gathered together in His name, He promises to be with us. A few disciples can have a grand time together studying God's Word and worshipping Him. Besides, you may become the nucleus of a large church. When the apostolic disciples were scattered they went everywhere preaching the Word. Are we apostolic?

THE DES MOINES MASS MEETING

Bro. Wm. Ketcherside preached here Lord's day, January 5th. Also Monday and Tuesday evenings following. This was his first visit here, and the practical lessons that he gave were appreciated by the brethren. Eleven preachers were here for the three-day meeting. Each of them made one, and some of them two 25-minute speeches. Their lessons that they gave showed that they were standing firm for the "Old Paths." They had not learned some new thing, but it was the Gospel of Christ in its purity and simplicity. And they each took an open opposition to this new wave of compromise that some are making with those that have digressed from the truth. Purity of life and purity of doctrine were stressed, with a strong plea for unity based on the teaching of the New Testament, and its teaching only. A live, active membership was urged, and many practical and scriptural suggestions were brought out how this could be accomplished. Three preachers who could not be present sent letters in which they set forth their views relative to conditions in the brotherhood. Their letters were read publicly. Fifteen different ones from among preachers, elders and leaders were heard from, and they expressed their sympathy for the purpose and success of the meeting though they could not be here. Besides the preachers 20 others were here from other congregations in this state, and Illinois, Missouri and Nebraska. This meeting has done great good for the work in this city, and we take courage and press on.—Eugene Suddeth.

A MODERN PARABLE

Behold, a certain man was the shepherd of a flock, and watched over them diligently, lest the wolves enter in among them and devour them. Then certain of the wolves which had been beaten off by the shepherd's sword, took counsel among themselves and said, "We be foolish in attempting to fight against the sheep openly, so let us make peace with them, and gain access to the fold, that we may scatter them abroad."

Thus it came to pass that a committee of the "Ancient Order of Sheep Swallowers" awaited upon the shepherd and said, "Can't we agree on something? We are like the sheep in many particulars, and there are no doubt thousands among us that will never be able to detect the finer points of difference. Observe that each of us have two ears, four feet, and a shaggy coat, so why can we not be brethren?"

The sheep listened anxiously to what their shepherd might say, and as they chewed upon the succulent grass, the wool growing on their foreheads fell down across their faces, and the wolves playfully pulled the wool over their eyes.

After this, the shepherd spake, saying, "I am tired of all this fighting, and would to God we might have peace." So it came to pass that the wolves invited the shepherd and the flock to a great gathering in a far country, and when the day drew nigh, the shepherd went

and stood up among them, and spake long about the duty of shepherds to the flock, but did not so much as mention the wolves against whom he had fought in the past. And all rejoiced, and sang together, and cried aloud, "We are one! We are one!"

After those days there came a prophet among them saying, "Brethren, these things ought not so to be! The Lord hath said, 'If any man come and bring not this doctrine, receive him not into your house, neither bid him Godspeed,' and again, 'If therefore thou shalt not watch, I will come on thee as a thief and thou shalt not know what hour I shall come upon thee.'"

When they heard these things they were cut to the heart, and they gnashed on him with their teeth. Then they cried out with a loud voice, and stopped their ears and ran upon him with one accord, and cast him out of the congregation.

When the Chief Shepherd shall appear, what think ye he will do with these who have compromised with evil?—W. Carl Ketcherside.

MT. HOPE

I promised a further report of my interview with Bro. Cockspur, elder of the Dodgville church, and their pastor, a Mr. Sandyman. They seemed much offended because we did not offer them the privilege of addressing the audience at the all-day meeting. The pastor, Mr. Sandyman, said, "Bro. Shackelford, come over to Dodgville and preach for us. We will treat you as a gentleman and brother."

I replied, "I will come to Dodgville and preach to you folk on these terms: You brethren of the college persuasion, admit that the congregation is wrong in its attitude toward these rival institutions—church colleges, orphan homes, etc., and that you want to get right on all these matters, and I will come and hold you a meeting, plant the church upon the solid Rock of Truth, and advertise you before the faithful brotherhood as a loyal church of Christ. When shall I come?"

Sandyman replied, "Then you refuse to go and preach wherever there is a door opened unto you?" I replied, "No, I never refuse to preach the gospel anywhere, and to prove it to you, I will come on these terms: You allow me the use of your pulpit in which to conduct a series of meetings, and in this series of meetings I will 'not shun to declare the whole counsel of God' so far as it is humanly possible; and at the close of the meeting I will band together to keep house for the Lord all who wish to constitute a true, faithful Church of Christ in Dodgville. And to further convince you that I am not so 'narrow,' nor 'prejudiced,' if you don't want me to use your meeting house for that purpose, maybe you can secure for me the Methodist, Baptist, or Catholic church building in which to do this work. Shall I come and preach to you folk?"

It would be hard to express in words the peculiar look on their faces. They sneeringly assured me that "Some who formerly opposed the Dodgville church on the college question have apologized to us for this opposition, and are now working with us!" You can imagine their chagrin and disappointment when I remarked to them, "Why, you brethren told me only a few minutes ago and before this whole audience, 'We are just as much opposed to church colleges as you are, sir.'"

Our meeting at Mt. Hope was well attended, and we believe good was done. The church gave me some money

each week to bear my expenses at home.—Your fellow servant, A. Shackelford, Evangelist.

WHAT ARE WE GOING TO DO ABOUT IT?

This question has been asked over and over, when teaching the Word of God to others. My answer is James 1:22. Be doers of the word, and not hearers only, deceiving your own selves.

He who is only a hearer deceiveth himself. (See Matt. 7:21-27; James 1:23, 24.) The point of the comparison is this, like a man who looks in the glass and soon forgets the impression, so the impression of the Word on such a man is soon forgotten. The Word must be impressed by the doing of it. The gospel sets men free. He who looks into it, is impressed by it, and obeys it, and shall be blessed in the doing. Yes, in the midst of trials, temptation, persecution, and in perils of false brethren, he scriptural and apply the Word.

See I Cor. 10:13. God is faithful, he will keep every promise, and hence will give us strength and deliverance in temptation if we trust in Him. None who devoutly follow Christ, who pray constantly for strength and trust God, will fall.

There is so much to do. (See Eph. 6:10-21.) We need to be equipped with the Word of God in us, to be a strong child of God. The whole armor on, equips us; yes, that means we will be able to stand against the devil, evil, persecution, temptation, false brethren, false teachers in the church of Christ, against divisions and those who cause divisions, and to mark them, avoid them; it enables us to stand on the Bible, against that which is not scripture, such as Bible colleges and other additions to the Word of God. There is only one Body. (Eph. 4:4; Eph. 3:21.)

The mystery had been hidden during all the ages, but was now revealed in order that manifold wisdom of God might be made known, to the Gentiles, by preaching the gospel to Jews, to principalities and powers in heavenly places. Yes, by the church, as the fruit of God's wisdom revealed in the gospel, the one body should do this.

To put on the armor of God enables us to stand against all evil, all evil, brethren, one who compromises the truth to cause divisions, one who thinks more of father, mother, sister, brother or money. We can not afford to do wrong that good may come. Peace will not come by compromising the truth. It is poor wisdom.

The wisdom from above is first pure, then peaceable. (See James 3:17.) This divine wisdom imparted by communion with God is put in contrast with the false sensual wisdom named in verse 15. One is sensual, one is pure, then peaceable; one full of strife, one seeks for peace.

So what are we going to do about it? My answer is, James 1:22. Do not hear false teachers, false brethren, compromisers of the truth, men who have not the spirit of Christ, Bible college advocates. We should accept the Word of God, square our lives by it, have it in our minds and be scriptural preachers, elders, deacons, and members of the church. (See 2 Tim. 3:16; Heb. 4:12.)

The church of Christ should be one in word, doctrine, faith, principle, work, for there is only one body or church; and hatred, jealousy, strife, heresies, and an unscriptural choice leads to a faction. (See Gal. 5:16 to end.) The Word of God will settle all difficulty in the church. (See 2 Tim. 3:16.) Compromising the truth will cause divisions. The M. C. is the only paper among us

that is not compromising today.—C. W. Moore, East Liverpool, Ohio.

"LET THE TRUTH BE KNOWN"

A union meeting was held and sponsored by the Van Brunt church, Kansas City, Mo., May 9, 10, 1935, in which A. M. Morris, editor of People's Bible Advocate; F. L. Rowe, editor of The Christian Leader (a paper favoring Bible colleges); Homer E. Moore, editor of Christian Worker, another paper favoring the Bible colleges, sat together in sweet communion. W. P. Reedy, A. R. Kepple, J. J. Hogan and A. M. Morris, all formerly were opposed to the Bible colleges, orphan homes and old people's homes, but all came together in a union meeting with the above mentioned editors of college papers and the college churches in Kansas City. To this meeting C. W. and A. R. Sommer, publishers of Apostolic Review, sent their regrets they could not attend and expressed a desire the spirit of cooperation and fellowship might prevail, which means they sanctioned this meeting following the college advocates.

In this meeting A. M. Morris, W. P. Reedy, A. R. Kepple and J. J. Hogan, who for over 25 years have been opposed to Bible colleges, orphan homes and such like, all meeting together with Homer E. Moore and F. L. Rowe who have for this long time been numbered and worked with the advocates of Bible colleges, and C. W. and A. R. Sommer express they are with them in heart. Certainly those who are "loyal" and want to stand for the church alone need not be deceived longer as to where C. W. and A. R. Sommer stand. This is the fruits of carrying out the "Rough Draft" union, sponsored by them. This is the reason why you no longer see the names of W. G. Roberts, E. M. Zerr, H. W. Cuppy, A. R. Moore, L. E. Williams, and W. Carl Ketcherside, W. C. Rice and a large number of preachers who are loyal and true to the church, in the Apostolic Review. They can not fellowship such compromising and a compromising paper and be true to Christ.

The Review and C. W. and A. R. Sommer in time before they compromised, were just as strong against the colleges as any of the mentioned preachers are now. They were even against this Van Brunt church in Kansas City, Mo., to which they so kindly sent their regrets they could not be present. Here is what C. W. Sommer published in the Review of September 1, 1931, about this same Van Brunt church in Kansas City, Mo., in his reply to James A. Scott and his preaching for it: "The churches are governed as one great brotherhood by the New Testament, and not just as congregations. What hurts one hurts all. What's right is right for all; What's wrong is wrong for all! If one congregation steps aside from the Faith of all, it's the business of all the congregations to disfellowship that congregation, if it doesn't repent, just as they disfellowshipped the churches that went disgressive. If "Bible Colleges" are wrong, so are churches who use those kind of preachers or lukewarm preachers, just as Kansas City (Van Brunt) is wrong when it uses men like Hutson, who openly declared for Church Schools here at the Butler Institute. It's the business of every loyal Church in the brotherhood when one of their sister Churches goes wrong thus, and it's their business when Bro. Scott preaches for them bidding them God-speed in the very presence of three loyal Churches in the same city."

Further on in the same article he says: "If there is any one thing the New Testament law provides for, it is

fairness." Pause right here and think of this same writer now saying, "The New Testament is the Book we disagree on." Does that sound like loyalty? "Bro. Scott believes this, for he asked his congregation to pass on the Van Brunt congregation before he went there. Does Bro. Scott though, believe that the decision of the Elders of his home congregation is final with the Brotherhood? What about the signed statement of the three other congregations in Kansas City to the contrary? Is the statement of three loyal congregations to be set at naught by Elders of one congregation several hundred miles away? This itself suggests something unpleasant to contemplate!"

In the above statement C. W. Sommer comes out against this Van Brunt congregation, condemns it for having college preachers preach for it and upholds the three loyal congregations because they refused to fellowship it because of its college tendencies. Those three loyal congregations stand today just where they stood when C. W. Sommer upheld them and condemned the Van Brunt congregation, but now he is in Unity with the Van Brunt congregation and against the three loyal congregations in Kansas City. Why is this, Chester?—J. A. Freed, Topeka, Kans.

(To be Continued.)

PASTIME FOR THE YOUNG

Some of us have been very urgent in demanding that our young people keep themselves from questionable places, and that they abstain from all appearance of evil. But I find we have left them somewhat perplexed by our neglect to outline at least some things that they might safely do.

First, I'll say that if we indulge freely in the manufactured pleasures (designed by Satan to get our souls and money) and deny ourselves nothing, that even then we shall not be satisfied. See the words of Solomon after he had tried them all (Ecc. 1:8; 1:17; 12:13-14, and for that matter all of that book). But it is an established fact that people have received great satisfaction who have trained themselves to enjoy the things of God's nature. It is true that the things we enjoy, whatever they are, are the things we have trained ourselves to enjoy, and that people after conversion to Christ find themselves enjoying things they formerly had considered too tame. Young people will find that instead of having time dragging on their hands, they will be short of time if they interest themselves in skating, sliding, hunting, fishing, the study of astronomy, or of insects, and vegetation, or even just strolling around where these things are to be seen, comparing the things which they see with what God has revealed about them in his book. And in addition to this, there are certain social functions some of us have felt safe in allowing both young and old, (I might here state there is just one Gospel for us all) such as wieners roasts, gatherings at the homes with candy, ice cream, or other repast. We have at this place those who are talented with string instruments, who usually entertain by singing and playing. Singing of hymns is seldom overlooked at such gatherings. But some one will say we all have dear friends in the world who haven't trained themselves to enjoy these things. You haven't provided for this.

My dear young Christians, you did not enlist in the Lord's army to be taken captive by the world, but your business is to capture the world. So while you are teach-

ing them the Gospel, you can at the same time be training them to enjoy the things you do, if they have the proper desire for your company, and if you are as wise as serpents and harmless as doves. And even, if you are not as wise as this you may just be a true friend.

In conclusion I'll say I once read a story titled "Eyes and No Eyes." Both boys were sent on the same walk and on return were asked what they saw. One boy soon returned and complained there was nothing to see. The other, as I remember it, returned late, elated over the wonders to be seen on that walk, naming them over one by one, and wishing for more time that he might have enjoyed them more.

My admonition is: Let's be eyes, and ears as well, and keep them both open, instead of being as those Jews mentioned in Matt. 13:15.—A. C. Warren.

CONDEMNED OUT OF THEIR OWN MOUTH

The December 3rd issue of the Apostolic Review in "Notes and News" says, "Bro. F. H. Pryor, Cedar Rapids, Iowa, reports that Bro. W. C. Wilson, of Toddville, recently gave a 'good inspiring sermon' at Cedar Rapids." This is a brief excerpt taken from a report made by me in the Macedonian Call, Nov., 1935, and I mention it because the idea might be conveyed to some that I am now reporting directly to the Review.

In the Review of February 16, 1932, I note this: "When a preacher advertises in a journal that advocates a missionary society to preach the gospel, don't we put him down as a sympathizer of the Christian church? When one advertises in a journal that advocates an education society to teach the gospel, don't we class him with the 'Bible College' folks? When another advertises in a journal that advocates 'obey the elders right or wrong, or be thrown out of the church without a hearing,' don't we class him as favoring that heresy? And if a congregation calls and supports such preachers isn't it bidding God-speed to these heresies? If not, why not? We can as consistently support the first preacher as the last. Think it over!"

In this the Review seems desirous of declaring that those who wrote for other papers were to be recognized as heretics. It seems peculiar to me that a thing could be heresy in February, 1932, and exactly four months later be in harmony with the gospel. I am not reporting through the Review because in the language of its editors, I would have to endorse the policies of the paper to do so. Some say they are not in favor of the Rough Draft or the position of the Review managers, but yet they can report through the paper that introduced it. The above clipping from the Review will show the fallacy of that reasoning. With all kindness and brotherly love.—F. H. Pryor.

REPORTS OF BRETHREN

Michigan—I like the paper very much.—Lottie Huffman.

Oklahoma—I liked the last M. C. very much and feel that Bro. Freed's article will do much good.—L. M.

Kansas.—I will take five of your simplified New Testaments when you get them out.—Wendell Wordell.

Nevada, Mo.—I will take two of your Testaments.—Carl Ketcherside.

Nebraska.—This Macedonian Call will stand the test. Just keep right on in this way and all will be well. And

if you can help it, don't let those WOBBLERS move you from the simplicity of the gospel of Christ. Enclosed is five dollars. . . —R. W. Haskin. (I am sorry, Bro. Haskin, but I have to wobble a little. When a man is weak physically he wobbles some in his walk. Our little paper is weak financially and it has to wobble a little. But I thank you for bracing it up some by sending yours and another sub. and sending a little more stimulant in the form of an extra dollar. I'll look after the spiritual wobbling, but am compelled to leave the financial wobbling to the brethren. So, soldiers of the Cross, if our little paper wobbles in struggling to you, ask yourself, Am I to blame?—Publisher.)

Missouri.—The rest is to help in sending out the M. C. We enjoy reading it very much.—Mann Sisters.

Lewis, Kans.—I am well pleased with the paper and wish every one would write in and say what they think of the paper whether they can give anything or not.—F. R. Randell.

Mattoon, Ill.—I think the M. C. is fine, and hope you continue its publication. . . We think the church here is in better working condition than it has been for some time.—O. T. Wampler (Elder).

Illinois.—I am reading your little book, "How to Read the Bible with Pleasure and Profit," and am certainly enjoying it. These cold, winter evenings I sit in front of the fireplace and read it. . . I don't seem to know what to look for or what I want in the Bible.—Mrs. G. K.

Blockton, Ia.—Our development work continues.—A. C. Warren.

Washington.—I liked your article in M. C. entitled, "Have they the Courage of Their Word?"—N. A. C.

Iowa.—I have a couple of copies of the M. C. which were given me. I sure enjoy reading them and you can depend on me for a sub. as soon as I get work.—Geo. A. Booze.

Iberia, Mo.—Wm. F. Jones is out of fellowship with his home congregation here.—L. C. Bilyeau, J. M. Lamb, elders.

Kans.—We want to thank you for the booklet, Guide Through Bible History. It has been used by several brethren since received and is proving to be a great help. It is used in private study, also in preparing lessons for evening services. Will ask you to please send nine more copies.—Susanna Yocum.

Iberia, Mo.—Church at Mt. View moving right along in the cause of our Master. Meet each Lord's day and have a fine Bible study. Will not accept anything here but the truth that is given us in God's word. We are looking forward for an excellent meeting in April, conducted by Brother W. Carl Ketcherside. Think the M. C. just fine, may the Lord bless you.—J. M. Lamb.

New Castle, Ind.—Enclosed find money order for \$2.40. Please apply two dollars on my delinquent subscription fees and send me one "Guide Through Bible History." I want to thank you for sending me the "Macedonian Call," although I never subscribed. I read it and am glad you have the courage to maintain such a medium of contact with faithful brethren. I feel sure it not only requires courage on your part but, also a sacrifice as pertains to temporal pleasure and "friendly" association with those who are your own kin. I wish that the "Macedonian Call" could attain the size and volume of usefulness which the Review reached under the management and over sight of your mother. Hope to be able to contribute more in the future financially. I feel that there is great need for a paper of this kind in

the Brotherhood and believe that faithful brethren everywhere feel the same way.—Orval T. Vaughn.

Carrollton, Mo.—The last issues of the M. C. were exceptionally good. It is the only Religious Journal I know of that builds on the "Sure foundation," without compromise. I filled appointments recently at Hale, Carrollton and Chillicothe. Attendance and interest very good considering the cold weather. **Our home boys are doing fine in Wednesday evening speaking programs.**—Ben F. Huddleston.

Charleston, Ill.—Dear Brethren: Some time has passed since I reported any work but that does not mean that I have left the field or fallen by the wayside. Since writing, I have assisted in meetings at the following places: Sulphur Springs, near Fontanet, Ind.; Mountain Home, Ark.; Martinsburg, Ill., and Kansas City, Mo. (26th and Spruce). Have also preached other places over Lord's day or a night, passing through. I have enjoyed my work with each of those places and trust the God of heaven has been glorified by the work that was done thereby. Met brother W. C. Rice for the first time and had the pleasure visiting in his home. He has made a great sacrifice in the cause. Also met brother Wm. Ketcherside for the first time. Also Bro. and Sister Frank Hedges. Some of my best friends have criticized me for preaching in some places, especially 26th and Spruce, but I can preach there without making one change, doctrinally, from my position held before. If the Lord blesses me and mine with sufficient health and strength through '36, I expect to be busy in the field, as quite a bit of my time is booked for meetings. I want to do my bit building and strengthening the walls of Zion. Brethren, let us be faithful.—Lloyd Riggins.

Marion, Ind.—Mrs. N. J. Martin, died Tuesday, Feb. 4, at her home 1609 Silver St., Logansport, Ind., age 76 years, 5 months, 20 days. . . . At an early age she united with the Ninth St. Christian Church, later transferring her membership to the Church of Christ in Logansport, of which Church she was a faithful member at time of death. She is survived by three children and twelve grandchildren. The writer having charge of the services endeavored to speak from 1 Jno. 5:11, words of consolation to the bereaved and to the Brethren who attended yet giving warning to those unprepared to meet their Creator. Sister Martin will be greatly missed by the Church as she was the last charter member of that congregation, and was always to the Lord's house when health permitted. She was a lover of the Gospel in its purity and simplicity.—Slim Holderbaum.

Kansas City, Mo.—The Congregation worshipping at 55th and Cleveland streets, getting along nicely, having better attendance and interest since our last meeting conducted by Bro. Zerr. We believe we have been strengthened much by his sound, safe teaching. Almost every male member takes public part when called upon. A few years ago there was a doctrine taught out west, "Obey the Elders right or wrong." Paul in 1 Tim. 5:19, says, "Against an elder receive not an accusation but before two or three witnesses." We have a new doctrine being taught in and around Kansas City, "If you think the elders are wrong you can just say they are not qualified, and be your own judge in the matter, thus refusing to obey or be in subjection to them." (Heb. 13:17). Some have gone so far as to say an evangelist is not under the elders, thereby obstructing discipline.

Brethren, the Word of God condemns this doctrine. (See Numbers, 16th chapter.)—Buell A. Boyce, 2415 E. 67th street.

Nevada, Mo.—Since last report I have held meetings for the congregations at Nixa, Ozark, Walnut Hill and Nevada, in addition to conducting several short Bible Readings in the New Testament books. As a result of this work 45 souls were added to the One Body. I enjoyed the privilege of attending the meeting at Des Moines in which a number of visiting brethren participated as speakers and listeners. I wish to express my appreciation to the brethren at Des Moines for making the meeting possible. After leaving Des Moines, I went to Cedar Rapids, Iowa, then on my way home, I visited Chillicothe, Braymer and Hale, Mo. While at Bethlehem in Ray county, we received news of the decease of Bro. M. A. Van Deusen, and our hearts were saddened thereby. May God bless and care for the bereaved family. I go next to Agra, Kansas for a meeting.—W. Carl Ketcherside.

Michigan.—I have carefully read all numbers of the M. C. that have come to me together with the articles on the R. D. that you send with the M. C. and have enjoyed (?) them very much. You note I qualify the above with the question mark for in reading all such matter I am made regretfully depressed in spirit to learn that our real brethren of the past have gone over to the opposition for "a mess of sod pottage" for that is all it amounts to, for in so doing they will lose their inheritance unless they repent, or, unless I have made a mistake in the study of the book. On the other hand, I am glad to know there is still a remnant left that will not compromise on this and other matters though it makes me sick at heart to have such occur and further disturb the church of Christ. . . . With personal regards and our prayers for the ultimate success of the pure gospel and its adherents, I am,—Very Sincerely yours, W. C. Conrad.

Kansas City, Mo.—Dear Brethren: January 19th, I spoke at the funeral of Bro. William M. Fenton in Ottawa, Kans. Brother Fenton was a faithful member of the Church of Christ, meeting in the south part of Ottawa, and was the father of Brother Fred Fenton who is a faithful Gospel preacher. He leaves to mourn, a faithful companion and eight children, also many other relatives and friends. On the 21st of January, I spoke at the funeral of Sister Nancy Sallee Sharp, who was a member of the Church of Christ in Kansas City, and we believe a true Christian. She leaves one son, one sister and seven brothers. January 22nd, I conducted the funeral of Bro. Milliard A. Van Deusen, a member of the Church that meets at 26th and Spruce streets, Kansas City. Brother Van Deusen was a loyal preacher of the Gospel. . . . He leaves to mourn: his faithful wife, one son and one daughter, his mother and several brothers and sisters, also many brothers and sisters in Christ, who are very sorry to see him go. But we do not sorrow as others who have no hope.—W. E. Ballenger, 2532 Jackson street.

Runnels, Ia.—I know you will be flooded with reports of the Des Moines meeting, but I feel like I would like to say a word for I know all loyal disciples will be glad to hear from all, as we were to hear from those present with us in the meeting. The only way one could really know the benefit was to be present and hear the talks. I can't help but think on the words of Bro. Turner in his farewell address, when he said it had cost him a lot

to be here, for it had caused him to make resolutions that he would sacrifice more for the truth than he had ever done before, and I believe every one present was of the same mind and I believe the Church here at Des Moines was strengthened greatly as well as visiting brethren, and that the strong cord of love will be drawn closer about us and that we can go on in the work as we have never done before. My prayer to God is that every preacher present will continue as strong in defense of the truth as they were here; and if so, it is bound to have effect. I only hope in time to come we can enjoy many more such meetings. May God bless you in your efforts to build up the cause and to put a good clean paper before the brotherhood.—A. L. Bunn (elder).

Palmyra, Ind.—. . . so read in the book of the law of God **distinctly**, and **gave the sense**, and **caused them to understand the reading.**" (Neh. 8:8.) Bro. E. M. Zerr, of New Castle, Ind., will have completed such a "Reading of the laws of God," both to Israelites and to Christians, on March 6th, at Palmyra, Ind. The writer journeyed from Berkeley, Calif., under physical handicap, to attend this Reading, having heard of Bro. Zerr's reputation as a student and teacher of the Bible; however, "the half was not told me" for although I "came to prove him with hard questions" I find him "ready always to give an answer to every man that asketh. . . a reason of the hope . . . with meekness and fear." His charts, his historical references gleaned from a prolonged study of Ancient History, proving the truths in the Bible by statements of its enemies and his aptness to picture to our minds the theme and fundamental principles of the Bible as a whole, makes me rejoice that I have been privileged to attend this feast for the soul. Bro. Zerr does not "speculate" with the Holy Writ and warns his students not to, hence is a safe, as well as apt, teacher and for such a man we thank God, as well as for other men of like character who are today defending the churches of Christ against innovations.—Geo. A. Robinson, 2223 Union St., Berkeley, Calif.

Topeka, Kans.—I enjoyed three days visit with the church at Des Moines previous to the meeting. Am glad to see so much enthusiasm manifested there. Opposition to faithful churches will be very bitter from now on, especially from those who used to stand for right principles with us. I recently spent a few days at Larned, Kans. Considering the hindrances, we had a very good meeting. The church seemed strengthened. There is an opening there for a faithful brother in the Monument business. But they have no time for a wishy-washy compromiser. Write Wm. F. Thompson, Larned, Kans., or Edmund Ratts, St. John, Kans.—Wm. Ketcherside.

Kemp, Ill.—We just as well be honest, come right out like a man, and a Christian, and tell all the brethren where we stand on the R. D. The Lord knows all about it any way,—and tells us plainly how we may know where every man stands. "They that are not for us, are against us," "by their fruits you shall know them." JESUS' rule never fails. So I will use the Lord's measuring rule; First, on one of my good friends, as the Lord was no respecter of persons. Bro. W. W. Adamson held our meeting at Kemp in Oct. 1935. I understand he says he doesn't endorse the R. D. But to be sure about the matter we will just lay down the Lord's measuring rule and then we will know; by their fruits ye shall know them—JESUS. In our meeting at Kemp Bro. Adamson endorsed Bros. John Allen and I. V. Morgan of faction

at Mattoon and several other members of the faction and worked with them. Bro. H. W. Cuppy asked Bro. Adamson to try to get Bro. Allen and Morgan to go back to the old congregation. But he said, I won't do it. So "by their fruits ye shall know them."—JESUS. I just received a copy of the Review, dated December 17, 1935. Among other strange things I find this: "New Castle, Ind., Bro. Frank Adamson, of Shelburn was with the church meeting here at 1008 South 14th St.—J. M. Horney." But in the same Review was an announcement for their father to preach at the faction, Mattoon, Ill. Here it is: "Daniel Sommer is scheduled to speak for the church meeting in Mattoon, Ill., Courthouse, Dec. 22." Has the Review gone to endorsing factions? "By their fruits ye shall know them."—JESUS. They also say their father will be 86 years old, January 11. Could this possibly be our Daniel Sommer, that fought not only factions but all other innovations alike with all his soul, mind and strength, for so many years? Could Christ have made any mistake when he gave us the plan for every purpose and sealed it with his BLOOD? Did Benjamin Franklin, or any other pioneer preacher, make any mistake when they went out and preached the Gospel in all its simplicity and purity? Will a preacher now make any mistake while preaching the Gospel in all its simplicity and purity? The Apostle Paul would say you are free from the blood of all men, and will gain a home in heaven. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." From one that loves all the faithful.—H. C. Towles.

Indianapolis, Ind.—The mass meeting at Des Moines was an oasis to those present. The Bible reading of a month at Spruce in Kansas City was well attended considering the intense cold and sickness and death of Bro. VanDeusen and sickness of others. The church there has been through the fire several times, yet they have the house full practically every Sunday morning—nearly 200 being present. The brethren are planning for another protracted Bible reading next winter. Can't all our churches have at least a week of such reading next winter? Start planning now. It will mean much to your church. If all our churches would do this, many of the perplexing and divisive questions which divide churches might be nipped in the bud, when an experienced evangelist is present to help the elders. I preached three times at Springfield, Mo., and Sunday afternoon at Walnut Hill, near Springfield. I was gladdened to see they have a house well filled at their meetings at Springfield. Bro. Buttram is teaching the Bible every night in some home, and the brethren there should see that he is supported in the work. They are fortunate to have him there. Also lectured two nights on my travels through Bible Lands at Nevada and preached one night. Had a profitable visit with Bro. Carl Ketcherside. In one place in Missouri, one church is divided, and two others close are thrown into confusion (but truth is prevailing) over that ignominious surrender to the college people called the Rough Draft. The same is true in many places. The authors, supporters and tolerators of it may try to sneak away from their divisive work by saying that the R. D. is not being mentioned in their paper. **But it is being pushed privately and practised openly**, and the divisive seed goes on bearing its destructive fruit. We have been on the firing line too long to be deceived.—D. A. Sommer.

WHAT A COLLEGE MAN THINKS OF THE REVIEW AND "ROUGH DRAFT."

A Few Questions for Consideration

If the Review has not changed, why all the disturbance in its own ranks?

If the "Rough Draft" did not suggest that the Review had changed, then why the "Rough Draft"?

Could we not know the position of the Review just as well before the "Rough Draft" as after? If so, why the "Rough Draft"?

If we could not know the position of the Review before, and if the Review has not changed, does it not follow, that the Review editors have for 78 years failed to state their position so as to be understood?

Remember that the Review has not changed—just stating the position so as to be understood. What brought about such a sudden change, that would make one perfect in stating a position that he had never been able to state before.

The Review has changed its position some. It needed to change. When one is in the wrong he needs to change. Why put through the "Rough Draft" and travel over the Southland when no change has been brought about or when no change was needed? The Review needs to cease agitating the college question. **THE IMPRESSION THAT ONE GETS WHEN HE READS THE REVIEW IS, THAT ITS EDITORS WANT THE M. C. BRETHREN TO THINK THAT IT HAS NOT CHANGED AND AT THE SAME TIME WANTS THE "COLLEGITES" (and that is not a good word in talking about our brethren. If interested in unity, why should they continue to stigmatize brethren?) TO THINK THEY HAVE CHANGED.**—(Chester Estes in "Firm Foundation" (a college paper in Austin, Texas), Aug. 21, 1934.

REJOICE EVERMORE

This encouraging and hope-inspiring admonition is addressed to Christians, the Church at Thessalonica; Paul said to them: "and ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were examples to all that believe in Macedonia and Achaia." (I Thess. 1:6-8.)

Learn in Acts 17:1-10 something of the afflictions they endured when they received Paul, who came and preached the Gospel to them, causing them to turn from idols to serve the living and true God. These brethren knew how Paul and Silas had been put in prison at Philippi before coming to Thessalonica; and from there the brethren sent them away to Berea by night to protect them from the wrathful mob which the envious unbelieving Jews incited to the point of violence against them. Of those who believed, and accompanied with Paul and Silas, were some Jews, a great multitude of devout Greeks, and of the chief women not a few.

After he left them, conditions there caused much anxiety in Paul's mind with reference to the welfare of these brethren, and strong desire to be with them again, but he was hindered; so he sent Timothy: "To establish you and to comfort you concerning your faith: that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation: even as it came to pass, as

ye know." Thus Paul wrote some time afterward in his First Epistle to them; which we should study with great care; for it contains lessons of vital importance for all Christians. Therefore Paul said at the close: "I charge you by the Lord that this epistle be read unto all the holy brethren." Considering this solemn charge, we dare not ignore the teaching set forth in this epistle, it is just as needful to direct the life and conduct of Christians today as it was for "all the holy brethren" at the time it was written, and should serve as a help to establish us in the faith and encourage us to "stand fast in one spirit, with one mind striving together for the faith of the Gospel: and in nothing terrified by your adversaries." (Philip. 1:27-28.)

Although the Church at Thessalonica had a hard fight to combat evils by which they were surrounded, near the close of his first letter to them, Paul admonished them among other things to "rejoice evermore." Let us not forget that it was with joy of the Holy Ghost they had received the word in much affliction; and Paul says in another place "Rejoice in the Lord always; and again I say rejoice." (Phil. 4:4.)

Do we sometimes become discouraged and lose sight of the fact that all true children of the one Father, (all who abide in Him and in His Son), (I Jn. 2:24-29.) have a rich heritage in the hope of the glory of God? (First Jn. 3:1-3.) As the Apostle Peter expressed it: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." "Grace be with all them that love our Lord Jesus Christ in sincerity."—Emily Baker, Topeka, Kans.

KANSAS CHURCHES SURRENDER

Highland Park Church in Topeka, Kans., was started under the leadership of A. E. Obenhaus in 1921, in direct opposition to the college church meeting at 522 Polk St., Topeka. Obenhaus first surrendered the cause to the Long Beach element, shutting out all who refused to endorse those principles, then later surrendered to Polk St. Church.

Note the following from a summary of church news Topeka State Journal, Dec. 29, 1934: "**September 9—Churches of Christ of northeastern Kansas hold general assembly at Highland Park Church of Christ. Dr. George C. Dowey announces plans for United Church Loyalty Crusade.**"

We do not know Dr. Dowey.

Topeka Daily Capital, Feb. 24, 1935, says: "Abilene Christian college was granted a chapter in Alpha Psi Omega, national honorary dramatic fraternity, February 7, and Homer Utley, president of the college dramatic club was elected president of the new A. P. O. chapter. He is a junior from Topeka, Kans."

Homer Utley is a son of H. A. Utley, pastor of Polk St. Church.

Topeka Daily Capitol, May 20, 1935, says: "Evangelist A. M. Morris of Long Beach, Calif., will be the speaker Monday evening at the Church of Christ revival meetings in Highland Park. Evangelist Morris is not only a nationally known evangelist but is also a lecturer and an author. . . . He is also editor and chief contributor

of "The People's Bible Advocate," a semi-monthly publication of Long Beach. Revival meetings conducted by the local evangelist, H. A. Utley, will continue during the week each evening at 7:45."

About two years after the Review exposed Highland Park Church for her compromises, the following appeared in the A. R., Jan. 30, 1934: "The Review gladly apologizes for the manner in which it handled the Topeka (Kans.) church trouble. As in other cases we passed snap judgment after hearing only one side. This was unfair and unchristian. We hope never again to stain our pages with such unfairness."

Obenhaus now says he was deceived on the college question. He now endorses them. Henthorn, of Dodge City, told me in May of 1935 that Obenhaus had apologized for his opposition to the Dodge City Church using college preachers.

Lawrence, Pratt, Preston, Sylvia, Hutchinson, Peace Creek, et al., have completely surrendered to the college element and, where able, have hired a college man or a sympathizer, to pastorate for them. Bro. Roady and James A. Scott have given Lawrence much encouragement in her digressions. J. N. Dyerly and F. A. Talley encouraged Highland Park to surrender. **R. A. Brinker had Greensburg Church holding union meetings in a park with the sects last summer, and I understood he lead the songs at those meetings.** Greensburg Church recently hired a pastor fresh from Freed-Hardeman College.

Bro. J. C. Roady has labored much with several of the above churches and is no doubt strongly in favor of their surrender to the college element.

There are a few churches in Kansas standing firm against such compromises.—Wm. Ketcherside, 2010 E. 11th St., Topeka, Kans.

(The fruit of Bro. Roady's work in other states is the same as in Kansas. Churches generally where he has labored extensively the past few years either endorse and practice, or tolerate, that traitorous surrender to the college people, called The Rough Draft. On the other hand, churches where W. E. Ballenger, W. G. Roberts, Carl Ketcherside, D. A. Sommer, E. M. Zerr, Wm. Ketcherside, and others—have labored, do not generally endorse, practice or tolerate such surrender, but stand against it, and stand where the Review used to stand. Did Jesus speak the truth when he said, "By their fruits ye shall know them"?—Pub.)

IMPORTANT

More than three thousand brethren have been using the Simplified New Testament. Many of these books have been used for ten or twelve years, and are worn out. We are continually receiving calls for the testament, but the last edition is exhausted. I think I can sell the substantial cloth bound book for \$2. But we do not have enough money to get out another edition. If we could get orders for two hundred books—no money now—we could start the printers to work. Write me at once if you will take one or more copies at that price. The leather bound book would cost \$3.50.

A sister writes of the Guide Through Bible History: "I am enclosing a check for which I wish you to send me a dozen copies more. I wish to give them to my friends." Could you hand to an intelligent non-member of the Church of Christ a booklet which would contain more helpful scriptures? It takes the reader from a non-sectarian standpoint, and leads him to the great principles

of the Bible through God's dealings with his ancient people. We are receiving many words of appreciation of the helpfulness of the book to the brethren. But we owe seventy-five dollars yet on the printer's bill. Many are intending to order the Guide sometime, but they would help us greatly if they would order NOW as many as they need personally for distribution. Why not bring it before brethren in your congregation, and get a dozen or more. They are thirty cents each by the dozen, but 35 cents single copy, or three for a dollar.

Recently a prominent preacher among us heard my two talks on my travels through Palestine, Egypt, Greece and Rome, and suggested that I enlarge into several lectures. I am now arranging six lectures on Bible lands and the things which I saw in those I visited. I have about twenty-five books on archeology which I have studied for years, telling what the spade has done in unearthing the ancient cities mentioned in Holy Writ. These revelations confirm the Bible narrative, and lectures on these things would strengthen the faith of believers and help confute the disbelievers. Many scriptures will be made clearer. The lectures will be: Babylon and Ninevah—Cyrus the Great and Alexander the Great—Tyre, Damascus, and the Lands of Job and Esau—Ethiopia and Egypt—The Lands Visited by Paul, including Asia Minor, Greece, Rome, etc.—Palestine, the Land of Christ and the Apostles. These lectures will include ALL the Bible lands, and give the hearers such a grasp of the ancient empires that he will appreciate better God's Revelation. Commencing on Tuesday night the series will run till Sunday night. Churches might be able to get many outsiders started to the services of the Church of Christ in this way. How many churches would like to have these interesting and profitable studies in ancient history, travel, archeology and Christian evidence. — D. A. Sommer, 918 Congress Ave., Indianapolis, Ind.

SELF-SUPPORTING, SELF-EDIFYING, AGGRESSIVE MISSIONARY CHURCHES

This was the kind of churches the apostles established, and the kind the Macedonian Call is trying to help establish and develop. There are many churches in and around Nashville, Tenn., but the foundation for them was not laid by the Bible college. David Lipscomb was probably the most prominent preacher and editor in the South in a generation, and about thirty years ago he wrote on this subject in the Gospel Advocate (which may have been reprinted from an earlier number). In the South a large church does not now depend on itself but imports a preacher to do all its edifying. And churches in the North are rapidly adopting the all-time preaching system, too. The Macedonian Call is the only paper which is earnestly advocating the development of all the members so that we can have scriptural elders to feed the church, as God commands. Here is Bro. Lipscomb's article, which I hope you read carefully:

"A church that has to send to others for help to conduct its services in worship or work is not a self-supporting and self-edifying church. This is true, no matter how great the number, the talent, or the wealth of the congregation.

"Near Joseph Avenue, in northeast Nashville, two or three years ago, a few disciples lived, too far from the Foster Street Church for the women and children to attend regularly. They determined to meet at a place more convenient for the mother and the children, so for

a time met at private houses. A meeting was held by some preacher who had learned to preach by studying his Bible and conducting the worship for a church similarly situated. [He didn't need the Bible college, then, to make him a preacher, did he?—D. A. S.] A number were added to the church last year, and they built them a neat house in which the working people can feel at home. They were assisted in this by other self-supporting and self-edifying churches. Some one recently spoke of them as a mission point. One of the leading men among them said, 'We are not a mission, but we have a mission.' A few miles farther out they found others situated as they had been, and they went to work to help them, and he reported a mission at this point of twenty-five members. When asked how many members they had who would lead in the worship, he replied, **'We have scarcely a male member who will not lead in the worship if desired.'** This is a self-edifying, self-supporting, aggressive, missionary church, and with but little money will do much to spread the gospel and build up other self-supporting, self-edifying, missionary churches.

'Such a little band of earnest, working Christians is much more effective for converting the world than a rich church of a thousand wealthy, fashionable members supporting one of the most learned and eloquent preachers in the land to study, teach, pray, exhort, and admonish for them, while they live at their ease and support him.' [Get this brethren—D. A. S.] God adopted his religion to the common people who do their own work in religion as in other matters, and they can more effectively spread that religion among others than any other class of people.

'The danger with such churches is, when they grow in numbers and increase in wealth, **they employ others to do their work for them, and they grow cold, lukewarm, indifferent to the service of God and the salvation of their fellow-men, and hire others to worship God for them.**

'Will not our working people, while learning and asserting their right in other things, learn their right to serve God for themselves and enjoy his blessing and favor? Without these all other blessings are vain and delusive.

'Every member of the church can and should participate in all the service of the church; and the members are not only competent to do all the work pertaining to the church, but they need this work and service for their own spiritual growth.' [That sounds like D. A. S., doesn't it?] In this service alone can the Christian find the food and exercise needed for his growing wise and strong in the inner man. The man spiritually can no more grow strong and active without himself doing the work and worship of the church than the body can grow strong while refusing food and exercise needed for its growth and life. In this service in the church man can alone find the highest development of the soul, mind and body. One can no more worship and do the work in the church by proxy and grow spiritually thereby than he can eat and take exercise by proxy and his body grow thereby. The well-being of every member demands he should take active part in the worship, as the well-being of the church demands the help of every member in its growth. 'Through that which every joint supplieth, according to the working in due measure of each several part, making the increase of the body unto the building up of itself in love.' (Eph. 4:16, R. V.) There is work for each one to do, and neither the member nor the church can prosper as it should unless each joint supplies its part.

'Every child of God, by virtue of his birthright into

the family of God, a family of kings and priests unto God, has the right to perform any and every service connected with the Church of God, limited only by his ability to do it decently and in order. **All should be encouraged to take part in the service,** and in doing the service each manifests his talent for the work and trains himself for fitness in God's work.

'The congregation is the school for educating and preparing men for any and all the work God has commanded to his church.'—David Lipscomb in Gospel Advocate, May 31, 1906.

HAS THE REVIEW ABANDONED THE IDEA OF THE ROUGH DRAFT?

In the month of June, 1932, the editors of the Apostolic Review decided to cease their fighting against "tendencies as well as evils already arrived" (to copy their statement of another day), and open up the way for fellowship with innovationists whom they had always opposed in the past. Realizing the impossibility of effecting such a scheme, as long as they accepted the New Testament as the sole basis of unity, they announced the fact (?) that the New Testament is the book we are divided over and proposed as a basis what they were pleased to designate the "New Deal" in religion. (This is not the same New Deal which the Supreme Court declared unconstitutional a few weeks ago—because this and all other New Deals in the form of creeds were declared unconstitutional by the Supreme Court of Heaven 1900 years ago. See Matt. 15:30, Gal. 1:7-9, etc.) The motive of the publishers in sending forth this "15 Point Peace Pact" in which they agreed to cease the war against certain forms of innovationism, was to save the paper from going on the rocks of financial disaster. We have their word for that. Subsequent events have shown other reasons also, which we have not the space here to enumerate.

Many of the preaching brethren who had formerly been ardent supporters of the journal, rather than support a document which represented a complete surrender of the ideals of purity for which they had always striven, were forced to take up arms against the principles being broadcast through the medium of the Rough Draft and the supporting articles which were written to uphold it. Those men, one of them being the writer, were much maligned, misrepresented, and harassed throughout the brotherhood by the paper whose subscription lists they had helped to keep up when it was truly an "apostolic review". It would be impossible to tell you in one article the "lamentable epidemic of falsehoods and inconsistencies" that was the result of the efforts of an autocratic and self-appointed dictatorship to thrust a new and strange doctrine upon an unsuspecting brotherhood. Every man who refused to bow his knee and submit to the directions of the editors of this modern and humanly arranged device for unity, was forced to undergo ridicule, sarcasm, slangy epithets, and every conceivable type of unreasonable argument.

To deceive the unwary, the publishers of that paper would many times take a slam at the Bible College, and on the very same page would introduce some of the strongest advocates of those institutions to advertise themselves and their wares to the brotherhood. The purpose in this was very apparent to those who think! By this method they could garner in the shekels from those who favored and those who opposed such innova-

tions at the same time. [On this point notice article elsewhere on "What a College Man Thinks of the Review and 'Rough Draft.'"—Pub.]

Lately, however, a different method of attack against the spirituality of the church is being tried. Those who are in favor of the Review are telling everyone that the Review has dropped the Rough Draft, that they are not advocating it any more. I have found a few people who are foolish enough to believe that, and to set them straight this article is dedicated. If the Review has ceased to uphold the Rough Draft, where is their acknowledgment to the brotherhood? Have you seen it published in any column of the paper that advocated the document that has caused this sad condition of division? No, you haven't. This is just a new way of trying to shift the blame for the present strife upon the shoulders of those loyal men who have been, and are still, opposing the introduction of anything foreign to the word of God.

That this has always been the method pursued by those who introduce false practices may be seen from the following clipping taken from the *Apostolic Review* of Dec. 30, 1930: "We never knew it to fail. After an innovator has worked in his opinions and split the Church, he cries 'stop fighting!' And if any more fighting is done, the folks who stand for New Testament purity, and against the humanism in religion, always gets the blame for the discord. Years ago, after the Church was hopelessly split over the introduction of instrumental music in worship and missionary societies to preach the gospel, the 'Christian Church' folks—the innovators, the folks who caused the split—they cried, 'Stop fighting!' ... And now the 'Bible College' innovators, after splitting the brotherhood over the introduction of this most human education to teach the Scriptures, want to cry 'quits' over such 'foolish questions'. And the 'Gospel Advocate' (chief of the education society sinners) has chased off its front page its only writer who dared to warn of the unscripturalness of 'the settled minister' and 'the church school', and is now running the 'Ladies Home Journal' a close race."

The above is valuable for several reasons, as you will note. It shows that those who advocate educational societies in the church are sinners. It informs us of one of the characteristics of all innovators. It re-establishes the old adage, "that out of their own mouths shall they condemn themselves". No, my brethren, the Rough Draft has not been cast aside by its sponsors, and I believe I can present incontestable proof of that. But, this is just another way of trying to hold for the paper that published the document, a brotherhood that is fast slipping away from them, and who refuse any longer to be tricked into going astray after false gods.—W. Carl Ketcherside.

MISCELLANEOUS

I am very sorry that we are so late in getting out the M. C., but we have tried to make up by giving the reader twelve pages this time. Wouldn't it be fine if we could have that many pages all the time? It all depends on YOU—not the other fellow.....We have printed a great deal of important matter this number on a very important subject, and it should be well circulated. Send for samples for circulation among those who need it. If you could see the division and confusion wrought by the R. D., you would not think we have said too much in our efforts to stop the digression. Yet I am happy to state

that prospects are growing brighter and brighter all the time for our plea for the protection of the Church from innovators. "Great Songs of the Church" is as good a song book as you can find. It is in round and shape notes, 40 cents limp, shape notes; 50 cents, cloth, round or shape notes. Please order from the M. C. and you will do us a favor.... Just as I expected—not a soufild from the ones we challenged last number to affirm in public discussion that their position is right. They know it will not stand the test.... We are sorry that obituaries must be confined to a very few short facts, for we have such little space.... We have been asked about W. S. Gibbons, who for the time is in northern Missouri. He is peeved because some careful churches will not receive him. Fifteen or twenty years ago he was shut out of the Review by Mrs. K. W. Sommer because of his wild ideas, and he has been peaceably going along with the college people for a couple of decades, writing for their papers.... On the other hand, Wm. K. Ketcherside, Topeka, Kans., 2010 E. 11th St., is a preacher who ought to be out in the field all the time. He is good with little groups who have had some difficulties, and is interested in getting into new fields. He stood by the M. C. and its principles when hardly another preacher saw the real drift of things.... The book, *Story of the Bible*, is the best for young people I have ever seen. I read it when a boy, and we have worn out several copies with our children. I have been the means of getting it into hundreds of homes. It is well bound, and the pictures are as true to life as can probably be obtained. It should be in every home where there are young people, and many grown people will be greatly benefited by it. Nearly a million copies have been sold. Price \$2. Order from us.—Pub.

SIN IS SIN—HOW REASONEST THOU?

In June, 1932, the *Apostolic Review* printed the Rough Draft. Many college people and factionists praised it, but when faithful brethren who had stood by that paper for decades began to criticize it the publishers became angry, then stubborn, then resentful, and set forth with the determination to put it over anyway. Confusion, division, heartaches and sorrow have been the result. Brethren have been alienated, homes have been rent asunder, churches have been divided, and angels made to weep over the destruction wrought by this contentious document, forced by stubborn authors. Most of the old stand-bys of the paper have deserted it, and now the paper and its time-serving adherents are trying to make the brotherhood believe that they have dropped their idol. No statement of wrong! No confession! No restitution! No withdrawal of the falsehoods they have circulated against those who have stood for what they used to stand! No apologies! "We stop you stop!"

If you were one of many tenants on the lands of a great landlord, and one of the tenants would purposely tear down a fence, and cattle would come over into your corn and destroy it, bringing great loss to you and your lord; and when you had discussed the matter with him at length, he would finally say, "I'll not say any more—now let me alone!"—would you and your landlord be satisfied?

If you were standing in a safety zone on the street, and a car driver would purposely run you down, or if he would purposely crowd your car off the road; and if

when you had discussed it a long time he would say, "Let's quit this jangling and be brethren"—would you meekly say, Amen?

If Mussolini should now say to the Ethiopians, "We have gone far enough with this war, let's stop right here, let's let things stand as they now are"—think you that Haile Selassie would gladly consent?

If you were one of many foremen in a great business, and another foreman proposed a new idea for unifying the forces of the business, on his own initiative and contrary to the plans of the president of the concern; and he would work much confusion in the shop by trying to win all the foremen and workmen to his side, and then when he saw he was about to lose out entirely he would say to the other foremen, "I've dropped my unity plan, and you should stop opposing me," even though he privately still practiced it and still slandered those who had opposed his new-fangled idea—do you think you would uphold such a disturber, and think you that the President of the company would still retain him without rectifying his wrongs?

If you are an elder in a church which has always been opposed to calling college preachers to come to preach for them because they might publicly and privately advocate their unscriptural doctrines, and another elder proposes to change the church's watchfulness, and demands that they let such preachers in, and tries to get the other elders with him as well as all the members he can, and works confusion and division there for more than three years, denouncing all who opposed him, and falsifying about some of them—if, when he saw he could not put his scheme over, he finally says he won't mention it by name any more but continues to slander those who have opposed his innovation and continues privately to work for his pet scheme—how would you know he had ever repented and would not do the same thing again when he got a chance? That man would have to publicly confess his sins to be retained even as a member in your church, saying nothing about being a leader.

Solomon said, "He that covereth his sins shall not prosper," and when Paul convicted people at Ephesus, "many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver", about \$25,000. (Acts 19: 18, 19.) They tried to straighten up their wrongs.

David even confessed his sin, but God punished him; and Saul finally confessed his in not destroying the wicked Amalekites, but he lost his kingdom. If people do not bring forth fruit meet for repentance and try to undo the great wrongs they have committed to faithful brethren and the Church in general, we know they have not repented of their sins. "Stubbornness is as iniquity and idolatry."

Every evidence is that this new move is another case of "ebb tide"—of silver and subs and faithful scribes.—D. A. Sommer.

St. John, Kans.—I began a short meeting at Waukomis, Okla. The meeting began with small crowds, but the outside hearing was more than attending members. Judging from expressions of those both in and out of the church there was much interest the last part of the meeting. The meeting was far too short. They insisted I return for another meeting. My home was with the birds. Their name was Wren and a good one it was.—Edmund Ratta.

Indianapolis.—A few days ago I preached the funeral of Clarinda Rose, widow of J. K. P. Rose, near Windsor, Ill. She was past 80 years old, and had been a faithful member of the Sand Creek church most of that time. A godly life is the greatest heritage a person can leave to one's children. She was an aunt of my wife.—D. A. Sommer.

San Jose, Calif.—Nine years ago last May your father helped a few disciples band themselves together for worship in this city. He gave us some excellent teaching and warning which we have been zealous to follow up to and including the present time. He visited us at different intervals as long as he remained in the west and encouraged our efforts. We have endured much persecution, mostly from within, as I believe every congregation, no matter whether they are large or small in numbers have some in their midst who are determined not to be whole-hearted Christians, but through it all we are continuing in the same faith and practice Bro. Daniel sought to establish us in.

Though we are forced to continue meeting in a private house yet there have been seven baptisms, two added from Christian Church and several reclaimed, but we press on in the "Fight of Faith" realizing it is faithfulness that counts in the day of reckoning, no matter what the odds against us are. We are making good use of our little books, "How to Read the Bible." Those who will do so meet twice a week and are learning how to study the Bible systematically. Occasionally neighbors join us in these meetings and we are made glad of the opportunity to interest people in their souls. We are practically isolated from loyal preachers and teachers as you folks in the east and middle west enjoy, so we find no more profitable way of spending our time than above mentioned. We ask an interest in your prayers.—Mrs. J. B. Moritz. (Can't we have scores of such little Bible readings in the home?—Pub.)

St. Louis, Mo.—Church at 7121 Manchester Ave. pressing on in the work as usual as well as the new congregation on 5346 Lillian Ave. in northwest part of city, 7 miles north of the Manchester congregation. Attendance at new congregation has been good from the start, with a number of strangers attending, yet we are sure the unusual cold weather has hindered some. We plan to hold a meeting in the spring with our home talent. Enjoyed the three-day meeting at Des Moines January 8-10. Only wish that many other congregations could have been there. I am sure they would have returned more determined to press on in the work of the Lord and not easy to be led away from the old paths. When we get to where we are afraid to speak out against the evils of the denominations for fear in the last day they might be the Church of Christ and we might be left out, we might as well lay down the old sword and look for universal salvation regardless. Just say we don't have a chance to know they might be the Church of Christ. The Lord didn't mean what he said when he said: "By their fruits you shall know them." Such doctrine might do to live by but not to die by. Let us contend earnestly for the things written in the old Book. Then we won't have anything to fear when we face the just Judge in that great day.—Robt. Morrow.

THIS number of the M. C. we have made a great battleship, laden with shells for the enemy's fort. The rest of the fleet may have some smaller craft.