

Why I Left the Christian Church

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Introduction

There are two outstanding and impelling reasons for the preparation and delivery of this message this afternoon, upon the subject, "Why I Left The 'Christian Church'."

1. Since giving up the "Christian Church" and taking my stand with the church of Christ at Wichita Falls, Texas, on April 24, 1932, I have been besieged with letters and cards from many parts of the country, asking me for a statement as to why I made the change. Having been, until recently, continually engaged in meetings since making the change, I have not found the time in which to comply with many of these requests. So, it is in answer to them, that I shall, the Lord willing, at this time set forth the predominant facts which prompted my action, with the hope that my statement may be put in printed form so that all desiring them may have the facts contained herein.

2. The second and more important reason is my desire to reach as many loyal lovers of truth as possible, to the end that they may be persuaded to give serious consideration to the unscriptural practices of the "Christian Church" which have divided a great brother hood, seriously retarded the progress of our Lord's church, placed a stumbling block in the path to unity for which our Savior prayed (John, 17th chapter), and endangered both the here and the hereafter for each

individual who becomes a party to the unscriptural innovations and departures from "The Faith" by our erring brethren. See 2 John 9-11.

Be it known to all, that my heart is filled only with love, for every preacher and every member of the "Christian Church". My association with the "Christian Church" was most pleasant from first to last, and I have every assurance that it might have so continued, had I been willing to sacrifice my honest convictions, which were, and are, founded up on the word of God.

I bring this message this afternoon with the hope and with a prayer to my heavenly Father, that all God-loving and truth-seeking men and women, who hear or hereafter read my words, may be constrained to honestly and conscientiously ponder the facts now to be presented.

Why I Left The "Christian Church"

There are likewise two predominant and impelling reasons why I left the "Christian Church". These I shall declare in my own words and then present concrete and incontrovertible evidence in substantiation of the serious charges which I am compelled to make against my erring brethren, whom, I repeat, I love with all my heart.

1. I left the "Christian Church" because of its unscriptural practices.

Romans 1:17 says, "The just shall live by faith."

Romans 10:17 says, "Faith cometh by hearing and hearing by the word of God."

Romans 14:23 says, "Whatsoever is not of faith is sin."

2 Tim. 3:16, 17 says, "Every scripture in spired of God is also profitable for teaching, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work."

1 Cor. 4: 6 says, "That in us ye might learn not to go beyond the things which are writ ten."

Hebrews 2 :1 says, "Therefore we ought to give the more earnest heed to the things which were heard, lest haply we drift away from them." Gal. 1: 8 says, "Though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you let him be anathama."

Rev. 22:18, 19 says, "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book. And if any man shall take away from the book of this prophecy, God shall take away his part from the tree of life and out of the Holy City, which are written in this book."

Thus we see that the word of God is our only source of faith and that if we would walk acceptably in his sight, we must walk by faith, or in other words, let all our actions be in accordance with His word, insofar as it relates to the worship and service of Jehovah. God will accept no substitutes for, permit no additions to, subtractions from, His word an l His

commandments. Therefore, whatsoever God's word does not authorize in the work and worship of the church cannot be a good work; cannot be of faith and can not be acceptable to him who said to Moses when he was about to build the Tabernacle, which was a type of the church, "See that thou make all things according to the pattern that was, showed thee! in the mount" (Heb. 8:6) .

Following, we give some of the unscriptural practices of the "Christian Church" which cannot be acceptable to God, for they represent either additions to, or substitutions for, what God has commanded.

Name "Christian Church" is Unscriptural

The name, "Christian Church" is not found in the Bible, no, not even once, and be it said to their credit, many of the most brilliant men, preachers and leaders in the "Christian Church", contend it is unscriptural and refuse to wear it or use it. Then why not drop it and use a name that is scriptural and one upon which all can agree. The name "church of Christ" is such a name.

Choirs Are Unscriptural

Most "Christian Churches" have a choir and many of the larger city churches have paid singers and musicians who are not even Christians. Many times the choir tends to formalism and show. In some churches it is the source of much contention and ill feelings among its members. Many preachers of the "Christian Church" refer to the choir as their "Standing Army" or "War Department". The choir nearly always tends to lessen the worship in song by the congregation. And, in addition to all this, and of much more importance, is the fact that the choir in the worship of the church is an unauthorized invention of man and not a good work nor of faith, because not mentioned in the Bible.

Instrumental Music is Unscriptural

The use of instrumental music in the worship of the church is purely a man-made innovation which has caused a great deal of trouble and division in the church. It is a bold violation of the divine mandate that we are not to "add to" nor: "go beyond the things which are written". We have just as much right to add to the emblems used in the Lord's Supper as we do to add to the music, which the Holy Spirit has authorized. See! Eph. 5 :19. Instrumental music was not in the early church. It came in about the sixth century from the same source as sprinkling and infant baptism, and is just as unscriptural as either of these other Romanist innovations. It is a sin to use mechanical music in the worship of the church, because not of faith and not of faith, because not heard in God's word. "What preacher of the "Christian Church" is ready to defend, in public discussion, the use of instrumental music in the worship of the church on the ground that it is a scriptural practice? Yes, this is a challenge.

Money Raising Schemes of the "Christian Church" Are Unscriptural, Disgraceful,
and Sinful.

There is no end to the unscriptural money raising schemes practiced by the "Christian Church" in general. If time and space permitted, we are prepared to present a score or more of such schemes, but shall confine ourselves here to two very recent examples which are typical of a multitude and which will suffice for this time.

The following news item appeared on the front page of the "Childress Index", Childress, Texas, issue of October 31, 1932. The item was embellished with a bold, three line~, heading and enclosed in black face, box border. "Flashy Female Talent To Shine On Diamond . "

"Feminine 'Fats' and 'Leans' of Central Christian Church will clash in a baseball game for the benefit of the church funds, officers of the women's missionary society announced today. Personnel of the two teams is not complete, but prominent women of the church and their friends will be in the lineup. A date for the encounter will be set as soon as the players wear off a little of their pre-season stiffness in practice sessions."

Example No. 2 is taken from a recent issue of the Terrel, Texas, "Weekly Index" and is as follows." The men's Bible class of the First Christian Church, which recently sponsored the womanless bridge party, will pre sent another womanless entertainment at the City Hall Friday, July 29th. This time the class is having a 'Cry Baby' show. Only men take part in the play and it will be great sport to see some of Terrell's prominent men mimicking babies or mothers. There will be plenty of crying, laughing, and fun. Prizes will be given to the best babies in the show. Rev. Harmon announces the men's class, of which he is teacher, presents the play to raise money for the church. Admission is 25c and 15c." For shame, for shame, for shame, that Christian people will place the cause of our Lord and Savior Jesus Christ in such an un holy and undignified light as this, before an ungodly world, whom it is trying to win to Him . 2. I Left The "Christian Church" Because Of Its Liberal Tendencies

The "Christian Church" of today is not the "Christian Church" of a few years ago by any means. Time was when all her institutions of learning sounded no uncertain note from their class rooms upon the fundamentals of the gospel, but not so today. Not all, but the majority of them today are tainted with "Liberalism" and "Modernism" as those terms are used and generally understood. Concrete evidence of this will be given presently.

Again, many preachers of the "Christian Church" have their foot on the "Soft Pedal" while others are rank "Modernists" or a better and more suitable term to use would be rank infidels. This situation is made more pitiable by the fact that many of the rankest of the rank are in positions of leadership and influence in the brotherhood. This too, will be proven in a few moments.

It is also common knowledge that throughout the length and breadth of the land there are "Christian Churches" and "Christian Church preachers," who have let down the bars so to speak, to the denominations. They fraternize with them in many and various ways. They go into union meetings with other religious groups known to them to be preaching, teaching, and practicing error. Of course, I know most of them would deny that they indorsed these false teachings, but some one has wisely said, "Actions speak louder than words." Today, many outstanding leaders in the "Christian Church" realize the fact that during the last few years the church has been drifting-drifting into sectarianism, Liberal ism, Modernism, and Romanism.

In substantiation of these statements, submit the following personal experiences and quotations from recent issues of "Christian Church" publications.

During my own ministry with the "Christian Church", on one occasion I was criticized by a deacon and his wife because I refused to dismiss a Lord's day evening service to go into a union service in celebration of the arrival in town of a "Blind Guide and False Prophet". On another occasion in open board meeting, an elder suggested that more people would come to our services if I didn't preach "It" so straight. And, on two other occasions an elder criticized me for speaking against sprinkling as a substitute for our Lord's baptism, even going so far as to say, "You must remember that the majority of Christians have been sprinkled and it is pretty hard to go against the majority." But in spite of the fact that I preached "It" too "straight" at this place, during fifteen months ministry, forty-six were added to the church, thirty by baptism. Of the thirty baptized, even twenty were grown men and women, and of these twenty, there were sixteen who came either directly from the denominations or from denominational homes and influences. The above figures are taken from the written records as they were kept during this ministry and may be verified by any doubting Thomases.

Lest someone! should undertake to guess the location of this congregation and have a false impression, may I say it can count in its membership, some of the most sincere and loyal souls I have ever known. The only wonder to me is why they continue with the "Christian Church" knowing they have, as a whole, departed so far from the scriptures.

Last August I held a two weeks meeting at Portales, New Mexico. The Methodist church had advertised a revival to begin on Thursday night of the second week of our meeting, but for some reason, yet unknown to me for sure, they moved the date up to Tuesday night. No, their evangelist did not come until Thursday night, as advertised; but, Brother Claude A. Lorts, "Pastor" of the First "Christian Church" went over and preached the opening sermon for them and on Wednesday night the sermon was preached by the Presbyterian "Pastor" and Thursday night "Gus", the Methodist evangelist, arrived to take over his meeting where the Presbyterian and First "Christian Church" "Pastors" left off. Some might call this Christian unity but it looks to me more like Christians drifting.

The following quotations from recent issues of leading "Christian Church" publications tend to show that the "Christian Church" is steadily drifting towards Liberalism, Modernism, and Romanism. These are but typical cases and by no means represent the files of our gleanings over a short period of time.

The four publications to be mentioned are as follows.

"The Christian Courier." This journal is the official organ of the Educational, Benevolent, and Missionary enterprises of the "Christian Churches" in Texas. The "Kansas Messenger" occupies a like position to the "Christian Churches" of the State of Kansas.

"World Call". This is the official organ of the United States Christian Missionary Society.
"Restoration Herald." This is the official organ of the Christian Restoration Association, a competitor of the U.C.M.S. for "Christian Church" domination.

From the "Christian Courier" September 22, 1932, "Dallas, (South)-one addition Sunday morning. W. W. Phares preached the closing Sermon Sunday night in a revival sponsored by the young people of Ervay Street Methodist, Colonial Presbyterian and South Dallas "Christian Churches." Two additions that night. Pat Henry Jr. and Albert Jones each preached during the revival."

Note: Pat Henry Jr. is a promising young ministerial student of Texas Christian University and son of Brother Patrick Henry, Sr., Secretary of the Texas Christian Missionary Society.

We wonder which of the three churches represented in the revival got the three "additions" of the last day. At least it would be interesting to know.

Quoted: "Recently the Bonham Street Methodist Church South, Paris, Texas, had a revival in which different ministers preached. The presiding Elder of the Paris District of the Methodist Church, South, opened the revival on Sunday morning and P. F. Herndon, minister of the First Christian Church, Paris, Texas, preached at night."

Courier, July 11, 1932: "Lubbock, July 4: The work at Plains is going forward. Begin a joint meeting with the Methodist next Sunday.-J. F. Mathews."

Courier, May 5, 1932: "Melissa, May 1: Good attendance at Bible school. No services due to revival at Baptist Church.-Mrs. O. S. Scott."

Courier, September 22, 1932: "Graham, Paul J. Merrill of Henrietta, closed a two weeks meeting last week. Charles A. Russell, local Baptist choir director, led the singing. Oscar T. Moline is the minister."

Courier, April 21st.-"Palmer, April 17th. -Increased attendance at Sunday School. Joint services with the Methodist, both of which were well attended."

Courier, April 21st.-"Mt. Vernon, April 18th.-Preached for union services in First Methodist Church in Mt. Vernon at 7:45 p.m. --C. E. Smith."

Courier, April 21st.-"Anna, April 18th.- The Anna church was hostess to the Collin County Fellowship meeting April 12th. Inasmuch as I have not had the opportunity of reporting as yet the Easter inter-church results, I would like to say here that all denominations in Anna responded whole-heartedly. The morning Easter service was well attended. Brother Tommy Sterck, Methodist pastor, preached the service of the day. The Baptist church was packed in the evening to hear the combined choirs of Anna give an Easter choral presentation.-Lloyd Mottley."

From Restoration Herald, March, 1932.- "Paul B. Rains, son of the late F. M. Raines, Foreign Christian Missionary Society secretary, has accepted the pastorate of a community church at Collinsville, Oklahoma. He appeared before the Oklahoma pastor's conference, plead for the abandonment of the Restoration plea and the substitution of the federation programme."

Courier, April 21st.-"Collinsville, Oklahoma, April 14th.-Community church had 29 additions Easter. This brought the church membership to 300. The church is only 16 months old. There

were 382 in S.S. The combined attendance of the Presbyterians and the disciples before the union was from 50 to 76. There are now 15 denominations represented.-Paul B. Rains."

Restoration Herald, March, 1932.-"United Christian Missionary Society is cooperating in the promotion and support of the community church of Boulder City, Hoover Dam City. A Presbyterian preacher has been chosen as pastor. "

Restoration Herald, March, 1932.-"State societies and secretaries as a whole have failed or refused to go on public record as to their policy on federation, comity, and kindred union movements."

Restoration Herald, March, 1932.-"Dr. W. E. Garrison, dean of the 'Disciples Divinity House', Chicago, has written a new history of the churches of Christ, in which he endorses and promotes the practice of 'Open Membership'. The book has been recommended by some of our supposedly Orthodox leaders. "

Restoration Herald.-April, 1932.-"The Bible College of Missouri, built and endowed by our Missouri churches inaugurated 'Religious Emphasis Week' this year and asked Dr. Robert Cloutman Dexter, eminent Unitarian to be the chief speaker."

Restoration Herald, June, 1930.-"Modernist edits 'World Call'. Modernism is now at the helm of "World Call". Not that former editors were not tinged with liberal views, but the newly elected editor has been openly allied with the radical element in the brotherhood for some years.

Harold E. Fey, who has just succeeded Mrs. Bess White Burch, comes from the Philippine Islands where he has been associated with E. K. Higdon, and other open membership advocates. His sympathies are further indicated by the fact that for some time he has been a contributor to Burris Jenkins' ultra liberal journal, 'The Christian', and to Charles Claytoll Morrison's 'Christian Century'. Again the United Christian Missionary Society and the agencies allied in the publishing of the "World Call" reveal their friendship for the foes of the old gospel and the old plea."

From the "Daily News" Elk City, Oklahoma, June 1st.-"Pastorate of the First Christian Church here was today declined by Rev. Roy Fields, of Enid, it was announced by Cyrus Cooper, member of the pulpit supply committee. Rev. H. H. Cody, minister of Cheyenne, will fill the pulpit of the church here Sunday morning according to Mr. Cooper". The brother who sent me this clipping says in an accompanying note: "Mr. Cody is the Methodist Pastor at Cheyenne. I am personally acquainted with him. He is a high type Methodist preacher and I suppose qualified to preach for the First Christian Church here. I send you this to show you the 'trend' of the 'Christian Church' close to home."

Restoration Herald, April, 1932.-"Headed Towards Rome." "The following church notice appeared in the St. Petersburg, (Fla) Daily Independent, Thursday, March 24th." "The First Christian Church, Mirror Lake Drive, will observe Maundy Thursday Communion tonight, at 7:30 o'clock, in commemoration of the institution of this ordinance on the Thursday evening of passion week. The services will be presided over by the elders of the church." And the editor of the Restoration Herald adds "Maundy Thursday! First it was 'Easter', then it was 'Good Friday' then 'Passion Week'. The next will be 'Lent', 'Ash Wednesday' and all the rest of the Pagan-

Roman festivals. One wonders whether Dr. Steed and his Parishioners did Maundy Thursday up right. They should have had the nabobs wash the feet of the peasants and distribute gifts to the needy. All this went with the observance in the good (??) old "Dark Ages". Undoubtedly they had all the candles lit around the altar, as we understand the hierarchy at Indianapolis Suggested this be done. This tendency towards ritualism and Romanism throughout the brotherhood is indicative of our departure from the apostolic faith. Loyal brethren should oppose this sinister evil with the "thus saith the Lord".

I would like to advise the editor of the "Restoration Herald" that there is a group of "Loyal Brethren" composing the church of Christ, who are' opposing this and the many other sinister evils which have crept into the church, and we invite him to renounce them all and align himself with a people who rely upon the "Thus saith the Lord" in all things pertaining to the church.

Restoration Herald, May, 1932.-"Marion Browning of Cheyenneville, Louisiana, says: 'Listening to one of our preachers recently over the Radio, he began his discourse with the following statement; "I salute you in the name of the holy child Jesus, born of the holy virgin Mary, the bride of God."

"An Ohio brother wrote saying the preacher and elders of his congregation dressed in long flowing robes to represent the twelve apostles and directed the observance of Easter communion" and the editor adds, "It be hooves every loyal soul to be alert and mark these evidences of decay."

From the "Kansas Messenger", May, 1932, front page.-"G. C. Flannery continues with his active ministry at Ottawa. Judging from the fine notices printed in the local newspaper, there seems to be something going on all the time in the Ottawa church. On the Thursday night before Easter an upper room service was held as a special feature of their evangelistic campaign. The processional was led by twenty girls, robed in white and bearing lighted candles, who were stationed at regular intervals, providing a mellow light in the room. They were followed by six deacons who took their places at the front of the church. Following the deacons singing "Holy, Holy, Holy" came the white-robed choir of twenty people who went directly to their position on the platform. They were followed in turn by a group of twelve persons, taking the place of elders, and the minister, G. C. Flannery, all also robed in white, took their places at the especially prepared communion tables draped in white and candle lighted, which was the central figure of the appropriately decorated auditorium."

Instead of voicing favorable comment, why didn't the editor of the Kansas Messenger, take advantage of this opportunity to do good by renouncing publicly this bold step towards Romanism? I'll tell you why he didn't. First, he's in league with the United Christian Missionary Society, father of the idea, as are also most of the State Secretaries and, second it wouldn't have been "good policy"

On page eight of the "Christian Courier" April 21st, 1932, I noted that Edward D. Hamner is secretary of this journal and that the editorial committee is composed of L. N. D Wells, who is minister of the East Dallas "Christian Church" L. D. Anderson, minister, First "Christian Church" Ft. Worth and Colby D. Hall, member of the faculty of Texas Christian University. On page three of the above issue, I find this phrase from the pen of Secretary Hamner: "Greenville Avenue

church, Dallas, was visited in the morning. These are reliable middle class people, a very friendly church and a beautiful place to worship." We must infer that, in the mind of Brother Hamner, there are at least three classes of people, else there couldn't be a "middle class". Will Brother Hamner and the editorial committee of the "Christian Courier", please tell us the chapter and verse in the Bible which classifies God's children. For some reason, I haven't been able to find it, but I do find in Acts 10:34 that the apostle Peter said, "God is no respecter of persons" and in Galatians 3:28, Paul also denies a classification of the children of God. I might say here, upon the subject of "Christian Church" pride and aristocracy, but this one reference should be sufficient, since it comes from, the editorial rooms of the official organ of the "Christian Churches" in Texas.

Again, on page four of this same issue of the "Christian Courier", I find another comment from the pen of its secretary, in which he exalts one "Dr." W. C. Morro, in the following language: "University Church, Fort Worth will make a special effort before the end of the month. Dr. W. C. Morro, who so ably conducts the division on questions and answers in the Courier, assured me of this when I visited him Sunday afternoon."

Please note that Brother Hamner, secretary of the "Christian Courier", which is the official organ of the~ organized missionary benevolent and educational work of the "Christian Church" in Texas, heartily endorses "Dr." Morro's manner of conducting the "division of questions and answers in the Courier", by pronouncing it "so ably" done. It is almost needless to say that "Dr." Morro also has the endorsement of Texas Christian University, the greatest educational institution of the "Christian Church" in the South, and possibly in the whole world, inasmuch as he is, or was at that time, a member of its faculty as a teacher of the word of God. Now, let us turn to page seven of the "Christian Courier" of this same date, April 21, 1932 and here we find "Dr." Morro answers a Bible question in a manner which is typical of his brand of theology and fairly representative of Texas Christian University and a number of other schools of the "Christian Church" where young men are being trained for the ministry of the gospel.

The Question: "Are there any tests of fellowship prescribed in the New Testament? If so, what are they?" (signed) "E. H. Yeiser, Austin ."

The Answer: by "Dr." W. C. Morro who uses about two columns for his reply and among other things says: "A test of fellow ship is merely the measure which I apply to a man to determine whether or not he is a Christian and whether I shall accept him as a member of the Christian order. There have been times in the past when doctrinal soundness was a proper test to apply, as when in the days of John, some denied the real humanity of Jesus (2 John 7: 11) or when as Jude tells, certain ones were denying our only master and Lord Jesus Christ (Jude 7). These times, however, are rare, and in this day should almost never be suspected. The test which Jesus taught his disciples to apply as a basis for rejecting a man is an outspoken and avowed hostility to the Christian cause. Whatever a man say, provided it is less than this, he is to be counted on the Christian side. The harmful tendency of the church has been to apply doctrine tests with out warrant. Often it has been prone to determine a man's Christianity by some external rite or act. Has he been baptized? The final test, however, is the answer to the question: Is the man living the Christian life? Is he seeking to do the will of God? If he is not, then he is not to be accounted as a Christian." Thus we see that "Dr " W. C. Morro, who so "ably" -conducts the division of

questions and answers in the Courier, and, I say again, who fairly represents the theology of a great number of teachers, preachers, and leaders of the "Christian Church", does not consider obedience to the gospel a proper test of fellowship, but just so long as a man is leading a good moral life and does not manifest "hostility to the Christian cause" nor openly deny the Lord, he is to receive Christian fellowship.

Brethren, it is just this brand of teaching and this caliber of theologians that has brought about the liberal tendencies and unscriptural practices of the "Christian Church."

In closing, I wish to say I know the Bible is the inspired and infallible word of the living God; that it is our only and all-sufficient rule of faith and practice; and that it permits no additions, subtractions, or substitutions. Like many other loyal preachers of the gospel in the "Christian Church", I held on for a long time in the hope that the tide would turn and that my brethren would see the error of their way, but finally reached the conclusion that it was hopeless. So it now seems to me that the only remedy is for the loyal preachers, teachers, congregations and individuals everywhere, to cease trying to reform the Modernistic and ecclesiastical United Christian Missionary Society and its allied associations, organizations, and societies, which dominate the majority of "Christian Churches", at least in many sections of the country, and devote all their energies to the restoration of the simple New Testament Church.

I bring these facts and this message in the spirit of love and with a prayer that it may be the means of causing many true, loyal preachers and people now in the fellowship of the "Christian Church", to turn away from its errors and stand with a people who are content to "speak where the Bible speaks and be silent where the Bible is silent." May the blessings of the God of heaven be upon His children.

Postscript

After the above manuscript has been prepared and delivered, but before it had been forwarded to the printer, the following article appeared in the "Open Forum" of the "Christian Standard". I reproduce it here because it is the most perfect resume of the general condition of the "Christian Church" yet brought to my attention.

"Can't We Do Something About It?"

Brethren, the Christian Church is a mess. Unless we clean up and straighten up, and keep to that apostolic pattern revealed in God's Word, we shall fall under the same condemnation that is the part of all false sects. To begin with, we wear an unscriptural name, we minimize the preached word, and we fraternize with all our religious neighbors until the world cannot tell the difference between us and any OTHER denomination (I said that purposely)-and there isn't much difference !

Our people sit in the pews and listen to addresses, witty stories, pep talks and boostings for some auxiliary of the church, while those who love the Lord are starving for His Word. The other group is not starving. They like the skim milk that is passed around, and doubtless there will always be some poor devil to serve them.

But where are the preachers who know and love the Word of God, who know what they stand for, whom the world, flesh or the devil cannot shake ? Brethren, some of you are courting the friendship of this present world and you'll get it too. But you'll miss that saying of Jesus in the end, "Well done, thou good and faithful servant."

Too many of our preachers are pussyfooting around with the Ministerial Alliance (of unbelievers); they are lending their outward support to denominational meetings in their community; they are preaching "easy" to hold the worldly crowd and its money, and they are so entangled that they have forgot ten there is "freedom in Christ". Instead of preaching the Word to draw the crowd, they are busy devising plans, programs, stunts, chalk talks, special music, contests, banquets and socials. We are soon engulfed in the machinery of organization, our plea is forgotten, and we have no excuse for existence, since we are just like other churches. We are getting too far away from the Lord and His way. Preachers, if you love Him, then give your folks some gospel for a change, and quit giving your time and talent to trivial matters; the Word is what saves! The gospel is the "Power of God unto salvation," and notall the schemes, plans, and programs that man can invent. Can't we do something about it?

(Signed) GLADYS BRESHEARS ALLISON. Clovis, N. M. -----o-----

I have known Sister. Allison for a number of years. She and her sister were in Eugene Bible College while I was there and it would indeed be hard to find two finer or more lovable Christian characters than they. And, Sister Allison's husband, Brother Carl Allison, a member of the High School faculty of Clovis is a stalwart man of God and of great faith. Knowing them as I do, I know the above article was conceived, in a broken and bleeding heart. A heart that is grieved because of the condition of the "Christian Church".

My own heart goes out in deepest sympathy to Sister Allison and the thousands of other Christians whose heart has been torn from the same cause, and I feel qualified to sympathize with them, inasmuch as I have had the same experience.

Brothers and Sisters in Christ, there is only one way out for those who love Truth, and that is to walk out. .Walk out of the unscriptural practices of the "Christian Church" and stand with the New Testament church on the "Old Book" and the "Old Faith".

Rome couldn't be reformed and neither can the "Christian Church".

CLARENCE C. MORGAN.