

Macedonian Call

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

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William Ketcherside

William Thomas Ketcherside, son of Woodson and Lavina Ketcherside, was born in St. Francois Co., Mo., Sept. 27, 1886, and departed this life at Neosho, Mo., October 25, 1941, being just past his 55th birthday. On Dec. 12, 1906, he was united to Annie M. Hansen, of Perryville, Mo., in the bonds of matrimony. Their home was made successively in Cantwell, Mo., Marshalltown, Iowa; Gilman, Mo.; Chillicothe, Mo.; Pearl, Ill.; and Topeka, Kansas. In the last named, the family have lived 18 years. There are six children in the family circle, all of whom were present at the funeral. Bro. Ketcherside obeyed the gospel about 28 years ago, and immediately became active in the public work. He sacrificed much to enter the evangelistic field, and preached the gospel publicly and from house-to-house for more than a score of years. His influence with all was enlarged by reason of his kindness, and while full of love for all, he was firm and uncompromising for the truth. He leaves to mourn his departure, the devoted wife; 3 sons, W. Carl, of St. Louis, Mo.; Rudolph, of Topeka, Kansas, and Paul, of Camp Verde, Ariz.; 3 daughters, Mrs. Paul McPhail and Mrs. Chas. Decker, of Topeka, and Mrs. Clarence Clem, of Phoenix, Ariz. There are 4 brothers: John and Ellis Ketcherside, of Bonne Terre, Mo.; Joe Ketcherside, of St. Louis, Mo., and L. E. Ketcherside, of Peoria, Ill.; also 1 sister, Mrs. Belle Scott, of Crystal City, Mo. There are 9 grandchildren, and a large group of other relatives, besides a vast host of brethren in Christ, and kind friends who loved him during life, and will not forget him in his death. Funeral conducted in funeral home at Topeka, Kans., October 30th, by W. E. Ballenger, 2640 Cleveland Ave., Kansas City, Mo., in the presence of a large audience. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—W. E. Ballenger.

In Memoriam

I stood with bared head beside an open grave a few weeks ago. The sun had hidden her face, and a gray sky wept tears, as the chill of the autumn afternoon crept into the blood of those who stood to look down upon the mountain of flowers, surrounding a simple casket. I

stood with my hand upon the shoulder of one of the dearest women on earth to me—my mother, for there before us cold and rigid in death lay her husband and my father. The last song had been sung at the mortuary a short time before, and now a faithful brother was speaking his final words. Many of those who stood near were wiping away the tears that silently stole down cheek unashamed, but I could not weep for him who had gone on before. One does not weep for the hero who dies in his struggle for principle, who surrenders his armor to the only enemy strong enough to conquer him—death! I had often wondered as I stood beside other graves as the speaker, just how I would feel when I stood beside one as a mourner. I knew now, and somehow the emotion was different than I had ever imagined. For mingled with the indescribable pang of regret that I would never hear my dad speak again, there was an almost glorious feeling, an uplifting thought bordering on happiness, that he died triumphant, uncompromising. I knew now what Paul meant when he said, "We sorrow not as others which have no hope." The world is emptier today than it has even been for me, and heaven seems strangely closer than I ever conceived it. But overcoming that feeling of personal loss is the joyful thought, that the grave cannot always be victorious over our beloved dead.

I was born when father was just past twenty-one years of age. He was, when I first knew him a lead miner digging his living out of the ground far beneath the surface upon which men more fortunate tread. Like the typical miner of his day, he was profane in language, care-free in life, thinking only of today and never of the future. He liked to attend the shooting matches which diverted the attention of so many in his earlier years, and was not averse to betting. It was his habit in the evening when he was released from the toils of the day, to seek his companionship among the crowd frequenting the Star Saloon. He never drank much to the excess, but he was a hard-hitting, rough-talking character no different apparently from the hundreds of others who went down on the cage every day.

In religious matters he was skeptical, and ridiculed my uncle, who was turned from his former life. This did not affect L. E., who established a little place of worship in his own home amidst almost insurmountable obstacles. One time he persuaded my grandfather to attend services at Flat River, Missouri, and as they passed our little rude miner's shack father was standing in the rear yard. L. E. invited him to go along with them, expecting to get a good "going over" for his pains. But unexpectedly father agreed to accompany his father and brother. That day L. E. was scheduled to speak, and delivered a message

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on the topic, "Will a Man Rob God?" In the course of it he showed that children constituted a heritage from God, and the man who would not live a Christian life before his offspring was robbing them of heaven, and robbing God of their services. Father loved his family intensely; he was always true to them with a love and devotion that amounted almost to sternness. He was thoughtfully quiet as the trio walked back home across the "chat dump" so familiar to all travelers through the Lead Belt country.

A short time later at a little prayer meeting service held in the home of his brother, he went forward, surprising everyone, and there made his confession of faith. I saw him baptized on that sunny Lord's Day afternoon, and there began a change in his life and the destiny of his family. He came home, changed his clothing; then threw away his tobacco, gave his violin to a friend passing down the street, refused to use profanity and never told another risque story. With the passionate earnestness which he always manifested he began to walk worthy of the vocation wherewith he was called.

Father had little education, having finished McGuffey's Third Reader, when he had to begin making a living on the rocky hillside farm assisting the family. He went underground at the age of fifteen. But now he began to study with me when I started to school. As a matter of fact he taught me all he knew before I went, and the first year I was promoted to the fourth grade. Then it was my turn to help him, and we worked side by side over my books. But father spent more time with the Bible than any other book. He loved it, and he attempted to make us share that love.

When we moved to Illinois and lived on a little farm, he would call us together at the close of day, and as mother darned socks or labored with toil worn hands over a quilt in the frames, father would drill the family circle on God's Word. The children would lie on their stomachs on the old rag carpet with its fragrant cushion of clean straw beneath, and would listen to the reading of chapter after chapter. Then would come the question period, and we would all engage in answering the queries about the blessed book. Father obtained "A Guide Through Bible History" from D. Austen Sommer, and walked two miles to town to get 4 yards of bleached muslin, upon which he made the chart of the divisions of the Bible. We drilled on that chart until I can close my eyes and see it yet, even some of the names of the kings, as they were misspelled by father in his haste to get the job done and put the chart into use.

Once when we lived in Iowa, we experienced a severe winter, and father was doing hard, manual labor. He came home often so tired that he could hardly drag, having been crippled in early childhood, but he took us two boys to prayer meeting every night when it came around. It was a long, cold walk and we had to tie mufflers about our faces to keep them from being frostbitten. I used to wonder why he dragged us out, when other members stayed at home and used their children as an excuse for not coming. I know now! I shall never forget that one Lord's Day when I was just a little fellow, we walked six miles to a schoolhouse and father preached, after I had read the lesson in a childish tilt of voice. Then we walked the six miles home again and I was so tired that the last two miles made my feet feel as chunks of stone.

Father was happy when I obeyed the gospel and was followed by my brother. I did as he, began my public work almost before I was dry from the baptizing. I made my first attempt at preaching when I was not yet thirteen years of age, but I probably could have done as well four years previous to the time, for to me it was merely the public application of the lessons which I had learned about father's knee every evening.

He was unwavering in his stand for right. I can recall how Brother Sommer would come to our house, and talk about the dangers of apostasy. Years and years ago, I would lie behind the stove and hear him trace for father the dangers that were looming on the horizon of the brotherhood. Father agreed perfectly with him, but I thought then that they were judging unworthily, and I believed in my boy's heart they were overestimating, at least anticipating the danger. And then of a sudden it happened exactly as it had been predicted. Man after man was swept off his feet. I watched them go, and knew that some of my earlier "idols had feet of clay". I think there was a time in the earlier stages of these late driftings when father was about the only man who stood with Brother Sommer against the onrushing tide of departures from the truth. If he was not the only one to so stand, he was at least the only one who had the courage to come out publicly and proclaim it. He was bitterly opposed to all tendencies in the direction of the "pastor system" and was always lifting up his voice against the establishment of a kingdom of the clergy.

Father believed that every Christian had a work to perform and that every congregation should train its membership to work and then provide adequate opportunities for them to do what was expected of them. He never knew what jealousy or envy meant. He was wholly free from those vices, and rejoiced in the good accomplished by others while minimizing his own efforts. The most impressive thing I ever heard him say was this, "If I do not train my boy to take my place when I am gone, then when they bury me in the cemetery, insofar as my life is concerned they have buried the Church of Christ". He trained his son to take his place, but even though he may close up the ranks where this soldier fell in the heat of the battle, there will be many things which he cannot do as well as his predecessor.

The brotherhood will not fully appreciate the loss which it has sustained, but those preachers who were fighting the battle out on the front line, or in the "No Man's Land" of the spiritual battlefield, and have had words of comfort and encouragement from father will understand. We need more men today who are willing to spend and be spent for the Cause. We need more

whose keen, analytical minds can discern the deviations from the truth, and then enable them to stand up in defence of the right. But I suppose that it shall ever be as the poet has declared:

Count me o'er earth's chosen heroes,—they were souls
that stood alone,
While the men they agonized for hurled the contumelious
stone,
Stood serene, and down the future saw the golden beam
incline
To the side of perfect justice, mastered by their faith
divine,
By one man's plain truth to manhood and to God's su-
preme design.

—W. Carl Ketcherside.

Sentiments Regarding Wm. Ketcherside

What Bro. Wm. Ketcherside meant to me.—I was in a meeting at Worthington, Mo., when Bro. Ketcherside met the tragic hand of death; and I closed Sunday night the 26th of October, and the sad shocking news met me when I reached home. I sat with bowed head and wept for a time. Bro. Ketcherside meant more to my life than I can express in human words. We first met, I believe, in the fall of 1935. His counsel helped me much during the six years I have known him. He was one on whom I relied much for help in advice. His tireless efforts and faithful interest in me and the cause of truth, and his unshakable confidence in me, made it possible for me to be in the work among the churches in northern Missouri. Besides that, he has gotten work for me elsewhere in meeting work. I miss him, and the church has lost a giant in defense of the Old Paths. I shall never forget, nor cease to be thankful for what he has done for me, and for what he has meant to my life.—J. Oscar Paisley, 709 Lincoln St., Brookfield, Mo.

An obituary appears elsewhere in this paper, of William Ketcherside, and a fitting "In Memoriam" by Carl. I simply wish to add my tribute. I shall never forget his encouragement of me in my darkest hours. Years before the Rough Draft appeared with its apostasy, I saw what was coming and tried to warn against it, but was condemned for my zeal. Of all the preachers, only Wm. Ketcherside seemed to see it, too, and helped me. Some who are now strong with us in this fight were then against us; others were silent. Brother William was not a popular preacher; he preached discipline and missionary work, two very distasteful subjects to many. Remuneration with him was a secondary matter, though not with most preachers today. I hope all his children strive earnestly to meet him in the Great Beyond. Good bye, fellow worker, till I see you in the great white throng redeemed "out of every kindred, and tongue, and people, and nation."—D. A. Sommer.

Not Forsaking the Assembly—Heb. 10:25

Some have concluded this verse has reference only to the first day of the week.

Of course the first day when we meet and commemorate the Lord's death (Acts 20:7) is included but other meetings are not excluded. What about the Sunday night meeting? Does some one say "we are required to assem-

ble Lord's Day morning but any other gathering of the church to worship is merely a liberty with us?" Where does the scripture teach that, please? Are not the Sunday evening and mid-week meetings for the purpose of doing good? They can hardly be otherwise if you work to make them such.

Then what is your estimate of the truthfulness of James who declares "to him that knoweth to do good and doeth it not, to him it is sin." (James 4:17).

When we reflect that sin will keep us from entering heaven we are made to tremble for the eternal welfare of professed Christians who willingly and habitually absent themselves from any of the assemblies where saints have met for worship.

Do you object that the services are dull, dry and uninteresting? Owing to the haphazard methods and lack of preparation of some places such an objection might seem appropriate from one not a child of God and who cared nothing for the cause of Christ. But is it possible a Christian could, or would, have such an attitude as that?

Is it possible for one to love Christ and still consider it a grievous task to assemble to "shew the Lord's death till he come?"

Could a true child of God think any service dull or uninteresting when he has the opportunity of studying the Word of God with those of like precious faith or hearing it expounded from the pulpit?

Do you think it too great a burden for you to attend all the assemblies? Under some circumstances that may be true but do you realize how little time you actually spend at the house of God? Let us suppose you worship two hours each Lord's Day morning, one and one-half hour Sunday evening and one and one-half hour at each mid-week meeting.

That is a total of 5 hours each week. Multiplied by 52 weeks will equal 260 hours or a total of less than 11 twenty-four-hour days from 365, provided you never miss a service! The Lord gives you 365 days each year. Is it too much to expect you to use less than two weeks worshipping Him?

The Apostle Paul could see the tendency of those who forsook the assembly was to drift away from Christ. The same is true today.

One of the surest symptoms of indifference, and usually the first one, is unconcern about one's attendance.

The Christian should desire to attend. (Psalms 122:1.) Our Saviour said: "If you love me, keep my commandments." (Jno. 14:15.)

Again: "If a man love me he will keep my words." (Jno. 14:23.)

"Awake thou that sleepest, and arise from the dead, and Christ will give thee light." (Eph. 5:14.)—Roy Harris.

Christians are Light-Reflectors

Did you ever notice the construction of light fixtures? They are carefully made, with bright reflectors, ingeniously arranged so that a maximum of light is sent out from the fixture, with greatest efficiency. A large part of the light would be uselessly spent, were it not for the fixture, which causes the light to be shed forth, and to spread evenly over the entire room.

Christians are to be the light of the world (Matt. 5:16). What is light? "For whatsoever doth make manifest is light." (Eph. 5:13). Therefore light, in a spiritual sense,

must be true knowledge—that makes manifest the errors of the world—that lights the way to salvation. We have not that knowledge, or light, in ourselves, but our position is that of John the Baptist. "He was not that light, but was sent to bear witness of that light." (John 1:8).

Our duty as Christians, then, is to be the light fixtures of God here upon earth—the reflectors of heavenly knowledge, God's Word.

There are those whose reflectors are dirty, spotted with dust and slime of the world's darkness. There are those who send forth the light only in streaks or patches, refusing to shed evenly "All the counsel of God." (Acts 20:27). But one of the greatest difficulties, I believe, is that we have our own ideas as to the proper construction of ourselves as fixtures.

We are inclined to be "clannish," to form select little circles and segregate ourselves entirely from the rest of the world. Christian friendship is wonderful, but our first duty is to the world, largely ignorant of the true word of God. Many of us glow brightly inside our own group of friends, or the church-building, but outsiders catch only a faint glimmer. We expect our lights at home, to send **out** light, and in the same manner, God intends for us to reflect his light **out**, and not **IN**.

How useless our street lights would be, if they did not send **out** light, and illuminate the street! And how worthless as lights we are, if we shed light only when we meet at the church building! In this country we have that is free, where there is unlimited opportunity, let us shed the light of God by printed material—the press, by word of mouth; let us seriously and earnestly talk to those friends of ours, who are not Christians; and let's not forget—actions often speak louder than words in portraying the true will of the Father.—Henry Boren, 820 S. 7th, Springfield, Ill.

Auto-Biography of Macedonian Call

I am a Brother Macedonian Call—**your** brother. I am only sixteen years old, but my noted lineage runs back nearly two thousand years, and there Apostle Paul, in Hebrews 11th chapter, tells of my ancestors back to the beginning, men who lived and died in faith. I am little, but the fight is not always to the strong. I think my writers have been putting up a pretty good combat against the enemy.

My dad, the publisher, saw the weakness among disciples on "missionary" work and brought me into existence to try to overcome that. As my name signifies, I was brought forth to try to stir Christians to heed the Macedonian cry to go over and help. He saw that in order to heed that cry, disciples must be developed more, and churches made more self-sustaining, so that they could and would use the preachers in new and weak fields.

I was only a weakling when I was born, but my heart was good, and that has kept me going fairly strong. I came to you in the form of mimeograph sheets for a number of years, because I was too weak to come in a stronger form. Three or four times a year was about all I could stand, and dad had to bear most of that expense, while trying to get you to see the dangers besetting you. When he decided to take off my long dresses and put me in pants and a new suit, to meet the postal authorities so that they would let me through as second class mail, an old preacher (now dead), who had had

much experience in publishing papers, besought my dad not to try to dress me up and send me forth, lest he become bankrupt. True, the depression was on, but dad had faith and has pulled me through so far, though I confess I am weak and small.

I may not be like Jesus as much as I think I am, but I was surely like him in the fact that when I was born, modern Herods tried their best to kill me. I am pretty well acquainted with the literature of this brotherhood, and I am sure that no paper had the persecution and misrepresentation that I had in the days of my infancy. A certain apostate journal took a fling at me in practically every issue for YEARS. And the saddening thing is that hardly a single statement they made was the truth; it was misrepresentation in part. They did so much of that, and would misrepresent me so much, that my dad would not even talk to them in private, lest his words be twisted away from their meaning. This decrepit, childish, vacillating paper has done its very best to stamp me into the dust, but I still live.

And WHY have they fought me so viciously? Answer: I am a living monument of their apostasy. For more than half a century, they fought to keep false teachers out of the pulpits of faithful brethren, and especially was this true regarding Bible college preachers; then under the influence of their dope of Open Door teaching, portrayed in their Rought Draft, they reversed their policy and threw down the bars. This New Deal, as they call it, was directly contrary to the teaching of its old publisher through many decades. See his notes on 2 John 10, 11, in his book, Questions, Answers and Remarks, and also his tract on the college question. That old paper ceased to wield the Sword of the Spirit and began to stomp and stomp and throw dust at us, but we are still in the fight and able to tell the truth, and many people are beginning to see through the dust. I have done my best to warn you brethren, and rejoice at the good done by my writers, yet it has been a hard task. I am "faint yet pursuing."

I believe with all my heart that God's ways are the best, in the long run, though temporarily man sometimes thinks his ways are superior. The Word of God is the remedy for all the ills of the human race, and it is up to God's Church to get that into the minds and hearts of people. Some of my readers may think I have been a hobbyist on Preaching to the world and Teaching the Church, because we have printed several times what A. Campbell and other scholars said on that, as portrayed in the Scriptures, but no one has ever denied that the reasoning and facts were justified, but have simply called us hobbyists "against Preaching." We have emphasized this point so much because I think it marks the fork in the road between truth and apostasy on that important subject, marks the crossroad where we either turn back to apostolic Christianity or go on TOWARD Catholicism. The one-man preacher-pastor was the first step away from the Church of Christ to the Church of Rome. I have been ridiculed by my enemies for this strong advocacy of Mutual Edification, but I have the satisfaction of seeing that churches which are enthused with it, are moving grandly on to higher and better things.

All of you readers of my columns are pleased with the many statements made in them of preachers' developing members and having Bible studies, etc. Now did that just happen? No, it did not "just happen" that our

enemies have "the pastor" and we are strengthening the eldership; but it came through long years of toil and teaching. The Church in Des Moines, Iowa, has about fifty male members who take part publicly, and its influence has gone out into other States; and one of its elders stated publicly several years ago that the development of talent there was largely due to strong teaching on that subject in a religious paper. And so I think teaching by writers in my columns and elsewhere has helped much to point thousands of disciples back to Jerusalem.

Maybe some of you have become weary with so much written on the Bible Colleges and the Pastor system, but it has been only through such teaching that you have been saved from religious slavery. If many had not cried against these evils, you all would by this time be under the power of the clergy. These editions have done much good. My dad had several hundred extra copies printed of a recent edition of me, containing the very important article on "The Preaching Question," and sent to hundreds in several states. About twenty-five thousand copies of this literature has been sent FREE to those drifting with these new apostasies. On these last issues, my dad spent weeks of time, yet he did not take a dollar for his work, lest he weaken me more than I am.

Many preachers, especially the young ones, could help me much as I fight for a medium in which they can report and in which they can fight this new apostasy, if only they would get more subscribers for me. One preacher subscribes for me, I suppose to get the information I gather and print at expense, yet works against religious papers such as I, and has thus even turned some against me. If the information does him any good, would it not possibly do other members good? I feel confident that the real reason he opposes me is that he knows I fight the one-man preacher-pastor system, in a church with elders, which he is fostering. There are a number of other preachers who privately will tell some they are against the Open Door policy of the Rough Draft, yet they will never preach against it, nor help us who are. Here, too, it is evident that the reason they will not join with me is that they know I am against their preaching system which saps life out of churches yet does nothing to develop talent and make those churches better able to take care of themselves.

Another thing which has kept me small and weak is that my work is **general** among the churches, and you know that "what is everybody's business is nobody's business." Churches and brethren look after simply themselves, and do not realize what I am doing for them. I am making many contacts which assist them. Recently a leader in a city church, thanked me for turning individuals there to them. Hundreds, and possibly thousands, of pieces of literature have gone into your state, if you are a state with many so-called churches of Christ, to help turn sentiment toward the true Church. Last year I contacted a young man who was about to start to a Bible college and now he is working with faithful brethren. Only a few days ago a student in a Bible college read my September issue, and said he was about to swing over with us. I thank the many who donated to that, but were YOU one who helped? My columns are a "spear-head" to slip into the devil's territory. I could do so much more if only I was not so weak. You see, I am not a business affair, but was born and nurtured and live on charity. I become weary with "thumbing" my-

self through life, and would not have to do that if only many of my subscribers would give me a lift.

When I first began to fight this Open Door apostasy, many uninformed disciples turned against me, and developed a hate against me so great that even now when they see the truth they have not sufficient humility to acknowledge they were wrong; and they still hold animosity against me and will not subscribe for nor help me. I wonder what the old prophet meant when he said, "Stubbornness is as iniquity and idolatry!"

Another thing which is helping keep me small and weak is the prosperous times we are having! What do I mean? Simply this: People are so busy making money or following pleasure that they forget religion. If bombs were dropping on us, it might be different. A colporteur of Bibles recently said that he sold more Bibles in the depression than now in prosperous times.

It is too bad that ~~so~~ many hundreds of my readers do not have any non-member friends in whom they are sufficiently interested to invest forty cents for two years of my Missionary Number to help enlighten and touch their hearts! It is saddening that so many hundreds who seem to appreciate me do not know any poor members who would be benefited by me yet who have not even fifty cents to subscribe! What a pity that so many hundreds of weak members must still remain weak, simply because our readers are not sufficiently interested to send to them my monthly issue or help them in some other way! What a shame that many good people are being carried away with the modern apostasy because so many of our readers are not sufficiently concerned in them to send them my papers of warning and instruction! Perhaps you have money for cosmetics and tobacco and joy rides and luxuries galore, but little to save souls. "Inasmuch."

One religious paper of this movement is said to have a millionaire back of it. Many colleges have hundreds of thousands of dollars which are donated by individuals and churches. One college and foundation has even millions behind it. And many of you wave me on with a "God bless you", but give me not those things which are needful to pay printer's bills and to pump rich, red blood into my veins that I may grow thereby and become more useful. And yet, my battles are all for YOU!

Is it aught to you?

Do you care?

Your Brother Macedonian Call.

Serving Two Masters?

Upon the authority of Jesus rests the proposition that "NO MAN can serve two masters" (Matt. 6:24); and where is the man, professing to be a Christian, who will dare to **directly** deny such proposition? A direct denial of such proposition might be worded in the following manner: Any man can serve two masters; but, in my opinion, there are very few professors of Christianity who have the temerity to make such statement **directly** contradicting our Saviour's words.

There is danger in substitutions or alterations being made by man in the word of God. Remember that **three**-letter negative word added by the serpent to a proposition laid down by God, and by which the serpent **directly** denied God in the following words: "Ye shall **not** surely

die." (Gen. 3:4). You will recall the utter ineffectiveness of the serpent's denial in that instance. Certainly, in view of the awful consequences of this recorded **direct** denial of a divinely given proposition, no person desiring to obtain eternal salvation should commit a like offense.

If all denials of scriptural propositions were direct, there would probably be very little along this line to trouble the Church of Christ, but there is another, an equally reprehensible, way of denying divinely inspired propositions and truths. That way is **indirectly**, by implication and inference; that is, by works, verbal and otherwise, contrary to and inharmonious with the New Testament teaching. This method is clearly illustrated by the following language of Paul: "They profess that they know God; but **in works they deny him**, being abominable, and disobedient, and unto every good work reprobate." (Titus 1:16; and also see Matt. 15:7-9, and 2 Tim. 3:1-5).

The publishers of The American Christian Review (formerly the Apostolic Review) profess to be Christians, and they have **directly** asserted, and still say, that Bible Colleges are unscriptural institutions rivaling or opposing the Church of Christ. But such publishers **imply** that Bible Colleges are all right by fellowshipping the known advocates of such colleges and furthering the interests of persons who openly uphold such "a rival institution" as the Bible College. (See the Review Publishers' "Rough Draft.")

Here, then is what the Review Publishers are doing.

First, with their pens, the Review Publishers assert that Bible Colleges are scripturally wrong, thereby **directly** agreeing with and purportedly serving the one Master of all true Christians; and,

Second, the Review Publishers, in fellowshipping and lending religious support to Bible College advocates, are, by such works, **indirectly denying** the one Master of all true Christians and thereby actually serving another, a second master, who is the enemy of Christ; for, remember, Christ has, by His infallible word, firmly established the proposition that "No man [including the Review Publishers] can serve two masters".

However, Christ has never said that no man would attempt to serve two masters. Unless one is wholly in the service of Christ, he is not by Christ recognized as being in His service at all. (Matt. 7:21-23; and James 2:10).

In this connection it is well to remember that one-way rule which Paul has by inspiration given to us, as follows: "Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5:6), and your attention is called to the absence of any scripture to the effect that a little good sanctifies the whole.

Therefore, the scriptures force us to but one conclusion as to the Review: It is, in the eyes of God, serving but one master, and that master is not Christ.

The foregoing is not prompted by spiteful motives, but for the purpose of throwing scriptural light upon the position and work of the Review Publishers, that the same may be truly made manifest. It is sincerely hoped that one of the following alternatives may result from this effort: **First**, and preferable, that the Review Publishers may turn from their error and hereafter do works meet for repentance, and for which task I believe them capable; or, **Second**, that some may be aided in recognizing the erroneous position and subversive attitude of the Review Publishers, so that they may either part company

with such publishers or remain safely aloof from them, unless such publishers repent.

The writer, in endeavoring to exclusively serve the one Supreme Master, understands it to be his bounden duty to "mark [or point out] them which [have] cause[d] divisions and offense contrary to the doctrine which [we] have learned [from the New Testament]; and avoid them", as well as to advise others also to avoid them. (Rom. 16:17, and 1 Tim. 5:20).—O. C. Tee.

Scholarship Confirms Mutual Edification

For a quarter of a century, the publisher of the M. C. has written and talked strongly for mutual teaching on the Lord's day when disciples are met together. He has been ridiculed by some, and rejected by most of the brethren, so that now those people are practically all running pell mell into this one-man system.

Paul, when speaking of the time when "the whole church be gathered together into one place," which would certainly correspond to our Lord's day worship, said:

"How is it, then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine [teaching], hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (1 Cor. 14:26).

Robert Young, whose Analytical Greek and Hebrew Concordance to the Bible is so highly prized in the religious world, which is used so much by Bros. Roberts and Zerr in their work, and who is the author of 30 or 40 standard works in the religious world, says this on the passage above, in his Concise Commentary of the Bible:

"From this and other passages it is clear that **the upbuilding of the Church was not confined then, as now, to one, or at most two, of the congregation, but WAS THE PRIVILEGE OF ALL THE MEMBERS**, and though such a practice is liable to abuse (James 3:2), it is possible that **its entire disuse now has led to still greater evils** obvious to all—"quenching the Spirit." But, no doubt, the whole of these things—being merely incidental, and not essential—are left to the prudence and discretion of the various Christian Assemblies themselves. 'Let all things be for upbuilding.'"

Thus Mutual Edification is no mere hobby of D. A. S., but is taught plainly by Paul, this great scholar being witness. Though Young adds his sectarian opinion that it is "incidental," that does not weaken his analysis of the passage.

And What Do You Think of This?

A sister in Ohio sent to me a clipping and also said this in her letter: "A letter pleading for help for the A. C. Review came to me a few weeks ago. It was sent by J. C. Roady, and was signed by eight preachers whose names are these: J. S. Johns, A. R. Kepple, J. C. Roady, V. M. Gilbert, Jas. A. Scott, J. M. Horney, G. W. Williams and last but not least (in his own estimation) E. A. Wickham. This is one sentence in that letter: 'We ask that you judge it AS IT APPEARS TODAY AT THIS TIME AND NOT IN THE PAST.'"

The large letters were in their letter, so she states. But is not this an admission that the Review was absolutely in error in the past? If so, how far in the past? When our good sister Sommer was publisher? When its present publishers suggested a convention of Elders to write a creed we could all agree on? Was it when the publisher confessed he did wrong by making such a suggestion for such a convention? Was it when he suggested that E. M. Zerr write articles exposing a certain religious error by a faction? Was it when he asked me to write articles exposing a certain class in California at Long Beach.

and speak right out and say 'Who is Who'? Was it when he wrote that "Rough Draft"? or was it after he wrote that "Rough Draft". (Allen now claims he helped to write it), or was it when they were not allowing the articles to appear in their paper which opposed that "R. D." and were trying to get the author of it to again confess his error and sin? Just what, gentlemen, do you mean by "not in the past"?

This letter to that sister is more proof, too, that the "Bible college" people and the "Christian Church" are not supporting their "new born child" very well, so they have to write private letters to some who oppose its PRESENT policies in regard to holding get-together meetings with the "Christian Church", advertising all the "Bible College" churches in Indianapolis, giving their location so that persons may meet and worship with them, etc., etc. Those sects should help their youngster better, so the child would not have to do so awfully much begging, and that from those who do not endorse the infant of theirs.—W. G. Roberts, Hammond, Illinois.

Speeding on a Toboggan Toward Rome

How nice it is to get on a toboggan and slide down hill! How easy to leave the scriptural eldership and slip into the one-man preacher-pastor system which was the first step toward Roman Catholicism! The preacher likes it, his wife likes it, his children like it, the elders like it, the membership likes it, the devil likes it. And so it is unanimous except—God. Perhaps ninety per cent of this Restoration that is able financially has boarded this popular toboggan.

Bro. A. R. Kepple, former preacher at Van Brunt church, Kansas City, Mo., for eleven years, has been pretty well on the sled, but sights danger now and seems to be trying to wriggle off. I shall notice a few of his sentiments (black face) with my comments. Speaking of the elders, he writes thus in Firm Foundation, Oct. 14, 1941:

"It was upon these men the Lord Jesus depended to FREE the flock (Acts 20:28; 1 Pet. 5:2), and to watch the flock (Acts 20:31), and to defend the flock against all false teachers (Titus 1:9-11)." True, Bro. Kepple, but how come that you gave "11 years' service there," as you say in the Review of March, 1941, and that "the greater part of my time and effort has been given to that congregation"? Did you not do at least nine-tenths of the "feeding" in that time, instead of the elders?

You say, "What are we doing to restore these men [elders] of the early Church, which have been so ruthlessly set aside?" The college people are doing practically nothing, and you have encouraged them by your open door policy with them, and you are the only one of the Rough Drafters to my knowledge who is writing so scriptural as that.

"The writer of these articles is known for his high regard for the elders of Churches of Christ today." The joker in that statement seems to be in the word "today", inasmuch as twelve yrs ago Bro. Kepple did not have such regard for the elders. When he went to 26th and Spruce at that time, did he not try to establish himself in that church as pastor, feeder? When they had a local man teach a Bible class, did he not sit back and listen, then afterward tell some that the class was expecting to get something and were not receiving it, or words to that effect? Did he not create dissension in trying to work his way INTO the services of that church as permanent preacher, as he afterward became at Van Brunt? And when he was foiled in his attempt, did he not go to the semi-college church at Van Brunt and draw about twenty members from Spruce with him, and thus try to divide the church because they would not let him "feed" them? Do you call that "high regard for the elders of churches of Christ"?

Again you say, "Have we given as much thought to the developing of elders in churches as we have to the developing of preachers?" No, a thousand times, No. How much developing of elders did you do in your eleven years at Van Brunt, Bro. Kepple? (and I will admit you do far more than any other preacher in your group). If you developed elders in the "11 years" you were at Van Brunt, practically all the time as you confess, why did they have to send for Wm. Whaley to come and take your place and to advertise himself as "minister" there, and continue to develop elders, etc?

You say in the Review, Oct. 7, "Preachers should seek to work themselves OUT of the congregation rather than into it (so far as members of the church are concerned)." That sounds sort-a familiar! If it takes each of us preachers "11 years" to develop elders in a church, elders which can't "feed" the church—and to "work ourselves OUT of a church" so that

another preacher will have to come to spend eleven more years to develop elders and to "work his way OUT", ad infinitum—how long will it take to convert the world?

In Bro. Kepple's statement (not his practice while at Van Brunt) that preachers are to develop elders who can and will indeed "feed" the church, and that the preacher is to "work his way OUT" of the services of the church, he has put practically ALL the preachers of the Rough Draft movement AGAINST him; has the general teaching and practice of the Review AGAINST him, (for time and again its publishers have ridiculed D. A. S. for the same teaching); has put practically ALL the college people AGAINST him, with whom he has been fraternizing freely; and has his work at Spruce and his work at Van Brunt—he has all this AGAINST him. And if he will push that biblical teaching as the Macedonian Call has done, and will follow 2 John 10, 11, regarding those who persistently follow such error, he will find himself lined up with the brethren who report in the M. C. rather than where he is. Has he the courage to go all the way? He is partaker with them in their evil deeds if he still stays with the ones who have stubbornly rejected the Word of God.

Besides, if he presses those scriptural doctrines, as he is duty-bound to do, he is going to be thrown out of these other groups with the sneer, "You, too, are a Macedonian!" Bro. Kepple is doomed to considerable tumbling and bumping, if he earnestly tries to get off that toboggan which is speeding toward Rome.

Tumble off that sled, Bro. Kepple, tumble off; and be a man and acknowledge that you made a serious mistake, and we will do what we can to get you on your scriptural feet again.

James A. Scott at Long Beach, Calif., is determined to stick to the toboggan even though it is headed for Rome, though he tries to throw blankets over the warning signs as his sled dashes by. I think he is hitting at our warning in M. C. for Sept., 1941, on "The Pastor and the Bible College" (for we sent several hundred into California), when he says in the Review, Oct. 21: "I am entering my ninth year of labor with Ninth and Lime church in this city. You hear much about the pastor system (whatever those using the term mean by it). Any preacher that in any way usurps authority and takes away the work of overseers of the local church, sins in doing it! There may be cases among our brethren where this is done—all such is unscriptural. But I am sure there are also cases where preachers act the part of Presiding Bishops, and seek to control churches in general. They dictate policies the church are to follow—if they are to remain in their fellowship! Such preachers while decrying the pastor system, should correct their own sinful practice! We have good overseers at this place. I am not and never have done their work."

Bro. Scott and all the eight men (except one) who are trying to bolster the Review in its Open Door apostasy, report in the different Bible college papers and thus break down a difference which had been raised on 2 John 10, 11, through several decades to try to save the churches from false teachers. Now does not Bro. Scott preach at one place at least three-fourths of his time? Does he not do all the "feeding" between 11 and 12 o'clock Sunday, and all Sunday night, and teach a Bible class Sunday morning, and do much other "feeding" of members of the church? Does he not teach his church ten times more than any elder there? Did he not speak a year or two ago about flowers on "my pulpit"? In Firm Foundation for March 11, 1941, he says: "Last Lord's Day I exchanged pulpits with Brother W. B. West, Jr., of the Central Church in Los Angeles." Listen: 1. Part of the work of elders is to "feed" the Church of God. 2. Bro. Scott says, "Any preacher that IN ANY WAY . . . takes away the work of overseers of the local church sins in doing it." 3. Now as Bro. Scott does probably ten times more "feeding" of the Ninth and Lime church in Long Beach than any elder, he "takes away [nine-tenths] the work of overseers and sins in doing it." If not, why not?

Now since Paul says of elders in Acts 20:28: "The Holy Ghost hath made you OVERSEERS, to FREE the Church of God", by what mental acrobatic stunt does Bro. Scott or any other preacher say that a preacher is a "pastor" who "oversees", but NOT a pastor who "feeds" the church with elders; especially since the very word "pastor" means "feeder"?

It is evident that Bro. Scott is sitting tight on his toboggan, even though it is headed for Rome.

Bro. J. C. Roady is the only one marching along with the Rough Draft people, whose report I have not yet seen in any of the college papers. But that is evidently a matter of policy, not conviction, for he encourages the college men by

using them in his meetings, and a year or two ago broadcasted here in Indianapolis for the East Side College Church, thus giving his influence throughout the land to their far-reaching innovations of bible colleges, orphan homes, pastor system, etc. And Will Moore, in East Liverpool, O., affirms that Bro. Roady said in his presence that if he should run out of meetings to hold, he would preach all-time for one church. Brother J. C. would like to make people think he is not on the toboggan, but (as our government tells Japan) "actions speak louder than words."

Why should we expect anything different from the brethren who are now boasting the Review? The publisher of that paper is now an elder of the North Indianapolis church, and this is its advertisement in the Indianapolis Star of Nov. 29: "CHURCH OF CHRIST—926 West 20th, J. S. Johns, pastor," etc. Even if they did not write it that way, Johns is "the pastor," for the word "pastor" means "feeder", and he does, as we said Bro. Scott does, ten times more of it than any of the elders.

J. C. Roady said in the Review, Nov. 18, "Last Lord's Day afternoon I preached at West Washington St., Indianapolis, to full house (one added): Enjoyed my visit with them very much". The East Side college preacher was present. And within a month after his visit the church hired a stripling from a Bible College to preach all the time for them! "Birds of a feather flock together." The Old Book says, "How can two walk together except they be agreed?" Now if Bro. Roady was showing those people the error of their course, that would be a different thing. About two years ago I was asked by the elder to preach for them some time, and I attended their mid-week meeting two or three times and spoke against the all-time preaching system, and against false teachers and endorsing them, etc.; and afterward when I told the elder I could preach for them some time as he requested, he made a frivolous excuse which showed that he did not want me to preach—in other words, did not want such errors condemned. But Bro. Roady fits in fine. Now, every church in Indianapolis except the Blaine Ave. church, has adopted the unscriptural one man preacher-pastor system (if they have the money), a system which H. Leo Boles, one of the strongest college preachers they have, refused to defend a few months ago in Indianapolis in a clear-cut proposition. If the Review had not made its flap away from the truth, taking those eight willing preachers along with it (who are trying to hold it up), I believe there would still be several churches which would endorse the apostolic menthed of feeding. Read elsewhere in this paper the article on "Scholarship Confirms Mutual Edification."

Those churches which adopt this deceptive system, receive a "shot in the arm", and imagine they are turning the world upside down, but soon the dope dies out and they find themselves speeding down into the valley of the Tiber, or running off into the slough of Protestant stagnation. All history confirms that, but "what do we care for history," or even the Word of God!

Church News

Lemons, Mo.—I closed a two week meeting at Worthington, Mo., Sunday night, Oct. 26, with two baptized and came here yesterday the 27th, and began last night with small audience. Planned for only one week owing to so much, but the country roads are so bad we may be compelled to call it off entirely till a later date till people can get to us. I go from here to Hennessey, Okla. Later.—I have just returned from Waukomis, Okla., where I closed a two weeks' meeting Sunday night, Nov. 23, with a small, weak congregation, struggling hard against odds to keep pure apostolic principles, teaching and practice. I found a few true and sound as a dollar, among whom is Bro. F. A. Sibbre and family. We had no additions evidently due to a friction in the body but the church was in far better spirits to work when I left, and they think they want me to return next year.—J. Oscar Paisley, 709 Lincoln Street, Brookfield, Mo.

Stockton, Calif.—Our hearts were made to rejoice by the addition of a middle-aged lady (whose grandfather was a Hardshell Baptist preacher). She went into the Missionary Baptist church at the age of 13, but after hearing a few gospel sermons and studying her Bible, responded to the gospel call and was baptized by the writer.—J. D. Powers.

Canalou, Mo.—The church is moving along here very nicely. I think the church at this place will grow. The struggle has

been hard. We need more men here who will take an active part.—Owen J. Taul.

St. Louis, Mo.—The first meeting held in Granite City, Ill., concluded on Nov. 30. It resulted in 11 added, most of them adults. This with the 14 members which began meeting there three weeks ago, makes us a total of 25. Brethren have their own house, and are anxious to work. A regular program has been formulated and is on the bulletin board. Sisters of the church will meet each Thursday afternoon for Bible study. Personal work will be carried on consistently, with distribution of gospel literature as a feature. Speaking talent will be supplied by Hartford and Saint Louis churches. And so the good work goes on in the Mississippi Valley. We rejoice over this new congregation for the Lord.—W. Carl Ketcherside.

Hammond, Ill.—The church at Hammond is getting along nicely, all at peace, and with a will to work. Having good attendance. The adult class is now studying Revelations with the able assistance of Bro. W. G. Roberts as teacher. Hoping this finds you and family enjoying good health, and best wishes for many more years of service in the Master's vineyard. Yours in hope and prayer.—Mr. and Mrs. Dallis M. Artis.

Compton, Calif.—Things are going along quite well with the church in Compton. We are having good attendance and interest; quite a few folks are coming in from the East. We have purchased a lot and are going to put up a building as soon as we can. The folks in Long Beach expect to get started meeting down there soon. Bro. Riggins is here now so I expect them to start any time. That will give us another "spearhead." Bro. Riggins has been quite successful in the work up North. He has put in a lot of hard work up there this summer. We were shocked and grieved to hear of Bro. Ketcherside's death. The brotherhood has lost another good teacher but the life that he lived will encourage all of us to keep pressing on.—J. B. Ruth.

Riverside, Calif.—We closed a three weeks' meeting here at my home congregation last Sunday evening, which resulted in having two additions. One was baptized and the other came from Babylon. Also the Clarence Cassell family, who recently moved from Phoenix, Ariz., placed their membership here. Although the weather and sickness hindered a great deal, our attendance was fair. We plan to leave soon for Spokane, Washington to work with the congregations in that vicinity. After we have finished there, we have no work booked until next summer and fall. So if any congregation in the west or mid-west should desire my services after my Spokane work I will greatly appreciate it. May we all do our utmost to advance the cause of Christ.—Wilbur Storm, Rte. 2, Box 566. (Churches will make no mistake in calling Bro. Wilbur.—Pub.)

Ethel, Mo.—I have just concluded a series of meetings at the Holiday congregation near Green City, Mo. Unfavorable weather conditions hindered a great deal. Visible results show five added, two by membership transfer and three by baptism. The congregation there certainly set an example for others to follow, by having two weeks of development work last spring, followed by a protracted meeting which just closed. The result is the church there is in better condition than it has been for the last ten years. This just proves what God's plan will do.—Winford Lee.

Don't stand off and view with a cold, cynical eye the preacher who is trying to develop your talents so the brethren will have more interesting and profitable social meetings among themselves. The preacher is not doing that for his own benefit but for yours. So thaw out and warm up and get down to the work of the Lord. Activity means life, inactivity means death.

Jamesport, Mo.—Just received the copies of the M. C.; enjoyed reading them. Scotland closed a two weeks' meeting with Bro. Carl Ketcherside 21st of September. Four were baptized and one restored to fellowship. I feel that the church here has been strengthened by Bro. Carl's good sermons. I was called to Antioch near Bethany last Monday afternoon to conduct the funeral of Bro. and Sister Virgil Beaman's only child, little Edward Alva, only 1 year, 8 months and 13 days old. Will speak at old Scotland next Lord's Day morning and evening.—James W. Truitt.

Brixey, Mo.—I am now engaged in a few weeks of Bible study at this place which is my home congregation. During the past summer and fall I have conducted meetings in Mis-

souri, Illinois, Nebraska and Kansas. Also spent three weeks in song development with the church in La Junta, Colo. A fine group of brethren there, and I believe have a wonderful opportunity. They have recently built a meeting house. Two efforts at Agra, Kans., resulted in 10 additions. They, too, are outgrowing their quarters and were enlarging their building while I was there in October. Held a meeting near Dexter, Mo., the last of July and first of August. One baptism and one restored.—Roy Harris.

Stahl, Mo.—I like the paper fine and think you are doing a fine work. Am sorry that I was so long taking my stand with you. It was because I did not understand, and you had been mispresented to me. Hope to be able to help you more in the future.—J. A. Clay.

Lebo, Kansas—Just closed mission effort at Emporia Sunday evening. Began here last evening to continue as long as interest demands. Much unrest among members here. The one-time large congregation that worshipped here has been reduced through death and removals to just a few families. The church property at Hartford was recently sold to the Free Methodists. Property at Emporia has been taken over by the college element. Our meeting was held at a rural church near town. Those that would be faithful have no leadership and the odds are against them in many ways. My home is yet in Peoria, Illinois. The work there is showing nice results. We have not had a protracted effort since I have been there, and I have preached for them but very little. During that time the membership has enjoyed considerable growth, and we now have competent leadership in both teaching and song. They are able to carry on without my assistance.—L. E. Ketcherside.

Miscellaneous—Frank Summers, Middletown, writes: "You may insert in the Macedonian Call that our tract on 'Should Christians Observe Christmas?' is ready for free distribution. Write for as many as you can use." . . . Do you know that thousands of people have been helped through the Old Testament by our Guide Through Bible History, price 35 cents. Will it not help you this winter? Also, do you know that every chapter and every book of the New Testament is analyzed for you in the Simplified New Testament, and that that analysis work in the form of Headings is found every five or ten verses. Price, \$2.00.

Odon, Ind.—Our 3 weeks' meeting (with Bro. Freeman and wife) which closed last Sunday night was much better than we expected; that is, the attendance and interest were pretty good; and considering the small strength of the church here and its reputation, I think most of us were surprised at that. One good woman, mother of a half dozen small and remarkably well-behaved children, gave up her former convictions of the Dunkard "church" and was baptized the second Sunday of the meeting. Art reasoned with her on many scriptures one afternoon and he said he never talked with one more open to conviction. Her husband isn't ready yet. I think Mayfred and Art won the hearts of the children, too; you should have seen them all trying to get a seat next to them. Another woman, a widow and our neighbor, placed membership with us. She once belonged to a group which went by the name Christian "church" and which has been broken up for some years, but she didn't recognize any difference in it and the Church of Christ.—R. S.

Brookport, Ill.—Our meeting closed on the 12th of October. Bro. Turner did excellent work. There were three baptized and the congregation strengthened otherwise. Bro. Turner will be with us again in 1942. We have two young men in the congregation that can and do deliver good, solid sermons. This shows what putting to work and developing your minds in the Master's cause will do.—A. T. Kerr.

Salem, Mo.—Finished work with the Sullivan, Ill., congregation. Despite bad weather, it was considered by many to be a good meeting. I had an opportunity of making numerous personal calls and trying to aid in solving the problems of discouraged denominational people. There were six added to the congregation—one by baptism, one by membership, and four from the Christian Church. A few others were about ready but the length of the meeting did not give us enough time to settle their minds. However, they are very good prospects, and under the system that Elder C. R. Turner outlined during the meeting for a complete coverage of the city, all will be contacted. This system of personal contact of putting all the search to work is a great system. It is truly God's system. I

encouraged these brethren in their planned work and not only to them, but to all congregations. At present I am working in Salem, Missouri. Our meeting is advertised well and we hope to move the work forward in this section. May we truly reproduce the New Testament way of doing things by following each and every way that is scriptural to edify our congregations.—Bill Hensley.

Worthington, Mo.—Bro. J. Oscar Paisley of Brookfield, Mo., closed a two weeks' meeting here at Worthington on Oct. 26, with 2 baptisms, one the head of a family, the other a young man. Rain and bad weather hindered attendance much, but in spite of that we had a good meeting. Bro. Paisley did some good preaching and the church was strengthened. Both new members are taking right hold of the work. We shall try to develop them and others in the Lord's service. Any church needing the services of a preacher should call Bro. Paisley. He does not hesitate to come out boldly and publicly condemn the innovations that are destroying the Church. May the Lord raise up more men who are willing to stand squarely for the church against all humanisms.—J. A. Collins.

Agra, Kans.—Recently assisted in a meeting at Ava, Mo., Harold Shasteen doing the preaching. There were 3 additions. Held a meeting at the church near Dexter, Mo., 2 additions. Also conducted a three-week song development class at La Junta, Colo., and assisted in a meeting at Hammond, Ill., Bro. Bert Cain preaching. Spent a few nights in Peoria, Ill., where L. E. Ketcherside now resides. He is entering the evangelistic field again soon. Am now beginning a meeting at Agra, Kans. I conducted a meeting at this place in June with six baptisms.—Roy Harris, Brixey, Mo.

Hamilton, Mo.—We had an enjoyable and profitable all-day meeting at Gallatin last Lord's day. Bro. Harold Hays, of St. Joseph, Mo., spoke at the morning service and Bro. Jimmie Truitt, of Old Scotland congregation, spoke at the evening service, while several local and visiting brethren made brief remarks at the afternoon service. One placed membership with the Gallatin congregation that day.—O. C. Tee.

Asherville, Kans.—The church here enjoyed a vacation Bible study, with Bro. Freed the last of May and first of June. We hope to have one every year from now on. . . . A few meet faithfully when weather permits for evening Bible study of the Old Testament, and we do enjoy it and find it very profitable. . . . We hope to have at least a short meeting this fall or winter. What we really need is Training among leaders and members. . . . I hope to put the paper into new and other homes.—Mrs. Clyde McKee. (When we can get EVERY church to have at least a short protracted Bible reading and training meeting EVERY year, we can then look for big things for the Lord.—Pub.)

God's Plan Works.—Bro. Sommer, I received a letter from Bro. Winford Lee giving a report of the results of his meeting at the Holiday congregation near Green City, Mo. I, too, worked at the same place last spring doing talent development work, while his this fall was a protracted meeting which I had arranged for Winford while I was there. Why couldn't other churches follow the same schedule? First, a talent development session in the spring, and that followed by an evangelistic meeting in the fall. We tried the same plan at West Concord, Mo., with even greater success, and we went further than this there for we planned a Bible Reading conducted by Bro. Zerr next fall. Winford, in his report of his work there, said he believed that at the rate the church was going it would be one of the best (working) country congregations in Missouri. I remember when I first went to W. Concord, very few of the members were interested in the Lord's work. I believe more firmly than ever that God's plan will work if it is given a chance.—Wilber Storm in a private letter to the publisher.

OBITUARIES.

Baker.—Chas. Baker, a faithful member for many years of the old Sand Creek church near Windsor, Ill., recently died at about the age of 78. Bro. John Rhodes preached the funeral.

Zerr.—Most of our readers know by this time that Sister Zerr, the wife of Bro. E. M. Zerr, passed away several weeks ago. No one sent an obituary and so I have no definite facts. I knew Sister Zerr for more than 40 years. She was interested in the Bible, and I think it was this which attracted Bro.

Zerr to her when he attended a Bible Reading of A. M. Morris at Hillsboro, near New Castle, Ind. She was an invalid when he married her, and remained such many years of her life. She was always interested in things pertaining to the Kingdom, and has only gone a little ahead of Bro. Zerr to the City of the King.

Carthage, Mo.—Since the last report I have been busy in Missouri, but the wet weather has been a hindrance to the work. Held a three weeks' meeting at 59th and Kenwood in Kansas City which resulted in 11 additions, two of them by baptism. I enjoyed working with the brethren there and they all seemed to be awake to present-day conditions. They have a bright outlook for the future and all seem to work together well with one desire. From K. C. I held a two weeks' meeting at Braymer during which time 4 were added, three by baptism. One man 81 years old came back into the church after 50 years of neglect. I am now in a meeting at the Center Congregation east of Carthage. Will be here for two weeks.—John W. Rhodes.

Springfield, Ill.—Our meeting closed Oct. 25 with no additions, although two have been added since then as a direct result of the meeting. Several prospects were contacted and outside attendance was good. The brethren here account the meeting successful from several standpoints. Development work has been producing satisfactory results, all the brethren capably filling their places on the program. Song service has improved, with the teaching of the fundamentals of music, the learning of new songs, and the practicing of old ones. A Bible reading is now in progress. We intend to cover the most of the New Testament and parts of the Old, though some of this may be postponed until next year. I am seeking secular work here in the city so that I may continue to work with this congregation as a member. I believe that I can accomplish as much for the Lord, and at the same time relieve the financial burden of the church.—Henry Boren.

Barnesville, O.—I was well pleased to see how you put all those Bible College preachers to the test. . . . They are afraid to meet you on those questions about the Colleges and other things. You see now they are not in earnest about what they teach and practice, or they would come out and defend them in debate. You really showed them up—they needed to be exposed to show they have no scriptures for their practice.—O. C. McElroy.

A Love Letter!—"Of all bunk this little sheet caps them all. I venture the assertion you have destroyed more churches with your little hobby than you ever built up. Don't you honestly believe just such stuff as this sheet makes the devil smile? Please don't send me any more of your little sheets, as I don't have any time to waste on such rot."—Chas. Duke, Belton, Tex. (I have a sort-a-inkling, by reading between the lines, and on them, that this brother may not agree exactly with that September, 1941, issue!—Pub.) But here is one of a different kind from Springdale, Ark.: "Please find stamps for some extra copies of M. C. for September, 1941. I believe you are hitting some fundamental truths. There is something wrong with us somewhere.—J. L. N."

A Foundation of Sand.—That's what many churches are building on. The leaders think that the great thing is to have a BIG meeting with MANY additions, yet if the church is not in working order, the whole structure falls down. Get every one to work and additions will largely take care of themselves. Few churches have protracted meetings in winter any more, so why not have protracted Bible reading for THE MEMBERS. There are many preachers who are not doing so much the winter months. Why not make arrangements for them to come at least a week or two to study the Bible at least a couple of hours each night and engage in development for public work? The young preachers can help much with the Old Testament stories and Acts of Apostles, and can help put the members to work by public development. If you intend to have such a development, or are having such among yourselves WITHOUT a preacher, write it to us, for it may help show other churches that it can be done.

Kellyville, Okla.—On November 2 I began a meeting with the congregation of Stover, W. Va. They were a fine group of people to work with and I enjoyed every minute of the two weeks that I spent with them. On the last Lord's day that I was among them I baptized two young people into the body of our

Lord. It was also believed that the congregation was strengthened in spirit as well as in numbers. For all the good that was accomplished we give our thanks to God. On my return from Stover I spent two nights in the home of Brother J. F. Bosher in Chesapeake, W. Va. I preached on both of these nights and several attended the services. Bro. Bosher and a married daughter meet regularly in their homes for the communion service. Often they are the only members present. We should give them all the encouragement that we can.—Kenneth Morgan, Kellyville, Okla. (Here is another young brother who is well recommended by the churches with which he has worked.—Pub.)

Iberia, Mo.—At present I am engaged in a series of meetings at the Alder Springs congregation. Bro. W. G. Roberts has done a good work here and Bro. William Hensley held their last meeting for them. Both are held in high esteem for their work's sake. Each evening we have a Bible Drill over the Book of Acts. This has proven interesting and provides an excellent opportunity to teach the congregation along with the preaching to the alien and erring sinner. We assemble early for the study of the Book of Acts and besides the regular preaching service I answer several Biblical questions each evening. Most of the sermons are along the lines of teaching to the congregation and I believe good is being accomplished. This is a large country congregation and the elders have their eyes open to stay the false teachers. From here I will conduct a meeting at the Mt. View congregation, and from there I will go Springfield, Mo. Alder Springs talks of a Bible Reading so after I complete three meetings in Pennsylvania I may be back here for several weeks. They can see the value of this work and how a knowledge of God's Word will be profitable in opposing compromisers.—Harold Shasteen, Shelbyville, Ill.

Oakland, Calif.—We have had several families move in whom we welcomed as helpers in the work here at Berkeley, but they move in and out. We are glad to have them even for a time, but miss them when gone. We welcome every true disciple who comes our way. We are glad to learn of those we may contact at any time. If you know of anyone here who might be influenced to come out and meet us, we would be glad to have the addresses and names. A great influx of people here because of the defense work, and we hope among them to find some who will help us in our spiritual defense work. Will be glad to answer any questions that might be asked concerning this place. We have tried to visit any here we learn of, not only once, but to try to encourage those who have become discouraged or negligent, and we hope to add several to our number thereby. A few of us women are meeting in our homes for Bible study and finding a few showing interest and we ourselves gaining knowledge by study. Yesterday, November 2, we had the opportunity to visit the faithful few at San Jose. Bro. Riggins just closed a meeting there that day. He has strengthened them by his stay and teaching, and they are the better fitted to hold on against great obstacles. Bro. Riggins gave a very good discourse of an encouraging nature. We are trying to use the mission number of M. C. whenever we can, and tracts that will help to show what we believe and teach. Shocked to hear of the death of our esteemed Bro. Wm. Ketcherside. We found him among the faithful few always to be depended on, and we are thankful we had the privilege to walk the same way with him and his family for a few years of work and worship before he was called to his reward. May we all be as ready as he.—Mrs. Levi Gingrich, 453 Fairmont.

Brookfield, Mo.—Dear brethren and sisters in Christ. I have long intended to write a short article of sincere gratitude to all the brotherhood who have had a hand in fellowshiping us in the support of the little orphan boy in our home, David Edward O'Neill, for your faithful remembrance of him and us. You have stood by us faithfully indeed for which we wish you to accept our thanks, but from now on if the churches can and will keep me busy, I can care for the boy myself and will not expect any more such help from the brethren as in the past, so the money can go where needed worse.—J. Oscar Paisley and wife, 709 Lincoln St., Brookfield, Mo.

Kellyville, Okla.—Since my last report I have conducted two fine meetings. The first at Cowgill, Mo. There were no visible results. But we believe the church was strengthened and we hope that the seed sown among those who were not Christians may yet produce a harvest of souls for Christ. The next was near Royal, Ark. This is a very small body of disciples

struggling bravely to keep alive and pure despite the devil's numerous and heavy assaults. Many of our lessons were along lines that would build up and strengthen the membership. I believe that it is the obligation of preachers not only to make Christians of their listeners, but also instruct them in their Christian responsibilities and to teach them the necessity of study and development, giving them assistance along these lines. I enjoyed this meeting and trust that my work there left them stronger than before. Brethren, isolated congregations need consolation and encouragement. I am now enjoying the privilege of being with Bro. Bill Hensley the first few days of his meeting in Sullivan, Ill. He is a fine Christian gentleman and a good preacher. The meeting is off to a good start despite some bad weather. I begin a meeting with the Stover congregation near Glen Daniel, W. Va., on November 2. Please note the change in my home address.—Kenneth Morgan, Kellyville, Okla., Gen. Del.

Hammond, Ill.—I had very good meetings in Kentucky this time, but not as many additions as I would like to have had. Some preachers report, "I was perfectly satisfied with my meeting," but I never write that way as long as there are unruly members left in the congregation and unsaved out of the congregation I am NEVER satisfied. When we abound we are to abound more and more, and when we have brought forth fruit we are to bring forth more fruit, the Savior said. So I am never satisfied, for there are always more fruit to be brought forth. Baptized three at Beloit, Kans., man and his wife and a young lady. Rained and snowed most of the time I was there. Have several meetings promised for next year but none for early spring and late spring, too.—W. G. Roberts.

Gallatin, Mo.—Regardless of the damp weather the attendance was good at the all-day meeting October 19 in the shelter house at Dockery Park, our regular meeting hall in town being too small for the occasion. St. Joseph and several other distant points being well represented. Bro. Harold J. Hays, of St. Joseph, spoke in his usual able manner at 11 a. m. The afternoon service was given over to various speakers and song leaders at the close of which one placed membership. Bro. James Truitt, of the Scotland congregation, spoke at 7:45 p. m. in a very capable manner. The spiritual feast throughout the day was ably supplemented by a feast of delicious food at the noon hour. There was ample for all and to spare. The collection for the day made a nice increase to the building fund for a church house which we hope to erect in the future on our most desirable location we own. We thank each and every one who helped to make the day a success. Much interest has been added to our weekly meetings recently by following a program outlined by Bro. Hays.—D. Patterson, Box 383.

New Castle, Ind.—Appreciated the September M. C. very much. It looks to us here like the "College Crowd" can't take it. Your propositions to Boles certainly present a clear-cut difference between College and Anti-College Brethren. His refusal to discuss it proves conclusively that he is afraid of the issue. Oh yes, Boles is one of their Big Men (being staff writer, editor, ex-president of a Bible College, etc.) and we can't believe he would be so SHORT on fight; if he was sure he is dead right in his position. So Boles says he has no time to waste with anyone who is not a Christian gentleman, and who will not maintain Christian conduct during a discussion. Well, he had better get to working on some of his own kind. One of his own stripe, in a discussion not far from here with one of our brethren who conducted himself as a Christian gentleman during the discussion, would not even submit to a presiding moderator because he wanted to vilify and slander those who opposed him. He spent nearly all his time dealing with personalities. (What's that about the "pot calling the kettle black?") I just returned from the state of Missouri. Conducted three meetings while there. One at Terre Haute near Lucerne, Mo., the other two were in the Ozarks of South Missouri. Was rained out more than half the time while at Flat Rock and was hindered some by rain while at Summersville, but attendance and interest was very good when weather conditions were favorable. One was baptized there and four were added at Terre Haute. Enjoyed the kindness and hospitality of all Missouri brethren. The Ozark brethren gave us a canned fruit shower consisting of nearly 100 quarts of different kinds of fruit, also some vegetables. We were very thankful for this token of Christian fellowship. After this week with brethren here in New Castle I will assist the brethren

at Middletown in a two weeks' meeting. Had the privilege and pleasure of hearing Bro. J. A. Freed preach two good sermons here last Lord's Day. In the afternoon we went to Anderson to hear Bro. C. R. Turner who is still in meetings there.—Ben F. Huddleston.

Kansas City, Mo.—Meeting of the church at Barnard, Mo., closed November 2 after continuing over three Lord's Days. Weather hindered attendance as county roads became almost impassable. This old congregation has had many difficulties but now has brighter prospects if brethren will better prepare themselves for public work in the church. In the course of my lessons I tried to point out the need for development of teachers and workers. Bro. George Sell, remaining elder, recognizes need of assistance in the work. The future may develop the material for elders and deacons. Bible drills and lessons for both adults and children were conducted at every service except L. D. morning. Bro. Thomas Booth of Kansas City, Mo., led song service the second L. D. of the meeting, also preached at the afternoon service following the basket dinner which was served in the public school building owing to the weather. Bros. Hays and Gibson of St. Joseph also assisted in song and prayer at other services. Disciples were present from St. Joseph, Savannah, Maysville and Kansas City, Mo. One young man obeyed the gospel, others seemed almost persuaded. Trust the seed sown will later bear fruit. Made my home with Bro. Sells and with Bro. Goforth and was never treated better. Would like to contact churches through Middle West wanting meetings or development and training of younger brethren in the work of the church for next year.—Robert H. Brumbock, 3931 Harrison St.

Glendale, Ariz.—To the Faithful in Christ, Greetings: Sunday evening we had a business meeting before our regular service and one thing brought before the brethren was the issuing of letters for Bro. C. H. Cassell and family, who are leaving us to take up their residence in California. We will miss them more than words can express. Seven empty seats which will always remind us of our associations together, associations together through trying times when we were forced to sever our relations with a congregation that was digressing, then our association together in building up a new congregation on strict Bible principles. These are the things that create ties that bind brethren together for eternity. Our prayers go with Bro. and Sister Cassell and family and we wish only for them the good things in life. We are gradually building up our numbers, some new ones come, some go, but I think the Lord is gradually gaining ground in this community and we are not discouraged for the future of this body. Our hearts were made very sad by the news of the departure of our good Bro. Wm. Ketcherside on Oct. 25, but though he will be sadly missed our memories of him will be pleasant, knowing, too, that our loss will mean great gain for him. My prayer is that each one of us will be as fully prepared to go when our Lord calls us. We are planning a meeting for this winter or early spring with Bro. Riggins and ask an interest in your prayers that much good may be accomplished for the Lord. Trusting that each congregation that reads this message is prospering in the Lord's work, and urging each on to be faithful and diligent, "for as much as ye know that your labor is not in vain in the Lord." I beg to remain your sister in Christ.—Mrs. Chester Sanderson. (Written for the Church of Christ, Glendale, Ariz.)

Saint Louis Notes.—Meeting at Webster Groves closed with good interest throughout. Twelve came forward during the two weeks and our hearts were made to rejoice. We are preparing for our annual Bible Study to begin first Monday in January. Advance information indicates an excellent prospective attendance, and we trust to do much good in development of talent for use in the Master's vineyard. If you cannot come, why not help send someone who can by assisting them in their room and board?—W. Carl Ketcherside.

The Ship of Zion.—Our readers will be interested to know that a new book bearing the above title is now ready to come from the press. It will consist of seven sermons by as many faithful preachers of today. Contributing to the outstanding material of the volume are D. Austen Sommer, Ben F. Huddleston, E. M. Zerz, Wm. Ketcherside, C. R. Turner, Lloyd Riggins and W. G. Roberts. The small book which is bound with an attractively ornamented cover, considers the church as a ship, and various sermons deal with the launching, the pilot, the chart and compass, as well as the crew, destination, etc. The

collection and editing of material has been done by W. Carl Ketcherside, assisted by Evelyn Robinson. A picture together with a short story of the life of each of the preachers is included before the sermon which he has presented, and the book is made especially appealing in the fact that it will be a treasured volume after these men have gone to their reward. Brother Wm. Ketcherside is the first of the seven to depart this life, having been suddenly killed in an accident shortly after he wrote the sermon which will appear in the book. The book will sell for 50c per copy and it is urged that all who send in order at least two. By so doing a dollar bill can be enclosed at the publisher's risk. Advance orders are coming in satisfactorily and no money is required with such. Just notify us how many you wish and they will be mailed when received and you can then remit after receiving the books. If a satisfactory reception is given the new book, others will follow in the future along different lines. Help us build up brotherhood literature. Order today from W. Carl Ketcherside, 8229 Page Blvd., Saint Louis, Mo.

Topeka, Kans.—At this writing we have returned home from our trip in Missouri, Illinois and Indiana which lasted two months. We held a meeting at Ethel, Mo., first, the first of September. The brethren are faithful there and the meeting closed with good interest and a good influence on the community. Brethren from Brookfield, Shelby and Macon attended the meeting and gave much encouragement. Our work and association among these brethren was very pleasant. Brethren treated me well and seemed to appreciate my work. From Ethel we went to Charleston, Ill., for two weeks. Here we found a tried and faithful band of brethren. They have passed through some very trying experience in the past few years but I am thankful to say that the ones there now are faithful. Brethren from neighboring congregations around attended and helped what they could. Our home with Bro. and Sister Humphry was all that we could ask. They are faithful workers. Bro. McGahan, the only elder left since Bro. Lloyd Riggins moved away, was hindered because of the sickness of his wife and she was greatly missed because she has such a broad influence for good in the church. From Charleston we went to Southern Indiana, my old home where I grew from infancy to manhood. We held a week's meeting at Stonington with good interest but I fear these brethren are not awake to their duty and responsibilities. Other places I preached in Southern Indiana the churches are not awake to the work they could do and the line once drawn on the Bible College advocates is now forgotten and such men are being used. I hope and pray they may be aroused from this condition. We had the pleasure of spending one Lord's Day at New Castle, Ind. They have a large congregation and are alive and active in the work, and their influence is made manifest. I went with Bro. and Sister Ridgeway in the afternoon to Anderson, Ind., where Bro. Turner was in a meeting and heard him preach. New Castle is the home of Bro. E. M. Zerr. The fact that they hold Bro. Zerr in high esteem there is a great commendation to him. I am now at home for the winter. If any of the congregations desire me to visit them over Lord's Day during these months I will be glad to do so.—J. A. Freed, 870 Swygart Ave., Topeka, Kans.

Indianapolis, Ind.—I recently held a combined protracted meeting and Bible drill of three Lord's Days at the West Indianapolis church, 1340 Blaine Ave. Half of each evening was spent in the Bible work and half in a short sermon, and the hearers seemed to be interested. The church meets on Sundays at 10:30 and has a regular lesson with about half a dozen brethren talking about five minutes each. The preacher present takes part along with the others. I believe such meetings are VERY scriptural. See 1 Cor. 14:26, also notice article elsewhere in this paper titled "Scholarship Confirms Mutual Edification." On Sunday nights they have preaching by a visiting preacher or one of the members. Tuesday nights they again have a regular lesson, with different brethren taking part. On Friday nights I am now spending an hour or more in drill and exhortation and admonition on Old Testament stories, with chapters announced beforehand. Some are taking good interest. Several years ago I was worshipping with this church and when they began taking collections for the East Side College Church broadcast, I warned the leader of its unscripturalness, and that the younger people would soon demand a pastor, and the other unscriptural things which go with the college group, but my advice was pushed aside and I quit. They have had two

groups break away from them within the past 10 years, and I believe it has been largely because of the hobnobbing with the college groups. Both of these groups are for "the pastor." The leader acknowledged his mistake and invited me back. Since the A. C. Review flopped taking with it the North Indianapolis church (the publisher is a bishop there who does no bishoping but turns that over to "the pastor"), the Blaine Ave. church is the only one in the city which has not taken up with this apostasy. There would probably have been several faithful churches here if there had not been a C. W. some-sault on what the Bible teaches about feeding the Church of God along with the Bible teaching against receiving false teachers. The West Indianapolis church has big room for improvement in several ways, but there are some earnest souls there who are disciples and are anxious to learn what God wants them to do.—D. A. Sommer.

I am taking your advice regarding learning Acts and having the map to study with.—V. M. A. (She orders four maps. They are Peerless Maps, size 18x27, price 60 cents each. Here is the set: New Testament, Old Testament, Paul's Travels, Bible Lands of Old Testament, Egypt Showing Exodus, Divided Kingdom, Ancient Jerusalem.—\$4.20 for the set.)

As long as I can see to read I want the M. C. When I have read the paper I give it to my neighbors and anyone I think will read it. I am 87 years old and my eyes are failing some.—Mrs. E. A. Turner. ("Work till the last beam fadeth; fadeth to shine no more; work while the night is darkening; when man's work is o'er." This aged sister must be practicing that song.—Pub.)

Sullivan, Ill.—The New Liberty meeting (near Asphalt, Ky.) resulted in 23 additions, 12 by immersion and 16 restored to fellowship. They have been much disturbed by the dividing and a lot of members just quit, not understanding as they should. I enjoyed my work with Brookport, Ill., congregation. We had five additions, four by immersion and one from the Christian Church. I am to return there for another meeting in May of 1943. The meeting in Anderson, Ind., resulted in 10 additions, one by immersion, three placed membership and seven confessed neglect of duty. One other sister confessed wrongs although she was in full fellowship with the congregation. From there I went to Gardner, Kans., for a three weeks' meeting. Five additions there, one by immersion and two from Babylon and two by membership. This was my first work with this congregation. I am sure the church was strengthened much. I am to return to Anderson to labor through the month of March. Bro. E. M. Zerr is to begin a six weeks' New Testament Reading in Sullivan January 5.—C. R. Turner.

I appreciate your efforts to uphold the church.—Doris A. Hampsten.

I enjoy reading the Macedonian Call very much and wish you every success for its Christian effort.—Mrs. Cora Renner.

May the Lord continue to bless you in your good work and your hard, earnest efforts.—J. L. Baldwin. (And he backs his good wishes with a good-sized donation to the work.—Pub.)

I like the M. C. fine. I am 90 years old, about your mother's age if she had lived.—Mrs. May Tygrett.

Please find check for \$2, one for renewal and the other dollar to help keep things going. I am very much pleased with the stand the M. C. is taking for a return to primitive teaching and practice.—H. M. Robison.

Wish it could come at least twice a month.—Mrs. Clyde McKee.

I enjoy the paper very much and would not want to be without it.—Mrs. H. E. Lovejoy.

We certainly enjoy the paper and hope you may be able to continue it on and on through these perilous times.—Mrs. Rosa Bailey. (And she puts works to her hope by donating to it too.—Pub.)

Enclosed is . . . for which please send me some of the May, 1940, and September, 1941, issues. I wish the faith that was once delivered to the saints would be restored in all congregations.—Paul Sundling, Colorado. (We have several hundred of each left. Send for as many as you can use. They are free.—Pub.)

We like to receive the paper.—Daisy Patterson.

We enjoy each issue of the paper, and may God bless you in the work you are doing.—W. F. Wigfield and Family.