

*service of Memphis  
Dutter University*

# Macedonian Call

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

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**"You can't keep  
the birds**

**From flying over  
your head;**

**But you can keep  
them from**

**Building nests in  
your hair."**



Funny picture, isn't it? Funny statement, too? What's the big idea? Simply this:

It's a pioneer philosophy concerning one of the great problems of life. From time immemorial, the question has been asked in despair, "How can I keep from being tempted so strongly? Evil thoughts crowd into my mind and I can not withstand them. Is there any way I can overcome them?"

The pioneers expressed their solution of the problem in this homely statement: "You can't keep the birds from flying over your head, but you can keep them from building nests in your hair."

The person does not live that is not at times bothered with flashes of evil thoughts. With some of us these come often and strong. An opportunity may come to deceive and cheat and gain thereby, but we must banish it. We may be stirred to envy,

but we must quash it. We may be provoked to anger till we feel like killing the abuser, but we must destroy such thought. We might for a moment look on a man or woman with lustful eye, but we must turn our thoughts to lawful things. Every red-blooded man and woman will have evil thoughts at times, but we must not harbor them. We can't keep the birds from flying over our heads, but we can keep them from building nests in our hair.

A few months ago a young sister said to me, "Brother Sommer, how can I escape temptation. Sometimes it seems that a lot of little devils are after me." But Paul had the same conflict, for he said, "What I would that I do not, and what I would not that I do. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ, my Lord."

But how does the Lord propose to deliver us? In

some' miraculous way! By sending angel bands down to protect us! No, he proposes to deliver us by governing our thoughts. And so through Paul he says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *THINK ON THESE THINGS.*" (Phil. 4:8.)

If we read evil literature, go to suggestive shows, associate with impure people—we are bound to be influenced for evil. But if we read only good literature, shun evil shows, and associate only with the best people we can find—temptations will not have such an easy access into our minds and lives. We must think right if we would live right. And upon these *thoughts* depends our future destiny.

*"Sow a thought and reap an act,  
Sow an act and reap a habit,  
Sow a habit and reap a character,  
Sow a character and reap a *destiny*."*

So our eternal destiny depends on what we are thinking about NOW. How important, then, that we guard our thoughts as faithfully as the nations at war guard their military secrets.

Let us go a little more into details of this. Sin will not have such a good chance to lodge in our minds, if we keep clear of sinners. "Evil companionships corrupt good morals." (Revised.) We should keep our children away from bad boys and girls just as much as possible. By all means there should be a curfew law which would bring them in at an early hour, and they should come home directly from school in the evenings. With the same diligence should all Christians watch THEIR OWN associates. Then the evil ways of others will not have such a good chance to lodge in our minds.

We should keep ourselves so busy in the work of the Lord that the devil has no chance to get in. Have our lives so filled with religious meetings to attend, sick folks to visit, non-members to talk to, Bible lessons to study—that when temptation knocks for admittance into our thoughts there is no room for him. Some one has said, "A vacant mind is a devil's workshop." How true! Keep your mind "dated" far ahead, so that Satan will not have even a chance to talk to you about an evening with him.

The Lord's Day service is ordained to help keep evil thoughts out of our minds. We sing praise to the Giver of all good; we approach his throne on the wings of public prayer; we take part in the edification of the brethren; we remind ourselves of Christ's great sacrifice for us, by eating the bread and drinking the cup—and birds of sin which fly

over our heads will have no chance to build nests in our hair. Only those who are spiritually asleep invite sin.

Nor can temptation find lodgment while we are reading God's Word and praying. In reading, God talks to us; and in praying, we talk to God. "He walks with me and talks with me." "Watch and pray that ye enter not into temptation." The devil hates a praying, Bible-reading Christian. Does he hate us? If we keep this up day by day we shall not wander very far away from God.

No, we can't keep evil thoughts from flitting into our minds, but we can keep them from taking their abode there and staying. "You can't keep the birds from flying over your head, but you can keep them from building nests in your hair."

## Something Interesting About the War

West Riverside, Calif.

Dear Brother Sommer:

I am enclosing two poems which mother thought you might be able to use in your fine paper:

### THEY LOVED THE CHILD

They loved the child and led him by the hand  
Through fragrant fields that knew but rainbowed storm.  
They wrapped him tenderly in fleece so warm  
He never dreamed the wind that scourged the land  
Drew dark and hungry blood. So well they planned—  
With no fierce sting he saw the wild bees swarm;  
He stood on mountain peaks, watched great clouds form,  
Yet knew no weary trail, slow caravaned.

Then came the sudden day; they said, "My son,  
You are a man, well-bred, well-taught, full-grown.  
We gave you all we had. Our task is done."

They opened wide a new and unguessed door.  
He saw snow swirl, heard wolves and tempests roar.  
He went out naked, weaponless, alone.

—Frances Hall.

### FOR HOME AND FOR HER

Somewhere, a woman, thrusting fear away,  
Faces the future bravely for your sake;  
Toils on from dawn till dark; from day to day  
Fights back her tears, nor heeds the bitter ache;  
She loves you, trusts you, breathes in prayer your name;  
Soil not her faith in you, by sin or shame.

Somewhere a woman—mother—sweetheart—wife—  
Waits betwixt hopes and fears for your return;  
Her kiss, her words, will cheer you in the strife  
When death itself confronts you, grim, stern;  
But let her image all your reverence claim,  
When base temptations scorch you with their flame.

Somewhere a woman watches filled with pride,  
Shrined in her heart, you share a place with one,  
She toils, she waits, she prays, till side by side  
You stand together when the battle's done.  
O keep for her dear sake a stainless name.  
Bring back to her a manhood free from shame.

—Margaret Scruton.

London: The Alliance of Honor.

There is to me a very interesting story behind our getting ahold of this particular poem. There is and has been since July a group of British soldiers from the Anti-Aircraft division of the English Army touring our country demonstrating their tactics of combat to our troops in training. They were at Camp Haan for about two weeks and while they were there they could accept invitations to visit in the homes and get better acquainted with our people.

We had a group of them out on a Saturday evening to a tea party and after they had been here for a while and we were acquainted with them we invited them to stay and attend Church and spend the day Sunday with us, and the rest of the ranch folks, which they did. Their names are: William Bolland, Edward Fry, Harold Ferguson, and Leonard Inwood. All of them but Harold are veterans of the German blitz on London and Harold is a veteran of Dunkirk. Harold and Leonard are married but the other two are not. Edward's Mother and some other relatives were killed in the blitzes.

Harold is the one who gave us this grand poem which we copied off and I think I am going to have some copies printed to hand out at Church. This poem is given to every British soldier when he goes into the army, by "The Alliance of Honor," in London. **I believe this poem should be put in the hands of as many of our service men as possible.** It should be the heart and mind of every fighting man to live up to every thing that is stated therein; and if everyone, when they are returned to their loved ones can say that they have lived up to those lines, they have not gone very far wrong. I believe. . . —Alton Pace.

## What the Church Needs Today

The elders and leaders of most congregations think that what they need is more members, but a survey of the average congregation reveals that only about 25% of the members are working. A strong church cannot be developed from disciples who give little consideration to growing in grace and in the knowledge of the truth.

This growth can be accomplished without additional membership but cannot be brought about unless we wake up and get busy with the Lord's work.

**Let every congregation start in to train the potential elders, leaders, teachers and preachers who are to be found in their midst.** If the elders feel that they need assistance in this work, let them call in some faithful evangelist to help them in training young brethren how to wait on the Lord's table, how to prepare and present edifying lessons on Christian living, how to pray, how to study a lesson and present it to a group of disciples. Then watch that congregation grow.

**This is no new doctrine but only a part of the apostles' doctrine that has too long been neglected.**

We read of the early church being scattered abroad and that those "scattered went everywhere preaching the Word." Paul admonished Timothy to "commit to faithful men the things he had learned." Paul commended the brethren in Rome because they were "filled with all knowledge and able to admonish one another." We have held meeting after meeting—interested only in how many we could get in the church and have neglected to feed, develop and use those already in the church.

We call an evangelist to hold "our annual meeting."

Several young people and a few older ones obey the gospel, but how many of them are still in the church two years later? Very few. Why? Because no effort was made to ground them in the teaching of God's Word, to strengthen them for the trials that they would have to face in the Christian life. The preacher should have stayed another two weeks to confirm, to strengthen the new converts, as well as the rest of the church. The gospel appealed to them. Why can't we see to it that it continues to do so? They are hungry for the truth of God's Word. Let's give it to them, put them in the Lord's work, help them to gain more knowledge, instead of neglecting them and letting them drift away from God, away from Christ, away from the church, to end in perdition.

We call the evangelist to get people into the church and then let the devil get them out.

Brethren, we must awake to our responsibility. **We must do some constructive work, some teaching, some developing in between meetings.** We oppose the Bible college as an organization of men that usurps the work of the church.

At the same time we lack developing the young and old into **Faithful** men who shall be able to teach others, also.

We readily assert that the Church is the only divinely appointed means for the spread of the gospel and then fail to use the Church for the work that the Bible teaches it should be doing—making known to the world the manifold wisdom of God.

We reject the plans used by the churches of men to hold the young, but what is the Church of Christ doing today to strengthen, hold and help those young people already in the church?

Too long have evangelists neglected to spend any time in constructive work with the young people, when a meeting is over. Too long have we followed a lopsided procedure of teaching nothing but faith, repentance, confession and baptism, when we know it is going to take more than this to save their souls.

**If every congregation would institute a work of developing, training and instructing its membership in the Scriptures, the next generation of the church would have plenty of workers and teachers, elders and preachers.**

Let's get busy at it. This is what the church needs today.—Robert H. Brumback, 3931 Harrison St., Kansas City, Mo.

## Simple Joys

It is one of the tragedies of this life, I think, that people ignore the true pleasures around them, and in a vain search for amusement wear themselves out, and shorten their lives here below. Such is not RE-creation, therefore not recreation. Rather is it degeneration. An evening spent at home with the volumes of the masters of other years open before you, may constitute true enjoyment of the highest type. Yet there are those who would scoff at such employment of time, and dash off to scream themselves hoarse at a basketball game, where only the players benefit directly from the exercise, and the huddled spectators work themselves into a de-energizing frenzy which makes them susceptible to colds when they step out of the crowded gymnasium and brings no compensation that is lasting.

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I want to pass on to you a description of a winter evening spent in taking down books from the shelves and reading choice passages. It is by David Grayson in "Adventures in Contentment." Listen to his words and learn.

"It is late, and the house is still. A few bright embers glow in the fireplace. You look up and around you, as though coming back to the world from some far-off place. The clock in the dining room ticks with solemn precision; you did not recall that it had so loud a tone. It has been a great evening; in this quiet room on your farm, you have been able to entertain the worthies of all the past.

"You walk out, resoundingly, to the kitchen and open the door. You look across the still white fields. Your barn looms black in the near distance, the white mound close at hand is your wood-pile, the great trees stand like sentinels in the moonlight; snow has drifted upon the doorstep and lies there untracked. It is, indeed, a dim and untracked world: coldly beautiful and silent—and of a strange unreality! You close the door with half a shiver and take the real world with you up to bed. For it is past one o'clock."

One cannot help but recall when reading such a calm description of life worthwhile, that there are many who will sneer at it. And then comes again to mind the words of my favorite poem dealing with the simple life of simple souls.

"Let not Ambition mock their useful toils,  
Their homely joys and destinies obscure;  
Nor Grandeur hear with a disdainful smile,  
The short and simple annals of the poor.

The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave;  
Await alike the inevitable hour—  
The paths of glory lead but to the grave."

It would seem to me, then, that those who walk with their feet upon God's soil feel nearer to Him than those who tread the harsh pavements laid by men; and they have greater peace who are lulled to gentle sleep at night by the voice of the nightingale singing in the thicket, than those who spend their money and their fleeting life treading the polished marble of the night club floor. The simple life with its simple joys is worthwhile!—W. Carl Ketcherside.

**Lessons on How to Worship the Living God****II**

The writers of the Bible daringly style their work "the Word of God." They credit GOD with the creation of the universe, and claim that he rules in the kingdoms of men. Then the elements and the centuries testify on behalf of their integrity. Elijah's prayer restrained the rains for three and one half years, and brought them again. Daniel envisions the rise of the world powers, and the establishment of the kingdom of God; the centuries unfold the fulfillment of his wonderful prophecies.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that that ye take heed. . . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

This we believe. The Bible is God's word. The revelation of wisdom, given by the all-wise Creator to his intelligent and beloved creature. "God, who . . . spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . . the great salvation . . . (and it is) confirmed unto us by them that heard him; God also bearing them witness. . . ."

The scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness . . . all things that pertain unto life and godliness. The Christian religion is built upon knowledge: an intelligent understanding of God's Word. True Christianity is living one's life in obedience to the commandments of Christ.

"He that heareth these sayings of mine and doeth them, I will liken him unto a wise man." "He that hath my commandments and keepeth them, he it is that loveth me" and if "you keep my commandments, ye shall abide in my love." "Why call ye me, Lord, Lord, and do not the things which I say?"

This we believe. The Bible is God's means of showing to us the way of holiness. As he is ONE God, so to the world he gave ONE plan of salvation: His Son made the ONE atoning sacrifice, but ONE gospel of this wonderful love was proclaimed, all were saved upon the SAME terms and added to the church, forming ONE body of believers. It pleases God to save through the preaching of the gospel those who will believe it: THAT gospel taught by God's Word: for "faith cometh by hearing, and hearing by the Word of God." We come to Christ only when the Father draws us to him: when we hear and learn. Christianity is faith in God and his Word, and OBEDIENCE. There is one faith. If we hear the TRUTH, we all hear ALIKE; we may, and must, UNDERSTAND ALIKE. "God is not the author of confusion." There is but one faith!

We do not have religion without worship. Cain and Abel built their altars. Aaron ministered in the tabernacle. David earnestly desired to build a magnificent temple. Mary, the virgin, for her son, offered the sacrifice required by Moses. The first Christians met regularly for worship. We are commanded to assemble at appointed seasons for worship. As ever, so now, God speaks strictly to his people: Thus shall you worship Me! Precept and example point the way.

Paul wrote to the church: "I have received of the Lord that which I also delivered unto you." Then he instructed them about the Lord's Supper, and added: "The rest will I set in order when I come." Much is written concerning the worship we should render to God in our public assemblies. We must study and obey, else we render profane and abominable worship. Cain worshiped GOD: but unapproved. When the church forgot and ignored his teaching, Paul wrote: "What shall I say to you? Shall I praise you in this? I praise you not." We worship in vain when our doctrines are the commandments of men. In spirit and in truth, we must worship. Thus the church of Christ turns to the scriptures for authority: Is this what God's Word teaches? Our worship must be the simple worship of the apostles' day.

—Kenneth Morgan.

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### "In Christ"

The Apostle Paul in his second letter to the Corinthian church wrote the following, "Therefore if any man be IN CHRIST he is a new creature; old things pass away; behold, all things are become new." (2 Cor. 5:12.)

In this language of the Apostle we understand the all-important matter is, being "IN CHRIST," FOR NO ONE IS A NEW CREATURE WHO IS NOT IN CHRIST, neither can any one become a new creature by continually remaining out of him, nor can any one think, or imagine himself a new creature by not getting into him. Paul tells us we are created new creatures by being in Christ, "Therefore if any man (matters not what nationality, race or color) be in Christ he is a new Creature."

In searching God's Word we are able to locate but two direct statements that give us the correct understanding as to what to do to get into Christ. They are found as follows,—Rom. 6:3: "Know ye not, that so many of us as were BAPTIZED INTO JESUS CHRIST were baptized into his death?" Then in Gal. 3:27, "For as many of you as have BAPTIZED INTO CHRIST HAVE PUT ON CHRIST." These references show that something must be done to get INTO CHRIST.

In Col. 3:17 it is written, "Whatever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him." Baptism is a deed to be done, a command to be obeyed in order that we can get INTO CHRIST, and baptism is a work to be done by us; that is, we must be baptized INTO CHRIST before we can claim any right to any of his blessings. It is this deed when properly done (done sincerely, intelligently and solemnly by both the parties), that puts us INTO CHRIST.

Among the last words that Jesus spoke to the Apostles just shortly before he went up to heaven, was, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day;—and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." (Luke 24:46, 47.) We now turn you to Acts 2:38 and there we read that the apostle Peter said, "**Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins.**" Here it is plainly understood that repentance and baptism are deeds to be done before remission of sins will be granted to any man who is seeking to get INTO CHRIST. Christ told Nicodemus (John 3:5), that he MUST BE BORN AGAIN, born of water and the Spirit.

We need not quibble as to what is to be used to be baptized in, it is WATER, be baptized in water; and what more fitting element could God have selected than water, for it is found all over the footstool of God, and is very plentiful too. God also was aware of that, else he would not have commanded a birth, a baptism of water. Sprinkling a few drops on our head is truly not a birth, and of course not baptism, pouring water down over us is not a birth either, and of course is not baptism, and shame on those who do deceive people by telling them that sprinkling or pouring will do just the same as immersion. Why did Jesus travel from Galilee to the Jordan river to be born of the water if sprinkling or pouring a little on one was all that was needed? And why was John the Baptist baptising in Aenon near Salim? Was it because there was much water there? Yes; that is what John 3:23 tells us.

These two instances are used to prove that to be baptized there must be water and enough of it to bury any one who is seeking to get INTO CHRIST for if any man be IN CHRIST he is a new creature, and it is a deed that requires the act of baptism and baptism is commanded by Christ. It is clearly seen that baptism puts a man INTO CHRIST, then it should be just as clearly understood that those who are not immersed (that is what a baptism is) are not in Christ and are not new creatures.

To those of you who read this will you take an inventory of your station in life, and if you—have not fully done all that is necessary to put you INTO CHRIST, will you not make haste to do so, obey him who became the author of eternal salvation? (Heb. 5:9.) Don't be persuaded by some who will tell you that you can satisfy yourself in these matters. The one we should seek to please is our God and he is pleased when we do what Christ has commanded. (See Mark 16:15, 16.)—C. J. Beidel.

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### Light Seeps Through Romanism

Dave Boone is a humorist whose writings are in many daily papers. A month or so ago he spoke sober truths when he said:

"A novel idea was tried out Sunday in 500 American churches. **Members of the congregation delivered the sermons while the pastors were out front.** It was a good idea, as is almost anything that will stimulate religion, heighten interest in the church services and make the church the vital, living, sparkling force it should be. While every institution with a pagan side is working twenty-four hours a day to capture public interest, too many churches are not only going along in the slow-motion ways of yesterday, but actually getting less effective, I fear."

We believe that much of the stagnation in Protestantism is because the clergy has monopolized everything, and this humorist seems to think, reservedly, the same thing. Paul said:

"Comfort yourselves together, and edify one another (1 Thess. 5:11), not hire some clergymen to do it for you.

The Roman brethren were "able also to admonish one another" (Rom. 15:14), and they did not have to send to a theological seminary or Bible college for a young man to come out and do it for them.

To the Corinthian brethren "when the whole church be come together into one place," which would evidently

correspond to our Lord's Day morning meeting (1 Cor. 14:26). Paul said: "When ye come together, **EVERY ONE** of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation."

The clouds of the Roman clergy system have obscured the light many centuries, but now and then a ray of light comes through.

## Memories of the Old Church Bell

In fancy I hear again the solemn tones of the old church bell as they float out over the frosty morning air or on the soft summer breeze, calling us to the great supper of the Lamb, with the emblems spread on the table where all might feast and ponder over the sad night our dear Redeemer was betrayed and later hung between Heaven and earth there to pour out his life's blood for fallen humanity.

Some few are left behind but most all the dear ones I used to meet with now sleep in the silent city of the dead, waiting the redemption of the body that they may attend the great gathering that will take place when our risen Lord will come to claim his own.

And those dear faithful ones who now sleep in the dust with all the redeemed of earth will partake of another of God's great gifts to mankind—"Eternal life at his right hand."

That same dear old bell, though many, many miles away, is still calling, "Come all to the marriage supper of the Lamb, ere you too will be numbered with those that sleep in the dust and awake to shame and everlasting contempt." Ring out, dear old bell, until both those that are fallen asleep in Christ and those who watch for his coming are called to the great feast of the Redeemed.—A Sister in Christ.

## What I Owe the Church and What the Church Owes Me

When a person joins an organization it is with the understanding that he will receive something desirable from that group in exchange for the service he gives or the fee he pays. So it is with the church and its members. The Christian accepts responsibilities for the group and himself as a member because the church is the only official means of entering Heaven. But just as surely as each member has a responsibility to the organization as a whole, the Church is obligated to the individual. In order to give you an idea of my account with the Church, I shall draw an imaginary line and label the right side "Debits" which represents my duty towards the Church. I shall label the left side "credits" for it shows what I expect to receive of the Church.

Reading from the debit side of the account, entry number

1. is loyalty which is nothing more than devoted allegiance. I must adhere to the principles of the church and defend them from attack if necessary "in honor preferring" to associate with companions of like faith.

2. is faithful obedience of church law as specified in the New Testament which involves regular attendance and participation in worship, helping people who are in trouble, teaching the Bible to others, and good works in general.

3. is support of the church and its activities. This may consist of my time, my finances, and my ability to do the work at hand. Unity among the members must

be maintained, purity of doctrine upheld, and membership increased.

4. is enthusiasm and zest for the work that I do. Whatever I do, it must be done wholeheartedly, with all my might, thus inspiring others to feel and act the same way. Perhaps by so doing, I may encourage someone to carry out projects that I am unable to do.

5. is growth. Gradually I must grow in the grace and knowledge of God and master the seven Christian graces. My spiritual progress will in turn strengthen the church and help to broaden the sphere of its influence. I am responsible for the growth of my co-workers and the church as well.

6. is respect and love for the church leaders and my fellow members. I must cooperate in every legitimate attempt to spread the gospel and look to the good of the group as a whole rather than my own selfish interests.

7. is peculiarity—that is, I must be unmistakably a Christian with a portion of the willingness to help others that Christ always exhibited. My light must shine so that people outside the church can see and know what I am as well as my brethren.

On the other hand, reading from the credit side of my account with the church, entry number

1. is adherence to Biblical plans as to purity and simplicity of doctrine, decent and orderly periods of worship, and just exercise of discipline thus allowing it to remain an institution worthy of the loyalty of its members.

2. is education in the Bible in the church of all things that pertain to living a godly life. It is up to the church to teach me how to be ready always to give an answer and how to convince the gainsayer.

3. is opportunity to develop my talent for doing work in the church and then to help direct me in their use. It should teach me that the more I can do, the greater responsibility I have.

4. is a chance to associate with people of like mind and interests as myself. Since the church largely condemns mingling with the world in search of pleasure and marriage outside its membership, provision should be made for social life within its circle.

5. is protection, in a measure, from the wiles of the devil and worldly ways. By exhortation, counsel, and reproof plus the watchfulness of the elders much of the danger of temptation and deviation from right living can be put down.

6. is assistance in time of trouble whether it be of mental, physical, or spiritual nature. It may be sympathy and understanding or merely encouragement to persevere in the way of the Cross.

7. is guidance and admittance to Heaven. Since I cannot obtain eternal life by expending ever so much energy or doing untold good outside the church, it then turns out that the church owes me salvation if I have done my best.—Mabel Bandy.

## A Scriptural Church (Continued)

A scriptural church must have a scriptural leadership,—scriptural from the standpoint of his office, and his qualifications. There are many officers in the religious world whose existence cannot be found in the law book of the church, the Bible. Some of these officers are the Pope, the Cardinals, the Archbishops, priests, and the modern pastor, and all of these have no scriptural existence. There are only two officers in the church that are scriptural, and they are the bishops (elders), and

the deacons, as described by the Apostle Paul in 1 Timothy 3. The duties of these two officers are different to the extent that the bishop has the spiritual oversight of the church, while the deacon has the care of the temporal affairs of the church. A church having officers other than these, have men who are supplanting the church by taking upon themselves oversight and rulership which does not rightfully belong to them.

Although one who is assuming to be such an officer is wrong, so also is one who assumes a scriptural office if he is not qualified. This perhaps is more common in the faithful Churches of Christ than the other. The qualifications for these officers are enumerated in 1 Tim. 3 and Tit. 1:6-9. It is imperative that one is completely qualified before he has the right to the office. Upon investigating these qualifications we find there are sixteen mentioned by Paul to Timothy. Space or time would not permit our investigating each individual qualification, but one that we wish to mention here is his ability to teach. This I believe means more than just having the ability to stand up before an audience and ask questions concerning the lesson. The word teach as defined by Webster's Dictionary means "To make to know how; show how; hence, to train or accustom to some action." According to this definition an elder must be able to teach, instruct and train which in other words, he must be able to develop talent as well as explain the Bible. This would also be in harmony with the "Feed the flock" command given by Paul to the elders at Ephesus (Acts 20:28).

I am wondering how many of our bishops are qualified. I feel one reason the church is in its present condition of laxity is due to the amount of unqualified leaders. The duties of the elders are mentioned by Peter in 1 Pet. 5:1-3. They are to feed the flock, take the oversight, not as Lords over God's heritage, but being examples to the flock. The elder, or bishop, must be watchful, on the alert, lest the enemy come in and lead away some of the flock.

If we had more qualified leaders, the church would be stronger in general. Let us strive to make the church stronger and more scriptural by insisting on qualified leaders.—Wilbur Storm.

## A Simple Church in a Complex World

1. It is called "Church of Christ" because Jesus said, "Upon this rock I will build my church" (Matt. 16:18); and because they were called "churches of Christ" (Rom. 16:16). We have also the name, "Church of God" (1 Cor. 1:2).

2. Each congregation was ruled by the inspired apostles' teaching as applied by its elders, called also bishops or overseers. It had also deacons as servants of the church. It had no one-man preacher-pastor doing the work of the elders, and sapping up all the resources of the church. (1 Tim. 3; Titus 1; Acts 20:17-35.)

3. "The disciples were called Christians first at Antioch." (Acts 11:26; see also 1 Peter 4:16.)

4. Those who entered Christ in New Testament times believed, confessed Christ, repented and were baptized [buried] into him. Baptism was the last step which brought them into him. (Gal. 3:27; Acts 2:38; 22:16; Rom. 6:4.)

5. The apostolic church had no societies attached to it, but did its aid-work as individuals (Acts 9:36-42; Gal. 6:10); and as congregations (Acts 11:27-30). The early Christians had no missionary societies, nor Bible colleges,

but did that kind of work through the Church. (Phil. 4:15, 16.) They had no human religious organizations of any kind sapping the life out of Christ's body, the Church, for they knew that "By the church the manifold wisdom of God" should be made known. (Eph. 3:10, 21.)

6. The worship of Christ's Church was simple. The early disciples "came together to break bread" "upon the first day of the week." (Acts 20:7.) They "continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers." (Acts 2:42.) They had no musical instruments in their worship, but taught and admonished "one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord." (Col. 3:16.) They did not raise money by shows, festivals, raffles, etc., but gave as they had been prospered. (1 Cor. 16:1, 2.)

7. The Life—"Add to your faith, virtue; and to virtue knowledge, and to knowledge temperance (self-control); and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (love)." (II Peter 1:5-11.)

## 285 Descendants Left by Connecticut Woman

Dixville, Conn.—Mrs. Emilie Briere, 88 years old, died last night, leaving 285 descendants. Mrs. Briere had 18 children, 11 of whom are living. She also left 63 grandchildren, 203 great-grandchildren and six great-great-grandchildren.—Daily Paper.

(Suppose this woman had been a hundred per cent Christian in ACTIVITY as well as theory, and even half of her posterity had been faithful! In the course of two hundred years, THOUSANDS of her descendants would have been influenced for GOOD. The same is true of a man. And if such are evil, these many descendants would be influenced for EVIL. Say, parents, what are you thinking about? Can't you see the awful responsibility resting on you to "bring up your children in the nurture and admonition of the Lord?"—Pub. M. C.)

## Christians Who Are "Near-Sighted"

Some people can see things physically only when they are near, and they can not see things clearly at a distance. And many professed Christians, perhaps most of them, are spiritually near-sighted, and can not see afar off.

But the Founder of our religion was not near-sighted. He saw the whole world lying in sin, and said to his apostles, "Go into all the world and preach the gospel to every creature." The spirit of that Great Commission applies to every Christian today.

But many of us are perfectly satisfied if our immediate kin and friends are in the Church. We are not anxious about the millions all around us who are going down to hell. We do not see afar off.

Many preachers are contented to have a place, or places, to preach where they can draw a salary, but they do nothing to develop faithful men, as Paul commands them, who shall be able to teach others, so that churches can push the preachers out into new fields and support them in order that other lost souls will have a chance.

There are elders, many of them, who think only of their own flocks, and even then do not develop them. I know an elder who was a good Bible teacher, in a country church, yet he did it all, and when he moved to town the church had no one developed to take his place,

and it died. He fed the flock all right, but did not train others to feed it which is just as important as to feed personally. An elder is commanded to "oversee," as well as teach, and if this elder had done that and looked to the future, he would have developed others to take his place.

Many elders are near-sighted and wish everything to cluster around their group. They oppose starting another church in another part of the city that people there also may have a chance to hear the gospel, if it would take away a few of their members. "Yes, it's all right for some to go over there Sunday afternoon or night, but Sunday morning we wish them all to come back here and worship." Elders in the city where the writer lives have said that very thing, and elders in many other cities have said the same thing. They are near-sighted. That was exactly the spirit which gave rise to the papacy. They are thinking more about having a big organization to rule than they are of the salvation of souls.

A preacher once suggested to such elders in a growing church in a growing city that they start a mission down in the new factory part of the city and give those people a good chance to hear the gospel; but the elders resented it. A denominational church did it and soon had a large group. The true Church soon had so many capable teachers and not enough meetings to keep them busy, that a faction broke off (ostensibly for another reason), forming two churches in the city which have never had anything to do with each other. And prominent brethren in that city have told that preacher that if the church has spread out in the way suggested, this disgrace to Christ never would have occurred.

When Carl Ketcherside went to St. Louis, he says, the leaders told him they were calling him there, not to preach to them, but to preach to the world and DEVELOP THE CHRISTIANS—commit what he knew to faithful men who should be able to teach others. (2 Tim. 2:2) The result is that several independent congregations have been formed, and opportunities for saving many souls are growing. The leadership had vision.

But how many elders are calling preachers to come and develop the church so that they all can discharge their duties better? The Macedonian Call for many years has used page after page in trying to get leaders to do that very thing. And we are glad that some success is coming through it and other means. The reader will see that many churches are having DEVELOPMENT among the members, through their own efforts or by the help of some one brought in for that purpose. But think of the scores of little groups which have done nothing yet. Are you going to continue in your indifference till you come to the Judge to answer for this carelessness and indifference? Put on the gospel "specs" whose lenses have been ground by Christ and the apostles, and remedy this spiritual "near-sightedness" which afflicts you. "Go into all the world, and preach the gospel to every creature."

#### FOR HEALTH

"Strengthen the muscles of the abdominal wall and pretty nearly all else will take care of itself," is the practical advice ventured by a medical man of importance.

"Develop hard muscles, strong muscles, and you do yourself more good than anything else you will see or hear about," the doctor emphasizes. "Ten minutes a day spent on strengthening the abdominal muscles will give you increased power and pep, preserve you from much of the stagnant disease that attacks the organs and digestive

tract. If it is figure rejuvenation you want; strengthen these abdominal muscles and your posture will be improved and extra weight dissipated where it exists, or the fat accumulation will be entirely warded off."

What he calls the three best abdominal exercises follow:

1. Leg raising triad (lie down on back): Raise right leg high vertical, down; same left; both; repeat; start three times, increase to 30.

2. Cross kick (lie down on back, arms stretched far out): Put right foot in left hand and return; same left; repeat three times, increase to 30. (After 30 days try this standing up.)

3. Scissors (lie on left side on blanket on floor): Make walking movements with straight legs; six steps, increase to 100 right; 100 left.

Do all exercises slowly; breathe deeply between; never miss a day.—Daily Paper.

(The publisher of the M. C. passes this along to his readers, for he thinks there is much in it. The exercises in stooping, etc., which children learn at school, are good. Hoeing and scrubbing is the most natural way to get the benefits!!!)

#### WHAT IS THE LESSON WHICH GOD WOULD TEACH US?

(Published in "Living Links"—The Quarterly of the Merchant Service Officers' Christian Association, London, England.)

We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing.

Now the seashores are barred—no picnicking, no bathing. We have preferred motor travel to Church going.

Now there is a shortage of motor fuel. We have ignored the ringing of Church bells calling us to worship.

Now the bells cannot ring except to warn of invasion. We have left the Churches half empty, when they should have been filled with worshipers.

Now they are in ruins. We would not listen to the Way of Peace.

Now we are forced to listen to the Way of War. The money we would not give to the Lord's work,

Now is taken from us in taxes and higher prices. The food for which we forgot to thank God

Now is unobtainable. The service we refused to give to God

Now is conscripted for the country. Lives we refused to live under God's control

Now are under the nation's control. Nights we would not spend "Watching Unto Prayer"

Now we spend in anxious Air-Raid Precautions. The evils of modernism we would not fight.

Now—see what Germany, the seat of this teaching, has produced.

—Prophetic News.

#### Beauty and Attraction for All Christians

This is for gentlemen as well as ladies. Please understand that I do not speak on this subject from having obtained obvious and remarkable results with my own person, but the ideas presented will be those of other people which have attracted me as being worthy of interest to Christians in a very serious way. I have not practiced them to perfection, but hope to practice them more in the future by training my thinking on this subject to become habitually right.

Perhaps you have already guessed that we are not preparing to discuss that kind of beauty which Solomon says is vain. But maybe it might be profitable to venture a few remarks on that kind of beauty before we take up the other. I think it altogether foolish to waste any regrets on the fact if nature failed to give us a pretty face and features to start out with. But, I am a girl myself, and will have to confess that I have been just that foolish at times. At other times I have even thanked my God that I have not that beauty which is rightly said to be a "sore danger" to a girl; the kind that so often leads to vanity, and when so much trust is placed in it, and so much concentration placed upon it in striving for it, the too-apt result is to neglect the far more important ways to a far more profitable, safe, and lasting kind of beauty and attraction.

Probably you already know if you would just think, that others judge us more by how we speak than by how we look. By "how we look" I mean that which we see when we look into a mirror and concentrate on that very thing. By "how we speak" I mean the words put out from our tongue, the sound and quality of our voice, and the rest which comes right out through and onto our face and which says more than we could ever hope to say with mere words alone. Our thoughts and feelings speak in this manner when the tongue is still as well as when the tongue is active. In these things lies the hope which everyone may have, and which every Christian should have, toward adding to his store of beauty and attraction. It is highly important to have the heart right, for ". . . out of the abundance of the heart the mouth [and the face] speaketh." (Matt. 12:34.)

I once read an article, and prepared a speech from it for a high school assignment, which was for the purpose of helping people train their voice and speech. One rule concerning relaxing the throat to avoid a metallic unpleasant sound included the suggestion to repeat the following sentence over and over, "Honest and open in everything." Try it. It was also mentioned that it is next to impossible to cultivate a truly distinctive voice unless you learn to be sincere. And I believe it true that we may not realize until we learn to listen to ourselves, how much our voice betrays of our personality and habits of thinking. As the article continued, "A discouraged voice discourages everyone who hears you. A mumbling voice indicates confused and slipshod thinking. If you habitually feel superior to other people the chances are that you speak with a cold and mincing voice which fails to invite confidence and friendship. On the other hand if you are genuinely interested in other people your voice will automatically register that interest and people who hear you will be attracted to you. . . . To obtain a pleasing and distinctive voice you must let it come freely out of something deep and genuine in yourself."

All our thinking writes itself upon our face. It is even said that if we begin in time we can even change our very features. It would most surely pay to consider Philippians 4:8 with respect to this subject.

Is there a single individual Christian who does not need to be concerned about these things? Judge yourselves what advantages there be in Christians' striving for such beauty and attraction as comes from the above mentioned sources, and consider especially how much it must count in our contacts in trying to convert others to the gospel of Christ.—A Young Sister.

## Thy Will Be Done

Laid on thy altar, my Lord, divine,

Accept my gift this day, for Jesus' sake.

I have no jewels to adorn thy shrine.

Nor any world-famed sacrifice to make;

But here I bring within my trembling hand

This will of mine, a thing that seemeth small.

And only thou, dear Lord, canst understand

How, when I yield Thee this, I yield Thee all.

Hidden therein thy searching eye can see

Struggles of passion, visions of delight—

All that I love, or am, or fain would be,

Deep loves, fond hopes and longing infinite,

It has been wet with tears and dimmed with sighs,

Clinched in my grasp till beauty it had none;

Now from thy footstool where it vanquished lies,

The prayer ascendeth, may thy will be done.

Take it, O Father, e'er my courage fail,

And merge it so in thine own will that, e'en

If in some desperate hour my cries prevail

And thou give back my gift, it may have been

So changed, so purified, so fair have grown,

So one with Thee, so filled with peace divine,

I may not know nor feel it as my own,

But gaining back my will may find it Thine.

—Selected.

## Protestants Gain In Brazil

From Geneva, Switzerland, a dispatch in the Geneva Service "ecumenique de Presse" states that the total number of Protestants now in Brazil, including natives and non-Brazilians, is about 900,000.

During the past ten years, the Protestant churches have had a steady and sizable growth. There have been established seventy-eight new mission centers and Protestant parishes now have 582,183 members.

These figures were printed in the Geneva paper because of the protests made November 15, 1942, in an official statement by the Roman Catholic Hierarchy of the United States of America against Protestant missions and missionaries in South America, with a demand for their withdrawal. This protest was made despite President Roosevelt's declaration regarding the "Four Freedoms," which he emphasized, were to apply globally and not merely locally.

It is well known that the late Archbishop of Brazil on several occasions lodged protests with our Ambassador to Brazil, to be transmitted to our State Department, requesting that no passports be issued to Protestant clergymen or missionaries bound for Brazil on missionary work.

President Vargas of Brazil insists on complete religious liberty for all groups. In the case of a German Lutheran group, he discouraged them for the duration, not on religious grounds but because Germans in Brazil had been guilty of sabotage and espionage. These Lutheran clergymen, as others, are free to go and come as they please.

--Scottish Rite Bulletin.

## How the Early Church Did It

"Near the middle of the second century, the gospel had, in the East, passed beyond the limits of the Roman Empire. In Odessa, in Mesopotamia near the Euphrates River especially it gained possession of the throne, and

a few churches were collected in Parthia, Persia, and India. Proceeding from Rome, it obtained an established position in Carthage and in the western provinces of Africa. In Western Europe it pressed onward to Spain and even gained some possession in Britain. Flourishing churches from Asia Minor were planted in Lyons, Vienna, and Paris, from which Christianity was extended to barbarous nations whose language had never been reduced to writing. Near the close of the third century, churches were established in Armenia, and a few bishoprics were found on the Rhine and in Britain. The manner in which religion was propagated was, commencing generally with the large cities, **it was carried forward not so much by organized missions as BY ORDINARY SOCIAL INTER-COURSE.** It had become powerful as a popular element, prevailing among the lower classes, but **by means of slaves and women** it had penetrated, as early as near the end of the second century, every order of society."—Church History by Dr. Charles Hase, of the University of Jena (Germany).

(Think of that, dear reader, in these days when professed Christians consider that they MUST have a HUMAN ORGANIZATION to spread the gospel! Not till we restore the apostolic method of making EVERY CHRISTIAN a worker, will the Church amount to much.—Editor.)

## Church News

West Riverside, Calif.—The church here is expecting to have Wilford Landes for about six weeks, beginning the middle of February.—Alton Pace.

"All truly great men are thoughtful and pensive. The mystery of life oppresses them, and the thought of what there is beyond this life absorbs the soul."—Abbott.

Spokane, Wash.—The work of the MC has meant a lot to the faithful brotherhood, and that means in the church here in Spokane, too. We do not intend for its good work to cease or be hampered in this area. We are at present distributing some copies of back issues of the missionary numbers. Every issue is distributed among visitors attending our services. May the Lord's blessing attend your work.—Arnold Hintz.

Portland 15, Ore., 3954 S. E. Taylor.—We met in our home for the first time today, with an attendance of 8, our family of 4, and Brother and Sister Walter Stephens of Vancouver, Wash., and Sister Anna and Yola Sloop. Had an interesting lesson on Worship, after the Bible study. Another couple will come when work does not hinder. We hope other faithful brethren in these parts will get in touch with us.—Mrs. Fred Sloop, 3954 S. E. Taylor, Portland 15, Ore. (Tel. East 5737.)

The Purpose, Appeal and Invitation of the Church of Christ, in M. C. for November, was arranged by the West Riverside, Calif., church. Credit was given, but it dropped out somewhere along the line. It was originally printed on a nice little card for distribution to non-members. Other churches may wish to print it to hand out. Well, there's nothing to hinder you but indifference!

Jerseyville, Ill.—Friday night, Oct. 29, closed a "Bible reading" and development work of four weeks duration. Three weeks were spent in the study of The Acts, James, Philippians, Philemon, and Jude. Bro. Hershel Ottwell of Hartford, Ill., was in charge of this work. Bro. Ottwell is a very able instructor. We hope to have a similar reading in the near future.—Norman Campbell.

We should ALL memorize the little poem in October M. C., on "Don't Say It." At least, I know I should.—A Sister in Christ (C. F.). So say we all of us, sister. Turn back, folks, and read it again. And say, brethren, read all the poems, for we try to select the very best we can find, and the editor reads every one in the daily paper and everywhere else he runs across them—for his own benefit as well as yours.

Pecks Mill, W. Va.—Just returned from a two weeks trip in Mingo Co., visiting and preaching there, and found Bro. Johnnie

Hall doing a good job teaching Christians their duty, and giving children good lessons. The new congregation on Laurel Fork of Pigeon is moving nicely, and young brothers and others there studying hard.—Melvin White.

Vienna, Mo.—Wish to report a good meeting at Almartha, Mo., of two weeks' duration. Attendance excellent, interest continued to grow to the very last of the meeting. We would have continued another week if I had not already made other arrangements. There were four baptisms and one acknowledgment of wrong. Preached two of nights at home; also two nights in Ava, Mo., on the way to a meeting in Marie County, 80 miles south of Jefferson City.—Roy Harris.

Neosho, Mo. (Grant Young St.)—We enjoyed having Bro. Roy Harris with us for a two weeks' singing. Bro. Kenneth Morgan was with us for a two weeks' meeting which was well attended. This summer our congregation was saddened by the death of Sister Thomas Fletcher. Members moving away have thinned our ranks somewhat.—Mary C. Cook.

Left home on Oct. 15 for meeting at Waukomis, Okla. Small group of fourteen members, only three male members. Had charts and spent 15 minutes each evening in review of O. T. history, making special effort to connect these lessons with the N. T. teaching. Was at a schoolhouse near Lovell, Okla., for one week where I found a very live congregation. We had no outside attendance here at all, so all my lessons were to the church and in Bible study with the chart. Had some outside attendance at the former place, but no addition. I will return (D. V.) to Lovell in April or May of '44 for a longer meeting.—L. C. Roberts.

Spokane, Wash.—During the three weeks that I have been in Spokane we have been doing a great deal of planning for the big year of work which lies ahead. I have enjoyed the association with the brethren here in Spokane. We have launched a project or two, which we hope will prove worthwhile. We have been having Bible studies in homes, in the Hebrew letter. This week we have done that on three different nights. Some non-members attended every session and seemed to enjoy just a simple study of the Scriptures. I have spent the most of my time contacting people whose names were suggested by Brother Hintz. Immediately before I came to the Northwest I was able to visit the following congregations: Brookport, Ill.; Lillian Avenue and Manchester Avenue in St. Louis; Chillicothe, Mo.; 59th and Kenwood in Kansas City; and a small congregation with whom I have worked, near Stilwell, Okla. It was a happy privilege to be able to meet these brethren and talk with them again. While I was in St. Louis I was privileged to talk some with the editor of the MC; and best of all to hear him speak again of those things which he believes necessary to our leavening the world with our leaven.—Kenneth Morgan.

Harrisburg, Ill.—I noted carefully a statement made by W. L. Totty, 2842 Shelby Street, Indianapolis, Ind., in the Gospel Advocate, October 21, 1943, page 964. "The church has an average of \$215.99 contribution each Lord's Day. The congregation is blessed with elders; strongest church in the state," and that he is entering his 7th year there. A Bible student, not a hobby rider for a located pastor, would say a congregation that strong should be blessed with elders to take the oversight (Acts 20:28). Instead, one of the strongest churches in the state still needs a pastor! When will Totty begin teaching the members of that "Strong" church to rely on the Word daily, and the elders, while he goes for another strong church! He will, like the priest, King Saul, never do that; if he left his tenure of office he would still say the elders were not qualified to take the oversight.—Dr. B. A. Tate.

Milan, Mo.—Closed a two week meeting at Lemons, Missouri, Oct. 31. The meeting was well attended and interest was good. There were no visible results, however. This marked a conclusion of my work in northern Missouri, which was ten weeks with four different congregations. I am now in a series of work at Dentonia, north of Cawker City, Kan. While this congregation is young and small it is gaining steadily. I see a marked improvement since my visit with them last spring. Bro. Roy Harris has done a good work here, and is held in high esteem. Will go from here to the Green Mound congregation Nov. 17. Pray for this work as we strive to serve Him.—Winford Lee.

Missouri.—I should like to see an article in the M. C. showing it is the church's business to do missionary work by supporting evangelists to preach the gospel to towns nearby. Some church members do not realize it is their duty to spread the

gospel! They are selfish about it, being content to think that so long as they have the gospel preached to them, they don't care whether any other soul hears it or not,—not realizing that helping to bring the Gospel to others is part of their duty as Christians. Seems to me that now is the time for such work so as to glorify God through the church. Church treasures are more full than usual and people are in troubled frames of mind.—A Sister. (Notice article elsewhere on "Christians Who are Near-sighted."—Ed.)

**THE MACEDONIAN CALL HAS BEEN RATIONED.**—An order has come from the government for publishers to confine their consumption of paper to the 1942 supply. Now as the Macedonian Call has enlarged its size and subscription list both, largely within the present year, we are called upon to cut down both. So from January on, the paper will have only eight pages, for awhile at least, till we shall see how things are going to turn out.

So we kindly ask our readers to be sure to report their meetings, or DEVELOPMENT work, but confine the report to fifteen lines or less. And the other writers to be sure to write some exhortation or admonition, helpful to Christians, but confine to 600 words, or a column of the present paper, or less. The publisher will have to do the same. The cream on a bottle of milk is not so large as the rest of the quart, but it is the most delicious! Let's have the cream of your thoughts for the first half of 1944! Sorry, but let's smile and make the best of it now, and when the rationing is lifted maybe we can make up by giving sixteen pages to you.

Denver, Colorado.—I am in this state awhile this month to help boost the morale. A more detailed report might be forthcoming later. Let us press on to victory, the victory that overcometh the world our faith.—R. O. Webb, Secor, Ill.

Springfield, Mo.—The meeting at Almartha, in south Missouri, was one of the best from the standpoint of attendance I have held this year. There were four baptisms and one confession. We devoted the evenings to song drill, Bible drill and preaching. Preached two nights at home and two in Ava, Mo., on my way to a meeting with the Bethel church, about thirty miles south of Jefferson City. Spent most of the time there giving instructions to the church. Am now in the midst of a "singing school" with the N. National Ave. church in Springfield. Interest good thus far.—Roy Harris, Brixey, Mo.

Des Moines, Iowa—The Macedonian Call continues to give the highest type of reading matter for those who are interested in the welfare of their soul, and the advancement of the Cause of Christ. The many good reports in the November issue shows there is activity in the brotherhood, even though our country is in the midst of a great war. The congregations in Des Moines are looking forward to March 1, 1943, when Bro. Harold Shasteen is to start a twelve month period of development work with us. The writer was with the congregation at Cedar Rapids last Lord's day, November 28, and spoke morning and evening, and led them in a study and recitation on Acts 7th and 8th chapters. **WITH OUR BOOKS CLOSED.** Also quoting several memory verses from each chapter. We left with a promise to return one Lord's day during January for a like program, taking the next two chapters of Acts in order.—Eugene Suddeh, 3646 Vandalia Road.

Flat River, Mo.—Closed three weeks of work at Unionville, Mo. It was my fourth effort there, and by far my best. Twelve were added during the meeting: two by baptism, three by acknowledgment of neglect, and seven placed membership. Good attendance prevailed throughout, and as bright a future for the congregation as it has ever had. At least that was the general feeling among the brethren. The reason for the bright future is the intense interest shown by most of the active membership in development work. Bro. W. R. Clark, elder of the congregation, with aid of others, have planned a good beginner in developing younger talent. The brethren plan to devote a portion of each Lord's day night service for such work. During this period the younger brethren will deliver short recitations. These will be followed with a lesson by an older brother. To aid in this development program Bro. Asa Hall has been appointed to teach and instruct those taking part. Bro. Hall is a capable teacher and should aid this work at Unionville. Our meeting closed with a full house and good attention. May God grant us as Christians strength to carry on in this era of Church development.—William Hensley, Red Cloud, Nebr.

I am much encouraged each time I read the M. C., which I always do at the earliest moment.—Eugene Suddeh (elder Des

Moines). . . . I see that your paper has been raised to \$1.25. It ought to be \$2.00. It is worth \$1.00 per copy to any one.—L. D. Smith. . . . The church here at West Riverside, Calif., can use 25 copies of your new streamlined book, "The Church of Christ". We feel they would be useful to circulate among the members.—Earl Fiscus. (The publisher doubts whether you can find anywhere else so much truth in such concise form, for the true Church, and against false isms. 250 pages, \$1; 3 for 90 cents each; five for 75 cents each. But we need your order BEFORE we undertake to publish this. Make your order a New Year's gift. (Don't send money now.)

Kansas City, Mo.—After the close of the Bible reading at Lewis, Kansas, I went to Kinsley, Kansas, where I preached for two weeks, starting the evening of October 31st and continuing until Lord's Day, November 15th. There is a need for much teaching in the congregation, as they have in the past used preachers who did not "earnestly contend for the faith once delivered to the saints." Last summer this congregation suffered the loss of Bro. Henry Boyer, one of their elders. Bro. John Cook, the remaining elder, has the respect of the entire congregation and wants to do that which is right. He is pushing the young men forward in the work of the church. Bro. Wm. Wyatt, who teaches the young people, gives promise of developing into an efficient worker. In the course of the meeting I baptized a mother whose son was a member of the church. Also a young man and his sister. We had a fine class of young people in Bible Drills, with a part of them for the entire congregation.

Much of my teaching was to the church. The attendance was very good. Brethren from Lewis and Mullinville co-operated by attending and contributing to the services. Brethren have asked that I return at some future time for a longer meeting. I enjoyed the hospitality of many of the homes but made my home with Bro. and Sister Williams. At the conclusion of the meeting they transported me to Mullinville, Kansas, where I began a meeting on the night of November 15th and continued until November 28th. This was altogether too short a time, but all I could give them at the present. Here, also, those attending were above expectation and here, too, Bible Drills and study contributed much to the interest of the meeting. Brethren from Kinsley and Lewis also contributed their presence and co-operation to the success of the work. I made my home with Bro. and Sister Sluder and Bro. and Sister Ralston and visited in the homes of most of the members of the congregation. I have been asked to plan to be with them for a longer stay at a future date. The three congregations, Lewis, Kinsley and Mullinville, are making plans to co-operate in their meetings. I returned home to find my family well as usual and to find a good meeting in progress at 59th St. and Kenwood Ave., with Bro. John Rhoades doing the preaching. I begin my work tonight with the new congregation at Independence, Mo. This will consist of such preaching as brethren believe necessary, developing the talent of the congregation, training teachers and Bible study. The same program will also be carried out at 59th and Kenwood Ave. and at 26th and Spruce congregations. I believe most congregations are awakening to the need for this kind of work as well as for meetings. May the Lord's blessings be with us in this work.—Robert H. Brumback, 3931 Harrison St., Kansas City, Mo.

Crystal City, Mo.—It would probably be of interest to others to know that during a mission meeting at Pfniester school house, south of Festus, much of our time was engaged in a study of the book of Acts. Each evening New Testaments were passed out to all present and all looked on their testaments as a chapter was read and commented upon. I am certain that this procedure had much to do with the success of the meeting. In two weeks of preaching where the truth had never been heard before, there have been seven additions. All were adults and all were to be baptized. The meeting will continue another week at this place and we are expecting others to take their stand with the church. I have been asked to conduct another meeting in a Methodist meeting house about three miles from where we are now conducting meeting. If plans terminate we shall preach at this place too, and the truth will go into another new field. The Festus congregation is supporting the Pfniester meeting and several from that congregation attend each night. The new congregation will be mothered by the Festus brethren and there is every indication that the mission effort shall be the beginning of a strong congregation. The Saviour said, "Go, preach the gospel."—Harold Shasteen.

(We hope that ALL our preachers or others who teach the book of Acts and have results, will report, so that it will encourage others. And if denominational meeting houses can be used, or are offered to us, to teach the book of Acts, etc., that is

a golden opportunity to "teach and preach Christ Jesus." There is nothing sectarian about that book, and ALL Protestant people should be glad to learn the book.—Ed.)

Notice—On page 4 of this paper are the new war prices of the Macedonian Call which we have found necessary to make. Those who are in the habit of sending bills (which is not so safe), can send two one dollar bills for eighteen months' subscription if they desire.

### A WOMAN IN A CHEAP BLACK DRESS AND FUNNY HAT

The world still remembers that dramatic incident in the first World War when General Allenby entered Jerusalem on foot in token of personal devotion to his Lord, and out of respect to that sacred place, and captured that important city without firing a shot. What very few know is that he sat down in the evening and wrote a note to a simple little old lady living in Pasadena, California, whose hat would probably not have taken a prize at a fashion show and whose clothing was of the simplest and most inexpensive materials.

Years before, in the city of Chicago, a pastor one Sunday morning pointed down to a young lady who had been converted only a year and a half before, and said:

"What are you doing for God? Why don't you do something for God?"

To add point to his words, he walked down out of the pulpit, and reached in to where the young lady was sitting, took her by the hand, pulled her out into the aisle, faced her toward the door, gave her a little push down the aisle, and said:

"I want you to get started going for God."

As a matter of fact, he pushed her not only down the aisle, and out the door, but more than half-way round the world. God was so in this unusual and strange climax to the minister's sermon that this young lady who previously had been taking in washings to make a living, began to study in preparation for a life of service for Christ. Later she went to Africa as a missionary.

When she reached Africa the missionary found a young officer in charge of a detachment of British soldiers. She could not speak the native language to deal with Africans but she could do personal work with this young British officer, whom she won for Christ. That young officer was later to be known to the world as General Allenby.

Later, when General Allenby's active days in the field came to an end, he was placed in charge of a military academy in England for instructing British officers in tactics and strategy. Here General Allenby witnessed for his Lord. One of the young officers who there came under his influence and was won to Christ is one who figures so prominently in the headlines of World War II, General Montgomery, Commander of British Eighth Army in Africa (now in Italy—D. A. S.), who is known to his men as a Bible-reading, Bible-studying, praying leader, a "born-again" Christian who is not ashamed of the Cross of Christ.

Of course, all of this has been just a missionary by-product. No missionary board has any place on its statistical blanks for reporting anything like this. The little old lady, with the black dress and the funny hat was just a missionary; but that's the way it has always been. Always unacclaimed by the world, and frequently unknown even to missionary leaders and directors, are missions' biggest dividends and their greatest contributions to the life of the world.—O. M. Standard, in Church Herald and Holiness Banner.

### Post-News of Pre-Views

#### Samaria Taken

All students of the Bible know the Jewish nation divided after the death of Solomon and ten tribes formed a separate kingdom with Samaria as its capital. While God frowned upon internal dissension yet he promised to bless the newly formed kingdom if it would maintain unmixed faith in Him and abstain from idolatry. But it disregarded all this admonition and practiced idolatry from the start with every one of its kings without an exception leading in the iniquity. Because of this God determined to punish them with captivity. This was prophesied by Micah as recorded in chapter 1:6 as now quoted: "Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." By reference to first verse we see the prophet began to write in days of Jotham which was quite a period prior to the time the prediction was to be fulfilled. Other prophets foretold the same thing much earlier but I have selected this of Micah because of the directness of his wording. We shall next note the history.

"The kingdom of the Ten Tribes maintained its existence for about two hundred years \* \* \* The little kingdom was at last overwhelmed by the Assyrian power. This happened 722 B. C., when Samaria, as we have already narrated in the history of Assyria (sec. 65), was captured by Sargon, king of Nineveh, and the flower of the people were carried away into captivity beyond the Mesopotamian rivers." Myers Ancient History, p. 78.

Again I am citing Myers because he is an authority on history and also because he is specially brief and clear in his expression. But many other historians could be given to corroborate this circumstance, such as Rawlinson, Rollin, Josephus, Britannica Encyclopedia and many others. And since referring to the several historians who furnish us with Post-News on the particular item chosen for this article, it might be of interest also to give a list of various passages where Pre-Views have been furnished us besides the particular one quoted which was the one chosen for the reason stated above.

Deut. 28:49; Isa. 7:8; 8:4; 9:9; 10:11; 28:1-4; Hosea 4:17; 8:5-7; 9:9, 17; 13:1, 16; Amos 2:13-16, 3:2, 9-15; 4:12. All the preceding passages are against Samaria specifically. In addition there are numerous predictions against God's people generally that include both houses of the Israelites.

It is impossible to observe these various instances of predictions as found in the Bible with their fulfillment testified to by the secular historians without being impressed with the sure foundation of truth on which the great Book is based. And while all Christians are fixed in their faith as to divine revelation yet it is refreshing to have this great miracle of the ages to ponder over. Because a physical being has a feeling of being strong and fully nourished is no reason why he should not crave further opportunity of partaking of food. Thus it is that the spiritually strong member of the Family of God still needs and craves further seasons of that spiritual nourishment that is a builder of the faith once delivered to the saints. And no surer and more satisfying item of such feasting can be found than is contained in the great dietetic storehouse of Post-News of Pre-Views.—E. M. Zerr.