

MACEDONIAN CALL

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

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MACEDONIAN CALL

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AS I SAT UPON MY MOTHER'S KNEE

I've a tender recollection that I'll cherish all my life;
And age but makes it dearer day by day;
'Tis memories of a mother, whose smiles in days gone by
Drove all my troubled childish thoughts away.

Chorus

She was gentle and so kind,
And I'll ever bear in mind
The many golden lessons that she taught me;
I have wealth and earthly power,
Yet I'd give all for one hour
That I sat upon my dear old mother's knee.

I remember in the evening, when the fire was burning bright,
She'd call me to her bed and say to me:
"Be brave, my boy, be truthful, and never be ashamed,
Of the teachings that you learned on mother's knee."

How her loving smile would cheer me when at evening I'd return
From toiling in the meadow all the day;
Each gentle word brought comfort; but that voice is silent now:
The mother that I loved has passed away.

In the quiet village churchyard she has slumbered many years,
And the only treasures life holds dear to me
Are the mound that oft in twilight I have moistened with my
tears,
And the lessons that I learned on mother's knee.

—Author Unknown.

PREVENTION AND CURE

By E. M. Zerr

There is an old saying that "an ounce of prevention is better than a pound of cure." This is as true in spiritual matters as in others. If half as much effort and attention were given to prevent a trouble as is necessary to effect a cure there would be far less such troubles in the body of Christ. For instance, if a brother would stop and think the second or third time before saying or doing what he is about doing he might often save himself and others much sorrow. He would often avoid a long and painful correspondence or conversation. I am not thinking of truth though unpleasant that the interests of right demand should be stated. In that case it is the duty of the servant of Christ to "let the truth be known" whatever the outcome. But all immature conclusions and ill advised decisions should be kept at home in order to pre-

vent what might prove to be a very stubborn if not incurable spiritual ailment in the body of our Lord. It was in this line of thought that James instructed us to be "slow to speak, slow to wrath." Solomon in Proverbs 17:27 also wrote, "He that hath knowledge spareth his words." And so the best judgment indicates that if men would always strive to determine what might be the fruit of their contemplated utterances they would surely refrain. Doubtless much of the present divided state of the brotherhood would have been avoided had the instigators thereof realized what might come of their selfish plan for gaining money. The rupture of the kingdom of Israel might have been avoided had Rehoboam kept back his unwise words to the waiting people. The extra 38 years of wandering in the wilderness could have been prevented had the multitude just held their peace and not expressed a rash wish to have died in the wilderness. Thus we wonder why people are not as anxious to avoid disease in their spiritual realm as in their natural.

But when the disease has not been prevented and the body becomes afflicted, it becomes necessary to try finding a remedy. It has been said that for every disease in the world of nature there is a remedy somewhere if we could but find it. Be this as it may, of one thing we are certain. There is a remedy for every spiritual ailment, and if the remedy were accepted it would not be necessary for any to remain ill. The great Physician is not willing that any should perish but that all should come to the enjoyment of sound health. We are told by the prophet Zechariah, 13:1, that a fountain was to be "opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." While the first application of this remedy is to the sinner in his alien state of disease, the same fountain of healing is necessary to correct the state of health in the member of Christ's body when he becomes afflicted. Or in the body as a whole whenever some malady gets into it.

In the administering of curatives it is always necessary to use the remedy indicated by the disease, otherwise harm and not good will result. In fact, if the wrong remedy is given the patient will be worse off than if nothing had been given. For this reason the Apostle Paul directs that we study so as to be able to divide the Word aright. A physician who would administer just any medicine that he happened to have in his case on the theory that all his remedies are "standard" and bound to do some good would be considered a quack. He would be shunned as a dangerous man. Likewise, a so-called teacher who will not make any distinction between the application of various texts is a dangerous man and should be avoided by the members of the body of Christ. He should not be allowed to "practice."

But a physician might be acquainted with all the varieties of medicines in his case and understand the effects to be expected from each of them and yet do much harm with them. This would be done if he did not know the nature of the ailment attacking his patient. On this ac-

count the work of diagnosis is as important as the administration of remedy. Many a person has died through the ignorance or carelessness of the doctor regarding the character of disease needing treatment. Thus it is necessary to discover the true nature of affliction in case before attempting a cure. No one can be reliable in his diagnosis of disease who does not understand the anatomy of man. Neither can any one make proper application of the spiritual medicine who does not understand the make-up of the spiritual body, especially considering the body of Christ as a whole.

But the individual needs must be considered in order to administer remedy aright. For instance, suppose a man of the world should be told to repent and pray to receive relief from his sins. We know that the longer he would depend on this remedy the worse his case would become until he might finally be driven to commit spiritual suicide (apostatize), and all through the ill advised instructions given to him by the would-be teacher. Or some brother in the church might make some complaint about his spiritual condition and some quack of a hobbyist on re-baptism tell him that what he needs is another baptism. That his spiritual anatomy has never yet been cleansed of original impurities. Then, through confidence in this pretender to spiritual healing he is led to try a remedy that does not apply to his case because the part of his spiritual being for which this remedy is intended is not at fault.

As to the body of Christ, unless one knows what constitutes the complete institution and what its several members and parts, he will not know how to treat it. He will blunder every time he tries to deal with it. The body is made up of elders, deacons, evangelists, individual members. Some scriptures that apply to one would be inapplicable to others. Thus if the eldership becomes deranged we should not apply the same remedy that would be indicated in the case of the unofficial member. So, to apply the teachings in I. Tim. 5:19 to private members would be unscriptural. Also, to apply corrective measures intended for the unofficial members to the eldership would be unscriptural and would result in an aggravation of the condition. This has been attempted in many cases and we have seen the blighting effect it has had on the state of the congregations affected.

But perhaps the most disastrous practice now going on in the professed body of Christ is that of confounding the weak, uninformed and comparatively obscure members with the public and influential ones such as the evangelists and other teachers. The scriptures plainly teach that we should consider and comfort the faint hearted, and because of their infant-like ability and small, inconsequential notions, should bear with them and hope to lead them into a fuller knowledge of the truth. But the quack practitioners today are applying this remedy to the other class of members to whom such remedy does not apply and is not indicated in their case. The directions given by the Great Physician in this case require us to administer the drastic remedy of the divine caustics. In such cases the only correct treatment is to reject all such teachers. "Receive him not," is the order of the attending doctor. But his directions are disregarded by many professors, and as result the body of Christ today is affected, afflicted, infected, torn with internal ruptures, swollen with the tumors of worldly ambition and is threatened with final decay.

OIL FROM LOCUSTS

By W. CARL KETCHERSIDE

Twelve years ago a scourge of locusts invaded South Africa, devouring crops and generally making life miserable for all of the inhabitants. The government driven to a point of desperation, set aside, by proclamation, a certain day in July, 1924, to be observed throughout the Union as a time of humiliation and prayer, in consequence of the combined ravages of the drought and winged plague. All of the state officials, including the Governor, Prime Minister and Cabinet attended a service imploring Divine aid, in the removal of their serious troubles. The spectacle carried an apt reminder of the scenes of Old Testament times.

Sometime ago, a medal was ordered in commemoration of the event. On one side of the metal disk, was a picture of the officers in their attitude of supplication. On the other side was a representation of great consignments of locusts arriving in Holland, from Johannesburg, to feed cattle and poultry, and to provide oil for airplane engines. It is a well known fact that the seas are searched for dolphins, because in their mouths an oil is found which is incomparable for use in lubricating the fine works of our most expensive and delicate watches. Also it has been determined that when the locusts are crushed, and the oil pressed from them, that oil is extremely valuable because it possesses unique properties which enable it to retain liquid form when exposed to the intense cold of the heights to which airplanes ascend.

Thus the opposing sides of this commemorative token portray a great contrast, illustrating that the one time cause of woe and poverty may in time become a rich asset. Indeed the insects which from earliest times have been a plague in the hot lands, may eventually add to the prosperity and well being of mankind. And this is but another method of illustrating that oft-repeated statement, "Many times our sorrows are but blessings in disguise."

The persecutors of the early church had in mind the eradication of the name of the Savior of Men, and in their intense hatred for those whose simple lives designated them as followers of the Lamb, they rose to heights of fury undreamed. But what was the final result? The record says, "They that were scattered abroad went everywhere preaching the Word." Soon, the gospel was being preached to all of the civilized nations, and the Church had an unparalleled growth. Consecrated disciples preached and taught the Truth unto all with whom they came in contact, and multitudes were added to their number. Instead of persecution becoming a detriment to the forward march of the saints, it was the very thing which made it possible to accomplish the Lord's wish.

Many disciples are becoming discouraged with the present departures from the Truth, of those in whom they once had confidence. They see preachers of the gospel and leaders of the congregations reviling and sneering at those who oppose their compromises and surrenders, and they fear for the future. But looking the present situation squarely in the face, it seems to me that the persecutions of today have their compensations. I note that in many places there has been a renewal of the fight against worldlyism in the church; in a number of localities congregations which have not met on Sunday and Wednesday evenings for years, are resuming their activities in that direction. The brethren are being en-

couraged to take part in the meetings, and to assist in the edification of the Body. These are good signs of a strong growth for the future, a growth that is not temporary, but permanent. Not long since, a certain church, using local talent exclusively went into a new community, and held a meeting, and now have an excellent interest in that section, with interesting meetings three times per week. I note by the reports recently coming in from our preaching brethren that a number of them are holding daily Bible Readings while they are conducting a meeting, and helping the various churches to outline a program of active and intense development for the future. That type of work should be encouraged! Too many congregations are content to drift along from month to month, idly waiting for the next "big meeting" to approach. They want to secure an orator for their meetings, one, who from sheer force of personal appeal can produce the largest crowds ever seen in the community. There is no salvation for a Church in securing a large audience, once annually. It only makes it worse, when the meeting is ended, and you are forced to go back to the little audience consisting of the faithful few, who are willing to gather each Lord's Day. Listen, brethren! you cannot expect to drift along in a haphazard, unsystematic way, and depend upon a preacher coming in once per year, to give you "a shot in the arm," and pep you up, to keep the church going. What you do between the times of the annual meetings, will determine your standing in the community, and provide the true test of your Christian worth. Again, I say that it is a grand indication to see our preaching brethren willing to make the necessary sacrifice of time, to counsel with the brethren, and instruct them, so that they may be able to feed themselves, after the meetings have closed.

Persecution does two things; it strengthens the faithful, it eliminates those of traitorous intent. It often does in this life what the last day will do completely—separates the chaff from the grain. Let us seize the opportunity that is presented unto us to labor more diligently for the Lord, and if it seems that we are facing a crisis in our existence as a Body, let us recall the words of Paine, "The nearer any disease approaches to a crisis, the nearer it is to a cure. Danger and deliverance make their advances together; and it is only in the last push that one or the other takes the lead." The first century had its Hymenaeus and Alexander, but it also had its Paul; it had its Diotrefes, but it also had its John! Which of these names are most remembered today? Perhaps those who put away faith and a good conscience (1 Tim. 1:19-20) made a stir in the world for awhile, and we can almost imagine the false accusations which they made against the true disciples; their malicious words, which brought grief to the hearts of the faithful, but they have long since ceased to be remembered, except as we read their just condemnation.

These are trying times, but it is my firm belief that, out of the ashes of decaying hopes will rise a purer, cleaner, more enlightened group of disciples; as a result of thinking for themselves, and refusing to subscribe to a self-constituted dictatorship set up by those whose past lives have not qualified them for leadership, and whose present intentions to forfeit the Truth, render their position untenable, in the heart of every faithful friend of the Truth. Remember that "The block of granite which was an obstacle in the way of the weak, became a stepping-stone in the pathway of the strong."

THE UNCHANGING GOD

"I am the Lord, I change not." (Mal. 3:6.) God did not **change** His plan when Noah built the ark. He did not call off Jonah's trip to Nineveh or man's journey to the grave. He did not **change** His secret plan of saving the race, building the church or raising the dead. He has not **changed** the human body, its powers and passions, nor the atmosphere that keeps it alive and active. Human wisdom, eloquence, skill or learning add nothing to perfection. In modern lingo we can write a thousand words with but 26 letters because the English alphabet does not **change**; a circle never **changes** only in size.

The first woman was a Divine composition and pre-figured the church. Like the church, Eve was adult, full grown the day she was made. She was supplied with every organ, faculty, power and passion, sufficient to generate, nourish, train and teach her children for natural life; as mother, nurse and teacher the first woman was qualified by nature—she had no **matron** or **maid**, and had our primitive mother refused the cunning of Satan and consulted Adam (1 Tim. 2:14) we had never read of the fig leaf apron or the flaming sword. The church is Christ's prospective Bride—named now **His wife**. (Rev. 19:7.) She is qualified in every way to feed, foster and nourish her spiritual children. If the church needs **aids** or **maids** she is walking with the wrong spouse. If we form a club, a clan or a clique; a fad, a freak or a faction, it suggests the idea that Christ cannot take care of His own.

At Mt. Sinai, when Moses said, "Who is on the Lord's side (Exod. 32:26) it meant action, surrender of **man-made** ideas, face to face with **duty**; **stand** or **move** as the Lord directs. They say we should be tolerant, loving and liberal; we should be kind and gentle, showing brotherly love and a Christian spirit—this is in order, advisable and commendable between **man** and **man**; but when **God's claims are at stake there is no ground for compromise**.

On this occasion the sword of justice was in place, and not the kiss of affection; even a **son** or a **brother** must suffer if on the wrong side. **Human ties are no excuse for duty**. At Sinai, the tribe of Levi alone was justified. The tribes stood one to eleven for the Lord. Because of Levi's devotion, **this tribe was chosen for the priesthood** (Deu. 33:8-10), and from this time forward no sacrifice was acceptable to the Lord except it first pass thru the hands of a Levite.

The outline of our Lord's official life was here before He came. He followed the Divine outline without addition or subtraction and thus glorified God in the world (Jno. 17:4) and no petition on part of the church can reach a throne of grace except Christ first receive it, then pass it on. Grace, mercy and pardon are elements of salvation and they are unchanging and changeless because Divine. In the overthrow of Sodom, God remembered Abraham and delivered Lot. (Gen. 19:29.) In salvation God remembers Christ and delivers the church (Heb. 7:25) if she stays in the "**middle of the road**." If I am locked from the vault that holds the gold, is no evidence I can't have it when the door is opened by another.—A. R. Moore. 7519 Jefferson, Kansas City, Mo.

JOINING THE "WOLF PACK"

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." (Matt. 7:15-16.)

Since the beginning of the Church, there have been false prophets among the faithful, who have been sowing discord and endeavoring to make for themselves a name. John speaks of Diotrephes, who loved the pre-eminence and would not receive the Apostles, but spoke against them with malicious words. And we had the same characteristics manifested among those who over the protest of faithful brethren, brought in the organ and continued to add ungodly practices, until we can see no difference between them and other denominations of our time.

Then we have false teachers who advocate so-called Bible colleges to do the work that Christ intended to be done in and through His own institution, the church.

And now we have false prophets advocating unity, by fellowshipping those who in former days, they denounced as false to the doctrine of Christ. Verily they have joined the "wolf pack" and begun to prey upon faithful followers of Christ, speaking things that they ought not for filthy lucre's sake. Yet they admit that to be the reason for the "Rough Draft" that the paper which they seem to love more than the Gospel of Christ might not go down to oblivion. They have torn asunder the body of Christ, that their paper might live.

"Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward." Yes, because of lack of faith in the Word of God, they have compromised with those who will not be satisfied with that Word.

The Apostle John speaks concerning this class: "They are of the world; therefore speak they of the world and the world heareth them." "We are of God; he that knoweth God heareth us; he that knoweth not God heareth not us. Hereby know we the spirit of truth and the spirit of error." John further speaks: "If any come unto you and bring not this doctrine (the Apostle's doctrine), receive him not into your house, neither bid him Godspeed."

Paul says: "Mark them that cause division and offences contrary to the doctrine you have learned and avoid them."

Have they not rejected both John and Paul? Have they shown any disposition to accept God's plan of unity? Verily they have followed their own presumptuous ways.

Let us be satisfied with God's Word and let us walk therein. With love to all those who love the Lord in sincerity.—C. D. McCay.

WATCHMEN IN ZION

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). (Compare Ezekiel 3:17-21.)

The first spiritual leaders in the church were the apostles, then followed inspired teachers (prophets), evangelists, and elders (pastors). The first evangelists and elders were qualified by direct inspiration of the Holy Spirit through the laying on of the apostles' hands (Acts 6:5; 21:8; 20:28). When enough Gospel revelation was given the Church to "guide it into all truth," evangelists and elders were then qualified through instructions from others, and by a careful study of the Holy Scriptures on their own part (1 Tim. 3:1-7; 2 Tim. 2:2-15; Titus 1:5-9).

The official work delegated to the eldership is strictly a local work, to be performed within the bounds of the

local congregation over which it presides; while the official work of the evangelist extends to the Church at large. He may be called to aid, and protect the Church's interests, wherever needed (1 Tim. 1:3; 2 Tim. 4:1-5; Acts 14:23; 1 Peter 5:1-3).

The elders are ordained to office, and disciplined in office, by the Church, with the aid of evangelists (Titus 1:5; 1 Tim. 5:19-25). The evangelist is ordained to office, and disciplined in office by the Church, aided by her eldership, where he holds membership (2 Cor. 3:3; Heb. 12:8; 2 Thes. 3:6-15).

The cause of Christ has been greatly weakened through lack of discretion on part of local congregations having disqualified men appointed for spiritual leaders. No church can prosper under an inefficient leadership. I am made to shudder when I see a church just dying by degrees under a dead-headed, slothful leadership, who either will not, or cannot see, and appreciate the needs of its own congregation.

The same apostle who said "Quench not the spirit," also said "They watch for your souls, as they that must give account." How can such leaders "give account" of the talent going undeveloped, or the members drifting away from Christ without proper warning, when they've done nothing in either case?

I knew one church where some members had their names on four different church records, and the elders did not know that they had changed membership. That church was just about dead. On the other hand, comparatively few members know how to appreciate a faithful, efficient, leadership. "They watch for your souls." When you move away and do not take a letter of commendation with you, to another faithful congregation, they keep constantly in touch with you. You are a part of their flock. Do you still honor this God given leadership by co-operating with them in your own salvation—by sending to them each week a report of your conduct, and to the deacons your weekly contribution? "They watch for your souls as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you."—Wm. Ketcherside.

"ANOTHER HUMAN CREED"

Above is heading of a four page paper published in 1898, or about that time, by Bro. Daniel Sommer. Pages the size of Review pages, hence too long to print all of it in the M. C. But I do wish to publish all of the "creed" he replied to. Here it is:

"As the use or non-use of instrumental music in the church service is not regarded in the Scriptures as a condition of salvation or church fellowship, and as the Scriptures do teach that we are to teach and exhort one another, and train in Christian activity, and that we are to go into all the world to preach the gospel; therefore we regard the Sunday-school or Bible school, the Christian Endeavor, and Missionary Societies as simply means now in the hands of the church members to execute the revealed will of God in these matters. We also regard the Church of Christ or Christian Church at Niantic, Ill., as God's institution for the moral and spiritual development for the people in the town and surrounding country. Also we regard the members of the churches at Niantic, Long Point and Berea, as all members of the same religious body, the disciples of Christ, and believe

they should dwell together in peace and unity, co-operating in all good works. Therefore we discourage all preaching that will create differences and magnify opinions. Also we state that if Bro. Daniel Sommers will agree to work for the unity and harmony of these people, and the building up of the church at Niantic, as well as the others, and not advertise his paper, the Octographic Review, and maintain silence in opposition to musical instruments, the S. S., the C. E. and Missionary societies, and submit to our control of the music as we see fit; and preach simply the gospel as taught in the word of God encouraging every good work, we will gladly receive him into our house of worship and encourage him in his preaching. Passed by a unanimous vote of the official board and standing vote of congregation, Sunday, Jan. 2, 1898."

Now you have the "creed," word for word, spelling and all, just as it was written.

Bro. Daniel Sommer, in his comments, said this: "So it is evident that the Christian Church in Niantic must abandon its pretense that it has no creed but the Bible."

Bro. D. S. divided that "creed" into 12 "articles of faith or opinion," as he called them. Here is "second article" as he gave them: "The Scriptures do teach that we are to teach and exhort one another and train in Christian activity."

Bro. D. S. then said, "This article may be admitted as a truth when taken by itself, though the expression 'Christian activity' is objectionable."

I might quote other articles of this "human creed," as D. S. calls it, which have much truth in them, but have not the space. But here is what I want to know: If that creed had some good, scriptural statements in it, then to reject it, as D. S. did, would be to reject the truths found in the creed, would it not? Let the authors and defenders of the "Rough Draft" say "yes" or "no", I don't care which. Either way they cut their own theological throats.

"THIRD ARTICLE. The Scriptures do teach . . . that we are to go into all the world and preach the gospel."

That article has truth in it, but does it prove we should accept the entire creed? Bro. D. Sommers says, NO, in no uncertain sound. Then because a creed has some truth in it is no proof we have to accept the creed as a whole, or reject what truth there is in it. Bro. Sommer would not fellowship those creed writers, neither would he subscribe to their creed simply because it had some truth in it which he could endorse. He wrote almost three pages and a half, criticizing that "human creed," as he termed it. The pages the same size of the Review pages, too.

Now let us notice a few things in a creed written about 34 years later and endorsed by this same Bro. D. Sommer. "To those of the Churches of Christ who DESIRE a plan for Unity, WE submit the following for your consideration. We cry 'Unity,' and say that Unity can be obtained only on a New Testament basis; and yet the NEW TESTAMENT is THE BOOK WE DISAGREE ON. If WE can search out the things we can agree on, and unite on THEM, and work together, we'll have Unity!"

Who under the shining sun can agree with them concerning this matter? Do we disagree on the New Testament? I deny it. It is the UNTAUGHT things that cause the disagreement. The capitals are mine, and I wish you to carefully notice them. The word "desire," as used in the above, is proof THEY "think" we never had a "plan for Unity" until they wrote that creed. We could not "desire" something we already have. If we have a "plan

for Unity" in the New Testament, we cannot "desire a plan for Unity."

You notice, too, the "we" as used by the writer of that creed. In such use of that word, he admits that he and his helpers, wrote the "plan for Unity," hence ignores the plan written by the Holy Spirit. "WE submit the following," etc. "If WE can search out the things we can agree on," etc. All this is giving the credit to themselves, like Moses did when he smote the rock, and admitting they are going to do what the Holy Spirit failed to do, as they teach it.

Again: "So WE submit the following ITEMS OF WORSHIP which are NECESSARY to a New Testament Church."

If what "WE search out," and what "WE submit" are "NECESSARY to a New Testament Church," then we never had a N. T. Church until after we received what those creed writers submitted in their human, man-made creed for us. Shame!

"If a Bible class uses lesson-leaves, those NOT AGREEING may use their Bibles WITHOUT CENSURE on the part of those using lesson-leaves." In their "plan for Unity" they have taught DIVISION, for here is not only sentimental division, but ORGANIC division, for one class opposes the use of lesson-leaves and will not use them; but another class would rather have them than to have the Bible, so they divide and each uses what he wishes, but does not criticize the other. Who ever heard of anyone objecting to persons using the Bible, anyway? They stated it as they did so as to try to save themselves from too much criticism. They here teach the use of lesson-leaves, however, though they may deny it. If not, why not? They have Unity by playing "shut mouth," just like other sects have always advocated.

Space forbids me quoting more from this "Rough Draft," which is a name given their human creed, but in it they say that if the "Christian Church" will "cut out" the use of instrumental music, and if the "Bible college" folk will not take money out of the Church treasury to support their human organizations, "couldn't we worship with the Christian church" and the "Bible college" folk, too? There you are, brethren. Worship with and fellowship them with all their human organizations, human names, festivals, fairs, baby-shows, etc., is the spirit of their creed.

Now, brethren, if there was enough poison in that human creed written January 2, 1898, to cause Brother Sommer to reject and condemn it as a whole, is there not poison enough in the one written by his son or sons June 28, 1932, to cause us to reject and condemn it as a whole? If not, why not? If the one is a human creed, so is the other. Bro. D. Sommer cannot condemn the one and logically and Scripturally defend the other. If one is a human creed and wrong, so is the other.

In a letter written in the year 1933, in reply to one written to the Review by Bro. Robt. Morrôw, Bro. D. Sommer says he never knew about that "Rough Draft" until he saw it in print. So he had nothing to do with writing it, but he has tried to defend it. However, in that same letter he says this: "I have criticized C. W. much because of the 'little stuff' that he offers his readers. I have tried to write 'big stuff' for them. But I am sorry to say that I believe he has received many more compliments concerning his 'little stuff' than I have over my 'big stuff.' And this suggests the doctrine about 'milk for babes' and 'strong-meat for those of full age!'"

was the murderer Cain who said, Am I my brother's keeper?)

Jan. 9—Go into all the world and—(Mark 16:15, 16. Are we "workers together with God" in carrying out this command?)

Jan. 10—Charge them that are rich that—(1 Tim. 6:17-19. Here is New Testament "Communism" which was intended for all ages.)

Jan. 11—I will therefore that the younger women—(1 Tim. 5:14, 15. This would save many a divorcee.)

Jan. 12—I have somewhat against thee, because thou hast left—(Rev. 2:4. Don't rely on mere baptism or mere church membership for salvation.)

Jan. 13—Be not wise in—(Rom. 12:16. Heeding this would save many a personal and church trouble.)

Jan. 14—Arrayed in fine linen, clean and white, for—(Rev. 19:6-9. Fine clothes the Christian must wear here, and shall wear in the future world.)

Jan. 15—I charge thee . . . preach the—(2 Tim. 4:1-8. An old soldier of the Cross in triumph exhorts a young soldier how to win and to gain a crown.)

(Mrs. L. H. has sent the M. C. four dollars almost each issue for ten years, which has helped it much in its struggling. Very scriptural—"those women which labored with me in the gospel", Paul. She sends four new subs and says: "I am very much pleased with the questions and think it may interest some one in searching the Scriptures, and deciding how very important it is for every one to prepare to stand before the judgment seat of Christ. . . . Send November numbers so the new names may begin, if they so desire, to look up the answers to the questions.")

REPORTS OF BRETHREN

2615 Jackson, Kansas City, Mo.—Dear Brethren: In regard to our mass-meeting at 26th and Spruce, December 29-30-31, we regret we did not get started in time to announce a complete program in this issue. The meeting will be held on the above dates to talk about the things that pertain to the Kingdom of God. We would be glad to hear from our preaching brethren who are coming in regard to the subjects they wish to talk about so we can arrange our program.—L. L. Ballenger.

Mattoon, Ill.—Brother W. Carl Ketcherside is doing a wonderful work in these parts. He has held meetings at Shelbyville, New Liberty, Decatur and Sullivan. Yes, and he held a meeting at Bethany, too. I think the Bethany and Shelbyville meetings among the best he has ever held. He saved several members from going off with a hereav which means much, not only to those congregations, but to all in these parts.—W. G. Roberts.

Bartlesville, Okla., Nov. 16, 1936.—To the readers of the Macedonian Call. Greetings: The Church of Christ meeting at 14th and Oak Streets wishes to state that we are not of the Rough Draft. We opposed the R. D. when it first appeared in the Review and we have not changed our minds, because it is not in harmony with the Word of God. We read in Rev. 22:14, "Blessed are they that do his commandments." The R. D. was not commanded by the Lord, so he promises no blessings. We invite all loyal men passing through our part of the state to stop and visit us. Yours for the truth—(Signed by the Elders)—L. E. Lee, A. J. Skinner, W. O. McCroary, 1418 Oak Street (Treasurer).

Topeka, Kan., Nov. 5, 1936.—A warning to the churches: It is our duty to warn the brethren against being imposed upon by Wm. E. Pruett. This man was only a member here a short time and has been disfellowshipped. He never was called on by the church to even take public part, much less to preach. We send out this warning because it has been reported to us that he is now posing as a preacher and possibly saying he is from East 6th St. Congregation, Topeka. Communicate with us before receiving anyone, excepting Brother Wm. Ketcherside, as a preacher from this congregation.—J. A. Freed, 2021 East 5th St., Topeka, Kan.

Topeka, Kans.—The first Lord's Day in October we began a meeting at Lemons, Mo., which continued over three Lord's Days and to Wednesday night following. The interest was good through the entire meeting. The brethren treated me with all the consideration I could desire, inviting me into their homes where we spent much time talking over the scriptures and the cause of Christ. Six were added to the congregation and they seemed aroused to a greater degree of determination to do the Lord's work. Three were also added to this congregation in September, making nine additions for them this fall. They are a faithful band of brethren. Brethren from West Concord, Pollock, Unionville and Holliday attended. On my way home I preached one night in Brookfield, Mo., and found a faithful band of brethren. They have a bright prospect before them. A tent meeting next summer would help them wonderfully. I also preached once in Carrollton, Mo., and enjoyed a good meeting. They are a faithful band and fully alive to the work. Bro. Ben Huddleston, of Carrollton, was at Unionville, Mo., the last Lord's day of our meeting at Lemons. He came over to Lemons in the afternoon and did some baptising for us. I was glad to meet him again.—J. A. Freed.

Braymer, Mo.—Since my last report have been preaching at various places in Missouri. I held meetings in Almartha and Briley which resulted in seven souls obeying the Gospel. I then preached in Springfield Wednesday night and then talked twice in Nevada the last Lord's Day in October. I was pleased to find the last copy of the M. C. at Nevada and spent an enjoyable evening reading and re-reading the good articles and reports from the brethren who are content with just the Gospel. Closed a two weeks' meeting at Braymer last Lord's Day with a good interest—large audiences and eleven additions, ten by immersion, one by membership. I plan to assist them in a three weeks' meeting next fall. The church there had discontinued Sunday evening services but plan to meet twice each Lord's Day from now on and use a portion of the evening service for the development of talent as there are several young men there who want to do something besides help sing. I am to preach here in St. Louis for three nights and then plan to visit several Illinois congregations before returning home. May God bless you in your good work.—John W. Rhodes, LeGrande, Iowa.

Pollock, Mo.—I have spent the past three months preaching in Illinois, West Virginia, Ohio and Pennsylvania, my first time to preach in the East. I found the church at Long Run, W. Va., to be very loyal to the faith, also at Shinneshure, Summerville and Brookville, Pa. The "neutral preachers" they consider a kind of religious fake, and don't call them to labor in those parts. The last two churches above named have lately been disturbed by one Jake Stigers, who tried to lead the churches to practice divine healing by anointing with oil and by prayer. He practiced it publicly and privately along with other things just as rank, till the church withdrew fellowship from him, and a few went out with him to meet in a hall in Summerville. I met another fanatic who had partly disturbed the churches in Pennsylvania by preaching to them that the loaf should not be broken in the communion service, before it was served. That each member should do his, or her own breaking by pinching off a small fragment as it was being served. He had about all the other hobbies found in South Missouri, Arkansas, Oklahoma and Texas; and finally admitted he got all his fanatical ideas from a man from Southern Missouri. His name was Courson, I think. And the man who had taught him such nonsense was named Gav. I believe. Why faithful churches will tolerate such characters is a mystery to me. Read Rom. 16:17, 18. I am now at West Concord, near Pollock, Mo. Meeting two days old and interest good. This church is loyal. I pray that we may strengthen them more. Brethren from other churches attending and lending valuable aid. Can arrange for work after the holidays, and in early spring of 1937. May God help us all to be more faithful.—Wm. Ketcherside, 2010 E. 11th St., Topeka, Kans.

Anutt, Mo.—Since I left home I spent a few days in Ozark County, Missouri. Then to Anutt for a few days at Evening Shade school house, a mission point. The Anutt brethren are helping this work. I go next to Carl County, Arkansas. Find enclosed four names for the M. C.—W. C. Rice.

M. C. Office—Chas. W. Parker was born in 1851 and died in 1936, at Monmouth, Ill., being about 86 years old. He spent nearly all his long life as a Christian soldier, and much of that as a preacher. In former days he did much writing for the Review, even back in the days when it was called American

Christian Review, but correspondence with him showed he did not endorse its surrender to the college people. The present generation knew nothing of his past labors and I do not think I ever met him, but God remembers all his sacrifices for Him. Some of our old readers may remember his work. Soon the rest of us will have finished our labors. Are we ready to meet the Judge?—Publisher.

Malta, Ohio.—On November 1st, I preached at Shawnee, O., morning and evening. This was my first appointment there. They say the Church of Christ and the Christian Church have united. I feel a little uncertain as to the outcome. I was with East Branch brethren November 8, and spoke at morning services, but was rained out at night. I have an article written for the M. C., but I find the space of the little paper taken up with things so much better that I'll not send it in. But I'll say I am with it and its able writers in their firm stand for the Bible as authority in all we say and do, and the Church as the only institution in which to do the Lord's work. The college people have adopted the one man pastor system quite extensively out this way. That was one of the main causes of division thirty to forty years ago when the Christian Church pulled off from us! Brethren, don't be deceived by that deceptive Rough Draft any longer. Its fruits now plainly show what it was intended for. It and its supporters are doing more to turn the Church over to the college element than anything else had done in twenty years. Thousands of brethren are being brought under its influence through preachers who continue to endorse it even though they may never have seen the document itself. Brethren, we must stand firm. The rough drafters and collegeites are solidly together. It is no wonder that people see trouble ahead.—C. G. Parsons.

Exeter, Calif.—Since last report, I preached three weeks at Compton, Calif., and the brethren seemed to think much good was done among the members. There are some earnest souls there who have stood up against the general apostasy in this state. I held also two weeks at Riverside. This church has had many ups and downs, more downs than up, but the apostasy against which some have been fighting the past years is becoming so apparent that the prospect becomes a little brighter for getting brethren to see the general drift away from the truth now in vogue. I am here for two Lord's days only as the very busy fruit season is on, and they are packing the oranges you will eat through the holidays. From here I go to West Riverside for a couple of weeks, then a week at Redondo Beach, then home. The great influx of college people from Texas and Oklahoma and the south in general, and the disgraceful surrender to the college people of Morris, Reedy, Scott, etc., backed by Pepperdine's money, in addition to the other reproachful things which have happened in this state, leaves the cause of pure Bible simplicity greatly weakened. What was truth 25 years ago is truth today; and what was error then is error today. "If any man draw back, my soul shall have no pleasure in him." God will reward traitors. But I rejoice that there are some faithful ones.—D. A. Sommer.

NOTES AND COMMENTS

Flirting with the Christian Church.—The brethren of the R. D. apostasy resent it when we say that they are headed for the Christian Church, but notice the following, with facts, in the Review of March 26, 1935: "Lexington, Neb.—Someone has been sending me the Review. Glad of it. I am assisting mission on South Side, two confessions last week. Nothing but the Book goes in our work.—Chas. E. Beans." A faithful brother in Hastings, Neb., wrote this "brother" asking for place of meeting, etc., as he might stop some time when in that part of the state. In the reply, he received, among other things, the following: "However, brother, we are not anti-organ, but absolutely against the United Christian Missionary Society and other such organizations. . . . Yours is the third similar letter I have received by readers of the Review upon the same questions." The Review has been fighting for fifty years to avoid such a mix-up. The evidence is that some brethren are going to be led astray by this hog-podge now endorsed by the Review.

Another Flirtation.—Several months ago, J. W. Stigers (see Wm. Ketcherside's report in this issue), reported in the Review that too many brethren were simply talking of union and not practising it, and that he had recently had a union meeting with Brother Raum, Ridgway, Pa. I wrote to a preacher in Pennsylvania, and received this: "In regard to your inquiry with reference to Chas. Raum, would say that he is the located 'minister,' or 'pastor,' of the Christian, or digressive, Church at Ridgway, Pa. Brother Stigers has stated repeatedly that the use of the organ in worship was no obstacle to him, and that he would not allow that to separate him from those of the Christian (?) church, or words to that effect." And the Review is helping Stigers carry out such work. Why not? It has left the Bible plan of unity on "one body," and unites with those advocating other bodies (organizations) besides the Church, and to be consistent it must go on. If we can unite with the college and orphan home people, by personally refusing ourselves to participate in such organizations while they do, we can unite with the digressives by personally refusing ourselves to sing with the organ while they do. If not, why not? Morris' paper is doing the same flirting. In California, Ohio, Pennsylvania and other places efforts are being put forth to amalgamate the collegites, Rough Draftites and Christian Church. And the Christian Church is headed toward—oh, well, there is no reasonable stopping place. Brethren, steer your boat out of the current quickly, or you will drift over the falls. You can't drift into heaven.

"Partakers With Them."—A junk man was convicted for receiving stolen brass and iron from boys. Why? Because he evidently knew such was stolen, and thus helped them. The doctor who lifted Dillinger's face to disguise him, was convicted. Why? Because he helped the criminal. Achan's family was stoned. Why? Not because they had stolen the gold and silver and garment, but because they tolerated the one who did. The Rough Draftites are partakers with the collegites in corrupting the "one body." Why? Because they open the way for them to do their work. The North Indianapolis elder and members are likewise partakers in the confusion, strife, division and heartaches produced by the authors of the R. D. Why? Because they tolerate and endorse these authors in their membership who are poisoning the brotherhood and destroying it. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds."

New Features for the Coming Year.—I wish to print in each issue "Famous Old Poems which have made me better." From the words of appreciation of our old poems, we believe we are striking a responsive chord. Besides, the "A Scripture a Day Keeps Evil Away" will help many if we are to judge by expressions already made. Put these old poems in your scrapbook. You will appreciate them in coming years. Now, don't be selfish! You know of brethren and sisters who would like these poems and the Scripture lessons and who need the warnings. Wouldn't it make a nice holiday present to send them the Macedonian Call for a year? "It is more blessed to give than to receive" (Jesus).—Publisher.