

MACEDONIAN CALL

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

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Number 5

A Forgotten Scripture

OR,

A "Kingdom of the Clergy" in "Churches of Christ"

"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—Inspired Preacher Paul to Young Preacher Timothy. (2 Tim. 2:2.)

Warnings Against "the Kingdom of the Clergy"

What a pity, what a shame, that disciples of Jesus were so soon removed from him that called them into the grace of Christ unto another gospel! What a pity, what a shame that they heeded not Paul's warnings against false teachers—against those who made merchandise of the disciples, against those who preached themselves rather than Christ Jesus, against a kingdom of the clergy which soon arose and developed into the papacy!

What a shame, what a pity that though Alexander Campbell saw all this and cried with all his might against this "kingdom of the clergy", as he called it, his religious movement soon drifted off so that there is as much of a clergy in the Christian Church as in other Protestant denominations! What a pity, what a shame, that knowing all this, professed "churches of Christ" are running pell-mell into the same system today! Listen to some of the warning voices:

J. C. McQuiddy, long-time editor of the Gospel Advocate said in that paper, July 20, 1922:

"Let us cease to speak against each other and to argue over non-essentials, and put on an aggressive campaign for Christ.

The seed should not be sown in one spot. The churches are drifting more and more to the 'pastor system' and not heeding the command to go into all the world."

J. E. McCarley, in the Firm Foundation, Jan. 30, 1940, is trying to get Texas churches to do more missionary work, and writes this:

"There are some five hundred churches in Texas alone that have their own HIRED PREACHERS CONSTANTLY PREACHING TO THEM AND THEIR FEW VISITORS. Each of these churches could easily do without his hired preacher for one month, and most of them could easily send him into some field where the truth is unknown and support him while gone."

Where are the elders, bishops, of these five hundred churches, whom Paul commanded to "feed the Church of God"?

H. Leo Boles was president of David Lipscomb College, and says this, as quoted in Apostolic Review, April 25, 1939:

"It is to be regretted that Bethany College, founded to train young men for the work of the Lord, has so departed from Bible teaching that it would not be recognized by the founder of the institution. One is caused to wonder if colleges among us today will be directed by those who disregard their founders and pervert the missions of such institutions. All colleges among the disciples were started on a very conservative basis, and filled their mission well for a time; but when they rose to prominence

in the educational realm, they began to take on ways of the world and became like educational institutions around them. Will our present institutions of learning follow in the wake of those that preceded them? Possibly not in the present generation; but the tendency with some is in the wrong direction, and it is feared those institutions founded to teach the truth of God and train young people in loyal service to Him may in time go the way of all other institutions and become monuments of the sin of departure from the truth of God."

Why, then do you still play with the fire? It is hard enough to hold a church in line with truth when we have the inspired Word of God to guide it, and it is impossible to hold in line institutions which are founded and perpetuated entirely in the wisdom of men. Bro. Boles is behind the scenes and sees that Bethany and Lexington colleges soon drifted off, and he is much worried about the Bible colleges among "churches of Christ".

Now listen to the Freed-Hardeman Bulletin (of the Freed-Hardeman College, Henderson, Tenn.), April, 1936:

"There is a constant tendency on the part of Churches of Christ to depart from 'the ancient order of things'. LIKEWISE OUR SO-CALLED BIBLE SCHOOLS MANIFEST THE SAME INCLINATION. Freed-Hardeman is trying to stem this tide and stay these departures."

But is not Freed-Hardeman developing preachers and are not preachers going out from this college and settling down over churches and becoming pastors (feeders) of the churches instead of elders?

John T. Lewis writes three pages in the Bible Banner, March, 1940, under the heading, "The Darkest Cloud on the Horizon":

"What is it? It is the present attitude and resentment that the heads of some of 'our' Bible colleges take toward any one who would dare criticize anything they do. There is no doubt that for the next few decades the way 'our' Bible colleges go the churches will go, and herein is the danger."

Listen, brethren, don't sneak off and say you do not believe in fusing and quarreling, and try to hide your spiritual cowardice under a pacifist banner of Peace. True "churches of Christ" are up against one of the big apostasies of the centuries, and the true soldiers of the Cross must fight, fight, FIGHT, if they would retain a remnant from it and from the maws of an avaricious clergy.

Our troubles have been caused because we have neglected Paul's teaching on Development. He shows how teachers and preachers can and should be developed for future work of the

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Church. The older preachers are to teach and develop faithful men in the Church, in such a way that they can carry on the work. Said Paul to the young preacher, Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." (2 Tim. 2:2.) The Church needs no seminaries, Bible schools nor colleges to develop preachers—let EVERY preacher develop teachers and then such developed churches can stand behind him in new and weak places. Too long has this scripture been "forgotten"! Let us brush the dust from it and stand it on a pedestal for a while that all may see; and let us show by our practice that God's ways, indeed, are the best.

Alexander Campbell Warned Us

Read carefully what Alexander Campbell said in an annual state meeting in Harrodsburg, Ky., 1853, as it appeared in Millennial Harbinger of that year:

"Preaching the gospel and teaching the converts, are as distinct and distinguishable employments as enlisting an army and training it, or as creating a school and teaching it. Unhappily for the church and the world, this distinction, if at all conceded as legitimate, is obliterated or annulled in almost all protestant Christendom. * * * They seem to have never learned the difference between preaching and teaching. * * * Yet we are informed that the apostles, daily in the temple and from house to house, ceased not to teach and preach Jesus Christ. They preached Christ to the world, and they taught his Gospel and its institutions to the churches which they had gathered, or to the households they had converted. The commission itself, as reported by Matthew, explicitly and fully lays out their work. * * * The Lord's day, the Lord's supper celebrated, the Holy Scriptures read and discoursed upon, accompanied with SOCIAL prayer and praise; exhortations, reproofs, admonitions, as occasion demands, are tendered. AND AN ELDERSHIP AND A DIACONATE ARE FOR THESE VERY PURPOSES ORDAINED. * * * But this result one cannot expect from a monthly visit of an evangelist, who, for the time being, converts your church into a missionary field, addresses a promiscuous assembly, convened to hear a TEXTUARY speech."

Hear Campbell further on the same subject:

"If, indeed, teachers cannot be prepared for want of time to study, why do they (preachers) make a monopoly of teaching: for by attending to Paul's instructions to the churches at Rome, Corinth, Ephesus, and others, it will be seen that teaching is a thing not to be restricted to an individual of an assembly, but that every man in an assembled body of Christians, possessing in a greater or less degree the gifts for teaching or exhortation, should not be obstructed, but allowed opportunity to exercise the same. But this is not permitted where one man engrosses all, and drinks up too, the resources of the congregation, which ought to be appropriated to the use of the poor, as Paul enjoins."—Christian Baptist, p. 28.

What a pity, what a shame, that Bro. Campbell could not look down the decades and see that when he would establish Bethany college he would start that which would overthrow the teaching he spoke and wrote here! The preachers educated at Bethany went out with their diplomas, looking for flocks to fleece, and

with the aid of backsliders and fastidious sisters, largely, pushed the old elders into the background and inaugurated the pastor system which soon led the churches into innovationism. He "forgot" Paul's method of developing teachers—that preachers should commit what they know to faithful men who shall be able to teach others. (2 Tim. 2:2.)

There was a long, hard fight against the introduction of this system of the clergy, which Bro. Campbell had so strenuously opposed, yet little by little it gained, under the influence of Isaac Errett and his Christian Standard, and Lexington and Bethany Colleges. Campbell had said that the grave of primitive Christianity was dug by the religious schools and he verified by his own college the teaching he advocated in the Christian Baptist, pages 61, 62:

"Mosheim, from the mass of evidence on this subject to which he had access, satisfactorily shows that the first theological seminary, established at Alexandria, Egypt, in the second century, was the grave of primitive Christianity. Yet, it appears that the first school instituted for preparing Christian doctors was the fountain, the streams whereof polluted the great mass of Christian professors, and completed the establishment of a paganized Christianity in the room of the religion of the New Testament." (Preachers, look up your copy of the Christian Baptist, and read Mosheim's quotation in full which Campbell gives.—D. A. S.)

Benjamin Franklin Lifts Up His Finger

He founded the American Christian Review in 1856, wavered a little at first, then took his stand against the rising clergy, the colleges, and innovations in general. Here is what his son, Joseph Franklin, wrote many years ago concerning the rise of the clergy in that early day, quoted from "Life of Elder Benjamin Franklin", pages 72, 73. Read it carefully, for it is important history:

"The plan of preaching 'once a month' at each of four churches, dates back to about the time of Benjamin Franklin's residence at New Lisbon (about 1845). He never could fairly adjust himself to the plan, although he sometimes made such engagements. Still later in his life, when he undertook to give all his time to one church, he was continually dissatisfied with the arrangements, and was never at home except in protracted meetings. Still he never raised any objections to that plan of work when others chose to adopt it. Some of the results (perhaps not necessary consequences) he did deplore, and he lamented that these results had not been foreseen, that they might have been avoided.

"Very gradually, but very steadily, the churches learned to rely on these monthly visits for their spiritual edification. Very gradually, and very steadily, they learned to feel more interest in these monthly meetings than in the acts of devotion and worship which might be observed on any Lord's day. Very gradually, the preachers left off their efforts to develop the talent in the churches to which they ministered, and finally adopted the habit of merely delivering their three sermons and then going home. * * *

"A plan which suffers churches to fall into such helplessness is in some way deficient. Some are inclined to urge more frequent visits, or a stationed preacher, as the remedy. But how will it help the matter to have a preacher present every Lord's day who never calls for a prayer, a thanksgiving, or an exhortation from any member of the congregation? * * * A more difficult and delicate work does not appertain to the edification of churches, than that of teaching them how to hold profitable meetings among themselves—how 'to edify one another'.

"In the early day of which we are now writing, the preachers understood full well how to convert sinners. They were adepts in the art of controverting sectarianism, and were never better pleased than when engaged in a contest on sectarian creeds and names, on baptism or Universalism. But they were not so apt in the edification of saints, and especially in showing the disciples how to edify themselves. A generation has not greatly improved the ministry in this respect. This remark, however, does not apply to the earliest preachers of the Reformation. We have already seen that Samuel Rogers, in the Deer Creek church, had nearly the whole congregation at work at the first, and developed eight preachers out of their number. The same was true of his cotemporaries. The lapse was in the second generation. The recovery is a thing of the future.

"Benjamin Franklin saw this error of the past before he died, and frequently expressed his regret that he had not come to see the matter in a clearer light thirty years ago, in time to have given his influence to remedy the evil. In his last days he was of the opinion that the instructions of Paul to the church in Corinth (1 Cor. 12th to 14th chapters, inclusive), had been greatly undervalued, and that neglect of that instruction, and **THE ROUTINE WORK OF MONTHLY APPOINTMENTS, HAD TOGETHER LAID THE FOUNDATION UPON WHICH THE PASTORAL SYSTEM HAS BEEN BUILT.** He regarded the 'pastorate' as an unscriptural office, and constantly made war upon it."

Oh that the preachers in this early age had realized that they had a two-fold duty—first, to bring people into the Church; second, to develop teachers in the Church! Oh that they had not forgotten Paul's system of carrying the truth through the ages in the churches—"The things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others!" (2 Tim. 2:2).

David Lipscomb Speaks From The Past

He was a long-time editor of the Gospel Advocate, established the Nashville Bible School, now called David Lipscomb College, and was probably the most outstanding man in the south through a generation or two. In an article published in the Advocate, May 31, 1906 (which possibly was a clipping from an earlier issue), he speaks of the work of the Foster Street church (Nashville), how it established another little group, etc., using such language as this:

"A church that has to send to others for help to conduct its services in worship or work is not a self-supporting and self-edifying church. This is true, no matter how great the number, the talent, or the wealth of the congregation. . . . We have scarcely a male member who will not lead in the worship if desired. . . . **SUCH A BAND OF EARNEST, WORKING CHRISTIANS IS MUCH MORE EFFECTIVE FOR CONVERTING THE WORLD THAN A RICH CHURCH OF A THOUSAND WEALTHY, FASHIONABLE MEMBERS SUPPORTING ONE OF THE MOST LEARNED AND ELOQUENT PREACHERS IN THE LAND TO STUDY, TEACH, PRAY, EXHORT, AND ADMONISH FOR THEM, WHILE THEY LIVE AT EASE AND SUPPORT HIM.** . . . The congregation is the school for educating and preparing men for any and ALL the work God has commanded to his Church."

Why, oh why, then, Bro. Lipscomb, since the "congregation is the school for educating and preparing men for any and ALL the work God has commanded to his Church"—why did you ever establish the Nashville Bible School, from which men are going out and settling down over churches and doing work of elders? Would to God that you had never established that human organization which is doing work of the Church. Teaching the Bible and building character belong to the Church either as congregations, families or individuals. Would to God that you had not forgotten Paul's method of doing all this, mentioned in 2 Tim. 2:2!

But listen to Bro. Lipscomb again, this time from his book, "Questions and Answers", page 90:

"(1) Is it right for a preacher of the gospel to have regular monthly, semi-monthly, or weekly appointments at the same church? . . .

"These examples show that Paul remained one, two or three years at a place; that he taught in meetings of the church and publicly on every occasion that offered. He also threw himself with such energy and devotion into the work that both day and night and from house to house he warned and admonished both Jew and Gentile to repent and turn to God.

"Public preaching, monthly or weekly, is a poor substitute for the earnest labors of the early preachers and teachers. These early preachers kept constantly in view the preparation of the church to live, worship, and edify itself **WITHOUT THE PRESENCE AND HELP OF A PREACHER OR TEACHER FROM A DISTANCE.**

"A preacher may by weekly or monthly appointments aid and instruct a church how to worship and **DEVELOP ITS ABILITIES** to worship and serve the Lord. I cannot see that weekly or monthly appointments if that is kept in view, are wrong. There is danger, if this is not kept in view, that the church accept this as a permanent condition of things and all its worship degenerate into a routine of monthly meetings, or

merely a meeting to be **ENTERTAINED** by a speech from the preacher."

In other words; if such a preacher will resurrect the "forgotten scripture," and will commit what he knows to "faithful men who shall be able to teach others", he will soon work his way **OUT** of the services of the churches he visits, and then those churches can help him in new and weak fields. But most preachers are working their way **INTO** the services of the churches so that churches can not do without them or some other preacher from a distance.

J. A. Harding Speaks

He was a co-worker with David Lipscomb on the Advocate, helped establish Nashville Bible College, established Potter Bible College himself, published "The Way" for several years, and was in general a very prominent leader in the South through several decades. Nearly sixty years ago he visited the Plum Street Church in Detroit, Mich., and was much struck with their mutual edification there. Here are a few striking statements from the article he wrote in "The Old-Path Guide", page 266, of 1881, published by F. G. Allen, in Louisville, Ky. I am sorry space forbids publishing the whole article:

"I was engaged during the month of February in conducting a meeting for this congregation, and was so much impressed by its primitive simplicity, and by the successfulness of its operations, that I deem it expedient to give your readers a brief account of it. . . . No doubt, some will be astonished that I can speak of the 'successfulness of its operations', when it is known that it has never employed a pastor. . . . In its history, we have another demonstration of the truth that God's ways are better than man's. . . . The teaching and preaching are done by the members, except when some brother visits them by chance. . . . There are more than twenty of them who engage publicly in teaching and exhortation. . . . The average attendance at the Sunday service is better, in proportion to the membership, than at any church I have ever known. I am sure such meetings are far more apostolic, and by far more beneficial than those to which we are accustomed. This church is not anti-missionary, but believes in sustaining the preacher of the gospel in the field as an evangelist."

And when Bro. Harding helped establish Bible colleges, he did that which quickly overthrew the doctrine he taught here. What a pity that he forgot Paul's teaching in 2 Tim. 2:2!

"What Lipscomb and Harding Stood For"

Under this heading, John T. Lewis, in the Bible Banner, March, 1940, says this:

"I entered the Nashville Bible School at the beginning of its eighth year, and was there eight consecutive years. Three years of this time J. A. Harding was 'superintendent' of the school. During those three years I had his memory work in the Bible and listened to his chapel talks every morning. He would not even let the school be **INCORPORATED** while he was head of it. I sat at David Lipscomb's feet for eight years. I heard him say more than once that he did not want a college, he wanted just a school where boys and girls who were not able to attend college, could come, and along with other studies, be taught the Word of God daily."

Why did Harding oppose a "corporation"? No doubt he knew that then it would be a "body" doing work of the Church, and Paul says "there is **ONE** Body". That is the reason the Macedonian Call opposes these colleges and all other organizations to do work of the Church. What right have we puny mortals to form rival organizations to God's Church? But the school soon organized. There is but one scriptural course to pursue in this whole matter—cut loose entirely from the whole organization business.

F. B. Srygley Gets Nervous

For many years he was a leading writer and preacher in the South, and only recently died.

As quoted in the Review of July 19, 1938, he says:

"Alexander Campbell organized and taught his college in West Virginia, only a few miles from the Pennsylvania line. That college made preachers who largely turned out to be professionals, and many of them went West to get churches where they could get a good salary for preaching. This shows his theory was wrong. This kind of men do not build churches.

They live and fatten on churches that others have built. We should watch that very thing in this part of the country!"

It seems that Bro. Srygley is here warning against the Bible colleges "among us", that they are going the way of Campbell's college. Oh that Bro Srygley and all these brethren had avoided Bro. Campbell's mistake many years ago, and had followed inspired Paul instead of Campbell (in establishing schools), and had emphasized the important doctrine that EVERY preacher should develop teachers in ALL the churches he visits! (See 2 Tim. 2:2).

J. D. Tant Continues To Warn

He is an old-time gospel preacher in the South, and in the Review, Dec. 20, 1938, said:

"Twenty-nine years ago, while living in Tennessee, I wrote an article for the Firm Foundation, entitled, 'Where Are We Drifting?' Soon after that John E. Dunn made a statement that no preacher would be permitted to occupy a Texas pulpit without a college education. . . . I hear that two of the college presidents have admitted we are fast building up the Clergy system of located one-man 'pastors'. . . . While I shall soon cross 'the great divide' and give happiness to the incubated preachers, I hope brethren remember that 'BIBLE COLLEGES' HAVE BEEN THE HOT-BED OF INNOVATIONS, and have led from God in all ages. Thirty years ago I did not believe that; but I have seen so much of late years to argue against demonstration. Don't forget, brethren, we are drifting, and at the present rate of progress we can soon meet Murch on his side of the plank!" (Go over to the Christian Church.—D. A. S.)

Paul, what is your remedy for this deplorable apostasy? Listen: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."

Foy Wallace, Jr., Deplores Disrespect of Elders

He is a forceful preacher in the South, believes in Bible colleges, but tries to correct what he considers abuses, and says this in his Bible Banner, January, 1940:

"The number of preachers who show a marked disrespect for the elders of the church is growing. There is too much levity and burlesque in the 'Preacher's Meetings', so much the order of the day. Reporting a meeting, in the Gospel Advocate, of that nature which was held at Waco, Texas, the reporter indicated that there had been considerable merriment and fun-making over the Eldership—playing on the word 'ship' in various ways."

Elders, beware! If you don't arouse yourselves, you will soon be shorn of all the authority God gave you. Write to the Macedonian Call what you think, and what you are doing to curtail this rising menace. Let us help each other. Bro. Wallace further warns:

"Back of much of this doctrinal softness is the influence of some of the colleges among us. They have harbored teachers of error; they have promoted a spirit of worldliness; they have manifested an air of superiority; they have conducted campaigns among churches to affiliate church and school which will eventually, if continued, result in college domination and control of the church."

Some of us in the north have for several decades been warning them against these human organizations, but they have hooted at us. The only remedy is to cut loose entirely from them. "Unto God be glory in the Church," not in the Bible college or any other organization of man.

H. H. Adamson States Facts

He is an all-time preacher in one church, writes much for a number of the religious papers, and describes the Hitlerism of some preachers, in the Gospel Advocate, April 28, 1938:

"Possibly no other one thing a congregation feels duty bound to do is fraught with more danger than the selection of elders. Within the last decade or so it has become about as dangerous to select a preacher as to select elders. At one time the people felt that they could give the preacher his walking papers if he did not suit them. Few congregations think that now. They

feel that it is either to let him stay or split the church, and he becomes a kind of fixture."

So the "Church of Christ" must have already entered a period which we may call "The Reign of the Kingdom of the Clergy." What is Bro. Adamson doing to lead the churches out of this condition he deplors?

A Lutheran Tells Martin Luther's Position

A few years ago the Lutherans celebrated Luther's reformation, and a prominent Lutheran preacher said in Indianapolis:

"Not only was Luther an evangelist announcing anew the gospel of Christ, but he preached the reformation idea that EVERY Christian should be an evangelist. The biggest lesson which the churches of today must learn from Luther is that EVERY CHRISTIAN IS TO BE AN EVANGELIST. That was the New Testament idea and the idea of the reformation. If America is ever brought to Christ it MUST BE DONE THROUGH LAYMEN."

This Lutheran cleric begins to see the light and in substance to brush the dust off the "forgotten scripture" of Paul—"for preachers to commit what they know to faithful men who shall be able to teach others." (2 Tim. 2:2).

Gilbert O. Nations Has Studied The Clergy

He is an editor of the anti-Catholic paper, The Monitor, published at Aurora, Mo., under this heading: "WASHINGTON DISPATCH—By Gilbert O. Nations, Ph.D., America's Foremost Authority on Papal Questions." He wrote thus to Daniel Sommer on "The Tap-Root Error" and "Priestcraft":

"The one-man salaried pastor came after the first century as virtually the outstanding characteristic of incipient apostasy. Not until it is absolutely eliminated from the life and thought of the brotherhood, can the New Testament Church return. There is exactly as much Scripture authority for a Pope, a college of cardinals, and ecumenical council and an enthroned hierarchy as for 'the pastor' or preacher, of a congregation. IF WE PROPOSE TO RESTORE THE CHURCH OF THE NEW TESTAMENT, WE MUST GO ALL THE WAY BACK TO JERUSALEM AND BEGIN ANEW WHERE WE WERE BEFORE THE APOSTASY BLIGHTED THE CHURCH. Of all the usurpations and human substitutes for the Church divinely modeled, the salaried clergy is the most powerful and deadly, and will be the hardest to unload."—(Apostolic Review, July 5, 1932).

"If younger than I am, I would throw all the energies of my being into the problem which transcends all others. [Let our younger preachers note this well.—D. A. S.] I would wipe off the slate of priestcraft, tradition and dogma, and would undertake to restore the Church in the form as well as the ordinances and teaching which it received from the Holy Spirit whom the Lord sent when He ascended to the right hand of the Father. . . .

"All the factions and discordant groups among us are products of a selfish clergy craving the spot-light and hungry for salaries, preferment and power. If the millstone of the salaried clergy, or priesthood, could be lifted from the neck of the Church, the first and most difficult step would have been taken in return to the simplicity, courage and heroism that planted the Faith in every nook and cranny of the Roman Empire before the close of the first century. . . .

"When we restore the congregational life of the New Testament Church; when we return the pastoral work to the unsalaried elders; when we abandon machinery designed to merge all or many congregations in unscriptural enterprises; when our great congregations give their membership an education in the Christian life and service instead of trying to maintain colleges to educate priests to fleece the brethren and lord it over them; when we hold before the brethren the incentive of duty instead of the incentive of dollars; when preachers again become evangelists and not usurpers of the eldership; when we quit thinking and talking about preaching to Christians and preach to alien sinners as in the beginning, then will modernism disappear, the Church will dare to do and die, and the world will quickly be taken for Christ."—(Apostolic Review, March 29, 1932).

Oh, that ALL preachers would remember and practice that "Forgotten Scripture" we are talking so much about!

"But Paul Was Three Years at Ephesus"

"It does not say how much preaching to have, therefore we are at liberty to have as much as we please." So speaks the mentally-lazy Christian. But let us see. Paul said to the Ephesian elders, "Feed the church of God", (Acts 20:28); he did not tell them to hire some one to feed it for them since they were too busy to study. In I Cor. 14:26 we have this. "When ye come together, every one of you hath a psalm, hath a doctrine [teaching] hath a tongue, hath a revelation, hath an interpretation." Though these were inspired gifts, it shows that in the apostolic Church several took part when the whole church was gathered together and not simply one man—the pastor, minister, preacher. Why were elders to be "apt to teach" (1 Tim. 3:2), if they were not to teach but could turn that over to "the pastor" (who is unmentioned in the New Testament?) Why were they to be "able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9), if the preacher was to do that? Why were the Thessalonian brethren commanded to "edify one another" (1 Thess. 4:11), if they could sit back and let the preacher do that for them? Yes, by the process of elimination the New Testament does tell us how much preaching to have, by telling us how much not to have. Any amount of preaching which keeps different brethren from taking part "when the whole church is gathered together" and keeps the brethren from edifying one another, and the elders from using their "apt-to-teach" talent,—is too much preaching. Our Sunday night meetings were primarily intended as evangelistic, to preach to the world, so we are not speaking of such meetings. Even in Acts 20:7, when they met to break bread, the words "Paul preached unto them" are translated "discoursed with them" in the Revised Version. Paul commanded Timothy, a young preacher, that "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" (2 Tim. 2:2). This shows that the preacher who only preaches to the world and baptizes, is only doing part of his duty—he is commanded to develop teachers in the churches, AND THIS NEGLECT HAS UPSET ALMOST ENTIRELY THE DIVINE PLAN OF CHURCH GOVERNMENT. When this long-lost scripture is truly found again, the kingdom of the clergy must go to its own place.

Paul's stay of three years at Ephesus is no authority for the one-man preacher-pastor system where the imported hireling does the feeding the elders should do, for Paul's enemies charged that "throughout all Asia this Paul persuaded and turned away much people" (Acts 19:26); and afterward he told the elders there to "feed the Church of God" (Acts 20:28). Apostolic evangelists built churches and worked their way OUT of the public services of the church (especially when the whole church was assembled); while modern preachers, pastors, located ministers, work their way INTO such services, so that the church cannot do without them or some one to take their place. Preachers to day are surely taking unscriptural "liberty" with the Word of God, and "the people love to have it so".

Unscripturalness of Theological Seminaries and Bible Colleges

"There is one Body." (Eph. 4:4). "The Body, the Church." (Colossians 1:18). "Unto him [God] be glory in the Church," (one Body). (Ephesians 3:21). Here it is distinctly shown that we must glorify God in the one Body, the Church, not in some human organization, body. Paul shows conclusively that the only basis of Christian "unity of the spirit in the bond of peace" (Eph. 4:3), is this "one Body" along with other oneness mentioned. Much division is brought among professed Christians by their other bodies to do work of the one Body, the Church. Their "liberty" is condemned by these scriptures.

The Church has its laws, elders, deacons, treasurer, and is the "one Body" of the New Testament; the missionary society has its laws, president, vice-president, treasurer, board, and is another body (organization). But Paul says, "Unto God be glory in the Church" (Eph. 3:21).

The aid society has president, laws, treasurer, and is another body (organization). But Paul says there is "one Body," (Eph. 4:4).

The Bible College has president, laws, treasurer, other officers, and is another body (corporation), in which they are trying to glorify God; but Paul commands to glorify him "in the Church", "one Body".

The orphan home, established by Christians, has president, vice-president, board, treasurer, laws, and is another body, organization; yet inspiration commands to glorify him in the "one Body", the Church.

If Bible classes on Lord's day morning are organized with superintendent, treasurer and other officers, they fall in the same class. And if a religious paper is a corporation, organization, it, too, is another "body" and unscriptural.

H. Leo Boles, president of David Lipscomb College, says in Gospel Advocate, p. 149, Feb. 15, 1940:

"As Christians may co-operate with one another in living the Christian life, so churches may co-operate with each other in furthering the cause of Christ. The moment that ANOTHER ORGANIZATION is formed, that moment the co-operation ceases to be in harmony with God's will."

The Macedonian Call stands exactly with Bro. Boles in this. And we ask, Why in the name of common reason does Bro. Boles become president of "another organization", called David Lipscomb College, to teach the Bible and develop character, work of the "one Body", the Church? "The moment that another organization is formed, that moment the co-operation ceases to be in harmony with God's will."

Even if these Bible colleges do not touch the church funds, they are still unscriptural, for they are other "bodies" established by Christians to do work of the "one Body", the Church. "Unto God be glory in the Church." (Eph. 3:21).

Church Schools Are Hot-Beds of a Clergy

God knew the weakness of humankind and so gave man as little authority as possible in his Church. The highest position one can occupy in the Church is to be one of several elders in a local congregation. When the Jerusalem Church grew to hundreds in number, he brought persecutions and scattered it. Perhaps a church of a hundred members is large enough to permit full development of talent and keep down pride, and when larger it would do well to establish a mission somewhere else. Those inclined to "fuss" and be ambitious for authority can be pushed out and kept so busy they will not have time to seek praise of a crowd.

Mosheim says:

"The first instruction was given, probably, in the local churches, by their bishops; but at the close of the second century, there existed at Alexandria a theological seminary, the first of its kind, in which students were drilled in the study of the Scriptures [Bible College]."

Harvard, Yale, Princeton, Chicago University, Bethany, Lexington were started as church schools and now they are doing more to tear down primitive Christianity and belief in the inspiration of the Scriptures than they ever did to uphold such. Presidents of "our Bible colleges" are seeing their own schools going the same way.

That Abilene was intended to be a thorough theological seminary to manufacture preachers, can be seen in the following under the title, "A First Class College", in Firm Foundation, April 8, 1919:

"In addition to the College of Arts and Sciences we will have a complete, thorough seminary, in which work for preachers and others who desire to become efficient church workers will be given. This work will lead to the B. Th. and Th. M. degrees."

Freed-Hardeman may try to disavow the fact that it is a preacher factory, turning out young men who will naturally look for a flock, yet in Christian Worker, Aug. 11, 1938, we have the following:

"Brother and Sister J. W. Akin have been watching the work of the school for some time. . . . Believing in the things for which Freed-Hardeman stands and that they can use their money in no better way, they have decided to provide an endowment for the school of \$200,000 to help it carry on its great work of teaching the Bible and of training young men to preach the Word. . . . Let all interested write to N. B. Hardeman, Henderson, Tenn., for particulars."

Now is not "the Word" the truth, and does not Paul say that "the church of the living God is the pillar and ground [support] of the truth"? (1 Tim. 3:15). How come, then, that this human organization of Freed-Hardeman College is thus doing this work of the "church of the living God"?

And when Freed-Hardeman is doing the "great work" of "training young men to preach the Word", is it not a preacher

factory, a theological seminary? Did not Paul ordain that ALL preachers should train teachers in the church, according to that forgotten and neglected scripture, 2 Tim. 2:2; and will not preachers arise from these teachers as they have done in the past?

"Look At The Good We Do"

"Look at the good we accomplish through our Bible colleges and orphan homes; surely God will accept of us."

So Nadab and Abihu could have boasted (if they had lived), when they "offered strange fire before the Lord which he commanded them not."—"Look at the sweet fragrance we sent out through your tabernacle, Lord." But nevertheless "there went out fire from the Lord, and devoured them, and they died before the Lord." (Lev. 10:1, 2.)

Likewise David might have said, when he brought the ark of God to Jerusalem on a new cart instead of on the shoulders of the priests, and Uzzah was killed for touching the ark when it seemed about to fall—"Look at the good I was doing in bringing your sacred ark to Jerusalem." But he afterward saw his sin and had the priests carry it, and confessed, "The Lord our God made a breach upon us, for that we sought him not after the due order." (1 Chron. 15:13.)

Likewise Moses could have said when he smote the rock: "Lord, look how the water came out of the rock and the people and their cattle drank and were saved—look at the good I did, why won't you permit me to go over into the promised land?" But the Lord said: "Because ye believed me not TO SANCTIFY ME in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Num. 20:12.) When Moses and Aaron smote the rock, they took the glory to themselves, saying: "Hear now, ye rebels; must we fetch you water out of this rock?" And people today say: "See what we have done in our missionary and aid society, our Bible college and our orphan home." They take the glory to their own human institutions, when Paul says, "Unto God be glory in the Church, by Jesus Christ, throughout all ages, world without end." (Eph. 3:21.)

Human Religious Organizations Are Unnecessary

Please, oh please, don't say that we are opposed to helping orphans because we oppose Christians' establishing a human organization (body) to do that, when the Book tells us plainly that there is "One Body", the Church, to do all charity work. Please, oh please, don't charge that we are opposed to education because we oppose Christians' establishing a human organization to teach the Bible (truth) when the Book declares that "the church of the living God is the pillar and ground of the truth". The digressives, you remember, charged you with being opposed to missionary work because you were opposed to their society, but they did not state the truth. I know of many Christians who have taken orphans into their homes, and only yesterday a brother and his wife told me to keep my eyes open and find for them a couple of children. The Apostolic Church did all kinds of missionary work, aid work, teaching work, but they had no other body than the Church. There can be co-operation in such work, but Bro. H. Leo Boles, president of David Lipscomb College, was right when he said: "The moment that ANOTHER ORGANIZATION is formed, that moment the co-operation ceases to be in harmony with God's will."

There is where the Macedonian Call stands, for we believe with all our hearts that that is the truth.

It Can Be Done

But you say, "If we don't have Bible Colleges, how can we educate our young people where they will not be taught infidelity?" Listen, reader, that is the same complaint the digressives made for their innovations: "How can we do missionary work without a society—especially foreign work? How can we have better singing without an organ or piano?"

No doubt, some of the influence of "our schools" is good for a while—we would not disparage that for a moment. But the question is, Are not the final results a hundred times worse for the salvation of souls than the mere temporary benefits? The athletic craze, the dramatics, and several such worldly cancers in "our" "Christian", "Bible" colleges leave a corrupted

impression of Christ's religion on the minds of the young, and start a malignant growth which brings ultimate decay and death. Already, many leaders of these Bible schools are seeing this, and are worrying. They are seeing, too, that as all the colleges of the Christian Church are "honey-combed with infidelity" and there is nothing their anxious ones can do about it, so in a little while "our" schools will be in the same deplorable state of corruption.

We should plant scriptural, active churches in these cities where there are good state schools, and these along with the intensive training which every Christian young man or woman should receive in his home, should hold those young people in the right way as much at least as the young people who go to work in shops and factories. We can not go out of the world, and we must prepare the Lord's soldiers to fight the battles for right wherever they are.

When it comes to training young preachers in the languages, etc., which may help them in their work, it is the business of the Church to fill them up with earnestness and zeal so that they will pick up in the secular schools around them all the secular education they need.

When it comes to training young men in the Bible, this can be done "in the Church" without resorting to unnecessary and dangerous human organizations of Bible colleges. More than forty years ago Daniel Sommer and A. M. Morris began their protracted "Bible Readings" with churches—no organization whatever. At regular school hours, they would spend about three months in going through the Bible with a church, helping young men to get a start in public work and strengthening the eldership. I remember that one winter from fifteen to twenty Bible readings of different lengths were being held by different preachers—committing what they knew to faithful men who should be able to teach others.

Last winter E. M. Zerr, aged 63 years, held such a reading through the Bible in northern Missouri to a good class, and W. Carl Ketcherside, aged 33 years, held one in St. Louis, Mo., where the young men who hoped to preach were helped in several ways for their work. All of this was done "through the Church", without any extra organization. Next fall Bro. Zerr starts another such reading at Hale, Mo., and finishes the Bible by the holidays, and the first of the year Bro. Ketcherside begins at St. Louis, and takes the readers through the Bible. Here are two chances this coming fall and winter to read the entire Bible through under competent instructors without any human organization; and if the reader is interested in this, write to E. M. Zerr, 141 Redding Drive, New Castle, Ind., or W. Carl Ketcherside, 8229 Page Ave., St. Louis, Mo. It can be done, it is being done, and by the grace of God it will continue to be done. As David Lipscomb says, as already quoted: "The congregation is the school for educating and preparing men for any and ALL the work God has commanded to his Church."

The Only Way Out Of This Trouble

In the Bible Banner, March, 1940, John T. Lewis shows the hopelessness of trying to reform Bible colleges by quoting the following letter:

"April 19, 1939—Dear Bro. Lewis: I hereby hand you the statement that was made to me by Marion Stephenson, St. Louis, Mo. He and I were in a conversation in a hotel in Chicago, Ill., and he said all the colleges of the Christian Church are honey-combed with infidelity and THERE IS NOTHING WE CAN DO ABOUT IT. At that time Mr. Stephenson was Editor-in-Chief of the Sunday School literature published by the Christian Board of Publication, St. Louis, Mo.—Yours fraternally, H. Leo Boles."

The George Pepperdine College is a new institution, but as it draws its teachers from these Bible Colleges which have digressed and are manufacturing a clergy and disseminating worldliness, it cannot rise higher than its source. In principle the founder thinks it is in a different class because it does not beg from churches. (Yet it begs from non-members of the Church of Christ.) The main purpose of this school is to build character, teach the Bible, glorify God, etc., which is the very purpose of the church. Hence it is a human organization (body) of founder, president, treasurer, board, teachers, etc. (Christians), bound together in another body to do in part the work of the one Body, the church. But inspired Paul says, "Unto God be glory in the church."

Since these schools are unnecessary (inasmuch as the apostolic Church got along without them); and since they must be

unscriptural inasmuch as H. Leo Boles, president of David Lipscomb College, said, "The moment another organization is formed that moment the cooperation ceases to be in harmony with God's will", and this statement of Boles is in harmony with Paul's on the "one Body"; and since the history is that such schools never are brought back to their original—the only safe and scriptural thing to do is to cut loose entirely from the whole school business and denounce it as contrary to the "One Body", the Church, of the New Testament. "Unto God be glory in the Church." If this is true doctrine, then if there come any and bring not this doctrine, receive him not." (2 John 9-11).

Our Troubles—God's Remedy

Brethren, we are living in a degenerating age, and something must be done quickly to save the Church. Old institutions are crumbling. Protestantism is going rapidly to pieces. Yes, and the true Church of Christ is in great danger! There are great opportunities before the Church if we will do real constructive work.

The sermonettes of the denominations are not able to save them from going to pieces, and they will not save us. The diligent study of God's word by the members generally is the only thing which will save the Church from the disaster which threatens it; and mere preaching to Christians will not do much to further that study. If we cannot get the brethren generally to read the Bible, the Cause is lost! Strong, intelligent, active, watchful bishops in every church is what is needed in this critical age, and it is the business of the preacher to help make them by committing what he knows of God's word to faithful men who shall be able to teach others also. The kingdom of the clergy has to a large extent led to this weakness in the religious world, and every vestige of it in the Church of Christ should be destroyed and a God-given bishopric established!

Because the preachers did not develop teachers to guide the flock, the bishops were weak in Bible knowledge; because the bishops were weak in Bible knowledge, the members were weak in it, too; and because the members were weak in Bible knowledge and development, they became indifferent, covetous, worldly-minded, factious and cold-hearted; and because they were thus, the church went down or into digressionism, and the members were LOST—all because the preachers did not commit the stimulating, purifying and life-giving Word to "faithful men who shall be able to teach others also."

A Final Appeal to the Reader

I take it for granted that you are a disciple of Jesus and not a sectarian, willing to learn and not prejudiced, and so I am asking you to consider seriously what has been said in this paper, and to read it carefully again. We have tried to impress on your mind a forgotten scripture and also the faith of the fathers of this religious movement of which we are a part.

If you are a correspondent of the church, will you not carefully consider what is said, and if it is the truth, bring it to the attention of the elders, and if possible to all the disciples where you are? If you are an elder, I beseech you in the name of Jesus to awaken to the dangers that beset you and the sacred office into which you have been inducted. If these old preachers we have quoted were right, and we do not doubt it, then the churches of Christ are now in the midst of a great apostasy, and we must beatir ourselves that we may save a remnant from the maw of the clergy. Tomorrow may be too late.

If you are a preacher, can you say you are a faithful gospel preacher if you have done practically nothing to develop teachers in the churches you visited? Have you failed to commit your knowledge to faithful men who shall be able to teach others? Have you forgotten this scripture or wilfully trampled it under your feet? Have you ridiculed the impotent eldership yet done nothing to make that eldership what God intended it should be? Have you catered to the mentally-lazy Christians in your audiences rather than followed the Word of God? Paul said, "I am pure from the blood of all men because I shunned not to declare the whole counsel of God." Can you say the same, or will God hold you responsible for your love of praise?

If you wish to know more of the teaching of the Macedonian Call and its attitude toward the Witty-Murch entanglement and toward hobbies, send a stamp for a free copy of our booklet titled "Christian Liberty, or On the Road to Christian Unity."

If any of you are interested in saving yourselves or in helping save others from this great apostasy which so many of the prominent brethren say is now upon us, we should be glad to hear from you soon. Let us plan together how to save ourselves from all these innovations. Send a stamp, or stamps, for as many free copies of this paper as you can use.

I firmly believe that a remedy of many of the ills of the Church today consists in brushing the dust from this "forgotten scripture" we have been talking about so much. The remedy for all the evils of the human race is the Word of God; and this scripture shows God's way in which this life-giving Word should be disseminated from the preacher to teachers, to parents, and thus to children, and how gospel education is to continue in the church through all the ages.

"The moment that another organization [body] is formed, that moment the co-operation ceases to be in harmony with God's will."—H. Leo Boles, President of David Lipscomb College.

"Unto him [God] be glory in the Church, by Jesus Christ, throughout all ages, world without end." (Eph. 3:21). "There is one Body." (Eph. 4.4.)

Brethren, you have tried man's plan for a long, long while and have found it a failure and menace in the end. Why not try God's plan in this "Forgotten Scripture"?—D. A. Sommer.

OUR POSITION

[Signed by the following elders and leaders: Otto Schlieper, Herschell Ottwell, Walter Fields, Hartford, Ill.; Robert Morrow, Leonard Bilyeau, Emery M. Smith, 3 congregations in St. Louis, Mo.; J. C. Mabery, J. H. Mabery, Lewis C. Armon, Bonne Terre, Mo.; E. W. Simms, Harry Day, Chas. Simms, Festus, Mo.; J. W. Watts, Clarence E. Moore, Flat River, Mo.]

We believe that it's about time to speak up and tell brethren how we feel about conditions generally. Brother D. Austen Sommer has been advocating something through the years that a lot of us have acknowledged as scriptural and right, but at the same time have never said much about publicly. We have followed along employing the methods that he has advocated, not because he taught them, but because we thought the Bible upheld them, but thus far we have never presented the matter of our feelings to the brotherhood. Brother Sommer has been misunderstood, maligned, misrepresented, scoffed at, criticized and sometimes ostracized, but through it all he has clung unswervingly to principles which all of us accept as right. Now it's time for us to talk right out in meeting! We are not presenting this in defense of Brother Sommer, as he needs no defender! His life speaks for itself—and so do the lives of some of his enemies. Examine the record! We do not even write this because we have it in for someone, for such is not the case! But we submit this because we feel the brotherhood has a right to know where we stand, and why we stand there. This is open to criticism, and if we are not right, please set us right!

We believe that the greatest menace to the growth of the faithful brotherhood today is the indifference of the membership. Among many there is no zeal, no warmth, no desire to develop clean-cut, above-reproach Christian character. Churches are falling down on the job God has given us to do. Discipline is neglected or forgotten, and many congregations have become full of half-converted souls, who have time for the "talkies" but no time to prepare talks for the Lord's table. There is an attitude of slothfulness in the actions of many, and along with this self-developed laziness, there comes a desire to shift the responsibilities of God's work to others who may be hired, to do what God has given us all to do! And there seem to be plenty of men who are willing to be hired!

Perhaps the next apostasy and departure will come by way of the "one-man pastor system", and even now the "mystery of iniquity doth already work". We feel that preachers have generally been at the bottom of most brotherhood departures, because of the influence they have exerted, and no doubt the next deviation will come by the same route. Some today are already incipient pastors, waiting only the letting down of the bars of membership opinion, so that they may rush in and feast royally upon the dead carcass of a once strong church.

The "language of Ashdod" is employed by many congregations, in their weak attempts to ape sectarianism. Churches talk about "our regular preacher", our "minister for the next year"; and they say sometimes when referring to their monthly preachers, "I don't know who our elders have contracted for

next year, but we'll still have first Sunday of the month for preaching day". A congregation that only preaches the truth once a month, and then has to hire someone to come and do that, is indeed in weak condition. We've always felt that it was the duty of every member of the church to preach the word to extent of ability, by doctrine and life! Have we been wrong all these years? Should we have hired someone to run in once per month, arriving on the last Saturday night train, leaving on the last Sunday night bus, just to spoon-feed the church, on a nice little tear-jerking sermon on Sunday morning and an eloquent discourse in the evening? Is that the scriptural system of development? If so, we want to get right! If it is the thing to pay a man \$25.00 for a couple of sermons per month, which some of our number if given proper encouragement could deliver even better, and then never be able to help send the truth to others around us, let us know!

Is it true that in the east there are some brethren who make \$50.00 per week in their business, and then drive their fine cars out to weak congregations, and further weaken them once a month by taking all the money they can gather together? Is it true that in some places, churches have preachers come in for trial sermons, and get their "bids" and contract for someone to serve them once a month doing the work that God has ordained the church to do? None of us has ever practiced that "system" and while we haven't done a great deal, we've been able in this territory to develop about 30 fairly good preachers of the gospel, who labor to support their families during the week, and then give their services free wherever needed on Lord's day, and at other times. Maybe though we haven't had all the scripture teaches on the way to work, and we'd like to know the scriptures that advocate hiring someone to do the work of all of us.

Isn't a preacher to sacrifice anything for the Cause? Just think of brethren who give their full time to the work. They are away from home and loved ones continually, with all the problems of the churches weighing on their shoulders. Visiting, studying, praying, they put in day after day in the Master's work, and then sometimes when they are paid they are given \$75.00 for a three weeks' meeting, the same as the monthly preacher gets for 6 sermons; and the latter can be home with his family all of the time, enjoy the company of his wife and children, and often the only brotherhood problem that weighs upon his mind is whether he will get the job back at so-and-so next year, and if they may want to cut his "salary".

Personally as elder and leaders, we don't feel that it is possible to give a man who spends his full time in the field, and wears his life away doing the work of an evangelist, too much money. "The laborer is worthy of his hire". Those brethren who toil and work to assist us spiritually have a right to live of our carnal, or earthly things! But it seems rather peculiar to us that we should pay some men as much on Lord's Day as we get all week for our work, to deliver two little discourses, when we recognize that he has a job that makes him more than any member of our congregation! Wouldn't the apostle Paul have been a changed man if he had taken over such a position, and started in spoiling churches? Surely a man has something other than the Cause of Christ at heart, when he refuses to make a sacrifice for the Master, but requires his "subjects" or "clients" to make every sacrifice to keep him coming.

Please understand us aright! We do not oppose the idea of preaching, because God has chosen by the foolishness thereof to save them that believe. We do not oppose the idea of monthly preaching, if the preacher will do the work God has intended. But we do oppose MERE monthly preaching, because we believe it is a system detrimental to the welfare of the church! By this term mere monthly preaching, we mean the kind of preaching done by that man who hires himself to go once per month to a place, and then upon that Lord's Day each month, just goes in time for church, preaches his little sermon, goes home with those of influence, chats or naps during the afternoon, and as soon as church is over at night, pockets his check and heads back to the city to get enough sleep so he can be on his job in the morning. Under that kind of influence the church will not grow. We know of congregations that have had one man work for them 17 years, or more, and they are weaker today than when he started! Better change the system if it produces that kind of results!

Truly, much good can be done by an earnest, devoted preacher of the gospel, who is forced to labor with his hands to provide for those of his own house. If he is only free on Lord's Days he

can labor with congregations that need assistance, advise and counsel with them, go in time on Saturday evenings to teach a Bible Study class, spend the Lord's Day afternoons in visiting and cheering the sick and needy, or in contacting and admonishing the unfaithful. There are so many things to be done—but a lazy man won't do them. The church needs to be taught how to do its own work. If a man works with a place 17 years, and they need him as much or more at the end of that time as they did when he started, he hasn't accomplished much, has he? It's the duty of a preacher to work himself out of a congregation and not into it! It's the duty of a church to "sound the gospel out" and not sound it in all of the time!

If the strong preachers could be supported by brethren to work in the weak places, we'd soon have the weak places strong also. Thus we would grow in influence! Do you know of many places employing the monthly preaching system that take what they would give the preacher ordinarily and use it to send him out to do mission work in weak places? The idea often is, "If we pay for any preaching we want to hear it". That is selfishness gone to seed, and such churches usually reap a harvest of jealousy and envy from such seed. They even hate to see other congregations grow for fear they will get "ahead of OUR church".

Brethren, let's develop the church as a whole! Let's work and strive for the good of the brotherhood! Let the preachers take the gospel to the world; let the church stand behind those who are faithful, let us all pray that God will help us unselfishly to carry out the work of His vineyard. May we state that the future of the Cause in our territory looks brighter than in years. Enthusiasm is gaining, mission spirit is thriving, development work goes on apace, and we are hopeful beyond measure. May we have your prayers that we continue to strive lawfully and thus deserve and win the crown of life.

THE "MACEDONIAN CALL"

For fourteen years this journal has fought for the planting of new churches and for the development of all the talent of "faithful men" who shall be able to teach others, and has fought against the "kingdom of the clergy" and all its encroachments. It is making great and growing success just now. It is the only journal we now know of which is aggressive against this clergy and against the Bible colleges, the hot-beds of this clergy. It stands against ALL innovations, and at the same time for a Christian Liberty which is the details of God's commands and which does not violate any other command. It is engaged in a work right now which you all should keep posted on. It is published monthly. New subscriptions, 50c each. Stamps or coin at our risk.—D. A. Sommer, 918 Congress Ave., Indianapolis, Ind.

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Apology.—The publisher wishes to make apology to our writers for pushing their good articles and reports forward to the June issue, to make room for the much-needed information in this issue, but the twelve pages of the June number will be so full of good things that you will forgive and forget, I think. THANKS to the many churches and individuals whose liberal contributions make it possible to send this issue to all the 7,500 "Churches of Christ" and all the 3,500 preachers of those churches in the United States. But there are yet hundreds of thousands of members of "Churches of Christ", who will not get to read this very important warning in this paper, and it is up to the reader to pass his copy around, or send stamp, or stamps (or money), for as many FREE copies as you can use.