

# Macedonian Call

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## The Greatest Evil in the Christian World

**Including the facts that J. N. Armstrong was a Strong Advocate of Bible Colleges; that he was President of Several Through Many Years; that he Debated with Daniel Sommer regarding them Several Times, and that a few months before he died, he confessed that "Sommer was after All, Largely correct."**

### I. "OUR SCHOOLS . . . BUILD UP THE CLERGY."

Last winter I re-read several thousands of pages of church history, and was confirmed in my conclusions through the years that the greatest evil in the Christian world is the kingdom of the clergy, and that the church school is largely the incubator of it. That is the reason we oppose such schools so much.

The school is unscriptural also for this reason: It is a human organization; it teaches the Bible, work of the Church; therefore it is a human organization doing work of the Church; yet Paul says, "Unto God be glory in the Church." (Eph. 3:21.) The worldliness in the church schools is another argument against them. From the first catechetical school in Alexandria, Egypt, in the second century, to the present day, these schools have been strewn with the wreckage of the apostolic Church.

Alexander Campbell made his great mistake in starting Bethany College. Lipscomb followed in his digressive steps, and J. A. Harding went along too. Harding's son-in-law, (I think he was), J. N. Armstrong, was the most fanatical of all on this school question. Thirty and forty years ago he cried that the "quickest way back to Jerusalem is to establish Bible schools". In begging for his schools he said, "Our school may not depend on your donation, but your soul may." He struck out into the north as well as the south. Daniel Sommer met him and debated the question with him, both orally and in book form.

Now W. W. Otey is writing a series of articles in the Firm Foundation on the subject of schools, and in that paper for October 31, 1944, Otey quotes this confession which Armstrong made to him in a letter eleven days before he died:

#### Voice from the Grave

"I feel distressed sometimes over the condition of the church everywhere—For instance I think that our schools are all in line to build up the clergy and that

the church in general is trending toward denominationalism. I do not know what can be done, maybe nothing, but I do think there is a need for us to put on the brakes, and warn the brotherhood about the definite trends of these times. I am not pessimistic, but my optimism does not keep me from facing facts. I think, as I said above, that ALL our schools are set for the training of professional preachers. I tell them at Harding College that we are also being influenced by these trends. For all these years the schools have not offered separate courses for preachers and in the schools, in which I have taught, we have stressed the teaching of the Bible to all students. I am still trying to stress this. We have never had a class here that was not open to any and all students, both boys and girls. But still there is a stress here toward preacher training. I do not know that it does any good for me to write these things to you, but I do believe that you are in sympathy with the ideas that I express. Maybe you could write an article for the papers that would help."

Brother Otey sent Armstrong's letter to Showalter, publisher of Firm Foundation, to be verified and published, and Showalter added this statement to Otey's:

"I have read and verified the quotation. I will add that last June when I was at Harding College (of which Armstrong was president) to deliver an address on the occasion of the class graduation, Brother Armstrong, in a conversation with me, stated substantially the same thing. In addition he stated to me that, as is well known, he had his debates with Daniel Sommer on the college question years ago, but that, as the schools are now going SOMMER WAS, AFTER ALL, LARGELY CORRECT."—G. H. P. S. (Editor and Publisher of Firm Foundation.)

O, why could not Brother Armstrong have seen his error long before? Did he know nothing of history? I know that in my book, Church of Christ, published more than

thirty years ago, I have more than fifty pages on the clergy, giving many quotations from history, especially from Mosheim, concerning church schools, which show just what we have been trying to show the people—their danger. Brother Armstrong said to Otey: "I do not know that it does any good for me to write these things to you, but I do believe that you are in sympathy with the ideas that I express. Maybe you could write an article for the papers that would help." What a note of despair at the fruits of his own labors through decades! Some say, When its fruit is evil we will reject the college. Armstrong waited for such evil fruit and when it came IT WAS TOO LATE. "I do not know what can be done, maybe nothing."

Now inasmuch as Armstrong saw this evil several months before he died, why did not HE write the article about the schools? His open confession would have done more to help stay the tide than the words of some one already unsympathetic to the schools. Did Armstrong think it would be too humiliating? The rest of us have sacrificed much to make this fight, and was he any better than the rest of us, especially as he is the very one who helped make our battles so much harder? In view of the fact that Armstrong's life's work has been largely in establishing these schools all of which he now admits are "set" to establish a clergy which he condemns, is it not true that his life's work has been worse than wasted? Long after his body has mouldered back to dust, his work will go on, corrupting the true Church of God! Oh, why can't the men who are now helping along with the same thing, or compromising with it, see NOW that they are working into the hands of the devil, and turn and confess, too, and help overcome the evil they have already done?

Where now are the weak-kneed people and compromisers who said, "Paper fight", "preacher fight"? They, too, need to do some repenting and confessing.

For decades the Review opposed even the fellowshiping of the college people because of their great error; then under the Rough Draft they compromised and said we will all go along together, and (in substance) you can have a chance to come in among us and teach your doctrines about the Bible colleges. One of its publishers, who is also an elder in the North Indianapolis Church, helped lay plans to exclude from its membership a preacher solely for con-

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tending for what the Review and the North Indianapolis Church itself contended through decades. The present old writers of that paper all said that the paper had not changed in such flop and that it is scriptural, and so are helping lead their listeners and readers into the Bible college ways by their fraternization, ways which Armstrong himself confessed are wrong. They are generally adopting the one-man preacher-pastor system, which the writers of the paper condemned through the decades of its faithfulness. The paper says little now against the Bible colleges. And I don't know of a preacher among them who is making a serious effort to develop elders among them.

The Macedonian Call still believes that the human organization of a Bible college to teach the Bible is unscriptural and is unnecessary and VERY DANGEROUS, and heeds the command of John that "If there come any unto you and bring not this (Bible) doctrine, RECEIVE HIM NOT." (2 John 10, 11.) The Review people say, "Receive him." Here is the difference. (But remember, it's not the paper we are talking about, but the MEN who are writing for and endorsing the paper.) These writers, through the paper and otherwise, have done everything they could to whip the rest of us into line with this unscriptural and dangerous doctrine, but we would not budge from the word of God, regardless of all their persecutions and misrepresentations. Some of their number seem to be getting their eyes open a little to the scripturalness of God's word, for A. M. Walker says, in issue of September 26, 1944, of the Review, in describing a fight he had made with the college people, "They had to deed the property back to me. I have not lost anything; had more experience; and conclude Austen Sommer is not far wrong in 'asking them not into his house nor bidding them Godspeed.' Fellowship with these people is too one-sided!" If this brother's conclusion is correct, then the whole Rough Draft apostasy is a grievous sin.

In view of the confusion and division which the compromisers with the college apostasy have made, will some of them, too, make a death-bed confession? But then it may be too late. Why can not men believe God's word instead of waiting for cold, severe experience to teach them of its truthfulness? We do not speak any of these things gloatingly, but in sadness of heart. We know that one thing God hates

is "he that soweth discord among brethren," and we pray that these discord-sowers may repent of their sins of division and confess before the brotherhood in the same publicity with which they have condemned and misrepresented us, and that they may pray God to forgive them before it is too late.

## II. SOME PAST EFFORTS TO COUNTERACT THE CLERGY TREND.

A few weeks ago here in Indianapolis H. Leo Boles, former president of David Lipscomb College, and front page editor of Gospel Advocate, said publicly at the east side church that the development of preachers had gone ahead of the development of elders. Well, what has Boles ever done to help develop elders? I follow his writings pretty closely and I don't ever remember seeing any serious effort to stir to this end. Nor are any other prominent preachers in the south making serious efforts to develop them, but through many years they all have harped on their colleges and the development of preachers. They have condemned elders for not being developed, and said that the preachers are taking over because the elders can't, and yet they have done practically NOTHING to develop them. Paul commands them to commit what they know to faithful men WHO SHALL BE ABLE TO TEACH OTHERS. (2 Tim. 2:2.)

About fifty years ago Daniel Sommer began his "Bible Readings" for the purpose of helping counteract the evil influence of the Bible colleges. A. M. Morris took it up, and in course of time, many preachers. Some winters there would be as many as fifteen or twenty such protracted Bible readings in progress, of different lengths. They accomplished much good. They helped some elders and other talent, as well as those who desired to preach. But they did not reach ALL the elders, or prospective elders, by a great deal; yet nearly all preachers attended one or more. Long before he died, Daniel Sommer gave them up because he saw some tendency to specialize. And it is now true that most of those preachers have become pastors or sympathizers or tolerators of the college preacher factories.

About the time of World War I some of us tried to overcome that. "I contended strongly in the Review that one could do more to develop elders, so badly needed, in one week's Bible study at TEN places than a ten weeks' study at ONE place. The purpose was to reach ALL the churches with their elders or prospective churches, and not simply a few. Morris, who was then at Long Beach, Calif., didn't like that, and the elders there headed by Rucker wrote me a scathing letter condemning our teaching. We received it at Pearl, Ill., where Carl Ketcherside was then a boy in knee pants going to school. But his father and I talked much about it, for he was about the only preacher then who looked far into the future. The group who wrote the letter and their sympathizers long ago adopted the one man preacher-pastor system and fell into line with the Bible college apostasy.

About that time I took a four months trip through the far west to visit as many isolated groups as possible, and hold a few nights Bible study and drill with each, to try to show them how to take care of themselves and develop themselves better. We visited

about twenty-five places. We did good; but preachers who followed were not interested in anything except preaching, and not in committing what they knew to faithful men who should be able to teach others. And so not much permanent good was accomplished.

The only remedy to save ourselves from the kingdom of the clergy is for EVERY preacher (for the language applies to EVERY preacher) to develop "FAITHFUL men" into teachers, wherever they go.

1 Cor. 14:23-26 shows that "several" took part when the whole church was gathered in one assembly. Some churches are developing talent, but use only one man Lord's Day morning, instead of several, and have adopted the mutual preaching system instead of the mutual edification system by several, as taught in 1 Cor. 14. Brethren talk about "the sermon" to Christians much as the sects do. Some make the mistake of putting up a man to occupy 30 minutes who can hardly edify for 10 minutes. But it is TEACHING which the church needs. In fact, we read nothing about a sermon preached by a preacher TO CHRISTIANS, for the preaching was to the world, and TEACHING to the church. You ask how about Acts 20:7 where Paul "preached." The Revised Version says he "discoursed with them." The Greek word means "converse, discourse with one, argue, discuss" (Thayer), and is rendered "disputed" in Acts 17:17, where Paul disputed with the Jews. It is far harder for an ambitious preacher and lazy Christians to break up the mutual edification system of 1 Cor. 14, than to shift the mutual preaching system into the one-man preaching, or pastor, system. The clergy system starts about like this: A young man decides he will "learn to preach." He studies books of sermons, and perhaps goes to a Bible college. As he has a glib tongue and a lively imagination, he captivates the people; and though he knows little of church history, the Word of God (outside his sermons), church government, and has little experience, he gains an influence far beyond the elders, as H. Leo Boles himself admits. This inexperienced strapping guides the people into by and forbidden paths. God ordained that ELDERS should guide HIS church—men who are far enough along in years to be noted for their age, and thus have experience, and men who know enough to be "able to convince (convict) the gainsayers."

From the study of church history then we see that the great need of the churches through the ages has been qualified elders in every local church who can feed and guide and rule the church as God ordained. A preacher, old or young, who will not try to commit what he knows to "faithful men who shall be able to teach others," so that we shall have such elders, is only a fifty per cent gospel preacher, and his work will not accomplish much permanent good among churches he visits.

## III. GOD'S PLAN OF RECONSTRUCTING THE WORLD.

God's plan of carrying the life-giving word in his Church through the ages is very simple. It is not through man-made theological schools and Bible colleges. Church historians show that the grave of apostolic

simplicity was found in such schools, as they began in Alexandria, Egypt. Listen to God's way:

Paul, the old preacher, wrote to the young preacher Timothy these far-reaching words (and they apply to every preacher today): "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." (2 Tim. 2:2.) This is a forgotten scripture in the ecclesiastical world, and that is the chief reason, perhaps, that Christianity is in the dilapidated condition it is.

Where is there a preacher in this city who is developing faithful men into teachers in the Church? (This is part of a radio speech.—Editor.) True, the preachers may be developing faithful women into Sunday school teachers, but that is not what he was talking about. Shame on you men for your indifference to divine things! But maybe the preacher is the one to be ashamed for not trying harder to commit what he knows to faithful men so that they can teach others. In this way we preachers can then be supported in new and weak places, and the gospel emphasized again and again in every nook and corner of our land.

Too many preachers seem to act as if they do not wish any other teachers except themselves, that they wish all the power and glory and money, which comes from such position. But Paul commands such to teach faithful men; and from these can qualified elders be raised up to feed, oversee and rule the flock of God.

Where are God's elders? Paul says an elder should be "apt to teach" (1 Tim. 3:2), able to "exhort and convince (convict) the gainsayers" (Titus 1:9), and should "feed the church of God" (Acts 20:28)—not hire someone else to do it.

Listen, friends. In the apostolic church there were several men, not one man, who edified the church. I read 1 Cor. 14:23-26: "If therefore the whole church be come together (which would correspond to our Lord's Day morning meetings) . . . every one of you hath a psalm, hath a doctrine (teaching), hath a tongue, hath a revelation," etc.

John Milton, author of *Paradise Lost* and *Regained*, perhaps the most famous Puritan, and possibly the most noted Protestant in the English speaking world, says this on this passage from Paul, in his *Christian Doctrine*, Chapter 23 (His book lies before me): "The custom of holding assemblies is to be maintained, not after the present mode, but according to the apostolic institution, which did not ordain that an individual, and he a stipendiary (a hireling) should have the sole right of speaking from a higher place, but that each believer in turn should be authorized to speak, or prophesy, or teach, or exhort, according to his gifts, inasmuch that even the weakest among the brethren had the privilege of asking questions, and consulting the elders and more experienced members of the congregation. 1 Cor. 14:26, etc., 'when ye come together, every one of you,' etc."

Commenting on this same passage, Robert Young, whose *Analytical Greek and Hebrew Concordance to the Bible* is so highly prized in the Christian world, and who is the author of 30 or 40 standard works on re-

ligion, says this in his *Concise Commentary of the Bible* (and it, too, lies before me):

"From this and other passages it is clear that the upbuilding of the Church was not confined then, as now, to one, or at most two, of the congregation, but WAS THE PRIVILEGE OF ALL THE MEMBERS; and though such a practice is liable to abuse (James 3:2), it is possible that its entire disuse NOW has led to still greater evils obvious to all—'quenching the spirit'." Here this learned man thought that the stagnation in the Church today is because faithful men are not put into the public work of the Church as they were in apostolic days. Their spirits are quenched, and the life-giving word of God does not have free course in their lives, and in the lives of those who could hear their earnest exhortations.

On this same subject, notice this from the *Schaff-Herzog Encyclopedia*, an old standard work in the religious world, under the heading "Clergy": "It may be considered settled that there is no order of clergy in the modern sense of the word in the New Testament, i.e., there is no class of men mentioned to whom spiritual functions exclusively belonged. Every believer is a priest unto God. Every believer has as much right as anybody else to pray, to preach, to baptize, to administer communion." (And he gives scriptures.)

You say we must have trained men to lead in religion. Exactly so. Paul shows how—that EVERY preacher should train "FAITHFUL MEN" in the church to teach others the divine word, and what secular education they need to help they can get in secular schools.

Friends, the only hope of the distracted world is the teaching of the life-giving word of God, but the Church has failed to develop teachers to do this. "We have tried man's method through centuries and have made a failure; why not try God's plan a while? Why not try to get every father to bring up his children in the nurture and admonition of the Lord? Why not see that all preachers commit what they know of God's word to faithful men who shall be able to teach others, or else dismiss them. Why not make EVERY Christian a priest unto God, a worker for Jesus Christ in a private way and in a public way if they are otherwise qualified? Then, perhaps, this soul-saving word of God may cover the earth as the waters cover the sea. Then, perhaps, the prayer will be answered, 'Thy will be done, on earth as it is done in heaven.'"

#### The Prospect for the Future

We are much encouraged concerning the future of the churches which have made this great fight against the clergy and FOR God's way of developing men for the work of the Church. Practically all the men who report meetings in the *Macedonian Call* are trying to DEVELOP the brethren wherever they go, as one can see by reading their reports. Brother Roy Harris says there is a greater demand for men to do developing than there are men to do the work. Fine! The publisher has done everything he could through 35 years to help stimulate to such development, till he was called a hobbyist on that subject. Brother Carl Ketcherside has done a great work in

stimulating preachers and elders and deacons and all others to their work in the church. Let us keep it up and work and watch and pray, for Satan is always on the alert to drive a wedge into the ranks of the Lord's army.

At the present we are also doing what we can to stimulate PERSONAL Bible study and memorizing choice scriptures, devotion, wholeheartedness, learning outlines of Bible history, and outlines of individual books in it, in every Christian. And when we can get EVERY Christian into the work as they were in it in apostolic times, we can look for apostolic results. May God help us ALL to do our part in winning this great War against Sin.

—oOo—

#### Post-News of Pre-Views

In the preceding article we saw the prediction and fulfillment of the overthrow of Babylon as a city and capital of a mighty kingdom. In the present article will be seen that of the kingdom as a whole. As usual, the specific quotation will be given and follow with other references in the scriptures to the same effect. Also, follow this with the historical citation on the fulfillment. Here is the prediction: "Thus saith the Lord, 'your redeemer, the Holy One of Israel; for your sake I have brought down all their nobles, and the Chaldeans, whose cry is in the ships. I am the Lord, your Holy One, the creator of Israel, your King. Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters. Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise; they are extinct [as a kingdom] they are quenched as tow.'" Isa. 43:14-17. 13:1-5; 21:1-10; 41:11, 12; 46:1, 2; 47:1-5. Jer. 30:16, 23, 24; 50:1-3, 23-32. Dan. 2:39; 5:28.

Now will follow the historical quotation. "When Cyrus got to Babylon he posted his whole army around the city, then rode round the city himself, together with his friends, and with such of his allies as he thought proper. When he had taken a view of the walls he prepared for drawing off the army from before the city; and a certain deserter coming off told him that they intended to fall on him when he drew off the army. Then Cyrus said: 'Crysanter, let us lay aside these things that are above our force; it is our business, as soon as possible, to dig as broad and as deep a ditch as we can, each part of us measuring out his proportion, that by this means we may want the fewer men to keep watch.' So measuring out the ground around the wall, and from the side of the river, leaving a space sufficient for large turrets, he dug round the wall on every side a very great ditch; and they threw up the earth toward themselves. In the first place, he built the turrets on the river, laying their foundation on palm trees, that were not less than a hundred feet in length, for there are those of them that grew even to a greater length than that; and palm-trees, that are pressed, bent up under the weight as asses do that are used to the pack-saddle. He placed the turrets on these; for this reason, that it might carry the stronger appearance of his preparation to block up the city, and as if he intended that if the river made its way into the ditch it might not carry off the turrets

... After this he entered the royal palace and, they that conveyed the treasures from Sardis delivered them up there. When Cyrus entered, he first sacrificed to the goddess Vesta, and then to Regal Jobe, and to whatever other deity the magi thought proper. Having done this, he now began to regulate other affairs; and considering what his business was, and that he was taking on him the government of great multitudes of men, he prepared to take up his habitation in the greatest city of all that were of note in the world, and this city had as great enmity to him as any city could have to a man." XENOPHON, *Cyropedia*, Book 7, Chapters 4 and 5.

But notwithstanding the greatness of this empire, and also even though it was used as an instrument in the hands of God for the chastisement of Israel, yet it must go down. The motive prompting it in the punishing of the Jewish nation exposed it to the wrath of the great Ruler of all things. Consequently, after serving the purposes of the God of the penalized nation, it was destined to suffer in turn the weight of divine vengeance that is bound to come finally on all unrighteous persons and institutions.—E. M. Zerr.

### The Valley of the Shadow

It is late evening. The sun dips below the purple mountains in the west, and in its dying surge sends up a final burst of glorious streamers, gold and red. A chill pervades the atmosphere. Far off a coyote sends his eerie wail echoing through the hills. The shepherd and his flock leave the mesa, and prepare to wind down through the valley toward the fold. But the first of the sheep to come to the ridge of the canyon draws back in alarm. It is already dark down there below. Every rock takes on a new form in the shadow. It may be a crouching wolf. That sagebrush swayed in the evening breeze may be a slinking prowler. The flock stops in bewilderment.

But the shepherd hesitates not. Down the steep slope he goes with confidence, calling his sheep by name. Bleating their gladness that anxiety is dispelled, they follow his leadership. He has tried the valley and he knows that one does not remain there. It is but the shadow from which one emerges on the other side to enjoy the warmth and comfort of home!

These must have been the thoughts in the mind of the shepherd lad as he sang to the stars. And thus he hummed the beautiful words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." And why not? "For thou art with me!" Companionship! What a difference it makes to one who journeys through the shadows. How bold we are, how unafraid, when there is one with us who has made the trip before, and who says, "Come with me! I will lead you safely through."

It is foolish to worry about death. Worry will not stave off that moment! It will only intensify your last gasps of pain by reason of the added mental burden. Be concerned only that in life you must know the Shepherd! For if you know him on the level plateau of life, He will not desert you in the valley, when the shadows lengthen and the day draws so softly, silently to a close.—W. Carl Ketcherside.

### One Day at a Time

One day at a time with its failures and fears,  
With its hurts and mistakes, with its weakness and tears,  
With its portion of pain and its burden of care—  
One day at a time we must meet and must bear.

One day at a time to be patient and strong,  
To be calm under trial and sweet under wrong;  
Then its toiling shall pass and its sorrow shall cease;  
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long  
And the heart is not brave and the soul is not strong.  
O Thou pitiful Christ, be Thou near all the way;  
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet:  
"Yea, I will be with thee, thy troubles to meet;  
I will not forget thee, nor fail thee, nor grieve;  
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,  
Nor the morrow's uncertain and shadowy care.  
Why should we look forward or back with dismay?  
Our needs, as our mercies, are but for the day.

One day at a time and the day is His day;  
He hath numbered its hours, though they haste or delay.  
His grace is sufficient; we walk not alone;  
As the day, so the strength, that He giveth His own.

—Annie Johnson Flint.

### Those 1000 Nuggets of Gold— Now on Display

Many years ago we climbed around in the Tower of London till we came to the place where the crown jewels of the royal house of England were on display. A guard was there to protect them.

Today the crown jewels of the Kingdom of Heaven are on display in God's Word, but so few people seem disposed to look at them. But more are they to be desired than gold, by thoughtful minds in all ages. Here are a few of the nuggets of gold which are worth much to man, while the crown jewels of England are really worth nothing:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."—Isaiah 26:3.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:21.

"I have seen the wicked in great power; and spreading himself like a green bay tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold

the upright; for the end of that man is peace."—Psalm 37:35-37.

These are only three of 1,000, of which we have given the references in a new leaflet just off the press, and of which we have sent a copy to all our readers. We are deeply interested in you all and wish you to derive as much spiritual strength from these comforting passages as we have through the years. They are nearly all devotional, yet enough doctrinal references are given to portray the New Testament Church to the non-Christian.

They will comfort you when discouraged; strengthen you when weak; be at your side when forsaken; defend you when overcome of enemies; temper you when on the mountain of hope; lift you when down low in the valley; guide you when young; and lead you with a smile through the darkness of old age.

Mark them plainly in your Bibles; read them often, perhaps aloud in the family circle, till their ears become familiar with the language; think and talk about the meaning of the words; memorize them yourselves, perhaps, and have the children memorize them. Devote a few minutes each day to the pleasant task. Get a number of the tracts to hand or send to friends. See if your life is not made happier and more useful to the Lord and to man. Would it not help your congregation to put one into EVERY home? To read the connection of each reference with meditation, makes a pleasant and profitable course of Bible study. Many of the connected verses make a train of thought for an expository talk, with listeners looking into their own Bibles; or a short mid-week talk; or a course of Bible study for a class. Happy is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night.

### A Few Scriptures

"For there is no difference between the Jew and the Greek (Gentile): for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias (Isaiah) saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God" (Gospel). Rom. 10:12-17.

"And he (Jesus) said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth (the Gospel) and is baptized shall be saved (from past sins); but he that believeth not (the Gospel), shall be damned" (condemned). Mark 16:15-16.

"For I (Paul) am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Gentile). For therein is the righteousness of God revealed from faith to



(faith: as it is written, The just shall live by faith." Rom. 1:16-17.

"I (Paul) marvel (wonder) that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I (Paul) again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. 1:6-10.

"Beware of false prophets (false teachers), which come to you in sheep's clothing (pretending to be interested in the welfare of your soul), but inwardly they are ravening wolves" (they through their cunning and deceitful false teaching leading you down to everlasting torment as fast as the unlocked wheels of time can roll you on). "For there shall arise false Christ's, and false prophets (false teachers), and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" said Jesus. Matt. 7:15, 24:24.—E. R. Hayes.

### "The Way to be Happy"

The world in general wants to be happy; people are seeking that as the days go by and for some reason often unknown to them happiness is not reached. There are certain rules that need to be known and followed to reach this desired goal and a few of them are well to study at any time.

Since the world is so much disturbed, and those who are claiming to be in the Kingdom of God are about as much so as any other, it is high time to check up on ourselves to see wherein lies the fault and what is the remedy to be applied.

The Lord did not intend for His children to be unhappy. They are told to rejoice in the Lord always, rejoice ever more, and such like expressions are used in the Bible. I've found three simple rules good to follow: 1. Commit something good to memory every day, which would draw our mind upward to better thinking. This keeps the mind busy and soon has a store of better things in the mind, and it is but natural that it will keep it from thinking on the evil.

2. Look for something beautiful every day. This is found in every pathway of life. It may be but a plant, a leaf, or cloud far in the sky. There is so much beauty in this world that we should look on that and not so much on the ugly side, and by this become more beautiful ourselves. When an artist finished his picture and it was being viewed by the crowd, one man might say, "I do not see anything so beautiful in that," then the reply might be, "Don't you wish you could?" The beauty there was seen only by one who was well trained in art. But this is not so in the pictures God gave so bountifully in the world.

3. Then let's do something good for someone every day. It is said of David that when he had served his generation he fell asleep.

How well he must have felt seeing that he was doing something for some one besides himself. That rich man who said, "Soul, take thine ease," surely had no ease, and being no good to the world but selfish, he was called a fool, and died. The Lord seems better to us now and does not kill all such.

4. Do not worry, keep hopeful. Really more of us fail because of worry than most any other thing. Worry does not help, but help stops worry. Fret not thyself because of evil doers. Be not anxious about the morrow. Even if all seems a failure, rejoice in the God of our salvation as Habakkuk said. Hope abides and we should not give up, for if we do, we will not abide very long. Hope is something not seen but reason to believe we shall some day realize it, keeps us going on and not giving up. Let's be cheerful and congenial. This will have much to do with our success in life and bring happiness from those about us. No one likes a grouch. Never have we heard a person say he liked a certain person because he was always sad and grumbling. But often it is said we like that one because he seems always to be spreading cheer among the people. There is no need of being so hard to get along with by other people. Let's learn to give and take, and know it is not us to have our way all the time and expect people to like our company. Let them know that we respect their mind and not try to force our ways with them.

5. Let's live so there is no regret. This will be a great stay in the last days of our lives and we will not spend them in grief over the past. Saul said he had played the fool, and died with his friends forsaking him and the spirit and Kingdom taken from him. Paul came to the end of the way looking for a better place and longing for the departure to be with the Lord. The only way that this can be done is to take the word of God and do as it says and then all will be well and we will never regret it. No faithful child of God ever regretted living faithful. Such do not weep and say if I could live my life over I would not live for God and the right, but instead they die in the Lord happy and hopeful. How sad it is today to see the people in general as they go their way and gayly turn away from the Lord and are not impressed with the seriousness of such action. Some day when it is too late they will cry for mercy and none will be given, for they have not shown any toward the Lord while in health and opportunities of life.

6. Let's improve, and keep good company. Many are the failures in life because we forgot to improve or grow a little every day. A tree may have some of the finest fruit and greenest of leaves after years of bearing, all because it grew a little new wood every year. Then the company one keeps will often make or ruin. The apostles went to their own company, those who were in the same spiritual interest. Those were associates in agreement. One may be with the bad to lead them out of such, but not to partake with them. For evil communications corrupt good manners. Think high, aim high, stand high. As man thinketh in his heart so is he. But it is not enough to think, your aim and mine must be to go that way and make the effort to so live.

Thinking is first, but if stopped there, no real result for character and life is had.

7. Then, too, one must stand for his high convictions. They will be tried and questioned, but be not ashamed to stand for all that you know to be right. If you do not stand for them, likely others will not be influenced to do so, saying if we are not thinking they are worth while then neither will they. Our one purpose in life is to serve. This stands as the means of being the greatest in the Kingdom of Heaven. David, willing to fight the giant, was in the service of the Lord, and giving him the praise; and going out in His strength and not just David's own. Jesus came not to be served but to serve, and we are to follow him. Real folks are happy when serving, others are proud when being served. Let's be an example of peace and good will. Let the Lord rule our lives. No one should be known as a scrapper, but a peacemaker. Whatever the occasion may be there is the chance to show good will and be helpful. If indeed we let the Lord rule our lives then we will want to do as he says and live peaceably with all men as much as in us lieth. We are not trying to direct our steps, but knowing that one above is the only one capable of doing this, we appeal to him and give that honor and adoration so justly due. Then we are happy.—Gladys Potts, Seneca, Illinois.

### When Assurance is Insurance

Noah, Daniel and Job, Ezek. 14:14-20, were neither scholars, warriors, kings or statesmen, but were men of extraordinary faith. In case of extreme wickedness when God would penalize the nation such men as these three would escape because of their piety—in other words their good behavior would be legal-tender at a throne of grace. Heb. 4:16. This is cheerful news for the faithful of every age. The nation may be punished but personal piety will be recognized, remembered and rewarded.

Look briefly at the person of Noah—he built the ark, saved himself and all the family. We came from a son of Noah—likewise two of our Lord's ancestors crossed the flood by way of the Ark. Neither the reader or writer of these lines could ever have lived minus Noah and the Ark. Paul speaks of Noah 2344 years after the flood. Heb. 11:7.

If God's plan from the beginning had been wrecked by the flood the world would have been deprived of a Savior; but the Ruler of the universe has no wrecks; He knows the end from the beginning and provides for it. Act 15:18. Jehovah insures His own property, writes His own policy and pays His own premium. Matt. 7:24. John. 10:27-30. Rev. 19:7-9. See Daniel and Job, likewise.

We can't change the instrument and collect the premium.—A. R. Moore.

### CHURCH NEWS

Lewis, Kans.—Bro. Landes held us a two weeks' meeting. One was baptized and another came back to the church who had wandered. He strengthened the church otherwise. Bro. Landes is now in a meeting at Mullinville. He is liked real well at both places.—Fred R. Ramdell.

East Peoria, Ill.—The Church of Christ in Peoria is doing well. The church house

is well filled every Lord's Day, and we have our mid-week Bible study on Wednesday evening and it is very interesting. Bro. L. E. Ketcherside is a splendid teacher, and we appreciate his being located here.—Mrs. Lura Reynolds.

Some sisters have now and then sent us good poems or short clippings, for which we are thankful, for the more good copy we have, the better paper we shall be able to send you. When the war closes and we shall be able to enlarge, the good thoughts you send will be able to do more good.

Bro. Carl Ketcherside, 7505 Trenton, University City, Mo., has sent us several leaflets within the past few weeks. He sends out so many that it is hard to keep track of them. But they are all good. Send for a sample of each. His latest book on radio talks deals with the Sermon on the Mount, which we have not yet had time to read. Churches in Kansas City sent announcement of a new booklet, of which we shall write a review when they send a copy. Let us help the people all we can with proper teaching on the Word of God.

Almartha—I enjoy reading the M. C., and to learn of the work that is being done at other congregations. Expect to do more in the gospel field than before. Have been preaching at various congregations in monthly appointments. I enjoyed being in the home of Bro. R. O. Webb at Secor, Ill., and preaching at Secor, Bloomington, and Cookville. May we all "fight the good fight of faith that we may lay hold on eternal life."—Hubert M. James.

Milan, Mo.—Winford Lee of Ethel, Mo., finished a three weeks' meeting at Bethel, 4 miles from Milan, Mo., last night. The weather was not very good and quite a number lived on dirt roads so our attendance was not so good some of the time. We had no confessions, but we feel that the church was much strengthened. Bro. Lee went from here to Kansas. This is his third meeting at this place. Bro. Lee, wife, and I went down to Hale to see Bro. W. E. Ballinger one day. He was up and walking around some but very weak.

I feel like the churches where he has labored should help him out on the big expenses he has had, where they are able. Some are already helping.—W. E. Frazer.

A "minister" in a Christian Church in Ohio, sent for ten copies of the Simplified New Testament, and now writes that "those who have received their copy are well pleased."

Secor, Ill.—Since my last report I have spent 3 weeks doing personal work in Denver, Colo., and 2 weeks in personal work and protracted meeting at Brookfield, Mo., which resulted in two being withdrawn from and 11 baptized into Christ. There is much to be done in strengthening the church at this time. I baptized 7 here at Secor, Oct. 1st. Six of them adults. They will be a great help to the church. Soon I begin a meeting at "Shamrock" near Nixa, Mo. We look forward to much good being done at this place at this time. I am encouraged to press on, working in the vineyard of the Master.—R. O. Webb.

**BOOKS**—In addition to books we publish ourselves, we have Jamieson, Faussett and Brown's Commentary on the whole Bible, \$5; Young's Analytical Concordance, \$8; Foster's Story of the Bible, \$2.50; First Steps for Little Feet, \$1.25; Bible Pictures and What They Teach Us (400 illustrations), a good book for children, \$1.75; Smith's Bible Dictionary, \$2.50; Johnson's New Testament with Notes (2 volumes), \$5.00. But hurry with your order.

Brownington, Mo.—Dear Brother Sommer: My daughter signed for your wonderful paper for me nearly a year ago. I have been a reader of the Review for 40 years and I had to turn it down because I do not believe in fence-straddling. I got tired of reading digressive preachers writings. . . .—Chas. H. Elliott.

Jesus said that the children of this world are wiser than the children of light. They will give thirteen minutes of entertainment, or news, on the radio, in order to present their two minutes of advertisement. Why not the children of God follow the same psychology. We have tried to do that with the What Then card. And now with the Nuggets of God we give seven pages of that which any denominationalist will endorse, and which will do ALL of us much good, yet give the reader the scriptures on the true church of Christ. Why not hand to friends with a few words of helpfulness? "Are you sowing the seed of the Kingdom, brother?"

Closed a two weeks meeting at Topeka, Kans., Oct. 22, with two young ladies coming to be baptized. We had a profitable meeting, and I look forward with anticipation to my work there in 1945. The church at Topeka was fortunate to secure a nice building in the same neighborhood, and now have possession of it. Oct. 23, I began a meeting with the congregation at Lewis, Kansas. We had one baptism and one returned to Christ, having once been baptized. We enjoyed our work with them and feel that another week would have been very profitable, but time would not permit. At the present time I am at the congregation at Mullinsville, Kans., and we are having good crowds each evening. The attendance at Lewis, and thus far at Mullinsville is greater than the brethren expected, but I believe that it is due to their advertising. During the meetings at Topeka and Lewis, we had questions each evening on the Book of Acts, the audience having read the chapter or chapters that day. At Mullinsville we are having a drill for the children. My next meeting is with the congregation at Nevada, Mo., which will bring to close my work for the year 1944. 1945 will find my wife and I in Colorado and Kansas.—F. Wilford Landes.

Church of Christ, Pomona, Calif.—Friends of Sister Munyon of Des Moines, who is spending the winter in Anaheim, will be glad to know she attends here Lord's day mornings. Her only means of transportation is a bus, primarily for defense workers, that makes only one trip over of a morning, so she has to leave about 7:30 a. m. Bro. and Sister Luther Turner of Van Nuys also have to leave home before some of us have breakfast Sunday morning. They are very faithful and promising young members of this congregation. Sister Turner teaches our little folk class and Bro. Turner is one of our speakers as well as a song leader. Among our visitors for November were Bro. and Sister Turner of the Compton congregation, and with them were Sister Vida Anderson and her mother Sister Murry of Illinois. Sister Thomas and her husband who came from Nixa, Mo., has met with us several times. The churches of Southern California are planning a meeting here December 3, to talk over the work of the churches in this part of the state. Bro. Wilbur Strom, who is located near Compton and Long Beach for the winter, will speak for us November 17th.—Mrs. C. H. Cassell, 360 East Holt Ave.

Later—We had three service boys with us last Lord's Day, Nov. 19. Lt. Tommie

Graven went to Carl's reading in St. Louis four years ago and is probably known to many of your readers. Service men attending here Nov. 19 were Lt. Tommie Graven of New Liberty, Ill., now stationed near Victorville; Pfc. John Thorpe, Jr., of West Riverside, stationed in Oregon; and A/S Paul Cassell, Sect. L (O.L.T.), Sqd. A., M. A. A. F., Merced, Calif.—Mrs. C. H. C.

Topeka, Kans.—Dear Brother Sommer: Enclosed find check. We would like sixty of the book marks and 100 of the tracts: "Thirty-five rules on how to be happy". Use the balance for whatever you need it worst. We find so much of interest in the last M. C. It is encouraging to read of the progress of the western congregations. Of special interest are the letters from the two service men. To be sure we knew they would have hardships and temptations but I think it is good for us to hear it first hand and their faith and trust in God should inspire us on the home front to be more diligent and determined in the upbuilding and maintaining of the church in its purity "that the boys may have something worthwhile to come back to," and can have the satisfaction of knowing that their sacrifices have not been in vain. The congregation here will move to a new location Dec. 1st, a house recently purchased at 2124 E. 6th street.—Alice J. Baker.

Note—There are many conscientious people in the Bible college group, and the Rough Draft apostasy, who ought to read the facts in this tract on the clergy, and it is up to our readers to put it in their hands. We are having several hundred extra copies printed; so why not lend your copy again and again to those who need it, or send for several extra copies to lend or send to those who should know that the whole Bible college business is far along the road to Romanism—so far, that even Armstrong saw little hope of doing anything.

E. Alton, Ill., Dec. 1st, 1944.

Dear Bro. Sommer—We received word this morning that Henry has been wounded seriously. His father received the word and called me, but since he called I received a V-mail in this morning's mail. Henry had dictated it to another lieutenant. He said he had been wounded in the upper shoulder and was being sent to a hospital in England. His plane was ready to leave. He said he would write just as soon as he reached his destination. I know he must be wounded pretty bad, but it is a relief to know he was able to dictate the letter. I have prayed constantly for him and thank God from the bottom of my heart that his life has been spared. Will you please write him a letter, Bro. Sommer? He thinks so much of you, and I know you can write something that will be of great comfort to him.—A Sister in Christ, Martha Boren.

Lt. Henry C. Boren, 0-1031701, Hospitalized Central Postal Director, A.P.O. No. 640, care PM., New York, N. Y.

(Yes, Sister Boren, I wrote him by air the same day your letter came, and I am sure scores of his friends will write him at once. Bro. Henry preached the gospel several years, and the church needs him.—Editor.)

Bro. Robert Shultz, Roxana, Ill., speaks favorably of the radio programs we put out, and of our other work, and adds that he distributes tracts at work; and sends for 120 What Then, and then says: Bro. Sommer, I think your paper should carry an appeal to all members to pray for the health of Bro. Geo. Robinson, editor of 'News of

Western States', who is doing a fine job. I am sure many brothers and sisters do not know that his old trouble is returning. This is one way we can help, even though far away. May you be able to continue your work with the M. C."

### This Young Sister Knows Gold When She Sees It

Dear Bro Sommer: "I received the 1,000 Nuggets yesterday (the leaflet), and am beginning in Genesis to pick up the verses from the front of the Book, but at the same time I am reviewing the book of James and other verses previously learned. Tonight I 'read' the book of James for the benefit of those members of the family who were present (just my parents and grandmother), and I got through it all by leaving out a verse here and there, and making other slight errors, without using the Book to guide me. I need to give a little closer scrutiny to the words; I believe I have been giving more time to the thought than in looking on the printed page, and it is just as well to be looking at the words while thinking of them, and the memory part comes easier that way. But as I have said before, I do most of my memorizing while at my work, by keeping the thought in my head, and not much time do I spend looking over the words in the Book."

Note by Editor: I think it is well to know the exact words of a choice passage, but the meaning is more important; and if one remembers the book, chapter and verse, he can go often and review the exact words. By repeating again and again the meaning, one's mind will drift to specific cases to which the words apply, and before long you will have a real "sermon" in your mind—a LINE of thought. How many will imitate this young sister?

Indiana has been cursed with the mere monthly preaching system more than any state in which the editor has ever been. The pioneer preachers in southern Indiana must have been responsible largely for it. Bro. Carl Ketcherside, now and then comes over into this state, and gets an idea of the battle which we have had trying to develop churches which have been almost taught that mere monthly preaching is a special part of the New Testament Church. Recently, he wrote in a private letter, a sentence which I think he will not censure me for publishing. It is this: "Will God ever forgive a church for starting this monthly preaching racket?" He was not talking about a man's really developing a church, whether at regular or irregular time; but of that system in which a man makes a fair living at some secular calling, and then preaches two sermons at a place, and scampers away as soon as he can. It drains churches and does little or nothing to make them self-sustaining.

Martinsville, Ind.—I closed a meeting at Old Scotland, Sept. 24th. Good attendance and best of interest. Two confessed their sins, one placed membership, one from Christian church, one from Baptist church (a woman in her eighties). Also two confessed wrongs and one took his stand with the church at Antioch, as a result of the Bethany meeting. We succeeded in getting one of the elders to resign his office, who had quit attending services and turned his flock over to the wolves. I was at Unionville, Mo., Sept. 25 to Oct. 15. Bro. Carl Ketcherside preceded me a week, preaching and advertising the meeting, making a four weeks' meeting. Meeting too long? No. Some thought it should continue another week or two. We had the best attendance

they had had for years, an average of 118, including some rainy nights. There were 12 added and one baptized who intended to place his membership at East Concord. Of the twelve, three by immersion, four from the Christian church (two, the secretary and his wife), two from Baptist church, two restored and one placed membership. The church seems to be taking on new life and at a business meeting held Oct. 15, it was definitely decided that they would carry out the Lord's plan of "Church Government" and continue their "Development of Talent" program already in effect. Bro. W. R. Clark (the only elder at present) is a fine man, and I believe, one who wants to see the church in Unionville measure up to the "Divine Standard." October 16, I motored to Sullivan, to greet my family altogether once more, a most pleasant affair, and to perform the marriage ceremony of our only son, Ray, October 17th. I was at Asphalt, Ky. (New Liberty congregation) Oct. 19 to 29. Attendance about half what it was three years ago. Some have moved away, then the disturbance caused by a "College" preacher who tried to unite the two groups on a "union" basis instead of a "unity" basis caused a lot of disturbance. One elder had gotten discouraged and quit going to church! He came back and made a confession, stating that he had forfeited his rights as elder, but wanted to do his duty as a member of the congregation. One other young brother confessed his neglect of duty (he had become discouraged over the bickering between the brethren and the "college group"). I believe that more of our brethren need to heed 2 Tim. 2:15. So many don't seem to know where to stand on the present issues that are bothering the Body of Christ. I am in Martinsville this week doing personal work and advertising the meeting to begin Nov. 5th to continue until the 19th. May the Lord give us all strength to work with a will, and to fight sin in ALL its forms.—C. R. Turner, Sullivan, Ill.

P. S. Bro. Sommer, I realize this is TOO long a report, but I send them in so seldom, it about takes a long one to cover the period between the reports. If you can spare this much room I'll appreciate it. I didn't want to slight any of the congregations where I have labored. I'll try and do better from here on and report OFTENER. (Others please take notice—Editor.) On separate paper I am sending some subscriptions. I still think the paper is doing a wonderful work. May the Lord bless you in the spread of the gospel.—C.R.T.

Later—The meeting closed at Martinsville the night of Nov. 19. Good attendance and interest. Visitors at every service. One placed membership. My son Ray and his wife, Irene, came down from Chicago for Saturday night service, Nov. 18. At the close of the service I had the happy privilege of taking Irene's confession and baptizing her into Christ the same hour of the night. Just one month and a day before, I had performed the ceremony that made them husband and wife. We are very happy to know that Ray NOW has a Christian companion. Wife and I will attend the Week's Bible Reading in St. Louis, Nov. 27 to Dec. 1, then I go to Hartford, Ill., to begin a two weeks' meeting, Dec. 3.—C. R. Turner.

Glendale, Ariz.—A very interesting lesson on the seventh chapter of Acts was presented by Bro. Clem last Lord's Day morning. The thought that impressed me most was Bro. Sanderson's summary of the whole chapter, pointing out that Stephen

was the first martyr for Christ and that he showed the same spirit which Christ displayed on the Cross when he asked that the Father forgive them for they know not what they do. The lesson was followed by the song "Must Jesus Bear the Cross Alone," which is to me one of the most inspiring songs of the church. Last reports from our members in the armed forces find J. W. Thacker in Madison, Wis., in radio training school. Harold Burnett is in Long Beach, Calif., as of last report, and Wm. Bennett somewhere in France. Don Sanderson, son of Bro. and Sister C. A. Sanderson, is still somewhere in the Southwest Pacific. Bro. Ebon Smith has been sent from Luke Field, Glendale, Ariz., where he has been stationed for some time over a year, to somewhere in California. We are looking forward to the time when all of them can return to their homes.—Laura B. Norris, 607 N. 3rd Ave.

What Then?—Enclosed one dollar for 60 of tract on "What Then." Also send me another copy of October M. C., as I have sent my copy to a Marine in the service and want another one for myself. The M. C. is surely a grand paper. And if more people would read it they would be greatly benefitted by so doing. Enclosed find also \$5 to be used for the good of the cause as you see fit.—Washington. . . . Enclosed is a dollar for the "What Then" card. The poem is beautiful and the other side of the card is grand to give to outsiders. May the Lord bless and help you in the good work you are doing is my prayer.—Allie Hawbaker, Ill. . . . I think it is wonderful to start people to thinking. Send 60.—Mrs. Nora O. Coghill, Wash. . . . I think the bookmark "What Then" will do a lot of good. We do enjoy reading the Macedonian Call.—A. C. Mann, Mo. . . . Send 60 of the bookmarks "What Then."—Mrs. Henry Owens, Ind. . . . The M. C. is fine. I think about the best they have ever been. Anyhow, their quality is so excellent that I think if they can be enlarged after this dreadful war is over they will become greater than they have ever been.—Marlin, Mayfred and Art (Freeman). . . . We received the bookmarks and like them very much. We appreciate the work you are doing day by day.—Lena M. Skinner, Mo. . . . Send me 100 of the missionary cards. I, too am memorizing the poem "What Then" and Bible quotations.—Mrs. Otis McLean, Mo. . . . An elderly sister said that she thought she had a poor memory, but that one evening while caring for some children she learned all four stanzas of the poem "What Then" . . . What could be more appropriate than in your greeting envelopes, to non-members especially, you enclose a "What Then" card, or the "1,000 Nuggets of Gold", or the bookmark on "Make THE HOME Front Strong" which we published a year or two ago—or all three? But send for them NOW.

### 0 for 1,000 Homes Like This

Dear Bro. Sommer—I'm not sure when my subscription to M. C. expires, so to be sure I don't lose one single copy I'm going to send for a renewal now. I enjoy reading every word in it so much I don't want to miss even one copy. I want 60 copies of the "What Then." It will soon be time to mail greeting cards and I doubt if there is a card more beautiful or more worthwhile. I also want one of the books "The First Steps" for a gift, if you still have any of them. Brother Sommer, I want to say that my children and I are learning the verses. Truly they are "Nuggets of Pure Gold." May God bless you and help you to

keep up the splendid work you are doing.—J. M. M., Kansas City.

(We appreciate all of this letter, but especially that about the children. Think how blessed they will be if this is continued for ten years. But how about YOUR children? We wish ALL mothers and fathers who are having their children memorize at least two choice scriptures a week would write it to us, for IT WILL HELP ENCOURAGE OTHERS. If you have not received the new leaflet with ALL the 1,000 choice scripture references, let us know at once. Let's have something worthwhile for the battle scared soldiers to come back to.—Editor.)

What they Think of It.—I am sending you our new address. Certainly don't wish to miss an issue of the M. C. We are having our two young daughters memorize the verses and it surely is a help to young and old.—Mrs. W. L. Buttram, Mo. . . . Am still enjoying your paper. Keep up the good work.—Cleo Mabery. . . . I sure do enjoy reading your paper.—Helen Ann Hunt, Mo. . . . Mrs. Dovie Hill sends 30 names from Pollock, Mo., and sent about that many last year. With Winford Lee there, and this other good teaching coming there, from our writers, no wonder that they are having good meetings each year. Try the combination with Bro. Lee, or some other good preacher, and see what are your results! The M. C. needs an agent such as Sister Hill in each congregation, who for the love of the truth will try to get the members to reading good literature. . . . I think the front page of October M. C. is fine, and ought to be on ALL the papers. Send me 60 of the bookmarks with the poem on them. I am going to give them to some friends.—Mrs. Grace Gustin. . . . It's a wonderful little paper.—F. A. Seiber, Okla. . . . Keep up the good work.—Robert Shultz, Ill. . . . God help you to keep up the good work for the spread of the gospel.—Mrs. W. S. Crank, Mo.

Teaching the Children: Enclosed is a money order for \$4.15 for a copy of Foster's "Story of the Gospel," and "Simplified New Testament" also "Guide Through Bible History."

We teach our children about two hours three nights a week—Sunday, Tuesday and Thursday: Sunday nights usually an hour or more longer than on week nights. (Parents should be careful they don't weary the child.—Editor.)

First we read a few chapters from "First Steps" to the girl 3 and boy 6 and ask them the questions printed at end of chapters. Then we read to the two older boys, 11 and 13, from "Story of the Bible." We have always asked questions on it after reading, then before starting to read the next night to see how well they remember. After this we drill them on the books of the Bible or try to. We have never made as much headway in this as we would like. We next teach them a verse to memorize. We are now using your July copy of the Macedonian Call's "1,000 Nuggets of Gold," one on Tuesday night, the other on Thursday night, then a review of all learned to date on Sunday night. Up until the time of this we had been teaching them Gen. 2:17; Gen. 1:1; Gen. 8:22, etc., verses I taught a class years ago. We have always tried to teach them at home to the best of our ability. We are not setting ourselves up as examples, however, as we are far from satisfied with our work. I wish there could be a department in the M. C. like one of the Baker sisters conducted for children around 35

years ago. I would like to see more on teaching children. We have missed only one copy of the paper and passed on the others you so kindly sent. I wish it could be larger and at least twice a month, for I get much good out of it.—Mrs. M. E. L. (Sister Emily Baker will be pleased that after so long her work is still remembered. Let us all remember that our work for good or bad goes on even after we die.—Editor.)

### The Service Tie Wants

1. Names and addresses of every member of the faithful Churches of Christ in service, or ones who are well acquainted with the church through their Christian families.

2. New addresses of all whose addresses have been changed since they were last sent.

The Service Tie is a monthly paper dedicated to "keeping Christian service men and women in touch with the Church of Christ and each other." It goes free to all of the names on the list. With each copy is also inserted some pure Gospel literature. In addition, each receives copies of the sermons on the Kansas City Broadcast. Each congregation should select one to collect its names and keep me informed constantly of their up-to-date addresses. Act now, for the boys who sacrifice for you.—Arthur Freeman, Box 525, Chillicothe, Mo.

In the face of war-time restrictions, the rural churches, "Eureka" and "Pleasant Point" earnestly went to work with their sleeves up. They put window cards in all surrounding towns, put special notices in all local papers, sent out 300 personal signed invitations to acquaintances, and a series of three postal cards to almost 500 boxholders, all this besides the "usual" Sunday announcement and verbal invitations. The results were astounding with a good crowd out the very first night and not a night with less. Thirteen were added and the community knows what the Churches of Christ believe. Now the community wants to know what they will practice. Hence, we have started a special training class every other Sunday night. "Eureka" has begun a systematic plan for subtracting those who will not be persuaded to live faithfully. Bro. W. Carl Ketcherside conducted the series of meetings, and I am laboring with them from time to time for the future work.—Arthur Freeman.

Brookport, Ill.—Just closed a two weeks' meeting here Nov. 26. S. O. Crandell did the preaching. One obeyed the Gospel during the meeting. Bro. Crandell is a sound man and knows how to handle the Word in an effective way.—A. T. Kerr.

### The Soldier's Dream

Our bugle sang truce—for the night cloud had lowered,  
And the sentinel stars set their watch in the sky;  
And thousands had sunk on the ground overpowered,  
The weary to sleep, and the wounded to die.

When reposing that night on my pallet of straw,  
By the wolf-scaring fagot that guarded the slain,  
At the dead of the night a sweet vision I saw,  
And thrice ere the morning I dreamed it again.

Methought from the battlefield's dreadful array,

Far, far I had roamed on a desolate track;  
'Twas autumn—and sunshine arose on the way

To the house of my father's that welcomed me back.

I flew to the pleasant fields traversed so oft  
In life's morning march, when my bosom was young;

I heard my own mountain goats bleating aloft

And knew the sweet strain that the corn-reapers sung.

Then pledged we the wine-cup, and fondly I swore,

From my home and my weeping friends never to part;

My little ones kissed me a thousand times o'er,

And my wife sobbed aloud in her fullness of heart.

"Stay, stay with us—rest, thou art weary and worn";

And fain was their war-broken soldier to stay;

But sorrow returned with the dawning of morn,

And the voice in my dreaming ear melted away.

—Thomas Campbell.

### "I Liked Your Sermon"

Thank you. I am glad you did. All of us like to be appreciated. And I am human enough to be somewhat flattered. Perhaps most of us are too stingy with our praise of our fellow-man.

But recently I have been thinking. Just what does that statement of yours mean? Does it indicate you were impressed by the logic and Scriptures I used, or does it simply mean what I said appealed to your emotions, fit in with ideas you had previously acquired upon the subject, or that there was nothing in my talk to make you uncomfortable by reminding you of neglected duties or condemn little faults of yours? Perhaps the lesson I gave last night, which you did not like, may have contained more real information, which, if heeded, would be of more benefit to you than several such as this one.

The next time we hear a sermon which especially appeals to us, let us analyze our reactions and see WHY we enjoyed it. Did it arouse us to a sense of duty or lull us into a false sense of security? Did it disagree with any pet theory or doctrine of ours? All too often, I fear, we are prone to "like" a sermon because it does not contain anything contrary to our own preconceived ideas, or it does not cause us to feel uncomfortable from a sense of neglected duty. I wonder if that was what Paul had in mind when he said: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4:3-5.)—A Preacher.

Bloomington, Ind.—Send a bunch of 1,000 Nuggets, for my own personal use. They should be in every man's pocket and every lady's pocketbook until they have complied with your suggestion of marking the Scriptures. Our Bible Reading with Bro. Zerr and singing with Bro. Harris were a great benefit.—C. H. Uland (an elder).