

# MACEDONIAN CALL

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

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## MACEDONIAN CALL

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### All's Well

The day is ended. Ere I sink to sleep  
My weary spirit seeks repose in Thine.  
Father! forgive my trespasses, and keep  
This little life of mine.

With loving kindness curtain Thou my bed,  
And cool in rest my burning pilgrim feet;  
Thy pardon be the pillow for my head;  
So shall my sleep be sweet.

At peace with all the world, dear Lord and Thee,  
No fears my soul's unwavering faith can shake;  
All's well, whichever side the grave for me  
The morning light may break.

—Harriet McEwen Kimball.

### "But Man, How They've Drifted!"

(Bro. D. A.—Did you ever see the enclosed article from Ira C. Moore? I copied it out of Christian Leader of date given, while checking through some old copies. I thought it was good, but man, how they've drifted in the twenty-one intervening years!—W. Carl Ketcherside.) (Ira C. Moore was an editor of the Christian Leader, a college journal for many years, till he recently passed away. Here's the article. Pub.)

Some of the churches that are able to do mission work give the necessary "backing" to those who venture out into wide and uncleared fields: have started toward the "pastor system" by yielding to the clamorings of some of their young people and some of the poorly-informed older ones for "monthly preaching" instead of going to work with every member in his place on Lord's days with Bible in hand, ready to diligently study a chapter under the direction of a skillful and industrious elder, thus "edifying themselves in love," as the Scriptures say. And on account of their "monthly preaching" the congregation feels itself unable to give anything to those out upon the firing line where real sacrifice and service are demanded and needed. Instead of sending the preacher out, as the spirit of Christianity demands, they are calling the preacher in.

A membership wholly converted to the Lord and the

Lord's way and work will not be clamoring for "regular preaching" either monthly or semi-monthly. They will feel the need of so studying the Scriptures for themselves that they may be able to teach others also. Spoon-fed Christians never grow very strong until they discard the spoon. Preaching is about the only way by which unconverted ones can be successfully reached, but Christians should not need preaching. They are said to be the "pillar and support of the truth." But if they themselves have to be preached to regularly to keep them in line, their profession is an empty one. Some of our preachers are only too glad to be called by some four or five good-paying congregations to "preach regularly once a month" at from \$10 to \$25 per trip. It keeps them in a nicely feathered nest and keeps them out of the unpleasant and hard service in the mission field. It is far nicer to put up among good and hospitable brethren who will furnish the preacher with the best they have, a carriage or an automobile to ride in to and from the church house, and make every sacrifice for his comfort than to get out among strangers from the faith, put up among those who, on account of difference of faith, show their lack of hospitality toward the preacher, make him feel unwelcome, furnish him with no conveyance to and from the place of meeting, and, possibly when he gets away once they never invite him back, and when he leaves the place he leaves more money in the neighborhood than he takes out.

A half-converted or lazy membership will want "regular preaching." They cannot see over the little circumscribed limits of their own neighborhood and see the awful needs elsewhere; and they are deaf to the loud calls from destitute places. Their "regular preacher" likes to preach "regularly" and get his good pay; whether the man on the firing line where the hard service is given gets anything to eat, any clothes to wear, or whether his family get any of the comforts and blessings of this world or not. He may sit on a chair without any back to it for all they care. Some of the preachers I know are good to get out into the mission field, but their support is beneath the notice of one of the "regular preachers," were some congregation to offer the regular preacher no more than some of these preachers are getting in the mission field.

I am not speaking of those anywhere else than some I know of within less than two hundred miles of my home door. A thoroughly converted membership would go to work to edifying themselves under the God-appointed means, all the time laying by in store that they might have something of moment with which to aid one or more in the mission field.—Ira C. Moore in "Christian Leader," page 9, September 4, 1917.

(The reader will please note that this was **not** written by D. A. Sommer. The sentiment is the original teaching of this brotherhood, and we believe the teaching of the Bible, to plant self-sustaining, **self-edifying**, aggressive churches.—Pub.)

## Counterfeits and Forgeries

One definition of Webster for counterfeit is "A likeness; a portrait; a copy." And one for forgery is "The crime of falsely and fraudulently making or altering a writing or instrument which if genuine would, or on its face might, be of some legal effect upon the rights of others." It is in the light of these definitions that above heading is to be considered in this article. In using any word of a language a writer has the right to use it in any of its authorized meanings if he makes it clear as to which of the meanings he is considering. And while the two words here designated are usually considered as very distinct yet they have a close relationship when used in connection with religious subjects. For instance, the making of a copy of a thing is equivalent to making something so that its face if genuine would have a legal effect upon the ones concerned.

All of us know that when a person wishes to counterfeit money he aims to make his product as near like the legal as possible. Likewise, when a man wishes to forge the signature of another he tries to make his work so near like the legal one that it will not be detected. No one was ever warned in the public press to be on guard against a counterfeit dollar that was ten inches long and had the picture of Lincoln on its face. Neither did a forger ever try to write the name of the man he was forging in such a manner that a six-year-old child could tell the difference. And the nearer like the form used by the legitimate signatory the better it would serve his purpose because the nearer it would come to deceiving the victims.

But suppose a counterfeiter should be brought into court under charge and he would attempt to evade justice by citing the similarity between his work and that of the Government! Would this give him any defense? Would it not rather call forth the severer condemnation of the court? He might make a speech in his own behalf as follows: "Your honor, this piece of money is just like that which you may obtain at the bank and which was made in Washington; you cannot tell any difference." Or he might use some of the other language so common now among religious people by saying, "When this money comes to a merchant he ought to see that it is just like what he had been getting at the bank and not be concerned about what press the man used who put it out." Yet our readers all know about how far a man would get with that kind of plea.

But if all such procedure as above would be rejected when attempted in temporal affairs what should be the attitude when the same is done concerning the religious issues confronting the world? Who of us have not heard like pleas made concerning the vast hordes of churches and preachers and papers that have been imposing their illegal work upon the brotherhood? It is common to hear of certain preachers, "Why, he preaches just like he used to or just like other preachers do. Or, such and such a congregation worships just like the others do, therefore such preachers and congregations should be accepted." But when we may know that such preachers and churches are outlawed by reason of their treason against the Head of the divine government we should recall that they have no more right to produce this preaching or this worship that is "just like" the genuine than are the counterfeiters in the illustration. Similarity of form does not justify illegal money neither does similarity or

even identity in form of worship justify said worship when conducted by those who have forfeited their relation with the King by compromise otherwise.

And even if a man could secure some of the genuine paper used by the Government and also obtain the original plates engraved by the Government, still the money printed by him would be practically the same as counterfeit because he has no legal right to print money. Thus, if a preacher or congregation preaches and worships "just exactly like" that set forth in the New Testament, yet it is spurious and should be rejected when said preachers or churches have betrayed the divine government by endorsing a rebel Constitution that was not authorized by the rightful Legislator. This is now going on in the "disciple brotherhood" by preachers and churches and papers that once were true to the King and his Constitution but who have betrayed them by accepting and favoring a rebel constitution known as the Rough Draft that was calculated to encourage collegism and other forms of humanism. The Church only has the right to offer moral and religious benefits to man and these preachers and churches and papers that offer teaching "just like they used to" yet who have become betrayers of Christ by allowing the Rough Draft creed to be received are counterfeiters just as surely as individuals opposed to our Government as described in beginning of this article. Hence, true spiritual patriots must have no association with nor use for said preachers nor churches nor papers for in so doing they themselves become guilty of treason against the King of Heaven.—E. M. Zerr.

## Then and Now

The Apostolic Review editors have changed their position and are now destroying the very faith they once preached. I say this despite the fact that the Senior Editor of that paper affirms that he still endorses every statement he has made in the past against the religio-secular schools of the Southland. I say it despite the fact that Brother John Roady came to the defense of the paper, by circulating a letter throughout the brotherhood stating that the Review had not compromised on certain issues. Facts show that the paper has changed its policy, and I cite a few of those facts.

The argument is now being made by the publishers of said journal that we may fellowship the advocates of the religious institutions such as colleges, because they have the same worship as do we. But listen to this as written by C. W. Sommer in Apostolic Review, August 4, 1931: "There is the argument urged in favor of the near 'College' churches—they worship as WE do! That may be an argument to those who care nothing for the future of the Church; who do not care what kind of a church they hand down to posterity! What if our fathers of Revolutionary days had said: 'Let the future generations take care of themselves!' We'd not be singing their praise today. These people worship as we do now, but ten years from now they WON'T! I've seen the change come in less time than that. Lesson leaves and the pastor come in. Then, after a few more years, the things that usually follow in the wake of the 'pastor' and lesson leaves."

Again the editors of the Review now declare that if the man we employ wants to give part of what we give him (from the treasury) to support and build up rival

institutions to the Church that is his own private affair. They make no distinction between those churches that support the colleges and those that do not. But read this from C. W. Sommer in *Apostolic Review*, June 9, 1931: "When is it a loyal congregation, and when not? Just where is the dividing line? Suppose half the members are for the Bible College and half against? What then? Decide the same way you would in regard to a preacher. If the preacher is against Bible Colleges, is he loyal? You answer these questions—you're of age. If he is for them, is he loyal? If he is neither for or against, is he loyal? Is he loyal to the Book at any other time than when he is against them? Which man would you 'put on guard' when the church is in danger? If the church puts the 'against man' on guard is it loyal? If it puts the 'lukewarm' man on guard is it loyal? If it puts the 'for' man 'on guard' is it loyal? If it tip-toes around in fear lest something be said that will offend half a dozen or more Bible College sympathizers and lets them 'railroad' 'loyal' preachers, and take on the 'man on the fence' is that congregation 'loyal'? If it gives the 'breaks' every time a decision is made to the Bible College, is it 'loyal'? It isn't hard to sift things. 'Loyalty' as applied to the Church means a church that is set for the New Testament pattern, and is honestly striving to keep that church alive. Not only in things pertaining to Bible Colleges, but in everything of doctrine and practice."

Read the above carefully, and see what a "hop" the editors of that same paper took in exactly one year. Everything they have to say now acts like a boomerang and smites them fore and aft. The editors of the *Review* try now to work up sympathy for the paper among the College advocates by downing those who oppose them in their nefarious scheme to foist the "New Deal" of their own devising upon the brotherhood. They condemn us as trying to "black-ball" all who do not hold the same opinions as we do. But read this by those same editors in their paper of May 26, 1931: "As for us we'd as soon invite an advocate of a Missionary Society to conduct a meeting as to invite an advocate of an Education Society. Both are unscriptural! . . . We prefer a man satisfied with New Testament simplicity for worship and work; who believes Christians are 'complete in Him' while working through the Divine organization where the glory and honor is rendered to the Divine Founder. And as for the 'Anti-College Black-ball' it's clearly enjoined in the scripture, same as against all other human organizations rivaling the Church. For the Spirit guided the apostles into 'all truth' for Christian work and worship. The Apostles enjoined glory to God for all such worship and work, be rendered in Christ's name through the Church. The Scripture thoroughly furnishes the child of God for all Christian worship and work. The apostle says we are 'complete in Him'—other devices render us top-heavy. The same apostle calls Heaven's curse on those who teach different from this and we are commanded not to receive them nor bid them God-speed. So here's the 'Anti-College Black-ball' plain as day?"

Notice that here the editors say that the command to "RECEIVE THEM NOT" constitutes a "blackball" against college preachers. Since that time they deny that teaching. It has been used so effectively against their endorsement of such false teachers, and they have been made to fry, sizzle and bake under the heat of John's teaching, until they have denied the teaching of the Bible

to escape the agony. But here it is plain as day! These editors say that the injunction "RECEIVE THEM NOT" black-balled the College preachers in 1931. Did God change His Word in 1932, or did the *Review* editors change? I answer in their own language, "You answer that for yourself, you are of age!"

In face of all this plain evidence the assertion of Brother Roady that the *Review* has not compromised, on the College question, is calculated to deceive all who read it and have any confidence in him. He endorses that teaching of the paper, however, not only by letter, but also by action. If you doubt that all you need to do is to read in the *Christian Worker* about the visit of two of "our" preaching brethren to the meeting held in Hutchinson, Kansas, by Wallace, a college advocate. One of the visitors was V. M. Gilbert. The other was J. C. Roady. Neither of them believe or practice the divine injunction, "RECEIVE THEM NOT". They have sold out to the Rough Draft and "Open Door" policy which they once condemned. Time is a great revealer of where men stand!—Western Reporter.

## Giving of Thanks

"Rooted and built up in him and established in the faith, as ye have been taught, abounding therein with thanksgiving". (Col. 2:7.) And we may safely conclude that a failure to abound in the faith, with thanksgiving, is sure to result in a departure from the faith. A lack of devotion and a wave of worldliness will invariably precede apostasy. Our ingratitude for what the Lord has done for us will always result in a failure to reverence his commands. In consideration of this fact, I am sure most of our troubles in the disciple brotherhood may be traced back to a lack of devotion and appreciation toward God for what he has done for us and revealed to us.

This lack of devotion and gratitude may be seen in the homes of professed Christians, and inevitably, in the lives of members of such homes. This, in turn, manifests itself in the Church by an indifferent attitude toward important questions, except for a spirit of resentment toward the few who have retained sufficient reverence for Bible principles to earnestly contend for them. If we will carefully consider the source of all good, and receive it with a proper degree of appreciation, we will find ourselves much better fortified against the danger of apostasy than we are when we fail to exercise such diligence. First of all, we thank "God for his unspeakable gift." His son (see 2 Cor. 9:15), and out of our deep appreciation for this greatest of all gifts, we accept the terms of salvation as offered by the Christ, and there is no occasion for even a thought of altering the plan in any way. As those on Pentecost, we "gladly receive the word," and "continue steadfastly in the apostles doctrine".

The Christian life is made up of accepting the offered blessings of the gospel with gladness and appreciation and maintaining that attitude toward God every day. We are told to "be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6.) This verse is a teaching to be practiced in our lives. The following verse gives the promised blessing for observing this teaching: "And the peace of God, which passeth all understanding, shall keep your hearts

and minds through Christ Jesus." (See verse 7.) This passage is one of the many offering protection and security on condition of our devotion. Do not compromise of the truth, then, come from a lack of thankfulness on our part, for the great work of God in his overtures of peace and hope?

My brother, do you live an appreciative life for God's mercies bestowed upon you? I wonder how many will read this article who do not give thanks at the table for your daily bread. If we will not express appreciation for the blessings we see and handle and taste, how can we appreciate the spiritual blessings which are accepted by faith? Our great exemplar has shown us we should eat after giving thanks (John 6:23), and we are told that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." (1 Tim. 4:4-5.) We should be able to understand that God requires this of us, and if we are appreciative at heart for the blessings of God, surely we can express that appreciation. It doesn't require eloquence to say "Our Father in heaven, we thank thee for the food we have provided for this temporal life, and all other good gifts we have to enjoy, in Jesus Name, Amen." This is not intended as a form to be followed in the giving of thanks at the table, but rather, to illustrate how easy it will be for you to express thanks. Dear brother, if you do not make a practice of giving thanks, start now. God requires it; and you will enjoy the blessings of life more if you do it.

Let us all learn to appreciate more the blessings of God, knowing that true appreciation leads to satisfaction and security in "the faith which was once delivered unto the saints."—Fred W. Fenton.

## A Betrayal of the Church of Christ—No. 4

T. W. Phillips, a college preacher and the pastor (feeder) of the Southwest Church of Christ in Los Angeles, endorses this Unity move. W. P. Reedy was pastor there before him, and helped to bring in a college preacher, as they said, to show they did not any longer draw the line on Bible college preachers. From this church sprang the George Pepperdine College, nearby. Phillips is also one of the chief writers of A. M. Morris' paper, of which Reedy is also an editor. Phillips tells about the efforts in California to amalgamate the Church of Christ and Christian Church, in Christian Leader, March 1:

"Most of the meetings have been held in my study at the Southwest Church in Los Angeles. The largest meeting was held on a Sunday afternoon at Figueroa Blvd. Christian Church in the same city. In one of the meetings a suggestion was made by one of the Christian church preachers that **I want to pass on**. He said: 'Why not establish a congregation in some section of Los Angeles where neither of us have a church, and let us **together** establish that congregation. Let it be started on a basis so that both might co-operate.' We have not as yet put that suggestion into an accomplishment; but, **we have something in that suggestion!** It was also suggested that we co-operate in works in which both sides agree. We have as common ground out here in California the work of the Childrens Home of the church in Ontario. This was given as an example of a work in which we all could co-operate. The thought was that if we start working

together in some things in which we are already agreed that we would be making way for fellowship and unity later on by getting a better understanding of each other. We are going to have other such gatherings out here in California. Some plans are being made now for one soon after the first of the year. We have made headway in these that have been held. We desire to continue the efforts that have been started. It seems to me that a great opportunity is before us for a united brotherhood if we manifest the spirit of Christ in every respect."

When the organ was first introduced into a church in St. Louis, Mo., about 75 years ago, the church was divided, and there was a general discussion of the matter throughout the brotherhood; for it was contrary to our principle of Speaking where the Bible Speaks, etc. Then the church put it out, and the objectors came back, and after a time it was introduced again, and the objectors submitted that time. They grew tired of the fray. So I prophesy it will be in such a move as Phillips endorses here only that he is discouraging any fray.

On that same principle Christian churches have union meetings with the denominations, and the denominations with Catholics and Jews, etc., etc. When people leave the Word of God there is no reasonable stopping place. **Brethren, you would better get out of that current before you get beyond your depth and drown.**

This all is a betrayal of the Church of Christ. And I have seen no evidence that Morris or Reedy or Scott are lifting up their finger against this apostasy.—D. A. Sommer.

## Bible Questions O. T.

What man was given life punishment for obtaining property under false pretense—who was the Judge?

What King saved the life of his Queen after he had formerly signed her death warrant?

What woman laughed and talked without making a sound or moving her lips?

Whose prayer opened a mans eyes until he saw an invisible army, equipped and ready to move?

Whose skull was broken by a stone thrown from the hand of a frenzied woman?

What woman kissed a sorryful mother then went away to worship idols?

What rich old man talking to a young woman, called her "my daughter"—later she became his wife?

A certain Jew had two wives—he favored one above the other; what was the motive and who was the man?

--A. R. Moore, 7519 Jeff. St., K. C. Mo.

## Open Letter to Rue Porter

Visalia, California, March 21, 1938.

Dear Mr. Porter: I received a copy of the Ketcherside-Porter debate [on Bible Colleges and orphan homes] and after reading it through I feel, for the sake of the Brotherhood, that I ought to offer some explanation concerning the congregation here at Exeter, California, referred to by you on page seventy-three. Those who have read the debate will undoubtedly remember what you said in reference to the meeting which you held here, as being a very successful one, of the large number of conversions, etc. Now, Brother Porter, I happened to

be one of those converts. It was a wonderful meeting and I have been so thankful that I had the privilege of attending and of finding the error of my way at that time. I had been especially hard to convince concerning instrumental music, but the night that you revealed to us that it was not used in the worship of the church until some few hundred years after its establishment I had my "prop" completely knocked from under me, and I immediately gave it up. Then one by one I began to see the fallacy of other innovations.

Again I want to try to express how thankful I am that I was ever privileged to hear you and be convinced, and I considered you then the greatest of all preachers I had ever heard. It is now an unsolved wonderment in my mind as to why you can not go back a few years to find where the first "Orphans Home" was established--in answer to Brother Ketcherside's question on page twenty-seven--when you so ably took me back hundreds of years to where instrumental music was introduced. I noticed your answer on page thirty-three is, "I am not informed as to that".

Now as to the statements which you made concerning the congregation at Exeter. Your last statement I will consider first, namely, "Eighty-seven driven out". We are especially glad to be identified by you as standing for the principles that Brother Ketcherside was upholding, but cannot understand your explanation of their departure as "driven out" as they voluntarily and deliberately left after they presented their grievance and were offered a scriptural solution. In view of this method of explanation, Brother Porter, would you not say that the Prodigal Son was "driven out" of his home after the father had "divided unto them his living" at the request of this son? And would you not also have declared, concerning this home, had you been privileged to visit it previous to this incident, as you had the congregation at Exeter, that "a more capable, godly, conscientious and efficient parent would be hard to find. I am sure they will enlarge their home soon. One of the commendable things among the family there is the fact that they are really converted to Christ".

Let me refer you to your first statement concerning your not having a standing invitation to return. It is a fact, is it not, that you held a meeting for the "faction" on your first return to Exeter after they went out from us, without asking to again preach for us? Would this not be evidence of some cooperative premeditation between you and those who left? And after conscientiously answering these questions would you still interpret their departure as "driven out"?

I am not writing this with any undue criticism in mind, Brother Porter, as I feel myself in the spiritual relation to you of Timothy to Paul, that is, "a son in the gospel", but with the love of Christ, and being on the troubled sea in person, I feel that I have the facts first hand and would like to appeal to you with the warning words of Paul in 1st Cor. 9:27, "Lest that by any means, when I (you) have preached to others I myself (you yourself) should be a castaway".

I hope and trust and my prayer is that you will be convinced, as I feel that you would be a real power in coming back over the trail and correcting what has been undone. "Knowing the terror of the Lord we persuade men". Will you do it? Sincerely,--Dale Stephenson.

(Bro. Stephenson is now an elder at Exeter, Calif. Send 75c to Carl Ketcherside, 8217 Page St., St. Louis, Mo., for a copy of this debate if you wish to read it.--Pub.)

## Things We Can Not Understand

A few years ago a fine young man and a son of a Christian family whose membership was with a congregation some miles north of Indianapolis, was working in Indianapolis and began meeting with the "east side" congregation which was termed by all who knew of its work, even the congregation in North Indianapolis, as a college congregation. There was a preacher and his wife in that same congregation out north as well as the parents who thought the young man should be induced to meet with the congregation on the north side, for at that time it was loyal and they used all the influence they had to prevent the young man from going to the east side, which was the right thing to do. It is certainly sad when young people are induced to meet with a religious body not in harmony with the scriptures.

How about it now? So far as observers can see and know the east side congregation stands where it has always stood, which is with the college crowd even though they may not contribute to colleges. The Review and the leading ones in the north side congregation advertise the meeting and work of the east side.

If the east side was wrong, or not standing firm, when the young man was going there, and have not changed then who has changed? That preacher out north who used all his influence to prevent the young man from going to the east side, now endorses the Review fully and the leaders in the north side and states, "I believe the same things and practice the same things religiously that I have believed and practiced for the last 43 years." How can a man consistently make such a statement when he now endorses the Rough Draft (or Smooth Draft, it should be), the Review, the east side congregation and many other like congregations.

It is strange and sad to me that individuals who ought to "prove all things and hold fast that which is good", will be led away by men who seem to care very little for the truth, will tell anything to gain their point, and will reject the evidence and influence of almost an entire congregation of 100 members. Two or three years ago two or three of the big (!) preachers who are yet standing with the Review, tried to tell us the Review had not changed while at the same time other writers complimented the change it had made.

At one time when I criticized the appearance of writers in the Review who were college men or otherwise not standing where they should, C. W. Sommer stated he "thought they would all weed themselves out"; but instead, more and more have been appearing all the time. I believe Claude Witty has the right idea--that all the digressives should join hands. But if they do, what will be the answer at the Judgment Bar? Why will Christians, who have been faithful and true, be led away? These are things we cannot understand. Nathau Ridgeway.

As we go to press, D. S., C. W., S. and wife, and the North Indianapolis elder, D. O. Taylor, and wife, are attending the big meeting in Kansas City, where Fred Rowe, publisher of Christian Leader, a college journal, and Claude Witty, chief promoter of the unity meetings with the Christian Church, are prominent speakers, along with Morris, Kepple, etc. "How can two walk together except they be agreed?" Inspired John still says of false teachers, "Receive them not." (2 John 10, 11.)

## Church News

Riverside, Calif.—Church here is getting along very well. We recently had five baptisms.—Mrs. W. J. Stone.

"Great Songs of the Church" is as good a church hymnal as you can find. Price 50 cents postpaid, either round or shape notes. No limp bindings any more. Send us your order.

W. S. Gibbon is making his way from Ohio to Iowa and writing to faithful churches to stop off. Many years ago, Mrs. K. W. Sommer, the publisher of the Review, refused to print his articles because of his loose doctrine, though the same paper now under looser management permits him in. He favors this Open Door Policy. If any come, and bring not God's doctrine, "receive him not."

Cedar Rapids, Iowa.—Work in church here progressing. Attendance very good. Having three meetings each week. Sunday evening meetings set forth in talks from three to five minutes by four or more of the brethren.—Jacob Dykhuizen.

Tempe, Ariz.—Our meeting at Redondo Beach, Calif., continued over three Lord's days. Last Lord's day was a great day with basket dinner and three services. Brethren were with us from Los Angeles, Compton, Long Beach. The afternoon was taken up in good song service. Four took part in leading and six took part in short talks. It was indeed good to be there. It will soon be 27 years since I started to preach and I have gone anywhere and everywhere opportunity was offered no matter how dark a mission point it was, and have never made a charge on any of my services.—W. C. Rice.

Pittsburgh, Pa.—I received the book, Church of Christ, and must congratulate you on the manner in which you have rightly divided the gospel on the one and true Church. Through careful reading I have gleaned many thoughts which are quite helpful to me.—Charles Pennington. (Price \$1.50 at M. C. office.)

Marion, Ind.—Always enjoy reading the M. C. May the Lord bless you in all good things. We are having good meetings, with mutual edification and preaching. Looking for Bro. Ballenger to hold our meeting in August.—Mrs. L. C. Overmeyer.

Our July issue will be the Evangelistic Edition. If any good is being done in your congregation or community, report it in not more than eight or ten lines, telling what it is. It may help non-members. In addition, Brother Zerr will write on "God's Basis of Unity." Brother Roberts on "Glory to God in the Church." Brother Fred Fenton on the "Conversion of the 3,000." Brother Carl Ketcherside on "The Church of Christ," D. A. S. on "The Authority of King Jesus" and other brethren on good subjects. **HOW MANY COPIES WILL YOU TAKE?** Don't delay the order.

Exeter, Calif.—Brother Zerr's meeting with Exeter church and also Reedley church are now history. Both places were much strengthened by his good, sound gospel preaching. We started the Reedley mission one year ago last April with one family of four members and now we have three families who seem to be very dependable as material to build to. Others attending seem to be promising. I and Bro. Dale Stephenson have been helping them. We hope before long to have it so it can stand alone. Our teaching and preaching point in that direction. Your Evangelistic Quarterlies are good for such a place. Send me a few of them.—Walter Weekly.

Nixa, Mo.—We do appreciate the paper so much. On Lord's day morning we have good attendance, but there is always room for improvement.—Mr. and Mrs. H. R. Mooney.

The publisher recently preached the funeral of Bro. Quincy A. Davis at North Salem, Ind., who was nearly 90 years old. He had been a member and worker in the church since early life. Also, Sister Hyatt, the widow of Brother Hyatt, who was long an elder at 26th and Spruce, Kansas City, Mo., has gone. And old Sister Yearick, of Nittany, Pa., about 90 years old, recently passed away. I have been in her home a number of times and loved to hear her sing quietly and plaintively the simple old German religious songs she sang in the long ago. Time is carrying the faithful ones on, to that land where there is no sickness nor death, and where they never grow old. But what about us if we are unfaithful?

Ottawa, Kans.—I will do what I can for new subs. I don't see how you can offer them so cheap. Brethren should appreciate your sacrifices, for I know you are doing this at a sacrifice. Prospects for mission work in Kansas are good. Thanks for your cooperation in this good work. Pray for us.—Fred W. Fenton.

Brookport, Ill.—Enclosed are two dollars from the church here. The church is getting along nicely and is planning on holding a mission meeting about twelve miles from here. Bro. Arthur Freeman will do the preaching. I sincerely hope you are able to make ends meet on the M. C. I am sure the brotherhood is pleased with it, but many who should help probably think it is getting along nicely financially.—A. T. Kerr. (Every month, for years, this church has helped us send literature to those who need it. And the brother is correct in thinking many do not know what a burden it is in these trying times to start a paper and keep it going.—Pub.)

Dear Bro. D. A.—You have never put out a better issue of the M. C. than this one [May]. \* \* \* It came at the same time the ——— arrived, and I read the two by way of comparison or CONTRAST. From every standpoint. \* \* \* Am glad to see that you will incorporate short, pithy news reports in Evangelistic Quarterly. That is my idea and ever has been. Don't cut them out but just cut them down. The club rate will help. More later, and we are with you.—Carl Ketcherside.

Kansas City, Mo.—I visited the congregation ten miles north of Clarinda, Ia., over the 22d of May. They are getting along real well.—W. E. Ballenger.

Illinois.—The April M. C. was too good for words. I feel that many souls will be converted to Christ from its teaching.—Mrs. J. D. P.

(Others have said the same, and we anticipated it and had extra copies printed. Reader, are you doing your part that these "many souls will be converted to Christ from its teaching?" They are two cents a copy, or, if your congregation is poor, or you do not feel that you have the money, yet have the zeal, let us know how many you will distribute, and we will send you some out of the Free Literature Service.—Pub.)

Cedar Rapids, Ia.—On returning from the St. Louis Bible Reading, I tried to apply the things I had learned in the worship at Cedar Rapids. I made an effort to strengthen the members through the channel of creating enthusiasm in the work of the church. I can see some betterment along this line and hope that it will continue to grow. I also have had the opportunity of talking before the newly established TRUE Marshalltown congregation. I plan more work like this in order to edify churches in the Master's work.—Bill Hensley.

St. Louis, Mo., May 24.—I attended the St. Louis Bible Reading conducted by Bro. W. Carl Ketcherside, and remained here to find employment, intending to make this my future home. I placed membership with the congregation meeting at 7121 Manchester Ave., and find them very much alive to the needs of the Gospel. Especially do I appreciate their program for development of talent, which has given me opportunities in the past to preach to audiences at both the above church and the one at 5344 Lillian Ave. The brethren are planning a mission effort soon at Webster Groves, a suburban district, and I expect to join with them in taking my part, that the Gospel may be sounded out in that district also. Since the church here plans a Bible Reading each year, I recommend that all brethren who can, arrange to attend the next one so that the Cause may advance everywhere as it has here the past year.—Carter E. Honn, 2103 Prather Avenue, St. Louis, Mo.

Cedar Rapids, Iowa.—The congregation at this point is getting along very nicely meeting both morning and evening on Lord's day and also Wednesday evening. Bro. Bill Hensley is now rendering valuable service in this community since his return from the St. Louis Bible Reading. We are also looking forward to a good meeting next month. We are at this time mourning the passing of Brother Dicken, who passed away May 15th at Dysart, Iowa, at the home of his daughter, Mrs. Hans Petersen. Death was caused by cerebral hemorrhage. Brother Dicken was 73 years old and a resident of this city for the past 12 years. His widow, Eva, two sons and two daughters survive. One daughter preceded him in death. Funeral services was conducted by Bros. C. D. McCay and Bruce Pryor.—F. H. Pryor.

St. Louis, Mo.—The eagerly awaited M. C. came to me in the mail today and may I remark that I have never enjoyed reading this paper more in times past. That which appealed to me most was the reports of brethren over almost the entire United States. Such is most encouraging, and I sincerely hope that this wonderful little paper may continue to be full of such encouraging reports. These, together with the good articles that appear therein, are stimulating to the soul to say the least. The Evangelistic Quarterly is a fine idea and should be continued indefinitely. Such a quarterly is getting into the hands of many who are not acquainted with the true teaching of Jesus Christ. With prayers for the continued growth of the M. C., I am—Robert A. Johnson.

Kansas City, Mo.—We are getting along very well at 55th. We are trying to find us a lot to build on or a house. We have a house in view. Brother Sommer, we had no meeting last year and very little preaching, and we had 19 added to the congregation, 11 of them by baptism. We think we did real well and hope to do more this year.—B. A. Boyce.

A Talk to Our Readers.—No doubt most of you know that the chief cost in printing a paper is the typesetting, or composition work. When the forms are made up and on the press, a few hundred or thousands can be added with only a fraction of the cost of composition work. But when a paper has a small subscription list the cost of composition is just the same as for a large list. With that in mind, we have made club rates of fifty cents a year each for a club of five old or new names. At this rate we ought to add 500 new names to our list in a few months. Since making our club rate, our printer has informed us that, because of the rise in costs of labor and materials, he will have to add twelve and a half per cent to our bill. Ouch! Worse and more of it! So our hope is in a large number of clubs. We sent you a subscription blank for a club last month, and ask you to preserve it and canvass your congregation for subscriptions. Think of it! For only a dollar and a half more than your regular subscription which you have been paying, you can send to four other names for a year. Many of our brethren need missionary efforts to warn them on the evils that are besetting the Church today. If seeking the truth, they will be benefitted by the warnings, exhortations, instruction and information of advancement of the churches; so, why not put it into their hands? The sentiment is excellent for our little paper, but we need more readers to accomplish the most good. Are you with us?

Even some publishers linked with Bible college people like our Evangelistic Numbers. One, who is a business manager of the largest of those journals, said: "I like your paper very much," and another said of the April Evangelistic number: "I recently read what I pronounce a very fine issue, and wish all our journalism ranked as high as that." Still another journal, which made a flop about six years ago, said in substance: "What a pity that such good issues should be spoiled by the other issues!"

Des Moines, Iowa.—What we really want in the church is better informed men and women. There is no greater joy can come than to work with Christian men and women who know God's will and are deeply interested in telling others about it. One who goes through a Bible study as I just have with Brother Ketcherside wants to get others to see the real light. Not only should we be interested in getting men and women into the church, but in teaching them all we can of God's Word after they are there. Getting them to study for themselves is a great help. Going through a Bible study helps one along wonderfully. It lays a good foundation for future study, and makes one appreciate more fully what God has done for us. "We then, as workers together with Him," should do our best in trying to get the brotherhood well informed and keep them that way.—Melvin Short.

Bridgeport, Conn.—A few months ago it was my turn to comment on the morning lesson, which was Eph. 4, and I said if we can do away with the pastors (elders) then by the same process we can also do away with the evangelists and teachers. I also said that the chapter emphasized the idea that the church is to edify itself. Sister H. L. Knight, of Unity, Maine, passed away in the morning of May 20.—A. B. Pike.

(More than thirty years ago I spent a number of months working in Bridgeport with this congregation. Several of the older ones had come from Scotland and brought with them the doctrine of mutual edification, as taught 1 Corinthians 12-14, and elsewhere. I examined the Scriptures closely and was convinced that was a very important, yet neglected, scripture

doctrine. It was also impressed on my mind when I visited Churches of Christ in England and Scotland at about that time. I am more convinced than ever that it should be emphasized in these days when so many professed Churches of Christ are drifting rapidly away from the elders as feeders of the flock into the one-man preacher-pastor system to do practically all the public teaching of the church. Do you stand with us in this fight, and the conflict against the Bible colleges which are the hatchery of this one-man system?—Publisher.)

Flat River, Mo.—Congregation at Flat River still pressing on in the fight of faith. We have had four baptisms recently. Have had visits from Bros. C. R. Turner and Robert Adamaon, also Bro. Henry Mabery. Always glad to see and hear faithful brethren. We anticipate a meeting here in November of this year and bending efforts to that end even now. Bro. Carl Ketcherside has reserved time, to the extent of four weeks or better, if interest demands, and we're going to try to see that it demands it. I believe in the past years, limiting a meeting has been responsible for possibly not accomplishing the most good. Will try and get in a report more often.—Orvel Watts.

Rockville, Mo.—Public schools are the backbone of our government. Without public schools there would be less English language taught in the U. S. A., less understanding of the Constitution of our country and less knowledge of the Word of God, the Bible. Some claim it is hard to distinguish between a church favoring so-called Bible College and one that does not. Now, how can that be hard to do, when the Collegite Church just can not keep from asking publicly or privately for money for so-called Bible Colleges, and may be so-called Bible Orphan Homes? "Actions speak louder than words." We can not out-talk our actions. Surely no preacher can be so deceived as to not find out the kind of church he preaches for. He will find out, if he wants to know. Looks like some of us do not desire to learn the facts about individuals, congregations, leaders, or preachers. Of course, we can easily deceive ourselves. "Be not deceived" was a warning to all.—L. L. Dix.

Topeka Mass Meeting.—Various congregations and brethren in Kansas and adjoining states came together with the church at 2011 E. 8th St., Topeka, on May 20. After a thorough discussion of the mission of the Church by representative brethren, previous to the communion service, the brethren held a business meeting at the Shelter House at Lake Shawnee and laid definite plans to carry on this work. Among the things of importance, maintenance of the work after being started, was given special attention. Bro. Fred W. Fenton, Bro. J. A. Freed, Bro. Glen Ellis and Bro. William Ketcherside were chosen to work out the details incidental to selecting an evangelist, establishing the work, and sustaining the work after it is established. Enough money was subscribed to begin the first meeting. We trust that the present plans will mature, and that the work will be under way in the immediate future. Bro. E. R. Noel, 2619 Ohio Ave., Topeka, Kansas, was chosen by the churches to receive the contributions and carry on the financial end of the work, and is now ready to receive contributions for this work. Brethren, we solicit your prayers in behalf of this movement.—William Ketcherside.

Des Moines, Ia.—It was my happy privilege to attend the Bible Reading in St. Louis last winter; and since last reporting, I closed a very short meeting at Brookport, Ill., and visited Braymer, Brookfield and Carrollton, Missouri. May 15th, I closed a meeting lasting over two Lord's days with brethren at Council Bluffs, Iowa. They are anxious to accept the pure, unadulterated Gospel without compromise. Enjoyed visits with each of them and expect to be back in November.—Arthur Freeman, 121 E. 33rd St.

Festus, Mo.—The Church of Christ at Festus meets each Lord's day at 10 A. M. Preaching at 11 and 7:45 P. M. We have been meeting on Thursday nights for the purpose of practicing songs. We are getting a great deal out of this good work. Many of our young folks are advancing fast. Sister Bonita Larose is the teacher. She is the daughter of Sister Lena Larose, who obeyed the Gospel here about 25 years ago under the preaching of Bro. D. A. Sommer. I preached on April 28th and 30th at Centerville to the new congregation there. Also, I filled regular appointment at Mine Lamotte last Lord's day in April. An old lady came forward at the evening service, which made the congregation rejoice. I am to be with them next Lord's day, May 28th. I pray God's blessing upon all the writers of the M. C. It is always full of good and helpful things that do one's soul good. I can speak for the whole church here on that point.—Charles Simms.

Canalou, Mo.—The church at Canalou is progressing very nicely. The attendance for the past several months has been good. We are looking forward for a good meeting in September. Bro. Arthur Freeman, of Des Moines, is to conduct the meeting and is expected to begin here about the middle of September. He is to hold a meeting at Dudley, near here, in September, also. This will be his first visit to Canalou, but we are sure he will present the truth as it should be presented, as he comes to us well recommended. I enjoy the M. C. and I am always happy to see the names of faithful brethren in its columns.—Owen J. Taul.

St. Louis, Mo., May 25.—Just completed two weeks' meeting with the church at 7121<sup>1</sup>/<sub>2</sub> Manchester Avenue, with 12 added. In a series of services now at 5344 Lillian Avenue, with the best of interest and the largest crowds in history of that congregation. Baptizing scheduled for Thursday afternoon. Will go next to Hartford, Ill., for the debate on the College and Home questions with Starl A. Watson, and will follow the debate with a meeting. Am going to try and find time to write an article on "The Church" for the July Evangelistic issue of the M. C. Best wishes to all of the brethren.—W. Carl Ketcherside, 8217 Page Boulevard.

La Place, Ill., May 25.—Since returning from the St. Louis Bible Reading, I have been working during the week for Bro. John Fleener in his filling station, and assisting congregations near on Lord's Days. I have preached at Hammond, Sullivan, Shelbyville, and Decatur, and have enjoyed it greatly. In view of the fact that Brother Ketcherside will conduct another Reading in St. Louis next year, I feel it my Christian duty to urge everyone who can to attend. It helped me greatly, and I know it will assist others who desire God's truth as it is, without doctrines and commandments of men adulterating or polluting it. Let us work while it is day, lest darkness come upon us when no man can work.—Harold Shasteen.

Mattoon, Ill.—On the night of May 7th I began a meeting at New Liberty, near Bowling Green, Ky, and preached five nights when I took sick and was sick a few days before being able for them to bring me home. They brought me home in an auto the 16th where I remained in bed until the 24th. I am up and on my feet and feel again. Preached a funeral at New Liberty (near Mattoon) yesterday. It was Slater Cotner who had lived in that community for 82 years. She was a good Christian woman and will be missed in the church as well as in the home and community. One of our aged brethren here in Mattoon was buried Tuesday. They wished me to preach that funeral, but I did not feel able and they knew it, so got Brother Riggins, who preached a wonderful funeral sermon. We had one addition at New Liberty (Ky.) and prospects for many more. My next meeting will be at Cedar Rapids, Ia., which begins June 12th. I go to Hartford, Ill., next week to moderate for Bro. Carl Ketcherside in his debate with another "Bible College" advocate.—W. G. Roberts.

Des Moines, Ia.—We still believe and contend that the Gospel of Christ, without addition or subtraction, is the power of God unto salvation. We still declare our strict allegiance to it, and refuse to trample under foot some of its teachings in order to unite in fellowship with those that have turned from its Holy precepts. Unity must be worked for and prayed for, but it can be obtained in the true way only by those that are faithfully following the teachings of Christ and the Apostles, to continue therein, and for those that have wandered away to return. We see indications that the tide is turning for the Cause of Christ in several places in this state. We take courage and press on.—Eugene Suddeth.

Bonne Terre, Mo.—Our annual all-day meeting will be the second Lord's Day in June (June 12) with Bro. W. E. Ballenger starting our protracted meeting on that date. We are expecting a number of speakers and singers from other congregations. We are very much encouraged with the interest in the work here, but it took the Lord's plan to do this work, as we had to do some disciplinary work to awaken the congregation to our duty. I believe we have all learned a lesson; that is, not to neglect the work and then it will not hurt so badly by having so much to do at once. For we know a little leaven leaveneth the whole lump (Gal. 5:9). Some of our

younger brethren are doing fine. With the church in this condition, we are in hope of a good meeting when Brother Ballenger comes.—J. H. Mabery.

Kansas City, Mo.—Having been greatly strengthened, spiritually and intellectually, by the St. Louis Bible Reading, I have endeavored to spread the fruits of its good work among the brethren with whom I have come in contact, by preaching to them and assisting them in their song service. I have been called upon to bring the glad tidings before the congregations here at 26th and Spruce, 55th and Cleveland, as well as to the brethren at Gardner, Kans. Last Lord's Day it was my privilege to preach to the Bethlehem (Mo.) congregation. Last week I returned from Beloit, Kans., where I assisted Bro. W. E. Ballenger in a protracted meeting, by leading the song service and doing some preaching on Lord's days. While in Beloit, with several of the faithful brethren, I attended three sessions of Bro. E. M. Zerr's meeting at Highland (Kans.). The hospitality and faith of the brethren in the various congregations where I have worked, strikes me as being noteworthy examples of the effect New Testament religion has on those who obey from the heart, and continue to follow the Master. It is my sincere desire to see Christ's Banner flying in places where the Gospel has not yet been fully revealed. When that objective is reached we may, indeed, be able to feel that the forces of Satan are being repelled in fact as well as in hope.—Millard A. Van Dusen.

True or False?—Under this Open Door policy an effort is being made to mix college and anti-college brethren. Don't be deceived and think that because a college preacher condemns some of the evils of the colleges, he is against them in principle. He is only condemning abuses. Here is a proposition to put to him, which seems to cut out quibbling: Human organizations of Bible colleges, or orphan homes, established by Christians to teach the Bible along with secular branches, or to help orphans, are in harmony with the New Testament Scriptures. Several college preachers have refused to sign this proposition, and yet, taking it item by item, they can not deny a single point. The institutions are organizations, they are human not divine, they are established by Christians, to teach the Bible or help orphans. The proposition cuts out quibbling and they don't like it. When a doubtful preacher wishes to preach for you, ask him whether this proposition is true or false, or rather write it to him and get his answer in black and white. If he evades, you know he is deceptive and wishes to hide his real position. Paul commands us to glorify God "in the Church," and the advocates of these human organizations are disobeying Him just as much as the advocates of missionary societies and aid societies. Press these time-serving, fence-sitting preachers till they go to their own place, and have no opportunity to deceive faithful brethren.

Where I stand.—Some have been wondering and inquiring as to where I stand religiously. In order to clarify the situation I make the following statement: I was baptized "into Christ" Nov. 19, 1899, and "brought up at the feet of" Bro. L. F. Bittle and other aged saints of the congregation of Christ then meeting at 19th and Fairmount Ave., Philadelphia. Since that time I have been satisfied with "what is written." By that I mean what is "written" in the Word of God. The Apostle Paul declared that "all scripture \* \* \* was profitable \* \* \* and was able to make the man of God perfect, and thoroughly furnish him unto every good work." During the time I have been a Christian I have not found it necessary to make any change whatever with reference to any item of doctrine dealing with primary obedience, or with worshipping God "in spirit and in truth." I have had to make some changes with reference to my manner of life. I have always been opposed to all forms of worldliness, as well as all attempts to alter or infringe upon the "simplicity which is in Christ." Therefore, I am not, and never have been identified with the "Rough Draft" movement. In rejecting that document in its entirety I do so on the principle that it is an attempt to improve upon the Divine arrangement. If the Bible does not "furnish" us unto "every good work," then it is futile for man to attempt to devise a plan to accomplish that which the Almighty failed to do. I am absolutely opposed to tampering with God's arrangement in any respect. I am satisfied with God's plan, for He hath "done all things well."—Paul Mackey, Howard, Pa.