

MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 CONGRESS AVE. APRIL, 1929

Clogging the Sewers of the Church

This particular church was in a turmoil. The members were divided over preachers. One had brought a lawsuit against another. Some were causing weak members among them to stumble. Some had turned the Lord's Supper into a drunken feast. And one had committed fornication. The preacher who had founded them, heard of their deplorable condition, and wrote them a letter to correct these abuses. He told them what to do in each case. When dealing with the fornicator, he spoke in no mistakable terms, saying, "Know ye not that a little leaven leaveneth the whole lump. Purge out therefore the old leaven, that ye may be a new lump. . . . Put away from among yourselves that wicked person." "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5.) When Paul penned these words to the brethren in Corinth, he possibly did not know that this divinely guided example would be followed through hundreds and even thousands of years—to keep the Church pure—he did not know that he had opened the sewers of the City of Living God. (Heb. 11:10; 12:22.)

All organizations, and even animal and vegetable organisms, in this world where good and bad are mixed together, have a sewerage system to separate the bad from the good. Without such a system death must come, for the good can prevail only by a separation from the bad. Trees must have dead or diseased branches pruned off that the good in them may be unhampered. If you were to paint your entire body you would be dead in a very few hours, for the pores are part of the sewerage system of the body. Juries and jails are to take care of the scum of society. Sewers are to carry off the filth of cities. Hospitals are to amputate diseased limbs and to try to exterminate in one way or another evils which have become clogged in the human body. And discipline in the church is to purge out the leaven which may accumulate there, that the whole church may not become corrupted. That organization or organism which closes its sewerage system is doomed to decay and speedy death. "A little leaven leaveneth the whole lump."

One of the reasons that the churches today are declining in spirituality and influence among the people is because their sewers have become clogged, and disease has spread. Twenty-five years ago nearly every denominational church exercised discipline on unruly members, but today that is seldom done, especially if the party has wealth; and twenty-five years ago these same churches had far more influence over the people than they have now. Those claiming to be the true Church of Christ are not untouched by the looseness of the age. In doctrine many things are advocated now that were not tolerated a quarter of a century ago, and there is a tendency

to endorse practices we have been fighting through these years.

But the greatest enemy we have to fight today is the world. There is a letting-up in moral things. Some preachers are not condemning worldly things as they once did—they preach in general principles and leave the hearers to make the application which they do not make! Disease is generally spread by contact, and that is the reason that Christians are commanded to "come out from among them and be separate."

Through the Dance the Christian's arms are entwined around the world, and the physical touch in the modern waltz will soon break down modesty and morality. Jesus said, "He that looketh on a woman to lust after her, hath committed adultery in his heart," and the evidence is that the dance puts the dancers under this condemnation of heaven. I seldom quote Billy Sunday, but when he calls it "second hand adultery," I am not disposed to criticize him. Revelry is a work of the flesh and dancing is revelry, and Paul tells us that they who do such things can not inherit the Kingdom of God.

Another disease to society and the church is the theater. The corrupt hearts of the Hollywood germs start the plague going, and it reaches to every city and village of the land, and even to foreign lands. The censors are supposed to save society from this plague, but they are easily bought. Many professed Christians frequent their pest houses though faithful gospel preachers and elders and others have warned them, and the little leaven of desire grows till the disease has permeated their whole spiritual system. Merely preaching to the people to "love not the world," leaving them to make the application, is not going to save Christians from going to such places. When all the preachers will show the evils of the picture show and cry out against it, we are going to accomplish much to save the rising generation from its blight. We should so teach on the subject that whenever anyone sees these places of amusement, there will come invariably to his mind the picture of a red card with the words "Contagious Disease."

Card Playing is another plague that is spreading in the City of God. Cards are associated with evil of many kinds. It is the chief means of gambling. The game is found in brothels of all sorts. Pass along the street and one can see them playing in many homes. On the overland trains, the chief source of entertainment is cards. In receptions of the wicked, they are always found. The devil has made the game "respectable" so that "good" people can easily pass from the Church into hell. It is a link binding the Church with the world. It is a disease that grows within the person and passes from one person to another, and because of its association it destroys the health of children of God.

All people like to play in the water,

and the devil has taken a hold of that instinct to establish the modern bathing beach to spread the disease of sin. If we could have places where men could go bathing by themselves and the women by themselves, there could be found no fault with that; but the ordinary bathing beach is no place for decent people to frequent, to say nothing about Christian people. Older disciples should not set an example which may lead the young people into associations and sights which may cause them to stray. Says our Savior himself, "Whosoever shall cause one of these little ones to stumble which believe in me, it were better for him that a millstone were hanged about his neck and that he were sunk in the depths of the sea."

We must do nothing to clog the sewers of the Church. Sometimes we may not always know just how far we should go in church discipline, yet evils we have mentioned should be preached on so strongly that the citizens in the kingdom of heaven will either give up the world or give up the Church. Of course, we must do all this in meekness, looking to ourselves, lest we also be tempted.

Another disease which needs to be warned against is the worship of fashion. Especially does this apply to the women. Very few preachers have the courage, it seems, to warn the people today, lest they bring reproach upon themselves; but, brother, will the Lord say, "Well done," if you don't cry out? Paul put up the warning eighteen hundred years ago. "Women adorn themselves in modest apparel." But, of course, the question now comes up. What is modest apparel? It is true that it is partly a relative term, depending somewhat on the age and country in which we live. Modesty is the harmony of our behavior with the standard of propriety of right thinking people in the age and land in which we live. Do right thinking men and women consider it proper for women who are supposed to be grown and settled in life to wear their dresses up to their knees, so that when they stoop over or even sit down they embarrass a clean-thinking man or even woman? Many men of the world are disgusted with the way many women are dressing. It is true that some husbands today are as bad as the women, but the religious and right-thinking people of the world frown on such dress. And is it modesty for women to dress their well-grown daughters so that they might as well put them out in bathing suits, so far as displaying the human form is concerned? Only yesterday I was told of a sixteen year old daughter of an elder of the Church of Christ who was told by the lady dean in her high school to lengthen her dresses, which were above her knees. Isn't that some light we are letting shine? Of course, sometimes, one's children get beyond his control, but he should speak out boldly and strongly, instead of stirring others who are. Women do not have to wear their dresses so

long that they are odd. That would not be modesty either, in one sense; but it would not tend to immorality as does the other extreme. Christians should try to dress so that they will not attract attention one way or another. Many women in the Church of Christ today have lost respect for their husbands and for the Word of God. The command for women to dress in modest apparel is as much of a command as to repent and be baptized.

When a preacher speaks on some of these subjects, some one is apt to say, "Well, he would better look to his own wife and daughters," and seems to think that that should end the matter and stop his mouth. I thank God that my wife has followed Paul in these matters; but if she did not, or my daughters, and they were in the audience when I spoke on such a theme, they would have to take the teaching the same as any one else. If preachers think more of their wives and daughters than of the Lord, they are in the same class with Eli who lost his life for such unfaithfulness to God. And in the spirit of Christ's language we may add that he that loveth daughter or wife more than Christ is not worthy of Him.

But what shall we say concerning the preacher who tries to explain away this command concerning modest apparel in 1 Timothy 2:9-15, by saying that the connection there is prayer and that Paul was talking only of dress in prayer. I know of a no-application preacher who did that, saying at the same time that there were other scriptures which had to do with dress in general, yet neither in that discourse did he bring up those scriptures, and several who heard his whole series said that he did not bring up those other scriptures at all. In other words, he tried to take away one of the chief scriptures on this subject and left the whole objection to immodest dress in a tottering, if not tumbled down, condition in the mind of the hearer. Would you call that "Preaching the Word," or "Perverting the Word"? Is it all an effort to gain the favor of the fair sex? I know what it does—it clogs the sewers of the Church, it keeps the unconverted spirit from being washed away, and opens the way for the spread of disease in the City of God.

The elders have a big responsibility in keeping the church clean just as the leaders of a city have a big responsibility in keeping the sewers open and disease down. But the sad thing is that not one elder in a dozen that I know has the courage to exercise discipline, especially when it has been neglected a few years. Many never exercise any except when their authority is in question. Many do not start the work because they would probably have to start on their own sons or daughters or other relatives or special friends. They think more of them than they do of Christ. And some members rebel because their relatives or friends would be excluded. I do not wish to be in the place of such people in the day of judgment.

The preachers, too, by their preaching on discipline and by their strong preaching against the things which

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corrupt the church, may help the elders much. But many of them are not doing it, but rather are they making their work harder. Several years ago a preacher used his soft preaching and high-powered evangelism to get people into the church, and succeeded in getting sixty or seventy additions. The next year he went back, and when he saw what had become of his converts (it seems they were his) he chided the elders for not looking after the sheep and lambs. But the elders replied that the Lord never ordained them to herd goats! When we have this no-application, mere-affirmative preaching, the church soon gets filled with goats, and the elders have the time of their lives in keeping themselves from being trampled to death. Jesus shows that one should sit down and count the cost before he becomes a disciple, and how can the worldlying do that if the preacher does not come out plainly with the "figures" with which to do the counting?

The effort is being made to stigmatize the opposers of this no-application doctrine as teaching what the preacher practically says, "I mean this man in front of me in the second row, the fifth from the end." I never heard of any preacher who believed that such an application should be made. **AND I DON'T BELIEVE THAT THE ONE MAKING THE STATEMENT EVER HEARD OF SUCH A MAN.** Why, then, would he build up such a man of straw and try to make the reader believe that his opponents endorsed such methods?

Here is the position taken by a no-application preacher, "I cannot obey Paul's command to Timothy, to 'rebuke,' if I do not rebuke every innovation that is in the religious world. I don't mean by that that we have to name them out one by one, and tell what they are." Here we have the essence of this new doctrine of no-application. It is true that there are general statements in the Bible, and it is also true that there are applications of those statements. Did the apostolic preachers just condemn the sins of the people in such an indefinite way that they would not understand what they were talking about? Paul didn't say simply to the Corinthians that they should be united, but he told them that when they were divided over men they were carnal. He not only told them to live at peace, but he condemned their going to law with one another—the specific thing which some were doing. He not only told them to live moral lives, but he specified that there was a fornicator among them whom they must put away from among themselves. He both told them to love their brethren, and to no longer eat meats offered unto idols when it caused their brethren to offend against God. He was not satisfied, as some preachers seem to be today, with telling them how to observe the Lord's Supper, but he became a negative preacher and condemned their turning it into a drunken feast, which some of them were doing. This is the same Paul who commanded a young preacher to preach the Word, reprove and rebuke and exhort, and his own practice is the best comment on the command. Paul shows that he did mean that "we have to name sins one by one, and tell what they are"—at least, so much that the people know exactly what we are talking about. If insisting on preaching like Paul commands and

did, is "trying to ruin the brotherhood," then I plead guilty of the charge; but I shall not come under the condemnation of the charge that I have shunned to declare the whole counsel of God. Many preachers are weary of trying to help the elders clean out the sewers of the church which have been clogged by the no-application, mere-affirmative preachers.

But just here I sound a note of warning. Preachers must use judgment in their reprovng and rebuking—I am not advocating that in every discourse, specific application should be made to all specific doctrines which might come under the heading of the discourse. At the beginning of a meeting, the "wise-as-serpents" preacher will try to gain the confidence of the people, and then show the hearer the cost of discipleship. But when a preacher goes through an entire protracted meeting and never shows the people the dangers or sinfulness of the dances, theater, and other such worldliness, he surely is shunning to declare the whole counsel of God.

A few years ago a brother was having apparently great success in winning souls to Christ, and I boasted him. Finally I had the opportunity of hearing him. His discourse was on "The Body—the Church." He started his sermon with the statement, "Now I am not here to throw clubs, but I will lay down the general principle and let you make the application." And he did—and my eyes were opened to a new doctrine! He said there is only one body, one church, and we must not have any other body, etc., and we must glorify God in this body and must not glorify Him in any other body, etc. I went to my home discouraged, for I knew that the outsider who had not heard the application made by other preachers would not know what he was talking about, that he would not know that a missionary society, a secret order, an aid society, and a Bible college were other bodies, through which people are trying to glorify God. Other preachers have found out that such no-application preaching brings more gold and glory, and they are adopting it, and if the movement is not stopped the sewers of the Church will become clogged worse than they are, and disease will spread, as it has always done under such circumstances in the past. At this very place other preachers have tried to find the many converts brought in under this mere affirmative preaching and have found very little trace of them, but on the other hand have found many backsliders.

An "affirmative preacher" held a meeting at a place with twenty-five or thirty additions, and the next year I went there and found some of the members going to picture shows, bathing beaches, found girls going on knicker hikes, and one preacher as well as others, going to football games. I felt it my duty to preach against such things. One of the elders at the close of the meeting told me that these things should have been preached on eighteen months before—which showed that they had not been. I had to do the other fellow's negative preaching as well as my own. I had few additions but I had helped the elders open the sewers of the church. I, too, could have merely worked for additions, but my work would have made it harder to flush out the filth which always accumulates where penned-up human nature is found.

An "affirmative preacher" boasts of how many meetings he has held at a certain place, and yet one of the leaders of that very church (they have no elders) besought me to stop and help them clean the church up. More clogging!

At still another place where a no-application preacher has held many meetings, a young man (who was innocent of this present discussion) said to me that not half the members at-

tend the regular services of the church. Dozens of people have been gathered into the church through this "affirmative" preaching (which a publisher tells us is stronger than where the negative is also presented) and they are now clogging the sewers of that church. I believe that many of these present backsliders would not have been gathered in if the negative side concerning the specific evils of the world had been condemned, as Paul shows they should be, and the church would have been saved the disease which some of its members see creeping over it now.

And so it is in many places. A tree is known by its fruit.

But the sad thing is that the chief means in the past of warning the citizens of the kingdom of heaven concerning the dangers that threaten them, is now closed in part against such warning; and the cry of jealousy and backbiting is made by its publisher and some others against those who would dare to condemn this no-application, "affirmative" preaching. An old brother writes an article which contains, it seems, some warnings against the dangers of this no-application method of preaching; but the publisher graciously takes him under his wing, and protects him against the frailties of old age (?), by consigning his warning to the waste basket; and then tells the brotherhood of the benevolent act he has done. But the old preacher sent a reprint article to this journal (which it prints) on the subject, "John the Baptist's Fatal Mistake," (being in substance the same thing as in our last M. C. on "Stepping on the Soft Pedal"), and showed that this article, written by a denominational writer forty years ago, had been a guiding principle in the life of this old preacher. These charges of jealousy have as little truth in them as this charge of backbiting practically made against this old brother. (The article referred to is so good that I reprint it after this one).

But this no-application preaching is nothing new in the Church of Christ. I remember that about twenty years ago T. B. Larimore, in the south, was preaching this way. If I remember correctly the Gospel Advocate showed its disapproval of such kind of preaching. But a preacher named Brown heard him, "fell for" that method of shunning duty, and tried to advocate it in the Review, but received a good setting down for his trouble. But alas, what a change has come! Some things the old paper once opposed, it now upholds! No, it's not slipping, it's just skidding over the bank and falling upside down!

Does history mean nothing to us? Stop and try to find out why the denominational world is in the condition it is. There was a time when their churches exercised discipline, and their preachers condemned the evils of the world. But the high-powered evangelists arose and with their death bed scenes and no-application preaching, they filled their churches with people who had not counted the cost. They worked for additions rather than conversions. The result has been that the unconverted element soon controlled the churches and led them whithersoever their unconverted spirit listed. To use the figure at hand: these preachers clogged the sewers of churches, and the spiritual disease of sin has spread through the entire body of their membership. "A little leaven leaveneth the whole lump."

Of course, a church is often stirred when discipline is exercised, especially if it has been neglected for a long time. Opposition to purity in the church becomes organized. Sometimes the elders "see" only calamity before them and they shrink from their duty. They may have peace by their neglect, but it will be only temporary.

"The wisdom that is from above is

first pure, then peaceable." Some have tried to get rid of this work of flushing the sewers of the church by saying that the wheat and tares are to grow together till the end of the harvest; but they fail to see that the Lord says the field is the WORLD not the Church. One elder shirks his duty of discipline by saying that when one does wrong he "automatically" puts himself out of the church. It is true that a course of calomel stirs one's body, yet it cleans the system and yields the peaceable fruits of purity to those who take it. If the cry of "peace" is carried out, as some wish it, peace will possibly come, but it will be the same kind of peace there is in the cemetery.

Let us not get excited because there is some discussion going on. So long as we discuss principles and leave persons in the background so far as possible, good will come when there are differences that need to be ironed out. And even personalities are not always to be condemned if the proper spirit is used. I know it is not a pleasant thing to go down a manhole of the streets and clean out a stoppage in the sewer. The air is putrid and the job is unpleasant. But the work is as necessary as signing papers in the mayor's office. Preaching on church discipline, and making the application of one's preaching to the specific sins of those in the audience, brings the speaker into disrepute; but the work is just as important as preaching faith, repentance and baptism.

It makes me weary to hear preachers try to get rid of this unpleasant work by saying that not all of us have the same talent, and that we should not try to dictate the way others should preach. Paul commanded the preacher to reprove and rebuke, and by his example showed that that applied to the specific sins of the hearers; and it is Paul, not uninspired man, who condemns such preachers.

You might as well talk about one's talent for drifting down stream, or talent for resting, or talent for sitting still, as to talk of a preacher's talent for preaching and exhorting without the rebuking of the specific sins of the people. I never did like to rebuke people, and don't like it now, but the commission from heaven commands me and I must do it to save my soul. And I say: let the no-application, mere-affirmative preacher get down into the manhole with the faithful elders and preachers, as Paul commands, and help us keep open the sewers of the city of the living God. "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump. . . . Put away from among yourselves that wicked person."

JOHN THE BAPTIST'S FATAL MISTAKE

Of course Herod and Herodias had done wrong, but that was their own lookout. What is the use of making enemies out of all those who may have done wrong? Has it not been remarked by many wise people, that "the truth is not to be told at all times"? Why should John reprove Herod for this sin of living with Herodias when he might have known that he would be offended? Isn't it a great deal better to have the good feeling and patronage of the rich and powerful than to have their hatred? John was certainly a talented preacher, but what worldly motives or maxims could ever have justified him in making an enemy of his king? He was at the very height of his usefulness, in the strength of manhood; not yet in his prime (only thirty-two or thirty-three years old), with promise

of making a great sensation if he would only take things moderately, keep clear of disagreeable subjects, make himself popular and win some strong, influential friends.

How strange that he should do so foolish and unpopular a thing as to reprove Herod! If he wanted to reprove sin, why did he not come down on the publicans, the Assyrians, the Moabites, or the Samaritans? Why not talk about idolatry or dishonesty or irreligion? Why must he talk so plainly about adultery, and right in the presence of Herod? There were plenty of other people to preach to. If Herod was not doing right, why let him go? Why not keep right on and preach to the poor, to the soldiers, to the common people? If Herod puts him in prison and kills him, that is the end of his life-work. If he lets Herod alone, he may work for many years. Or, even supposing that he should be called on to preach before Herod, there were a thousand things he could have spoken about. He could have preached on the arguments for the Being of God, on the inspiration of the Scriptures, on Prayer, on the Sin of Profanity, * * * He could have told Herod that Herod was a great sinner along with mankind, and needed to repent. He could have told him to repent, and Herod never would have touched him.

But John couldn't "let well enough alone." He couldn't and wouldn't keep quiet on one only point in the world that threatened danger, and actually told Herod that it was wicked and unlawful and adulterous in him to have Herodias as his wife!

Some men never will learn how to preach in such a way as to insure popularity. I suppose that if John had lived at another time he would have acted as indiscreetly as did Chrysostom with Theophilus and Eudoxia; as unpractically as Colligny or Luther or John Knox or Knox's daughter, or the 2,000 non-conforming clergymen. A conscience in regard to existing evils may be a very good thing, but it does get people into trouble. Why can't ministers preach on the sins of the Jews and Chinese and Afghanistans, and avoid personalities that might stir up unpleasant feelings and interfere with their usefulness? The old colored preacher was wise in his generation, who absolutely refused to preach on the sin of robbing her-roots, because it always produced a coldness in the congregation to preach on such matters. One of the foremost ministers in our church made himself so obnoxious to the Gospel-hungry soul of one of the legal lights of his congregation, by preaching frequently on the duty of Christian giving, that he drove him to complain mournfully: "We want a minister who will preach the Gospel!"

It is all very well to preach duties and doctrines when they will be well-received, and to denounce sins if you are sure you won't offend anybody. But what is the use of going so far as to injure your influence? I verily believe that if John were alive today, he would storm away against covetousness and intemperance and gambling, and would advocate prohibition . . . and all sorts of unpopular things. And, even though he is not alive, his recorded example and its influence is such as to lead some ministers to be utterly devoid of policy and worldly-wise when matters come up in a community which they will persist in calling by Scripture names.

However, I suppose John had one recompense—the approval of a good conscience and the sense of God's favor. One can have such consolation as this if he will satisfy Him. John lost money by not flattering Herod; but then it is likely he didn't preach to get rich any more than men who preach the Gospel today. He lost his life, but I suppose he thought some things were worth more than life.

When John and Herod stand at last before the Judgment-bar, Herod cannot tell John—"My blood is on your garments." And it is something, after all, to be spared the reproaches of those who persist in going to the world of woe, as well as to have the thanks and love of those whom we lead to God and Heaven.—E. P. W. in Herald and Presbyter.

(I have had this article in my scrap book more than forty years, and it has been one of the means of keeping me from becoming a miserable compromiser of the Truth of God.—Samuel Piety, LaFontaine, Ind.)

CHURCH NOTES

Some Misrepresentations and Other Things.—It is asserted that I upheld an excluded man. Well, when the foundation for excluding a man is that he was trying to clean out the sewers of a church, where elders were going to picture shows, etc., then no one should uphold such so-called discipline, regardless of any technicality that might be used as the immediate cause.

Yes, I took an elder's word who was also a publisher, when I quoted the clipping commending this mere affirmative preaching, where the preacher went through a whole series of discourses and never condemned the picture show, dance, bathing beaches, and such worldly things. Read our last number on "Stepping on the Soft Pedal," and the reply to it, and you will see that my statements on the kind of preaching done has not been denied. "From the depths of our hearts" we should deplore such one-sided preaching.

He charges me with teaching that "private rebuking is a new doctrine." I said no such thing. I said, "I don't believe that any amount of private negative talking will scripturally take the place of the public reproving and rebuking which Paul commands." Rub your eyes, brother.

He says that we should have gone to him before we condemned his practice in print. Why? I am not fighting him, but his compromises. Besides, other preachers have talked with him on this subject, and it has done no good. One man wrote him strongly on this subject, and he has been working against him ever since, avowedly for another reason. I myself asked this brother on two different occasions if he believed that it is scriptural for a church with elders and deacons to import a preacher to discourse every Sunday morning and night, and on both occasions he evaded the question, and answered in substance that he believed a church could use a preacher all his time. What is the use talking to a man who is determined to ride the fence on mooted questions in the brotherhood, and to refuse to come out specifically against the world, generally at least. My concern is not to try to save such a man from his errors, but to save the brotherhood from the errors.

He charges me with failing to talk with him before writing, and yet for two cents he could have written me before he wrote a reply, but did not. He does the very same thing he charges me with doing. Some of the rest of us are making, of course, the confusion and strife in the brotherhood and he is one of those doing the unly work and love work, and he should have shown us just how that could be done! But he has set us a very bad example; especially when we learn that he said, "I intend to jump onto D. A. with both feet." The impassioned spirit in this seems to account for the many misrepresenta-

tions and blunders made in the mis-named articles, "Preaching the Word." Please confine yourself to doctrine and not the person any more than necessary, and "be fair," as you say, and also "keep sweet," and let us find out how far we have drifted.

Entangling Alliances.—They say it was Jefferson instead of Washington who coined the phrase "Entangling Alliances," when telling how we should avoid such with Europe. The doctrine has kept us out of much political trouble, and the same doctrine is taught by the Lord regarding our relation to worldly institutions. But Bro. Reedy seems to be getting mixed up in Southern California. While I was in Compton, Calif., he preached for some kind of an organization of professed Christians, and one hearer said he went out of his way to eulogize the founder of that human organization. In Riverside, he took part in the same organization, it seems. The daily press says: "The first annual convention of Federated Brotherhoods of California closed in Memorial Auditorium Saturday night with the presentation and approval of annual reports, including the nomination and election of officers with an address by Rev. R. P. (Bob) Shuler of Trinity Methodist Church, Los Angeles. . . . The report on registration revealed that of the 857 signed up, 92 were Methodists, 64 Presbyterians, 32 Congregationalists, 46 Baptists and 57 affiliated with the Christian Church, the remainder being made up of smaller groups. . . . George Pepperdine was also introduced. . . . The audience stood in a moment of silent tribute to Roy Seville of Pomona, founder of the Brotherhood movement in California, who passed away last fall. A tribute to his memory was voiced by Rev. W. P. Reedy, of the First Church of Christ, Los Angeles." This organization may have the moral good of the people at heart, but "Unto Him be glory in the Church." What will this all lead to?

The Deception by the Bible College People.—What Satan does, he does through lies and deception. Many professedly good people are being used as a tool by him, and seem not to know it. The Bible colleges are human organizations established to do work of the Church, while Paul commands us to glorify God in the Church. The Bible College people say, "O, this is not run by the Church—the congregations don't support it." Congregations have through the past supported these schools and some still do it. But leave out of account the congregations as such, and have them supported and run by individual Christians forming themselves into such an organization—is that scriptural? Then on the same principle Christians could form themselves into a human organization of a missionary society (not churches as such), aid societies, etc., etc. Brethren, why go that long route to the digressives?—Why not make a short cut and be done with it, for that is where you will eventually land. Bro. Whaley told Sister W. J. Stone that Bro. Bunn was worrying his head off trying to get the Bible college people and those of us who oppose it, together. My Book still says, "Unto Him be glory in the Church."

A Glorious Period in the Church's History.—When the Church in Jerusalem was scattered because of the persecution, and "the disciples went everywhere preaching the Word," then thousands of people were brought to Christ and many churches were established. Because Christians today do not have the zeal of the apostolic disciples, is one reason that the Cause is not progressing more than it is. But you can do much. I have many tracts which you may have FREE to help in this work if you appreciate what the Lord has done for you sufficiently to distribute them. Many brethren are enthused with the one

put out in January on "How the Thief was Saved Without Baptism." This gives a chart of the Three Ages of Religion, and shows the reader how to rightly divide the Word as well as to learn about the thief. There is much valuable information in it in a concise form. Send for as many of these as you can distribute among people who will read them. Pass them out among people you know, especially. There is no telling how much good you may be able to do. If you save one soul, and live right, you will have more to your credit in the Judgment than Henry Ford with his billion dollars, if he has not followed the Word of God. Saving souls is the most important work in the world. Then your congregation may need the Macedonian Call of January on "Stepping on the Soft Pedal"—it may be slipping into the world. Send for enough to put one into each family in your home church. And this tract you are now reading on "Clogging the Sowers of the Church," is needed almost everywhere, for it is saddening to know that so few churches have enough real spiritual life to exercise discipline on unruly members. It means the spiritual death of the church if something is not done, and you may be the one to save the church by taking a bunch to the meeting house and putting one into every home. Coming at the people in a little different way may cause them to read the tract and be helped thereby. Are you hot or cold or lukewarm in the work of the Lord?

"Mutual Stagnation."—Jesus told the apostles to "go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Preachers can not always heed the Macedonian call at their own expense. Christians and churches as such should stand behind them. And if churches spend all their money in supporting preaching to themselves, then it follows that not much heed is going to be paid to the Macedonian call. Hence, God ordained that Christians learn to edify themselves, and then there will be more strength to put into the effort to reach out. Of course some men are not fitted by nature to do much public work in the church, yet most men can be developed if the effort is put forth soon enough in life. Mutual edification can be carried to an extreme. An earnest soul and common sense are the two things which are specially needed. But I hate to see our preachers slur efforts to develop the church so that strength can be used to save souls in other fields. Vernie Gilbert preached at Van Brunt, in Kansas City that he had another name for mutual edification—"mutual stagnation." He then told of some weak efforts put forth in his home church, and made light of the work. I wonder if Bro. Gilbert has done anything to help develop those men at home. Has he tried to obey the command, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Bro. Vernie was a young man when he attended my Bible reading at Hale, Mo., and I could have made light of his efforts as he is now of others. If Vernie would do what Paul commands, possibly there would not be "mutual stagnation" in his home church. Some churches seem to think that if they had a preacher all the time, they would be a giant spiritually; but the sects have theirs all the time, and where are they? Your physical heart may work all right, but if you do not have exercise on the part of every member of your body it will not be very strong. You may have a fine preacher all the time, but if the members are not working the church will be weak. If God's plan does not seem to work well, change yourselves not the plan, for the Lord's way is the best.

WHAT SOME THINK OF "THE LITTLE ONE- MAN PAPER"

Preacher: "Just received your Macedonian Call and it stirred me up to want to do more. Have had it in me all my church-life to develop and help in developing the church. From the very beginning I hated to see a one-man rule, or one man do all the singing, praying, reading, etc. I am to go to — and with a view to help teach young people to be more active in the church. The last meeting I helped in in — I urged on two young men to take active part. I can see the idea of a preacher every Lord's day is growing more and more, but fortunately for us the church is social in government. But we must use all of them we can. Then you have said some things most of us are too cowardly to say about the money-grabber and looking two or three years ahead, and being too much for their own and not out for the whole world. I have seen many things along the same line for several years, but for lack of opportunity along with ability, also courage, have not reached very far. I feel quite sure your ideas of plain preaching backed by plain elders — not leaders — and deacons backed by plain people is the only thing that can save the Church from shipwreck. The crase for ball is something that is filling the minds of the young people with sin and folly. . . . Yours for a cleaner church and more of the 'old stock.' Am enclosing \$1 for a few M. C. Not much. If I live and the Lord permits, I shall do more some day."

Preacher: "Your M. C. and Helper came duly to hand. Read with care your 'Stepping on the Soft Pedal,' and think it is unanswerable. Fire many more shots like that and you will take the kinks clean out of them. For a long time I have thought that certain writers for — were soft-pedaling, and I have no reason as yet to doubt the integrity of my thought. I expect I did more reproving than some of the church members at — thought was necessary, but I saw they needed it and administered the essential remedy. Those whom I rebuked never did have much use for me afterwards. — are all soft pedalers. I have heard — preach many sermons, and if he ever rebuked or reproved any one, I failed to hear it."

"I have intended to write you and tell you about the wonderful work you are doing with the M. C. Just as soon as I see my way clear I want to send you some money to help along with the work you are doing. I am sending you one dollar for 35 copies of the Helper. I want the last issue. 'How the Thief was Saved Without Baptism.' Keep up the good work you are doing with the M. C. and God will reward you in the end."

"This January M. C. is the best I've seen — just what the back-sliding church needs. I am delighted with it. God bless you, Bro. D. A. May your courage and stamina hold out. God is your friend. He alone hath the words of eternal life. Those who reject such wholesome rebukes and redeeming exhortations cut themselves off. I wish thousands of M. C.'s could be in circulation. (He encloses a dollar.) If I ever get in shape to help you more I sure will do it. It's a pity that M. C. could not crowd out other journals less effectual."

"I have been getting some papers from you that are just simply fine. They are just to the point. I sure love to see a man come right out and tell the truth. That chart of the Three Ages of Religion is just fine. I am going to send you some money shortly. May God bless you in your good work" (He sends one dollar.)

"I could not express in words how much I appreciate the Helper and M. C. There is no 'stepping on the soft pedal,' easing up. 'Faithful and true sayings!' When one sees the other side all the time, he wonders what is wrong. Do pray for us. Paul Sommer was here among us. No other young man is to be seen like him. [Yes, there are some strong young men.—D. A. S.] I know you are thankful for him. So much for training." (Many of you have heard Daniel Sommer, and Daniel Austen Sommer. Possibly you would like to hear Daniel Paul Sommer, the third generation of his line. He is open for meetings. Keep him busy. Write him 918 Congress Ave., Indianapolis, Ind.)

"I have read your literature some, and will say I am very well pleased with all I have read so far. Will enclose my check for one dollar for the M. C. and Helper. Seems as though — expects disciples to follow elders whether right or wrong, if one can judge him by his statements. Our case here is not a hard one for anyone seeking the truth. Just last Saturday night, I saw one of their women members [those they withdraw from] take her daughter about sixteen years of age to the picture show. Several of their members are regular attendants."

An elder: "I certainly like the M. C., as it seems to be right to the point. I for one like the plain preaching, and I stand firm in the old Jerusalem doctrine, and I believe you do, and I am with you as long as you do. I am not the soft pedal kind. I am an elder here and I sometimes preach. . . . I have been censured for being too plain, they say, but I have made up my mind to hew to the line, and let the chips fall where they will, as long as I stay with the Bible, and I think I understand it well enough to know what my duty is. I have been wondering if we could get you to hold our meeting. . . . I think you are just the kind we need here." (He sent some money to help the work.)

"I told Bro. — yesterday that the publication in the Macedonian Call may have had a great part to do in breaking down the — am here. Blessing and praise to the Giver of all good things."

An elder: "The M. C. for July, 1928, just read. Wonderful! Too bad every reader of the — can't get this. [It is up to our readers to see that disciples get it. Send me names.—D. A. S.] Put out all this you can and urge the readers to help support you. If it were not for you it looks as though — I am 100 per cent for you, and want you to always send me copies of your literature, as soon as printed, and will always help you. (He sends a contribution with every issue.)

A preacher: "Your bold efforts to call our brethren back to the Truth are worthy of greatest possible support of all the brotherhood. I rejoice that I can live on earth in this day of multiplied opportunities for doing wonderful good. Trust you may be spared to extreme old age to share in this great restorative movement."

An elder: "With this I am handing to you my check for \$2 to aid in the expense of last issue of Macedonian Call, which appeals to me as the best issue." (He sends us a check for each number. Who will do likewise?)

A young local speaker: "I received the Call and Helper. They are fine. Right in line with what I have been reading in Jeremiah. The people desire smooth things and that is what they are getting. The preachers now, I think, must be about the smoothest lot that have ever been since creation. And then with all the help they have in the journals — Well, one who believes and teaches the truth is about as crazy as I suppose they thought Noah was when he preached

the flood in such a dry country." (He sent five dollars from himself and others in his family, and has sent a check about each number. Such liberality has kept the M. C. going.)

An elder: "Your last M. C. and Helper were sure fine. I don't see how such writing can fail to do good. It surely will encourage those who are contending for the old paths. May the dear Lord bless you and strengthen you for the conflicts which are before you."

A worker: "Think they are the best you have sent out. I am enclosing two dollars to help in this work, and would like a few more copies to hand to others." (She has sent money several times. We have plenty of those on the Soft Pedal for members, and How the Thief was Saved Without Baptism for outsiders. Send for as many as you can use. They are free.)

An elder: "Your last M. C. and Helper are the best yet. O how we should appreciate such help because such teaching is sadly needed today, and there are so few today who love the praise of God more than the praise of men. I had a talk with a so-called elder of the Church about five years ago. He made the remark that he would not allow the negative side preached to the congregation. He said it drove people out of the Church. I told him it was sad that the Apostle Paul did not know as much as he did." (Query: What would these fellows do who teach we should follow the elders whether right or wrong, if they belonged to such a church? Let them answer.)

I have about twenty more such letters as those I have just printed, of commendations of the teaching in the M. C., but there is not space to print them. Besides, dozens of brethren and sisters have spoken to me personally in terms of favor of this much-needed work. If you endorse the "old ways" and are opposed to the "slipping" going on, speak out, and throw your influence for the right. You are needed NOW.

You will notice that "the Little One-Man Paper" is some bigger than it was. It cost \$15 to make it so. Shall it stay this size or must it go back to the smaller size? It is up to you to answer. You can help much by sending for a bunch and distributing them among the members. Send me names of all you think should read it.

Ninety - Five - Per - Cent - Affirmative Preaching.—Some statistics have recently come to my attention. Suppose I preach seventeen discourses in the course of a protracted meeting, and never preach anything negative, except a little in a most general way with no application so that the hearer can know of the specific evils, and then suppose that I hold another meeting at the same place and preach seventeen discourses, and preach practically nothing negative except one night, when I mention in one discourse about a dozen things Satan is using to destroy man's soul (among which dozen things is the card party, dance and picture show, on each of which evils I spend about five minutes)—can I truthfully say that I have done the reproving and rebuking which Paul commands? That means thirty-three discourses nearly altogether affirmative, and one discourse negative! Five minutes to the picture show which is doing so much harm to the Church, and 1500 minutes to other things! Thirty-four discourses of "Preaching the Word," and practically nothing said about the specific doctrines and commandments of men which have caused division in the religious world! Paul said, "By the space of three years I ceased not to warn every one night and day with tears." Paul was interested in saving the churches, are we? A crop of Christians raised from ninety-five-

per-cent-affirmative seed won't have enough negative (opposition) in it to fight the devil! Negative preaching with its warnings, if it is done in tears (as Paul did his) will do much to bring or leave a crop of penitent souls.

How Some Parents Disturb Religious Meetings.—There is but one place that I have held meetings the past two or three years, that I have not had to speak about children running over the house or going out. About the time one gets started in the discourse, some little child four or five years will go out with its mother or father behind it. I have been in meeting where the same party did that practically every night. Now, it is true that sometimes it can not be helped. But most of this disturbance can be helped. Parents should see that their children attend to all the wants of nature before they go to meeting, or go out anywhere else; then they should set them on the seat and expect them to stay there.

It is well to have a few minutes recess between the Bible classes and the worship, to attend to the wants of nature. But children should be set on the seat with the understanding that they are to stay there till the meeting is over. A little self-control will do the children good. If they won't behave themselves, don't take them home, for then whenever they wish a change they will have you take them home; but take them out and treat them as they say my mother did me, and bring them back, and they will be happy to sit still unmolested! I am not talking of sick babies, but of spoiled ones. It's not the child's fault—it's a lack of manhood and womanhood in the father and mother. Too much "nurture" (affirmative), and not enough "admonition" (negative) backed by parental authority.

"Understandest Thou What Thou Readeest?"—Many people say they do not get much out of the Bible when they read it. The Simplified New Testament is the King James Version, with many definitions and headings and translations which will help the reader much. I am receiving many such letters as this: "Please advise me if you publish a Simplified Bible the same as the New Testament, if so what would be the cost in a dozen or fifteen lot. . . . I already have a Simplified New Testament and like same very much." I have gone through the Old Testament with that in mind, but the expense is so great that it has been postponed indefinitely. I have hundreds of unsolicited commendations of the Simplified New Testament, and if you don't have one, you may benefit yourself with one, as have these others. It makes a good graduating present. If you already have one, you may help others in the Church, or out, by showing them yours. Price \$2.40 imitation leather; genuine leather, \$3.40.

"In meekness instructing those that oppose themselves."

"I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." "Go into all the world and preach the gospel to every creature."

"It is better for them—not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

"Come let us reason together." "Examine yourselves, whether ye be in the faith."

"The time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them who obey not the gospel of God?"