

Spiritual Call

A Continuance of "Macedonian Call"

*To be carnally minded is death, but to be
SPIRITUALLY minded is life and peace.*

—Romans 8:6

*Walk worthy of the vocation (calling)
wherewith ye are CALLED.*

—Ephesians 4:1

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The Big "Contest" in Which EVERY ONE CAN WIN

CONTESTS NOW ARE IN THE "AIR". In newspapers, magazines, stores, and broadcasting stations, there are many contests going on, offering a big prize, and many little ones, for certain best slogans or last line to a limerick. And they are getting the people interested all right. It is only another form of advertising and getting their product before the people.

All have listened at times to "Dr. I. Q." One must have an alert mind, generally, to win in that one. All kinds of businesses are offering washing machines, cookers, candy bars, automobiles, trips to foreign lands, large sums of money, etc., etc.

There are rules and regulations, and you must conform to them if you would win. Thousands of people think they are going to win, but fail, and then are disappointed, naturally. They can not all win. Many of our readers possibly have gone through that disappointment. Too bad! But there is one "contest" in which you CAN win, and receive at the same time far more than in any of these now attracting attention.

Life is a contest. Here we are as eternity bound creatures. Between us and heaven there is the devil trying to win our crown. We must study his tactics, his tricks, his efforts to trip us up. If we can get ahead of him, we shall surely win the contest, *and so will every one who overcomes*, "to every one who loves his appearing."

We are striving, not for a trip to Europe, but to the Celestial City which is 1600 miles long, and 1600 miles wide, and 1600 miles high. What a sight! We can spend eternity exploring that city, and then it will still be new.

We are not working for a trip to the Yosemite Valley nor Yellowstone National Park, but to the Paradise of God where the good of all ages are.

We are not contesting for a year's provisions for our family, but for the privilege of eating of the Tree of Life which is in the midst of the Garden, whose leaves are for the healing of the nations.

It is not a bank filled with gold that we are working for, but for the privilege of walking the streets which are lined with gold. Not temporal diamonds, rubies, pearls, but the gates of this city will be made of precious stones. The nations shall pour their wealth into it as it were.

It is not a banner nor silver cup that we are contesting for, but for the crown of life which fadeth not away.

But the Rules of this contest must be observed by all who have had the chance to learn of them.

1. Every one must be born again, of water and the Spirit. He must open his heart and receive the spirit of God through the Word of God, so that it overwhelms his soul so that he cries out, What must I do to be saved.

Then inspiration says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." (Acts 2:38.). When one has obeyed that whole heartedly, he has been born of water and the Spirit.

2. When he is raised from the waters of baptism it is to "walk in newness of life." (Romans 6:4.) If one does not live the new life, his new birth will do him no good.

God does not say that one must understand theology and the intricate things of the Bible, in order to win this contest and receive the reward, *but God expects each one of us to study His Word day by day, and THEN EARNESTLY TRY TO LIVE IT.* This all of us can do.

Reader, you have lost many of these contests of a temporal nature, but you are sure to win this one if you are faithful.

Let's win it—what do you say?

Don't Send Them, But Take Them

Two or three years ago I read an account in the newspaper of a man, who as memory serves me, was a member of Congress, if not he was a prominent man in his community; he had not only brought up a large family of his own boys, but had furnished a foster home for quite a number of others all of whom had grown up to be honorable and respected citizens.

This newspaper account said that this man made this statement, "Parents make a serious mistake when they send their children to church and Sunday School, they should not *send* them but *take* them."

This man said that they always *took* their children to church, that the children always sat in the same pew with them. That statement of his, "Don't *send* your children to church and Sunday School, but *take* them," made a distinct impression on my mind, so that I cannot forget it.

We all know that children are great imitators; that they like to do as father and mother do, hence we can see the importance of the parents setting the example of regular attendance at the worship of the Lord. This coupled with a godly life will make an unforgettable impression on the minds of the children. Example has a much greater influence on the lives of children than all the precept in the world.

When father and mother allow any little indisposition to cause them to be absent from the worship of God, what respect will the children have for it?

If the parents so arrange their affairs that when the first day of the week comes mother has household duties to perform, or father has some odd jobs to be done, or

there is a day of pleasure to be enjoyed, or they have been out late of a Saturday night and desire a little extra sleep and rest in the morning what effect will all this have on the children? Will they get impressed with the importance of service to God?

Jesus said, "Seek first the kingdom of heaven and its righteousness." All through the Bible we are taught that God wants to come first in all of our thoughts and what we do. So we see the need of teaching our children what God wants of us, and not only teaching, but setting them an example by our own conduct.

If we are filled with a wholehearted desire to serve God and to influence our children to do so, we will not send them to church but will *take* them.

Paul admonishes us to bring our children up in the nurture and admonition of the Lord, Eph. 6: 4. In order to do this, we must teach them what God requires of us, and we must set them the example of sincere wholehearted obedience to him in all things.

—Fred D. Weed

"The Great Denominations —Presbyterian, Methodist, Baptist— Are Split Wide Open"

The Bible Versus the Federal Council

The Federal Council is a super-organization, led by modernists who in general do not believe in the Virgin Birth, Resurrection of Christ nor the inspiration of the Bible, trying to bring all the denominations into one great body like the Roman Catholic Church. They are meeting with opposition from the American Council of Christian Churches, led by Carl Macintire who publishes the Christian Beacon. The ambition of these modernists is somewhat like the ambition of some who profess to belong to "the Church of Christ," who are trying to centralize the free churches into an ecclesiasticism controlled by underground wires from certain quarters. But, thank God, they, too, are meeting with opposition from disciples who are determined to follow God rather than men. This article contains valuable information in the Protestant world. Read it with care.—Editor Spiritual Call.

Exodus 32:26: "Who is on the Lord's side?"
Obadiah 1:11: "In the day that thou standest on the other side, . . . thou wast as one of them."
2 Corinthians 6:15: "What part hath he that believeth with an infidel?"

Today the great denominations — Presbyterian, Methodist, and Baptist — are split wide open. A small majority of each, led by outstanding preachers and teachers ("blind leaders of the blind" as God's Word calls all such in Matt. 15:14), call themselves "The Federal Council of the Churches of Christ in America." Some of them do not relish any too well either the leadership or the leading, but they are not well acquainted with their Bibles; they do not know just what they do believe, so they follow the crowd.

Many others are not pleased with the "hookup." They do not doubt and deny what their leaders doubt and deny, but *they are more loyal to their church and denomination than they are to their Christ!* So they also follow. And some (though God is saying to them, "Come out from among them, and be ye separate"), *do not have the cour-*

age of their convictions. They like to be popular. They do not want to hurt the feelings of their friends.

It seems too hard to pay the price — to do the thing they know they ought to do — and so, for one reason or another, many, both pastors and people, follow their unbelieving denominational bellwethers like a flock of sheep. But, praise God, a large and growing minority — Presbyterians, who call themselves "Bible Presbyterians"; Baptists, under the name of "Regular Baptists"; and some Methodist churches — have come clear out of their presbyteries and conferences and conventions and have joined together under the title of "The American Council of Christian Churches."

WHAT IS BEING DONE

When conditions like this are brought to their notice, there are always some who raise objections. They say "I don't like controversy." *They forget that every Old Testament prophet was up to his ears in controversy — Noah, Elijah, Jeremiah — the whole list down to Malachi. They forget that John the Baptist went after the "Federal Council" of his day with a broadsword! They forget that the ministry of Jesus was controversial from the start. (I am telling you that the man who starts a controversy on the right side of vital issues is in goodly company.)*

Others say, "Let's forget our differences and have a banquet and get together at any cost. Never mind about the principles involved." The Federal Council is trying to do just that. But you cannot do that and do right. You cannot do that and be true to God and His Word.

The pastor of the largest white Baptist Church in America (with a Sunday school of ten thousand members) calls the Federal Council of the Churches of Christ in America "The Federal Council of Churches of Anti-Christ in America!"

Dr. T. T. Shields, pastor of one of the most influential churches in Canada, Jarvis Street Baptist, Toronto, likens the leaders of the Federal Council to the founders of ancient Babylon. (The men who built a mighty tower to protect them from the wrath of God, and defied Him to drown them out.)

That famous fundamental author, Ernest Gordon, in his famous book, "An Ecclesiastical Octopus," pictures the Federal Council as a devilish, its bloodsucking tentacles grappling the modern church in a strange hold.

But name calling will not get us anywhere, unless we can prove by God's Word that the Federal Council is dead wrong, and why. Let us look at just a few of the multiplied proofs.

THE BIBLE AND FEDERAL COUNCIL LEADERS

God's Word says, 2 Corinthians 5:21: "He (God) hath made him (Jesus) to be sin for us; who knew no sin; that we might be made the righteousness of God in him."

But Dr. George A. Buttrick, ex-president of the Federal Council, in his book, "Great Themes of Faith," on page 18, says: "Jesus had done nothing to incur God's wrath. If God dealt with Him as if He was a sinner, then we must say (as a cynical Frenchman said of God), 'Your God is my Devil'!" (Beloved, we have to choose, here, between what the ex-head of the Federal Council says and what God says.)

Of the wonderful resurrection story this Federal Council ex-president wrote on page 274, "How the grave was robbed of its corpse we may not be sure." (The Bible says nothing about a "corpse.")

In that statement, he stands exactly on par with another Federal Council leader, Dr. Harry Emerson Fosdick, ex-pastor of Riverside Church, New York City, who

says: "We yet expect to find the bones of Jesus in a grave"! But God's Word says that Jesus is "alive for evermore" and with "the Majesty on high," at the right hand of the Almighty.

Again, all through this Bible, Satan is described as a terribly real personage. A fallen angel, but still so mighty that the archangel Michael did not dare bring a "railing accusation" against him (Jude 9).

And Jesus, who was tempted of the Devil, gives His witness — over and over again — to Satan's reality and definite personality.

But this man Buttrick — this ex-president of the Federal Council — on page 280, calls the Devil "a clown in pantomime."

The Bible says, 2 Timothy 3:16: "All scripture is given by inspiration of God, and is profitable. . . ."

But Dr. Dwight Bradley (member of the Federal Council executive committee in 1941) said: "A certain amount of the Gospel material *appears* to be historically verifiable; a certain amount doubtful; and the remainder palpably legendary. He says this in his book called "The Recovery of Religion," page 221. We wonder how he could expect any religion to "recover" from a vicious attack like that!

Again, if all Scripture is "given by inspiration" — i.e., God breathed—how about the past president of Union Theological Seminary, Dr. Henry Sloane Coffin, member of the Federal Council who in his book, "Liberal Theology," page 231, gives his opinion of the wonderful prophecy of Daniel (which, in chapter nine, foretells the coming and the atoning work of Messiah), as merely a book written *in the name* of Daniel, but not *by* him. In other words, a *forgery*!

FEDERAL COUNCIL HAS BAD BEGINNING

But the Federal Council got off to a bad start at the very first. Its second president, Bishop F. C. McConnell in his book, "The Christlike God" page 17, wrote: "In the early ages of the church, there were some thinkers who taught that Satan had a claim on the souls of men which only the death of the Son of God could satisfy. This theory arouses only an amused pity today."

Now, among those "thinkers" — whom Bishop McConnell pities and sneers at — were Paul, the mighty thinker of the ages, who wrote, "Who hath delivered us from the power of darkness (i.e., the claims of Satan) and hath translated us into the kingdom of his dear Son" (Col. 1:13).

And Jesus, saying with His last dying breath, "It is finished," used the same Greek word "tete les tai" which means not only "finished," but was also the word for "paid," stamped on all receipted bills of that day!

Hallelujah! "He paid the debt that sets us free," in spite of all that unbelieving Federal Council leaders may write or say.

But going still further back, the very first president of the Federal Council Dr. S. Parkes Cadman, in a book entitled, "Robbing Youth of Its Religion," wrote: "Youth wants its own faith. It does not propose to have a whole mass of dogma crammed down its throat. People have taken for truth a great many things that are not true. A few of these things are:

"1. The dogma (system of belief) of an infallible Bible. Science has shattered this dogma into a thousand pieces.

"2. The dogma of the virgin birth. Science has altogether discredited that.

"3. The dogma of the deity of Jesus, i.e., that Jesus

is very God. Science has made this dogma increasingly impossible.

"4. The historicity (which means the historical trustworthiness) of the accounts of the miracles of Jesus, and all the miracles of the Old Testament. Science has demonstrated the vast majority of these to be fictitious."

First, the Federal Council's first president says this Bible is not 'infallible, putting Science ("Falsely so called") above the Word of the living God.

Second, he says that Jesus was *not* born of a virgin (which would make Him the illegitimate son of some unknown man by an impure mother).

Third, he denies the deity of Jesus, which would make Him an imposter, for He claimed to be equal with God.

Fourth, this Federal Council leader denies the miracles of the Bible. You and I believe in miracles.

THE BIBLE SPEAKS

For example, this Bible says (Gen. 2:7), "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." *That's a miracle.* And you and I believe God did just that.

This Word of truth (the trustworthiness of which the Federal Council leader denies) tells us that when Moses stretched forth his wonder-working rod, the waters of the Red Sea stood up like a wall, and the children of Israel went through dry shod. *That's a miracle,* and you and I believe the record.

And then the crossing of the Jordan River in spring-freshet time, when it "overfloweth all his banks." God, with His almighty hand, held up that spring flood while Israel passed over dry shod. *That's a miracle.*

This Bible says that, when Israel at Jericho marched "on the seventh day seven times round," blew their trumpets and shouted, the solid wall of that city "fell down flat." *That's a miracle.* And you and I believe this Bible.

Again, this precious Word records that Jehovah delivered the Hebrew children out of the fiery furnace seven times heated. Beloved, *that's a miracle.* And we believe it happened *that way.*

We believe that the Virgin was overshadowed by the Third Person of the Trinity — the Holy Spirit of the Godhead — and that, therefore, the "seed of the woman" was *very God.*

We believe He healed the sick, cast out demons, raised the dead to life; that He voluntarily laid down His own life; that He rose from the dead *by His own power.*

All these are *mighty miracles*, and glory to God, we believe them!

My people, the leaders of the Federal Council — these misleading D.D.'s and L.L.D.'s and Q.R.S.T.'s — have changed the message of life to a message of death; And they are responsible for the eternal death of multitudes.

Let me illustrate. This happened in a suburb of Boston. A wealthy man lived there with his only daughter. He owned a stable of fine horses. To regain his health he took an ocean voyage. Coming back, he sent a wireless message to his daughter. His name was "Felt." And this was the way his message came: "Papa Felt on board. Have *best horse* to meet me."

But the wireless operator at Boston said, "That's all wrong. That doesn't mean 'F-e-l-t,' it means 'f-e-l-l,' and it doesn't mean 'on board,' it means 'overboard.' It doesn't mean 'horse,' it means 'hearse.' It doesn't mean 'meet me,' it means 'meet him.'" So he made the message read, "Papa fell overboard, have best hearse meet

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Don't You Go Wrong

What if some men oppress the weak?
And some are churlish when they speak?
What if some lie and cheat and steal
And profit by some shady deal?
What if some false man fools the throng?
Don't you go wrong!

What if dishonor seems to pay?
If some embezzler gets away?
Or if by favor some men climb
While patient merit bides his time?
Nothing that's false can live for long.
Don't you go wrong!

What if you fancy now and then
Life is unfair to earnest men?
That cheats grow rich, and sham grows great?
Let love of right not turn to hate;
Against false whisperings be you strong.
Don't you go wrong!

You merely see the outward show
And not the suffering below.
You see the profit false men gain,
But not the torment and the pain.
For cheats, there is no merry song.
Don't you go wrong!

Let them grow rich, as oft they will.
Liars and cheats are liars still.
Still false is glory falsely gained;
Still shameful that by shame attained.
Nothing that's base can live for long.
Don't you go wrong!

—Selected.

Lesson From The Fig Tree

Some professed followers of Christ, especially those having lust for power and preeminence among men, are very similar in nature to the fig tree. The most striking peculiarity of this tree is that it often gives the appearance of bearing fruit when it is actually barren. Its foliage obscures the fruit, if any, until the fruit nears the ripening stage; therefore, it is not always possible to know whether a fig tree is bearing fruit unless a close examination is made. The same close examination is often required to determine whether some professed Christians are bearing fruit or are merely giving off the appearance of bearing fruit.

The soft-spoken phrases, the pious look, the feigned humility, the authoritative-sounding pronouncements, the

reports of progress and activity—all of these may be, and often have been, nothing more than an outward foliage of deceptiveness, analogous to that of the fig tree.

Our Saviour denounced the hypocrisy of the fig tree: "... He hungered. And when he saw a fig tree in the way, he came to it, and found nothing there on, but leaves only, and said unto it, let no fruit grow on thee henceforward for ever. And presently the fig tree withered away." (Matt. 21:18,19,20.) In like manner, He deplored the hypocrisy of the Pharisees: "... for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (Matt. 23:27.) Just as surely as Christ denounced hypocrisy in these and many more instances, He will condemn us for it in the day of judgment.

Let's look beneath the surface, both in ourselves and in others, to determine whether the "tree" is bearing fruit. We cannot be misled by outward appearances, nor can we afford to mislead others by our own outward appearances. In these days when would-be religious leaders are manifesting desires to have the preeminence among the flock, it is especially important that we be not deceived by their outward show. "Wherefore, by their fruits ye shall know them." (Matt. 7:20.)—E. L. Keesling.

Questions on Spreading the Gospel

God could not give details of everything regarding his Church, and so He left general principles which of course are to be carried out in harmony with the rest of his Word.

1. Must one be "ordained" to preach the gospel, baptize, wait upon the Lord's Table?—Answer: There is no clergy in the New Testament, but all Christians are kings and priests unto God, with a few reservations. "They that were scattered went everywhere preaching the word." (Acts 8:4). Every disciple should be telling the gospel as best he can.

2. When a man and wife who are Christians move into a community where there is no faithful church and begin to break bread in their own house; or any disciple goes into a community and makes believers, — when a group is thus gathered what then should be done?—Answer: Jesus says, "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20). The one who has the courage and influence to gather a group should look after it, as a mother looks after her babe. If an evangelist gathers the group together, he should look after it or see that some one else does, till such time that men are developed for the eldership.

3. Is a little group UNscriptural because it does not have an evangelist over it? — Answer: No. There is no such teaching in the New Testament. As the group grows it is well that they place themselves under an evangelist outside the group, so that if they disagree among themselves, they can appeal to one who is not mixed in the difficulty. But to say that a group is unscriptural because it does not have an evangelist over it is to make laws where God has not made any. Trace such new laws back to their source and see if some preachers are not wishing to have places where they themselves can be "bishops" without conforming to the Scriptures, and can have places to preach!

4. Did not Paul leave Titus over the churches in Crete? Answer: Paul was an inspired man, and it seems that

all the men working under him had special gifts. Timothy had hands laid on him twice, by Paul and by the presbytery, or eldership. Mark who worked with Paul some, wrote the book which bears his name. Luke also, the writer of Acts, his companion in travel, was inspired to write it. And we have reason to believe that Titus also had divine gifts. However, that does show that evangelists looked after groups that they started and had worked with. Again we say that when a preacher forces himself onto a little group of disciples, or persists in staying when a majority are against him, when no principle of truth and righteousness is involved, he certainly shows little Christianity in persisting in staying, and should be marked as one who causes division and offenses contrary to the doctrine we have learned.

5. Should Christians be satisfied with merely obeying the gospel themselves? Answer: No, we should be so enthused that we start out to tell it to others. We can talk to others. We can write letters to them. We can print tracts and send them or scatter in general. We can print a religious paper and send to as many as possible to make known the truth, so long as we do not form another organization. Because some have printed error and done much harm with their wrong doctrines, a few foolishly think the thing to do is not to have religious papers. But it is not the use but the abuse that is wrong. Shall we oppose pocket knives because our little boy cuts himself, or some boys stab others? Shall we refuse to ride in cars because more than 40,000 people are killed every year? Shall we abolish bishops because the pope of Rome was developed from ambitious bishops? Shall we refuse to have special meeting houses, because some make them into temples of pride? And so on and on. I don't think there is a good thing in the world that the devil has not abused. Even food, the very thing that keeps us alive is a poison to our systems when we take too much; and shall we refuse to eat because two thirds of the American people kill themselves eating, as the Mayo Brothers said?

The world lies in wickedness, and Jesus did not pray to take the disciples out of the world, but to save them from the evils in it. So we can not get rid of the modern inventions which MAY be used by the devil, but some of them can be used to the advancement of truth.

The great thing is to get full of the truth ourselves and then bring it to others as best we can. "Go into all the world and preach the gospel to every creature." What are we doing?

Why Did Jesus Wash Their Feet?

It seems that Jesus did this at the same time he delivered the Lord's Supper and ate the Jewish Passover. He had talked with the apostles about his coming kingdom, when he would go and send the Spirit. And when some of them got to themselves a little while they began to discuss among themselves who should be greatest in the kingdom. He had had to teach the same lesson before, but here is human nature popping up again among them.

And so at that time he taught them a lesson of humility. It was not to teach a church ordinance, else the early Christians would have practiced it as such; they washed one another's feet, but only as a good work, (1 Tim. 5: 10). Jesus said to them:

"Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is Sent greater than he that sent him. If ye know these things *happy are ye if ye do them.*" (John 13:1-17.)

Most of the confusion in the Church through the ages has been because the disciples have not learned this great lesson. Men wish to rule their brethren. Men aspire to be bishops, not for the good they can do, except to themselves. Preachers wish to occupy the high places if there are such, and so many of them have usurped the work of bishops. They ride over their weak brethren in their unholy ambitions.

Men plan to bring all churches under their control by plans and schemes and then when any one opposes they try to tramp him into the dust. They use time-servers, and some times even bad men, to help them in their work, and try to destroy those who rebuke them. Then they try to cover up their work by condemning the very things they are doing, and talking of "Love the brotherhood."

When elders, preachers or others are continually talking of their "authority" and "insubordination" "rebellion" to them, you can know they need badly to learn the very lesson Jesus gave his apostles the last night he was with them. Peter says of elders, "Neither as being lords over God's heritage, but being ensamples (examples) to the flock." What a difference there would have been in the Church through the ages had those in such office obeyed Peter and Jesus!

And Peter adds: "Yea, ALL of you be subject one to another," (1 Peter 5: 3). Elders as well as preachers and the other members are to be subject to one another in all things not contrary to the Word of God. But many who make loud professions, act as lords, and even try to get rid of Peter's command not to be lords.

Even in public worship the same should apply. Paul says that all lawful things are lawful for him, but may not be expedient, and he said that he would give up his liberty to save a weak-brother. "If eating meat cause my brother to offend against God, I will eat no flesh while the world standeth." This principle may apply to some things even the church MAY do. Even if taking part in some of the public work of the church, such as reading or praying, by women, is lawful, yet if there are a goodly number of members who think it unscriptural, *it is not a necessity* that women take part, and any good modest Christian woman would not under such circumstances take such part; neither would scriptural elders nor evangelists try to FORCE such on a church to its confusion and division. Yet I know of a number of churches which have been divided or thrown into confusion, by such domineering preachers tolerated by elders. *Such men have not learned some first principles of the gospel—submission of one to another in matters which are not necessary or not expedient.* And some may even write on "Love the brotherhood" while urging such unscriptural work. It is only when professed Christians practice what they sometimes preach, that the Church can get anywhere Spiritually. It is unholy ambition to rule their brethren which has caused most of the trouble in the Christian world.

"The Great Denominations"

(Concluded from Page One)

him"! And when his loving daughter received that garbled message, the shock was so great that she fell dead with the crumpled wireless in her hand!

The wireless operator who tampered with that father's message (interpreting it to suit his own ideas of what it meant) was as guilty of killing that daughter as though he had stabbed her to the heart.

The iniquitous organization that parades itself under the name of the Federal Council of the Churches of Christ is tampering with the message of our Father in Heaven to His "Daughter of Zion." If this misinterpreting of God's message to suit their own ideas could have killed the church, it would have been dead long ago. Thanks be unto God for His unbreakable promise. "The gates of hell shall not prevail against it." But the gates of hell — with human help — have done all in their power to rob unnumbered thousands of their faith, and of eternal life.

When these mis-leaders of the Federal Council deny all the foundation truths of God's Word, we cannot travel with them. They are *going the wrong way*.—Ernest L. Tiffany in Christian Beacon.

CHURCH NEWS

Nowata, Okla., May 11.—Would like to report the meeting that was held here at Nowata, Okla., by Bro. R. O. Webb of Secor, Ill., March 27th through April 15th with one week's personal work followed by two weeks preaching. Much good was done. Eight additions, six by immersion, two by membership.—R. C. Thompson.

New Castle, Ind.—We are meeting in our own building located at 111 North 6th St., which we have purchased and redecored. Our consecutive study of the New Testament is enjoyable and profitable. We have had visitors this spring from various parts of this state and also from other states. Bro. J. D. Powers visited us a few days on his Eastern trip. May 1st he gave us two inspiring lessons. The church needs old soldiers of the cross like him, who are rich in experience and satisfied with the old paths wherein is the good way. We are looking forward to another visit by Bro. Powers soon.—Forest W. Achor.

Lebanon, Ind.—It seems to me this old world is getting worse and worse. You talk to people about Christ and salvation and the purity of the Church, and they will say, "Yes, yes, that is right," but they will do nothing. Even Christians talk that way, and they are not all in the denominational world; but most of those in the Church of Christ are indifferent. Many professed Christians are going to hell when they think they are going to heaven. People have time for everything except reading the Bible and praying. . . . We have interesting meetings in the church here in "the upper room". The audience is generally between forty and fifty. But we can do much better.—Albert Wakefield.

Indianapolis, Ind.—J. D. Powers recently stopped a day with us here at the S. C. office, and we had long talks of things pertaining to the Kingdom. We need more plain, earnest, steadfast preachers of the gospel like him, rather than brilliant, self-seeking, young men. Too many people are like many in Christ's day, who believed "but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God."—D. A. S.

Lovell, Okla., May 8th.—Fairview Church of Christ reports the good meeting from April 17th to 28th with seven additions by primary obedience. Bro. R. O. Webb of Secor, Ill., doing the preaching. He had just closed a very successful meeting for the church at Nowata, Okla. with eight additions. Is in a meeting with the Hennevey, Okla. brethren at present. A great teacher and a wonderful personal worker. We were much encouraged to have the George Phillips family of Muskogee, Okla. with us one Lord's Day; they came via of Stillwater and brought three A. & M. students with them. Bro. Phillips is a song leader.—F. A. Hall, reporter.

Vienna, Ill.—A small group met here in a home, interest good, new members taking part. Lord's day night studies comprise Matt., Mark, Luke and John. There is evidence of good accomplished by the studies.—H. L. Carlton.

Thoughts Concerning the Bible.—"But whose looketh into the per-

fect law of liberty." Christ's law is perfect, the old was not perfect. "For the law having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually making the comers thereunto perfect." Heb. 10:1. Are you conscious of the fact, we are living under a law that is absolutely perfect, pointed and plain, understandable, is just and fair, covering every phase of human life corrects all error, brings down the high, exalts the humble, made for all to guide all (in its own commentary), unites all (not divides), and saves all who will look into this perfect law of liberty and continue therein, he being not a forgetful hearer but a doer of the work." Jas. 1:25.—H. L. Carlton.

A Sample of Letters we have Received on "God's Church is Just".—"Just received the booklets, and I want to say I certainly am delighted. Think it is sure fine. Just what they need, and just what I have been wanting. It is in good style, condensed, to the point, no playing around with the truth to deceive. Bro. Sommer, I believe it will do good.—H. L. Carlton, (Evangelist). . . . I have finished a reading of God's Church is Just, and think it is a fine work. I feel that all honest brethren should read and ponder seriously the contents of the pamphlet because it may have a direct bearing on the salvation of their souls. Many are trapped by the designing efforts of a few men who, in their lust for power, are striving to establish and maintain a papal-type hierarchy over the flock of God. The brethren must be aware of this evil and exert their every effort to remain unshackled. A Christian must be in bondage only to Christ."—E. L. Keeling. (These are a few samples of others.)

I am sending money for two Simplified New Testaments, and I wish to continue to send, till I have presented one to each of my six children.—Missouri. (A number of Christians have done the same thing.—presented this combination testament, dictionary, Bible dictionary, commentary in very concise form, to each of their children, to help them keep interested in reading God's Word. Have you done it? Only \$3.10, but FIVE copies only \$2.60 each.). . . . Please send to my address TWELVE copies of the Simplified New Testament. We have your testaments and find them the best yet.—Kansas. (Can you give your dear friends, in whom you are interested eternally, a better present than this New Testament?) We also have a new supply of Jamieson, Faueset and Brown Commentary, but the price has been raised to \$7.00. If you will look up in your Bibles, the scripture quotations it gives on any passage, and study them, you will have a Bible teacher right in your home all the time. If the scriptures do not prove the point, you should not accept—the same with any preacher or elder, et al.

BROOKFIELD, MO.—Since my last report Bro. J. D. Powers, Stockton, Calif., visited from Friday, April 22nd through Monday, 25th, met with the faithful on Lord's day and talked both morning and evening. We had a very pleasant time visiting about things pertaining to the purity of the Church. Bro. Powers' words of warning were well received in Brookfield and all wanted him to return, if possible, at some future date. The Church seems to be getting along very well here realizing that "Not every one that saith unto me Lord, Lord shall enter into the Kingdom of heaven: but he that doeth the will of the Father which is in heaven." To conclude otherwise would be walking in that broad way, that leadeth to destruction and the Saviour said many there be which go in thereat. . . . A word of warning to both those in and out of Christ.—Noah, for example, while building the ark according to the Lord's command, was not only a perfect carpenter, but the Apostle Peter tells us he was a preacher of righteousness. The critic may say a preacher of righteousness all these years with no more effect than to save only seven persons besides himself? Was it not worth the effort had he not saved anyone but himself? What shall it profit a man if he gains the whole world and lose his own soul? Why not those out of Christ do as Moses, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23. In the light of faith.—G. R. Blankenship.

LOCKWOOD, MO.—"Be ye therefore followers of God as dear children, and walk in love as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet smelling Savor." (Eph. 5:1, 2). Which gives us a wonderful example how all Christians should live. But how different this new Apostasy that is dividing the churches of today, and casting out of the church those faithful fathers and mothers that have brought up their children in the nurture and admonition of the Lord, (Eph. 6:4), and have always tried to live as followers of Christ in every way. No, we cannot follow this apostasy that says, Obey elders, right or wrong, or we cast you out too. Yours for the good work, Mr. and Mrs. C. C. Robertson.

A CHRISTIAN'S HOPE—Blessed are all they that put their trust in God; those that rejoice in sins pardoned; hope in hours of sorrow; believe when all men forsake them; work when idleness abounds; sacrifice when truth demands it; and through all the darkness and gloom, and strife and enmity of wicked men, and despite the fiery assaults of Satanic power, "Enter at last into the everlasting City of our God." These lines may be read by those who have but few remaining days of earth-life. Lift up your heads for your redemption draweth nigh. Oh how unutterably sweet it must be to die with this hope. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day and not to me only, but unto all that love his appearing, 2 Tim. 4:7, 8. And to look with an eye of faith, beyond this vale of tears to loved ones who have gone on before, leaving the above comforting message when death released them from sorrow and pain. Release comes with the last beat of the human heart. To be a "Christian" is to be all that we can be in this life, and prepared for the holy company whom Jesus has redeemed from the earth, knowing that Jesus Christ has all authority both in heaven and earth.—Nora L. Blankinship.

THE CHURCH AT JERSEYVILLE, ILL., is in a fair way to move onward and upward. Years ago I held protracted meetings for this group, but have not in recent years. They have recently passed through the fire and are purified from a dictator who pushed himself onto them, and tried to bring them into subjection to man instead of God. I recently had the privilege of talking privately with several families of the group, on things pertaining to the Kingdom, and I found them joyous over the prospects of the work there. There are now 46 disciples there satisfied with the New Testament, following God not men, meeting in the meeting house of the church. Jerseyville is north of St. Louis 50 or 60 miles. Any faithful disciples passing that way are invited to stop. You can get information from Bob Shultz, Jerseyville, Ill., one of the members.—D.A.S.

INDIANAPOLIS, IND.—I recently spent a weekend with the new faithful church at Wood River, Ill. They have bought a meeting house from the Baptists, which after some enthusiastic overhauling by the members is a nice place to meet. Two have recently been added by faith and baptism, to the 37 members which left the Diotrephesian church at Hartford, a couple of miles away. They are as happy a group as I ever saw, and I hope and pray that they may always have as much love for one another and consideration for each other, as they do now. Some elders and preachers have not learned a great lesson of the New Testament that there are some things which may be lawful but not expedient when it causes dissention and division among disciples (1 Cor. 6:12); and another lesson, "Yea, ALL of you be subject one to another," (1 Pet. 5:5), which means elders and preachers to the other brethren, as well as the other brethren to them, in matters of mere lawfulness and privilege. Between 70 and 80 were present Saturday and Sunday nights and 101 on Sunday morning. Faithful disciples passing through are invited to meet and worship with them. For further information on conditions write to Harold Ottwell, 327 Broadway, East Alton, Ill.—D.A.S.

"Lording Over God's Heritage"

As long as time endures wrong-doers try to push aside scriptures which condemn them, or stand in the way of their ambitious plans. Peter says they "wrest . . . the scriptures unto their own destruction." (2 Peter 3:16.)

Domineering leaders of the church do not like Peter's warning to elders, bishops, "Feed the flock of God . . . neither as being lords over God's heritage, but being ensamples (examples) to the flock. (1 Peter 5:2, 3.) They try to break the force of this clear warning by saying the word "God's" is not in the original Greek, and that Peter is speaking of their own heritage not God's. But the word "God" IS in the Greek of the expression "flock of God" in the previous verse, and "the flock" in the succeeding verse refers to the same thing, hence the subject under discussion shows that Peter is talking of the flocks, congregations, over which elders were presiding. And the scholarship of the world has so considered it.

An elder wrote in the Mission Messenger, April, 1948, "One meaning of 'lord' is ruler, and 1 Tim. 3:5; 5:17, and Heb. 13:7, 17 show that elders are to rule. Therefore the elders are to be lords over God's heritage . . . Heritage is possessive and in the 2nd person. The passage, therefore, *should* have been rendered as follows: 'Not as being lords over your OWN heritage.'"

And now the editor of the MM takes the same position in his paper for June, 1949, under heading, "WHOSE HERITAGE?"—"If I might be allowed the privilege of paraphrasing, I would read the passage thus: 'Feed the flock of God which is entrusted to you, accepting the supervision thereof not under compulsion but voluntarily; not for worldly gain but with a free mind; neither as one who manages HIS OWN estate but as examples to the flock.' The New Testament Greek Interlinear translates, 'Not as exercising lordship over (your) possessions.'"

In the first place the word (your) is in brackets in the New Testament Greek Interlinear, and not in parenthesis as this editor puts it, showing *clearly* that the word "your" is NOT in the original Greek. Why criticize the King James' translators for inserting the word "God's" before the word "heritage" even though the context shows that is what Peter is talking about, and then insert the word YOUR and try to make a meaning which is NOT according to the context? If the compiler of the Interlinear had had that in mind, would he not have put it as the elder did, mentioned about, "your OWN"? I have not been able to find a translator nor commentator who switches the meaning as this elder and editor have done.

What Translators and Commentators Say

John Wesley.—"Neither as lording over the heritage, but being examples to the flock."—Notes on N. T.

Young (author of the Analytical Concordance).—"Nor as being at all lords of the inheritances (lit. 'lots'), but becoming types of the little flock."—Concise Bible Commentary.

Young's Bible Translation.—"Neither as exercising lordship over the heritages, but patterns becoming of the flock."

McKnight—(translation) "Neither as lording it over the heritages of God, but being patterns to the flock." His paraphrase, "Neither as lording it over the flocks which are the heritages of God, but being patterns to the flock in disinterestedness, temperance, humility, and charity to the poor."

Alexander Campbell.—"Neither as lording it over the heritage of God, but being patterns to the flock."—Living Oracles, compiled by Campbell.

Moulton.—"Tend the flock of God . . . neither as lording it over the charge allotted to you, but making yourselves ensamples to the flocks."

Geneva Bible, 1557.—"Fede the flocke of God . . . Not as though ye were lordes over the heritage, but that ye be ensamples to the flocke."

Twentieth Century N. T.—"Not as lords of your charges, but as examples to your flock."

Goodspeed.—"Not as tyrannizing over those in your charge but proving models for the flock."

Moffatt.—"Nor by way of lording it over your charges but proving a pattern to the flock."

Catholic Revised, 1947.—"Nor yet as lording it over your charges, but becoming from the heart a pattern to the flock."

American Standard.—"Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."—(Made by a hundred or more scholars.)

Revised Standard, 1946.—“Tend the flock of God that is your charge . . . Not as domineering over those in your charge but being examples to the flock.”—(Made by probably a hundred scholars.)

Let the reader notice that in this passage of Peter, he is contrasting what elders should NOT be with what they SHOULD be—NOT LORDING but being EXAMPLES. They are to lead by example, not by lordship, “authority” which so many are boasting about.

Who are these men that they know so much more than all the scholars of the world, on the meaning of the New Testament? The Catholic Version (see above) shows more reverence for the word of Peter.

Are these men, Elder E. M. Zerr and Editor W. Carl Ketcherside, wresting the scriptures to their own destruction, by trying to shield their own practice and endorsement which is condemned so plainly by Apostle Peter? What about those who are following these men? “We ought to obey God rather than men.”

(Send a stamp for full text of the “elder,” and our review a year ago.—Ed. S. C.)

How Darkness Hates the Light

The Bible says, “The whole world lieth in the Wicked One.” Ten thousand confirmations of this great truth sport themselves on every hand. Of that “Wicked One” it is written: “He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I (saith Jesus) tell you the truth ye believe me not.” What a terrible accusation! The words of Incarnate Truth were not believed, simply because they were true! The carnal mind rejoices in falsehood rather than in the truth. Evil men love darkness rather than light, because their deeds are evil.

The Roman Church would forbid its people to read the Bible, because the word of God is truth and light. People who are not Romanists, who love darkness rather than light, shout down the truth, lest people should hear and believe. Truth has a struggle to survive in this wicked world. Men are willing to believe a lie without corroboration. They will not believe the truth, though God sends His Son to earth to tell it to them. Men do not believe with their intellects. Belief is primarily a matter of sentiment, and natural affinity. People believe what is agreeable to their own fallen natures, and what is agreeable to their aims and ambitions. Hence it is common for men to lock all entrances to the mind against the truth, the eye, the ear, all the senses.

There was a dispute about a man who had been born blind, who said: “One thing I know, that, whereas I was blind, now I see.” His eyes had been opened by a Man called Jesus. The enemies of that Man endeavoured to discredit Him, to rob Him of the credit for the miracle. Farcically they called witnesses; they even inquired of his parents, saying, “Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him; he shall speak for himself. These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.” “The Jews had agreed already”; their minds were made up. They

needed no evidence, nor would they believe any witness favourable to the Man, Jesus.

The principle still holds. Before God the unconverted man “is condemned already, because he hath not believed in the name of the only begotten Son of God”. But to the world, the flesh, and the devil, the believer “is condemned already” because he *has* believed.

The supreme illustration of this principle, of course, is furnished by the high priest’s palace, and by Pilate’s hall. The false religionists, led by Caiaphas, demanded the conviction of Jesus on the simple ground of their *ipse dixit*. When asked, “What accusation bring ye against this man?” they answered, “If he were not a malefactor, we would not have delivered him up unto thee.”

Still, men would crucify the truth on the mere ground of their disagreement with it. The trial of Jesus was not a trial; His enemies had “agreed already”. Nothing could change their minds, and so the Truth was condemned, and crucified, and buried. But no tomb can be effectually sealed so as to conceal, and suppress, and imprison “the power of an indissoluble life”. And Truth, like its divine Incarnation, is possessed of such a life: “Death cannot hold its prey.”

The trial of Jesus illustrates another aspect of Truth’s struggle to survive. Before any sentence of the court was pronounced, Pilate took Jesus and scourged Him. Before He had been judicially sentenced to death, while, in fact, the supposed trial was still in progress, they plaited a crown of thorns and put it on the Head of Truth, and arrayed Him in a purple robe. The rabble crowd was so vocal that the Truth could not be heard.

It has ever been so. “It is enough for the servant that he be as his Lord.” The devotees of half-truths, and evasions, and camouflaged prevarications, seem never to lose their voices, and are always able to shout and to clap their hands. Without warrant of reason or revelation the enemies of Truth, without awaiting a legal or logical verdict, scourge the Truth and crown it with thorns.

But the “third day” always follows Calvary. The sepulchre prepared for the entombment of the Truth, is soon emptied. The claims of truth are never a “dud” as the soldiers called the bombs that did not explode: Truth is generally “a delayed action bomb”, that in its time explodes in the face of its enemies. Truth rises again, for there is no rocky sepulchre that is proof against its ultimate blast.—Gospel Witness and Protestant Advocate.

LET ME be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more,
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better those that I am
striving for.
Let me be a little braver, when temptation
bids me waver;
Let me strive a little harder to be all that
I should be.
Let me be a little meeker with the brother
that is weaker;
Let me think more of my neighbor and a
little less of me.

—Selected.