

Chas. O. Geeth
527 - N. Jefferson

Macedonian Call

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

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"Mind Not High Things, But Condescend"

"—to men of low estate. Be not wise in your own conceits." (Rom. 12:16.)

"God resisteth the proud but giveth grace unto the humble." (James 4:6.)

"I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:2.)

Jesus Christ was a plain man. He was born among the humble of earth. He preached the gospel to the poor. And the common people heard him gladly.

The Church which he established is the plainest of institutions on the earth, and the older I become the more I wonder at its simplicity and strength. Its organization is at a minimum, with elders and deacons, and every Christian a worker for it—that is all. Think of it. Yet it overturned the Roman world. The Roman apostasy is just the opposite of the New Testament Church in organization, and Protestantism is not far behind it. The Roman Catholic Church began with the unscriptural plea—the Roman Empire was strong because it was universal in power, therefore we should model the church after it and make it a universal dictatorship. No wonder Paul said, "I FEAR lest your minds be corrupted from the SIMPLICITY that is in Christ."

Alexander Campbell described the Apostolic Church in his journal, the Christian Baptist, and said, "In its church capacity ALONE it moved." At first he opposed all human organizations to do part of the work of the Church. But ambitious men established a missionary society and he changed his position and went along with them. The leaders wished to do big things, and they trampled under foot the simplicity in Christ.

Mr. Campbell wished to show the world that he believed in education and an educated ministry, so he established Bethany College; and from it went an "educated" ministry which pushed the elders into the background, forced instrumental music into the churches, and divided them, and established a new clergy which he had fought so hard. The Bible colleges are doing much the same today. "Mind not high things."

A hundred years ago, brethren had "mass meetings," and out of them the missionary society grew. Brethren remember that the writer warned concerning this in the Kansas City mass meeting several years ago. It seems fine for so many brethren from different states to get together, and the cry is, "Look at the good we do," but let us look also at the evil that was done through them. Does history mean nothing to us? For brethren to have "get-together meetings" of individual Christians now and then, may result in good with a minimum of danger, but

when we try to make them as big as possible we enhance the danger. Listen, brethren, to this eternal truth—whenever you get a big pile of influence or a big pile of money together, there you will find the devil making a big effort to get a big hold! To make such meetings universal and permanent would be a calamity to the pure Church of Christ. Churches may have friendly intercourse with each other, but too-close co-operation laid the foundation of the Roman Catholic Church. Every church should carry on its own affairs and not be dominated by other churches or individuals on the outside.

The ambition for BIG meetings has been the downfall of many a church. The leaders called for a high-powered evangelist who pulled many unconverted people into the Church, and then the Church drifted away trying to hold such. Shows, societies, special unscriptural musical entertainments, etc., etc., resulted—all in an effort to do BIG things. God resisteth the proud. It is the INDIVIDUAL soul, aflame with the love of God, which did the really big work in the first century, and it is the same who will do the really big work in the twentieth. Let us try to light each soul.

Organs were introduced to draw and hold the young people together—do big things. Even much vocal religious music is a display of art, rather than a means of devotion. If Jesus condemned vain repetitions in prayers, does he not do it in our songs in His worship? Where the bass, soprano or other part runs around by itself, and one person is singing one thing and one another thing, are we not departing from the simplicity that is in Christ? Nearly all the song books which come to us from the South are well filled with negro jazz, whether they know it or not? Many music teachers are more interested in a display of their work in sound than in the worship of God. "Mind not high things."

In our private life, too, we are far from the simplicity taught by the plain Man of Galilee. We crave a fine home with fine furniture, expensive carpets, the best of silverware, the most costly dishes. Paul commanded women to be keepers at home, but not worshippers of their "home." Some people hate dirt worse than they do the devil.

Many women are decorating themselves with showy trinkets from Kresge's, such things as Columbus traded to the Indians for their laborious furs, etc. (Is our civilization descending?) Some adorn themselves with rings and bracelets, then sing, "Lord, I care not for riches, neither silver nor gold." Some clothe themselves with expensive furs, yet appreciate little the garments of righteousness. They think more of a diamond than of the Pearl of great price, if we are to judge of actions.

Many men are more interested in their own business than the business of the King. Trace all this back to its source, and is it not the effort to exalt self which is at the bottom?

In our larger churches now the fad is to pull off big weddings. It must be a church affair, and we must have instrumental music, hence we go to a denominational church. A young man who was a participant in such an affair recently admitted to me that there was rivalry among the young people. But no one calls a halt and shows that we are departing from the simplicity which God taught for his children in private life as well as public worship. "Mind not high things, but condescend to men of low estate." The young people are often trying to duplicate a big wedding they saw on the cover of some national magazine, among the rich of earth. It is evident that some preachers are not at all critical of such manifestations of pride, if they do not directly encourage it themselves.

A little pride, like leaven, can spread and spread till our whole lives are filled with it. "God resisteth the proud, but giveth grace unto the humble."

What good will it do to fight strongly for the doctrinal matters of the Church, and then permit worldliness and pride to eat the vitals of the Body of Christ? The church at Laodicea seemed all right in doctrine, but "because thou art lukewarm and neither cold nor hot, I WILL SPEW THEE OUT OF MY MOUTH."

"Mind not high things, but condescend to men of low estate."

NOTE—Don't you know members of your congregation, or have friends, who ought to have their attention called to the dangers cited in this article? Have you sufficient interest in their souls to impress the warning? Send for free copies to distribute.

The Modern Dance

Dr. E. S. Sonners, eminent specialist in nervous disorders, of Chicago and Los Angeles, makes this terrific indictment of the modern dance:

"I attack the modern dance as a reversion toward savagery. As a medical man I flatly charge that modern social dancing is fundamentally sinful and evil. **I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal.** It is nothing more or less than a damnable, diabolical, animal physical dissipation.

"A young girl enjoys the dance because she is drugged by suggestive music and emotional over-stimulated into a drunkenness, a fanaticism, a frenzy that takes her back nearer to the beast we are supposed to be evolving from.

"Do brother and sister dance like that? Father and daughter? Mother and son? Why is the long married husband wearied soon of dancing with his wife? I tell you, **the basic spell of dance is the spell of illicit contact.**

A man who has learned what true love really is—something more than physical—does not willingly dance the modern dance with the woman he truly loves, nor watch her dance with others.

"Under what other shield can a man or woman, a youth or maid, so promiscuously fondle so many of the opposite sex in a single evening? Or a lifetime?

"We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the

strongest men and women to the subtle temptations of the dance. A trail of broken homes prove this.

"The physical stimulation of the dance with its fingerings of the lowest and most primitive emotions, drugs the intellect and the spirit."

Could the people see the demons
And the devils in the dance,
And the flames of hell astreaming,
Into every naughty glance,
They would hesitate and hesitate,
Before they entered there,
When broken hearts and suicides
Are ending in despair.
Where little girls of tender years
Are ruined by the score;
And crumble underneath their fears,
Till Satan yells for more.

—Selected from The Family Altar News.

Mutual Edification Meetings of 1 Cor. 14

"The WHOLE CHURCH be come together.

How is it then, brethren, when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation? Let everything be done unto edifying." (1 Cor. 14:23-26.)

A number of brethren have become interested in the tract on Greatest Questions in Christendom, which includes a tract by Bro. Malcomson on Mutual Ministry. Bro. L. E. Ketcherside writes: "I like it very much. Would like your price on 500. Am urging its distribution by the church here." Of course, shallow non-members and even such members, will not be interested in it, but all preachers and elders and other leaders should be, and we should see that such whom we know have a chance to read it. I never saw a more important and yet more neglected doctrine than that in Malcomson's tract. We claim to be apostolic, but are we? The smoke of Babylon is still in our eyes.

Brethren have asked, Is there a church that practices this mutual edification, even in part? Let me describe the worship at 1349 Blaine Ave., Indianapolis, where this publisher attends.

The church is composed of common people. It does not have Bible classes before the hour of worship; and though I have attended there on and off for fifty years, I would not for anything advocate such. The apostolic church did not have Bible classes; and while I think that when not organized they are not contrary to the Word, yet they are not necessary; and I fear that too many people use such as a substitute for their own home training, which they ought to give their children, but which they don't.

The service begins at 10:30 a. m., and lasts till about 12:10. After the singing of two or three songs, a brother (usually a young one) reads the regular chapter. Another song is sung, standing, and prayer is offered. The elder usually makes the first talk and calls on others for short talks, usually five or ten minutes or less. They speak on what strikes them in the chapter. All are urged to take a testament from the racks on the seats, and follow the speakers as well as the reader. Sometimes there may be a little delay, sometimes two brethren may arise at the same time, but that is a very incidental matter. You might not agree with everything a brother presents, but even at that, your mind will be far more quickened

by having the Word of God in your hand, and THINKING about it, than to be listlessly listening to a smooth talker who may be putting food into your mouth without your examining it. Such mutual meetings by several are far more edifying than to listen to a brother talk thirty minutes who has the knowledge and ability to edify only five or ten minutes. Then a song is sung, and the Lord's Supper and contribution are attended to.

After this, five or ten minutes is given to some brother to make an exhortation and invitation to the sinner to obey the gospel, or for wanderers to return. If a preacher is present from a distance, he is invited to take part along with the others, or usually given the ten or fifteen minutes for exhortation. . . . There is no significance in the order of these items. . . . If you are interested in fundamentals, send for a copy of the mentioned tract on "Greatest Questions" (they are FREE), and read it, looking up scriptures and noting connection. Do this THREE times, and you will have one of the most important teachings of the Scriptures (which is neglected). Then send for a FREE bundle, and hand to others who are interested in the foundation teachings of the worship of God.

"Seven Reasons Why a Scientist Believes in God"

This is the title of a good article in the Reader's Digest for December, and our young people would do well to read it closely. They would do well to learn its several points in detail, for they may need to use them in their conflict with the forces of evil.

Using Reason, we ask ourselves: This great God of Intelligence, who made all the world with its intricacies, must we not think of Him as a God of Love as well as of Intelligence? Can we conceive of a mother giving birth to a child and then running off and leaving it to flounder, to take care of itself, and wander as the so-called "gazelle boy"? Neither can we conceive of an intelligent and merciful God making man, then running away and letting him flounder regarding his origin, duty and destiny. I say, we can not conceive of such a Being. Therefore, we must conclude that He has revealed himself. And as the Bible is itself a miracle, we conclude that it is that revelation of God to man.

Are You Ready for Next Year's Vacation Bible Study?

Now is the time to begin planning for the vacation Bible study, which will open a week or two following the regular school semester. Yes, if your congregation has not made plans as yet for this event, you should by all means make mention of it now, without delay.

Some brethren may overlook the possibilities, or fail to see the great need for such an activity, yet it is an evident fact that every congregation I have found making progress has a regular study for the children each year when school days give way to vacation time.

One Indiana congregation has worked with such interest and zeal in its yearly studies that the townspeople actually think of Church of Christ when they hear of vacation Bible Study. Talking to one of the elders, I learned that after several years of such effort the congregation is now beginning to notice an influx of children to its regular Lord's Day studies. It is true that results may not be as gratifying in so short a time everywhere,

but such studies are certain to advertise the congregation, break down unfounded prejudice with denominational people, and in general put the church to work in preparation and development of talent.

Why not begin a movement today for a vacation Bible study in your home congregation? You may not meet with overwhelming success the first or even the second year, but if you are willing to work for the Lord and his Cause, and will lend a little of your enthusiasm to another brother or sister, some good will come from your effort.

Many congregations which have yearly studies need to plan and advertise the work better. Most assuredly, it is one thing to conduct a study, but it is entirely another thing to prepare and to advertise the work before it begins. It is the case of doing something, and doing it well.—William J. Hensley.

Life's Better Way THE HARD WAY

When I grew up long years ago
I used the mattock and the hoe,
The homemade rake and cross-cut saw—
And father's word to me was law.
I didn't ask what for and why,
And didn't whimper, fret and cry,
When father said do this or that—
Nor even lingered for a chat.

I helped to clear the thickets dense
And split the rails and build the fence,
And used the mowing scythe and axe,
And learned a lot of common facts.
I milked the cow and carried wood,
And went to school what time I could,
Where I was taught that right and truth
Were noble corner stones for youth.

Back then I walked to Sunday School
And learned the Master's Golden Rule;
The preachers said we must repent,
Or down to hell we'd all be sent;
So at the services one day
I heard the truth and learned to pray,
And at the blessed Master's feet
I found salvation full and sweet.

My parents were old-fashioned folk
From whom I learned life's not a joke;
That honesty is quite a gem
And truthfulness a diadem;
That work well done in youthful years
Would bring success, reward and cheers;
And so I started out to act
And build my life upon this fact.

I worked for fifty cents a day
And didn't idle time away;
I shunned the worldly, wicked crowd,
The haughty, vain, ungodly, proud;
I came along the rugged road
And struggled hard to bear my load,
And so today I praise the Lord
For His returns and life's reward.

—Walter E. Eisenhower.

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Building A Christian Home

Encouraging Children. I believe that children should be encouraged to do good things and then they will not have to be corrected and prohibited from doing bad things. A person never climbs so high, nor accomplishes so much in this world, but that a kindly word of encouragement will help him to have a brighter outlook on life. There are many good things that we can see in our children, and we should see them, and let the children know that we see the good. I am afraid the parents make the children think that they never do see any good in them because they always correct them for their wrong doings and never mention the good deeds they do.

Moses, who lead the children of Israel out of Egyptian bondage, and into sight of the Canaan land, said to the people concerning his successor: "But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it" (Deut. 1:38). If Joshua needed to be encouraged surely we should realize that our children need encouragement. Again we read, "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord" (2 Chr. 31:4). Again "And he set the priests in their charges, and encouraged them to the service of the house of the Lord" (2 Chr. 35:2). This comes on down to us today in dealing with our children for we read in Col. 3:21, "Fathers, provoke not your children to anger, lest they be discouraged."

Children are human and not toys, and they come into our homes as pure as the driven snow. There is within every child a desire to do many things that are good, upright, and wholesome, and usually, if we allow and encourage them in these things the evil things will not be so tempting to them.

Children should be allowed to enjoy themselves at home. As a general rule parents who will not allow their children to enjoy themselves at home, soon find that they are enjoying themselves some where else—and all too often in the wrong kind of company. Those slamming doors, stamping feet, whistling, singing, yelling mouths will be missing from that old home all too soon, anyway. Encourage your children, young and old alike, to bring all the company they want home with them and enjoy themselves. If they are slamming your doors, playing your radio, thumping on an instrument at home, you know where they are, and that they are not molesting the neighbors nor into anything that is very bad.

Parents often in trying to look after their children do

them an injustice by not allowing them to associate with even good company. Boys and girls will associate with some one at some time and it is far better to encourage them to play with, chum with, and keep company with Christian boys and girls than to selfishly try to make them stick right with you, only to find out later that they are slipping around and going out with questionable characters.

Encourage the children to go to the services of the church—every one of them. If we will make it our business to see that we always go, the children will grow up into the habit. Always have their clothes ready, quit work in plenty of time for them to go. Be sure to never, NEVER, plan any piece of work, visit, nor any thing that would hinder the children from going to church. I have known parents to plan a birthday party for their child at exactly the hour of a church service! This is surely not encouraging them to go to church.

Children should also be encouraged to think for themselves. I find so many parents jumping in and telling the child what to say every time, giving it the answer to every question. Better let the child think for himself, he will have to learn some time in life.

Encourage the child to always be honest and to tell the truth regardless of the consequences. Let him or her know that they can depend on you staying with them, and helping them undo anything wrong that they have done, if they will just be truthful about it.

Encourage them to sing. Make a special effort for them to learn to sing. That is one thing that will bring them to the front in meetings of the church, and will make them realize that they too, can help worship God.

Encourage them to take some active part in the work of the church. Mothers can take their daughters with them to visit the sick. There are many things that they can do in the church in that way if given a chance. Boys should be encouraged to read a chapter in the worship, lead a song, lead a prayer. They will soon be able to carry on the worship by themselves if they have to do so.

Parents, remember, you can train a plant to lean to the north, south, east, or west by the proper care. But if you turn a tub down over it, it will die. So, give that child some elbow room to do the good that he is capable of doing and wanting to do, and encourage him in everything that is right. "Give them the roses now."

—Homer A. Gay.—In Old Paths Advocate.

We Have Borrowed Too Much

There was a time when the church of Christ could be easily distinguished from the denominational world round about on more points than the Lord's Supper, baptism, and mechanical music, and it is true in most places today; but I fear that there are too many things we have borrowed from the denominational world. We are using them almost in full, so as to lessen the difference between us. It looks like we are a little too stiff and not humble enough, and having so much form in some places that we hardly see the real heart service. Then, too, we are about to go wild on the entertaining of the young people; and while we do not have the organizations as the denominations do, we are going about as close as is possible not to fall over in the ring. Too many now think that they must have all kinds of outings, parties, trips, and so on, till it is hard to see that the spiritual is well kept in mind. We have some who plan to take the young people out sightseeing, and that on the Lord's day; and, to make it appear a little like the church, they

take the Supper along and stop long enough to have that. Then we have some girls to read pieces and speak before the group assembled, having all the service but the Supper and contribution, mixed audiences of men and women.

Then we have an assistant minister for the young people instead of a young people's "pastor." We put on the high pressure in the meetings and scare some of the little children into being baptized.

Then we **let the older members live as they desire, and do nothing about it.**

We are having vacation Bible schools, in which the little children are almost pulled into the act of baptism.

Yes, we have borrowed too many things; and I, for one, would be glad to see them paid back and quit borrowing from the denominational world, and **go to feasting on the word of God and obeying what it commands and being free from the world and denominations.**

—H.M. Phillips in Gospel Advocate.

Church News

THE DEBATE AT ST. LOUIS, MO., between G. E. Brewer and W. Carl Ketcherside on the College Question will be Dec. 16, 17, 18 and 19, instead of earlier as mentioned in November M. C., which we took from the Lillian Ave. bulletin. Write M. L. Fraser, 4218 N. Grand St., St. Louis 7, Mo., if you intend to go, so he can make arrangements for your accommodation.

NEOSHO, MO.—Having a wonderful meeting here. One was baptized the Lord's Day before I came, and since the meeting began Oct. 30, there have been six baptized. Brother and Sister Ditto placed membership. Will close here the 15th of November.—Richard Kerr.

MULLENVILLE, KAN.—I began a two weeks meeting at Lewis, Kan., Oct. 13th. The meeting was well attended throughout. Several disciples from Kinsley attended part of the time. The group who first refused to contribute and later refused to assemble with the church were excluded and this leaves the church in much better condition to carry on the work of the Lord. They invite any faithful evangelist of the church to visit them when passing through that part of the country. Two girls, just entering young womanhood, were baptized and a couple were restored to the fellowship of the congregation. The brethren here are to be commended for their effort to uphold the purity of the gospel. Most families in the church read the Macedonian Call. . . . I began a three weeks meeting at Mullenville Lord's Day night, Oct. 27th, after closing the meeting at Lewis that afternoon at the baptismal services. Following this meeting I go to La Mine, Mo., the first Lord's Day in December for a two weeks meeting.—Robert H. Brumback, 3931 Harrison St., Kansas City, Mo.

LATER—The meeting at Mullenville, Kan., followed the meeting at Lewis. The first week of the meeting was much hindered by an outbreak of polio, which closed the schools and brought an order prohibiting the attendance of children at public gatherings. The second week of the meeting the order was withdrawn, allowing the children to attend the meeting, though stormy weather then started and prevented many from attending. The closing week of the meeting, the weather was cold. Despite these drawbacks, we had a good outside attendance by adults of the community. None was baptized, but good accomplished otherwise. While at Lewis I was called back to Kansas City to conduct the funeral services of Sister Minnie Davisson, who passed away Oct. 22nd. She is survived by three daughters and five sons. She had been a member at 26th and Spruce Sts. for many years and will be sadly missed by the church and her children.—Robert H. Brumback.

ANDERSON, IND.—Our Gospel meeting closed on Oct. 24th with Bro. Hershel Ottwell as evangelist in charge. We had some visible results, one man and wife transferring membership from New Castle, one girl took her stand with us from the Baptist Church, and one made confession of wrong. Aside from this, we consider it to be one of the best meetings we ever had here. The church was greatly strengthened by the straightforward gospel messages which Bro. Ottwell so capably set forth. We can highly recommend him as being efficient in his chosen field of activity. The church now turns attention to plans for mission work in the near future. We ask an in-

terest in your prayers as we continue our labors.—Murl Howard.

THE JANUARY ISSUE OF THE M. C. will contain a feature article on the subject, "Why are there THREE 'Churches of Christ' in Brookport, Ill.?" This article will bring out the origin and difference between the Christian Church (they sometimes use the name—Church of Christ), the College People and the original Church of Christ. This article will give a history of this reformation in brief form, and the paper will make a good tract to hand to any of these groups. It will contain important history, which all our members should read. The college preacher from Paducah, Ky., who preaches at Brookport some, has been slurring the faithful brethren, dubbing them "Sommerites" in different religious papers, and we shall give you the propositions we offered to him for debate in Brookport, but he refuses to debate. He is not so anxious to show up "Sommerism" at close range as he is in another state. Also W. L. Totty, Indianapolis, another college preacher, challenged us to meet Brewer, but Totty does not like our propositions. We shall show why.

BRIDGEPORT, IND.—Hopeful am I that you will have, in the near future, "Answers to some of the most serious objections that Modernists and others make to the Gospel." I've heard others discussing it and was unable, due to lack of information, to "join in." I'm sure others also are wanting such useful information and I'm sure you want to do your duty. 2 Tim. 2:2. The M. C. has proven to be very helpful in getting some more information that I'll be using before long.—A Brother in Christ, H. R. Miller.

HAMILTON, MO. (Letter).—It may interest you to know that the first remunerative work I ever did was to sell newspapers; and the several M. C. subscriptions herewith forwarded will indicate that I have not entirely abandoned the business. I have always regarded "peddling papers" as honorable employment, especially when one has a periodical of the high quality and worthy purposes of the Macedonian Call to offer.—Faithfully yours, O. C. Tee.

INDIANAPOLIS—In my recent trip among churches, I had the privilege of speaking one Sunday afternoon at Chillicothe, Mo., along with Bro. Ketcherside, in their all-day meeting. Bro. Weems was holding a meeting. . . . Spent a week at Des Moines with Dean Ave. church, teaching and exhorting to a better life, and spent two nights at Decatur, Ill., on my way home. . . . The last of November, I baptized two at Blaine Ave., Indianapolis. . . . While at Des Moines, I had the privilege of meeting Bro. Lagle, an evangelist who is working with churches at Vandalia and other places near there. They have established several small groups by TEACHING the Bible in the homes of people, and they say the work is spreading. He teaches about every night in the week at a different place. This is a truly gospel work, and as so little seems to be done now in "protracted meetings." I am wondering whether we could not do more, if ALL of us preachers would get back to this simple and effective method. Bro. Arthur Freeman was at Vandalia that day and these two and several other brethren from there met me at Bro. Bunn's. Let us make EVERY CHRISTIAN an evangelist.—D. A. Sommer.

MISCELLANEOUS—It takes about three weeks from the time we get the copy of the M. C. to the printer to get the papers. We are away so much from home that it is irregular in getting into the mails. Reports by Brethren Lee, Kerr, Harris, Brumback and Howard missed connection last issue. We generally "kill" some matter to make room for LATE reports, but we did not kill enough. Try to have your matter here by the 25th of the month preceding the issue. . . . If any one has ordered books he has not received, report to us at once; or if you miss papers. . . . Send for bundles of M. C.'s to hand to members who would be benefited by reading the paper, or non-members who might be helped. They are FREE. . . . You have the best thing in a testament (Simplified N. T.) that I have ever seen. I think I can use 30 copies.—Prominent teacher in a prominent church, Dallas, Texas.

BROOKFIELD, MO.—Bro. D. A. Sommer's reading for Brookfield congregation closed Oct. 27. It lasted one week, with good interest and attendance. I'm sure much good was accomplished for the Lord. As has been his custom for the thirty-five years I have known him, he does not preach SELF, but Christ. The church at Brookfield had three additions in August during our reading, and one placed membership Oct. 13th at our Lord's Day worship. This one came from the Assembly of God people. Brethren, let's hold up before the world the Gospel as the power of God unto salvation, and that

the wisdom that's from above is first PURE, then peaceable.—G. R. Blankenship.

PENNSYLVANIA—Wife thinks your latest front page article just the thing that is needed (Four Fundamentals of the Faith). We look upon the Youth Movement as one that will in time work its evils. I am opposed to getting the young people together for Bible study, then closing it with a lot of entertainment. Any kind of entertainment where the two sexes meet alone will eventually end up with evil result, and the meeting where they play games will lead to questionable things. But perhaps I am too critical in this matter. I realize that old heads cannot be placed on young shoulders. Young people should have associations, but it seems to me that to tie in with church activities will sooner or later bring trouble. * * *

EAST ORANGE, N. J., March, 1946—Dear Sir: A day or two ago I saw a New Testament called "Simplified New Testament," owned by a young ex-marine. It has been such a blessing to him and I was much impressed. There are some people into whose hands I should like to place this New Testament, so am writing to find out where they may be obtained and price. * * *

(May it not also be a "blessing" to your young people?—Pub.)

ALTON, ILL.—Dear Bro. Sommer: I just couldn't resist writing to tell you how much I enjoyed your last issue of the Call (Nov.). I read every article and meditated on each before I laid it down. It seemed as though every subject was so timely. Not that I always get so much good from all the issues but this one in particular seemed to come at just the right time, when we received so much valuable information. One article especially was of much interest to us as parents, "Child Should Not Be First in Home." Although we love our little girl dearly, we think many homes have been broken or made unhappy because the child is always put up as an idol to be worshipped and not disciplined. * * * The work at Hartford is coming along very well and we are making plans to further the work throughout this area—Alton, Woodriver, Bethalto, and especially Alton, as we feel a town this size is in much need of the Truth. Pray for us in this work, as we know there will be many difficulties and discouragements, but we intend to carry on to the end. Sincerely yours in Christ, D. W.

(This coming year, we hope to make EVERY issue a spiritual up-builder to some of our readers at least, on fundamentals of the gospel of Christ. Send for copies to hand to those who might be helped. Have you suggestions for subjects you think are needed?—Editor.)

NEOSHO, MO. Our meeting was a wonderful success. Bro. Richard Kerr was with us for 16 days; 8 baptized; some went same hour at night; 2 confessed wrongs and came in with us. Bro. and Sister Ditto put in membership. In all it was a good meeting. Bro. Kerr is not afraid to tell the world of their wickedness. Had good crowds; weather was bad most of the time. So we are rejoicing, and hope others will see their error before it is too late.—M. Cook.

FOR SEVERAL YEARS I have been sending the M. C. to different ones, young in the faith, that I thought might be strengthened thereby. I enjoy reading the M. C.—Missouri. (How many of our readers are thus interested in ones young in the Cause? "Help the weak" is a command.)

ILLINOIS—Enclosed is order for five of the new edition of the Simplified New Testament. We have one of the older testaments and certainly have received a lot of aid from it. I like very much the larger margin. Received the Call every month and certainly enjoy its contents. May the Lord bless you in your work. * * * The material for the M. C. is edifying to one and all.—Mrs. S. P. White, Canada. * * * We enjoy the M. C. very much.—Robt. Shultz, Roxana, Ill. * * * Dear Sir: Here is a dollar for subscription. I have read your paper many times, and think it is fine.—Benkleman, Neb. * * * We are glad you are planning to be with us in March, 1947, and are all looking forward to it. Am enclosing list for M. C. We think it a grand paper. Keep up the good work.—Hepburn, Ia.

BRO. SOMMER, we here at Reedley are still contending for the plain, simple Faith of the Gospel of Christ, without any additions. The brethren are developing themselves. We have 4 brethren that take turns in speaking. We have a good song leader that helps a great deal. We get a source of spiritual food from the Macedonian Call. Pray for the little band of Faithful brethren here in Reedley. May God bless the work

you are doing for the Master. We sure would like to have articles on some of these subjects: "How Do You Know the Bible is the Word of God?" "Who Wrote the Bible," and so on. We have critics, close neighbors, that ask us these things.—Mrs. J. E. Tippen, Calif.

BROOKPORT, ILL.—Last night closed a very successful two weeks meeting here. Hershel Ottwell was the minister in this meeting and the congregation was strengthened and lasting good was accomplished. He does not shun to declare the whole council of God. The meeting was attended well by outside members of other churches of the city.—A. T. Kerr.

HAMMOND, ILL. (Letter). I like your articles, D. A., under the heading "Old Fashioned Child Psychology." That is a subject badly needed, and it, too, is a controverted subject. What one isn't? I sure like that article and glad you have published it. We now have a great crime wave crossing this country and much of the cause is the lack of discipline in the home. You have taken it up under several headings so as to touch on almost all features of the subject. It would be fine in folder form to hand out to the thousands who so badly need such advice and teaching as you give in that article. I, for one, thank you from the bottom of my heart for that article. Come again. * * * We buried brother James Fleener Tuesday, father of Charley, whom you know. I had the largest audience that day I have ever had at this place, except when I preached the funeral of old Sister Noe, Dr. Noe's widow. We will all miss Brother Fleener. He very suddenly dropped dead at the home of his son, Cecil, with heart attack.—W. G. Roberts.

SULLIVAN, ILL.—I closed at Unionville, Mo., October 27, began at Braymer 28th and closed November 17. Fair attendance at both places. One placed membership at Unionville, one baptized and two restored at Braymer. I spent Monday and Monday night at Marvin Mayden's, where 49 of the Carrollton folk gathered Monday evening, sang, ate popcorn and candy, and I gave a short talk of admonition and warning, closing with a prayer. I will begin a three weeks meeting here in Sullivan, November 24. I hope to see a lot of old friends at the Brewer-Ketcherside Debate.—C. R. Turner.

OZARK, MO.—There were twelve additions during the meeting at Neosho, Mo., Oct. 30-Nov. 15. Bro. and Sister Ditto of the Spruce St. Church in Kansas City placed membership with the congregation, eight were baptized, one came from Babylon, and one was restored. We plan to be with them in another meeting next spring. * * * From Neosho we came to Ozark and will be here through Nov. 29. We were able to be in Ozark practically all of June, July and August, but meetings have kept us away most of the time since then. There have been few visible results of the mission work carried on with the small group of disciples here. However, we believe the work here has been very profitable in that the faithful members have been strengthened in the Cause, the loyal congregations in this territory seem to have a better spirit of fellowship, the town has been made aware of the fact that the faithful group is still alive and active, and I personally have benefited greatly from the study and experience gained while here. Bro. Bernell Weems did a fine work with the church while here during March, April, and May. A young mother was baptized then and has proved herself very faithful since that time. Bro. Eldred Oxley (a member at Almartha, Mo. before moving to Ozark) placed membership with the congregation this summer and his wife was baptized. They, too, will be of great help to the church here. * * * Yesterday morning Bro. Allen Boyts spoke at the Nixa Church on the plan of salvation and three responded to the invitation to accept Christ. They were baptized at 1:30 yesterday afternoon. * * * At 2:30 yesterday afternoon I conducted the funeral of an elderly lady at the Nixa Church. She was a sister to Bro. W. N. Inman of that congregation. * * * I will be with my home congregation (Brookport, Ill.) on Dec. 1 and will preach at Moundsville, W. Va., Dec. 2, while on my way to Bolivar, Pa., where I will be in a meeting Dec. 3-15.—Richard D. Kerr.

ETHEL, MISSOURI—The Church at Hepburn, Iowa is enjoying good attendance, and is working in peace and harmony. My two-weeks effort there was one of enjoyment. Attendance was consistent and the church edified. Sept. 15 several brethren from Des Moines were there. The church has a mind to work at that place and success is bound to be theirs. . . . Sept. 16 I stopped at Bethany, Mo., visited with Bro. Roy Harris, who began singing instruction with the Antioch congregation. Roy always turns in a good job, wherever he works. . . . The following night I began at West Concord (near Unionville, Mo.),

attendance fine and two were added. One by baptism and one by confession of wrongs. I always enjoy working there and they are improving. They have some faithful ones there and then some who aren't as concerned about their souls as they should be.—Winford Lee.

OCTOBER APPRECIATIONS—I am sending five subscriptions and hope they like the paper at I do.—Ex-soldier. . . . The M. C. certainly has some edifying articles and also some timely warnings.—Nebraska. . . . Have just got my M. C., and have read it through twice. I sure enjoy it.—Missouri.

. . . The October issue of the M. C. is certainly fine. I like the article on Four Fundamentals of the Faith.—St. Louis. . . . I read the October issue of the Macedonian Call, and think it is wonderful. I think every one should have a copy of it. Every Christian should read the Four Fundamentals of the Faith. If you have them I would like for you to send me 25 copies of the October 1 issue, and send bill for same.—Illinois. (He sends five names.) We had a thousand extra copies printed and have sent out most of them but have a couple of hundred left—send for some. The publisher of the M. C. feels that the "Four Fundamentals of the Faith" will help hold brethren on the main line instead of a side track, regarding the work of the Church, and ALL who would like to see it in tract form, be sure to let us know SOON. It costs money to print anything now, and we must feel there is a sufficient demand before attempting to publish; so be sure to write soon. . . . Your paper came a few days ago, and I have enjoyed reading every word.—California. . . . The October number is fine and we will need more teaching along those things.—Springfield, Mo. . . . I have, with pleasure read and re-read various articles on current prevailing church problems, the advice about making too much of one man, false teachers, words of truth (tested by experience) on talks by young men, prospective preachers and even preachers. Send a bundle of October issue.—Des Moines. (We have about 200 left—use them, brethren, they are free.) . . . I received the bundle of October issue—all given out—need more—send right away. Also the tract on Mutual Edification is excellent to hand to the college brethren. Thank you for sending them.—Missouri.

OZARK, MISSOURI—We have recently concluded a two weeks meeting at the Shamrock congregation, located 9 or 10 miles southwest of Ozark, Mo. Shamrock is only three years old but attendance was good throughout the meeting and is also good each Lord's Day. There were no additions to the church during our stay with them. . . . I was with the church at Ozark last Lord's Day and again on Tues. night for our Bible Study. . . . On Wednesday night, Oct. 23, we preached at Jamesville, a congregation consisting of four families and located about 16 miles southwest of Ozark, and continued through Friday, Oct. 25. . . . We will be at Ozark through Oct. 29 and will begin a meeting at Neosho, Mo., the next night and continue there through Nov. 10. Then we will be back at Ozark for the remainder of the month. . . . I am to preach at Brookport, Ill., on Dec. 1 and begin a meeting at Boliva, Pa., on Dec. 3.—Richard Kerr.

JAMESON, MO.—Since last report, I have been working in northern Mo., and at present writing I am with Old Scotland congregation. We commenced with good interest and attendance, but rain is hindering some just now. . . . Please publish in the next two issues of the paper, an announcement of the singing the church in Carrollton, Mo., has asked me to conduct. This singing is scheduled to begin Dec. 23, and last one week, especially for the benefit of students who will receive their "Christmas Vacation" at that time. There will be morning, afternoon and evening sessions. These brethren invite out-of-town students, young or old, to attend, at no expense, except a nominal charge for room and board. They will appreciate it if those planning to attend will notify the Carrollton brethren early, so they will have ample time to arrange for a place to stay. Parents are invited to send boys and girls who can sing, or would like to. They will be under the supervision of the church, and I believe the associations will do them good. Address, Church of Christ, c/o Z. F. Baugher. . . . I recently received a letter from Bro. Wilford Landes, in which he stated that the church in Denver, Colo., is purchasing a meeting house. I would just like to add that I believe those brethren are worthy. They have saved a considerable amount themselves, to be used for this purpose, and I am sure it would be appreciated if any congregation wishes to send them a contribution. I know it would be to the interest of the brotherhood in general to have and maintain a faithful congregation in Denver, as brethren often move in and out of the city, from other places.—Roy Harris.

The Man in the Glass

When you get what you want in your struggle for self,
And the world makes you king for a day,
Just go to a mirror and look for yourself,
And see what that man has to say.

For it isn't your father or mother or wife,
Who judgment upon you must pass,
The fellow whose verdict counts most in your life,
Is the one staring back from the glass.

You may be like Jack Horner chisel and plum,
And think you are a wonderful good guy,
But the man in the glass says you are only a bum,
If you can't look him straight in the eye.

He's the fellow to please, never mind the rest,
For he's with you clear up to the end,
And you have passed your most dangerous difficult task
If the man in the glass is your friend.

You may fool the whole world down the pathway of years,
And get pats on the back as you pass,
But your final reward will be heartaches and tears,
If you have cheated the man in the glass.

—Author unknown.

Are We Professionalizing "Missionary" Work?

The chief business of the Church, and of every member in it, is the widest possible propagation of the Gospel message. The idea that the active responsibility for the work may be delegated by the many to the few is unknown in the New Testament.

Strictly speaking, the term "missionary" is not a Scriptural term—never occurring in the Scriptures. Its nearest equivalent seems to be the term "apostle" which is applied to the twelve and to Paul and, in a broader sense, to Barnabas (Acts 14:14) and possibly to Andronicus and Junius (Rom. 16:7). The "evangelists" also carried on this pioneer work under the direction of the apostles. The apostles and evangelists were the leaders in the propagation of the Gospel; but it is also evident that a large portion of that early propagation was not done by the apostles but by their converts. In this connection Harnack says:

"In the first century the most numerous and successful missionaries of the Christian religion were not the regular teachers but Christians themselves in virtue of their loyalty and courage. How little we hear of the former! How much we hear of the effects produced by the latter! . . . It was characteristic of this religion that every one who seriously confessed the faith proved of service to its propaganda."

It was then those who abode "in the calling wherein [they] were called," who carried the message of Life wherever they went, and the seed sown took root, grew, and brought forth fruit, according to the promise of the Master. This was evidently the way the churches at Rome, Crete, and many other localities were established. The apostles, far from discouraging such spontaneous

activity on the part of their converts, rather encouraged it. * * *

In harmony with this is the testimony of the Church Fathers which indicates that this method of propagation continued to prevail after the death of the twelve apostles. In the early church then the propagation was not so much by any extensive organized movement as by the **spontaneous witnessing of the whole church in the course of their ordinary travel, social intercourse and business activities.** Considering the many countries represented at Jerusalem on Pentecost it is easy to see how this wide propagation came about. Eusebius (266-340), the earliest church historian, says:

"There flourished at that time many successors of the apostles, who reared the edifice on the foundations which they laid, continuing the work of preaching the gospel, and scattering abundantly over the whole earth the wholesome seed of the heavenly kingdom. For a very large number of disciples, carried away by fervent love of the truth, which the divine Word had revealed to them, fulfilled the command of the Savior to divide their goods among the poor. Then, taking leave of their country, they filled the office of evangelist, coveting eagerly to preach Christ and to carry the glad tidings of God to those who had not heard the word of faith. And after laying the foundations of the faith in some remote and barbarous countries, establishing pastors among them and confiding to them the care of those young settlements, without stopping longer they hastened on to other nations, attended by the grace and virtue of God.

Considering the efforts we are making at the present time to carry the Gospel into the unreached fields, others, looking on, may well wonder if we seriously believe that the Lord intended for us to reach the whole world with the simple Gospel. Do we feel that it is an impossible task, or do we feel that we have countless generations yet in which to complete the task? We can conclude neither if we believe the Scriptures. There is the utmost urgency in carrying out the work, and the Lord clearly expects His servants to do it. What will the Lord of the vineyard do if He returns and finds vast portions of His vineyard wholly untended? We must frankly admit that the great portion of the Church of Christ has not even seriously considered its responsibility for carrying the Gospel message to the whole world.

We must also admit that if we must depend upon those who are sent out and supported by the various congregations to carry on this work it will certainly not be done in this or any other generation. **Only when the church as a whole assumes its corporate responsibility of spreading the Gospel can we hope to see the evangelization of the world.** One missionary declares: "Unless our methods are drastically revised, we must admit in honesty that we are engaged in an impossible task and can see no hope of the world being evangelized in this or any other generation, for things are going at such a pace that we cannot overtake them."

In India, where the modern missionary movement began, the combined efforts of all the Protestant missionaries are not making enough converts to counterbalance the increase in the heathen population. Something is obviously wrong with the methods that are being used. A veteran missionary in India says: "South India is a little suspicious of the professional preacher, **but anyone**

who is doing something else and is yet alive to a chance to share his happiness—that is a different matter."

Working on another field, Paul W. Harrison says: "I believe that in Arabia we would be better off if we had a number of missionary carpenters or blacksmiths or other types of workmen, who, like Paul, earn their living with their hands."

There is a very definite reason for these observations. Missionaries on many fields have observed that when the Gospel is first brought to a people by one who they know is a paid evangelist the converts have a tendency to associate the propagation of the Gospel with financial gain, and it is difficult to get them to carry on the work independent of such inducements. **On the other hand, when the message first comes from one who lives among them and also works for his livelihood, there is a tendency for the converts to develop a greater spirit of independence and to carry on more spontaneous activity.**

This is not to say that those who proclaim the Gospel should not receive financial aid from those who have sent them out, but it does show that there are dangers to be avoided and especially that the Lord did not intend the paid worker to be the only one to carry the message. Paul himself recognized this danger and was careful to avoid it. To the Thessalonians Paul said: "For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God." (1 Thess. 2:9.) Paul was willing to go to any extremes that the Gospel message which he brought might not be hindered in any way.

There is a definite need, especially on a new field, for workers who can give all their time and energies to the propagation of the Gospel and thus must have their financial needs supplied by those who have sent them out; **but have we not largely overlooked the value of the "unpaid" worker who supports himself and yet makes the propagation of the Gospel his chief business?** There are thousands of Christian young people today who have the advantage of higher education and specialized training in the numerous vocational lines. Are these abilities to be dedicated to the service of the Lord, or for selfish ends? Christian service has come to be so exclusively carried on by those who have given their full time to it that few who remain in their callings find a field of effective service for the Master. Many young people feel that they could never be evangelists yet want to use their talents for the Lord. **Should we then not challenge them with the opportunities for service open to them for going into new fields as business men, teachers, doctors, nurses, accountants, engineers, etc., not for the purpose of making money, but to spread the Gospel of Christ, deliberately purposing to use every opportunity and advantage which their occupation provides for witnessing for the Lord?**

It is true that there would be numerous difficulties and sacrifices involved; but did not our Master say that we must take up our cross, if we would follow Him? Have not thousands of Communists left their homeland to go throughout the world to spread their propaganda of a social and economic order which they would like to see established all over the world? What is their message or hope of reward compared to the Christian's? Are you convinced in the light of the commands of Christ that you are doing all that He expects of you with regard to carrying out the Great Commission? This is a task for the united efforts of the whole church!—Dennis L. Allen, in Mission Messenger.