

# MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 Congress Ave., JANUARY, FEBRUARY, 1934

## The Kansas City Mass Meeting

It is not our purpose, of course, to give all the details of this meeting, but to give facts which may be helpful in building the cause of our adorable Redeemer. The meeting was held December 27-29, 1933, in the building of the Church of Christ in Kansas City, Mo., at Twenty-sixth and Spruce streets.

The meeting was not a convention of elders to decide what the Church of Christ stood for, as some once proposed, but a mass meeting of brethren in general to try to save the church from further apostasy and to try to call it back to the old paths in which we had been walking for years. The meeting was entirely in the hands of the elders there, who appointed W. E. Ballenger, one of the members there, as chairman of the meeting. There were brethren present from a number of states.

The Rough Draft, published in the Review about a year and a half ago, was largely responsible for the meeting. The Review denounced the meeting in its columns because it said it would not have the privilege of expounding the Draft, which sounded very strange coming from a paper that had been using dozens of columns in expounding it, and advertising it, but had restricted very much those who opposed it, not permitting many objections to be printed. But L. L. Ballenger, an elder at Twenty-sixth and Spruce, wrote C. W. Sommer to come to the meeting, and that he would be given all the time he wanted to show the scripturalness of this new doctrine among us. Instead of coming, the paper sent Allen Sommer. Brethren were sorry that C. W. himself did not come to defend his document.

Allen was given more time than any other one person to show the scripturalness of the doctrine. He was given one 45-minute speech, one 30-minute, and four or five 10-minute speeches. He presented nothing new which had not been presented time and again in the Review. W. G. Roberts was appointed by the elders to answer Allen.

Allen gave what he said was the origin of the Rough Draft. He said that the office received a report of a meeting somewhere, in which mention was made of some preachers participating who were not considered in good standing doctrinally in the brotherhood. The Review left these names out, and received a rebuke from the one who wrote the report. Then the Review office folks began to see that many were requiring things of them that they were not practicing themselves. Some brethren seemed to wish the Review to draw the line on some men and thus gain their ill will, and yet many of them did not do that themselves. So they decided that it was not fair for them to do this, and that henceforth they would be loose, too, in endorsement of others.

No doubt there is something in the

position the Review took regarding unfairness. There are some preachers who, in order to save themselves, will call on college preachers to take public part, and sometimes disreputable preachers, when they come into their meetings, in order not to offend the friends of these men. And yet those same preachers will require that a paper draw the line on such men. I know that I have made enemies and caused churches to reject me because I have refused to thus endorse men whom I did not consider sound in the faith or in life. The Macedonian Call has made many enemies because it has shown where certain ones stand.

For a number of years I have been trying to tell the brotherhood that we have been slipping, but many brethren have hooted at the idea, and the Review especially has ridiculed it. When its publishers saw the brethren getting away from principles of strictness which we have been fighting for these many years, instead of deciding to join with those slipping, it should have set itself to the Lord's work of calling the brethren back to the old ways. It seemed to be doing that for awhile just before the Rough Draft came out, and many brethren were very hopeful; then their hopes were crushed to the ground.

**Objectionable Features in the Rough Draft.** Because many brethren opposed the Rough Draft as a whole, Allen Sommer tried to show at the K. C. meeting that those brethren were opposed to all the truth there was in it. He spent much time in that useless and misrepresentative work. No one believes that everything in it is wrong, but Roberts showed that a drop of ink in a glass of water ruins the whole glass. There are a number of unscriptural things in the R. D., but this was probably the main one:

"If the preacher we employ wants to give part of what we give him to aid a human religious society, that's HIS PERSONAL AFFAIR, and—RISK. The Head of the Church will settle with him in the Last Day for helping A RIVAL INSTITUTION. But, retain the church funds strictly for church work, and we'll have a glorious reunion!"

All these arguments have been answered a number of times. The argument that we tolerate lodge members, tobacco users, etc., so why not college believers, was exploded by showing that it did not touch the point. College preachers who will take the funds we give them for preaching, and send them to help a Bible college or orphan home, will have so much faith in those institutions that they will talk about them, and thus bring confusion and division in the churches. We tolerate college people among us, so long as they do not advocate those things, but when they do that we call a halt. When lodge members and tobacco users begin to try to make converts to their practice, we shall then draw the line as we are now doing on college preachers.

**The Teaching of the Bible and the Brotherhood on Endorsement of False Teachers.**—It was shown that the only way that good can prevail in the world is by isolation. Diseased branches on trees are cut off to save the trunk, diseased members of the human body are amputated to preserve the body, and the same applies to society. It was when the sons of God married the daughters of men—the good and bad mixed together—that the whole world became corrupt. God commanded ancient Israel not to marry with the heathen nations about them, lest they be led off; and most of their miseries came through a disobedience to this important principle. Even the wise Solomon was led off by the foreign women he married. On the return from captivity, Ezra and Nehemiah had to fight the same mingling of God's people with idolaters.

In the New Testament God proposed to keep his doctrine pure by having his disciples keep our false teachers. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker in his evil deeds." And again, "Mark them which cause divisions and offenses contrary to the things which you have learned, and avoid them."

Since a preacher is one who is to teach what he believes and since that preacher is yet to be found who will take the money we give him and give it to a Bible college or orphan home, and not at the same time advocate these human organizations, the scriptures above apply to him as well as all other such men.

The policy of the brotherhood for several decades has been to try to protect the Church from these human organizations by keeping out the preachers who endorse them. And the position of the Review has been the position of the brotherhood. In fact, it was through the columns of the Review that opposition to such colleges was first inaugurated which culminated in drawing the line on the college preachers. All this was shown at the mass meeting.

**Where the Brotherhood Balked.**—If the R. D. had been presented merely for the consideration of the brotherhood, things might have been different. I know intelligent men who thought the thing was a joke, coming without warning after the strong fight the Review had made against the western apostasy. Allen tried to make the brethren believe in the mass meeting, that it was merely presented for their consideration. But the actions of the authors of it showed different. The authors would print all the eulogies of it, but left out many condemnations by faithful and intelligent brethren. Then they began to denounce those who condemned it. For a good while, they said the readers did not understand it.

Brethren who had been in the service far longer than the authors of the R. D. were denounced because they spoke

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## The Kansas City Mass Meeting

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out boldly against the document. W. G. Roberts, E. M. Zerr and D. A. Sommer have been specially hit in the Review, and were condemned in the same way by Allen at K. C. Brother Zerr showed how his words had been garbled and misrepresented in different ways, and how he was not given space to showing that up fully—so much so, that Zerr put out his defense in mimeograph.

Roberts had much the same complaint. D. A. S. told the audience that some of these brethren were going through the misrepresentation that he had been going through for 10 years, which had hindered him much in his work; but he rejoiced brethren were getting their eyes open.

There had been so much misrepresentation against the brethren that the Kansas City meeting was a rebellion against that and against the new, unscriptural policy that was being forced on the brethren. If the authors of this document had stopped after they had presented it, and had said it will not produce unity, possibly no great evil would have resulted, though brethren would have had little confidence in them for presenting such an unscriptural thing. But no—they were determined to cram it down the throats of the brethren, and the brethren rebelled.

**Sheep That Fight!**—Allen Sommer rather derided the brethren for their anxiety concerning the flocks, in keeping the wolves out. Don't you have shepherds, the elders, to do that? Why be so careful? Are you afraid? To which Carl Ketcherside replied: "Bro. Allen has told us that the elders are the shepherds to protect the flock, but whoever heard of a shepherd trying to train the sheep to bite off the wolves' ears? They keep the wolves out."

Allen did not win any friends by his profuse use of slang for which he is noted. The Book commands us to use sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you. He had with him printed copies of the R. D. with comments, and distributed some of them. He said publicly that he belonged to four lodges until a year ago; and brethren remarked privately that a man who did not understand the principles of the New Testament any better than to belong to four lodges was not the proper one to dictate to the brotherhood any policy. He stated, and the Review has said the same thing repeatedly, that the "rank and file" were for the Rough Draft, but notice the reports on other pages of this paper.

The names of those who spoke publicly against the R. D. are as follows, mostly preachers:

Robert Morrow, St. Louis, Mo.  
D. E. Evans, Nevada, Mo.  
L. L. Campbell, Bethlehem, Mo.  
John Whitestone, Wauneta, Neb.  
Edmund Ratts, St. John, Kan.  
Ray Armstrong, Kansas City, Mo.  
— Armstrong, Kansas City, Mo.  
Otto Schlieper, elder, Hartford, Ill.  
Chas. Fowler, elder, Livonia, Mo.  
Leonard Bilyeau, St. Louis, Mo.  
Frank Hedges, Winfield, Kan.  
Fred Randell, Lewis, Kan.

C. E. McCroskey, elder, Walnut Hill, Springfield, Mo.

W. E. Ballenger, Kansas City, Mo.  
L. L. Ballenger, Kansas City, Mo.  
Carl Ketcherside, Nevada, Mo.  
R. H. Brumback, Kansas City, Mo.  
C. C. Parker, Memphis, Mo.  
L. I. Curry, Perry, Ill.  
H. C. Towles, Kemp, Ill.  
Eugene Suddeth, Des Moines, Iowa.  
A. R. Moore, Kansas City, Mo.  
W. G. Roberts, Mattoon, Ill.  
C. R. Turner, Kemp, Ill.

— Mallady, Mattoon, Mo.  
M. A. Van Deusen, Kansas City, Mo.  
— Fritz, Des Moines, Iowa.  
Lloyd Riggins, Charleston, Ill.  
Adam Doane, Nebraska.

— Tegthmeyer, Kansas City, Mo.  
Edward Buttram, Springfield, Mo.  
W. G. Roberts, Mattoon, Ill.  
Frank Swanson, Marshalltown, Iowa.  
Hadden Cuppy, Kemp, Ill.  
E. M. Zerr, New Castle, Ind.  
L. L. Ford, Wauneta, Neb.  
Ben Huddleston, Carrollton, Mo.  
D. A. Sommer, Indianapolis, Ind.  
C. D. Macay, Des Moines, Iowa.

Wm. Ketcherside sent word that he wished them to count him against it, and so did Hade Cuppy, LaFontaine, Ind. I think there are a few other names I did not get. A number of faithful brethren from a distance who are not used to public speaking did not publicly express themselves against the document, but did privately. Nearly all the "rank and file" present were against it. A number of preachers not present are against it.

Wm. Campbell, Davis City, Iowa, spoke but did not condemn the R. D., but rather favored it, which he had done in the Review before. Bro. Vandegrift, Odessa, Mo., spoke but did not condemn the R. D. Orville Phillips, Braymer, Mo., was asked to express himself, but replied that he had nothing to say.

Allen insulted these brethren several times by calling them a "hierarchy of preachers," and said he was "sick and tired of preachers." The brethren showed they were "sick and tired" of the Review's new policy of compromise.

**A Sad Farewell.**—It was a touching scene when the brethren made their little talks and told where they stood. There was no vindictiveness, but much pathos in their words. Some told how they had taken the Review for 10 years, but intended to stop it when the time was out. Some told that they had taken it for 20 years, and that they learned to read it early in life. Others said the paper had been in their homes longer than that. Bro. C. C. Parker told how the Review had been in his father's home before the Sommer family obtained possession of it, which was probably 45 years ago. He said that probably he was the only one there that heard the Sand Creek Declaration at Sand Creek, near Windsor, Ill., in 1889, when Daniel Sommer was the chief speaker, and made a grand appeal to no longer recognize the digressives as brethren. Tears were in the eyes of brethren when they bid good bye to the old paper which for more than 75 years had so nobly stood against innovators of all kinds, but had now weakened and become harmful to the purity of the doctrine of the true Church.

Underneath these tears and words of disapproval, there was faith, the kind of faith which has kept the Church right in all ages. I know the men who

spoke on this occasion, and most of those who sat sadly in their seats. I have been in the homes of most of them, and worked shoulder to shoulder with them in saving souls and trying to keep them saved. Thirty-six years have I spent in such work. With a few exceptions, very few, these people are true soldiers of the cross. They have fought many battles for the Lord through the weary years, and they are looking hopefully forward to a better land. It was to keep their work from coming to naught that they had come to that meeting—to keep false teachers from tramping down the vineyard of the Lord. They had kindness in their hearts, but determination; and they accomplished their work by putting the finishing touches on a new era in the Church of Christ.

**Results.**—It possibly would be hard to show it is unscriptural for brethren to hold such meetings as was held at Kansas City. I sanctioned such meetings in my book, The Church of Christ, 20 years ago, when there is no separate organization. But such meetings may become evil. The missionary societies of the Christian Church grew out of such meetings. However, they did not have the past history as we have to regulate them. Such meetings may hatch evil the same as good. The Pratt meeting developed compromise, while the K. C. meeting opposed such. Local church troubles should be avoided. There was a fine feeling at the close of the meeting, and in fact all through, in spite of the anxiety. The talks on missionary work and developing were helpful. The singing was inspiring, and the hospitality of the brethren could not be surpassed. The sisters are to be commended for their sacrifices. The brethren were so well pleased that they announced another such meeting for next year—place to be decided definitely later. The Kansas City brethren think that it helped the church there.

**The Future—"A New Paper."**—I was called upon to make a talk on the paper proposition. I told them that the M. C. had been fighting hard for seven years for the things for which they were fighting in the mass meeting—a continuance in the old paths. Some have said that the reason I started the paper was because I was jealous in not getting the Review. But the Review was made over legally into my hands, but I turned it back for several reasons which are not necessary to bring up. But Father Time is revealing some reasons why I did not take the paper.

To get advantage of second-class rates one must pay a fee of \$100 to the government, for which there is no benefit whatever to the publisher. This is a new ruling, I suppose to raise money. Then there must be a regular price to the paper, and it must show 400 or 500 paid subscriptions. I wish all who have handed me personally a dollar as subscription for the M. C. any time the past year, would drop me a card, giving approximate date, so that I can use that as evidence to the postmaster that you subscribed. The M. C. is not an organization, but an individual affair, and when it ceases to uphold the principles of the Bible brethren should stop it as they are stopping the Review. Our policy shall be what the Review's policy was 25 years ago, except that we intend to emphasize developing of the church so that we can do more helping of weak churches and planting new ones.

Heeding the Macedonian call for help shall be one of the great purposes before us. I have always tried to manifest the proper spirit, even when discussing in pointed articles, and when we do not I hope the brethren will call my attention to that. Let us be workers together with one another and with God.

L. L. Ballenger, one of the K. C. elders, suggested that concerning preachers who go wrong in doctrine or life, instead of a publisher being compelled to ferret the right or wrong of the case, he can make the statement that there are charges, etc., against such a one at a certain place, and anyone who wishes to know the details, may write the elders there, etc. I think the suggestion a very good one to follow in general. It may save the publisher from being compelled to enter into many local church troubles.

Perhaps we may present tendencies toward evil which you do not yet see, and I ask your patience. It is very important to nip evils in the bud and not wait till they get full grown. After the Kansas City meeting was all over, Bro. C. E. McCroskey, elder at Walnut Hill, near Springfield, Mo., took my hand and said sadly, "Bro. Sommer, you told me 10 years ago that these things—slippings—were coming. And it has all turned out like you said." For years we have been trying to warn the brethren, and our warnings have been largely passed by unheeded. Wm. Ketcherside has given me encouragement in the darkest hours. The re-alignment has aroused many. A number of speeches were made for the Macedonian Call, and exhortations given to get up a list of names. We hope many brethren do this as soon as possible. Subscription price is \$1 a year. We wish to put it out once a month, but cannot till many names are sent in. Send for a bundle of papers and distribute to those who are prospects. I believe we are entering an era of real activity.

"What Shall We Elders Do?"—This question was sadly asked by one of the elders at the meeting, when he thought of the apostasies among preachers and others, and the soft pedal preachers. If elders wish to have peace in their respective churches, they need first of all to know who is coming to preach for them. It was emphasized at the mass meeting that elders should keep out college preachers. In my book, "The Church of Christ," I wrote 20 years ago, and have preached it nearly everywhere I have gone, that there are three things which elders should know about a preacher who comes to work with them, and they should inquire diligently that they may know the truth: 1. Is the man correct in his moral life? 2. Is he a hobbyist? 3. Is he sound in the faith? Many times men preach all right in public, but do much harm in different ways in private. **Keep them out.** Elders can hardly be too particular.

A preacher who will not come out in print and say where he stands on the Rough Draft needs to be watched. These non-committal fellows on different important questions need to be tabooed. Privately, some act one way at one place, and another way at another. Let them state to the whole brotherhood where they stand. Nearly always they are on the wrong side, but wish to creep in and do their evil work. From now on, one can pretty well tell what is in one's mind by the paper he persists in

writing for. Among the worst enemies the elders have are the soft pedal preachers, for so many members cannot see that the church drifts off rapidly under their emasculated gospel.

"What can we elders do?" Yes, this is a hard question sometimes, for already perhaps there are those in the flock who are drifting and wish to take the church with them. If you can get the church interested in a Bible reading each year of one, two or more weeks, by a sound man, they may become stronger in the faith.

Don't think that a great number of additions is what you need. You may need subtractions, rather. Put everyone to work in the church that you can. The right kind of a preacher may help you. Then when the doubtful preacher writes for an appointment, you can tell him that you are doing all the work you can. If elders will use only those preachers who they know are all right in every respect, and preachers who will help build and not mere proselyte, many of their troubles will pass away. Try it.

The Rough Draft has done good in one way. It has given the brotherhood a jolt that it needed to arouse it out of its lethargy and backsliding. The selling of Joseph into Egypt did good in that many lives were saved from starvation, yet the act did not bring glory to the ones committing it. We have learned some important things. Now let's go forward.

## Notes and Comments

"Cry Here."—Out in California some folks got hold of the sermon notes of a certain denominational preacher. In one of the outlines, he had marked on the margin, "Cry here," and further down the outline on the margin were the words, "Cry some more." Brethren, this canned pathos seems rather funny to us, dished out in this way, but just here is a source of much evil in the religious world. The past generation, the denominations have tried to carry the world by feeling, as exemplified in the crying death-bed stories they have told to try to stir the people up. There was little real instruction given. And now the denominational world finds itself almost lifeless as a result of its artificial stimulus. The world needs the gospel in its fullness today, and it is the business of the Church of Christ to take it to it.

I think one mistake in the past has been that we have said that the Great Commission applied only to the apostles. True, it was given to them, but the spirit of it applies to all Christians through all the ages. It is the business of the disciples to "go into all the world and preach the gospel to every creature." This spreading nature of the Kingdom of Christ we hope to emphasize in our little journal.

Training Soldiers.—I am sure that all our readers are rejoiced at the good reports in this issue of the M. C. Brethren are awakening to the importance of training soldiers for coming battles, just as the nations of the world are enlisting military service that they may have trained men when another war comes. Read Bro. Zerr's account of how the church at Lyons, Ind., has been doing it. Bro. Huddleston tells of baptizing seven young men this fall and of how they have been put into the work. Des Moines is one of the best trained

churches that I know of, and they are now preparing for yet bigger things for God. Bro. Carl Ketcherside tells how he is to hold a two weeks' reading in his home church, Nevada, Mo., and in another month will hold another two weeks' reading, and that he intends to continue that all they get through the entire Bible. What a fine program! How many churches will do the same? If he finishes those plans he will find himself in the midst of a great reformation in those parts which will have a solid foundation and will last. He speaks of a call from a Christian Church that wishes to turn back to the Bible, but says that he neither has time nor money to go to it now. Possibly the Kansas City church can send Bro. W. E. Ballenger to help in that work. The Macedonian Call wishes to build up the church so that we can help all such calls. There are more such efforts being put forth to develop soldiers, and we shall be glad to learn about them in our columns, and wish you to tell about such work. When we can get every preacher training soldiers as well as capturing the enemies, we can look for big things for God.

Grasping Opportunities.—Now is a time when much good can be done, if only we would take advantage of opportunities. Many churches feel that they are so hard up that they cannot have a protracted meeting nor a Bible reading of any kind. And there are good preachers and Bible instructors who have for years given all their time to the work, yet who now have little work. Here is a proposition. Many of you churches could raise a dollar a day above a preacher's expenses to and from a place. Write to some good man that you know and tell him your condition and what you can do. The late winter and spring are now here, when many preachers do not have much work. It might be a good time to have a week or two at least of Bible reading and drill. Roads might be bad so that not many outsiders would come, yet you cannot tell. Members could go in the daytime, some of them, even if they had to walk; and they could have a good time reading the Word together. Some of the preachers would rather be working for the Lord, receiving only a dollar a day, than doing nothing. If you cannot find a preacher for such work, write me and I shall try to find you one.

Do We Have Wisdom?—The Wise Man of Israel said, "The wisdom of a man defereth his anger, and it is his glory to pass over a transgression." I wonder if we all try to heed this. In haste we sometimes say and do things we regret the rest of our lives. And why should we pay attention to every little thing others may say about us? They are expressing their opinions as too often we do freely. Of course, we should be careful about what we say regarding others, lest we harm them. We should say it only to help truth and righteousness some way. True, people sometimes say things which harm us much, and we think they ought to correct it. We may find it necessary sometimes to bring certain ones to task. But still—if it does not hurt truth too much, it is "glory to pass over a transgression." Anyway, in the end, truth will prevail.

Fight the good fight of faith, lay hold on eternal life.—Paul.

## MACEDONIAN CALL

Published once a month by  
D. A. SOMMER,  
918 Congress Avenue,  
INDIANAPOLIS, IND.  
Subscription price, \$1 a year

### Some Principles and Plans of the Macedonian Call

There are many people who are now getting this paper who never received it before, and it is well that we lay before them some of the things which we have in mind. For about seven years we have been printing this paper, quarterly, trying to help in the great work of getting churches and individuals to heed the call to come over into Macedonia and help save souls. There have been many things which have hindered, but the prospect now is much brighter to accomplish some real work for the Lord. We have had to spend considerable time in clearing the land, and possibly there is yet some to clear, but we are hopeful of a good yield in the future.

Our work is constructive, even though we have done considerable destructive work. We have not noticed all the carping criticisms which have been made against us, for we did not have time nor space. There will probably be more in the future. Our readers need not think that we cannot answer all the thrusts made against us because we do not. We wish to make our little paper a real help to the members of the church. We shall answer only those criticisms which we think are necessary to uphold truth in general and to save souls from being led astray.

One thing which we wish to get firmly fixed in the minds of brethren is that unless we can get Christians to read the Bible and pray there is not much hope of the church. The Word of God is the remedy for all the ills of the world, not only in the church but outside. The Good News columns have been used almost entirely to report baptisms. We like to hear of people being added to the one Body. But there is something else just as important—that is, to keep them in the Body. If they slip back into the world "their last state is worse than their first." There are thousands of backsliders from the Church of Christ. Churches are being dragged down by lukewarm and cold disciples who have never been excluded. Let us try to save these people.

One thing needed now in many church houses is racks, or more racks, on the backs of seats, to hold song books and Bibles and Testaments. I hope many churches will see the importance of this. Brethren can get together and with very little expense can do this. It saves the books, in the first place.

In the second place, it puts a book there handy for use. Whenever a brother reads publicly a lesson, or part of a chapter, it is good for the whole church to pick up the Testament, or Bible, and follow. In this way one gets the truth through the eye as well as through the ear. Besides, we can check up on the one who reads or expounds the Word. This is a practice which has to be taught a good while before all take it

up. Don't think that you can mention it once, and that all the brethren will do it. You know there is much in getting used to a thing.

Besides, if the one talking is not the best talker in the world, we may get interested in the Scriptures and go on and investigate that thought for ourselves while he is talking. Otherwise, we might become listless, and growl because we do not have a fine orator all the time to entertain us. Anyway, we are getting the Word into our minds.

Do you know that you can get Bibles and Testaments very cheap from the American Bible society, New York City? Many rich people donate to that society which has as its sole purpose the circulation of Bibles, and often you can get them for cost and even less. Supply yourselves with racks and Bibles and let us become a real Bible people.

Yesterday morning I brought out to a congregation that one reason the Apostolic Church grew so fast and the church today does not, is because they were a praying people more than we are. Paul says, "Pray without ceasing." When the apostles returned from the ascension of Christ, they met in an upper room with the rest of the 120 disciples and continued in prayer. Later, it is said that the disciples continued steadfastly in the apostles' doctrine, fellowship, in breaking of bread and prayers. Sometimes in our meetings Lord's day mornings, there is one little stumbling prayer. We need more of it, too, in our closets.

When we sit down and read our Bibles in quietness, our minds often go off to the One who has given this Book and the church to us, and we almost unconsciously pray to Him. In reading the Bible God talks to us, and in prayer we talk to God. Day by day there should be going on this intercourse between us and our Maker. We sometimes sing the song, "He walks with me and He talks with me." This must refer to this communion with God.

Many people do not read the Bible much because they say they do not understand it. There is something in this to consider, and we must do what we can to put the Bible before brethren so they can understand and appreciate it. It was to help in such work that we had printed about 20 years ago a Guide Through Bible History. Six thousands of these books, with charts and helps, about 120 pages (I think), were circulated among the brethren, but the book has been out of print for several years. We have had many calls for it, and if there were sufficient calls we would print it again. The price was 30 cents, I believe. If you are interested in re-publication of the work let us know.

To have charts on the wall, and drills in the Bible history, not only for children, but for grown folks as well—this may help brethren to understand and appreciate the Bible. The high points in history help them in connecting the whole. I am now in a Bible reading and drill in Des Moines, Iowa. The elders, Eugene Suddeth and Alvin Bunn, together with Bro. Macay and others, have done a good work in drilling the church. There is a great crowd of young people here and they have a very good idea of Bible history. They will not get lost in the study of the Book. I wish every Church of Christ were so trained, and one purpose of the M. C. is to help stir brethren to such development.

Peter says for us to be ready always to give answer to every man that asketh us, a reason of the hope within us. Let us train the disciples so that every one will be able to give an intelligent answer concerning his faith in Christ. Then when they are scattered they can go like the early disciples, preaching the Word.

When disciples obtain such a knowledge of the Word, they will be more apt to use what they have than if they know only a very little. Would it not be fine if disciples in different parts of a city, or in different communities, would one night in a week, call together their neighbors, if they can, and try to get them interested in the Word of God. They do not need to pose as superior ones, but simply as starters of an investigation. And if they have a good knowledge of God's Book, they may be able to accomplish much for the Lord.

I do not need to tell you that the M. C. is strong for a general practice of this command to Timothy: "The things which thou hast learned of me among many witnesses the same commit thou to faithful men who shall be able to teach others also." (II Tim. 2:2.)

This is a work which evangelists have neglected. We have been strong for baptizing people, but not so strong for developing teachers. There is not the glory in that from a spectacular view, but there is just as much from God. Such work will help to keep some men faithful who might otherwise slip away. Besides, when a church is engaged actively in this development work, it gives you a good chance to keep doubtful preachers out by telling them that it might interfere with your programs. If such preachers who write you are all right, you may have enough means in your treasury by reason of your self-development to be able to send him to some weak point to help build them up.

And brethren, if we can get the disciples to read the Bible and pray and develop themselves as we are suggesting, possibly they will forget trifles which they have been quarreling over, and go on in peace and happiness. The more we read the Bible in the right spirit, the better in heart we are bound to become.

Another thing the M. C. hopes to try to build up, is the home. Unless parents will teach their children obedience to themselves, and respect for all older people, much else that we have said in this essay will come to naught. The family is the foundation of all society. Let us make it a Bible training school. The command still comes to us through the ages—Bring up your children in the nurture and admonition of the Lord.

These are some of the things we wish to emphasize in our little paper. You can decide for yourself whether you think they will help the church. We wish to present all things in the proper spirit, though at times we shall be plain. We ask brethren in their reports to tell of the activities in the congregations. This writing of reports does not apply simply to preachers, but to elders and deacons and also sisters who are interested in the work. If you see that every family in the church receives the M. C., we shall do what we can to give them something to make them stronger. And remember that we can only send this out once a month through efforts of brethren in getting clubs of subscribers. Are you with us?

## Reports of Brethren

Kansas City, Mo.—I am unalterably opposed to the Rough Draft. It is a divisive instrument and an unnecessary document which cannot possibly effect scriptural unity in the brotherhood of Christ.—M. A. VanDeusen, 2530 Lister.

Livonia, Mo.—The brethren at Concord instruct me to send you the enclosed check (\$10) to help with the M. C. They are with you.—W. R. Tade. (Rank and file.)

Canon City, Colo.—Enclosed find \$1 to help with the M. C. Received the last issue and read it with interest. Hope and pray you can soon publish it at least once a month.—L. E. Allington. (Rank and file.)

Marceline, Mo.—I received a copy of the Macedonian Call from brethren some time ago and read it carefully. I think it is O. K. We want the whole truth and nothing but the truth, and don't want any compromising with colleges and sectarians.—W. T. Sims. (Rank and file.)

El Paso, Texas.—You will please find enclosed \$1 to help you in your good work of sending out the M. C., for it is certainly needed. I hate to see the blood-bought church falling away from the simplicity in Christ.—Mrs. T. D. Patten. (Rank and file.)

Brookport, Ill.—I wish again to thank you for the M. C. It is getting better all the time. I am indeed glad to know you have the courage to make this sacrifice, and pray God to bless you in this effort, and that the brethren will hold up your hands in this matter. I am enclosing \$2 as a token to you for help in placing it into my hands. . . . May the Lord bless you in the work you are doing.—A. T. Kerr. (Rank and file.)

Brumfield, Ky.—Received last M. C. As always, glad to receive it. Enclosed find \$3 to help in the great Cause you have sacrificed so much in to keep the light before us.—Lou Helm. (Rank and file.)

Walnut Bottom, Pa.—The church at Shippensburg is continuing to meet regularly each Lord's day and is much encouraged. There are those who are interested and will some time be persuaded to obey the gospel. We are looking forward to meeting beginning April 29, 1934. Bro. A. E. Wickham, Jacksonburg, W. Va., will again conduct the effort. Brethren, we ask an interest in your prayers. On December 17th, wife and I visited Bro. C. C. Craley, Shillington, and conducted services. Several strangers in. Opportunity for gospel work in this state is neglected because of no money to go ahead.—C. J. Beidel. (One of the great purposes of the M. C. is to encourage the development of the talent of all the faithful brethren so that they all will become workers, and so that whether we have money or not, souls will be saved. Let us all throw our shoulders to the wheel.—D. A. S.)

Topeka, Kan.—This has been a rather strenuous year with us with some financial reverses; but we are glad that we can still make a small donation to assist you in your work. Find \$10 enclosed. We are praying that wisdom may guide the brethren in the momentous work (K. C. mass meeting—D. A. S.) ahead; and that nothing may be

done through strife or vainglory.—The Baker Sisters. (Rank and file.)

(About a year ago Daniel Sommer dropped the remark in a letter to them that he had received very little remuneration the past months, and they sent him \$10 to help make up for such lack. The donation was reported in the Review as among the Review's Helpers, leaving the impression that they endorsed the Review in its present course. They wrote a letter for the paper correcting this, but it never appeared. Later Allen said they had not received it, but they did not make the correction though they had been told about it. The Bakers requested this correction lest the brotherhood think they endorsed recent compromises.—D. A. S.)

Lewis, Kan.—Received the last M. C., and like the size, and approve of and agree with you and the other writers. . . . Brethren, I say about the M. C. what my father always said about the Review. Anyone that does not endorse it—the M. C.—will bear watching. He is either on the fence or is already off on the wrong side. But father has been dead over a year now and didn't know how it would go.—F. R. Randel. (Rank and file.)

Des Moines, Iowa.—The Bible reading led by Bro. D. A. Sommer is in the close of the second week. The average attendance at the night sessions has been 60 or more. The brethren are much encouraged over its results for good. Since the last report from here one has been added from the Baptists. The writer attended the meeting at Kansas City, and was impressed by the firm stand taken for the purity of the Church. Though the issues that confront us were freely brought out and all urged to express themselves, yet a kind spirit prevailed. It was indeed encouraging to listen to the many good talks, and note the determination of so many that they would not be led away from the "old paths." I feel that I have been made better by having attended the Kansas City meeting. The brethren at Twenty-sixth and Spruce and the other congregations in Kansas City associated with them are to be commended for having sponsored the meeting and for their genuine hospitality shown.—Eugene Suddeth. (Rank and file.)

Des Moines, Iowa.—In the fall I held five meetings in California. The brethren at Riverside seemed to appreciate the work we tried to do for them, and I believe much good was done. At Exeter there is a college group which pulled off a couple of years ago, but there are those left at the meeting house who are still satisfied with the Lord's plan of work and worship. Walter Weekly, a faithful preacher, lives there, making his living working in the fruit. Then I held forth in West Riverside, where there is a faithful little group. Quite a number attended from town. The meeting at Compton was handicapped by not having the use of the hall all the time. The first week we met in homes. But one of the leaders told me at the conclusion that we did more good in the meeting than he thought we could do under the circumstances. Bro. Geo. Robinson and family of Berkeley were present several nights. Spent one week at San Jose, and met with the little band in Bro. Moris's home. Baptized three young people. Stopped a night at Topeka on way home and heard Carl

Ketcherside, and spent a few nights at Spruce, Kansas City. Reached home after being absent three and a half months. In all these meetings I spent at least 20 minutes each night reading and expounding the Scriptures, with brethren looking on their books, and feel that it did very much good, taking practical portions of the Word, such as I and II Peter, James, etc. I wish all churches were developing the brethren like the Des Moines church is doing. There is a fine interest in the Word here.—D. A. Sommer.

Kemp, Ill.—Have just finished reading last issue of M. C., handed me by Bro. Turner. All here who are enlightened as they should be or are really interested in the church are your staunch supporters. I will confess that I myself was fooled by the R. D. for awhile simply because I had not applied myself to a study of the Bible as I should, for which the Lord being my helper I shall not be guilty of again. . . . I do not intend to leave any doubt as to where I stand. I see no place for compromise on an issue of such importance. I am enclosing a dollar and wish I were able to send 10 times as much, but I do bid you Godspeed. If it means any extra expense you don't need to send me a copy, as I can read Bro. Turner's. I expect to give you all the support I can, though that may not be much. My prayer is that God may spare your life through this crisis and that you may be equal to the occasion. It will surely be a hard fight, but I have implicit faith that the Lord is with those who are willing to defend his word in its purity and simplicity without fear or favor. May God bless your efforts in my prayer.—D. H. Cuppy. (Rank and file.)

Estacada, Ore.—We received the November number of M. C. Saturday and were pleased to get it. We believe the exhortations, reproving and rebuking, contained in it, are in harmony with the doctrines of Christ, as taught in the New Testament in its ancient simplicity. Also believe they are timely and much needed, to prevent the few who are striving to travel the straight and narrow way, we read of in Matt. 7:13, 14, from drifting with the tide. We are sending you \$5 to help you put out your next number and will help as we can, whenever we can.—Mr. and Mrs. A. W. Douglass. (Rank and file.)

Rockville, Mo.—We have been reading the M. C. with much interest, and look hopefully forward to the time when you and your co-workers put it out once a week, or at least once a month, as a regular paper upholding the primitive doctrine and practices of the New Testament Church of Christ. I have always loved to read the reports, even though brief, of the good soldiers in the field. I realize what many of them encounter, among the poor scattered struggling faithful who are anxious to interest their friends and relatives in plan of salvation and call preaching brethren to their fields. As the M. C. grows more can report in it.—A. R. Dix. (Rank and file.)

Mattoon, Ill.—Closed a three weeks' meeting at Cedar Rapids, Iowa, December 17th with four added; two from "Christian Church," one from the world and one from the Catholic Church.

(Continued on Page 6)

## Reports of Brethren

(Continued from Page 5)

Made my home with Bros. Pryor and Lee. Was at Bro. Pryor's two weeks of nights. Good prospects at Cedar Rapids. Was at Center Point, Iowa, one week and enjoyed good visits as well as the meetings. I then went to Des Moines for one week and enjoyed being with that congregation. It is a lively church and has made a wonderful development since I was there a little over a year ago. In November I was at Brookport, Ill., two weeks in a meeting. Those brethren have made a wonderful sacrifice and struggled hard to save the cause in that community. Brookport brethren are to be complimented for the fight they have made against both the "Old Digressives" and the "New." They have both there.—W. G. Roberts.

Belmont, Ohio.—Enclosed find post-office order for \$5, for which please send me your book entitled "Church of Christ" and apply the remainder to the support of the Macedonian Call. I like the paper very much, for the stand it takes against all innovations and especially the Rough Draft. Why can't the loyal brethren see, that by it, we have all to lose and nothing to gain? No wonder the college-ites and the home-ites are jubilant over the Rough Draft since they gain everything and have nothing to lose by it.—Adda E. Hoopes. (Rank and file.)

Lyons, Ind.—The reading here is in the book of Numbers. We have a number of brethren from out of town, also some of the people of the world here are attending. The church has made it clear with the community that it is to be responsible for religious instruction and not some man-made institution. All are welcome to the teaching thus offered. This congregation makes use of the talent in its membership and several of the younger brethren have begun to show results of the training they have received under the elders. As a means of further strengthening them in their work this Bible reading has been offered under the oversight of the officers. I trust the M. C. will be able to increase in size and frequency of publication. Will try to send in some names and support soon.—E. M. Zerr.

Brookport, Ill.—The church here wishes to aid you in your work of getting out the M. C. and I hand you the following names to send the paper to for a year. At the end of the year we will renew, hoping that our membership will grow so that it will be more. We must learn the Review that they cannot dictate to us a new policy in religion. . . . I hope now that the brotherhood will rally and that you will start a campaign for new subscribers that we may have a paper that we will be proud of again. May God bless you in my prayer.—A. T. Kerr. (Rank and file.)

(He sends 12 names and \$12. Let's have more of this.—D. A. S.)

Carrollton, Mo.—I surely enjoyed the mass meeting in K. C. The predominating sentiment of brethren there indicated that there are many unwilling "to bow the knee to Baal, or kiss his image." Believe the meeting did much good in binding us closer together in

the Lord's work. I am always glad to get the M. C. and hope I will be able to secure some subscriptions for it. In the month of August I assisted the church here in a good meeting. Eleven were added. Among the members are seven young men, all of which have been put to work in the church. It sure looks good to me to see the boys develop their God-given talents, whether one, two or five. Since August I have assisted seven congregations, six in Missouri and one in Kansas. Had meetings at the following congregations: "The Bridge," "Coloma," "Holliday," Concord, Wakenda, "Pleasant Ridge" and Iola, Kan. These meetings resulted in 42 being added to the one body. To our God be all the praise, honor and glory. We pray that all may grow in grace and knowledge.—Ben F. Huddleston.

Kemp, Ill.—I am anxiously waiting for your next M. C. I always enjoy reading it. I admire your stand for the old paths and hope you will not be moved. I am not in favor of the R. D. because I think it a step from, instead of toward, unity. The word of God is the basis of unity, and I think we should consider Isa. 8:20, I Det. 4:11, II Tim. 3:16, 17, II Tim. 2:15 if we expect to meet the divine approval. I filled regular appointment at Neal, Ill., November 19th. Will continue to work with them next year. Also Union Center Brethren. Some good brethren at both places and I enjoy working with them. The Mattoon congregation have asked me to work with them in 1934 each second Lord's day. I am sure I will enjoy work there. I have some time open for meetings next year. Unless you want the plain gospel without addition or subtraction, don't call me. I stand four square for the gospel as taught by Christ and the Apostles, which means I am opposed to all humanisms including so-called Bible colleges.—C. R. Turner.

Deer Creek, Okla.—I have been wanting to write to you for some time and encourage you in your good work with the Macedonian call. We have been hard pressed in a financial way to hold our home. We are getting better prices now for our products. I am enclosing a check for \$5 to use as you see best. I see by the late A. R. that there is a meeting called at Kansas City by the church meeting at Twenty-sixth and Spruce streets for December 27th-29th. I am heartily in sympathy with this movement, and if they edit a paper I want to subscribe. It looks to me like the present management has wrecked the Apostolic Review and almost the brotherhood.—W. A. Armstrong. (Rank and file.)

Kemp, Ill.—We left Kemp, our home, the 27th of May for our trip to the west and returned the 13th of November. We preached in all at 14 different congregations as follows: Long Point, Niantic, Ill., one meeting; Wheeler, Kan., two meetings; Arnel, Colo., one; Colorado Springs, one; Richards, Colo., one; Sandy Soil, one; Los Animas, Colo., two; Benkleman, Neb., two; Hiawatha, two; Fairbury, Neb., one; Hammond, Ill., one. Had 20 additions in all. I told my wife the first day of our trip that the R. D. would be shown up wherever we went, and so it was; and every departure from the word of God that we had time to show up. I tried not to

give the old devil any place to slip in and get in a word edgeways. I am not only 100 per cent against the R. D., but against every innovation the devil has invented since in the Garden. My father read the Review when Benjamin Franklin published it. I have had it in my home since 1891. Like death to give it up. Christ went in the garden three times and poured out his soul to God in prayer, but this didn't change the law already given by God. Moses said Lord heal her and heal her now. God's law still stood. If God would not change his law for Christ nor Moses, He will not change it for the "Review staff." If every man and woman on earth would accept the R. D. and say, Glory Halleluia, the Lord will not accept it. God said to fleshly Israel, If you leave me I will leave you. The Review has left God, and God has left them. I will be compelled to leave it. They did it themselves. O how I wish they would come back.—H. C. Towles.

St. Louis, Mo.—Church here pressing on in the work endeavoring to hold fast what we have gained and if possible to gain more and more. We had good meeting held by Bro. Carl Ketcherside which closed a few weeks ago. We had good attendance throughout the meeting by the members, and in numbers and steady attendance from outside it was the best we have ever had in a meeting. There were 15 baptized, four placed membership, and three confessed wrongs. We changed our study a little on Lord's day and Wednesday nights for what we thought would be most beneficial to them just added to the church. We commenced a study on Lord's day night at first of the New Testament and on Wednesday night we commenced a study and drill with Genesis to get before them the history and prophecies pointing down to Christ. We believe in order for the church to hold what they gain in additions is to try if possible while they have their first love to so interest and teach them that they won't depart from it. Another one placed membership last night at our regular study.—Robt. Morrow. (Rank and file.)

Barnard, Mo.—We began at Barnard yesterday, hindered to a great extent by cold weather and epidemic of measles. However, our crowds for first two services were very promising—and as I told the audience yesterday, the Apostle Paul did not just preach during the summer months and lie around four or five months in winter. There are no seasons in the Lord's work. The fields are white unto the harvest. I preached last Lord's day morning and night at home. Our crowd Sunday evening totaled approximately 400 and the combined crowd attending a union service of the five larger denominational churches in the city was 221. Do people want the plain gospel in preference to the wisdom of this world? Seems so, sometimes. Had intended to go out in the country to a school house and preach from Monday until Friday night, but rain made roads impassable, so I announced on Sunday night that everyone interested might bring their Bibles and we would have five nights of study together. Seventy came the first night and our smallest crowd on a very rainy night was 32. The first night we studied the interesting facts about God's word—and considered how to rightly divide

it. It was a Bible drill for the whole audience—adults and children as well. Some responded who had consistently refused for years to take public part. One brother who had never before taken part led in the benediction. Young men led in prayer, etc. The last four nights we considered Genesis—and gave particular attention to the accusations of skeptics, and the audience was instructed in how to meet and refute their unjust charges. Most everyone kept a notebook and all became more familiar with their Bibles. In our coming reading we will start where we left off and go on for two weeks—then I'm going out to hold a meeting, then come back for two more weeks reading and then continue this procedure until we cover the entire Bible. Meanwhile we are going to be putting different brethren on the floor for talks, and sitting all, both men and women, to defend God's word against all intruders. My saddest regret is that my time is so limited—what with meetings booked far ahead I wish sometime I might pray like Joshua for the sun to stand still in the heavens, until this battle is won. Last Lord's day night a delegation of four leaders came to Nevada from the Christian Church at Dederick, 12 miles east of Nevada, and said they had stood this innovation as long as possible, and wanted me to come out and preach for them and put the church back on solid ground. They heard me at a school house and realized the difference and went home to read their Bibles and now the whole church is ready to come across and still I had not a moment to go. There is enough work in our county to keep one man busy for life—but I am unable to do it without support and these people, hard hit by drouth and depression, cannot support it. Our rural people are in financial straits, truly. I like the school house, community church house, rented hall type of mission work. We employ all of the above facilities. It's discouraging sometimes, inconvenient usually. Several times with a few faithful, we've driven out to a school house in a blinding sleet—rushed for the building and gathered up stray material with which to build a fire and warm numbed hands. I've preached by the light of coal oil lamp, and we sang hymns that everyone knew because few could see their books. But if anyone doubts that it's bearing fruit let them come and go with me from one school house to another. You wanted a report of recent work. I've rambled along and not given it—occupying your good time with no profit perhaps. Since last report I've held meetings at Nixa, Kansas City, St. Louis and Topeka. At Nixa we had 44 added—at Kansas City (Twenty-sixth and Spruce) 39 added and restored, besides which reconciliation was effected with congregation at Twenty-third and Van Brunt and I rejoiced that there are now four faithful congregations in the city. At St. Louis 23 were baptized and restored, and in nine nights at Topeka three made the confession and were baptized after my departure. The little group of 53 who hold membership at Topeka are using part of their group as a nucleus to start a congregation at Mayetta, 22 miles north. They are sending some of their talent to assist each Lord's day—and are being assisted by the brethren at Stull and Ottawa. I rejoice to know of your interest at Des Moines. That congregation by encouragement and sup-

port has assisted me greatly in the work. Their young people are wonderful—the spirit of co-operation marvelous.—Carl Ketcherside:

St. Louis, Mo.—I will send in all the names I can for the M. C. with all financial help I can.—Robert Morrow.

Blockton, Iowa.—I want you to know I was stumped at C. W.'s stubbornness when I wrote him in regard his R. D. Why people of just ordinary intelligence would fall for such foolishness is bad enough, but when those who are above the average will promote such, is just too bad. I tried to persuade C. W. to save the church another division, as he was the only one who could do so; but no—he wouldn't.—J. W. Smith (elder, rank and file).

Larned, Kan.—Enclosed please find check for \$4, and please send me one copy of the book, The Church of Christ, and Simplified New Testament, and the other dollar to help you in putting out the Macedonian Call.—Wm. H. Thompson. (Rank and file.)

Mountain Home, Ark.—I have made two trips to Howell county, Missouri, and one to Ozark county, Missouri. On Friday night before the fourth Lord's day in December, I preached in Springfield, Mo., then on Saturday night, Lord's day and night at Center near Carthage, Mo. I enjoy laboring for those brethren. There are many good things in the last M. C. I would be glad for every brother and sister to read and study, especially the article, "Getting Ready for an Onward Movement." Yes, Bro. Sommer, your advice to go back and hold Bible readings, and help them get started, that is the Lord's way, and the very thing I have done when I could. Laboring with my own hands sometimes hinders me. See I Tim. 4:15, Col. 4:16. To just go out and baptize folks and leave them in a state of uncertainty, is not according to the Word of God.—W. C. Rice.

## Causes of the Depression

I am not presuming in this article to give all the causes of the depression, even if I should happen to know what they are; but to present what I think has helped cause it. First let me give what a ruler of millions of people says. It is President Masaryk, of Czecho-Slovakia, a new government which has been gotten together out of the world war. He is a great patriot, idolized by his people, for President Wilson advised with him after the war, and through him largely the state was brought into existence. He spent some time in America, and learned of our ways. When recently interviewed, he said this on the depression:

"I feel hopeful that the present depression will not continue," he said. Then he leaned forward and there was a flash in his eyes and into his voice crept a tone such as might have come from a prophet of old denouncing the sins of mankind: "But when prosperity comes back to the world, we must learn to be more modest. There must be no more luxury! And here I want to give you another definition of what democracy means to me: It means not to drink champagne every day—not to eat fine meats at fine dinners. In the fu-

ture we must lead the simple life. That is democracy."

Is it not true that luxury—a departure from the simple life—did much to give us the depression? It was a wildness after luxury which drove us after money. Pride, too, played its part.

Those of the readers who have the book, The Church of Christ, would get my ideas on the simple life, as I think it is taught in the Word of God, written 20 years ago. I can't see a permanent adjustment till more people get back to parcels of ground where they came from. There are still 20,000,000 country people in cities who went there in times of high prices. Big prosperity like we once had is gone forever. The invention of machines has thrown millions out of work, and all nations are trying to be industrial. Farmers are in hard straits, but no harder than millions of working men in cities who have had no work for several years. If all the farmers would leave the cities and go back to patches of ground, they would at least have something to eat. It would bring us back to the simple life. If men were so situated that they could work in a factory two or three days a week, and raise their living on a patch of ground, there would be a solution there. Anyway, as the president of this new European state says, "In the future we must lead the simple life."

Besides, if people could get out of the cities, they would mix with nature more, and I verily believe there would be a revival of religion. The true Church of Christ does better in the country than in the cities. The simple religion and the simple life go together. "Mind not high things, but condescend to things that are lowly."

## "The Greater Treasure"

Under this title we have a recent poem by Edgar Guest, which should be passed on. It shows the little interest men are taking in their children. A preacher said a few years ago that he knew an elder in the church who every night penned his hogs up and turned his boys loose. How true! Where there is a dollar, there is a great interest there; but where the souls of their immortal children are at stake, they have little interest. But here is the poem:

Into a vault he put his gold,  
And kept it under lock and key;  
Its whereabouts to none he told,  
Lest it by thieves should stolen be.

He never hired a man or maid  
For him to do some trivial task  
But what, of wickedness afraid,  
For references he'd always ask.

Upon his business day by day  
He kept an ever watchful eye,  
Lest into it by chance should stray  
The cheater with his methods sly.

And yet he left his children out  
Within the commonest stranger's reach,  
Nor ever seemed to think about  
The practices which he might teach.

'Tis odd that one at every turn  
Should give his money so much care,  
Yet blindly let his children learn  
From anyone and everywhere.

## "Vanity of Vanities"

Why should man be lifted up, and be determined to have his own way, when he is such a weak, puny creature of the dust? He comes onto the stage of action, performs his part for a little while, then makes his exit forever.

Some are proud because they have more money than others. But where did they get their money? If they received it from others, they are not to be praised. And if they made it with their own ingenuity, where did they get that ability? "What hast thou that thou didst not receive; and if thou didst receive it, why dost thou boast as if thou hadst not received it?" It has all come from God.

Some are exalted because they have more personal beauty or grace than others, but they must remember that that, too, will fade away. Some have greater physical strength than others, but such power, also, will diminish. All strong ones before us have quietly laid themselves down in the dust.

Fame, wealth, pleasure, strength, beauty—things for which the world is striving so eagerly—all must pass away. We should look for something more substantial.

Here is a poem which was a favorite of Abraham Lincoln, and he said he memorized it in youth. It was the influence of sentiments as expressed in it, that made him great when the opportunity came.

It is said that Lincoln often dropped out from society, and went to himself in quietness and sadness. Perhaps he was thinking of her whom he loved and lost, or perhaps he was thinking of the vanity of all earthly things. I have memorized the poem and feel that all our readers would do well to do the same, and have their children learn it, too, if they are at all inclined. It helps to cultivate a humble and contrite heart.

O why should the spirit of mortal be proud?

Like a swift fleeting meteor, a fast flying cloud,  
A flash of the lightning, a break of the wave,  
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade;

Be scattered around and together be laid;

And the young and the old, and the low and the high,  
Shall moulder to dust and together shall lie.

The infant, a mother attended and loved;

The mother, that infant's affection who proved;

The husband, that mother and infant who blessed,

Each all, are away to their dwelling of rest.

The maid on whose cheek, on whose brow, in whose eye

Shone beauty and pleasure—her triumphs are by;

And the memory of those who loved her and praised,

Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne;

The brow of the priest that the mitre hath worn;

The eye of the sage, the heart of the brave,

Are hidden and lost in the depth of the grave.

The peasant, whose lot was to sow and to reap;

The herdsman, who climbed with his goats up the steep;

The beggar, who wandered in search of his bread,

Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven;

The sinner who dared to remain unforgiven;

The wise and the foolish, the guilty and just,

Have quietly mingled their bones in the dust.

So the multitude goes, like the flowers or the weed

That withers away to let others succeed,

So the multitude comes, even those we behold,

To repeat every tale that has often been told.

For we are the same our fathers have been;

We see the same sights our fathers have seen;

We drink the same stream, and view the same sun,

And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;

From the death we are shrinking our fathers would shrink;

To the life we are clinging they also would cling;

But it speeds for us all, like a bird on the wing.

They loved, but the story we cannot unfold;

They scorned, but the heart of the haughty is cold;

They grieved, but no wail from their slumbers will come;

They joyed, but the tongue of their gladness is dumb.

They died, aye! they died; and we things that are now,

Who walk on the turf that lies over their brow,

Who make in their dwelling a transient abode,

Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,

We mingle together in sunshine and rain;

And the smiles and the tears, the song and the dirge,

Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,

From the blossom of health to the paleness of death;

From the gilded saloon to the bier and the shroud—

O why should the spirit of mortal be proud?

## Living Christianity

The Lord's life and teaching, his walk and his talk, like the type and the letter, were synonymous. He is our example; we can't measure time with a yard-stick or Christianity by a human device—see the "pro and con" in religion. Study the spirit of Jannes and Jambres, II Tim. 3:1-9. This pictures a form of Godliness, by satanic power, Exo. 7:22. It is Satan's cunning—when he can't kill with the sword, to entice with the counterfeit. An enemy may act like a friend by doing the same thing; yet not by the same spirit—hence the FORM. An artificial flower may look real, but has no life. Such a practice is false Christianity. Some may do good, but deny Christ by rejecting him. A man may visit the sick, help the needy, read the Bible, go to church and sing in the choir; but in his heart, Christ is out of the picture. Nature wants religion, but not restraint. Satan's imitation for God's reality; the bait hides the hook and lures the fish. The Christian religion requires separation and self-denial; but to avoid this some deny the power of Christ, but follow the form of good works. Active benevolence and personal holiness united make pure religion. Jas. 1:27. Judas had the symbol of friendship, but where was his heart? Mark 14:45.—A. R. Moore.

## World Peace

Last night an international convention of women for world peace was held in Washington, D. C. Mrs. Franklin D. Roosevelt made the chief speech. I think the gist of it was just what is in the mind of her husband regarding world peace. The United States has worried along with Europe, trying to get them to settle down and make some kind of peace, but the evidence is that they are too selfish. Mr. Roosevelt quietly withdrew from world affairs and practically told the world that we would isolate ourselves and build a navy as big as any.

The president's wife said that there would not be peace till nations were more honest in their dealings with one another. Until they kept their treaties when they made them, there could not be much hope.

But the question arises, How are we going to get nations to do that? How can we make the heads of nations more honest than they are?

Since it is evident that about three-fourths of all the taxes of the world go to wars—past, present or future—it is not really money that the world needs, but rather something to stop that great waste. The heads of nations need to be converted away from their selfishness in stirring wars. But how can that be done?

If these men had the respect they should have for The Great Unselfish One, Jesus the Prince of Peace, we see clearly that wars would soon cease. It is not enough that Christians simply talk against war—they need to try to convert the mass of humanity to the principles of the peace and justice of the Savior.

The work, then, Christians have before them is a work which gets at the foundation, not only of world peace, but of all the other troubles of the world. Let each of us set himself to the work of helping world peace by trying to convert every soul he can.