

# Macedonian Call

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

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## UNTANGLING OURSELVES

Or,

### Self Government and Church Government

**An Effort to Show Christians and Churches How to Keep from Getting Unscripturally Tangled Among Themselves. The Writer's Experiences and Observations on Such Matters Run Through Nearly Half a Century, and They Are Measured by the New Testament.**

#### The Why of Church Government

Sit down, folks, and listen a while to a very important subject. Like you, I don't like the words "Church Government" very well, for they sound so cold and formal, and call to mind elders and deacons and preachers and business meetings and exclusions from the church, etc. But do you know that if Christians would always have done what God commanded, there would have been no need for church government. If all of us had exercised Self Government over our lives as He intended, it could have well been an omitted subject. But in view of our weakness, we must have it. If we won't bring our bodies under and hold them in subjection, then God has to protect his Church from us.

Did you ever note that all the evils in the world are simply uncontrolled goods? Self-control, then, becomes probably the greatest of virtues. Old Socrates, the Greek philosopher who lived about four hundred years before Christ, so considered it. He thought so much of self-control that in order to develop himself in it he married a woman with a very irascible temper. One day she had raved at him several times; and becoming provoked that he did not retort, she threw a bucket of water on him. But even that did not ruffle the philosopher, for he calmly answered that it was natural to have a shower after so much thunder. Most of us do not have to purposely put our heads into such a yoke, for already we have many things to try us.

**Hold Your Temper.**—It is a good servant but a bad master. I would not give the snap of my finger for a person who had none, nor the snap of my finger for a person who had one which is uncontrolled. The no-temper man will never get anywhere in the world, and the too-much-temper man will tear the world to pieces. Can't we strike a happy medium? Anger gets individuals into trouble, families into trouble, nations into trouble. It is a cause of many troubles in the church. I think we ought

to memorize this from Solomon: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

**Don't Be So Touchy.**—It unnerves one to be around a person who is extremely sensitive. One never knows when one might drop an incidental remark at which he or she becomes offended. Such people keep their feelings on the outside of their skin. Some one may have casually said something about you which you do not like, but remember that you have probably said something casually about some others which THEY did not like. We may think that someone refused to speak to us, or turned up their nose at us, but do we KNOW that such (as we thought it) was done intentionally? Life is too short to pay attention to every little thing which comes up. Keep your eyes on the fundamentals of life and do not make mountains out of mole hills. Again we call the wise man of Israel to tell us something worth while: "The discretion of a man deferreth his anger, and it is his glory to pass over a transgression." (Prov. 19:11.) It is indeed well that we consider what other people think about us, yet when we KNOW they are wrong why worry? Pass it off, forget it, and go on.

**Hear the Other Side.**—It would seem unnecessary to make such a statement, yet when we think of the untold trouble in the world because so many people decide a matter when they have heard only one side, we deem it important to emphasize this neglect. Your little boy comes home from school and tells how mean Johnnie Jones is; and you are almost on the point of going to see the parents of Johnnie Jones. You have not yet heard what Johnnie had to say. Maybe YOUR boy threw the first stone. The trials in our courts are for the purpose of hearing BOTH sides of a matter. Church troubles have two sides. An old preaching brother once listened attentively to a man tell his tale of woe against another brother, and when asked, "Now who do you think was

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wrong?" answered quickly, "Oh, I couldn't tell you that till I heard what the other fellow had to say." Yet too many of us trust the witnesses who tell us, and we decide without hearing both sides. That has gotten nearly every one of us into trouble some time (possibly many times) in life. Many a church trouble has been made worse because some who listen to one side, will not dispassionately learn what the other fellow has to say. Again we call on Solomon's wisdom: "He that answereth a matter before he heareth it, it is folly and shame unto him." (Prov. 18:13.) It is well to have confidence in people but we should not have such confidence that we will shut our eyes to what others may have to say. We must follow truth not man, for it is truth which will judge us in the Last Day.

**Who Shall Be Greatest?**—This is, perhaps, the biggest cause of trouble among Christians, and in fact in the world. Ambition for power! Strong desire to be great! Determination to be "boss." "By that sin fell the angels, how can man, then, the image of his Maker hope to win by it?" That's not a Bible quotation, but the sentiment is there. Families are torn asunder by this sin. Churches are divided over it. Communities are thrown into confusion. The state is forever boiling in it. And another world war is in progress because one man, and one nation, wishes to dominate all the others and make them bow to the swastika.

But it is the churches we are interested in now. Some brethren are offended because they are not made song leaders; others, Bible class teachers. Some grouch because they are not made elders, when, as one old preacher described them, the only qualification they have is that they desire the office. One elder tries to rule the others, and when he fails he seeks to draw away disciples after him. Some preachers envy others if they feel they have not received as much distinction as they. Many apostasies and factions have been made by one man trying to exalt himself. There are too many Johns and Jameses in the Church, encouraged by their mothers or wives or others, who desire to sit on the right hand of the Throne. But through two thousand years Jesus has been thundering into deaf ears of his followers: "Whosoever shall be great among you, shall be your minister, and whosoever of you will be chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:35-45.) Christ does not take out of our hearts the desire to be great, but shows how to be great in God's sight. Trouble-making ambition is only an uncontrolled or misdirected good.

**Put a Bridle on Your Tongue.**—For if you don't guide it in the right way, it will force you in the wrong way. Do you know that the Greek word "diabolos" translated "slanderer" in 1 Tim. 3:11, and "false accuser" in 2 Tim. 3:3; Titus 2:3, is translated "devil" more than thirty times in the New Testament? Thus false accusations against people come as near being devilish as anything. When we are about to say some evil regarding someone, we should first ask: Is this true? Do I know what I am talking about? If we don't know, then we should certainly leave it unsaid. And if we know it is true, we should ask, What is to be gained by passing this on? If there is no good to be accomplished, but it is only the satisfaction we have of scattering a scandal, then we are unnecessarily doing harm, and will have to answer to God. Leaders of the church should often know of reports that they may investigate, or may learn upon whom to depend, and to whom they need to do a little exhorting. Though one cannot act decisively against another because of hearsay, yet when accusations are continually arising against a man from different quarters, there is generally something wrong. "Where there's so much smoke, there's generally a fire." Again we call Solomon to help keep us out of trouble: "He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattereth (openeth wide—revised) his lips." (Prov. 20:19.) Again the Wise Man says: "Where no wood is there the fire goeth out, and where there is no talebearer, the strife ceaseth." (Prov. 26:20.) And Brother James throws some scathing remarks at our unbridled mouths, when he says, "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Read all James says in his third chapter. If we exercised a little more self-government and followed James instead of Diabolos—the slanderer, the devil—we Christians would get along better and save the name of Christ from being dragged in the dust because of our evil talk.

**If It's None of Your Business.**—Let it alone. All of us have gotten into messes because we mixed in something which did not pertain to us. Of course, we may have desired to do good, but we should be wary of mixing in something which will turn on us. This is often true of becoming entangled in family affairs of someone else. Let them settle it among themselves, unless it becomes a reproach to the Church. Of course, we may feel sure that we can do some good, or even settle it, which might make a difference; but oftentimes both sides will turn on you before it is through with. The same is true of church affairs. Stay out unless you are invited in by both sides, and then only with the understanding that they will abide what you decide. Of course, I am here speaking of only local and personal affairs, not matters of doctrine. If a sister church leaves the faith on doctrine or practice we need to know it that we may know what attitude to assume in the future. But when we become messed in something which does not pertain to us, we get our picture taken by Solomon on this film: "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." (Prov. 26:17.) Ever try that? Well, do it once, and I fancy you will never forget it. But better have gloves on, for of all the barking and biting and snapping and yelping, that will be your honor day of it! And you will sit down and say, "Never again!—will I meddle in something which does not pertain to me."

**"Don't You Exclude My Son".**—And when we say that, we give vent to one of the chief causes of trouble in the Church. "A little leaven leaveneth the whole lump," and if our pampered son is a little leaven, he will help corrupt the whole church, and we will be responsible if we shield him. Now God wishes us to have self-respect in ourselves and our families, but self-esteem is the same carried to an unscriptural extreme. There will be no "sons" nor daughters nor wives nor husbands in heaven, but all shall be as the angels of God. But our Saviour warns us, "He that loveth father or mother, son or daughter [and we may add, husband or wife] more than me, is not worthy of me."

Oftentimes a church needs cleaning up, but an elder will not do it, for he would have to begin on his own flesh and blood, and he has not the courage to do that. He is not "just" (impartial) as Paul commands an elder to be, in Titus 1:8; and thus is not qualified for that holy office. But rather is such a one like the old elder and priest, Eli, in ancient Israel, who had two wicked sons in the priest's office, and would not eject them though the Lord had rebuked him for his partiality. God said to him, "Thou honorest thy sons above me" (1 Sam. 2:29); and again, "I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." (1 Sam. 3:13.) When Israel was defeated in battle (partly, no doubt, because of the sons' sins in the priest's office), and the ark of God was taken by the uncircumcised Philistines, Eli was overcome with the disheartening news and fell off his seat backward and broke his neck and died—the end of a man who thought more of his ungodly sons than he did of the Lord. "Written for our admonition." It is good for one to think well of his family but not to think more of them than of the Lord.

These are some of the evils in the Church, and these, we can see, are simply goods which are unrestrained. If we all could practice self-government, there would be no need of church government, but since most Christians will not do that, it is necessary to have officials who will help keep us lined up in a way which will not dishonor our Lord.

And so, brethren, you see what an important subject we have; and I hope you will continue with me to its end.

### God's Government of the Church

Just before he left this earth, Jesus said to his apostles, "All power [authority] is given unto me in heaven and in earth." (Matt. 28:18.) He then ascended to heaven and was crowned King of kings and Lord of lords. And from his throne he sent the Holy Spirit down on the apostles to guide them into all the truth as they went out to make known the plan of salvation. These apostles and other inspired men wrote the New Testament which was to govern the people of God through succeeding generations. But while the New Law Book was being written, it was necessary to have inspired men to guide the people.

All Christians were evangelists in the New Testament times, for the word "evangelist" simply means "one who announces good tidings." When there was a great persecution against the church at Jerusalem, "they that were scattered abroad went everywhere preaching the Word." (Acts 8:4.) They did not wait to go to school for years before they began to tell of the salvation which Christ had brought, but began at once to tell what they knew.

The result was that soon they overturned the Roman Empire. Not till Christians become as interested today can we have such apostolic fruits.

When men devoted their lives to the work of preaching the gospel, they were to be supported, for Paul commanded that "they who preach the gospel should live of the gospel." (1 Cor. 9:14.) But an evangelist is not an officer in the Church, he is only a worker, and the only difference between him and any other worker is that ALL should preach and teach as they can, while HE is helped in his work financially by the rest of the disciples. Many preachers and teachers in those days were inspired as well as the apostles.

These preachers who went out and made converts and established churches, were to develop the talents of the disciples so that they could take care of themselves. Paul commanded the young evangelist Timothy, "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.) And out of these teachers elders could be selected, to feed and oversee and watch the flocks of God. (See 1 Tim. 3, Titus 1.) Deacons were to serve the church in a temporal way.

These bishops were called "elders" because they were older men, who with their experience and the wisdom which generally comes with age, were better fitted to guide the Church of God. How wise! All nations which claim to be civilized have two ruling bodies, one of older men and one of younger men. The United States has the House of Representatives composed of younger men of push and energy, and the Senate of older men, who with their experience try to check what rash things the younger house may do. This is indeed wise. And in the Church we have evangelists, often younger men, who wish to turn the world upside down (zeal which is to be commended), yet who need to be regulated somewhat by the elders of the churches. Since inspiration ceased, the Church has only Elders and Deacons as officers. How simple the government of the Church of Christ! It would overthrow corrupt nations of the world today if professed Christians would reproduce it and work at it as they did in apostolic times.

### The Elders (Bishops) of God's Church

**Better No Elders Than Unscriptural Ones.**—It seems that the crying need through the Christian centuries is lack of scriptural elders. And why? It is the fault of the preachers, for they have failed to develop them. As we have said, Paul, in 2 Tim. 2:2, commands that young evangelist to develop teachers, but preachers through the ages seem to have desired the authority of elders themselves and so have neglected to develop them and then have themselves done the work of these elders. They have overthrown God's plan. The preachers are not officers in the church but only workers, while the elders are officers. Thus too many preachers have been only fifty per cent gospel preachers—they have only converted people but have not developed them for their work.

Some preachers have gone to the other extreme and have appointed elders who were not qualified. Perhaps we have wondered how it was that in apostolic times, it seems, elders were appointed soon after the church was started. But when we remember that many of those who became members were Jews, and that no doubt many elders from among them became obedient, we can see that these elders were already trained for such work, but

simply lacked belief in Christ as the promised Messiah. Also, some of the elders became inspired men. One of the qualifications for an elder is that he shall not be a novice, a new man, in such work and in the gospel, lest he be puffed up.

**Desiring the Office.**—Paul says that if one desires this office, he desires a good work. But beware the man that is real anxious for it. If he knows the cares and responsibilities and sacrifices connected with it, he will not insist on being inducted into that office. When he is so anxious, he generally is after what he can get out of it rather than what he can give to it. He is after the glory rather than the work. Beware such a one. When elders realize that they must "give account" (Heb. 13:17), of the souls under them, they will be more active in trying to keep them lined up with the truth; and when would-be elders realize that, too, they will not be so anxious to shoulder such a grave responsibility.

Don't fret because they did not appoint you a bishop of the congregation. They are not hindering you in your work for the Lord. You can teach publicly as occasion offers, can teach privately without limit, can visit the sick in body and in life, and encourage them on their way. You can talk to an unlimited number of non-members and try to convert them. When a brother is overtaken in a fault, it is not simply the elder's duty, and deacon's duty, but the duty of ALL ("ye who are spiritual") to visit such a one and try to restore him. Here is a neglected field you can cultivate. You can work for the Lord just the same out of the office as in, though you may lack a little authority at certain times. But what does that amount to? **"Whosoever will be great among you shall be your minister, and whosoever of you will be chiefest, shall be servant of all."**

And it seems that those elders who labored in word and doctrine, which probably means were preachers as well as teachers, were to receive remuneration, at least if they needed it (see 1 Tim. 5:17-18); but they were not to do this work for filthy lucre's sake. (1 Pet. 5:2, 3.)

**More Than One Elder.**—When the number is in consideration in the New Testament, the writers speak of more than one. Paul "ordained elders in every church" (Acts 14:23); and wrote to the "bishops and deacons" at Philippi. (Phil. 1:1.) God knew the weakness of man in desiring authority, and so he determined to give him as little of it as possible. The highest position one can occupy in the organized Church of God, is to be one of two or more elders in a local church. I have never yet appointed one elder only in a church, yet if there were only one qualified and it seemed that it would be helpful, or necessary, to save the congregation from evil workers, I might not condemn some one in doing it.

**The Husband of One Wife.**—This shows that the bishop must be a married man when he is chosen. I do not think the expression "one wife" means that he shall have married only once. When the gospel was first preached, polygamy was common, and many of these people became obedient to the faith. Do you think God commanded all such men to put away these wives, except the last one? There is no such evidence. It was a practice which had to be changed slowly, just as the whole process of the gospel was many years in being introduced and being fully established. In order to emphasize that henceforth there is to be one companion at a time, the Lord here ordained that the bishop shall have only one wife. That is the way I would explain that verse, and you can take

it for what you think it is worth. A prominent Bible college preacher in "the Church of Christ" appointed an old bachelor as elder in Denver, Colo., many years ago, and then tried to defend his action in a controversy one had with him through religious papers. He evidently did it to hold the local church for Bible collegeism.

**Children.**—Nor have I ever appointed a man to the bishopric who did not have children. Paul says clearly, "Having his children in subjection with all gravity. For if a man know not how to rule his own house, how can he take care of the church of God." (1 Tim. 3:4, 5.) Now as the purpose of having children is not that he and his wife have the power of begetting children, but to reveal that he has the ability to rule children, if he had raised children in his home they would in reality be his children, part of his family.

**"Faithful Children."**—This does not mean faithful to the Lord, but faithful to the man. Another reading is "trustworthy". A man may be able to rule his children and make them good citizens "not accused of riot or unduly", yet he does not have the authority to force them to obey the gospel, though he has the authority to force them to behave themselves. Church government really begins at home, and the father who has family worship, and teaches his children, and makes them obey him, and sets the right kind of example himself, is really training himself for a potential elder. And let me note here that such a father who teaches his children as God commands ALL fathers to do, is developing himself for public teaching of the Word.

**Apt to Teach.**—I have known many men who had all the qualifications for the eldership, except that they had not been taught to take public part. This has been the fault of evangelists. We have encouraged the system of having a protracted meeting once a year, then preaching once a month or oftener without any effort being made by that preacher to develop talent, with the result that these otherwise qualified men are not "apt to teach". And the church has pined because her elders were not "apt" at thus feeding the church of God.

In Acts 20:28, Paul told elders to "feed the church of God," and did not tell them to hire a preacher to do that for them. Other members of the church were to take public part, working under the elders, for 1 Cor. 14:26 shows that several took part in the public meetings in apostolic days. In New Testament times there was a distinction made between "preaching" and "teaching". Men preached the gospel to the world, to non-believers, but "taught" the church. The practice of a preacher's "preaching" to Christians is foreign to the New Testament, and is a relic of the Church of Rome and sectarianism. The passage in Acts 20:7 where it speaks of Paul's "preaching" at Troas, is translated "discoursed with them," in the Revised Version, which is the proper rendering, for the Greek word is translated many times, "reason," "reason with," and "dispute."

**Elders are to Oversee.**—Which means that they are to plan the work of the church, and see that it is carried through according to the Scriptures. The best school teacher is not the one who does it all himself but who guides the youth as he works the lessons out himself; and the best elder is not the one who does all the teaching himself but who "oversees" as well as teaches, as younger men are developed for the work. He should have special meetings, if possible, to train younger men for their

work, or have a preacher to help commit the word to faithful men who shall be able to teach others. People take a better interest in an organization when they play an active part in it, and members will take a better interest in the church if they are put to work. That is the reason the denominations have all sorts of societies so that they can flatter people by appointing them as presidents, vice-presidents, secretaries, etc., etc. Of course, we can not, and don't desire to imitate that, but we SHOULD put everybody to work that we can. If the preacher you may use won't help develop talent in the church, as Paul commanded in 2 Tim. 2:2, let him go, and get one who will. The strength of the human body lies in the activity of EVERY member of that body, and the strength of the Body of Christ depends on the activity of EVERY member in that Body. Weak members means a weak church. Often members drop out and no one ever visits them and tries to keep them lined up. This is the special work of elders, but belongs likewise to all of us. The "overseers" should really "oversee" such members.

**Elders Should Watch and Guard.**—The word "vigilant" means "watchful". They should watch that a Bible class does not become a debating society. They should watch that tattlers do not stir strife in the church. They should watch that the morals of the members, especially the young, do not drag the church into reproach. And they should watch preachers who may come into their midst. When you apply for a job in the business world, you will get nowhere if you do not come with the best of recommendations. And before we permit a preacher into our pulpit he should have the best of recommendation from his home church where they know him. Does he pay his debts? Does he behave himself in the social circle? Ask preachers you know are all right, and who have general information, if such an one stands with the Old Book in life as well as doctrine. If a man can not get a letter of recommendation from his home church, another church certainly has no business in using him, unless you have made a thorough investigation and know that the church itself is out of line with the Bible. Don't, oh don't, take up with a young man simply because he preaches a good sermon, for if you do you may have years in which to regret it. Why, there are men who can, and do, preach fine sermons who ought to be in the penitentiary. So learn of the character of the preacher before you permit him to come into your midst.

Is the preacher a hobbyist? Sometimes a man is all right in character, but has some peculiar notion which he advocates everywhere he goes, privately at first, and works confusion with it. Churches have been divided by such characters. "Watch" your flock, elders.

And when a preacher comes you wish to know, too, if he is sound in the faith. Does he stand for the Church alone, or does he have other organizations to talk about, such as missionary societies, aid societies, Bible colleges, orphan homes? Will he try to become a preacher-pastor of the Church? You know what John says of such: "If there come any unto you and bring not this doctrine, receive him not into your house; neither bid him God speed, for he that biddeth him God speed, is partaker in his evil deeds." (2 John 10, 11.) It is easier to keep such characters out in the first place than to put them out after they have gotten a following. And when evil teachers become lodged in the church, they are to be

put out, according to the scripture, "An heretic, after the first and second admonition, reject." (Titus 3:10.) If you elders grow slack on these scriptures, your path will be strewn with thorns.

**Discipline of Elders.**—Some elders and others foolishly think elders are immune from discipline. What a predicament that would place the church in! If elders were the right kind of men, they would resign when they find they can do no good with a divided church, unless it is over doctrine, and some are for broader ways than God's. I know an elder who came into straightened circumstances financially, and as he was treasurer, gobbled that up; yet he will not resign though he knows a good part of the church is against him as elder, and the world laughs at it. He needs conversion.

Sometimes the task of getting rid of a bad elder is done by having all the elders resign, and later on by appointing those who stand all right with the church. (The Church could be placed under an evangelist.) If none of them are qualified that would probably be all right, but I see no reason why a qualified elder should resign. If an elder is the right kind of a man, he will be willing to have some disinterested person come in and hear the charges against him. Or, he could name a man, his accusers could name one, and these two could choose a third, and all could leave it to two out of these three. It is evangelists who gather churches together in the first place, usually at least, and it seems natural to call such men to come and hear the charges against elders. Besides, when Paul said to Timothy, an evangelist, "Against an elder receive not an accusation, but before two or three witnesses" (1 Tim. 5:19), it seems that evangelists had something to do with hearing accusations against elders. However, if brethren choose any impartial brethren from the outside of that church, and leave it to them, I should not oppose them. But experience shows that it is advisable that it should be drawn up in writing that they will abide the decision, and that those who will not afterwards abide it should be regarded as covenant-breakers, and should be so handled.

**Obey the Elders.**—Each church should work hard to develop the right kind of men for the eldership and then they should obey them. Paul says, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you." (Heb. 13:17.)

### Evangelists Are Mere Workers

They are not officers in the Church. In short, all Christians are supposed to be workers in the Church, and any one of them who is living the right kind of life has as much authority to preach the gospel, baptize and wait on the Lord's supper as a so-called evangelist, or preacher. There is no clergy in the New Testament; that distinction was hatched up by Rome to hold the people in subjection, and has probably been the greatest curse in the Christian world. The farther we get from it, the better. When there are two or three disciples in a community, they have the right and duty to meet and worship God, for "where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) 1 Cor. 14:23-26, shows that in apostolic times several of the brethren took part in the services when the whole church was gathered together. But when a little group grows

to considerable size, it is well that they place themselves under some evangelist close at hand who can look after them and help keep out the wolves, and to whom they can appeal if anything arises which they can not decide among themselves. Such evangelist, too, should help develop the talent of faithful brethren.

**Qualifications of Evangelists.**—Every preacher should read 1 and 2 Timothy and Titus and Paul's charge to the Ephesian elders in Acts 20:17-38, till they have really memorized them. I don't think we should URGE a young man to become an evangelist, but should rather place such religious environment around ALL young men in the Church that at least some of them will irresistibly be drawn into such work. If they do not get into such work ENTIRELY of their own will, they may sometime "sell out". For there are many times when hardships arise, when one has to stand alone for the right, and if one is not thoroughly in earnest, he may go the way of least resistance which will lead him and the Church astray. If he is not an example of the believers, he should not be preaching. A theater-going, horse-race-attending, foolish-talking, horse-shoe-pitching, money-grabbing, "ladies' man," preacher, will not have much influence in leading others to love not the world neither the things in the world.

Don't think that because a young man is a glib talker and a good mixer he is going to make an excellent and useful preacher. It takes much more than mere talk to guide the Church of God aright. Often young preachers follow the outlines of sermons of older men, until at least they become used to arranging sermons of their own; but the practice of memorizing another man's sermons and pronouncing them verbatim should be discouraged. Often a young preacher will deliver the hard-worked sermon of a preacher of deep thought, and the hearers will think he is wonderful, when he is only a parrot. Do you know that when one writes the exact words of another, as his own, or even preaches them, without giving the other due credit, that is plagiarism, and plagiarism means "literary THEFT." A few years ago one of our prominent young preachers got into serious trouble for delivering verbatim a sermon of another man, and relating as his own experiences that which was the experiences of ANOTHER man; for a brother present went home and found the same sermon in a book, word for word, as it had been delivered. Let us get all the good thoughts we can from others, but arrange them according to our own individuality, for then one will have to do much thinking for himself, which is not done when one delivers verbatim another man's sermons. So, brethren, don't worship oratory, fine speakers, even though we ALL enjoy hearing such. One of the best preachers I know of, and one to whom at one time I would rather talk than any other preacher because of his wide experience in the brotherhood, has borrowed altogether possibly \$25,000, may be \$50,000 which he has never paid and never can. The worship of oratory instead of Bible instruction, means the downfall of the Church. Can we learn nothing from the past? Moses, the man who was slow of speech, never led Israel aside from the right; but Aaron, his brother, the eloquent man, led them astray the first chance he had; and it seems to me that this has been the saddening example through the centuries, in politics and religion alike. Anyway, in New Testament times, the preachers did not preach to Christians, but TAUGHT them; and that is the way it should be today. They "preached" to the world.

**Elders, Look at the Size of a Young Man's Head.**—Do that before you give him a letter of recommendation to preach. If he has too much confidence in himself, too much conceit, in other words has the "swellhead", please don't turn him loose on the brotherhood, for he may do untold harm. Several years ago a young man was baptized but would not put his membership with the congregation though it was within a mile. There was evidently a sinister reason. But finally he decided to preach, since he had made a failure of everything else, and ONE WEEK before he went to a Bible Reading, he put in his membership. As soon as he came back, he started to stir strife between the elder and deacon, and in a few weeks brought charges against the elder, a little of which was true though not serious, and most of which was trumped up. The elder thinks the compliments and a little remuneration he received when at the Reading helped swell his head more than it was, and has done harm to him and the church in general. A man's conceit when on parade seems humble and harmless, but when you see it in its native soil, surroundings, it shows just what it is. Solomon was very discouraging concerning such people, but if we will not heed him we may suffer, as he philosophized with the wisdom God gave him, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." (Prov. 26:12.)

**Are Evangelists Appointed by Laying on of Hands?**—Some think so today. I never had hands laid on me. Timothy had hands laid on him, but it was not to ordain him as a preacher, but to bestow some gift. (1 Tim. 4:14.) The hands which were laid on Paul and Barnabas were not to ordain them to preach, for they had been preaching a good while already; but evidently to set them apart for a special work to the Gentiles. (See Acts 13:1-3.) ALL members of the Church should be workers for God, and the only difference between an "evangelist," preacher, and any other worker, is that the former is devoting all his time to that work (if he is), and the other is doing what he can; and "they that preach the gospel should live of the gospel." (1 Cor. 9:14.) The custom generally among faithful churches of Christ that I know, is that the matter is brought before the church that such a brother wishes to devote his life to the work of preaching the gospel, and that if any one has any scriptural objections to granting him a letter to engage in such a work, let it be known to the elders. This letter, then, gives one authority to marry people, in the sight of the law of the land. Again we say, elders, don't turn an unworthy character loose on the rest of us; and if he becomes unworthy, withdraw your letter of endorsement.

**The Work of Evangelists.**—It is their business to make converts and develop them. When they start a little group, they should not desert it, but look after it, appointing the most likely among them as leaders, for the Book teaches that all things should be done decently and in order. But if you are really looking after a little group, DO THAT VERY THING, and do much to commit what you know to others who may become teachers. The monthly preaching with a church, where a man merely preaches and does not develop the church, never has and never will build self-edifying churches. The sooner it is discarded for real DEVELOPMENT, whether weekly, monthly, or quarterly, the sooner will the church start upgrade in real strength. I see the wisdom of God in his divine system, for anywhere, everywhere, that two or three disciples may be, away from an established

church, they can meet and worship God without a preacher. **Such liberty and such development and such simplicity contain the seeds of world revolution for good.**

**A Run-Down Church.**—It has had a "meeting" once a year to baptize people, and has had "preaching once a month", but the members do not meet on time, few know what the lesson is, nor who will lead, nor does anyone have anything edifying to say (for the preachers have never developed them.) "Quite a sprinkle of people" will come to hear the preacher, but at "social meetings" there is hardly a baker's dozen; many pine because so few attend; and the church in general is smothered with backsliders, made by the utter neglect (perhaps ignorantly) of preachers' committing what they know to faithful men who shall be able to teach others.

One trouble is that when a wide-awake preacher goes to a church like that, he meets with some old folks who think that activity is apostasy, and who oppose about everything which is proposed, though they can find no scripture against it. They say, "We ain't never did it that way before." When a doctor of medicine finds a patient who is down and out and doesn't know what is the matter with him except that all the world is askew except himself, he starts in on a tonic, to build up his system. God's Word is the tonic for Christians. **They** may insist on a "protracted meeting", but **you**, preacher, insist on a Bible reading—at least half the evening, with the second half possibly devoted to the world. Study Acts of Apostles and 1 and 2 Timothy, Titus, and 1 and 2 Peter, and James, and you will have a fine opportunity to teach them God's way of doing all things. At the same time, you can appoint some of the "faithful" men to take some little part publicly, can show them all how to continue that after you are gone, and can outline the work for them. You may be able to get some of the backsliders into work again, and outsiders who see that you are really doing something may come in. Sometimes things are so far gone that one sees that about the only thing to do is to "re-organize" and start in all over again.

**A Tangled-up Church.**—My, how preachers hate to be called into such a mess! Yet Corinth was in about as bad a mix-up as any church today, and Paul undertook to straighten it up, and did. Maybe we can save a remnant and it will grow. If certain elements within a church can not get along together, maybe they would better go to different places to worship. Sometimes there is no difference in doctrine, nor much in life, yet the dispositions of the leaders just won't work together. They would better peaceably separate and establish groups in different parts of the city, or country, which can easily be done in these days of rapid transportation. Paul and Barnabas did not harmonize on whom they should take with them on their missionary journey, and they separated, yet did not antagonize each other, but went on with the work of the Lord. So it seems to me it can be worked today, either as individuals or churches, sometimes, when both are faithful to the doctrine. If a preacher called in can have a couple of weeks of Bible study as suggested above, many of the things which separate may be ironed out and harmony be restored.

**A Church Which Right Now Needs a Major Operation or a Funeral.**—The trouble is acute. A preacher would better not go to such a place unless both sides will agree to abide his decision. No use of having them say, "Yes, I will abide your decision IF I think it is scriptural."

for that simply throws it back on his own **STUBBORN WILL**. When they sign up that they will abide it, then if they will not they can be handled as covenant-breakers. Even in such a trouble, that mentioned Bible reading of a week or two would be a good introduction, to try to get every one into a better spirit. In all such matters, whether local or general, one must weigh testimony of witnesses somewhat as they do on the witness stand. The one who has been **KNOWN** to always tell the truth and has a long record for righteousness back of him, has more weight than one who is unknown or has been flighty. Most preachers shun church troubles, yet once in a while one sees a man who makes a hobby of discipline, and tries to make human conduct work out like mathematics. It can't be done, and judgment must be used in every case. Oftentimes, the judges who have been called in, can gather the testimony privately and avoid a public meeting with its disgrace to the church. Many of these troubles could have been avoided, if there had been more Bible readings, such as mentioned above, and fewer protracted meetings **to the world**. **THE CHURCH NEEDS MORE TEACHING IN THE BIBLE.**

**Don't Let Personal Affairs Be Dragged Before the Church.**—Sometimes a brother wishes to bring into the church that which is only a private affair. If he has a grievance against another, then tell him to follow Matt. 18:15-17. Only after he has taken others with him and can not then be reconciled to his brother, has he any right to bring it before the church. "Is there not a wise man among you? no, not one that shall be able to judge between his brethren?" (1 Cor. 6:5.)

**A Preacher's Family Can't Eat Compliments.**—The wife and children of the publisher found that out long ago. If you call a preacher into a church trouble, you would do well to remunerate him at least a time and a half, and better, doubletime, for I tell you it is nerve-racking work. I have been knocked out for weeks after a few nights of working with stubborn men and women. Besides, one generally makes enemies by such work, and often the church never calls him back again, but selects as follow-up preacher one who stands for nothing except—himself.

My preaching brother, God does not require that you neglect your family to preach the gospel, unless they are willing. All he expects is that you do what you can. "If any provide not for his own, especially those of his own house, he has denied the faith and is worse than an infidel." (1 Tim. 5:8.) Paul, the greatest of all evangelists, worked with his own hands at times, and we are no better than he. Churches should consider how big one's family is, but they don't and remunerate a young unmarried man just as much as the married man with a family.

Don't get the idea, brethren, that you are giving to the Lord **ONLY** through the church treasury, otherwise one could not help the poor unless it went that way. The true gospel preacher is nearly always among God's poor, and many of our brothers and sisters would do well to hand them a dollar now and then, or five or even ten, for the faithful preacher is not going to get too much. These young preachers need books, too, and to hand them a little to help them get books would not come amiss. Did you ever stop to think: You may be making \$25 a week, and a preacher with as much ability receives possibly about \$15 after carfare and other traveling expenses are paid. Thus he is giving ten dollars a week to the cause, and you are giving—**fifty cents**, maybe. Is there anything fair

about that? Don't measure the preacher's remuneration by the poorest paid in the congregation, but at least by the medium. I know churches which remunerate a preacher who visits them once a month and preaches two discourses, just as much or more, than they do a preacher who labors hard day and night for a week for them. That is an encouragement of the pastor system, and there is no common sense to it.

But, my preaching brother, you are called upon to "endure hardness as a good soldier of Jesus Christ." Memorize Paul's description of himself in his speech to the Ephesian elders, and it will help you along the rugged way. Anyway, keep yourself so that you are "free from the blood of all men." And then you can joyfully say with the Master Evangelist, Paul, "I have fought a good fight . . . henceforth there is laid up a crown of righteousness."

### Discipline of Members

**Baptized and Turned Loose.**—That's what some preachers do. But Paul speaks of "flocks", referring to local churches; and flocks have some definite outlines to them. When one is baptized, he is baptized into the Church, in a general sense, but that does not necessarily make him a member of a local church, or flock. Since the Lord has left to our wisdom the how of becoming a local member, churches may extend the right hand of fellowship, the whole church doing it; or, the leader of the church may do it on behalf of the church; or, it may be a custom merely to announce publicly, when one comes forward, that they wish to be members, and that is sufficient. Let all things be done decently and in order.

While we should feel at home in any congregation, we should have our membership with some particular flock to which we are responsible. Beware the preacher who wishes to be a "free lance" and have NO membership! He wants to do as he pleases altogether. Each church should have a record and should keep it clean by looking after delinquent members. Christians can not be excluded except on clear evidence. Mere hearsay means nothing. I know a church which was divided because some members wished a man and woman excluded without clear evidence. Those who demand exclusion should be pressed to get the clear evidence, and if they will not but insist to the point of confusion, then they should be excluded themselves for confusion over something which they can not prove.

**Divorced People.**—The New Testament is a law book for Christians, not worldlings, and when people come to us from the world, though they may have been divorced and married again, we should receive them, if they are living in harmony with the law of the land.

But how about people who are Christians and are divorced for a cause other than adultery, and married again? Notice: Paul says in 1 Cor. 6:16: "He which is joined to an harlot is one body, for two, saith he, shall be one flesh." This is the same language which is used with reference to a man and his wife. (See Gen. 2:24; Eph. 5:31.) This shows that the real tie which binds a man and woman together in the marriage relation is sexual intercourse. Therefore, Paul shows that when a man leaves his wife and joins himself to a harlot, he sins when he does that, and breaks the tie that bound him to his wife, and that harlot is henceforth his wife in the true Bible sense. Many talk about "living in adultery," but neither

that expression nor that idea is in the Bible. Adultery is an ACT, and is spoken of as such. Hence when a Christian disobeys God by getting a divorce for a cause other than fornication, and marries another, he commits adultery; but that new person becomes his wife. He should be excluded from the church for this sin, but we can not say that he can not come back, even with this new one to whom he has become "one flesh", if at least he is now living in harmony with the law of the land. The writer can harmonize all the scriptures bearing on this subject, to his own satisfaction, and the reader can draw his own conclusions from what has been presented.

Paul says in 1 Cor. 7:15, "If the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases." Some great Bible students take the position from this that if one is utterly deserted by another, and possibly does not even know whether such a one is alive, that such deserted party is not under bondage to recognize that one as a companion in any sense and is entirely free.

There are many things which professed Christians are doing today for which they should be excluded, and all leaders of churches should study them with some good Bible teacher. But they should exercise their discipline with wisdom and love, for Jude says: "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." (Jude 22, 23.)

### The Church of Christ and Babylon

God says of Babylon (confusion), "Come out of her, my people." (Rev. 17:4.) So God has a people in Babylon. Who are they? I take it that when a man believes whole-heartedly and repents whole-heartedly, and is baptized whole-heartedly, he is baptized into Christ, no matter where he is; and should he be in confusion, he is one of God's people in Babylon, and is to come out. Maybe the minister sprinkled water on all the others, but this man insisted, "I wish to be immersed as Christ was." He shows more faith than many who are baptized by "Church of Christ" people. Even though he did not understand that it was "for the remission of sins", yet he has performed the act with a true heart. "Remission of sins" is not part of the act, it is a blessing of the act. Going down in the water and being buried in water is man's act, but remission of sins is God's act. That is his business, and he surely will do what he said he would, whether we know it at the time or not. "He that believeth and is baptized shall be saved" from his past sins. Nobody when baptized understood all that it was for. When you were married to your wife, you had the one central thought of joining yourself to that woman, though afterwards you found many blessings connected with that union which you did not know at the time; but did you have the ceremony said again when you learned of the new blessings? Again: here is a state line, and I know that if I make three steps I shall be over in the other state; now if I take all three steps will not that bring me across the line, whether I know which one brought me across or not? Here are three things which bring me into Christ, and if I take all three, yet do not understand which one brought me in, will that invalidate the act which has brought me over? Again: if one must understand exactly that baptism is FOR the remission of sins in order to its validity, and Alexander Campbell was the first preacher in modern times who taught that (which is true), then where was the Church of Christ when Alexander Campbell was born? That insistence that such a

one's immersion was invalid, puts the church out of existence for centuries, and makes Campbell the founder of the Church of Christ, which I do not admit for a moment. Therefore, when people come to me from Babylon and insist that they were immersed because Christ commanded it, I do not insist that they be immersed again, though I will do it if they wish. I am afraid to sit in judgment on their conscience, since they have performed the ACT which God commanded.

### God Bless the Young People

But let us not exalt them so much that they will think of themselves more highly than they ought to think. The Great Commission commands the apostles to go and teach all nations. Anywhere, everywhere, that Christians can find people who will listen, they can and should try to teach the Word of God. If a woman can gather a group of neighbor women in her home to teach them—good. If she can gather their children, that is fine. If her husband can do the same with the men and boys, it is a great work. If any other brother and sister can do the same, by all means do it. If, for convenience sake, these groups meet at the church house, BEFORE the hour of worship on Lord's day, and the elders, or leaders of the church, look after it, it seems like a good work, so long as they do not form an **organized** Sunday school (another body) besides the Church, or do anything else that is not in harmony with the Scriptures. We are to teach all nations, and this is simply the details of that command, yet in harmony with the rest of God's Word. He has said that people should confess Christ, yet since he has left to our wisdom just how that should be done, we sing invitation songs and have people come forward and confess Christ; yet I do not have the least idea that they had invitation songs in apostolic days. Churches did not own meeting houses of their own for three hundred years, yet such is in harmony with the Word of God. Invitation songs, Bible classes, church-owned meeting houses, etc., are not mentioned in the New Testament, but are in harmony with it, along with many other unmentioned things. Let us be sure that there is no principle involved before we advocate a practice, and that some principle is involved before we condemn it.

**"THE Worship."**—We use that expression with reference to the items of worship we attend to Lord's Day morning when we observe the Lord's Supper. These items are singing, teaching, contributing, breaking of bread, prayers. They were evidently "one" assembly in this worship, for Paul speaks of "the whole church come together in one place," and the speakers and teachers talked to the whole assembly. (See 1 Cor. 14:23.) Some rural churches meet on Lord's day, divide into classes, and immediately after them have the Lord's Supper. I would not try to defend this by the Word of God. The distinction has usually been made that Bible classes are BEFORE the hour of "THE Worship" but that at "the worship" they were in one assembly and had different brethren take part if they are present. If this scriptural distinction were kept up, it might save some confused controversy.

Of course, in Bible classes, we might have singing and praying and thus "worship", but that would not be part of "THE worship" with its different items mentioned in the New Testament.

**"THE Divine Order of Worship"**.—Some brethren have tried to say that Acts 2:42 is such where it says the early

Christians "continued steadfastly in the apostles doctrine, fellowship [contribution], breaking of bread and prayers." But how can you have an "order" of a group of things unless you have ALL the items in that group? Singing is one of the items of worship, and since that is not in Acts 2:42, that scripture can not be "THE" divine order of worship, neither can it be even "AN" order of the items of worship. When they put singing at the first, or last, or middle, they are using entirely their own wisdom. Yet as God has left this to our judgment regarding this order, we can use any order which is convenient and does not violate any passage of scripture.

Surely any one who would cause confusion over any particular order, is exalting his own wisdom against the silence of God on the matter, is legislating where God has not.

When we preachers visit a congregation which opposes Bible classes Lord's day morning, we should certainly not cause confusion by insisting on such, but **should** insist on their teaching their own children in their homes, and other people and their children in homes or anywhere we can do it. We should insist on their all attending a midweek Bible class, which they surely would favor. We should insist on their developing the talent privately so that the public speakers Lord's day morning can do better work of edifying the church. There is great improvement to be made in the things in which such a church does believe in, and let us throw ourselves into such work wholeheartedly, and not unnecessarily get tangled among ourselves.

Again we say, God bless the young people, but let us not push them forward so much that they will think too highly of themselves. The older people have something the younger do not have, and that is Experience. And to my mind one of the most beautiful sights there is is to see the whole church assembled on the Lord's day, and each member with a testament in his hand, young as well as old, a man and wife sitting there with their children with them, listening to the reading and expounding of the Word of God by the elders and other brethren in the Church.

**Teaching the life-giving Word of God in the Home and in the Church, privately and publicly, anywhere and everywhere that opportunity affords except through HUMAN religious organizations, is the foundation of Self-Government and Church Government, and is the panacea for all the ills of man.—D. A. Sommer.**

### Scandal-Mongers

Dear reader, have you ever seen a scandal-monger operating in the church? Do you know that no greater calamity could befall a congregation of Christians than to have a scandal-monger in its fellowship? There is no greater capacity in which such a vile character can better serve the interests of the devil than in the fellowship of the church. Hear what the inspired James said of a garrulous tongued, gossiping scandal-monger:

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! and the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." (James 3:5, 6).

This man of God teaches that any persons who kindle the "fire of hell" (destruction) among the members of

the body of Christ—the church, or even in the community where they live,—are very closely allied with Satan. A peculiar thing about a scandal-monger is, he or she does not seem to know that everybody knows just what they are.

Because of their devilish work, the wise Solomon listed such debased characters as one of the "seven abominations" unto God (Prov. 6:16, 19). He further said of these "kindlers of the fire of hell:"

"Where no wood [fuel] is, there the fire goeth out; so where there is no talebearer the strife ceaseth." (Prov. 26:20).

So the apostle Paul commanded the church to withdraw its fellowship from such reprobates. (2 Thes. 3:6-13).

This scripture shows that sometimes it is a big job to rid a congregation of such characters according to the law of the Lord, but a more worthy work could not be rendered the church than to scripturally dispose of such persons, hence Paul exhorted the church to "be not weary in well doing."

If anything happens in the church that should be corrected, don't start a scandal by publishing the matter to the "four winds." Let each one who knows of it take the matter to the leaders confidentially, and let the leaders adjust the matter scripturally, and the cause will be strengthened instead of scandalously disgraced.

The word of God is so impregnated with threats and condemnations against such unscrupulous, hell-bound characters that we could compile a large volume on the subject; but we will suffice by adding a short poem, whose author is unknown, so that every loose-tongued, gossiping scandal-monger can see themselves just as God and the world and the church sees them. All scandal-mongers are not necessarily liars, except they are hypocritical, and act the lie even when telling a truth.

#### What Became of a Lie

First someone told it  
Then the room wouldn't hold it  
So the busy tongues rolled it  
Till they got it outside,  
When the world came across it  
They never once lost it  
But tossed it and tossed it  
Till it grew far and wide.

From a little small lie  
It became deep and high  
Till it reached to the moon  
And she hid her sweet face  
In a cloud of veiled lace  
At the dreadful disgrace  
That had happened at noon.

This lie brought forth others  
Both sisters and brothers  
And fathers and mothers—  
A terrible crew. And thus evil boded,  
This monstrous lie goaded  
Until it exploded, and for mud and mire  
The pieces flew higher and hit the  
Sad liar, and killed his good name.

Unknown.

—Wm. Ketcherside.

#### A Mother on "Mother's Day"

This is the day which the world has designated as ours. And throughout the entire land, advertising specialists will take advantage of the affection which has been lying latent in the breasts of children for twelve months, and will whip that love, by skillful propaganda into a fervent heat. This will manifest itself by the purchase of a box of chocolates, a pair of hose, or some accessory for mother, and she will shed burning tears of thankfulness that her children remembered her but for a day.

I am the mother of six children; five girls and a boy. Two of them are at home, four have gone out to establish their own homes. All are members of the One Body, and we believe faithful to the Cause of Christ. Dad and I are growing old, and sit often in contemplation of the past. He is an elder of the congregation, and we have tried to work together in bringing up a family which would be a credit to, rather than a reproach to, the church. Sometimes we have failed along the way; we have had our worries, our fears and our tears! It isn't long until all that will be over, and we hope to go to the land of eternal sunshine, where shadows will never flicker across the pathway we tread.

To me, the eleventh day of May is no more my day than any other day of the year. I am up as early in the morning, and build a fire in the old cookstove, and bake biscuits as usual for breakfast. Dinner will be prepared, and when it is well along, all activities will be suspended until we go to the House of the Lord. I'll see my son direct the singing, watch my daughter teach a class of youngsters, and listen to the preaching of a son-in-law. I'll let my mind stray only for a moment to those others of my little brood who are grown and live in other cities. I know they'll be worshipping, too. And I am thankful for that!

No, the eleventh of May is not my day. That day came when I saw one by one each child march up the aisle and give himself or herself to Christ. Of far more value than a box of chocolates or a pair of hose is a Christian life. Give yourself to Christ, and you'll crown mother's work in life, and she will be happy in death, knowing that you'll carry on when she is gone.—Mrs. J. W. Watts, Flat River, Missouri.

#### WHAT MEN THINK OF THE TONGUE

The chameleon, who is said to feed upon nothing but air, has of all animals the nimblest tongue.—Swift.

When we advance a little into life, we find that the tongue of man creates nearly all the mischief of the world.—Paxton Hood.

The Chinese have a saying, that an unlucky word dropped from the tongue, cannot be brought back again by a coach and six horses.—Goldsmith.

This tract on "Self Government and Church Government," 6 for 25 cents. How many will you distribute in your church?

#### Church News

Old Antioch Near Bethany Mo.—There will be D. V., basket dinner, and afternoon meetings the first Lord's Day in June, July, August and September. Faithful brethren are invited to attend and take part in the afternoon meetings. General subject of these meetings will be: "How can I become a better worker in the Church?" There are a number of brethren who are willing and anxious to work and would appreciate suggestions

from others. Work at 26th and Spruce continues with good attendance. New members who obeyed the Gospel in Bro. Turner's meeting, and Bro. Wilfred Landis who attended Bro. Carl's Bible reading are showing great zeal.—C. C. Tegtmeyer, Kansas City, Mo.

We have received from Firm Foundation, Austin, Tex., a copy of "Directory and List of Preachers of Churches of Christ 1941," price \$1.00. It also gives the names of all the publications of the brotherhood, Orphan Homes, Christian Schools, etc. Any preacher can make use of this booklet some time.

Stockton, Calif.—Am enjoying the master articles in the M. C. Sure fine, and hitting the nail on the head. Handed my last copy to a sister, and she said she read it all, handed back the paper and fifty cents for her first subscription. Said she liked it fine, and backed her statement by acting. I have been preaching along the same line.—J. D. Powers.

Kansas City, Mo.—W. E. has been down since the 30th of March. He was in hospital 10 days. We brought him home. He is some better but his limbs are as numb as ever and pain him lots. He will go to Doctor's office twice a week for treatments. Doctor wants him up half of the time to exercise his limbs. Doctor said he would be in for nine months.—Sister Ballenger, 2640 Cleveland.

This is a hard time of the year for religion, including religious papers. People do little reading, take vacations, and are now enthused over the war. No religious paper really pays for itself, especially one that contends strictly for the New Testament. Two sisters have been helping keep the M. C. to twelve pages, but other donations have dropped. Shall we go back to 8 pages?

Topeka, Kan.—At this writing I am in a meeting and children's Bible study at Green Mound congregation near Asherville, Kan. Interest good in both. I am sure much good will be done. I go from here to Dentonia, Kan., for the same kind of work with them. Dentonia is a congregation established by the Mission work started some three years ago in which two congregations were started. I have helped to keep this work going and will continue to do so as means will allow to be done. This mission work is not dead. Bro. E. R. Noel, 2619 Ohio St., Highland Park, Topeka, Kan., receives contributions and passes it on to those engaged in this work. Some who helped to start this work have pulled off and are starting a work of their own without giving reasons for so doing but we are continuing the work any way. J. A. Freed, 370 Swygart St.

Bonne Terre, Mo.—Here in Bonne Terre the work has started nicely. A canvass of nearly the whole town this week shows a promise of a good vacation Bible Study. In addition to the Bible Study, the following classes have been started: A development class for men, a teacher training class for women, a music (singing) class. Some of the newly-developed talent will be used at the mid-week meeting, and soon the Sunday program will include these new workers. I am also preaching at Mine La Motte on Saturday nights. Expect to baptize two there June 2, who recently came forward at the regular services.—Henry Boren.

It is estimated that there are about 3500 preachers of "churches of Christ," and I am sorry to say that most of these are one-man preacher-pastors who have, perhaps unconsciously, usurped the work of elders. Perhaps not one in ten would now give up their soft, unscriptural way, even when confronted with God's Word, but would even denounce you. Yet one in ten would mean much. I am in touch with several prominent preachers in the South who feel that a division is coming down there, and I feel sure they will make the fight for God's way. Yet many of the thousands of preachers have never seriously thought on their course of "pastorating." That is the reason we wish to get out another issue against the Pastor and College Systems. We hope to devote the September issue to that task. Bro. Carl Ketcherside will fill about one-third of it, and the rest will be largely historical clippings of importance. Bro. Carl says: "You can put me down for ten dollars as my share in helping get out the special issue on the college and pastor system. I'll be glad to invest that much in the proclamation of the truth upon those issues, and hope that many others will match the amount, so that we can really do something beside sitting around wishing we could do something." Please attend to this, brethren, before the hot weather wilts your present determination. Remember, if we receive more money than necessary, it will be used on free literature to non-members.

Peoria, Ill.—The Peoria congregation is getting along very nicely. The church address is 400 Howett St., Peoria. Bro. L. E. Ketcherside is making his home in Peoria and is a wonderful help to the church here. We have two services on Sunday and one midweek meeting. We have song practice and at present a study of the book of Exodus, which is very interesting.

Bro. Sommer, I wish I could send you more money to help you in this great work you are doing. My desire is to put the Macedonian Call in more homes. I enjoy reading, especially the articles on or against the sinful pleasures of this world that so many professing Christians are enjoying.—Mrs. Lura Reynolds.

North Salem, Ind.—The church here wishes to help to send out free literature, so am sending you \$15.00. We would like 100 copies of the next missionary number and the balance to apply on your free literature fund. We think it a very good way to get the truth to the people.—Clair Sears. (Lillian Ave., in St. Louis sends \$25.—Pub.)

Compton, Calif.—The Church at Compton has just finished a three weeks' meeting with Bro. Riggins. Attendance was not so good as we expected, but we attribute this to the fact that one religious group had just finished a three weeks' meeting, and two others were in progress at the same time as ours. But our people attended faithfully even though some of them came from quite a distance. There were no additions but we believe much lasting good has been accomplished, as Bro. Riggins gave us many good practical sermons. We are very grateful to the brethren of Riverside and West Riverside for the encouragement they gave us by attending so much of the time. We believe that brighter and more prosperous days are ahead for the churches of California and the West Coast since Bro. Riggins has decided to locate here in the West. For some time we have looked forward with prayerful expectancy to the time when some loyal evangelist could locate in California, and now that we have gained that objective the army of the Lord should move forward as one man on all fronts. We sincerely trust that any of our brethren in the East who may be contemplating moving to California will consider locating in Compton or Long Beach that we may have their help. If we can be of any assistance drop us a line. My address is 1017 So. Acacia St., Compton, California. We meet for worship at 601 E. Palmer Ave., Compton.—J. B. Ruth.

Miscellaneous.—If any of our readers know any disciples in Klamath Falls, Ore., please write to Mrs. Franklin Kimble, 2432 Orchard, Klamath Falls, Ore. . . . Send for free samples to distribute to members of the church to get NEW subscriptions at fifty cents a year, and OLD ones at seventy-five cents. Many write telling of how the paper has encouraged them, and will it not do the same to many of your members? . . . "The congregation meeting at 6910 Fullerton Ave., Chicago, invites any one who visits in or near Chicago, to worship with us.—L. A. Munger." . . . If you receive a pink renewal blank, it signifies you have begun to run "in the red" and helping put us there, too! Can't you send a few new subs at fifty cents each, when you renew, and thus let us use black ink again?

New Castle, Ind.—Enjoyed the last issue of the Macedonian Call very much. The articles were good and reports encouraging. Just closed another week's work with the Church at 21st and Madison Ave. in Anderson. It was one of the busiest weeks we have had since coming to Indiana. Besides visiting in 35 or 40 homes in the daytime, we had services every night, with much larger audiences than we had been having. Had interesting and profitable studies pertaining to THE BODY. Considered both the Material and Spiritual Body, dealing with "Its Purpose," "Its Food and Drink," "Its Exercise," "Attitudes" and "The Effects of Sin on the Body." Had full house at both morning and evening services on Lord's Day. Ordination Service of Elders and Deacons at the morning service. Bros. Frank Summers and Murl Howard were ordained Elders. Bros. Borden Higgenbotham and J. Wash as Deacons. We are able to see good come from the Ketcherside-Totty debate there. Six or seven members are with us now that were formerly identified with the College crowd. Besides many outsiders are now able to see which Body has the TRUTH on these controverted questions. Bible reading with Bro. E. M. Zerr as teacher will begin at the Church here June 2nd, continuing for twelve weeks. We not only extend you a cordial invitation to come, but urge you to enjoy this study with us, in order that you might be "Approved unto God, as a workman that needeth not be ashamed." The Church here, also the Madison Ave. Church in Anderson will have Summer Vacation Bible Instruction for children. Bro. Sam Zircle, Elder of the Church at Middletown

and his good wife, celebrated their Golden Wedding Anniversary last Lord's Day with OPEN HOUSE in the afternoon to relatives, brethren and friends. More than 200 called to congratulate and extend best wishes. The Middletown Church had the largest attendance at their services the last week I was with them, they have had since we begun labors with them. They have a new carpet covering the entire floor of the Meeting House. I go next to Rigdon. On our last visit we ordained Bro. Glen Sheedy to the eldership. He serves with Bro. Wilfred Jeffrey and Bro. Nickleson. The fifth week in next month I go to Sweetser, Ind. The last time with them one obeyed the Gospel and one placed membership. They are more optimistic concerning the Lord's Work than for some time.—Ben F. Huddleston, 224 So. 15th St.

Alexander Campbell said nearly a hundred years ago: "The church members . . . should carry with them, or have in their pews, the Holy Bible, and attend to all the readings, teachings and exhortations, of the eldership, book in hand. . . . The lesson for the day should be known before and studied through the week." This is a very, very important exhortation. How many churches have good printed testaments, and plenty to go around, in their place of worship? How many have racks where they can be conveniently placed and taken care of? If you don't have you would help your church by attending to this at once. We have searched high and low for a good testament to recommend to you, and have at last found one. It is four and five-eighths by six and one-half inches, is black-face and self-pronouncing, is bound in black cloth which has the appearance of fine-grained leather. The price is 35 cents each. The publisher believes with all his heart that you will strengthen your church much to get a good supply of these, and insist and keep insisting that every man, woman and child look on the lesson. It will help hold their interest in the Word of God. The bold face type will make it easy for them to read it. Will you take twelve, or twenty, or fifty?

Compton, Cal.—Since the last report I was with the Riverside congregation which meets at eleventh and Lemon Streets. Meeting was well attended and we trust much good was done through the meeting. The brethren of the West Riverside congregation attended almost in a body and were a great deal of encouragement to us in the work. We are endeavoring to work out a plan of work whereby the congregation will be on a more stable footing. There were five added during the meeting. Began with the Compton brethren April 20th and now are at the close of the meeting. Tomorrow will be an all-day meeting and also the last day of the meeting. Lord's Day attendance has been good but through the week has been just fair. The Lord willing, we will begin with the West Riverside congregation, Monday evening, May 12. My son, Richard, will go ahead of me to Riverside and speak there tomorrow (Lord's Day) evening while I remain in Compton and close the meeting here. He spoke in my place one evening during the Compton meeting and his talk was well received. I was disabled because of a slight throat infection at that time. Should there be anyone who has relatives or acquaintances here in California I would appreciate it very much if they would contact some of the brethren here or myself and let us have the addresses of those whom you think would, in any way, be interested in the work of the Lord. We feel that there are many here in California who have not contacted the church. Will you do all you can to help bring about that contact and thus you may be the means of saving a soul? We rejoice to see the brethren awakening to a sense of duty and also opportunity in spreading the gospel. Brother James Storm, of the West Riverside congregation, lead the singing through the Riverside meeting and did a good job. He is a promising young man. My address for the time being will be Riverside, Cal., Gen. Del.—Lloyd Riggins.

Caldwell, Kan.—After enjoyable St. Louis (Jan., Feb. and March) Bible Reading I have been trying to do more good. Just closed my third meeting in Oklahoma schoolhouse. Rains, mud roads and sickness hindered, but we had a good meeting with 4 added by baptism. 12 have been added in my meetings here since 2 years ago. Begin tonight at Caldwell, Kansas. Hoping soon to be able to be with the new work at Denver, Colorado, which is now meeting at 3822 West 39th Ave. A hearty welcome awaits any who might be spending their vacations in this region.—R. O. Webb.

Sedalia, Mo.—I was called to Evansview, Mo., the first Sunday in May for a week's meeting in an absolutely new field among the Pentecostal Divine Healers, so called. We feel like we did some good as we won their confidence and got people to

reading the Bible. Closed with growing interest and a standing invitation to return. The meeting was sponsored by the small congregation at Evansview, meeting in the home of Bro. and Sister Wm. H. Evans. They are planning to build a house of worship this summer. They have the foundation built. They are few in number but a very fine faithful little band. I hope to be able to keep after the Mission while their interest is up till I can reap a good harvest for the Master.—J. Oscar Paisley, 501 N. Prospect.

Topeka, Kan.—The Macedonian Call should be a great help in mission work if people can be induced to read it, as well as very profitable in teaching and expounding the scriptures to both old and young disciples who sincerely desire to please the Lord, that they "may grow up into Him in all things, which is the head, even Christ." May there be more hungering and thirsting after righteousness, for the days are evil.—Emily Baker.

Hammond, Ill.—I was at the "Bridge" congregation, near Martinsville, Ind., May 11 and preached in forenoon. In afternoon they had a developing service with Martinsville brethren in charge. Much interest was manifested and they will, I believe, be profited by that day's work. Bro. George Anderson, of Mattoon, Ill., preached here last Lord's Day to interested audiences and his discourses were well received. Bro. George is quite a preacher and should be busy all the time. April 6 I conducted the funeral of Sister Towles, widow of our late Dave Towles, who was a Gospel preacher. Sister Henry Towles was present and she is not at all well. April 27 I, assisted by Bro. Turner, conducted the funeral of Sister Fullerton, who, with her husband, came in the Church here during Bro. Carl's meeting last winter. May 20 I conducted the funeral of Sister Elmer Sealock at the New Liberty meeting house, south of Sullivan, Ill. She had been an invalid for more than six years, so she is, we believe, much better off now. She left a good home here but we believe she has a better one now.—W. G. Roberts.

St. Louis, Mo.—I am enclosing a small sum of money toward helping in sending the Macedonian Call to others. The articles are very interesting. Another thing that I enjoy is the fact the paper contains only items of spiritual nature. Several weeks ago Bro. Ketcherside and Ratliffe paid me a visit. We had an enjoyable evening together, talking of matters pertaining to churches, worship and so forth. It is a pleasant experience to find an organization whose whole object has but one aim to make every individual a Bible searcher, to bring out the latent spirit in individuals and give them an opportunity to develop the gift that is in them. May God bless the work that is being done more fully.—Sincerely yours, Arnold H. Binder.

Berkeley, California.—Bro. Lloyd Riggins is scheduled to conduct a campaign to get the Gospel before the people in this vicinity beginning about June 29th. Our meeting place is 1908 Addison Street (at Grove) and may be reached by residents of Oakland, San Francisco, San Leandro, Hayward, Alameda, Richmond, and Contra Costa and Marin Counties as well as Vallejo and the Mare Island ship yards. During these hectic times Christian men or families no doubt have been transferred or assigned to work in one of these places. We would like to hear from friends or relatives of such, so we may contact them. There are several "pastor system" churches in the vicinities named and of course difficult for strangers to find such folk as we without direction.—Geo. A. Robinson, 2223 Union Street, Ashberry 5164.

Who Made the Devil, Anyway?—This will be the title of the July Missionary Number of the Macedonian Call. It will deal with almost every phase of religious error, and thus will be applicable to anyone—in the Church or out. We have been working on it for a quarter of a century. A sister, who heard us speak on it at Carl's Bible Reading last winter, recently wrote in a business letter, "I wish I could again hear your sermon on 'Who Made the Devil?'" We are trying to think it is the most striking Missionary issue we have put out, for it is a question which hundreds of millions of people have asked through the centuries. If you send out an average of one of these papers a day for three months (till the next Mission Number in October), I venture to say that you will lie down at night with a more peaceful conscience, a more satisfied mind, because you have done something personally to make the world better. How many will you take at 1½ cents a copy? If you do not order before our regular mailing we must hold back enough copies to pay the parcel post.