

# MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 Congress Ave., MARCH, 1935

## IMPORTANT

The Guide Through Bible History is a booklet of 116 pages, with several charts and much valuable information and lessons for those who wish to read through the Bible history. Six thousand copies were sold, but it is now out of print. In our last issue I stated that if I could get hold of \$100 I could put out another edition. A sister graciously furnished the money. But I find I have made a big mistake. I was thinking of printing books with the plates, but this will all have to be set up. It will take more than \$300. To go on with this, I must have 800 advance orders for the book. Single copy, thirty cents. Only three dollars a dozen, NOT postpaid. **HOW MANY MEMBERS IN YOUR CHURCH WISH THEM?** Please let me know at once, but don't send the money till I see whether there will be enough to print it. Don't fail to do this, for without the advance orders I can not print it. Please bring it before the brethren next Lord's day. Elders, it will help make your work easier.

D. A. SOMMER

918 Congress Ave. Indianapolis, Ind.

## TO BRETHREN AND SISTERS EVERYWHERE

"The depression" and unemployment have been outstanding features for some time, as all know. Has this helped us to be more humble, more sympathetic, more ready to minister to the unfortunate, to the necessities of the saints? "He that giveth to the poor lendeth to the Lord." During more prosperous times have we been too much disposed to gratify "the lust of the flesh, the lust of the eye and the pride of life," even withholding from the Lord in order to foster our pride and gratify our carnal desires? Was our heavenly Father pleased with this? "God resisteth the proud but giveth grace to the humble." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

From this time forth let us sincerely strive more and more to "set our affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:2, 3.) How much are we willing to sacrifice for Christ, who has done so much for us? Have we been giving as much TIME to His service as He has a right to expect of His servants? He said, "If any man will be My disciple, let him DENY HIMSELF and take up his cross DAILY and follow Me." (Luke 9:23). Have we thoughtlessly been taking too many "days off" in order to serve our own pleasures? If so, will He say to us, WELL DONE, thou good and FAITHFUL servant?

And now a suggestion: Brother D. A. Sommer is trying to arrange to print another edition of the Guide Through Bible History. When he gets them printed, how many of you will buy these

booklets and put them to work. They should be a help to you in your efforts to help friends, neighbors and others to be better prepared to read the Bible understandingly. I hear Paul saying: "Therefore, my beloved brethren, BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING in the work of the Lord, for as much as YE KNOW THAT YOUR LABOR IS NOT IN VAIN IN THE LORD."—Sincerely, a Disciple.

## WHAT IS A PAPER FIGHT?

When controversies arise over principles of religious doctrine, it is to be expected that religious papers may be involved in the discussion. The same is true of preachers. And when such controversy gets under way we generally hear some one say, "It is nothing but a paper fight," or, "It is only a preacher fight." No doubt there are some who are sincere in this statement, but others use it merely to offset a position which they are unable to meet with scriptural objections. Papers and preachers are in the same class in that they are supposed to advocate certain principles. Those principles are either right or wrong. If right, the paper or preacher who advocates them deserves to be supported. If wrong, they should be opposed or "fought." And when such is done, it is not truthful to call it a paper fight. It is a fight for Principles.

I don't mean that there could not be a paper fight in the common usage of the term. If a paper changes its principles to save itself financially and then fights those who will not bow to its compromise, then we really have a paper fight on the part of the compromising journal. But if any other paper or preacher opposes the principles thus advocated by the compromising journal, it is not truthful to accuse such opposing paper or preacher with waging a "paper fight" or "preacher fight." From the days of Alexander Campbell there have been papers published before the brotherhood. These papers have always advocated certain religious principles, either right or wrong. Sometimes a paper would stand for right principles for a while, then change and yield to the popular trend in order to gain more support. And always, there have been men who would not accept the unscriptural change and would oppose the same. Not only oppose the paper thus changed but oppose the preachers who supported it. And the controversy or "fight" thus engaged in has always been a fight for principles and not a paper or preacher fight. The present time is no exception to this. Certain principles are being advocated in the name of religion by papers and preachers. There are others who believe these principles are unscriptural and are opposing them. This opposition is being expressed by tongue and pen. When by tongue it is considered as the act of some preacher. If by pen it is done through some paper. But in neither case can it be justly said to be the fight of the preacher or paper. A paper or preacher that teaches the truth should

be supported while those who teach error should be opposed. Not in the interest of any paper or preacher as such, but in the interest of the right as against the wrong, whether found in the columns of a paper or in the pulpits.

—E. M. ZERR.

## REVERANCE FOR GOD AND HIS WORD

The Gospel has lost no power and the God of this world retains his ancient cunning. Satan blows his horn; the old serpent turns on the gas, and the devil is at the wheel with his license upside down.

But with all this, disciples need not fear; not because there is no danger, but because God is greater than the danger. He buried the Antediluvians in a watery grave; burned Sodom and Gomorrah with fire from Heaven, and overthrew Jericho without firing a missile. Every living mortal owes their present existence to the crucifixion of Christ. The world stands because of the atonement. The atheist, agnostic and the infidel eat, drink, sleep and breathe at the expense of Christ's innocent death, while the church is saved by the same act. Salvation by grace is hard to understand, but easy to believe. Anyone can believe they may profit by eating an apple but it requires a genius to analyze its content.

A. R. MOORE,

7519 Jeff St., Kansas City, Mo.

## "WHATSOEVER YE DO"

This all embracing term is used twice in Colossians, 3rd chapter. Once in verse 17, again in verse 23. In the first instance we are told to do everything by the authority of the Saviour, approaching the Father through Him, as our mediator. In the second passage, Paul is dealing with the servant, but implies that as servants of Christ, whatsoever we do must be done "heartily, as to the Lord, and not unto men." I understand the word heartily here, to mean sincerely, earnestly. I wonder how many of us as servants of the Master are observing this precept? Can that preacher who never rebukes sin or reproves evil conduct obey that injunction? Can the eldership which tolerates ungodliness and corruption, without exercising discipline from year to year, be found blameless in this respect. Can a congregation composed of indifferent, listless, unconcerned, faint-hearted, worldly-minded members please God by such a course. Then preachers, elders, congregations, get busy, "knowing that of the Lord we shall receive the reward of the inheritance," if we faint not.—W. Carl Ketcherside.

## STABILITY

To be firm, stable and strong in character and doctrine is an essential in Christianity. Sometimes some preachers, who are supposed to be strong, stable and firm, change about as often as the moon does. Even publishers,

# MACEDONIAN CALL

Published Monthly by  
D. A. SOMMER,  
918 Congress Avenue,  
INDIANAPOLIS, IND.

Subscription Price, \$1.00 a Year

some of them, cannot be trusted. A short time ago I read an article in a certain religious journal in which the author said he was pleased that nothing more was being said about the R. D., but then left the impression he was with and for the journal that advocated and published the R. D. Perhaps two inches under his article was the name of a "Bible college" preacher who lives in Indianapolis, then just a short space below that was the name of another "Bible college" preacher who lives in Kansas (St. John, I believe), yet the young author of whom we speak and whom we love would not endorse those preachers. We must have stability enough to STAND and not be moved from the truth. We must so teach and practice that the brotherhood may know where to find us. We need more STANDFASTNESS and stability. Paul said for us to "stand." That does not mean that we be often changing, unless we learn we are in error, then change for the right and STAND there.—W. G. Roberts.

## WHEN THE DUST HAS BLOWN AWAY—

—We have the following clear truths concerning the present apostasy in Israel:

1. The inspired Paul says, "Unto God be glory in the Church."
2. Human organizations such as Bible colleges and orphan homes, established by Christians to glorify God in, are unscriptural. (The Rough Draft calls such organizations "rival institutions.")
3. If the preacher we employ will take money we give him for preaching and put it into these "rival institutions," called Bible colleges and homes (the Rough Draft wishes us to tolerate such action), he believes in them sufficiently that he will talk them publicly or privately, and thus cause confusion, division and apostasy among us.
4. If the preacher who comes to us talks for these "rival institutions" either privately or publicly, by word or action, he brings another doctrine than the doctrine of Christ, just as those preachers who taught circumcision to the Galatian brethren brought "another gospel" and were accursed of heaven. (See Galatians 1.)
5. So far there can not possibly be any differences between us. The truths are too plain. Now what has caused the trouble among us? The inspired John says that if there come any unto us and bring not the doctrine of Christ, "Receive him NOT." But the Rough Draft says, Receive him.
6. When the paper which once followed John, but now rejects his words, says that it has changed only in spirit, it states that which is contrary to fact, as any one can see.

7. This trouble, then, is not one of preachers, mere fellowship, sweet-spirit-ness, papers, "can't-we-all-agree-on-something," "we-disagree-on-the-Bible," etc. It is simply a question of Faith—**AS TO WHETHER THE INSPIRED JOHN SHOULD BE OBEYED IN THE ONLY MEANS GOD HAS PROVIDED TO PROTECT HIS CHURCH FROM OUTSIDE EVILS.** What is the difference between this kind of infidelity and that of the sectarian who rejects baptism?

## AN ENEMY SOWED TARES AT NIGHT

For several months the Apostolic Review has said little about the Rough Draft. Why? They said they started it to save their paper from financial ruin. Have they stopped it for the same reason? They are sending marked copies to old subscribers who quit it, in which they call attention to their change of policy. They have caused apostasy, confusion and division in the brotherhood, denouncing the preachers who opposed them as a "hierarchy of preachers." Seldom has one seen so much mud slinging in politics as they used in religion. And now would they slip back without any words of repentance or change of heart? Thousands of brethren have, after months and even years of worrying with them, lost all confidence in its present publishers, no matter what confessions they might make.

But they have not changed their principles of apostasy. College men are reporting in their columns. In the Review of Feb. 12, last page, is a report by L. C. Utley, a man who has always been connected with the college people and was a trustee of an orphan home, which the Rough Draft calls a "rival institution" of the Church, and who did more than any one else to amalgamate the college and anti-college people in the west.

Just above his name on the same page is this in "Notes and News" by the Review office publishers: "Brother McCord began a meeting Feb. 11 at 3720 E. 25th street, and Brother Springer reports 10 added at 907 Chadwick street. These are mission places sponsored by the East Side and North Side churches, respectively, Indianapolis."

Who is this "Brother McCord," whose work is put by the Review publishers in twin form with the supposedly anti-college North Side church, where the Review publisher belongs? He was educated in a Bible college in the South, and never preached for any but Bible college people. He preaches regularly for the East Side college church which has always been a college church. It broke loose from the North Side, and was never recognized by the North Side, till the R. D. came up. It uses literature. Has had a pastor all the time when it can afford it. No anti-college man has ever preached there, unless it was an old brother once this winter. The church takes up a special collection for the orphan home. And on Sunday, February 10th, C. W. S., the author of the R. D., announced publicly in the North Side church "Brother McCord's" meeting mentioned above in the Review, thus breaking down the fence between those who contend for the church alone and those who contend also for "rival institutions."

So the position of the Review now is since it does not mention the Rough

Draft in the paper: We will drop the name of R. D., but still do its work of apostasy and division, and we want you to stop opposing us!

An enemy goes into your field in the day time and throws thistle seeds right and left. When you protest again and again, he denounces you but shifts his work to night time. He now says, "I've stopped doing this in the day time, and I wish you to quit denouncing me!" But you must go on year after year digging out the thistles he has sown, and is still sowing.

The evil seed of the R. D. never can be fully gathered up. But the Macedonian Call intends to do its best. And those who have despised inspired John, who said of false teachers, "Receive them not," should not be surprised if we tell the world plainly who sowed the seed, and warn others against such work and such workers, and against those who uphold them.—Editor.

## REPORTS OF BRETHERN

Missouri.—We are enclosing a dollar. This is to help you in your work of offsetting the work of (as dear old Bro. Johnson of Unionville said to your father)—"that a b o m i n a b l e Rough Draft." We greatly enjoyed the two tracts and the last M. C. I hope to see the paper grow large enough to print good articles. Yours for the two M. Cs. —The Master's Cause and your Macedonian Call.—M. M. Mitchell.

Illinois.—I am well pleased with the M. C. The only trouble is that it doesn't come often enough.—W. C. Robertson.

Brookport, Ill.—I enclose \$2 from the church of Christ at this place to be used in issuing the M. C. I wish we could make it much more. Congregations who want a pure religious paper should rally to your aid, as it is the only paper to my knowledge that remains loyal.—A. T. Kerr.

Akron, Colo.—Have been enjoying the last few issues of the M. C. and also yours and Carl's Defense. . . I'm right with you in all things.—Roy Loney.

Bonne Terre, Mo.—James D. Taul was born in 1857 and died in 1935. He was married twice, and leaves nine children and 26 grandchildren and nine great-grandchildren. He was a charter member of the Church of Christ at Canalou. L. E. Ketcherside preached the funeral to the largest audience ever assembled at the church building, which speaks well for him and his family. . . (I am sorry our little paper does not have room for longer obituaries.—Pub.)

St. Louis, Mo.—Received the last M. C. It was fine. Hope you can attend the all-day meeting, March 17. We hope to make that a profitable day.—Robert Morrow.

Missouri.—We are sending one dollar to keep the M. C. coming. We are well pleased with the contents, but wish it could be larger and come oftener.—Mr. and Mrs. L. E. Hodges.

Missouri.—Find enclosed one dollar for renewal. Wish it was more. I don't wish to miss a copy.—Virgil Land.

Pennsylvania.—Wife and I are sending one dollar each to help out on the M. C. . . We are pleased to get the M. C. monthly, and hope that it will be enlarged before long.—J. R. Cummings.

Mountain Home, Ark.—I closed a mission meeting a few weeks ago at West Fork, Ark., in a school house. One lady was baptized, one confessed faults and I believe a foundation laid for future

work that will bring fruit. Bro. H. M. Wood helped much in song and prayer. He should be preaching all the time. Preached also at Center, a church which has been a help to me in mission fields the past few years. Preached lately also at Sand Ridge school house, in Arkansas and Bakersfield, Mo., and Mountain Home, Ark. I go to California soon.—W. C. Rice.

West Fork, Ark.—Some time ago I held a meeting at Union Star school house, and baptized six, and reclaimed one. Banded a few together to keep house for the Lord, and they are doing fine—meet and study the Bible and seem to be happy in the Saviour's love. I preach for them once a month. Bro. W. C. Rice held us a meeting, beginning Jan. 26, with little band much edified with his preaching, and we look for harvest later. Keep Bro. Rice busy.—H. W. Wood.

Kansas City, Mo.—I was glad to receive the M. C. again. It is like getting letters from my faithful brethren. It is encouraging in this time of sore trial which is putting every disciple's faith to the crucial test, to know there are so many standing fast in one spirit with one mind striving for the faith of the gospel. . . . The congregation at 26th and Spruce is moving along well. Nearly all the brethren are ready to take a part when they are called upon. Bro. W. E. Ballenger is in a Bible reading at Scarlett and Topping, which is moving along nicely. At last report the church at 55th and Cleveland was doing fine.—L. L. Ballenger.

California.—Enclosed find one dollar. I received the document "Important Information" from the—office, also the documents you sent out with the M. C. (in reply), and I think it entirely proper that these exposures which you and others have made, should have been made. The Church is suffering from the influence of evil works. . . . You have my prayers that you may be spared to continue to battle for truth and righteousness in its purity and simplicity.—Lydia A. Cassell.

Kansas City, Mo.—The writer has been home most of the winter, preaching some in Kansas, some in Kansas City, Mo., but hopes to get busy with warmer weather. Church here at Spruce held another good meeting in January. Bro. Carl Ketcherside preaching.—A. R. Moore, 7519 Jeff street.

Mattoon, Ill.—Bro. D. A. Sommer closed a week's meeting here last night. He gave Bible drills and preached. He gave us some good and much needed lessons. You will make no mistake to call him for Bible readings or drills. He is fine in such work. He made a number of friends while here, though there was much sickness. Brethren are pleased that they had him with us.—W. G. Roberts.

Belmont, Ohio.—We are so much pleased with its teachings, such teaching (outside the Bible), seems very scarce any more. So we rejoice to learn you are succeeding in an effort to maintain the old paths. Be assured of our prayers and best wishes for the new year.—E. B.

Cedar Rapids, Ia.—The Congregation in Cedar Rapids is doing nicely in the work of the Lord considering the present depressing times. We are very glad to note more interest taken by outsiders and aliens to our meetings here. We have several outsiders who are working

Bible problems with the congregation and they seem to be as anxious to get each set as the members of the church. With this interest taken it seems probable that we will have a very good meeting with Brother Ketcherside this summer.—Bruce A. Pryor.

Hartford, Ill.—We are having a business meeting at 6 p. m. Friday night to discuss future work and development of the church. I have assisted the brethren in drawing up a new record of the congregation, which will show at all times how many members of the Congregation are in good standing. We are visiting the delinquents and unconcerned, endeavoring to line them up. So far all but one has indicated a desire to return and do right. We regret the necessity of discipline, but must fulfill the law as given to us. I think this is the first time the Congregation here has exercised it, but I have tried to plead for a "pure" church rather than a "big" church.—Carl Ketcherside.

Almartha, Mo.—I have been reading your paper every time and enjoy it very much and hope that it will some day become a larger paper and will come often. Since the last copy of the M. C. I have done some preaching at several different points here in Missouri. I held a two-week meeting in Rockville and had good interest and attendance, despite unfavorable weather conditions. I conducted a 20-minute Bible drill every evening in place of an opening lesson, and this helped increase the interest, especially with the young folk. We had one addition there, a lady from the Christian Church. I then spent a week at Springfield preaching for them Lord's Day morning and evening and then again Wednesday night. The 3rd of February I started a week's meeting in Toledo, Mo., which is a sort of mission point. We had four additions there, young folk about 16 or 18 years old. All were baptized then on Lord's Day. Last Lord's Day I started a meeting here in Almartha and plan to stay two weeks. We are having splendid attendance.—John W. Rhodes, 907 N. Main, Nevada, Mo.

Mattoon, Ill.—February 3rd I preached at Sullivan, Ill., to an appreciative audience. Congregation is doing nicely and growing. Bro. Noah Smith is the main man there and he is loyal to the good old Book. February 4th I received a call from Sullivan (Sister Smith called) to visit a sick man. They came after me and when we arrived children of the sick man (Mr. Frederick) had a tank filled with water in the kitchen. He had requested baptism. We had a song and prayer, then took his confession and carried him from the sick bed to the tank and immersed him. He was pleased and said, "I feel better." On Friday (four days afterwards) I preached his funeral in the Church of Christ meeting house in Sullivan. The same Monday that I baptized him I also preached the funeral of our good brother J. V. Brady. Bro. Brady had lived on his farm about 36 years, I think she told me. He was 70 years, 8 months and a few days old when he left to return no more. All these years had been spent in that community. His first home was in the vicinity of Ash Grove, which is a few miles from where he died and where he had lived many years. Bro. Brady was a man who would and did wear well at home, as it is often stated. Most all, if not all, his preaching has been in his home community. Think he said he had

hardly been more than 30 miles from home to preach. He left no enemies, so far as I know, and I have known him for 35 years or longer. He was to have held our meeting at Mattoon this fall, but he has gone to join in another meeting that will never be discontinued, so we must look for another to assist us. We all hated to give up Brother Brady, for he was a good man. Bros. Brady, Towles and Ditrick have been old standbys for many years. They have all done most of their preaching in this community. Bros. Towles and Ditrick have preached quite a bit in other States, but most of their work has been at home, which is a wonderful recommendation. We will miss Bro. Brady. Bro. Brady has done much preaching at New Liberty, where Bro. Carl Ketcherside held a meeting some time ago with 45 additions and wonderfully large crowds. Bro. Brady is given credit for some of this good work, for he helped to sow the seed. A report in another paper said another meeting was the best held in this community during the year, but that is a mistake.—W. G. Roberts.

Des Moines, Ia.—The little congregation of disciples at Ft. Des Moines are meeting twice on Lord's days and once in middle of week to carry on the worship of the church and study the word of God. Most of the members are in attendance at every meeting for which we are thankful. All of the brethren seem to be interested in the work of the church and most of them take part in teaching, exhortation and prayer. We have been having Bible reading at 2907 Dean avenue, and are entering the fifth week which will probably be the last week. Attendance has been good with the exception of a few days of foggy weather and a few days when the streets were covered with ice. Hope you will be able to continue the M. C. and pray that you will always remain true to the gospel of our Lord and Saviour, Jesus Christ. Am sending a small amount of this world's good to help in the work.—C. D. McCay. (If it were not for such donations, the M. C. could not continue, for it does not pay for itself.—Pub.)

Kansas City, Mo.—Enclosed find check for \$1. for renewal of subscription to M. C. I visited church at Richmond, Mo., latter part of November. Attendance cut in half by condition of roads as most of the disciples live in the country, on dirt roads. Also gave lesson at 55th and Cleveland from the second chapter of Titus, well received by those present. Church there getting along very well. Most of male members take active part in teaching, reading, praying and waiting on the table. Was called to Nevada, Mo., Jan. 27, '35 by the church to conduct funeral services of Bro. James R. Nichols who passed away Jan. 25, at the ripe age of 83 years. Bro. Nichols came into the church during a mission meeting conducted by Bro. Carl Ketcherside and so far as we are able to learn was devoted to the church and lived in faithful obedience to Christ's commands. He is survived by his only daughter and family, Mr. and Mrs. R. S. Kafer and five grandchildren, all at home. Burial was at Deerfield cemetery by the side of his wife, who passed away in July, 1933. "Blessed are the dead who die in the Lord, yea, from hence forth saith the Spirit, that they may rest from their labors." Also preached at both morning and evening services at Nevada to attentive and appreciative audiences.



Church seems to be prospering and is at peace. We missed the presence of Bro. John Kryselmier, senior elder of the congregation who was unable to be present on account of condition of his health. Trust that by spring his health will be such as will permit his attendance as of old.—Robert H. Brumback, 3931 Harrison street.

Des Moines, Ia.—Bro. C. D. McCay has been leading the brethren here in a Bible reading for about a month, and it will continue through another week. The brethren have done real well in attending, and are encouraged over good received. We are looking forward to our August meeting with hope and expectation of doing much good. It will be a tent meeting with the new congregation at Fort Des Moines. Bro. Carl Ketcherside the preacher. A very interesting feature of his work here will be a Bible reading of two and a half hours each morning. Several from other congregations have stated it was their intention to be here and go through this Bible reading with us. We wish as many as can get the benefit of this four weeks' of Bible study. Let us know if you can come and we will make reservation for your board and room at just as reasonable a rate as we can find. I am glad of the prospects of the M. C. making its visit once a month. Readers, are we doing what we can in a financial way to assure this? (He and his family are regularly showing that they mean this.—Pub.) May we continue steadfast, and stay in the narrow pathway that leads to eternal life.—Eugene Suddeth.

Kansas City, Mo.—The meeting with the few brethren that meet in a hall at Scarritt and Topping, Kansas City, Mo., continues. I preach Lord's Day morning and night. Through the week, in the beginning we spend ten minutes repeating scriptures, and commenting on them. After that we give a ten-minute drill. We then take up the New Testament, chapter after chapter. Will continue some time.—W. E. Ballenger.

Kemp, Ill.—I am still laboring to uphold the principles of the Gospel as I find them in the Bible, although some are turning from the plain teaching and deciding that we can't all see alike, and that we don't have to. Paul said for us to speak alike, think alike, be of the same judgment, and to be perfectly joined together. Christ prayed that his disciples be one as he and the Father were one. Man says we can't do that, so I guess Christ and the Apostles were mistaken! The judgment day will determine who is on the Lord's side, but it will be too late to repent then. I am busy preaching every Lord's day. I visited the brethren in Decatur, Feb. 17. My first time to preach there. I enjoyed the work with them very much. Sorry Bro. Brown was not at home. I expect to be with the brethren in St. Louis March 17. Bro. Carl Ketcherside will be there in a meeting at that time, and they are planning an all day meeting for that day. This will be an opportunity to get better acquainted in those parts. I am booked for Liberty the third Lord's day in April. This will be my first work with that congregation. I have the third Lord's day open this year for visiting where I have not been in order to get better acquainted. I turned down two calls in order to be able to do this so if any one desiring my service will write me I will gladly visit you. I am trying to know nothing save Jesus Christ and him cru-

cified in this trying time. Also have time open for protracted work. Do you need a plain Gospel Preacher? I am anxious to work.—C. R. Turner.

Secor, Ill.—Enjoyable meetings in the Arkansas valley in Colorado last summer and invited back for this year. Worked with Los Animas, La Junta and Colorado Springs. Baptized four at La Junta, July 16; baptized five at Decatur, Ill., meeting, Sept. 16. A lady here made the noble confession and was baptized last month. We're hoping for others. Since last fall a few disciples living in Peoria, Ill., have met for worship on Lord's Day at 8 p. m. at 611 Haungs street. I've managed to be present most every service to help what I could. If you know of brethren there I would like to get in touch with them. Bro. Brown of Decatur preached twice for them. Brethren everywhere, let us have the "mind of Christ" (I Cor. 2:16), civilization's greatest asset.—R. O. Webb.

Iberia, Mo.—Had good meeting with Cambridge, Kan., over three Lord's days in December. No interruption because of bad weather, and fair attendance and interest. I was there first time over four Lord's days, February-March, 1933. Promised to return for meeting next summer, the Lord willing. Was at Cable Ridge (Camden county) 10 days in January—good services, fine interest, but bad weather and sickness hindered much. Had baptized 20 there last November and put them back to work. They meet regularly on Lord's days and at least two nights each week for Bible study and singing. Home brethren sent them two dozen copies of New Testament. I help home brethren when not in mission field.—William Freeman Jones.

Hartford, Ill.—We are closing a three weeks' meeting next Lord's day afternoon at Baptizing service at which time four will be baptized that we know of so far. We baptized five last Lord's day afternoon. Six have come by membership, three restored so far, totaling 18 so far, with quite a number very much interested. Church doing very well. Bro. Carl Ketcherside doing the preaching. His lessons are liked very much by the whole community by the way they are turning out. The largest crowds we ever had, the house being filled to capacity and some being turned away. The brethren from St. Louis have been cooperating, too. Brethren from Mattoon, Jacksonville, Jerseyville, Pearl and Bee Creek congregations also attended. Bro. Ketcherside will go to St. Louis for four weeks and we hope to attend as much as possible.—Otto Schlieper.

Topeka, Kan.—I spent several days among churches in North Missouri recently. Sickness and bad roads were our greatest hindrances. Found many faithful brethren who are absolutely opposed to the present drift of the church toward the college element and the Christian (?) Church. Some of the older disciples think they will live to see some preachers who used to stand for right principles, exchanging pulpits with Christian (?) Church preachers. The compromisers everywhere cry envy, jealousy, strife, etc. They say, "No principles are involved," and that we are fighting, "man against man." Some of them say, "The way to right present religious conditions among us is to destroy all religious journals and to look favorably upon every man's preaching, or teaching, so long

as they teach love, joy, peace, gentleness, meekness, etc." Quote Rom. 16:17, 18, or Philip. 3:17-19, and they cry, "envy, jealousy, strife, backbiters," at us. Like the ungodly Pharisees, they can see only one side of the Lord's law. They openly rebel against every principle of church government and discipline.—William Ketcherside.

#### CHARLESTON, ILL.

Spent the first Lord's day in each month with the congregation at home and I am pleased to report that they, tho small, have a number of young men that are taking active part publicly. Four boys were baptized during the meeting in November and we are seeing to it that they have something to do. On the second Lord's day in each month I have been visiting a small congregation near Fontanet, Ind. (Sulpher Springs congregation.) I suppose as much of my labor has been spent with that congregation as any other. They are poor in this world's goods, but rich in faith, and have had a few added to their numbers along at different times. One Lord's day morning when the invitation was given, two came forward, a boy fourteen and his grandfather eighty years old. It was a touching sight. Also visit Walnut Chaple and Kemp congregations. While home this winter, I decided to do some preaching in the school house here in my home district. The weather was bad. People had to walk. But our attendance was good. Told those people that if they could stand it to come and walk thru the mud to hear me preach, I would be glad to do the preaching "free." I believe that we could all do more good along that line. If we only influence one in the right direction we have done a good word. As I stood in the old schoolhouse preaching to my neighbors and friends, my mind ran back thru the years to the time when a boy I attended school there. What a change! How those little boys and girls have scattered. Some have passed on. One lies sleeping in France, and so most have scattered in a few years and I suspect the most of them are today unprepared to meet God. The older I become, the more I realize the responsibility resting upon the ones who are watching on the walls of Zion. Read Ezekiel 3:17-21. Heaven is going to be realized and the dreadful experiences of hell experienced by many. God forbid that such an awful thing should happen that one should go into eternity and lose his soul, all because I, Lloyd Riggins, failed to give the warning cry. May our Heavenly Father help us to be more diligent and thoughtful of others for in so doing we will both save ourselves and those with whom we associate. Lloyd Riggins.

#### BIBLE READING

The writer is engaged to assist the church at Palmyra, Indiana, in a ten weeks' Bible reading beginning Dec. 30th of this year. All of the Bible will be considered and most of it will be read. Reading, drill work, comments, questions, chart and word analysis will be included in the course. The entire work will be under auspices of the church at above place. Announcement is made this early to give persons ample time to prepare to attend. For information write B. Britton Boston, Palmyra, Indiana, or the writer.—E. M. Zerr, New Castle, Indiana.