

# MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 CONGRESS AVE., JANUARY, 1933

## Why The Church is Failing But Will Never Fall

**Lack of Development for Public Work.**  
—The Word of God is the remedy for all the ills of man, and this includes the ills of the Church. God has established a system of dispensing this Word to the people in a public way, and one reason the Church has been failing is that Christians have not developed this system as it ought to be developed. Paul told the Ephesian elders to "feed the Church of God," and elsewhere it is said that elders are to be "apt to teach." Brethren in general are commanded to edify one another, and 1 Corinthians 14 chapter, shows that different brethren took part when the whole church was gathered together. An astonishing thing to me is that the whole brotherhood recognizes that we do not have an eldership developed as it ought to be developed, and yet very little effort is put forth to develop such.

In his paper for October 1, 1931 A. M. Morris said, "Many complaints reach us of the weakened condition of congregations. When some leader dies, the whole congregation seems to droop and lose its standing. Even when a leader goes away for a Lord's day or two, the meetings drag, and the members seem discouraged and lose interest. Herein lies a great secret of efficiency. It should be our aim to cultivate such talent in the congregations as will best assume the duties of those now in the oversight and leadership. One of the best elders I ever knew was a master at getting others to serve. He would scarcely take 'no' for an answer. From small beginnings, feeble attempts, many grew into robust servants."

In order to keep churches out of this weakened condition, which Brother Morris here deploras, I have for years written and preached that churches could help themselves much by having a preacher hold short Bible readings and development meetings. About a dozen years ago I wrote this in the Review, and showed that if preachers could hold a one week's reading at a dozen places for several times they would accomplish far more toward developing elders among churches in general than in a twelve weeks' Bible reading at one place. Very few elders have the time or money to go away from home that long. These long Bible readings have not reached the eldership as a whole. But for my efforts in trying to forestall this condition which Brother Morris deploras, I received a long chastisement of several type written pages from the two elders at Long Beach, California. I always thought that chastisement was written, or supervised, by Morris himself. Anyway, they were under his influence. If the principles I was then contending for had been carried out, even in a moderate

degree, perhaps Morris would not now be saying, "Many complaints reach us of the weakened condition of congregations." This is the longest exhortation to develop talent that I have ever seen from this writer in his paper—in fact, it is the only one I recall, and it practically destroys his plea of the last ten years for all-time preaching, of ALWAYS PUTTING THE BEST TALENT FIRST.

I remember being in Long Beach a dozen or more years ago, and preaching against the one-man system and for more development of talents. But one of the elder's wives told me that many people came there from back East to spend the winter, and they wished to hear preaching, and they had to be satisfied. That would have been a fine time to have developed them and the church in general, and then when those people went back home, they would have been better prepared to take a hold of the work and keep the churches out of this weakened condition which Brother Morris now deploras. But instead, they upheld the pastor system, had painted on the sign board at the door of the meeting house, "CHURCH OF CHRIST, Preaching Each Lord's Day. — Minister." The people went back home thinking that was the system, and thus the influence for mere preaching, preaching, preaching to Christians—instead of development—has spread into many places. Can't we see, brethren, that there is something radically wrong with the methods we now have?

About eighteen months ago a preacher went to a church where they have been having brilliant southern preachers, and a montaly preacher, but were not getting anywhere. While holding a "meeting", he worked them to a point to have a short Bible reading the next January. He helped them clean up the church a little, and the reading and drill lasted twice as long as originally contemplated. The brethren dropped out their monthly preaching and went more into the study of the Bible. That fall in their meeting they had about a dozen baptisms, and the preacher was booked for another two weeks' Bible reading and drill the next January. A few days ago he wrote to know if they were still looking for him, and received this letter: "We are getting along fine. We are having Sunday night meetings now. [They had not had such meetings for years, if ever.—D. A. S.] We have singing and Bible study. We are studying Genesis. The church seems to be in the best condition to do work it has been in for a long time. We are more than ready for you to come on the date you spoke of, January 8. . . . We have been having good audiences each Sunday night, and will have still better when you come. The new converts that we had when you were here have been doing fine. They have been

taking part in the work as they have been asked."

Many preachers could do the same kind of work if they would, and then the church would move onward with strides. We are commanded to commit what we know to faithful men who shall be able to teach others, but how many of us preachers are doing our duty in this respect? This is one reason why the church is failing.

Those who have read my writings for a dozen or fifteen years know that I have deplored the monthly preaching system as it has been generally carried on, and many of these preachers have not liked it. I used to do some of that myself, but gave it up because I felt it sapped the churches and gave them little strength. However, monthly visits might be made useful if real development work were done. Since we are trying to find out why the church is failing, let us calmly look at this practice as it is. Many preachers who make a comfortable living farming, teaching school, doctoring, working in factories, stores, etc., go out on Sundays and preach. They merely preach. Very few ever have any kind of Bible work to develop teachers so that churches will not drop into that condition deplored by Morris in the clipping above. Some school teachers leave off the Sunday night meeting the most important meeting to get the world interested, so that they can go home Sunday afternoon. I know one preacher who would go on Saturday to his appointment, but have only one meeting, and that on Sunday morning; and they had to hurry through that so that he could get a train back home. Fifteen or more dollars were picked up, and the church really left in worse condition than without his visit.

In the Review of November 8, 1932, Brother E. M. Zerr says this: "Another thing that looks out of place to me is: Men who have jobs, positions or professions that make them a reasonable living, and yet who happen to have speaking ability, will run out to established churches over Lord's days, or 'during vacation' hold meetings, and thus deprive preachers of this work who have nothing to live on but their preaching. If these men who have the ability to preach can get the consent of their conscience to remain in their profitable secular business most of the time while the world is dying for the truth, let them take the risk. But if so, when they wish to do something 'as a side-line,' let them go to weak places and do mission work, and not infringe on preachers who are trying to give their entire time to the work. And churches who encourage such preachers by employing them, perhaps because they 'can get them cheaper,' are also responsible for the having such arrangement is working to the cause."

## MACEDONIAN CALL

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

I know teachers and factory workers and others who have made good money at their business, and then would hunt for the best churches they could find, and preach for them. Preachers who have devoted all their time to the work, and held "mission" meetings with practically no remuneration, have not averaged half as much. The system we have had has tended to drive the preacher from the field who has tried to give all his time to the work. Brother Piety made a living on his farm, and went to work places on Sundays, but few monthly preachers have had his spirit in that respect.

I know preachers who have gone three hundred miles to monthly appointments, making a round trip of about six hundred miles. Even at half fare, the carfare would consume about half the remuneration. Not more than three days ago a brother ate dinner in my home who was on his way home from an appointment which he expects to fill each month this year. It was two hundred miles from his home, making a round trip of four hundred miles. If it cost him only three cents a mile to run his car, the expense would be \$12, and he would spend three days to deliver three and possibly only two discourses. There are many preachers in Indiana who go from one to two hundred miles round trip for a monthly appointment. If these preachers would stay several days and do something to develop the talents of the brethren so that they could have more interesting social meetings at other times, the churches would have a better chance to get somewhere; but it is no wonder that churches are making no advancement, and no wonder that no new churches are being established. The system is wrong.

A few days ago a preaching brother told me of a preacher who visited a church for six months for thirty dollars a trip, and when they said they could not pay it any more he quit. Quite a number of men who have preaching ability did not use it in the times of material prosperity in our land, but spent their time making all the money they could; but now when they have lost their jobs, they have suddenly developed a conscience to preach the gospel! A wife of one of these preachers who has been pushing out the past two or three years, said recently that she did not know what they would have done if it had not been for her husband's appointments. What a pity that some of these quick-conscience preachers had not developed this years ago in the days of material prosperity and their lavish living. But, after all, no matter what our delinquencies have been in the past, let us start in to develop the latent talent as never before.

Some preachers try to excuse their indifference to this development work by saying that other preachers can do that better than they can. This is partly a

camouflage to cover their desire to do the kind of work which brings them the most glory and gold.

I wish there were some way to keep some of us evangelists from traveling over so much of the country, but there are so many isolated congregations that some one must visit them. But when we do we should try to develop them so that they can better take care of themselves.

And while the thought of development of talent is before us, let me state just here that last night I visited the mid-week meeting of the Church in West Indianapolis. They had their regular lesson, more than fifty people were present, and eight or ten brethren made short talks on the chapter. The church there believes in such meetings, Lord's day mornings, too, and that is the reason half the church is often at the mid-week meeting.

About six years ago I made the statement in print that in Indiana we probably had a hundred churches and twenty-five preachers, and the brotherhood represented millions of dollars, yet I did not think that we had established a dozen new churches in a dozen years. A publisher charged me with misrepresenting the churches and called for a report to be made. I replied that that was fine, and to report at the same time how many churches of Christ had gone down in their community. Part of my writings were cut out, and I never saw a report that a dozen churches had been established in a dozen years. The matter was never heard of any more in print. The fact is that I was right. Cold water has been thrown on efforts to advance the gospel, by those who should be encouraging such efforts. The Macedonian Call was established to help in its small way to stir churches to greater things. I believe that churches of Christ will never make any great progress in establishing new churches till they get rid of a monthly or bi-monthly preaching system where the preacher does nothing to develop the talent of the brethren.

**A Growing Spirit of a Clergy Among Us.**—There is no clergy in the New Testament. Every believer has as much right as any other to preach, teach, baptize or administer communion. The elders were to feed the local churches in connection with the edifying by the brethren working under them. Paul commanded the elders to "feed the Church of God" (Acts 20: 28), but he did not tell them to hire a preacher to do that for them. The greatest evil that has ever arisen in the Church has been "the kingdom of the clergy." That was one of the things which Alexander Campbell fought so strenuously; but when the movement he started had gained a good headway, like ancient Israel who desired a king over them to be like the nations, the people desired a pastor to be like the denominations. This pastor business among them has wrought great havoc. A few days ago one of their preachers in Indianapolis said his Sunday night meetings were a "fizzle" just as is true of practically all the churches in the city, and he announced that he would turn that meeting into a forum to discuss different subjects such as Prohibition. This all-time preaching system has about killed the denominations.

And now Churches of Christ are taking it up. About a year ago I talked to Brother Vernie Gilbert about his work at Wenatchee, and he said he preached

about every Sunday morning and night there for a year and a half, except when some preacher came in from elsewhere. He said they had preaching every Sunday morning and night, and that after the Lord's Supper Sunday morning, an elder made a talk. He said Brother Roady wrote him that the method at Bridgeport, Conn., was practically the same.

I have been in Bridgeport a number of times, and have endorsed their system of mutual teaching which they have had for about forty years. About a year ago I wrote one of the brethren about their order now, and he kindly wrote thus: "Sometimes Brother — [an elder] comments briefly on a psalm that is read. He usually reads a chapter from New Testament, and while I have not noticed exactly the time used in his remarks on N. T. lesson, will say I think usually from ten to fifteen minutes. After Lord's Supper the local brother who comments on N. T. chapter is not limited in his comments. When Brother — and myself have had a lesson, we have often spoken as I recall, for fifteen or twenty minutes, and sometimes longer. [He does not mean both speak in the same meeting.—D. A.] Sometimes there has not been very much time left for—[the preacher]. Yes, we study the chapters in N. T. consecutively and usually book after book as per order in N. T. . . . The preacher may speak on any theme he wishes but very often he finds his subject matter in chapter commented on by local brother." It has been the custom in this church for forty years for an elder and other local brethren who take part to sit on the platform through the entire morning service. The difference between the morning meetings at Bridgeport and Wenatchee is this: At the former place the eldership and other local talent nearly always occupy the most prominent part and most of the time, the preacher occupying a minor part—the time that is left—ten, twenty or thirty minutes, while the preacher at the latter place occupies the most prominent part and most of the time for teaching, preaching half an hour each Lord's day, an elder, or another, talking half as long or less than the preacher. I see no difference in the central feature, between the system at Wenatchee, Bloomington, Ind. (the Old Church, at least), and Long Beach. In all there is an sping of the sects, to have preaching each Lord's day morning, and in all these and other places, it is done nearly altogether by a preacher brought in for that purpose. In my home, Brother Roady endorsed the Bloomington system, and several years ago I asked him several times if he thought it is scriptural for a church with elders to have preaching every Lord's day morning and night, and he evaded the question each time, saying that he believed a preacher could work with a church all the time, which I told him was not the question. As long as preachers endorse this all-time preaching system in a church with elders, whom Paul commanded to feed the church, so long will the church continue to drift from the apostolic church government and into apostasy.

We may have preludes and appendices to the preacher's discourse every Sunday morning, and we may shift "social meetings" to Sunday night before the discourses, but still we are giving the imported preacher the most important part in the church services. Sunday morning between 11 and 12 o'clock is the only

time in the week when "the whole church be gathered together," and it was at such a general meeting that brethren in the apostolic church took part in the edification of the body. (See 1 Cor. 14.) There is much good being done in some of these churches which have all-time preaching, and I do not oppose that if it is scripturally done; but, brethren, at the heart you have a system which throws the two most important meetings of the church into the hands of a hireling brought in from the outside.

Don't think because you are getting a bigger crowd and more additions than without such a system, the Cause is advancing. It is growing more and more to depend on one man, with the God-given eldership drifting into the background. Any evangelist who will center all his work for ten years in one place ought to have some showing.

But put this down, when a preacher does practically all the teaching in the two most important meetings of the church, and does practically all the private visiting and teaching, he will soon be running the Church. It has been that way in thousands of churches in the past eighteen hundred years, and it is the height of conceit for brethren to think that they can adopt practically the same system without the same poisonous fruit. At Van Brunt, Kansas City, in the first year of the rule of the all-time preacher, the elder and part of the congregation considered themselves pushed out. If all the preachers who are now spending so much time nursing Christians, would sincerely develop them, and then go to now and weak fields, as did the Apostle Paul, there would be a general advancement as there was in his day, and the church as a whole would not be falling as it is.

A good part of the 2 Corinthian letter was written by Paul to counteract the influence of time-serving preachers who had crept in. To do this he had to speak considerably of his own work and sacrifices for them and others. His purpose was "to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." And again, "I seek not yours, but you." (Chs. 10: 10; 12: 14.) The chief reason that the church is falling is that we do not have enough of the spirit of Paul today.

The History of the All-time Preaching System Through the Ages.—Because of its devastation the faithful Church of Christ has opposed such a system. Alexander Campbell, Benjamin Franklin (founder of the Apostolic Review), Lipscomb, Harding, and many other prominent preachers of this movement have given their voice against it.

Gilbert O. Nations, a preacher who is trying to reform the Christian Church from within, and who has been editor of the Fellowship Forum for years, and who probably knows church history better than any of us, has been writing some good articles in the Review, which are very much in harmony with what D. A. Sommer has been writing for twenty years. I wish I could quote all his articles. But here is one clipping from the Review of July 5, 1932, on "The Tap-Root Error." "The one-man salaried pastor came after the first century as virtually the outstanding characteristic of incipient apostasy. Not until it is absolutely eliminated from the life and thought of the brotherhood, can the New Testament Church return. There is exactly as much authority for a Pope, a

college of cardinals, an ecumenical council and an enthroned hierarchy as for the pastor or preacher of a congregation. . . . 'Our preachers' are usurpers in the pulpit of the congregations. By the way, there are no pulpits in the New Testament. As Paul and Barnabas planted churches in Galatia, they did not 'call' a preacher for each or any of them. But they ordained elders in every congregation."

On September 13, 1932, Brother Nations said: "They did not preach to the saved, they taught them. But they preached to the lost. An unfortunate translation makes Luke say (Acts 20: 7), that Paul preached to the disciples at Troas. But later and better renderings say he 'discouraged' to them." [The Revised Version says, 'discouraged with them' and that is the meaning of the Greek.—D. A. S.] New Testament churches had no 'part-time preaching' or 'whole-time preaching.' They had no preaching at all."

Again, July 19, 1932, he said, "No New Testament church had 'its preacher.' The preacher was no part of any congregation, except that he might be a member of it. . . . Since the 'salaried pastor' has usurped the New Testament duties of the Eldership, many congregations have discarded the useless Elders and substituted 'church boards.'" Remember, brethren, that these churches were once like we are, and they adopted this all-time preaching system like some of our churches now are adopting it. Now many of their churches make no pretense of having elders, and that is the way it will be with us. "A little leaven leavens the whole lump."

Among the college people, their preacher is going the same way. F. B. Srygley, one of their biggest preachers for years, recently said, as reported in the Review, "How long before it will be thought a crime to disagree with the located 'preacher', or the modern 'pastor'?" He evidently is having some trouble with their domineering ways.

Don Carlos Jones has been affiliated with the Bible college people for a quarter of a century, and has possibly pastored himself some, yet in the Review of August 10, he says: "In heathen lands the apostolic method of making converts, starting them to work under local leadership . . . is again being applied with wonderful results. Where converts (not one occasionally, but all) feel an urge to teach the gospel to their own families and others; where there is enough religion to prompt and sustain edifying meetings in homes; . . . glorious results are being had. This method is actually working in many foreign lands, including India the poorest country in the world. At home and abroad there is a tremendous need for rapid return to New Testament methods of evangelization. J. A. Harding regarded the days of mutual edification in famous old Plum Street Church, Detroit—when it was known, not by a powerful preacher, but as 'the servant girls' church'—as the best period of that church's history." This church had mutual edification every Sunday morning, except possibly once in a great while. I believe they had the divine method and they prospered under it; and any church where the leaders will work as diligently as they did for it, will have the same good results.

The divine system was for preachers to establish churches, then commit what they knew of God's Word to faithful

men who shall be able to teach others (2 Tim. 2:2), and when they were developed and elders appointed, the preachers were to move on to new or weak fields. Now and then they went back to see how they did, and corrected abuses and taught; but they did not settle down and spend their time preaching to Christians—they taught them to feed themselves.

One reason why the Church of Christ is failing is that so many of the preachers are doing the work of elders and other members, and are not doing the real work of evangelists.

It is the height of presumption and self-conceit for us to say that we can leave the divine pattern and adopt the all-time preaching system, and make a gospel success of it, when it has been tried in thousands of cases in the past 1800 years, and has failed. Let us stick to the Old Book.

The Church is failing, but it will never fail, for there will always be those who love the truth with all their hearts, and are willing to suffer for it. The prophecy was made that it should stand forever. Christ will reign till he puts all enemies under his feet. Are we faithful to our King, so that we shall have part in that glorious triumph when the kingdoms of this world will have become the kingdom of our Lord and his Christ?

WHAT SOME THINK OF THE LAST M. C.

"Received your latest M. C., and still like it. I think you are doing a good work. There do not seem to be many who have the courage to undertake to point out any part of your position as being wrong. The congregation here has two preachers, and three Lord's days out of four they have preaching, and one Lord's day they have talks by different members. Sometimes — or — or — comes over from —, preaches a sermon or two, draws on the church treasury, and returns home. Little or no good is accomplished as I can see. Bro. Sommer, I have begun to wonder if the true church can be found on earth."

"So glad to receive the M. C. You are still contending strong for the truth. I look forward with great interest, and encouragement from them."—Kentucky.

"We certainly agree with you in your October M. C. If we are to endorse them all, our fight in California against the college was all in vain. I would like to have you put some names on your mailing list and send them the October number also."—Kansas.

(This is a good example. Send us names of intelligent brethren and sisters, who ought to know what is going on.—D. A. S.)

"Have read same carefully and consider it one of the best and most constructive out. I am sure it will accomplish great good for the Church—the maintaining of its purity and soundness of doctrine, according to the Bible as taught by Christ there."

"We received the M. C. a few days ago and I think it is good . . . I have been trying to figure out what — is driving at, but I have not got it worked out yet. I do not want to think he has completely compromised the principles the paper has stood for so long. . . . Maybe some day brethren will awake to the needs of the present time and rally to the support of preachers who have convictions, who will — — — — — work

that will not soon be destroyed."—California.

"Enclosed check for one dollar to help with your Macedonian Call, as we do not feel that we can fellowship the — any longer."—Indiana.

"I just finished reading your October issue of M. C., and have enjoyed it very much. Bro. — handed it to me a few days ago and I was glad to get it, as there are lessons in it that every one should read. (Brethren, see what you can do by loaning your copy to others—D. A. S.) In fact, the whole issue is fine, and the wife and I need all these good lessons, as we are young in the church and don't understand the Bible as we should. I would like to receive the paper all the time, and am enclosing \$2 to help you along with this work. Will help you more later, if possible."—Illinois.

"We received your two copies of M. C., and have read it over twice with much interest. We are sending one to Sister —, also one to Bro. —. [That is the true missionary spirit. Go thou and do likewise.—D. A. S.] We have understood Bro. — unity proposition just as you have, and believe you are right, and believe the plan as he offered it will only cause more discord than unity. . . . Our experience (and indeed it was) with the new dignitaries, teaches us that they will not give an inch, but like Ephraim of old they are joined to their idols. The church here has quit the monthly preaching system and is having interesting Bible studies instead. . . . In a number of ways we could see we were not accomplishing anything by the one sermon a month and were getting weaker in some respects." [How much better it would have been if this preacher had had some kind of work to help develop the talent.—D. A. S.] We are sending you one dollar on the M. C. Would like a few more copies if you have them. We hope to be able to help you more soon."

"Your M. C. for October was received, and I thank you for sending it. I consider that you are doing right to expose innovations and false teachings of every shade and kind that some of our preachers seem to be endeavoring to bring into the true Church of Christ. Enclosed find one dollar to assist you in the good work."—Oregon.

"Have read your last M. C. given me by —. [Here is some more good work of handing out copies.—D. A. S.] It is fine. So glad you published it. Will you send me about ten copies to my address here and one each to the following names. [That is the way to spread truth. Don't sing, 'Here am I, O Lord, send me,' when you have not sufficient faith to hand out a paper which so many people need.—D. A. S.] Only wish this was a larger bill."—California.

"Enclosed check for ten dollars to help you in any way you need it. Bro. — and I each receive the M. C. and we sure like to keep it coming if you can, for it is setting forth the right things as we look at them. We need such touching very much now since the — is advocating the things it does. Yours for the old way."—Missouri.

"Yes, Bro. Sommer, we will stand with any one that is satisfied with God's Word and is firm. We believe like Lincoln—'Stand with anybody that stands right. Stand with him while he is right. Part with him when he goes wrong.' So we are sending a small amount and would like to receive the M. C. as often as pos-

sible. We do not believe in a compromise in any way. We are sorry about the position the — is taking, but it may turn out all right. We are taking the — yet, but if it continues as it is at present, we do not care to read it. . . . We will send more if possible some other time."—Kansas.

"Enclosed you will please find check for two dollars to help the M. C. The October number was fine, if brethren would only heed it. I am glad we have a few men who are not afraid to tell what is wrong with church members. This easy preaching won't get us anywhere. There is too much of it. Discipline is almost a thing of the past. If church members would do their duty, then we would have the influence the Lord intended. Hope you keep up the good work, and may the Lord bless you."—Missouri.

"It is with pleasure that I have read a copy of the M. C., and see what it stands for. It is a copy sent me by Bro. —. [Here is some more good work which is so needed now.—D. A. S.] I heartily endorse what you say about rival institutions. We should be very careful, as it is the things which don't seem to be very bad that is leading the people away from God."—Missouri. [This last statement contains a much-needed warning today.—D. A. S.]

"I have just finished reading the M. C., and enclose two dollars to fellowship you in this greatly needed venture. It looks to me today like it will be necessary for you to take up the work of launching a paper that will take up the work that the — has failed on. I have written — a number of letters and warned him that he would not be able to 'carry on' much longer in my opinion unless he changed greatly. It is a shame that he has not been able to hold up for the old path, and it seems that he will not take any advice from anyone. If this thing continues and — does not get right, I believe it will be necessary for the brotherhood to see that you have sufficient to establish a paper and you be the owner and editor. We cannot let the truth go down. I admire many things — advocates and fights for, but he has done more harm in his last break than in all former blunders. I just sent him a page out of a paper published at Nashville, Tenn., by Jas. H. Allen where he said that even now the — held the Bible colleges as private institutions."—Illinois.

"In talking with some of the folks here, I told them I would like them to read the M. C., and they expressed a desire to see it. So we asked them to contribute, and there was a dollar made up, and I am sending it to you for which you may send me a dollar's worth of the last issue. I see the — gives you a rub." . . . — Kansas (That's right—do something to advance what you believe is the truth.—D. A. S.)

"I received the M. C. yesterday, and read it last night before I lay down. I think it is the best I ever saw that you have put out. Brother, I can't see how any one who wants the truth can find fault in it. I want to help you. I want to send you a list of names before long that ought to have that number."—Arkansas.

"I am enclosing a money order for use in sending out the M. C. Bro. — is sending a dollar and the rest is from myself. Bro. — wants on your mailing list, and I wish a couple dozen copies

to hand out, if you have them. Church at — seems to be getting along fine. One thing I am thankful for is that the elders believe in putting the members to work. We have about ten members that are able to give good lessons, and are using the young members in helping to bring out lessons."—Iowa.

"I received a copy of M. C. two days ago but have not had time to read every word of it. . . . I am enclosing \$1.00 for mailing cost of our copies, also am sending \$1.50 for a Simplified New Testament, imitation leather."—Nebraska.

"Received the M. C. and have read and re-read it with great care and interest, and believe you have outlined the Lord's plan of unity which is greatly needed in the Church today. Trust the evangelists who have failed to develop congregations as they should will take heed to the Call. Enclosed find a dollar, and, the Lord willing, you will hear from us again soon."—Colorado.

"I received the M. C., and must say it is very good. Sounds like the real gospel truth. I am thinking that religious safety is found by following closely the inspired Word. We can not afford to experiment and take chances. The New Testament is the Divine standard. . . . Why can't people be satisfied with the truth of God? May God bless you in your strong defense of the old Jerusalem gospel."—Washington.

"I am sending my 'little mite' to help you carry on the good work of preaching the gospel. After reading the Unity Plan in the —, I read with much interest the last copy of the M. C. I think I understand the matter more fully now, and am satisfied with your reply in the M. C."—Pennsylvania.

"Will you give me the price of the Simplified New Testament, as I want one or two of them. They are very good, and so helpful."—Maine. (The price of the imitation copy has been reduced to \$1.50.)

"The college element has been quite busy, and all the churches in central Kansas seem to have fallen in with them, or about half in. There are not many that are after the faithful evangelists to work with them."—Central Kansas.

THANKS for the help for last M. C. and for half of this one. But I owe about \$25 on this number. It is embarrassing to try to borrow money to put these out. The M. C. is the only publication in the brotherhood which can consistently oppose this all-time preaching system. The old paper which should be with us has laid down the bars for this unscriptural system by saying: "Preaching and Mutual Edification should be decided by each congregation for itself. It knows its own needs." Stand out brethren, and help us in this fight. In February I hold a three weeks' Bible reading in central Kansas. If you wish a week or two of such, write me at once. Just closed a two weeks' reading in southern Indiana with average attendance of nearly a hundred each night—booked for another week there in May.

"Fight the good fight of faith."

"Watch thou in all things."

"Beware of false prophets who come unto you in sheep's clothing, but inwardly are ravening wolves."