

MACEDONIAN CALL

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

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MACEDONIAN CALL

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WHY GADDEST THOU ABOUT SO MUCH TO CHANGE THY WAY? (Jer. 2:36)

"The Church is becoming filled with a group of go-easy, spineless, indolent soft-soapera who are afraid to preach the whole counsel of God. . . . Paul withstood Peter face to face, because he was to be blamed. . . ."

By W. CARL KETCHERSIDE

In the September 11, 1928, issue of the Apostolic Review, there appeared in "Office Notes" an answer to a private letter written to the publisher of that journal. The brother who wrote the private letter was troubled about the college question, and whether or not it should be treated as an individual matter. Here is an exact quotation of a part of his letter. "Some of the brethren now wish to treat the college question as an individual matter as we would do the secret order question. What do you think? . . . Personally, I don't believe in hybrid institutions as organizations however owned and operated. But whether to treat the matter as individual, and give the other man the right to believe as he sees it, and go ahead and fellowship him, or to treat it as congregational and draw the line, is a question that I'm trying to decide. Can you give me some light or make the distinction clear?"

In his reply the Review publisher stated, "I'm just confident enough that I can make this distinction clear to cause me to undertake that very thing. In the first place, when these people come to you, Srygley-like, and declare for the kind of a college THAT NEVER EXISTED AS A COLLEGE, AND NEVER WILL, because that sort of thing can't keep from begging openly from the churches—if they waited for the 'spirit to move' these believers in schools supported by private donations, they'd never even start. So you can consider that 'line' AS PURE BUNK, AND THROW IT INTO THE DISCARD AT ONCE so as to get it out of the way so you can see their true motives more clearly. Now I think this brother knows the answer to his own question, but being caught in the midst of the compromising out on the coast, he'd like to hear someone else say, just for

company's sake, that YOU CAN'T FELLOWSHIP THE ADHERENTS OF THIS FUNNY COLLEGE THEY BELIEVE IN SUPPORTING AS AN INDIVIDUAL MATTER, LIKE YOU CAN THE 'OLD TIME' DISCIPLES, AND COME OFF UNSCATHED. DON'T LET ANYONE TELL YOU THE 'Lodge QUESTION' AND THE 'BIBLE COLLEGE' QUESTION ARE ON THE SAME FOOTING. Does the 'Lodge man' ever try to bring in a 'Lodge preacher' like the 'Bible college' man tries to bring in his preacher? The 'Bible college' man and the preacher he wants to bring in 'have to be watched!' I'm praying they don't get you, too, brother. When they tell you, 'Let's work together, remember that the Gospel Advocate, the Firm Foundation, and the man I mentioned in week before last's paper regards the 'work together' plan as 'their victory,' and they'll crow louder and longer than the cock crew over Peter's downfall. If we can be of any help, call us up. And brother, if these folks are for 'colleges,' why don't they go to the 'College Church' all the time? Isn't it possible that this is a part of their game to work their preachers in on you, and finally smother you? . . . Brother, can you fellowship, in the strictest sense, those you are fearful of, the same as those you know are for the old Church as Christ and his apostles left it? Can you? I can't, and what's more—I WON'T EVEN TRY AGAIN!" (This last emphasis is the editor's—the former is mine.—W. C. K.)

This same editor sent forth the Rough Draft in June, 1932. Item 12 of that document said, "BIBLE COLLEGES and ORPHAN HOMES.—Supporting them is an individual matter—the Church Contribution is not for that purpose. We're saved as individuals, anyhow, not as churches. If anyone must take the risk, let that one do it as an individual." Later, in explaining this "Fifteen Point Compromise," he states, "We can worship together with our college brethren if they'll keep their hands off the Church funds and don't try to divert them for the aid of a college to teach the Scriptures." Again he says, "If the preacher we employ wants to give part of what we give him to aid a human religious society, that's HIS PERSONAL AFFAIR, and—RISK!" Acting upon his very capable advice given in the Office Notes of September 11, 1928, I considered that "line" as pure bunk and threw it into the discard immediately. Knowing that this was a "work together plan," I knew according to his own statements that the enemies of the Church would crow louder and longer than the cock crew over Peter's downfall, so I didn't swallow the bait. But the worst part of the whole sorry mess was the fact that after the Review Editor had emphatically declared that he would NEVER TRY TO FELLOWSHIP AGAIN those whom he was in doubt about, he would turn right around and write a creed for the express purpose of causing a multitude of brethren to slip into the same dangerous path against which he had warned them before. He thus demonstrated that his word was not to be depended upon

and his promises were to be considered as worth no more than the paper upon which written.

But here is the worst of the matter. Above the editor says, "Don't let anyone tell you the lodge question and the Bible college question are on the same footing." Then in the A. R. for August 29, 1933, he says this, "We can not consistently refuse fellowship to those who preach the gospel and risk supporting a 'Bible college,' yet accept another who risks supporting a lodge. . . ." Thus he puts the two on the same basis, and flatly contradicts his former advice. Which time are we going to believe you, Mr. Editor? Maybe you can answer this puzzle sometime in your office notes, while doing a little "heretic detecting." And remember that while hunting clues, you can put on the false moustache and rubber-soled detective shoes, and take a glance around the Review Office. Heretic detecting, like charity, should begin at home, you know.

No individual with a regard for the truth can honestly say that the attitude of the Review has not changed, in the face of the above. Yet certain impulsive souls took upon themselves to say that very thing. A circular letter was sent out through the brotherhood, including this statement, "Inasmuch as the statements are being made that the Review has become untrue to the teaching of the Bible, and that it is compromising principles and endorsing things that are wrong, we are anxious to get before the readers of the paper the facts of the case, and prove by some of the writers that such is not the case." That letter had the signature of J. C. Roady and J. S. Johns at the bottom of it. Now, it is my contention that the Review has done the very thing that Brother Roady denies. One of us is absolutely wrong, and has lied to this brotherhood. One of us owes an acknowledgment to every faithful disciple in the land. I know that the brother in question has constituted himself a self-appointed bureau of strategy for the dissemination of propaganda intended to be detrimental to my work. He knows that I stand today where I have always stood on matters of brotherhood interest, and that I am opposed to his compromising attitude. The churches have a right to know which of us is contending for the PURE GOSPEL. I will offer him this proposition, that I will meet him anywhere HE MAY CHOOSE OR DESIGNATE in the State of Indiana and discuss with him the following: **"The Apostolic Review's position since June 21, 1932, is identical with its stand of former years, and represents what the faithful brotherhood has always contended for on the subject of the so-called 'Bible colleges'."**

Roady asserted that the Review was not compromising principles and endorsing things that are wrong; now we will determine if he is as anxious as he claims to get the Truth before the readers of the paper. There are several reasons why I make this proposition, instead of some of the older brethren. In the first place, my time is scheduled until 1940 and I have several meetings booked in that year, so it can not be charged that I am jealous of Brother Roady because he has more work than myself. I have turned down sixty-seven calls for meetings this year that I could not accept because of lack of time. Secondly, it is a well known fact that Brother Roady has been personally responsible for circulating stories about my position on these matters that are untrue. Will he have the courage of his convictions to come out and show his true stand? Will he permit it to be revealed that he has fellowshiped college pastors in

our section of the country, and his influence has been used by the college people to divide the Body of Christ? Will he deny that much of his work in Kansas has been with churches that have gone off with the "college element" and that he has not lifted a hand to stay that departure from the "Old Paths"? There are too many of the soldiers in the army of the Lord who are bush-whackers, and who like to do their fighting Indian style, from ambush. If I am wrong on these important questions, I want to know it—if Brother Roady is wrong, I intend to show it.

We are told that we should not protest against a man's opinions. Perhaps! But when a brother or group of brethren has the opinion that we are divided over the New Testament, and we need a new, humanly formulated creed to regulate the Body of Christ, that ceases to be a mere human opinion and becomes heresy! Are we to combat heresy? And when a group of preachers band themselves together to try and force the Church to swallow such a document, and thereby cause division, MY OPINION is that we ought to set them back where all false teachers belong. And of course they can not protest against that statement, because I have a right to my opinion, say they.

But someone says that preachers should not be constantly criticizing other preachers. We have a lot of sob sisters in the Church who think that Brother X is a wonderful man because he can preach such beautiful sermons that not even the worst sectarian is ever offended at what he says. And these sickly sentimentalists are always ready to sigh deeply when Brother K. condemns Brother X, for his compromising, but when Brother X. spends the greater part of his time manufacturing and circulating falsehoods about Brother K, those same ones will listen attentively, and then with a pious expression adopted for the occasion, say, "Yes, isn't it too bad? Brother K. would be a good preacher if he wasn't so strict on preaching to the members. We got him to hold us a meeting, and instead of trying to convert the world, he spent the most of his time condemning the things that we all do, and some of the members don't like him."

Paul withstood Peter to the face because he was to be blamed! He publicly denounced the action of his fellow-preacher. The so-called modern "spirit of Christ" that makes you let everyone and everything alone did not seem to trouble Paul. He saw a preacher acting contrary to the principles of the Gospel and he rebuked him. He didn't investigate to see if Peter had more friends around than did he, because he knew he had God on his side, and that was enough. I consider it our duty when we see a preacher who is trying to carry water on both shoulders to either knock one bucket off, or make him spill them both. There is no place in the Kingdom of Christ for a Benedict Arnold to be tolerated.

If these fence-sitters who pretend to believe one thing and practice another, are permitted to continue, the Church will soon lose its identity in the religious world, and become like the sectarian groups around us. We did not reach our present strength by withholding the Truth—but by declaring it. Alexander Campbell, John Smith and others of their day not only declared the Word, but fought for it. They were ready to take up arms, at the drop of a hat, with the unwary preacher who questioned the authenticity of the Gospel which they preached. Not only were they unafraid of debat-

ing, but they sought for opportunities to defend their teaching, and welcomed an informed respondent. Now we hear all too frequently the statement made by our membership, "I do not believe in debating, and I never knew a public debate to do any good." The Church of Christ in this generation has attained its position by militant, aggressive warfare against all forms of sin and false doctrine. When we cease to fight we begin to decay. We either capture new territory by conquest or lose to the devil what we have gained in the past. The Church is becoming filled with a group of go-easy, spineless, indolent soft-soapers, who are afraid to preach the whole counsel of God. And they have as their satellites and camp-followers a half-converted element who encourage them in their attempts to make of the Body of Christ a haven of refuge for all sorts of worldliness.

I am not interested in personal, private correspondence on the above matters, but I am interested in letting the brotherhood know who is standing for the Old Paths. I believe that my proposition is fair and that the time has arrived for us to declare our stand. Will we be caught in the drift of modern tides, or shall we stand firm against all innovationism as in the past?

THE CAUSE OF ALL MAN'S TROUBLES

When you call a doctor, he tries to diagnose your case and locate the CAUSE of the trouble. He knows that unless the cause is removed, you can not recover. Using the same good sense, thinking people try to locate the cause of all the evils of the human race. All things were good back at the beginning, but man has sought out many inventions. Sin brought upon the human race all troubles, and it is only by the elimination of it that we can free ourselves from confusion and strife. Sociologists try to dig to the roots of national ailments, diplomats seek a remedy for international woes, and thoughtful people in all ages and countries wish a remedy for their ills. And yet crime and wars continue to increase.

God has provided a remedy for all this, but man is refusing to listen to him. Jesus says a man must be born again, born from above. According to the New Testament, one is born of the Spirit when he opens his heart and permits the words of the Spirit as found in the New Testament to sink into his heart and produce that faith which will change his nature and cause him to cry out and say, "What must I do to be saved?" And it is the continuous reading and studying of this Word which will hold a man to the things which will make him contented and happy. So what the world needs, and the Church, too, is daily study of the Word of God, the source of all good, and daily prayer unto Him. So it is with satisfaction that we receive such notices as this:

Hartford, Ill.—Brother W. G. Roberts held us a very good meeting of four weeks this last February and March. No baptisms but the Church was strengthened. Brother Zerr is to hold us a Bible reading beginning about October 1, the Lord willing, and we hope much good will be done.—Otto Schlieper.

How many churches will have a competent Bible teacher come and spend ten weeks, a month, or even one week, in the reverential study of the Word of God, the purifier

of our hearts and our lives, as Hartford proposes? How many of our readers will establish the family altar and thus try to instill into the minds of their children this life-giving Word? How many will try to read a little in the Divine Book each day, and lift their hearts to Him in thanksgiving and prayer that the world will be made better?

The Gospel preacher's business is not only to preach and condemn sin, but to establish systems everywhere by which believers may drink of this precious water of Life. "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." (2 Tim. 2:2.) Until we can get men and women back to communion with God, we can not hope to accomplish much in making the world better.

APOSTOLIC REVIEW

Devoted to Truth and Righteousness as Taught by the Apostles of Jesus Christ—Doing All the Good We Can and as Little Harm as Possible."

I find the above in large black type on the front page of every issue of the paper professedly devoted to a review of apostolic teaching. I commend a rereading and serious thinking of the foregoing to everyone, including the editors of the said paper.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." (1 Pet. 2:1.)

"Let all bitterness, and wrath, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:31-32.)

On page 14 of the issue of April 28, I find the following: "QUESTION Whatever became of those 'one-fourth pastors'?"

If the claim is true that this paper is devoted to truth and righteousness as taught by the apostles of Jesus Christ, and is doing all the good they can with as little harm as possible, then why the continual violation of both the letter and the spirit of the teaching of Jesus Christ and his apostles which is set before the reader in nearly every issue. Would it not be better to follow the apostle Paul's teaching and "follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19)? A. Joynes, Philadelphia, Pa.

A SERMON AND PRAYER

The congregation sang a song,
And then a lesson was read;
The preacher stood in the pulpit,
And this is what he said:

There are many on the pathway,
That is called the road to heav'n,
Saying loudly Lord! Oh Lord!
Whose souls are full of heav'n.

Many are shouting and singing,
Our hearts are full of love,
But the way they treat their brothers,
Brings disfavor from above.

Some tell how they've served the Lord;

Yea, for His cause have striven;
They spend too much time talking,
And not enough in living.

Some say they love the brethren;
Many say they love the church;
But when it comes to helping,
They leave it in the lurch.

When the rich man meets his brother,
Who is hungry, weak and poor,
He will give to him a quarter,
Saying, do not ask for more.

Some sing we love the church, Lord,
Willingly giving full support:
And then they'll sue their brother,
And hail him into court.

Many think they own the preacher,
Telling him what to do and say,
And if he fails to do it,
Well, he does not get his pay.

Many want to be called preachers,
Yet the truth they fail to tell;
And never warn the sinners,
They are on the road to hell.

The preacher closed his Bible,
Saying this is all today;
Come kneel with me, my brethren,
And to the Lord we'll pray.

They all kneeled down together,
The old, the young, the staid,
And silently they listened,
To this prayer the preacher prayed:

Oh Lord, of Earth and Heaven,
Humbly before Thee we bow,
Poor, weak and sinful creatures,
Praying God forgive us now.

We have failed to do Thy bidding;
From the pathway we have strayed.
We beseech thee, Heavenly Father,
That to us you will give aid.

May we always do our duty,
Our hearts be filled with love;
Striving, Lord, to serve Thee better,
Help us win a home above.

We know we should do better
In this world of sin and greed;
Help us to love our brother,
May our faith grow strong indeed.

May we feed the widows and orphans,
Helping those who are weak and ill;
Being kind to one another,
Thus the law of Christ fulfill.

Help us, oh our Father, help us;
Please take all our sins away;
Make us better men and women,
In Jesus' name we humbly pray.

—Robert Sankey, 4008 Bandini Ave.,
Riverside, Calif.

RESPONSIBILITY

God takes into account the ability and opportunities people have. "To whomsoever much is given, of him shall much be required." And again, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Paul went into the Jewish synagogues to enlighten people, and bring them into the doctrine of Christ. But when people have had full opportunity and refuse to accept the truth, or reject it, then we must "come out from among them." "From such withdraw thyself," is also commanded, and, "A heretic after the first and second admonition reject." God proposes that His doctrine and people be separated from others—in fact, that is the only way the true Church can be perpetuated on the earth; though at different times and different places, the separating has not been fully accomplished, but is only in the process.

When the authors of the Rough Draft by that document changed the position of their paper, and (as one of them was an elder in North Indianapolis) changed the principles of that church, I did what I could against it. If any people exist in the world for whom there is no excuse for such a change it is the publishers of the Review, and the leaders of the North Indianapolis church. **The publishers were the very ones who, through thirty or forty years, educated the brotherhood to keep out the college preachers—they surely were responsible.** I wrote a letter to the other elder, trying to get him to check his brother elder in dividing the brotherhood over their "new deal," as they called it. If he tried, he never accomplished anything. That elder told me and my wife that he invited the east side college church over to the north side, and when their pastor came they called on him to take part—something which had never been done before. The leaders of the north church snubbed D. A. S. Why? Because he stood against their departure. When Zerr sent for an appointment, they refused him. Why? Because he stood against the Rough Draft. When Horney sent an appointment (or was invited) they **accepted** him, and he held a meeting. Why? Because he stood FOR this departure, and was boosting it in the Review. Though Carl Ketcherside had had an appointment for months, possibly years, to hold a meeting in North Indianapolis, they turned him down. Why? Because he was against their heresy and preached against it. C. W. S., one of the authors of the R. D., has repeatedly presented his soft unity stuff (the substance of the R. D.) in talks in the north church, to the disgust of some of the hearers. I have never heard of any preacher denouncing the Rough Draft heresy in its public meetings. When I saw there was practically no sentiment against it that would stand, I withdrew my membership from that church. My wife recently withdrew hers because she saw that the unscriptural Rough Draft continued to dominate the north church. This same church harbors the authors of the Rough Draft in which they through their paper are creating confusion and division throughout the brotherhood. The G-men hold doctors, lawyers, hotel proprietors and all others responsible before the law, who harbor criminals; and I believe God holds a church responsible for harboring in its midst in good standing those who are dividing the brotherhood, as the authors of the R. D. are doing.

The west church in Indianapolis showed some inclination to learn, and wife and I have attended there some. I have taught them publicly and privately against

the present apostasies, but they have been influenced by the Rough Draft and the north church which has nourished its authors. Recently they announced publicly that they would take up a contribution to help the east side college church in their broadcasting. I remonstrated vigorously to the elder, showing that he could not consistently do that since he claims to be opposed to their pastor system, organized Sunday schools, literature, Bible colleges and orphan homes run by the Church, etc., and that inspired John said of false teachers, "Receive them NOT." I showed where that apostate movement was drifting, and that by going in with them, it would eventually lead us along. But he went ahead anyway and took up the contribution, even though he was grossly inconsistent and unscriptural in doing so. The result is that **wife and I will not worship with the west church any more as long as the leadership shows such little regard for the Word of God.** One of the main members there told me that he had his contribution ready, but when they announced it was to go to the college broadcasting, he put it in his pocket again. "Mark them which cause division and offenses contrary to the doctrine ye have learned, and avoid them." I believe this west church has been influenced much in its action by the compromise of the Review and the north church.

This talk that it is all right to help a broadcaster because he preaches much truth, is foolish. One hears very little from the denominations in their radio programs that he would object to, and should we therefore help them? What are the great principles they stand for? Those principles they will push when they get a chance? The Apostolic Review has helped much this unity broadcast with the college people, as is evident from the following:

"East side church [college—D. A. S.] starts BROADCASTING over WFBM, March 2, each Saturday at 4:45 p. m."—Review, Feb. 26, 1935.

"We want to publish lists of all Radio Broadcasts for the Church. Our readers wish to tune in. Please send yours—station, town, time."—Review, Nov. 19, 1935.

"East side church [college—D. A. S.], Indianapolis, is broadcasting each Lord's day, 8:45 a. m., over WIRE."—Review, Dec. 3, 1935.

"Indianapolis east side church [college—D. A. S.] broadcast now is on WIRE, from 8:30 to 9 a. m., Central time, each Lord's day morning. Brother McCord [college pastor—D. A. S.] shares time with East Side's quartet."—Review, Jan. 7, 1936.

The Review publishes notice of these broadcasts of the college people to all its subscribers so they can listen, and the college preacher calls for money from these listeners. In addition to this, the Review STILL invites its readers to come and worship with, and thus encourage, college churches in Indianapolis, in these words: "When visiting in Indianapolis you'll be welcomed to worship at . . ." (Review, March 31, 1936), and then mentions four college churches, along with two supposedly anti-college churches. **The Apostolic Review is a sort of "advance agent" for the college people.**

WHAT HAS BECOME OF THOSE BLIND PEOPLE (WILFULLY SO) WHO HAVE SAID THE REVIEW HAS DROPPED THE UNSCRIPTURAL AND DIVISIVE ROUGH DRAFT?

Millard Springer, 1929 Howard St., Indianapolis, Ind., has written a tract whose main points are largely an-

swered in this article. He says he is against the Rough Draft, yet he has for four years harbored and fellowshipped in his home church without public protest, its authors who have divided churches in trying to force their heresy. And he lends his support and endorsement to their paper, which you can see from the quotations above, is doing everything it can to bring college and anti-college groups together in Indianapolis as well as throughout the brotherhood. No protest has been seen in its columns from his pen, yet apologies have, and he has given no encouragement to that group of brethren who have sacrificed so much in trying to save the brotherhood from the Rough Draft, and who have not tried to carry water on both shoulders. As the Review has often said, "A man is known by the company he keeps." Yes, Brother Springer will have a hard time convincing informed brethren he is not saying one thing and doing another.—D. A. Sommer.

A 100 PER CENT SALVATION

As all American dollars are alike legally, faith makes all disciples alike doctrinally; both are 100 per cent in paying an obligation. The Lord's **righteousness** was 100 per cent, His **suffering** 100 per cent, and His **punishment** 100 per cent. As **Mediator** His work in Heaven for us is 100 per cent and our salvation is listed at the same ratio—it can't be otherwise as God sees it. **He died for our sins** (1 Cor. 15:3). Our faith is **in Him**. Minus **faith** we can not believe God, minus **faith** we can not trust God, and minus **faith** we can not please God. We **stand** by faith, we **walk** by faith, and we **live** by faith (Rom. 11:20; 2 Cor. 5:7; Gal. 2:20). Faith is the key that winds, the spring that moves, and the clock that keeps Divine time; faith is the heart that quickens, the mind that plans, and the hand that paints the Divine picture. Faith is the morning star, the midday sun, and the unchanging guide to the CITY OF GOD. Some people consider their **salvation** of more importance than their **service**; God don't think so; it is faithful service that insures an **honorable discharge** (Matt. 25:34-40). Each wheel in the watch must move but not at the same rate.—A. R. Moore, 7519 Jefferson, Kansas City, Mo.

NOTES AND COMMENTS

Debate?—Brother George Robinson passed a compliment in the M. C. on the teaching ability of Brother Zerr in a Bible reading, and Allen S., in his envy, immediately took it up with Robinson. The correspondence led to talk about a prolonged debate between Zerr and one they proposed, in the M. C. and Review. I told him there are a number of objections to running such through a little monthly paper like ours, and showed that people like to read a debate through when they start, and that I thought the best way for a written discussion is to have it printed in pamphlet form. I said I would send one to all our subscribers. On another page of this issue of the M. C., Brother Carl K. offers a proposition to Brother Rody for discussion of these issues in southern Indiana. Here are two outstanding men, and I should like to see this discussion go through, and taken down by a stenographer (if a high speed one can be found), and printed in book form, so that the whole brotherhood can read. Let the Review push this, please.

Starting, Going, Gone.—This represents different stages of churches which are slipping toward collegeism.

I don't know just where to place Southwest church in Los Angeles. W. P. Reedy has been pastor there for ten years, but he slips out now, and T. W. Phillips II takes his place. Phillips is a regular contributor to the People's Bible Advocate, Morris' paper, and also contributes often to the Firm Foundation, a strict college paper. The last No. of F. F. has a picture of a special "capella chorus," whatever that may be, along with Reedy's picture. A former issue had a picture of the beautiful building. I suppose the whole property is worth \$75,000 or more. Brother Pepperdine attends there. The church affiliates in different ways with the college churches in that city. This church is evidently not in the "starting" class mentioned above. Practically all of the churches under the influence of Brother Morris' paper, which have had a chance of such affiliation, are going the same way.

Here's the Way They Convert College Preachers.—A sister in a prominent church in Kansas is opposed to all human organizations to do part of the work of the church, and she gave some literature on that subject to the preacher. He said publicly, "I have no time for any one who does not believe in the Bible colleges." This sister now thinks she is better off to stay at home and read the Bible. When these people have the most of the influence, they will say to the anti-college people, "If you don't like our way, get out." That is the way the Rough Draft is converting these people.

Sweet Communion.—V. D. Love writes in Morris' paper about his meeting in Mulvane, Kans., thus: ". . . The last day of the meeting was a great day with three services, twelve congregations represented and six preachers who had a part in the afternoon meeting. Among the speakers was **Brother Cox of Abilene, Texas, president of Abilene Christian College. We enjoyed his visit and hope he can come again, as well as all others.**" Brother Love also reports often to the Review. No difference any more.

Disillusioned.—Some foolish people have had the idea that all their troubles would end as soon as they get into fellowship with the college people, but they are going to get their eyes sadly opened. The Boll doctrine of the second coming and future Kingdom is splitting them wide open, but in the past has not bothered us because we have kept clear of the college people. A preacher once said that Texas was as full of hobbies as a dog is of fleas; and this new apostasy is opening the way for those hobbies to flow through to us. John says of false teachers, "Receive them not." "Watch."

Love.—Some one has called Love the "greatest thing in the world." And we may add that it has been the greatest misused thing in the world. Much sickly sentimentalism is palmed off today as love. One religious paper changed its former policy of strict adherence to the Word of God, then manifested great "love" toward the collegeite, the hobbyist, the factionist, but developed the greatest bitterness toward those who stand where they once stood and tell them plainly of it. They indulge much in scathing personalities, flings, misstatements, falsehoods, irrelevant points. These people do not pretend to answer the arguments from the Scriptures brought against their position, but nearly altogether stress their subterfuge, "You are inconsistent, too—you are in the same boat with us." What if we are? When

did two "inconsistencies" make one consistency? We have neither time, disposition nor space to answer all these contemptible thrusts, though we could do so. We do not intend to be led off onto any sidetracks, but shall keep on the main line. We are painfully plain to those in error, and our arguments are to the point, and that is what is hurting. Clear passages of Scripture on most vital doctrines have been ruthlessly trampled under foot. Inspired James says, "The wisdom that is from above, is first pure then peaceable." and these errorites have divided the brotherhood in trying to reverse this and put unity (peace) before purity. And inspired John says of false teachers, "Receive them not," while these people are dividing the brotherhood in trying to make it receive them. "He that hath my commandments and keepeth them, he it is that loveth me."

Ingratitude.—The publisher recently visited the meeting in Vincennes, Ind., conducted by W. Carl Ketcherside, and while there took a peek at the beautiful monument to George Rogers Clark. He was commissioned to lead an expedition against the English at Vincennes, and other places, about the time of the Revolutionary War. He led his men for days through ice water of the Wabash, sometimes knee deep, sometimes chin deep; but after great sacrifices his little band overcame the English, and gave to the United States the "Northwest Territory," which is now the states of Ohio, Indiana, Illinois, Wisconsin and Michigan. After Clark had sacrificed his all for the government, it rejected all his pleadings for small compensation and let him die in poverty. And now in a few days the President of the United States will dedicate the beautiful monument to him and his soldiers. But it is too late for them to appreciate the \$1,500,000 tribute. A little bread to eat in their old age would have been more acceptable. And is the Church doing much better? We are commanded to look after our poor. We are exhorted to do good unto all men, especially unto them who are of the household of faith. Those faithful brethren and sisters who have given freely when they were able—are we seeing that they do not come to want? Those elders who have spent many sleepless nights planning for the best of the Church, and who have never been remunerated, are we looking after them when they become helpless? Those preachers of the Gospel who have spent their lives in His service, and are now laid up—do we see that they are cared for? Let us not wait till they die, like Clark, then send them a lot of flowers, or build them a monument. Let us help them when they need it. "O, the good we all may do, as the days are going by!"—D. A. Sommer.

REPORTS OF BRETHREN

Topeka, Kans.—I am arranging work for summer and fall in Ohio and Pennsylvania. Churches wishing my assistance in states east of the Mississippi, communicate with me at once.—Wm. Ketcherside, 2010 E. Eleventh St.

Chillicothe, Mo.—Brother Zerr was with us last Lord's day. We were glad to make his acquaintance and enjoyed his sermons very much. There were four additions to the church by baptism. Brother George A. Robinson is stopping by this coming Lord's day and intends to be with the church here in the evening of that day, and Brother Glen Ellis of Kansas City will be here sometime in June—Grace Bailey.

Mattoon, Ill.—I was to have gone to Kentucky for a couple of meetings this month, but yesterday received a letter saying the main one I was going to hold would have to be called off.

They wish me to hold their meeting in September, but I do not think I can arrange to do so. The other meeting was to be held if I held this one, so I guess I will have to remain at home again for a while.—W. G. Roberts, 2708 Dewitt Ave.

Peoria, Ill.—Work became active here November 18, 1934. Meetings in my home, 811 Haungs Ave., conducted by R. O. Webb of Secor, Ill., until May 3, 1936. We rented a garage building at rear of 727 E. Maywood. Began protracted meeting May 10th, Brother J. V. Brown of Decatur, Ill., doing the preaching. He did his part well, and valuable assistance given by Brother Webb. Congregation from Bonne Terre, Mo., Secor, Browning, Decatur and Bloomington, Ill., have assisted this work. About twelve members are now identified and we are expecting others. We are much encouraged and press on, grateful to all who have helped.—Mrs. Emma Anderson, 811 Haungs.

Mountain Home, Ark.—Since leaving California, I preached one Lord's day at Gilbert, Ariz. Held a mission meeting for a few brethren in and around Cottonwood, Ariz. As they had no house, we held this meeting from house to house, but most of the time in Brother Lee's house. Closed with fine interest among the few members, who seemed to have renewed determination to do all they can to build the cause and to have them a house of their own. Two fine young men were baptized in the course of the meeting, and I think they will be a help to the cause. I preached a few nights at LaJunta, Colo. Four placed membership and two elders and two deacons were appointed. I arrived home after three months' absence.—W. C. Rice.

Vincennes, Ind.—Since last report I have conducted meetings for the congregations at Highland, twelve miles south of Red Cloud, Neb., and Mount View, near Iberia, Mo. The former is a country church under the able leadership of Brother R. W. Haskin, of Hastings, Neb. Though very few in number, they are strong in the faith and are opposed to the present drifting from the Truth of God, as it is manifest in some men and papers. The little group meeting at Mount View has been recently affected to some extent by the fact that they were forced to take action against William Freeman Jones, who then proceeded to publish a number of untruths about them, and those who opposed his unscriptural ways. He has also apparently lined up with the Apostolic Review in its efforts to sell the Church into bondage, from which we were freed by the Gospel. But in spite of those troubles, we had twelve added at Mount View, and twenty-four at Highland, the majority of them adults, and both congregations are going along nicely in the work of the Lord. I am in a good meeting with the congregation at Vincennes, Ind., at the present time, and there are some wonderful brethren here. My opinion is that one of the worst hindrances in the entire brotherhood comes as a result of some men who profess to oppose evil tendencies and then either directly or indirectly lend their aid to such evil devices. I have also come to the conclusion that there is a group of eastern preachers who come out into our home territory and preach one thing, and then return home and deny it. Oh well, you will get caught up on your compromising one of these days, boys! You had better take a firm stand for the Truth now; it might save you a lot of explaining when they find you out.—W. Carl Ketcherside.

Later.—Six were added in the Vincennes, Ind., meeting. I am now in a meeting at Bicknell, with by far the largest crowds ever to attend. A number added already.—W. C. K.

Kemp, Ill.—Among all the best attributes for a Gospel preacher is humility. He that humbleth himself shall be exalted. That was one of the first things Christ did—"humble himself." The best preacher that ever lived, aside from Christ, said, "Follow me as I follow Christ." My race is nearly run. I will be eighty-four the second day of July, if I live that long. My life is an open book before the brotherhood. I must lay down my armor to another. I have always loved my Lord and Master better than all else. I want to ask the brethren everywhere that know me to call Brother C. R. Turner of my town, Kemp, Ill. He is a splendid Gospel preacher and has a splendid companion and family, all members of the Church of Christ. I am anxious to see how many congregations will call Brother Turner right away for a meeting in the near future, and take my word for it that you will not only have one among the best Gospel preachers, but one among the best in Christian

living, which I consider the best and loudest preaching any man can do.—An old veteran of the cross, H. C. Towles.

Kemp, Ill.—The meeting in Lyons closed Lord's day night, May 10th, with good attendance and interest. The "flu" epidemic and busy season for the farmers hindered the meeting a great deal, but in spite of all this we had a good meeting—nineteen additions, seven by immersion, one restored who had been out for years, and eleven placed their membership with them. All seemed to be pleased with the meeting. They are satisfied with the Gospel and like it plain. May 3rd I preached at Paxton at 2:30 p. m.; good attendance; several there from neighboring congregations. Sure glad to get acquainted with the brethren in those parts. I have some time open for meetings this year. Would like to keep busy.—C. R. Turner.

Bonne Terre, Mo.—Has been quite a while since I reported any work through the paper, but I have been reading with interest the reports of the brethren. Began a meeting with the Festus, Mo., brethren the first Lord's day in May. Brethren seemed pleased with the meeting. Four were added, three by baptism and one reclaimed. The Festus brethren have had a hard fight in the past and are still having lots of opposition. But about all opposition is on the outside. I do not know of a congregation that is more at peace among themselves or one that is more united against all departures from the "Old Paths." Brother Charles Simms bore the most of the burden for quite a while, he being the only male member that could go ahead with things. But they now have four young brethren who can preach the Gospel and some younger ones coming on that are learning to be workmen. We spent an hour each day during the last week of the meeting helping some of the younger ones get started to taking public part, and I understand they are continuing the work since the meeting. [Fine, let's have more of this (2 Tim. 2:2).—Pub.] These brethren are paying on their house but believe the workman is worthy of his hire and remunerated me well for my services. I promised them I would help them again when arrangements could be made. Am now at Bonne Terre. Have been here a little over a week. Expect to close on the 14th of June, at which time there will be an all-day meeting. My next meeting will be at Springfield, Mo.—Lloyd Riggins, 1436 S. Tenth, Charleston, Ill.

Fairbury, Neb.—Am here for a few days. Was at Highland, north of Lebanon, Kans., from Sunday till Wednesday, first week in June. Baptized a lady that was afflicted who had made a confession in Carl's recent meeting there.—Wm. Ketcherside.

His Estimate.—I want to compliment you and all who are responsible for the M. C. upon size, content, its spirit, its often appearance under such opposition and conditions as you have met. It is my wish that the paper may continue to increase in all its qualities, and that all those responsible for it may be blessed with good health, prosperity, a long life and STEADFASTNESS.—Paul McKenzie, Long Beach, Calif.

He Shows His Colors.—C. J. Beidel, Walnut Bottom, Pa., has sent me an article he wrote in the Review against the Rough Draft soon after it appeared. It shows that he stands boldly against the present apostasy, and he did not wait to be dragged into it as some are. I am sorry that space forbids our republishing it. I rejoice at the group of brethren who have faith and conviction to stand for what they see and know is right, regardless of what it brings to them.

DO WE WISH THIS?

J. D. Taut is an old preacher in Texas. He sees how Bible college churches there are drifting, and cries against it. But his cries seem to go unheeded. In the Firm Foundation he says this:

"Perhaps there is no one in the Church of Christ today who has more enemies than J. D. Taut because he tells people of their sins in unmistakable words. Recently he was held up at Abilene lectureship [at Abilene Christian College—Pub.] under ridicule for repeatedly stating that we are drifting. Said preacher thought he should change and say, 'We are drawing.' If he means

we are drawing from God, from the narrow way, and drawing our forces back to the devil, then he is right. It has not been long since this big preacher started a meeting for a congregation, and the first night of the meeting he thanked God that the Methodist preacher was out and he called on him to lead in prayer. **No doubt this kind of work would be accepted by ninety per cent of the churches in Texas today.**

"When old preachers who have stood on the firing line for forty years endorse Methodist preachers, and Methodist doctrine enough to recognize the preacher as a brother in Christ and call on him to lead in prayer, the young preachers under this training will do the same. While I have been condemned for giving warning, yet I note that I am not the only one who sees danger ahead. I notice in the Gospel Advocate that our venerable Brother F. B. Srygley, who has stood as a watchman on the walls of Zion for fifty years, is **criticizing the young people's meeting which was to have been pulled off in Houston recently.** I also notice in the last Advocate that C. R. Nichol, whose loyalty to the truth has never been called in question, is now after the young people's lectureship and wondering if all our Bible colleges would send young preachers to it. Also Guy Woods, among the younger preachers, comes out in the last Foundation against the **Young People's Meeting Society.**

"Is it possible these able preachers, representing old age by Srygley, strong manhood by Nichol, and youth by Wood, can all see danger ahead and give warning where there is no danger? Then why should J. D. Tant be criticized and condemned by ninety per cent of the preachers for giving warning when others see the same dangers?"

"Recently, I was visiting a strong church in Oklahoma, where they told me that the **young people's meeting had almost killed the church,** as they would meet on Sunday evenings, have their meeting, and pull out to the show or to denominational churches, and when the preacher got up to preach only a few old members and empty benches was all the preacher found."

Tant is on the ground and must know what he is talking about on this drift among the college people of the South, which "ninety per cent" of the preachers there endorse. **And the Apostolic Review is working with might and main to break down all barriers so this ninety per cent of unfaithful preachers can come among us, where they can advance such apostasy.** The People's Bible Advocate is working to the same end. Brethren, is that what you wish? If not, then take your stand.

Kansas City, Mo.—The Beloit Kansas meeting closed May 24th. We had a very good attendance. I enjoyed working with those faithful brethren. There were six additions to the congregation—one from Baptists, one from Christian Church, and four Baptized. May 31st, I met with a faithful little band of disciples near Hepburn, Iowa. I enjoyed meeting them again. They are true to the gospel.—W. E. Ballinger, 2532 Jackson Ave.

Newcastle, Ind. — The writer recently completed a tour among churches in south western and north western Missouri spending from one to twelve days at a place. The places visited were 55th and Cleveland in Kansas City, Hale, Carrollton, Nevada, Springfield, Nixa, Bethlehem, Brookfield, Chillicothe and Gallatin. All but the

first three were new places to me and I was pleased and encouraged to make this widening of my acquaintance with the faithful part of the brotherhood. Without exception all the places named are sound in the faith and firmly set against the Rough Draft and its outworkings and will not fellowship the compromised brotherhood that is accepting the principles of this modern creed. In many of these places I learned of others who were also opposed to this most deceptive, most deadly of all human movements against the simplicity that is in Christ. These faithful disciples remind one of Elijah's experience and we thank God and take renewed courage in the great fight against the "loaves and fishes" hierarchy that has betrayed the disciple brotherhood for their own selfish greed for popularity and an easy life.—E. M. Zerr.

Newcastle, Ind.—Just closed a fine meeting at Bicknell with 16 added, and attendance excellent. Made my home with Brother McClaffin and I never expect to stay at a place more hospitable than "Rose Retreat." Am now at the home of Brother Zerr, preaching in Newcastle 3 nights. Go next to Bloomington for 4 sermons and then begin a meeting at Hidalgo, Illinois.—W. Carl Ketcherside.

Gallatin, Mo.—Bro. E. M. Zerr held his first meeting in these parts, we had three sermons Lord's day with basket dinner at the park. Although there was a steady drizzling rain, had visiting brethren from Chillicothe, St. Joe, Jamesport, Old Scotland Church, Pleasant Ridge Church, Hamilton, Mo., Jameson, besides the Gallatin folks, there were many more that had planned on coming if the three days of rain hadn't come. He was well liked by all that heard him, I believe.—Mr. and Mrs. C. C. Robertson.

Our Purpose.—The chief purpose of the Macedonian Call is to help develop elders, deacons and all other Christians, so that churches shall be better enabled to take care of themselves, and can use their money in helping the poor, and assisting the true gospel preacher to heed the cry of the hungry souls in the world. "Come over into Macedonia and help us." We have asked E. M. Zerr and Carl Ketcherside to use a page each issue to help in this purpose, or in whatever else they think is important. But Bro. Zerr wishes to know whether there is a demand for his writings from the brethren. I am sure this is not necessary, but anyway, write these men or the M. C. office, and tell us whether you wish their steady writings.

Due to a change of location by our printer, the Simplified New Testament is delayed in being made up, but within a month or six weeks you should receive your copy.

Two wrongs never made one right.

Kemp, Ill.—I filled my regular appointment at Hammond, Ill., last Lord's day. I begin a meeting there the third Lord's day in September. I go to Arkansas in July for a meeting, my first work in that state. I have some time open for June, November and December. If you can use me I will appreciate it for I want to keep busy in the work of the Lord. If you are wondering where I stand, will say that I am abundantly satisfied with the Lord's plan and I am trying to know nothing save Jesus and him crucified.—C. R. Turner.