

MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 Congress Ave., AUGUST-SEPTEMBER, 1934

REPORTS OF BRETHREN

Indiana.—You are doing a good work. Here's a dollar for my sub.—C. M. Coleman.

Indiana.—We need the M. C. Here's a dollar.—Jas. Baughn.

Indiana.—I wish to help your paper. It is doing good.—Chas. Weillbaker.

Indiana.—Here's another dollar to help. I am in sympathy with the M. C.—Britton Boston.

Indiana.—We can't afford to forsake the old paths. Here's my sub.—Chas. Ellis.

Indiana.—Find enclosed one dollar for your paper. Hope all shall be well, and the brotherhood keep themselves from apostasy.—Leroy Allen.

Oklahoma.—I know of many places that have taken in the college preachers to preach for them since the Rough Draft was published in the Review.—Disciple. (This is the way that document is converting the college people.—Pub.)

Kentucky.—I sure enjoy reading them as much as I ever did. It keeps the truth before us and points out the danger. I appreciate every number.—Lou Helm.

Kansas.—Church in McPherson, Kans., seems to be holding its own; and with its elders and such men as Asa Neel to defend the truth and expose the teachings of men, should make a strong growth. The world needs many more like Bro. Neel.—Carrie Mauck.

Kansas City, Mo.—I have suffered an operation and lost my job. If there is any church needing a song leader for a meeting, or a singing class, please write me. I can give reference if needed.—V. C. Ellis, 2600 Chestnut.

Indiana.—I will sweep the streets or do any other honest labor for a living before I will stoop to the compromise many preachers are making to maintain their hold on their field of labor.—Preacher. (A worker recently said to me that he thought most of the preachers of the Church of Christ are catering to the people. Last Lord's day I ate dinner with an elderly man who has been long connected with the Church through his mother, yet is not a member. When speaking of a certain popular evangelist among us whom he heard last fall, he said, "He hits evil so light the hearer does not know that he is hit."—Pub.)

Chillicothe, Mo.—The church here spent a very interesting and profitable week of Bible study conducted by D. A. Sommer, May 21-28. Our young people took an interest as well as the older ones, and we hope to have another reading later in the year. We have been encouraged to spend one night each week in Bible study, which we are doing on Sunday night. We can't hope to prosper as Christians unless we have a seal supported by knowledge, and we must study if we would gain this knowledge. I BELIEVE this is the redeeming course of the church. We have gotten our Sunday night meetings under way in very nice shape. We think and believe most

all are enjoying them.—F. R. Bailey. (Why can not more churches take up such meetings, even if only a few are present to study the word and pray?—Pub.)

Brookport, Ill.—Enclosed find \$4 for the Church of Christ as a part of fellowship in getting out the M. C. The congregation here is getting along nicely. While few in numbers, all are doing what they can to keep the work going. I hope other congregations will do all they can each month to help the M. C. as it is the only paper I know of that is dependable.—A. T. Kerr.

St. Louis, Mo.—I am enclosing check with name. Church moving along as usual. Two confessed and were baptized a short while ago. Attendance and interest good. Splendid class of young folks attend regularly with seven young men just came into the church last fall, taking hold of public work and doing fine. . . . Brethren here seem anxious to keep informed on just what is going on, and many times if we know what's coming we can be prepared to meet it.—Robert Morrow. (Reader, keep your congregation prepared by circulating freely the M. C.—Pub.)

Canada.—I am enclosing one dollar to help you in the Lord's work. I got last week's — and it was quite toned down, but it may not be permanent. You know that can be carried too far. I refer to the slurs and references to you mostly. It don't pay to make too big a man of oneself—people find him out in time.—Disciple. (And do you know, brethren, that those slurs and misrepresentations, which they refuse to correct, have done much to prejudice brethren all over the brotherhood against the use of my services? They have curtailed my labors greatly. Sometimes I think brethren do not appreciate our effort to give you the full truth. There are other preachers, too, who have been greatly hindered by these misrepresentations. You should stand behind those who are bearing the brunt of this defense of the principles for which we have fought so long and call them for work, if you wish them to continue to help save the brotherhood from apostasy, for there is a limit to what men can endure.—Pub.)

Texas.—Enclosed is one dollar to help put out the M. C. I believe you are in a good work. It does me much good to see some contending for the truth in its purity. I hope to help more soon.—Sister.

Springfield, Mo.—The work here is moving along very well. Bro. Rice was here recently and did us good. He tells us that some of his time will be vacant this fall and winter. Let us keep the faithful workers in the field. We still are interested in the M. C.—Mr. and Mrs. Roy Clark.

Philadelphia, Pa.—I am still with you in your stand, position and work. Am glad to get the M. C. and to contribute to its support. I see no reason to reverse my judgment, or opinion, of the — and am convinced it is seeking support through compromise. . . . I

have proof from the — that it has changed back and forth on several occasions. I hope the financial support received will be sufficient to make possible the continued issue of your paper.—A. Joynes.

Kansas City, Mo.—Preached the funeral of Sister Davis, a faithful member at 26th and Spruce. She was the mother of nine children, among whom is Wilber Davis, one of the elders at 55th and Cleveland, Kansas City, Mo., and Everet Davis, of Brookfield, Mo. Her other children are members of the One Body. Spoke also at funeral of Sister Rosetta Reynolds, mother of Sister Churchill Tegtmeyer, who was a member at 26th and Spruce.—W. E. Ballenger. (This is abbreviated from Bro. Ballenger's report.—Pub.)

Cedar Rapids, Ia.—Bro. Carl Ketcherside is with us at this time, and we are surely having a fine meeting. The first night the crowd filled the tent. The Baptists called a special meeting and told their members to stay away from that tent. Other opposition.—Bruce Pryor.

Topeka, Kans.—Had a good meeting with Carl. A mother of a family was baptized last week, and a man and his wife will be immersed today. A fine old lady and nice young man came from the sects. Fine interest, and these are from the best citizens in the community. Many had never heard of the Church of Christ before. I am in a position to re-enter the field to preach the blessed Gospel. Would be glad to go into the southwest. . . . Can enter the work at once if brethren desire my services.—Wm. Ketcherside.

Mountain Home, Ark.—Held two mission meetings with eight baptized and seven restored. Two new congregations started. . . . I am wanted for a meeting in Idaho, and will go if I can get two or three more on the same trip. Will go in early fall. The meeting under a grove of trees near Bee Branch, Ark., resulted in two baptisms and three restoration, all men heads of families. Arrangements were made for them to meet and worship. Men and women both came in wagons or on foot from one to four or five miles, yet some did not miss a night. I am to return and help them when I can. I held this meeting mostly at my own charges, yet I am sure their hearts were sad because they could not help me more.—W. C. Rice.

Lisbon, O.—Began a meeting here August 12 to continue as long as interest demands. One young lady made the good confession at morning service and was baptized that night. It has been eight years since I was here, but I find the little congregation loyal and true to the standard of truth, and it has not been side-tracked by the wisdom of men. Brethren, remember we who met in Kansas City, Mo., and with those of like precious faith to defend the faith and the work of the Church without addition or subtraction, guided by the Word of God—be steadfast and continue faithful, and God will bless our effort. Enclosed

MACEDONIAN CALL

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is one dollar for the paper.—C. C. Park-
er.

Des Moines, Ia.—Both meetings yesterday were well attended here. In the morning meeting Bro. Keasey and his two boys gave the lesson which was well thought out and well presented. The subject was "Idol Worship," and many good lessons were brought out applicable to us today. In the evening five brethren outlined and commented on the last five chapters of Genesis. We spend about fifteen minutes each Lord's day evening in Bible drill with the children and young people. For some time we have been studying the Church and other New Testament lessons. The young take quite an interest in this, as well as the older ones who listen. The new congregation at the Fort is moving along real well, and looking forward to the last two weeks in August when Bro. Carl Ketcherside will be there in a tent meeting. Bro. Ketcherside will spend the first two weeks of August in a tent meeting with the new congregation at Cedar Rapids. The congregation there is much encouraged over the prospects of this meeting. Brethren, are we doing what we can to keep the truth before the people?

The many good reports and statements of the brethren in the last M. C. were very encouraging. As you say we are in quite a conflict at present, but I believe with you that after things become more settled that we can look forward to an onward movement as never before. The drift of the teaching in the M. C. for a deeper devotion for the Lord and the church, and for an active membership that is clean in life and doctrine, and given to mission work, this all appeals to me as just the kind of teaching that we need to try and put before the people. I believe that it is scriptural, and that it will bear fruit for much good.—Eugene Suddeth.

Indianapolis.—I have held ten Bible readings this year, nine of them only a week or two in duration, one of a month, and feel that much good has been done. Recently went to Leavenworth, Ind., at the solicitation of one sister there to help sow the seed in Bible reading. When the mercury averages about a hundred each day, one can not expect much from outsiders. Also a tent meeting by others hindered. Yet quite a number came, and the sister was satisfied with the effort. Several congregations helped in this effort. Spent three Lord's days at Mt. Tabor, near Palmyra, Ind. Large crowds, with eight baptized. Two years ago Bro. Chas. Wulf, one of the elders, took up Old Testament work in connection with the Sunday morning New Testament lesson, assigning eight or ten chapters for study each week, and they have about finished all the history of the Old Testament. He thinks it has done the church much good.

Brethren feel that the church is in the best condition in numbers and attendance since it was established seventy or eighty years ago. They announced to meet on Lord's day nights, something they have never done before among themselves. For the benefit of their many young people I hope all the older ones take a deep interest in this advance work. Brethren everywhere, let's get down to real WORK. If you wish such Bible work, or a short meeting, I have some open time this fall and winter, and should be glad to hear soon. I go into northern Missouri in October.—D. A. Sommer.

Decatur, Ill.—Concerning fellowship: I am opposed to receiving into our fellowship those who are active in promoting and supporting with either time, influence, or money any other institution than the Church through which to do the Lord's work. I mean especially the Bible College and Missionary Societies, and all such like institutions. I would oppose receiving into the fellowship those who are thus active in promoting or introducing any other innovation. I don't know of any other subject in the N. T. on which we have more clear teaching than on protection against false teachers. It seems to me the teaching set forth is clear and the duty enjoined upon those who are responsible for such protection is great. I make a distinction between the two classes of college believers. Those who are active in their behalf and know the Lord's plan for the dissemination of his word yet refuse to bring themselves into line with his plan. This is the class I would reject until such a time as they are willing to bring themselves into line with the Lord's plan. The other class, those who merely believe there is nothing wrong in the colleges, but are not active, or only passive, in their support or indorsement, and never give financial aid to them, and their belief is due to lack of proper teaching concerning them—I would not reject from the fellowship. I would take the same position concerning any other innovation, such as the Missionary Society, or instrumental music in the worship. Those who are active in advocating such I would reject until they were ready to cease advocating and defending such. The inactive believers in such I would not bar because I believe they are susceptible to teaching and the possibility of teaching them is greater than the probable harm they will do. But the possibilities with the active ones would be the reverse. The Apostle John says, "If any come unto you and bring not this doctrine (teaching of Christ) receive him not into your house (fellowship), neither bid him Godspeed (indorse him nor his teachings). For he that bid-deth him Godspeed (fellowships him and thus indorses him), is partaker of his evil deeds." I believe we should be as tolerant towards our religious neighbors and friends as the Lord permits us to be, but certainly we should not go beyond what is divinely taught or sanctioned in such matters; and on the subject of false teachers the whole tenor of the N. T. teaching is to keep them out.—E. C. Rose.

St. Catherine, Mo.—Brother E. F. Davis at Brookfield gave me a bunch of M. C.'s dated back to 1927. I had only seen three or four before this. I have gone through them very carefully and I stand with you in everything I find in

them. I have taken the ——— most of the time for several years, but have always condemned some of its ways, especially the wise, sarcastic, witty footnotes. The R. D. came out and as I have since written them, I thought was put out in good faith. When I did not see any opposition I began to wonder why? Since, I have learned why, even before I got these M. C.'s—plenty sent in but not printed. My hopes and prayers are that God will bless you with health and strength to go ahead many years as you now are going if I am any judge. Here is a dollar.—R. R. Kelley.

Iberia, Mo.—Was with Larned brethren three weeks in tent, also at Jetmore four nights and Lewis a week, May 17 to June 17. Good meetings; my first work among those brethren. An aged man and two grandsons baptized at Larned; one girl made confession at Lewis. Profited by spiritual visits in homes of brethren. My first time to meet Bro. Edmund Ratts, who has done great work in southwest Kansas, while farming for livelihood and to educate his children. Am holding meetings occasionally at Pension Ridge, near Brumley, Mo., where I have induced the neighborhood to build a log cabin meeting house, 24x36, to be finished for starting the Lord's work there some time this fall. This is the home of our aged brother, I. F. Rodden. Spent over a week with Lemons, Mo., brethren in July. It was so hot that we held services in open air. Good meetings and my first visit with them. Like the Kansas and Brumley brethren, they want me back. Just returned from a nine-days' meeting at New Paydown, Maries county, where I appointed Bro. D. H. Schwegler a leader. Promised to return to them for a week in October. Am doing all the mission work I think I can, and more than I am able, for sometimes I barely receive expense money. "Dogs" and "wolves" are many, but we are by no means discouraged; for "if God be for us, who can be against us"? Wife and I fear we shall not be able to send our children through the coming school year, income is so poor.—Wm. Freeman Jones.

Philadelphia, Pa.—I received the three issues of the Macedonian Call two weeks ago and I read them over carefully, and I liked them very much. They remind me of the spirit that the Review once was written in, the first ten years that I had gotten that paper. I had received that paper at my door about fifteen years in all. And I also don't approve of another paper starting, though I believe you are justified at this time. We want the whole truth and nothing but the truth, and don't want any compromising with colleges and sectarians. We would not allow them to preach in the true church, so why allow them to preach in a Gospel paper for the many readers. And when I see of the many writers you have in the M. C., such as Bro. Zerr, Roberts, A. R. Moore, Jones, Carl Ketcherside, R. Loney and others, it makes me the more want to put my name on the list as a subscriber for the M. C. So I'm sending you a dollar which will pay for the paper a year. I am with you, Brother Sommers, in the fight for truth and righteousness and I will do all I can to get new readers. I have received the July issue of the M. C. and like it very much, and I want to be one that can say, "we killed a bear." I thank you

for reminding me of this.—Robert J. Shaffer.

Rockville, Mo.—I have been deeply concerned and grieved over the rending of the bleeding body of Christ again, by the submitting and pressing upon the brotherhood by the publishers of the "Rough Draft" proposition for unity. I wrote one article, as published in the December issue of —, 1932, pointing out some of its unscriptural items. Then, some months later, wrote a personal letter to Bro. —, begging him to drop his urging of the R. D. on the brotherhood, to avoid the apparent coming division. . . . We think, for the time being at least, you should press on with the M. C., and believe the churches should send you contributions sufficient to enable you to enlarge it and publish it bi-monthly at least; and yet all keep in mind, plan and work for unity of all on the "Divine Order." I am now in a tent meeting at Lamar, Mo., with the Springfield tent, starting with fair interest, and working to hold the church together in love and fellowship in these fearful times of "Lo here and lo there." Have had two added here of prospective staunch members (a husband and wife) to date.—H. W. Settles.

Mattoon, Ill.—Preached over Lord's day at Shelbyville to very interesting audiences. One was added by membership. Bro. F. A. Ditrick has been quite poorly all winter and spring. He has not been able to do anything for a long time. With the aid of a cane he can get around, but can't do anything. I fear his preaching days are about over. Brethren where he has preached, and others, should remember him, for he, like most all preachers, is not a rich man. Don't forget to send in your subscriptions (donations, too), to the M. C. to keep it going. It must be supported by the brethren, for D. A. S., too, is a poor man. We badly need the M. C. at least once a month, and should have it twice a month. (Private letter)—Wife has been in the hospital more than three weeks (from our wreck), and will have to stay there about two weeks longer, then at home about three weeks before she can do anything, doctor says. Besides cuts and bruises, she had her pelvis bone broken in two places, which renders her helpless. Jeanette (our adopted daughter) was hurt so she could not walk for about a week. I was thrown about forty feet from the car, received some cuts, many bruises, and three broken ribs and two cracked ones. I am still well bandaged, but think doctor can take off the bandages tomorrow. Doctor bill will be more than \$100 and hospital bill will be about the same. One meeting had to be called off, too. But are thankful it is no worse.—W. G. Roberts.

St. John, Kans.—Bro. William Freeman Jones, Iberia, Mo., began a tent meeting in Larned, Kans., May 21st and continued till June 11th. Brethren from Jetmore, Ransom, Dighton, Lewis and Rush Center were in attendance. Three were baptized in the course of the meeting and much good teaching was given to the church. This was Bro. Jones' first visit, but we were all pleased with the able way he preached Christ. He came as near giving the teaching that was needed as any man I ever listened to. The attendance was not large but those converted have been in attendance at most of the meetings since. One who

was baptized was an old man and he seems so happy. We do not intend to turn the world upside down but to build a loyal congregation of disciples. Any one wanting to locate in a good town in the West would do well to write us. Loyal preachers are welcome.—Edmund Ratts.

Oklahoma.—Just received from Bro. Zerr a copy of the M. C. (Reader, are you sending it to others?—Pub.), and can now see just how deceitful this bunch is that has put in with the crowd and certainly very distressing to think the — has quit the truth and right, and is playing into the hands of those they fought for years, deceiving the people through the pretext that they have not changed. . . . Large congregation of the old college folk here; but if one opposes them they are completely ignored.—L. Morton.

Kansas.—We are sending one dollar for the M. C., and certainly hope it will be a true religious paper. But if troubles among brethren appear in the paper we will stop taking it like we did the —. We do not need that kind of a paper. We need one that will help us to be better Christians, and one that will help put "The Church" in a scriptural condition. We are to be a peculiar people. Are we when we go in with clubs, sports, card parties and all worldly things? The Book says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Hope we can send some more money in the near future. We are always glad to get the M. C. and hope we will always feel that way. May God's blessing rest upon you all.—Mr. and Mrs. Leonard Abling.

Missouri.—I just read an item in the — of May 22, 1934, entitled "The New Catechism." I understand it as a burlesque on the brethren that don't endorse the "Rough Draft." I would like to say I think they are going a long way. They know no congregation refuses to fellowship individuals presenting themselves for primary obedience. Of course, when someone presents themselves for letter membership, the brother in charge of the meeting inquires if any one has any scriptural objection to them being taken into the congregation, and if not they are taken into the assembly. Then if they are found to be heretics, we have authority to discipline them (Titus 3:10, 11). But that has nothing whatever to do with preachers. If a preacher comes into the congregation and teaches a heresy, what redress have we? If we go to his home congregation about it they would say they were for him. So what are we going to do? I say if a preacher comes into the assembly that the elders or leaders does not know, or if they do know, he is not sound in doctrine, KEEP HIM OUT OF THE PULPIT IN THE FIRST PLACE. The congregations that want to keep pure can not take the risk.—Mrs. W. S. Crank. (About twenty-two years ago Bro. W. E. Ballenger and I established the church where this sister lives, and she was one of those who took her stand and has been intensely faithful all these years, not flopping around like some today who would force us to flop with them and misrepresent us if we won't flop with them.—Pub.)

Pearl, Ill.—I am sending in a dollar for the Macedonian Call. Bro. L. L.

Curry, of Perry, Ill., was with us in short meeting over two Lord's days (last in July). Five additions by baptism and the church at Bee Creek was helped by the Gospel lessons.—Mrs. Edw. Schlieper.

Salem, Ind.—Began a meeting yesterday with congregation known as the Kansas church near here. Hearings good both morning and night. I find many people here who relish the truth and am sure that good can be done by giving it to them without compromise. There is a greater need now than ever for the few loyal preachers to stand firm for the old time doctrine in view of compromise attitude of the majority of preachers. The deceptive influence of journals which are more concerned in their subscription list than in the welfare of the Church are going to make it more urgent than ever that preachers who are not for sale keep on the job. The truth will outlast all other principles and we need not be discouraged at appearances if we just keep in mind the promises of Christ.—E. M. Zerr.

Kemp, Ill.—I like the M. C. fine and I hope it continues to grow. I am still busy in the Master's work. Filled regular appointment in Mattoon last Lord's day, had a good visit with Brother W. G. Roberts, but sorry to find Sister Roberts in hospital suffering with some serious injuries inflicted by car accident. The first Lord's day inst. I visited Palmyra, Ind., and preached three discourses to attentive audiences. My first visit there. I sure enjoyed it and was invited to return the fifth Lord's day in September. I am planning to be with the South Marion, Ind., congregation over fifth Lord's day in July, then I go to Lyons, Ind., August 4th to begin a short meeting. Will be there over three Lord's days.—C. R. Turner.

Carrollton, Mo.—Have been to Springfield, Mo. (1115 N. Boulevard Ave.), meeting. Continued over 4 Lord's days, with eight were added. Bro. E. Buttram was at home and encouraged the work in many ways. Bro. Roy Clark had charge of song service. Surely enjoyed my labors with these good people. Begin meeting Lord's day at Rock Hill.—Ben F. Huddlestone.

Des Moines, Ia.—Since last report I have conducted meetings for the congregations at Fairbury, Nebraska, Topeka, Kansas, and Cedar Rapids, Iowa. In the first named I found much personal feeling upon the part of the members and I labored hard to show the brethren the necessity of living in harmony with the will of God, and refusing to tolerate sin in the camp. Trust this teaching will accomplish good and that the lack of fellowship will soon give way to a spirit of cooperation. I baptized 13 in this meeting. In the Topeka meeting the crowds were the largest ever attending a meeting of the church in that city. Sixteen were added to the little group of earnest, eager souls who are there striving to maintain purity of worship in the face of much opposition. Our meeting in Cedar Rapids restored two, and as I recall there were three others added, two by baptism, one from the Methodists, who had formerly been immersed. I am now at Des Moines preaching to a large audience each night and teaching a two-hour course in Bible Study and Bible Drill work every day. Go from here to Illinois for two meetings.—W. Carl Ketcherside.

NOTES AND COMMENTS

Song Books.—“Protracted Meeting Song Book”, contains 118 songs which have stirred millions of people; makes it possible, with little expense, to give a book to every one present; contains a page of Scripture warnings with each of ten invitation songs; contains two pages of Scriptures on “The Church Which Christ Built”; and thus makes a combination of songbook and the Word of God. Any quantity only fifteen cents each, not postpaid. SEND NOW and be ready for your meeting.

If you wish a larger book, “Great Songs of the Church” is the best. Contains 450 standard hymns. Best cloth binding now reduced to 50 cents each, not prepaid. Send for sample, 40 cents, postpaid. Don't delay about sending for these books, if you wish them. Send all orders to D. A. Sommer, 918 Congress Ave., Indianapolis, Ind., and help us out.

Is This Common Sense?—Bro. W. L. Thurman, Rocky, Okla., is an old preacher, 85 years old, who has spent 65 years preaching in Texas and Oklahoma. He is writing in the Review against human organizations in religion, and recently worked some here in Indianapolis. From his writings and my conversations with him, he reveals this: The Bible colleges in the south have sunk hundreds of thousands of dollars of money that ought to have been spent in establishing churches; they send out preachers who settle down over the churches, push the elders into the background, and become pastors as much as they have in the Christian Church; when one preacher wears himself out at a place, he works in another college preacher to take his place; they so train the people that one can hardly preach anywhere unless he has a college degree; they thus push out those preachers who have sacrificed in establishing the churches; these college preachers work for the colleges and dominate (rule) the churches. And now after fighting to keep such a system out of the churches in the North, the Rough Draft would throw down the fence and permit those college fellows to come among us and establish the same rule over us, bringing us into bondage to their humanisms. **IS THAT COMMON SENSE**, to say nothing of the Word of God?

Concerning orphan homes, Bro. Thurman says: They make great headway through their plea of sympathy; the president's, or superintendent's, salary is \$275 a month; he sends out agents to beg from the churches, who get half of what they raise; that there is graft in the printing of their paper; that they have a great many secretaries with good salaries; that practically all the churches in Texas and Oklahoma give a contribution once a month, and also the contribution of the fifth Sunday; and that prominent writers in the Gospel Advocate are now advocating establishing a Church of Christ Hospital. And the Rough Draft would have us tear down the fence we have through sweat and blood built up against such a system, and let those grafters, as Bro. Thurman calls them, fasten the same abominable system on us. **IS THAT COMMON SENSE?** God has given a way to do all this work—why not work according to His plan?

No doubt old Bro. Thurman has opposed for years these unscriptural things, but sees what little influence he has had. Why let it get started among us? We didn't save ourselves from the old progressives by letting their preachers in but by keeping them out.

You can't protect your daughter by letting a scoundrel come to see her. Americans have found we can't stop drunkenness by putting beer and whiskey in to drug stores, grocery stores, and almost anywhere. You can't have clean fields by letting thistles blow all over them. Authorities can't stop smallpox by turning patients loose. We can't keep bolshevism out of America by letting the bolsheviks in. You can't have good corn by tearing down your fence and then inviting your neighbors' cows over. Neither can you protect the Church of God from the evils mentioned above by letting “college” and “home” preachers in. **IT IS NOT COMMON SENSE.** If we had not drawn the line on these men through thirty or forty years, there would now be no more sentiment against these innovations than there is in Oklahoma and Texas where Bro. Thurman is beating his head against a stone wall, as it were. Brethren, use sense.

God's basis of Christian unity is Ephesians 4, and in that it says there is “one Body,” the Church. When men come to us with another body, called a Bible college, orphan home, missionary society, or what not, they do not come with the “doctrine of Christ”. And, “if any one come and bring not this doctrine, receive him not.” (2 John 11.) But what about preachers and papers who would force us to receive them?

“Fellowship is Spreading.”—What kind? Let us see. Bro. Jas. Scott, pastor (feeder), Long Beach, Calif., says: “I recently attended a general meeting of the church in Glendale. Brethren were present from many congregations. . . . The following preachers were present and took part: Reedy, Tiner, Witty, Wainwright, Tipton, Lovelady and myself. The wave of fellowship is spreading in this part of California. It is time we learned how to live together.” Bro. Witty is a college man and is superintendent of the human organization of an orphan home established to do work of the church, and I do not remember that a single one of the group except Reedy, has been associated with the anti-college brethren. At their Easter performance in the Morris Church, Long Beach, the college and supposedly anti-college brethren all mixed together, and now this “fellowship” with the college group is spreading. Scott rejoices at it. So, brethren, you see where they are going out on the Pacific coast. I have not seen one word of condemnation of this mix-up by Morris, but rather it is sanctioned in his paper. In fact, it is in his paper that we are learning of it. The command of inspiration to “Receive not” false brothers no longer has any weight with some. We have entered a distinct period of apostasy.

This Popularity-Unity Move.—No doubt it has been growing up gradually, for ten years ago I could have put my finger on almost every one who has fallen for it. The catering was there. But the focusing of it may be traced to the meeting of the Christian Church at the College of the Bible at Butler University, Indianapolis. They put on the program

our most conspicuous old preacher who has fought them so long. Once he was given the privilege of stating our position, but all other subjects have been of little importance to the true Church of Christ. I attended one session in these three or four years, but saw that there was nothing to be gained but possibly much lost. Half or more of the audience in this mix-up with the Christian Church was Church of Christ people. The old brother at considerable expense printed a laborious tract on Christian Unity and circulated it among the progressives and our own people. But he said recently in public that he did not think that he had done the Christian Church any good. It was only a misguided optimism that thought so at first. I do not know of a single person that has been won to the full truth. But it has done the true Church of Christ much harm. The spirit of popularity-unity stirred there, pushed this old brother into the South, with the result that a compromising surrender of a vital gospel principle of protecting God's Church has been made. But the Word of God changes not. It still says of false teachers, “Receive them not.”

“Double-barrelled” Protracted Meetings.—Nearly every hunter has two barrels to his gun so that if one fails of its mark he can use another. Too often in protracted meeting work, we have the one idea of converting the world, and then if we can't do much with them in this hardened age we feel that the meeting has not accomplished so much. Why not have one barrel for the Church. Spend the first half of the evening in Bible drill or reading. To expound about two chapters in Acts or the easier and practical epistles, having every person with a testament in hand, can accomplish much good. If no outsiders come, and not a single addition, the meeting has accomplished much good with the members, for we can turn the entire meeting into a Bible reading. When I was a boy and heard old brethren hammering away on Baptism when there was not a single person present but what had been baptized, I said to myself, how foolish. Let us have in mind first to stir Christians, and the additions will largely take care of themselves.

(Scene, Central States of America; Year, 1954; Old Christian Soldier boasts to his Son.)—“Son, about twenty years ago we had a great conflict with those who wanted to lay down the bar permitting false teachers to come in. A great many were with us, but many, too, chose the easier way of compromise. We had a little paper called the Macedonian Call which put up a fight against disobedience to the inspired command, “Receive them not.” I tell you, we did a good work through that little sheet and—er—what—no—yes—say, son, I just remember that I really didn't work for that paper; I don't remember now that I ever got a subscriber for it; in fact, I'm pretty sure now that I did not even send a dollar for my own sub! Say, son, that boasting I started,—fergit it!”

THE READER will notice that no effort has been made to answer our arguments against this Fellowship apostasy. They only miserably try to show that we are inconsistent, too—in the same boat with them. How weak!