

MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 CONGRESS AVE., OCT., 1930-JAN., 1931

NOTES AND COMMENT

There's a call comes ringing o'er the restless wave,
There are souls to rescue, there are souls to save.
We have heard the Macedonian call to-day,
And a golden off'ring at the cross we lay.
Let us not grow weary in the work of love,
Let us gather jewels for a crown above.
Send the light, send the blessed gospel light.

The Purpose of the "Macedonian Call"
—The purpose for which we started this sheet was to carry out the sentiment of the song above, and the song in part has the sentiment of the world-wide commission to "Go into all the world and preach the gospel to every creature." I believe that this can not be done, in a degree anyways near apostolic, if preachers are continually doing public work of elders and the other brethren. That is the reason I have said so much about Mutual Edification. Apostolic Christians were to "edify one another," and elders were to be "apt to teach," and to "feed the church of God." Elders often make the excuse for hiring a preacher to do much of their public and private work, that they have to make their living, and they do not have time. If a man was elected to a county office, or any other, and he made such an excuse, the people would tell him to resign and get out of the office. If an elder labors in word and doctrine, the Scriptures intimate that he should be supported financially to a certain extent. But if many of our elders sacrificed as much as many of the preachers, they would not be making that excuse.

Sometimes churches say they have tried Mutual Edification, and that it didn't succeed. Now this is something to which a church has to be educated. I have never advocated that a church should be left undeveloped. A preacher should stay with a new church weeks, months, sometimes a year or two, as Paul did at Ephesus, and commit what he knows to "faithful men who shall teach others also" (2 Tim. 2:2), and try to work it up to the divine standard. But when a church spends hundreds of dollars each year for many years to have preachers come in and "feed" the church, a work which it should learn to do itself, it surely has not had the proper development and is hindering the growth of the kingdom in new and weak fields. Some churches don't succeed in this development work because the hearts of the leaders are not in it.

The "Macedonian Call," I believe, has done considerable good in restraining churches from drifting into this all-time preaching system, and in calling attention to other apostasies. We did not have in mind to start a general brotherhood paper like those in existence. I would have kept the one I had, if that had been the intention. I am not trying

to kill any paper. But as long as money and health last, I intend to call attention to what I believe and know are not only departures from the Word of God but from the principles of the faithful brotherhood twenty years ago. If, at any time, we present anything you think is not in harmony with truth, or misstate any incident, let us know, and we shall be glad to correct. We are simply after truth. "You shall know the truth, and the truth shall make you free." But many people do now wish the full truth brought out, and that is the reason they do not like our sheet.

"An Unfortunate Disposition."—Under this heading there appears an article in the Bible Advocate, October 1, published in Long Beach, Calif., and as it refers to the publisher of another paper as "about the only writer to that paper," it is evident that he refers to me and the Macedonian Call. Here are some extracts from it:

"Just what would people think of a man as a preacher if he would announce to the brotherhood and to the world that he is the only one that can be depended on to preach the plain and unadulterated truth of God? They would certainly think of him as either being very self-conceited or as being very uncharitable toward the rest of his preaching brethren. But is this any worse than for a man to announce that his paper is the only paper to which the brotherhood can now look for the truth, when he is about the only writer to that paper? It is about equal to saying, 'The Israel of God today is in the wilderness of sin and sectarianism, and that I am the man, the Moses, to lead them out.'

"It is certainly the result of an unfortunate disposition when a man can not work with anybody, a brother in Christ nor a brother in the flesh, but he must needs go off to himself as it were and run a little business all his own. You can watch his writings from year to year, and there are few if any signs of charity to be seen in them. He is hunting and looking from one end of the country to the other to find something that will serve to destroy the influence and work of some one or more of his fellow laborers in the kingdom of heaven. He is not willing to see any signs of goodness in the man he is opposing, nor to take anybody's word that he even means good; but he will grab up anything, no matter from what source, he thinks he can use to the disadvantage of those he opposes. . . . It is certainly an unfortunate disposition in anyone that will cause that one to act the part of a scavenger and go about raking up everything that can be found to be used against everybody else."

Purity of the Church.—As this writer puts out his slurs so that everyone can see that he is speaking of me, he will not object if I do the same regarding him. Does Stephen Settle believe that the churches of Christ are as active today in matters of purity and church discipline as they were fifteen or twenty years ago? I know of few churches

where elders have the faith or courage to exercise discipline, and many of the churches are sinking deeper and deeper into worldliness. I know of a church in northern Missouri (which Brother Settle has visited in the past few years) where one of the Bible teachers, an indifferent preacher, had his little girl dance by herself at a bank concert. Did Brother Stephen teach against that—he has been there since. The same teacher attended a business entertainment, where a prize was given for the woman who had the prettiest ankles and feet. He was chairman, and rolled up the curtain with the women behind it showing their ankles. When one in the audience called to roll the curtain higher, with laughter he rolled it up to their knees. No higher, you say, than many of the dresses—but it was suggestive of evil, for no one knew where it was going to stop. Then when the prize was given—a pair of bloomers—he must open them up and pull them through his hands with laughter while someone in the audience cries, "Let her try them on." Do you think that man is a fit teacher in the Church whose Founder inspired the words, "Follow . . . holiness; without which no man shall see the Lord"? But D. A. Sommer is a "scavenger" for showing the brotherhood where we are going. That is the kind of a place where I have "killed myself as a preacher," as Brother Stephen puts it, for the elder does not wish me to preach for them. The brotherhood as a whole may not be as bad as this place, but it is rapidly sinking into just such a condition. Why? Because we have soft preaching, and the elders have not the courage to keep the church clean as God commands.

The lamented Brother Piety saw that many churches are dropping into this awful state. A few weeks before he died, he preached on church discipline in the North Indianapolis Church, and in my home he told my wife that the greatest evil he saw in the brotherhood was the lack of church discipline. When they cleaned up in his home church where he is an elder, he said that he put two of his own boys at the head of the list. No doubt it rent his heart, but though he loved them he loved Christ more. There are too many elders today like old Eli, who "loved his sons more than he loved God," and would not put those corrupt men out of the priesthood. He lost his life, and these loose elders may lose their souls. I honor Brother Piety for this noble stand for purity, and I mention it solely for the good it may do to stir others.

But why are elders getting into such neglect of duty. A few years ago there were a number of preachers who preached strong on discipline, and of course it stirred up things sometimes. They insisted on churches cleaning up. Then the cry went up, "Evangelistic Assumption!" That has been the hobby of the Bible Advocate. It was much easier for preachers to let up on Discipline, and just try to get people into the church. Hence, many have fallen in line with

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FREE—And yet brethren should remember that I am depending on them for donations to put it out.

this easier way. Many preachers make diligent inquiry as to the condition of churches before they go, and if they need disciplinary sermons, they shy away, or say little or nothing about discipline but keep adding live members to dead bodies, then report what fine condition the church is in. That makes the indifferent elders feel good, and they call back such a "wonderful preacher." Then when the church becomes too corrupt, such preachers leave such churches to be made over by faithful gospel preachers. When the dirty work has been done, and the church gets on its feet again, then the soft preachers are willing to go back.

The Bible Advocate has left the impression on the brotherhood that there is no way by which an elder can be tried. Why should elders worry, then, so far as this earth is concerned. It makes it easier for the preachers, for they can flatter them instead of showing them neglect of duty; and the preachers can thus gain more glory and gold. And some of the "big preachers" may be falling in with the Bible Advocate because of its helpfulness—to them! How much of an effort has it put forth to stir elders to clean up their churches? Most of their teaching on the subject has been against those who were trying to get elders to do what Brother Piety said needed so much to be done today. Maybe I am a "scavenger," but it seems Jeremiah and all the prophets were scavengers, too, for they were continually "raking up things" against people of their day. And Paul was one, also, for the First Corinthian letter was filled with such rakings-up.

The All-Time Preaching System.—Twenty-five years ago the brotherhood was strong against the preacher-pastor system, but now many of the big churches are drifting into the all-time preaching system, which is practically the same thing. One of the things which caused the Long Beach church trouble was the "Preaching Each Lord's Day, W. P. R.—, Minister," which told the tale at the door of the meeting house. The sentiment back of the Bible Advocate has been to uphold that. The owner of the paper encouraged that system in Winfield, Kans., even when it had helped cause division. Notice the proposition I offer in another part of this sheet against this one man preacher-pastor system. Maybe I am a "scavenger" when I call attention to the fact that I am simply teaching what Brother Morris did thirty years ago, when he said, "There is manifestly a fault in the preacher who does all the preaching, praying, reading of the Scriptures, talking at the Lord's table, baptizing, once a month in any given locality, and does not develop the church so that it can hold intensely interesting and profitable meetings on the following Lord's days." But that is out of date now, for we have grown rich and increased with goods, and have great

numbers! Some people don't like to have their departures revealed, and that is why they don't like the Macedonian Call.

Bible Colleges.—For a quarter of a century the brotherhood in the north has been fighting the Bible colleges, but now some preachers are drifting toward them. The general spirit of compromise in the world has made its impression on them. But the truth still remains the same that Bible colleges are human organizations established by Christians to do work of the church, and hence are unscriptural. I have tried in vain to get their best men to affirm that they are scriptural. There are many other unscriptural things which the Bible college people have. They have the full-fledged preacher-pastor system, which throws the eldership into the background or entirely out of it. Their attitude toward the eldership was exemplified in Springfield, Mo., where the pastor, when he was hindered some by an elder, drew off the wealthiest of that church and of the others there, and started a church of his own. One of the prominent preachers among the Bible college people said in that same city that he had never appointed an elder in his life but had helped get rid of several. That's what that preacher-pastor system has done for us, and it will do the same for us. What has the Bible Advocate done to stay the movement of the college people into our midst? I have asked a number of readers of this paper if they ever saw any articles in it against the Bible colleges, and they have all answered that they had not. I know I have never seen any that I remember of. The fact is that it is lying down on this and other important apostasies, and is doing practically nothing to help fight the battles. In truth, the owner endorsed the faction at Winfield, which has had a number of Bible college people preach there. The paper is trying to say smooth things, and not come out strong against these evils, and gather up the discontents in the brotherhood who don't like the truth presented as the brotherhood presented it twenty years ago. It need not be surprised if many of the old timers regard it as a compromise journal.

Later.—Since writing the above, I have seen a column of original matter from the editor of the Bible Advocate in which he endorses the sentiments in a quotation against human organizations of any kind to do work of the Church. This is the first I have ever seen, or that any others have ever seen that I have talked to (and I have asked several). In our July number of the M. C., we brought up these same facts about this paper, and possibly this "scavenger" which the publisher deplores has done some good and caused the editor to try to make a stronger show of apostolicity. But its columns have not been used in the past to help oppose this heresy.

Is Your Home Church as Faithful?—Last summer I held a short meeting with the church at Cottonwood Falls, Kans., with five baptisms and the church encouraged. Would to God we had more such elders and their wives as Brother and Sister Amerine. The church has passed through the fire in the past and now has between twenty and twenty-five members, nearly all of whom are present three times a week. That is a record worthy of imitation. There are only a few men in the congregation. However, I think the Lord has one thing against

some of the younger sisters—they have not listened as they should to the older sisters on modesty of dress, a weakness which is found nearly everywhere. But God's Word does not change. We should stay out of all extremes. Soon the dresses may be too long, and Christians should avoid that. The fashion makers know that merchants can sell twice as much goods by going from one extreme to another, and so they are engaged in the pleasant task to themselves of separating fools from their money. By avoiding these extremes, people can get twice the wear out of their clothes, and be more in harmony with God's Word.

Mutual Edification Works Here.—There is a good congregation in West Indianapolis, Ind., though there is little said about it in the papers. I often drop in and encourage this congregation. Last summer I held a protracted meeting with five baptisms, and the brethren were enthused. They have followed the habit of having preaching once a month for years, though the audiences at their mutual edification meetings the other three Lord's days are as large as with a preacher. About a dozen years ago, I spent one winter in Bible drill with the church, two or three evenings out of the week, and did all I could to encourage the brethren to develop their talents. I have done a considerable, too, in private. A number of times when I visit them in the mornings I merely take part along with the others. They have many men who take part, and some are preaching as they can. The church helps some in missionary work and there is a healthy interest among the members. Mutual edification is a success because the leaders believe in it, and I feel sure it can be made a success in other ordinary places if it is applied with wisdom. Thirty-five years ago Brother Morris preached here some, and when he and his wife a few months ago visited the church again and listened to the brethren take part, they commended the service, though he said in the Bible Advocate, May 15, 1930, page 9 (probably a few weeks before that), "Mutual edification is a misnomer; it should be called mutual stagnation, for it stagnates the work of the church." He wishes you to get his point, for he is the one who made the bold face. I would not exchange this church with its hundred or more attendants of common working people, with their mutual teaching and simplicity and spirituality, for half a dozen churches like that where this old brother now belongs with its all-time preaching and pride and worldliness. And yet—there is a room for improvement in the West Indianapolis church.

Another Church Not "Stagnant" with Mutual Edification.—This fall I held my sixth meeting with the Nixa church, ten miles south of Springfield, Mo., with five baptisms, and I believe much other good done. I was the first anti-Bible college man to preach for them, which was about fourteen years ago. Many brethren have had growing families, and I think generally have tried to guide them in the way they should go. The church only meets once a week, though many churches so situated meet oftener. They have a very good eldership, and have had little preaching except during the protracted meeting. They had one protracted Bible reading. Their regular attendance is about ninety or a hundred, and is much better than the sectarian churches around with their preachers as

often as they can afford them. The church remunerates a preacher well so that he can help in weak places. There is room for improvement in bringing more men into the public work here, but the mutual edification in this church has not "stagnated the work of the church."

How All-time Preaching Works.—Some brethren think that if they have preaching all the time all their troubles will end. Why doesn't that system among the sects end their troubles—they are continually fighting over which preacher they should have. In the July number I cited a church which had drifted into the three-fourths preaching system, and one writer made the defense that it "did good." Possibly he meant that more came out Sunday nights, for there were no more in the mornings. But there was something he forgot to mention. One of the leading members in the public work, admitted at a certain time in that period of so much preaching, that he had not read the Bible for a month. I believe that is an index of the all-time preaching system—it causes members to sit back in their seats in ease. We should try to give people something to do—not necessarily public. Size is not necessarily a mark of strength—it's health and exercise which count, in churches as well as men.

Brother Bunn and Bible Colleges.—Some time ago I had a long talk with Brother Bunn. He says he is not for the Bible colleges, but he has surely pursued a course in several instances, which if followed by the rest of the preachers would turn everything over to them. He tried to justify his statement that Bible colleges and religious papers are in the same class by saying that both are institutions, that they beg money, etc. Of course, if a religious paper is an organization, a corporation, a company, then they do stand in the same class; but when he tries to put the organization of a college in the same class with an individual enterprise, he is reasoning like a child. In his comparison of the college and a paper owned by an individual, he left off the point of organization, which is the chief thing at issue. No one opposes several sisters getting together and sewing for some poor folks, but we oppose their forming an organization with president, secretary, treasurer, etc. The same is true of co-operation in missionary work with president, treasurer, etc. The same holds true of sending out literature. There is one body—the Church, and we have no right to form another. It is astonishing that Brother Bunn, after reading discussions on such subjects for thirty years, should see no difference between a religious paper owned and run by an individual, and a Bible college, a corporation, an organization, run by a board of directors. Yet Brother Bunn writes now and then for a religious paper.

Keeping Out of the Current.—Faithful brethren in Springfield, Mo., consider that Brother Bunn was largely responsible for the confusion into which they were thrown a couple of years ago. Brother Bunn tries to justify himself by saying that the elders of the church from which they withdrew about a dozen years ago and formed the faithful church, declared that they would not permit the Bible colleges to be advocated or opposed in the pulpit; and that the brethren did wrong in thus going off and should make acknowledgments. It

was this move to bring them back that created much of the confusion. Now this church from which the brethren withdrew, and the others affiliated with it, have no one but Bible college preachers, or those working with them, and the colleges and homes are advocated in them. They have the pastor system as much as their money will allow. Within the past year, the pastor of the south church formed a new church, erecting a building which probably cost \$30,000, and which has a parsonage for its pastor. At the funeral of M. S. Mason in September, who was a member of one of these Bible college churches, and affiliated with these colleges and homes, and has been one of the bitterest enemies of us brethren who have opposed these human organizations to do work of the Church—one of the speakers eulogized him and his work with these organizations, and actually begged money for the orphans' home in his funeral talk. The little envelopes which this church has in its racks on the backs of the seats, has a place to note how much you wish given to the homes. And Brother Bunn's work in Springfield, if successful, would have put the faithful brethren there in fellowship with such churches, which would now be carrying them along with them. And Ferguson, the preacher who was working with Brother Bunn, is now with a college church in Kansas City. If Brother Bunn is opposed to the Bible colleges and other such human organizations, he certainly is showing poor judgment in protecting the Church from them. His work in Emporia, Kans., seems to have been similar.

Brother Bunn's Work in St. Louis.—In St. Louis the faithful brethren meet on Manchester Avenue, and there are two Bible college churches. In 1929 Brother Bunn preached for both of the college churches. The smaller church issues a bulletin, in which was this: "Brother F. B. Srygley of Nashville, Tenn., will hold a series of meetings for us beginning about the second Sunday in May." In the same issue was this letter from Brother Bunn to a member, acknowledging receipt of money they had sent him for preaching for them: "Rippey, Iowa, February 12, 1929. Dear Brother in Christ: Your kind letter of recent date with check for \$5 enclosed was received at this place yesterday. I wish to assure you that I appreciated the check and your words of encouragement. However, I never expected anything of you brethren for what little service I could render that night. I was thankful I could meet the brethren, form an acquaintance, and speak words of encouragement to those gathered. And should I ever be permitted to be with you again while passing through the city, I would not desire that you feel any obligation to me in a financial way. I am at present in a series of meetings at this place in Central Iowa. Wishing the congregation there well in their labor of love, I am your fellow-servant in Christ—J. C. Bunn."

In explaining this away, Brother Bunn said to me that he had a relative near this church who could not go to Manchester Avenue, and he wished to see what kind of a church it was; that he did not make an appointment to preach at the other place, but this church made it and he preached; and that he did not know whether he would preach there again (which means nothing but is an evasion of responsibility). If Brother

Bunn wished to know about these churches why didn't he ask the faithful brethren in St. Louis? Could he expect to learn more in one or two nights than they have learned in fifteen or twenty years they have been there? Now I suppose Brother Bunn found out what he told me he went there for, and he must have found out that they were all right, for he wrote back and said that he was "thankful" that he could "speak words of ENCOURAGEMENT" to them, and wished them "well in their labor of love," and said he was a "fellow-servant in Christ" with the one who sent him the money, hence with all of them. All of this seems strange for a man who says he does not believe in the Bible colleges. "If any come and bring not this doctrine," etc. Another strange thing is that when brethren wish to protect the churches, and ask Brother Bunn to come out and state where he stands, such men as Brother Roady will say that Brother Bunn is "the worst persecuted man in the brotherhood." Where are we, anyway?

The All-time Preaching Grows.—In our conversation, I asked Brother Bunn that since he had recently held a meeting at Wenatchee, Wash., if Brother Verna Gilbert was preaching every Sunday morning and night there. He said that he had been since a year ago last August. Here is a church which has been in existence for perhaps twenty-five years, has two or more elders, one of whom has preached a considerable, and yet it has to import a preacher to discourse to it all the time. The word "pastor" means "feeder," and Brother Gilbert does the feeding in the two most important meetings of the church. What if a man does hold a meeting or two in a year somewhere else?—the digressive pastors do that. I believe that many more of our big churches will soon drift into this unscriptural system. Kepple does it as much as he can. I challenge Verna Gilbert, A. R. Kepple, Whaley, Reedy, Verna Love, et al., to affirm their practice as expressed in this proposition: "Preaching every Sunday morning and night in a church with elders, by a preacher brought in for that purpose, is scriptural." I deny it. Kansas City would be a handy place to hold it. Brother Bunn tried to defend to me Brother Gilbert's practice, and I challenge Stephen Settle, too, to affirm it, for he has encouraged the system. Brother Bunn and I both deplored the confusion in the brotherhood, yet I believe that if Bunn, Kepple, Gilbert, Morris and others held the positions they did fifteen years ago, much of this division would not be.

The Wauneta Church.—Last summer I spent a week with the faithful brethren in Wauneta, Neb., and in November closed a three weeks' meeting with them with good interest, which would have continued longer but for the great snow storm in those regions which blocked roads. This is a fine bunch of brethren. Not a man uses tobacco and all of them take public part; but, as is true of all places, there is room for improvement. Nearly all the churches that I know of that are alive and enthused, have passed through the fire the past few years. That is true of these brethren. They fought for purity of the church there against an old preacher in those parts who has done many questionable things and who has preached simply faith, repentance and baptism with little or nothing about church purity. Other preachers have

come in and helped him in his loose work and have fought against those who were contending for purity of life as well as doctrine. One who moved to Wauneta several years ago boosted the old preacher to the skies, in many notes he wrote for the Review; and the old preacher boosted back; till one would have thought they belonged to a mutual admiration society! But we have not seen such now for a good while. This preacher is finding out what the faithful brethren knew all along. He sold his property at a sacrifice last summer and was about to leave when the old preacher "came across," and made apologies (about the third time). But now the preacher is ready to leave again, as he told me. Part truths no doubt misled the judges somewhat in the church trial there several years ago. What a pity that these preachers have encouraged impurity in the church as they have! But the faithful brethren are coming into their own, for many are seeing that they were right. As I passed among outsiders they had a good word for L. L. Ford. He is a faithful preacher, whose post office is Enders, Neb., and churches in those parts should keep him busy.

What the Soft-Pedal Preaching Will Do.—When I first came out in the Macedonian Call against this kind of preaching, and showed that we are "slipping," some made fun of me; but several now are coming out against it. Let the good work go on. Elders may call repeatedly such preachers, because it takes with the people, but they are surely going to reap the whirlwind later on. Strong preaching against the world and all other evils, makes it easier for the elders. Recently I preached a strong sermon to a big audience, including many young people, against modern evils including the immodest dress of the women, and a dean of the girls in the high school said it would help her in her work. The church is to be a haven for good. But when a preacher discoursed strong against evils at a certain place, an elder, when he was gone, told the congregation that they would have it understood with the next preacher that he was to discourse to the world and bring people into the church, and that the elders would look after the church! He wished to add healthy members to corrupt bodies! Of the twenty-one epistles in the New Testament, all were written to correct abuses among Christians or strengthen the church. Nearly all the books of prophecies were written to correct abuses among the people of God. I know a church where much of the kind of preaching was given, which this elder wished. A soft pedal preacher held a meeting a number of years ago with about sixty additions, and has held many other meetings with additions. It is practically the only church in the village, yet has very little influence. About twenty-five members meet on Sundays, and scores of backsliders are in the community. A couple of years ago, an elder spoke against the picture shows, which main members were attending, and one sister was taking up the tickets. After meeting, one sister shook her fist under his nose, and several took issue with him. One of the elders said he was "neutral" in the discussion! The elder sent for a preacher for a meeting who gives the people the full truth. One elder prophesied disaster, but the people had been fed so long on soft stuff and had reached the bottom in spirituality, that they ap-

preciated the truth. Even the world commended the talks, and they had the biggest hearing they have had for several years, the house not holding all the people several times. One sister who had attended a meeting by a soft pedal preacher a short while before said of this preacher that he did not preach like Brother Blank—he preaches love and peace, and this one preaches war! But, she said, I believe this preacher is right, for we must fight these evils to have a strong church. Several were baptized, and the evidence is that much good was done.

"The Poor Orphans"—God tells us—all of us—to visit the fatherless and widows in their affliction; but Christians were not taught by the apostles to establish orphans' homes. The same authority by which Christians can establish a human organization of an orphan home or a Bible college, they can establish a missionary society or an aid society. Some of these homes talk like this: "You send us the money, and we will care for the orphans, make Christians out of them, develop preachers, and send them out." Thus these homes are a combination of homes, Bible colleges, and missionary societies! And they draw the money by playing a plaintive song on the string of Charity. It is only another trap of Satan to entangle the true Israel. When he gets you to support the orphans' home, you can not consistently oppose any other human organization to do work of the Church. A sister who lives in furnished rooms with no children and with a husband absent most of the time who gets \$250 or \$300 a month, made a touching plea to me for the homes. I asked her why she did not take an orphan or two into her home seeing she had plenty of time and money! But that was a different thing! Some people wish to make a show of themselves rather than simply do what God commands.

Working "Under the Elders."—The plea is often made for this all-time preaching system by a man brought in for that purpose, that he is "working under the elders." What if he is? Have the elders the right to delegate their work and rights, and that of other brethren in the congregation, to hirelings? But does any one know of a church where a preacher has been there several years, and done all the preaching Sunday morning and night, that he does not practically run the thing? They tried that at Long Beach, and when an elder asked the preacher to resign, the congregation would not let him, but when the elder offered his resignation the congregation accepted it. All right, elders, go ahead. But in a few years you will find yourselves helpless in the hands of "the minister." This is what the history of 2,000 years reveals, and "history repeats itself," you know.

A Needed Prayer.—When persecution was strong against the disciples in New Testament times, one instance is recorded where they prayed for "boldness" to speak the Word. It seems to me that we need to offer the same prayer today. Preachers need it; elders need it—all need it—that we may have the courage to stand up for that which we see is right. Some preachers will preach strong where it is not needed, but where it is needed, they mellow down. When college preachers come into their midst, they think they will bring prejudice to themselves if they don't call on them. Some preachers won't come out boldly

and say where they stand on some prominent controverted subjects. Others draw back, and say, "I don't wish to get mixed up in it," and leave others to fight battles alone which they know they ought to help fight. Brother Van Deusen was right when he said in the Review that churches had a right to ask preachers where they stood on the college and preacher-pastor system. And the thing to do is to put it in such a form that they can not evade. Ask them if they believe it is right for Christians to form a human organization of a Bible College to teach the Bible along with secular branches; and, if they believe it is scriptural for a church with elders to bring a preacher into their midst to preach to them every Sunday morning and night month after month, and year after year. Preachers try to evade by saying, I don't believe in Bible colleges as church institutions, yet if you pin them down they will say that the Bible colleges—some of them, at least—are not of that sort. And on the preaching question they will say that they believe a church can use a preacher all his time, which is not the question. Brethren, don't be fooled. All apostasies make their headway through deception, and if you wish to continue along the apostolic lines, you would better watch. It would be a good thing if churches, preachers and others, would, through the papers, let the brotherhood know where they stand on vital questions. Don't wait till others have fought the battles, and then come up and say, "We killed a bear"!!

How Some Digressives Do It.—A few months ago I was talking to a Christian Church preacher in St. Louis, and he said that in the church he belonged to, quite a number of "laymen" go out to different weak places and help revive the churches. They do this without pay, and go two and two. He said this church was doing more real missionary work than all the other Christian churches in the city (there are probably a dozen). That's all right, and a method in part I am contending for. Let us develop talent so that we shall have some good talkers, who will go out to save souls, without a thought of making money, since they make their living with their own hands. When we can get such a spirit into all Christians, then we may look for great things for the Lord. The Macedonian Call was started to stimulate development so that we can have such fruits. It has no subscription price, but depends on free will offerings to pay for printing and mailing. If you wish to help, send to D. A. Sommer, 918 Congress Ave., Indianapolis, Ind. We did not have time to print the October number. We have many evidences that we have done much good. Don't you wish to be a partaker in it? Do it NOW.

"Watch."—Brethren, we are living in troublesome times when there is much drifting and dropping out. It is going to take a heroic effort to save a remnant. Unless we read and pray ourselves, and teach God's Word diligently to our children, there is not much hope. Let's not think of the other fellow now, but of ourselves. The first six months in this year I was at home two and a half weeks, and in January start to the far Northwest for several meetings to help in this great work. Brethren who would like for me to stop a few nights on return trip, write me at my home address, and I may be able to make arrangements.