

MACEDONIAN CALL

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

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

How the Pope Got Started

The Greatest Blasphemer of Earth Is Crowned.

The cardinals in their red caps had gathered from all parts of the world in a council in St. Peter's at Rome. With closed doors they had fought out among themselves their present question as to who should be greatest among them. After days of strife, the Holy Spirit (?) selected one of their number, and he was ordained to be Pope of Rome, with the triple crown upon his brow denoting his rule over the bodies and souls of men on earth, and his rule over their souls in the great Unseen. Thus began the reign of another of the greatest blasphemers of earth.

Yes, I mean greatest blasphemer, for the Pope of Rome claims to be the vicar of Christ on earth—the one to act in Christ's stead; and his millions of devotees believe the same thing. Pope Leo XIII, about fifty years ago, said, "We hold upon this earth the place of God Almighty." (Great Encyclical Letters of Leo XIII, p. 305.) Could words be more blasphemous?

And yet, we should not wonder at this, for Paul said that such a character should arise. In 2 Thessalonians, 2d chapter, he showed that the great apostasy from the true Church would center around him "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

But you may be surprised to know that this usurper grew up out of the eldership of the Apostolic Church, and the Great Roman Catholic Church grew up out of the simple Church of Christ with its congregational form of church government portrayed in the New Testament. How was this done? Is a very important question, for Rome has many imitators in Protestantism; and one cause of the failure of the professedly true Church of Christ today is that we fall into ways of Rome.

What the Apostolic Church Was in Government.

God knew the weakness of human kind, and so the Church he established was specifically made to thwart the ambition of restless souls. The highest position one can occupy in the Church of the New Testament (outside of the inspired men) is to be one of two or more elders over a local church. Read the following scriptures: 1 Tim. 3; Titus 1; Acts 14:23; 1 Cor. 14:26; 1 Peter 5; Acts 20:28. They show that bishops and elders are the same, that there was a plurality of them in each local church when they had the qualified men, that the elders were not to be lords over God's heritage,

and that one elder was not to be a lord over the others, and that the elders were to be apt to teach and did in person feed the church of God. We see that other members also took part in the public services under the supervision of the eldership, since brethren in general were admonished by Paul to edify one another, and 1 Cor. 14:26 shows that different brethren took part.

There is no system which can not be abused, and the system of mutual teaching may be so abused. Some men are utterly unqualified to do public work, and they should not be pushed; some others need to be held back, for they may wish to do it all. But God knew that the safety and strength of the Body of Christ consisted in activity on the part of the different members, and he knew that poor little bands could exist in no other way, and so he gave us this system of mutual teaching.

The system of appointing one man to do all the teaching of the church in practically all its public meetings (call him pastor, minister, or what) was the first great step away from the apostolic eldership to the Pope of Rome.

Luther's Effort to Get Back to the New Testament Church.

Luther did not get very far out of Rome, but possibly he did the best he could under the circumstances. Yet he did try to break the force of the clergy and to make every Christian a preacher. When celebrating a few years ago the centennial of the beginning of Luther's work, one of the great preachers of the Lutheran churches said in Indianapolis:

"But 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 preacher practically admits that Lutherans have departed from the teaching of the great reformer on this point. So have many churches of Christ departed from the New Testament teaching of having elders to feed the Church of God. Let us build up a scriptural eldership to take care of the churches, and then the churches will not be drained in hiring a pastor or "minister" to discourse to them each Lord's day, and the churches will have money to stand behind the preachers as they go out to the new and weak places. This is evidently the way it was done eighteen hundred years ago.

What J. A. Harding Thought of Mutual Edification.

J. A. Harding was an evangelist of churches of Christ in the South for many years, and one of the most prominent men. He made a mistake when he helped form human organizations of Bible colleges to teach the Bible, for Paul commands us to glorify God "in the Church," not in a Bible college. Besides, if Christians can form a human organization of a Bible college to teach the Bible, why can they not form a human organization of a missionary society to preach the Bible? And why can they not form a human organization of an aid society to help the poor? Don't you see, brethren, where this all leads to?

Nearly fifty years ago, Brother Harding held a meeting for the old Plum Street Church in Detroit, Mich., and gave an account of that church which is very interesting. Here is what Brother Harding said about it in "The Old-Path Guide," p. 206, of 1881, published by F. G. Allen in Louisville, Ky.:

"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.

"Detroit, including its suburbs, has a population of 145,000, and is a beautiful city. In it there are two congregations of Disciples, the Washington Avenue and the Plum Street churches. The former of these uses the organ, and sometimes has employed pastors. Isaac Errett, W. T. Moore, A. I. Hobbs, T. V. Berry, and others, have been so engaged by it at different periods. The latter is decidedly an old-landmark church. It is opposed to the modern pastor system, to instrumental music in the worship, and, indeed, to all the innovations and corruptions which are now threatening to overwhelm those who plead for a return to Apostolic teaching and practice. 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; so many people being firmly persuaded that a church can not hold its own, much less grow in numbers, as well as in grace and in the knowledge of the Lord, in any other way. Nevertheless, in its history, we have another demonstration of the truth that God's ways are better than man's.

"About twelve years ago the congregation began to exist with thirty names enrolled on its books. It now numbers between two hundred and fifty and three hundred. The original members were those who opposed the 'New Interest' movement, which began to develop itself

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under the pastorate of Isaac Errett. Brother Errett, at its head, published 'A Synopsis and By-Laws,' to which certain brethren would not subscribe. From this division, in course of time, the Plum Street Church grew. For nearly twelve years the brethren have never failed to meet twice on the Lord's day; in the morning to break the loaf, and in the evening to preach the Gospel to those that can be induced to come to hear. The teaching and preaching are done by the members, except when some brother visits them by chance, and takes part in this work, or when an evangelist is engaged in holding a series of meetings with them. They also have a meeting for the children on Sunday afternoons, and a prayer meeting on Wednesday evenings.

"There are more than twenty of them who engage publicly in teaching and exhortation, and many more who lead in prayer and in reading the Scriptures. The average attendance at the Sunday service is better, in proportion to the membership, than at any other church I have ever known.

"Confessions at these meetings are frequent. Of those who have been added to the congregation since its beginning, by far the greater number were received at the regular meetings. I was so much pleased by the way in which the Sunday morning service was conducted, that I am constrained to risk wearying you by giving a somewhat detailed account of it. I believe the example is worthy of imitation, and by the recital of it to others may be impelled to a BETTER AND MORE SCRIPTURAL COURSE. [And that's the reason I am now passing it on.—D. A. S.]

"I arrived in the city on Saturday evening and stopped at a hotel. Early Sunday morning I sought my way to the meeting house and was very cordially received. At my request, the brethren excused me from taking any part in the meeting, my first one with them, and proceeded in their usual way. When the hour for opening arrived, the elders took their seats upon the platform. This was the first thing to which I was not accustomed, and, hence, particularly attracted my attention. The one who was to preside for the day arose and read a hymn, which the congregation, while standing, sung. The elder then read a portion of Scripture. After the reading he announced that certain brethren were sick, calling out their names, and that they would be remembered in the prayers. This was said so touchingly and the prayers were so fervently delivered, that I felt myself to be indeed in the midst of a band of brethren and sisters.

"After the prayer, another song was sung. At this point an invitation was given to any baptized believer, who desired to take membership with the congregation, to come forward and do so. One lady presented herself and received from the elder the right hand of fellow-

ship. The supper, which is regarded as the prime object of the meeting, was then attended to. After this, a song was read and sung, and then the collection for the treasury was taken up. In addition to the weekly contribution, a collection is made once per month for the spread of the Gospel.

"The presiding officer now called upon a young man in the audience to read the 'regular lesson.' In response, he arose, and standing at his seat, read in a distinct and impressive way the book of Jude. At the close of the reading, the president said: 'If any brother has a word of teaching or exhortation, let him say on.' The brethren were requested to improve the time, which they did. Several short, excellent speeches were delivered. The exercises were closed by a speech from the elder, who wound up with an invitation to sinners to confess their Savior. A concluding song was sung and we were dismissed. Thus an hour and a half had been pleasantly and profitably passed. 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. It is now engaged in doing this work. If the churches of the Disciples would edify themselves and send their ministers abroad, they would develop themselves thereby wonderfully in zeal, knowledge and efficiency, and would do the grandest missionary work that was ever accomplished, at the same time. [Amen and amen.—D. A. Sommer.]

"Ah! but they will never do this, it is said. It is probable that this is true. There are, however, two things which we who believe in the desirableness of such a state of affairs can do. In the first place, we can exert ourselves to induce those congregations over which we have influence thus to work; and, in the second, we can determine to limit ourselves to no given field, but to go from day to day where it appears we can do the most good, and where in the providence of God we are led. The first commandment of the commission is 'go.' That God will bless us in our labors and guide and sustain us, we need not doubt. I, for one, am committed to this course of life."

I am sorry to say that this old Plum Street Church departed from its scripturalness and adopted the pastor system in later years, but as it was when the above was written it comes as near being what I consider scriptural in mutual teaching as any church I have heard of. I have contended for such a system for years. Harding considered it more beneficial than the all-time preaching system, said they had the best attendance of any church he knew of, was more scriptural, and showed that if all churches would do the same and would send their preacher OUT, a great onward movement would result. I wish the southern churches had listened to Bro. Harding's teaching nearly fifty years ago. But Bro. Harding is to blame himself much for the preaching system in vogue in the south, for did he not help establish the Bible colleges which have become a hotbed to nourish preachers who come out with their diplomas looking for a flock to fleece? J. C. McQuiddy said in the Gospel Advocate of July 20, 1922, "The churches are drifting more and more to 'the pastor system,' and

not heeding the command to go into all the world." Let us get back to what Bro. Harding taught fifty years ago, not because he taught it, but because it is the Word of God, and because it will help keep another pope or popes from getting started.

What David Lipscomb Thought of a Self-Edifying Church.

For more than a generation, David Lipscomb was probably the most prominent man in the Churches of Christ in the South. If I have the history correctly David Lipscomb and J. A. Harding were co-workers in establishing the Nashville Bible School, now called the David Lipscomb College. Yet in the Gospel Advocate of May 31, 1906 (possibly this was a reprint from an earlier number) he presented some very important thoughts which I quote in full:

"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.

"Near Joseph Avenue, in northeast Nashville, two or three years ago, a few disciples lived, too far from the Foster Street Church for the women and children to attend regularly. They determined to meet at a place more convenient for the mother and the children, so for a time met at private houses. A meeting was held by some preacher who had learned to preach by studying his Bible and conducting the worship for a church similarly situated. [He didn't need the Bible college, then, to make him a preacher, did he?—D. A. S.] A number were added to the church last year, and they built them a neat house in which the working people can feel at home. They were assisted in this by other self-supporting and self-edifying churches. Some one recently spoke of them as a mission point. One of the leading men among them said, 'We are not a mission, but we have a mission.' A few miles farther out they found others situated as they had been, and they went to work to help them, and he reported a mission at this point of twenty-five members. When asked how many members they had who would lead in the worship, he replied, 'We have scarcely a male member who will not lead in the worship if desired.' This is a self-edifying, self-supporting, aggressive, missionary church, and with but little money will do much to spread the gospel and build up other self-supporting, self-edifying, missionary churches.

"Such a little 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 their ease and support him. [Get this brethren—D. A. S.] God adopted his religion to the common people who do their own work in religion as in other matters, and they can more effectively spread that religion among others than any other class of people.

"The danger with such churches is, when they grow in numbers and increase in wealth, they employ others to do their work for them, and they grow cold, lukewarm, indifferent to the service of God and the salvation of their fellow-men, and hire others to worship God for them.

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"The danger with such churches is, when they grow in numbers and increase in wealth, they employ others to do their work for them, and they grow cold, lukewarm, indifferent to the service of God and the salvation of their fellow-men, and hire others to worship God for them.

"Will not our working people, while learning and asserting their right in other things, learn their right to serve God for themselves and enjoy his blessing and favor? Without these all other blessings are vain and delusive.

"Every member of the church can and should participate in all the service of the church; and the members are not only competent to do all the work pertaining to the church, but they need this work and service for their own spiritual growth. [That sounds like D. A. S., doesn't it?] In this service alone can the Christian find the food and exercise needed for his growing wise and strong in the inner man. The man spiritually can no more grow strong and active without himself doing the work and worship of the church than the body can grow strong while refusing food and exercise needed for its growth and life. In this service in the church man can alone find the highest development of the soul, mind and body. One can no more worship and do the work in the church by proxy and grow spiritually thereby than he can eat and take exercise by proxy and his body grow thereby. The well-being of every member demands he should take active part in the worship, as the well-being of the church demands the help of every member in its growth. 'Through that which every joint supplieth, according to the working in due measure of each several part, making the increase of the body unto the building up of itself in love.' (Eph: 4: 16, R. V.) There is work for each one to do, and neither the member nor the church can prosper as it should unless each joint supplies its part.

"Every child of God, by virtue of his birthright into the family of God, a family of kings and priests unto God, has the right to perform any and every service connected with the Church of God, limited only by his ability to do it decently and in order. All should be encouraged to take part in the service, and in doing the service each manifests his talent for the work and trains himself for fitness in God's work.

"The congregation is the school for educating and preparing men for any and all the work God has commanded to his church."—Gospel Advocate, May 31, 1906.

I could not make a stronger defense of Mutual Edification than Bro. Lipscomb made so many years ago. If this last statement of Bro. Lipscomb is true that the congregation is the school for educating and preparing men for all Christian work, why, then, did he establish the Nashville Bible School? For that school, and the many others that have sprung from it, have done much to overthrow the truth in the article above. Besides, it has brought division in the brotherhood. Too bad! "Unto God be glory in the church," not in human organization of a school.

Why a Bible College, Anyway?

Just here we might enter a little more into this question of these Bible colleges. Didn't the brotherhood exist before they came into existence? Doesn't Bro. Lipscomb show conclusively how preachers can be developed in the local church without such? Very few of the preachers in the North every attended a Bible college, yet they are very acceptable preachers. Churches can hold protracted Bible readings without any extra organization and train men for all sorts of church work.

These schools are human organizations; they are established to teach the Bible—work of the Church—hence they are unscriptural, for Paul says, "Unto God be glory in the Church."

If Christians can establish human organizations of Bible colleges to teach the Bible, why can they not also establish human organizations of missionary societies (made up of Christians not churches, as such)? And also, if we can establish human organizations of orphan homes, old folks homes, with boards, presidents, treasuries, etc., why can we not also establish ladies aid societies? Brethren when you admit the principle of establishing one human organization to do work of the Church, there is no reasonable stopping place till we get practically to the Christian Church. The apostolic Christians looked after their poor and sick and widows and orphans and taught their young and developed preachers, etc., etc.—and they had no organization except the local church with its elders and deacons. When we have any other, we have departed from the simplicity that is in Christ, and this is something to be feared, says Paul in 2 Cor. 11: 2.

What Alexander Campbell Said About Mutual Teaching.

This great religious teacher, too, pled for the development of the talent of all the brethren, which some churches of Christ today are trying to drift from. And let me ask here, What is the use of developing the talent if we do not use it in the meetings of the church generally, so that we can send the preacher out into new and weak places? That at least should be one of the main purposes of this development. But here is what Campbell said:

"If, indeed, preachers 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, [which is not done when we have preaching all the time—D. A. S.] but allowed the opportunity to exercise the same. But this is not permitted when 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.

So here is another great religious teacher presenting practically the same things I have been presenting, and for which I have received much criticism from many brethren. This is no new idea of D. A. Sommer. It is the doctrine of the New Testament and the original doctrine of this religious movement of which we are a part. Let us get back to the old ways and old paths.

What A. M. Morris Said Twenty-five Years Ago on Development of the Talent.

A. M. Morris was an editor of the Octographic Review, now the Apostolic Review, for many years. He once advocated strongly what a few of us yet advocate. Here are some clippings from some of his writings:

"I could see one reason why the pastor has such an easy time supplanting the

church members by reading, expounding, praying, preaching, and making the announcements. Our work in the Lord, however, can not be delegated to others. No clerk can take our place in praying, exhorting, singing, breaking the loaf, contributing of our means, visiting the sick, caring for the widows and orphans, or any other religious duty. Too many people are trying to hire a clerk to do what the Lord tells them to do."—Octographic Review, Sept. 25, 1900.

"We preachers must know our place, and when called to assist a congregation in a protracted meeting, should spend at least half the time in showing the brethren how to make their OWN meetings most edifying and profitable, and be satisfied with NO success that does not leave the elders, deacons and teachers better qualified to do the mighty work which is intrusted to them."—Octographic Review, June 12, 1900.

"The business of a gospel preacher is to develop the talents of the flock [some think it is simply to preach faith, repentance and baptism] 'set in order the things that are wanting,' and so instruct and arouse the members: that the congregation will be a powerful factor in the world's salvation. THERE IS MANIFESTLY A FAULT in the preacher who does all the preaching, praying, reading of the Scriptures, talking at the Lord's table, baptizing, once, a month in any given community, and does not develop the church so that it can hold intensely interesting and profitable meetings on the following Lord's days."—Octographic Review, June 12, 1900.

Now this is exactly what I have been teaching for years, and for which A. M. Morris himself has called me a heretic and hobbyist. When a preacher visits a church month after month and year after year, and merely preaches to them, and does not develop them so that they can better take care of themselves—Morris, not D. A. S. this time, says "there is manifestly a fault" in such a preacher. And yet, it seems strange that when people plead for the same things Morris did nearly thirty years ago, he is taboo. But papers change in sentiment just as individuals do.

Morris has changed, for in the past few years he has defended all-time preaching at a place. In his defense of the Long Beach Church, where they had "Preaching Each Lord's Day," he said: "This is no attempt to say that all churches have to have regular preaching, either all his time, three-fourths, half, or even one-fourth of their time. That question is not determined in the Scriptures [hence can have it all-time if desired—D. A. S.] Each congregation must decide that for itself; but in no case for others. If we are awake to the needs of Zion, we will use the GIFTED ones who are best able to instruct us, WHENEVER we can do so."

Bro. Morris has fought for this new doctrine of his at Long Beach, where it said over the meeting house door: "Preaching Each Lord's Day—Minister." If he had stood by what he taught nearly thirty years ago, and by other things he used to teach, I know many would have stood with him in the battles on the Pacific Coast who have stood against him, and conditions would have been altogether different from what they are now. This is all saddening. But it is departure from the Word of God which has wrought the havoc.

Don't Take the First Step Toward Rome.

The Protestant people made a noble fight against the Roman Catholic Church when they put A. Smith out in the cold in the last election. But that is only temporary. And besides, there is a Romanism springing up in Protestantism. The Federated Churches of Christ, so-called, a union of the Protestant denominations will become very similar to Romanism. Why not strike this one-man business at its root by fighting hard for the divine system and against the first step away from that.

The divine system is that evangelists go out and preach the gospel and gather together the disciples to worship God. Then he should develop faithful men for the eldership. Paul said to 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.) In the course of time when men became qualified for the eldership they were appointed to such. These elders were to feed, oversee and watch the flock, but not be lords over it; they were to be examples to the flock.

The first step away from this system was to appoint one man to do the work which God ordained the elders to do. He became "the minister," "the pastor,"—feeder. The apostolic church did not need theological schools or Bible schools and colleges to develop men to lead the Church, and we do not need such human organizations either.

But don't fool yourself into the idea that you will accomplish wonders in a scriptural way by having a preacher discourse to you every Sunday morning and evening. The sects have theirs, but where are they? You may get a hustling and eloquent young man, and you may think you are doing wonders for a while; but a man who takes a few drinks of whiskey also thinks he is the biggest man in the world. When the drink is gone he is worse off than before, and when your pastor, or preacher leaves, you are in worse condition than before. You may gain many members, but they are usually brought by the personality of the preacher. Size often means nothing, anyway. A man may weigh 350 pounds but die of fatty degeneration of the heart; while a man weighing 120 may be well developed and be strong and accomplish much. A church may have 500 members and "be rich and increased with goods and have need of nothing, and know not that it is wretched and miserable and poor and blind and naked." Read again what Bro. Lipscomb said against these big, rich churches with their eloquent preacher. I have found with him that the greatest earnestness and piety are in the small bands of workers for Christ. The bigger a church is the harder it is to hold it in line with the Bible. The Jerusalem church was doing the most when it was scattered by persecution and the members were going everywhere preaching the Word. Alexander Campbell fought earnestly against the "kingdom of the clergy," as he called it, yet many today would drift back into the bondage from which we have been made free. Don't flatter yourselves that the elders can hire a preacher all the time to feed and visit the flock, and at the same time be the shepherds. All the history of the past shows that a preacher who does this, soon becomes the shepherd, and

the elders become figureheads. Let us put the preachers into new and weak places, and stand behind them with our means.

The mental and spiritual laziness of the elders and other members opens the way for the first great step away from the scriptural eldership toward the Pope of Rome. Never take it. "Awake thou that sleepest."

Note—There are many brethren in the South who are opposed to these evils which we have been condemning. Why not take your stand clearly and boldly? I should be glad to hear from you.—D. A. Somner, 918 Congress Ave., Indianapolis, Ind.

CHURCH NOTES.

What Henry Ford's Paper Thinks of this Soft Pedal Age.—A number of months ago, the following was taken from the editorials in the Dearborn Independent:

"This is the broad age of suave tolerance. The soft pedal threatens at times to become our national symbol. Tolerance is our shibboleth; intolerance our greatest dread—and yet these are names that have not the remotest relation to the qualities we indicate by them. We must ever compromise. We must not speak our minds lest we offend. Our words must be so innocuous as not to displease anyone. 'Be Bland' is the new commandment.

"Pollyanna-like, we can see no evil. Crime is a disease; we must pity and pet the criminal, not denounce him. Personal culpability no longer exists. We flutter with trepidation that our harsh words pain some gentle soul. Objectionable social tendencies are not to be mentioned. Practices that have been condemned for centuries are nowadays condoned. Usury becomes respectable under the name of "interest"; cupidity becomes praiseworthy ambition. Under the broad new tolerance, Thou Shalt Not becomes DO AS YOU PLEASE.

"The man who holds a definite view and expresses it, is to be avoided: he is dangerous! Vacillation replaces the straight line. The successful politician is the adroit pussyfooter, the popular man the energetic gladhandler. Talk all you will about the universal brotherhood of man or the lovely aspect of a spring flower. They are safe subjects. But beware of those that have been declared taboo! We are living under the smothering influence of the great hush-hush."

This is a discouraging condition for the world to be in, but it surely is in it. And the sad thing is that this "soft pedal" spirit has spread to the Church. Brethren cry for preachers who preach nearly altogether in general principles and leave the hearer to make the application. They don't wish their specific sins named out, nor any slippings and slidings to be mentioned. We must "love," which means today that we must not warn the people as Paul did night and day against the departures going on. Many of those who have some convictions are afraid to speak out and let

the brotherhood know where they stand. We should pray for courage to stand for the truth.

A Chance for You.—Brethren often ask, What can I do to save people? Well, here's a good chance for you to help educate people in the old ways. There are 2800 names in the year-book of names of preachers of the churches of Christ. Most of these are associated with those who endorse Bible colleges, and with those who are drifting more and more to "the pastor system," as Bro. McQuiddy puts it. They should have before them the facts in this tract. But it will take about seventy-five dollars to send a tract to all of these. I am donating days of my own time—are you willing to pay for the postage and material? Send for copies of this tract and distribute among all the members of your home congregation. The Macedonian Call is published as a tract once in every three months to help stir the brethren to greater work in spreading out. And we can never get far if the brethren have preachers spend their time doing work which the brethren themselves should do.

"Here am I, O Lord, Send Me."—That was the statement of the old prophet when the Lord wished one to go to cry against the sins of the people. And it should be our aim to stir every Christian so that he will make the same statement to his Lord. It is hard to do much with the people today, but we must cry aloud "whether they will hear, or whether they will forbear." We must do our part, and when there is a turning away from this soft pedal age, possibly we shall be on the ground floor ready to do real work for the Lord. Brethren will be encouraged by reports of new work. As the Church of Christ never has been the missionary people they ought to be, the Macedonian Call was started for the purpose of trying to stir to greater things along that line. I should like to receive short reports of tent meetings or meetings in halls, homes, etc., in new and weak places. If special emphasis is laid on this for a while, it may arouse some. The workers must be supported better.

The Big Church and the Big Preacher.—It seems strange that in human affairs the system which can be the best may be the worst. The best form of a government would be an absolute monarchy if we could always have the wisest and best man at the head. Mussolini today is an absolute monarch and is doing much for Italy, yet Italy is on the rim of a volcano both literally and politically.

So it is in a sense in the church. A pastor may be a fine talker and a great worker, and may get very many people into the church, yet the body of Christ where he is may be weak in reality. His church government is like Mussolini's. I beseech you to read again what David Lipscomb says on the self-supporting and self-edifying church. When we are big in numbers and wealth and have an eloquent preacher, we settle back with a satisfied air and say, "Aren't we great," and we quietly go to sleep. When we are small we are inviting people and talking to them and we look forward with joy to the salvation of a soul; and it is this struggle and anxiety and the battle we have with our own bodies that brings us closer to the cross and makes us better men and women.