

Chas E Lent
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Macedonian Call

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

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The World Needs More Anger and Wrath— of the Right Kind

(Reader, please go over this article with care, for your SALVATION, politically, socially and morally and religiously, and the salvation of your children may depend on our attitude toward it.)

Perhaps you are shocked at the heading of our article, for you have always been taught that it is wrong to be angry or filled with wrath. And you are right that the Bible does condemn wrath and anger, and yet how do you explain the scriptures which speak of God's anger and wrath? David says, "God is angry with the wicked every day" (Psalm 7:11). "Put off all these: anger wrath" (Col. 3:8). "Indignation (anger), and wrath, upon every soul of man that doth evil, (Rom. 2:8, 9). "He [Jesus] looked round about on them with ANGER, being grieved for the hardness of their heart," (Mark 3:5).

Speaking of these Greek words, Berry says, "thymos (wrath) is impulsive, turbulent anger; orge (anger, indignation) is anger as a settled habit, both may be right or wrong."

If I were permitted to make a definition which would cover these words so that the Bible would not contradict itself as it would seem to some, I would say that "Anger and wrath are the forces within us that cause us to be aroused against what we think is injustice, or infringement of ours or others' rights." Of course, it goes back to what we THINK is unjust and what our rights are, about which we may be misinformed. But as God knows all things aright, his feeling and action against injustice and infringement are right, while ours may be wrong, or they may be right. Of course, one who becomes angry or filled with wrath may lose control of his reason, which would then make it all wrong, but there are certain kinds of anger and wrath which evidently are right. The anger that is wrong is the kind that is uncontrolled or misdirected.

So this brings us to the kind of wrath and anger which are pleasing to God—the kind that he exercises himself—resentment of all evil. The world surely needs this kind of wrath and anger. People can not be aroused, no matter what evil is rampant around them. People don't care when they ought to be stirred and to set themselves against the things which are against justice and liberty.

Politically we sit still no matter what is being done to overthrow our liberties and rights in general. We are too busy making money or satisfying the flesh, to bestir ourselves, when we ought to be wroth as God is. When we see the saloon making its damnable inroads on the youth of our land, we ought to be angry in the sense that God is with the wicked every day, but we do nothing. One

thing which should stir us as much as anything is the lying advertisements in our papers and magazines, eulogizing liquors and the drinking of it. One month I counted about 20 pages of deceptive advertisements in the American Magazine. I say "deceptive" for they do not portray the victims of their damnable stuff. I thought of writing them a letter and telling them to stop the paper, but then—nearly all the other papers and magazines are filled in about the same way. Recently I wrote one sentence to "The Voice of the People" to each of the daily papers in Indianapolis about like this: "Why will newspaper and magazine editors, publishers, and stockholders, print deceptive advertisements of hard liquor and thus influence the minds of people to commit such murders as the recent one here in our city when a wife had to whack her drunken husband to death with a hatchet to protect her sister from rape by him?" **NOT ONE OF THE PAPERS PUBLISHED THE SENTENCE.** Truly, "the love of money is a root of kinds of evil," but if enough people were "angry, wroth", to be stirred to write the papers, they could do something. And that is what I mean—the world needs more wrath like God has.

The same is true of religious matters. The modernists through their scheming in the Federal Council have obtained control of the colleges and church buildings of the Protestant denominations, and a very few are swinging 25,000,000 Protestants into infidelity—all because the great mass who really believe the Bible, have not the courage to stand up and fight, are not "angry" as God is, and resent and fight such evil. Carl McIntire, with his American Council and about 1,000,000 Protestants is fighting them with all his might, and I admire him for his faith, but one can see from his paper what a hard job it is to stir people to do what they know they ought to do. Asleep! He is finding now that he can do more good by working on the "laymen", as he calls them, instead of through the clergy. He recently has accomplished something worth while he thinks, and exclaims:

"The Laymen did it! We are going to help the laymen everywhere. The laymen in the Episcopal Church are beginning to stir and be aroused. The laymen in the Reformed Church, the laymen in the Church of the Brethren, the laymen in nearly all the churches that are in the Federal Council are waking up."

Why can he not accomplish so much through the clergy, the preachers? They have jobs to hold, and are unwilling to sacrifice much for the truth. So has it been through the ages. Those entrenched in authority seldom start a reformation—it is from "laymen", the common peo-

ple, the unofficial member. And the only thing which will save the true Church of Christ in all ages, is for unofficial members to have the courage to stand out for justice and truth, and stand behind the preacher and bishop who are standing for the truth; and to stand AGAINST the bishop or preacher who does not stand for the truth. In other words, we need more "anger, wrath" like God's in the minds and hearts and lives of ALL the unofficial members of the Church, instead of the timidity and indifference and cowardice which we now have; so that we may have scriptural leaders—"faithful men who shall be able to teach others also."

It Won't Rain "Forty Days and Forty Nights"

This spring the people in the Middle States have had a superabundance of rain and cool weather. Farmers have not been permitted to get their crops in on time. Many have been worried, many discouraged. Even as late as June 20, we have had to have a fire to keep comfortable in our homes. And yet, we may have a good harvest.

But after Noah's flood, God said, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." So it has continued through thousands of years. Of course, there have been famines and floods in different districts, but, reader, these seem necessary at times. The drouths may be necessary to kill certain insects and put the soil in better shape for future crops; and floods are necessary at times to carry away the filth which accumulates around the cities and other places. Of course, many may suffer in such apparent calamities, but the whole is benefited.

Nature is all right, but man has surely messed up the earth with his unrighteousness. Cut out liquor and such evils and there would be sufficient grain for the whole world even in present conditions. If nations could get rid entirely of war, money would be plentiful for every one.

It is man's inhumanity to man which has caused the trouble. And why, with all the advancement in "Science," has man found no way to remedy his unhappy condition? The answer is simple—man has rejected God's remedy and there is no hope in the wisdom of human beings.

Can we not see, dear reader, that the only hope of the world is the religion of our Lord Jesus Christ? Can we not work harder at it ourselves, and do what we can to get others interested in it. It is the only thing which will bring true and permanent happiness. "All things work together for good to them that love the Lord, to them that are the called according to his purpose." "Ye are the salt of the earth. But if the salt have lost its savor wherewith shall it [the earth] be salted? It [such salt] is henceforth good for nothing but to be cast out and trodden under foot of men."

The world can not hate you; but Me it hateth, because I testify of it, that the works thereof are evil.—John 7:7.

"Beware of false prophets which come unto you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15.)

"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10:33.)

"After my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29.)

Working by Groups or Individuals

In these days the idea seems to be that nothing can be done unless you are ORGANIZED to do it. The individual is lost in the group, and unscrupulous men gain control over the groups easily. In Russia a few communists gained control over the whole group of nations, and only a few still control the many. In the Federal council of Churches (Protestant denominations), a few modernists gained control over the colleges and conventions, and thus gained the control over millions of people who did not believe in their modernism.

Professed Christians think they must have missionary societies, charitable societies, social societies, etc., in order to get anywhere. Well, such organization may seem to make a show, but in a very little while, ambitious, unscrupulous ones gain control. But the apostolic Church had a minimum of organization, for God knew the ambition of man. The local church with its elders and deacons, is the only organization which God endorses. The public contribution of the churches was for the poor saints. Yet at the same time every individual Christian was to do good unto all men, especially unto them of the household of faith. They had no ladies' aid, no ministerial relief, no orphan homes, no old folks' home, etc., as ORGANIZATIONS. All this was to be taken care of by the local church, and by EVERY INDIVIDUAL Christian helping anywhere, everywhere he could.

Many people have the false idea that one is not doing his work "in the Church," unless he is doing it through the public treasury. This is wrong, for Paul and others show that EVERY Christian is to do good any time, anywhere. When he works as an INDIVIDUAL Christian he is doing his work "in the Church," just the same as in the public treasury of the church, and Christ and the Church receive the glory, but when he works through a HUMAN organization, he transfers that glory from the Divine.

The same is true of missionary work. The Philippian church sent once and again to Paul when he was out in the field preaching the gospel, and Paul commends them for it, but he adds also, that "NO CHURCH" had such communication with him in that work except that one. (See Phil. 4.) I have thought that perhaps Luke, who seemed to a citizen of Philippi, had some influence in stirring them to such good work. Paul speaks of many helpers of his, who must have been disciples who INDIVIDUALLY aided him in his great work. It was true of our Saviour that many women "ministered unto him of their substance," (Luke 8:3). And evidently disciples did the same to Paul and his companions. Many a gospel preacher today would have to quit if it were not for private contributions which he receives, and I know that this journal would never have existed had not faithful men, and especially, women, ministered to the paying of its bills. And we can say just here, with a gigantic, boycott against us, through vengeful "political machinery" because its manipulators don't like the rebuking it does, that we shall need their aid, more and more.

Read the New Testament closely, brethren, and you will see that the great advancement in that age was not made through organization, nor through churches as such, but through INDIVIDUAL effort of the converted Christian; and if the world is brought to Christ today, it will not be through organization, not even the local churches, for so few elders are interested in missionary work, but through the individual soul aflame with the love of God.

Take a Little Walk Around Yourself

When you're criticizing others
And are finding here and there,
A fault or two to speak of,
Or a weakness you can tear;
When you're blaming someone's weakness,
Or accusing some of self—
It's time you took a little walk—
A walk around yourself.

There are lots of human failures
In the average of us all;
And lots of grave shortcomings
In the short ones and the tall;
But, when we think of evil
Men should lay upon the shelves—
It's time we took a little walk—
A walk around ourselves.

We need so often in this life
This balancing of scales;
This seeing how much in us wins
And how much in us fails;
But before you judge another
Just to lay him on the shelf—
T'would be a splendid habit,
To walk around yourself.
—Sons and Daughters of Liberty.

The Sin Against the Holy Ghost

I suppose about as many wild sermons have been preached on this subject as any. All that is scriptural can be said in a few words. Jesus, you remember, had performed miracles which showed beyond a doubt that he was at least a divine messenger, for no man ever did such things before. But the partisan, sectarian, religious leaders, charged that Jesus had a devil and did his works by the power of the devil. Jesus said such was blasphemy against the Holy Ghost and had no forgiveness. Then the historian shows what this blasphemy is when he says, "Because they said, He hath an unclean spirit." (Mark 3: 30).

Bringing these facts together we have this: These rank sectarian scribes and Pharisees saw their hold on the people slipping, and the following of Jesus becoming greater; and though they saw that Jesus must undoubtedly be a divine person, they deliberately charged it to the devil, in order to still retain their hold on the crowd. Thus we may conclude that the sin against the Holy Ghost is, Words of the mouth directly contrary to the belief of the heart, in order to down a just person and exhalt themselves and their party. If that is a reasonable conclusion from the facts in the case, it seems that the sin may be committed today, and that we would better be careful.

If people in the denominational world see and know that the teaching of the Church of Christ is what is taught in the Book, and yet in order to retain their hold on their members or their group, they deliberately charge that the teaching of the Church of Christ is the teaching of the devil, or words to that effect, that would at least, come pretty close to blasphemy against the Holy Ghost.

Or if, in the Church of Christ, some in order to retain their sway over people, or in office, denounce as the work of the devil those who are rebuking them for their sins, which they know is justified, they certainly would come close to it. Too many today have the idea that

the group with whom we are identified is all right with the Lord, and that all other religious groups are bound for hell. Let us get such a false notion out of our heads. We are not saved as churches but as individuals. There are sectarians in the so-called Church of Christ just as there are sectarians in denominational groups. A sectarian is one who is attached to a group or party, and measures all things by leaders of that group, and denounces all others, paying little regard to truth and righteousness. Or, a partisan is one who follows a man or party regardless of the unscriptural things they do. But about six or eight months ago, Carl Ketcherside wrote in his paper, Missouri Mission Messenger, an article which we reprinted in the February M.C., in which is this statement: "The mere fact of one's membership in the Church of Christ does not guarantee that he will not be sectarian. Some of the worst sectarians on the face of the earth parade under the banner of 'Christian' in these days." That is true.

Salvation is an individual matter, and there is much error in all religious groups in Christendom. It is the business of the true Christian to try to live just as the New Testament says, and try to get others to do the same. God says he has a people in Babylon, and we should try to lead them out. If we can get a chance to go to a sectarian church to speak the truth, we should take advantage of it. I once was invited to speak in the meeting house of a Christian Church. I did. They played their pipe organ, and I was in the pulpit with the pastor. He passed a great eulogy on me and my father before I spoke, thinking perhaps that I would not speak the full truth; but I gave a history of this religious movement, and showed how so many had wandered away from the original principles but that there were still some who were walking in the old paths. Of course, he did not like it, but the effort resulted in the establishment of a church there free from the innovations of the Christian Church.

I would go into the church house of any religious group, if I were permitted to speak the truth, even in a Jewish synagogue as Paul did. I would go among the college people or any other whom I consider have unscriptural practices, if they will give me a chance to teach the truth on differences. But some in what we may call "the Church of Christ" may not receive the truth as honestly as some of these other groups. I fear that some are trying to make a little sectarian group out of the Church of Christ, sticking to it regardless of what its leaders do. This will not bring us to heaven. "We shall know THE TRUTH, and the truth shall make you free."

Let us fear that possibly we may sin against the Holy Ghost ourselves, as did the scribes and Pharisees in the long ago. Jesus is giving us a warning. It is dangerous to trifle with truth; we must be honest and try always to do just what we know is right. "For this cause God shall send them a strong delusion that they might believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness."

"He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God? . . . It is a fearful thing to fall into the hands of the living God." (Heb. 10:28-31.)

"It is better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (2 Peter 2:21.)

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Before It Is Too Late

If you've a gray-haired mother
In the old home far away,
Sit down and write the letter;
You've put off day by day;
Don't wait until her tired steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.
The tender words unspoken,
The letter never sent,
The long forgotten messages,
The wealth of love unspent—
For these some hearts are breaking.
For these some loved ones wait;
So show them that you care for them
Before it is too late.

—Author Unknown.

"The Words of His Mouth Were Smoother Than Butter, But War Was in His Heart"—Psalm 55:21

You say you did not know that passage is in the Bible? Well, it is there all right, and you would do well to mark it in your Bible, for you may have some experience sometimes which will bring its truth home to you with force. It is in the Bible because human nature back there three thousand years ago, was much the same as it is today. In other words, there have been hypocrites almost from the beginning.

It reminds one of some people today in the Church. They say and write nice things, so that they can produce that as evidence of their good intentions, but as you remember the old adage, "Actions speak louder than words." You remember the adage, too, which runs something like this: "Speak louder, for your actions are making so much noise I can't hear what you say."

The full sentence above reads thus: "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords."

As a concrete illustration we refer you to some of David's vengeful soldiers. "And Joab said to Amasa, Art thou in health my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Job's hand; so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died." (See 2 Samuel 20: 9, 10.)

Catholic Stand on Religious Freedom Is Hit as Hypocrisy

RIVERSIDE, Calif.—The Methodist National Council of Bishops has adopted a committee report which says that "the Roman Catholic Church should cease to misinform the American people by affirmations of loyalty to democratic ideals when deliberately denying democratic religious freedom wherever it has power to do so."

The council, representing all the denomination's churches in the United States, approved the report of its committee on relations with the Roman Catholic Church.

This committee also cited what it termed "bigotry and discrimination in Roman Catholic-controlled lands," and said that in Argentina "law now requires the teaching of the Roman Catholic religion even in the schools of Protestant churches."

The recent United States Supreme Court decision affirming the constitutionality of state legislation providing for transportation of children to parochial schools was criticized by the committee as "a departure from the American principle of the separation of the church and the state. We shall resist all attempts of the Roman Catholic hierarchy to secure public support for such schools and other religious enterprises on the ground of the separation of church and state because we believe that such action will create a reaction here, as it has elsewhere, which may limit religious freedom."

ST. LOUIS, May 8—The Southern Baptist Convention prepared to vote today on a recommendation that it oppose any federal aid to education involving application of public tax money to church schools.

The convention was told that "the historic wall between the church and the state is being undermined." The committee report states that a consistent application of the act upheld by the Supreme Court "poses a threat to the future of the public school system, since principle would allow not only Roman Catholics but 258 different denominations in the United States to put hands into the public treasury for support of their sectarian schools."—Daily paper.

"A God of Truth—Just and Right Is He"

"He is the Rock, his work is perfect, for all his ways are judgment [justice]; a God of truth and without iniquity, just and right is he." (Deuteronomy 32: 4.)

"He is the Rock." This is the first time God is spoken of as a rock. The comparison means much more to people in Eastern countries than to us, for in Palestine they have about six months of clear skies with a hot sun; and a great rock in a weary land means protection from the sun in summer, from storm in winter, and from enemies in war.

"His work is perfect." All that God has done is perfect for the purpose for which it is intended.

"All his ways are judgment" [justice]. The great purpose of his revelation to man is to reveal his just ways to man so that man would exercise the same justice toward one another.

"A God of truth." From time immemorial the inquiry has been, What is truth? Truth is simply harmony between the sign used and the thing signified; that is, man uses words and actions to express ideas, and truth is the harmony between the sign used and the idea signified or the facts in the case. Evil started in the world with

truth's opposite—a lie—and has continued largely through a lie; and the last thing condemned in the Bible is "he that loveth and maketh a lie." Therefore, God has been strong in emphasizing that his people shall always speak the truth.

"Without iniquity." The word "iniquity" literally means, "inequality, unevenness." God does not hold man responsible for what he can not help, nor does he free those who are responsible.

"Just." Perhaps the best illustration of what this word means is the so-called "Golden Rule"—Whatever ye would that men should do to you, do you even so to them. Though the laws and religions of nations are various in many respects, yet possibly all of them are about the same in general regarding treating others as they would like to be treated—anyway, the individual wants to be treated well.

On almost every page of the Divine Word, God has brought out that his children shall be **JUST** toward their fellowmen, and that woe be unto those who fail to heed. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the **UNJUST** unto the day of judgment to be punished." (2 Peter 2: 9.)

And there will be no changing in the next world but their fates will continue forever, for "**he that is UNJUST let him be unjust STILL.**" (Rev. 22: 11.) This is sad-denning and should stir us all to shun all injustice.

One of the most flagrant cases in Injustice which has come to me among professed Christians in fifty years, was enacted a few weeks ago by elders in a certain church. They excluded a man and his wife **MERELY** for bringing witnesses with them to an inquisition which the elders commanded them to attend alone that day. But the couple had learned enough about the elders to know that they were prejudiced, unjust and hostile, and therefore they took witnesses, for which they were excluded **without having a chance at any time to defend their actions before impartial witnesses or before the church, as they requested.** But the elders themselves when they "disposed" of the case had a biased stenographer take down **their** words for **their** protection. **They denied to others what they demanded for themselves.**

W. Carl Ketcherside, who stayed through two protracted meetings at New Castle in the home of this couple, recently lectured one night at New Castle, but did not talk with the couple or their friends to learn the other side of the story there, but wrote in a few days in his Missouri Mission Messenger for June, bottom of page 8, "concerning his visit," to this New Castle church, "I met with the elders for one hour preceding the meeting. . . . The work at both Anderson and New Castle is in excellent condition, and the churches are in position to grow." Does he not thus endorse the gross injustice practiced by these elders in casting out of the church a couple merely for bringing witnesses, in pulling off a farce of casting out of the church a man when his membership was not there, in teaching and practicing the heresy of, Obey the elders right or wrong, and in standing behind other elders in trying to stop scriptural reproofing and rebuking in evangelists outside their jurisdiction?

Solomon says, "He that answereth a matter before he heareth it, it is folly and shame unto him." (Prov. 18: 13.)

Paul commands an evangelist, Timothy, "**I charge thee BEFORE GOD, AND THE LORD JESUS CHRIST, that thou observe these things WITHOUT PREFERRING ONE**

BEFORE ANOTHER, DOING NOTHING BY PARTIALITY." (1 Tim. 5: 21.)

As an evangelist of churches of Christ for more than fifty years, having received my commission from God (as all scriptural evangelists do), I am commanded to "preach the word, **REPROVE, REBUKE, exhort,**" wherever I think it necessary and am permitted, using wisdom about time and place, and I call your attention to this gross injustice. Is not this so-called "Insubordination" (which word is not in the New Testament), a key to unlock the cause of a disturbance in the brotherhood? Some elders are talking more about their authority (which God never gave them) than about being **EXAMPLES** to the flock in **justice.** It is an example of, Obey the elders right or wrong (if it suits your purpose). God holds evangelists and all members not only responsible for what they personally do but also for what they endorse of injustice, immorality, false teaching, etc. "If there come any unto you and bring not this doctrine (of justice and all scriptural teaching), receive him not into your house neither bid him God speed; for he that biddeth him God speed **is partaker of his evil deeds.**" (2 John 10, 11.)

And will not God hold others, too, as "partakers," if they endorse such unscripturalness in His church? How can the "Church of Christ" hope to win the world to Him by such injustice? Brethren, let us throw aside men in these matters and consider only truth and righteousness, for it is by such that we shall be judged in the last day. Let us save as many as we can from injustice, for we are worshipping.—

"A God of **TRUTH** and without iniquity; **JUST** and right is he."

Those Who Should and Those Who Should Not Go to Church

- I. **Those who do not need to attend:**
 1. All babies under two weeks old.
 2. All the irresponsible.
 3. All those determined to have their own way, and cannot be converted to the Lord's way.
- II. **Those who do not go to Church but need conversion:**
 1. Those who read the Sunday papers so slowly they cannot get through until after 9:45 a. m.
 2. Those whose cars won't run before 9:45 a. m.
 3. Those who do not like the preacher.
 4. Those who cannot stand the elders and deacons.
 5. The **GROUCH** who is soured on the world.
 6. Those who just don't want to and any silly excuse is good enough.
- III. **Those who attend the church services:**
 1. Those who love the Lord and His church.
 2. Those wanting the church to grow and prosper.
 3. Those desiring to get all of the spiritual benefits from the services.
 4. Those caring for their influence, who enjoy the meetings more when they have striven to build up the attendance.
 5. Those who know that continual non-attendance will kill the church.
 6. Those who have the Spirit of Christ—who overlook the mistakes of others.

—Selected.

"The Common People"

This article by Carl Ketcherside was published in his paper last fall, and re-printed in the M. C. of February, but we think it needs to be called to your attention again.—Editor, M. C.

"I have a great deal of sympathy for the 'common people.' I mean the great mass of individuals who never particularly aspire to office either in the political world or anywhere else. Of humble lot, they go through life content with such few honors as come to them, happy if they can only pursue the 'even tenor of their way' without disturbance from the powers that be. Serious, eager to hear and obey the truth, they seldom cause an uprising, nor do they wish to participate in one unless forced to do so.

"In the days of Christ it was said, 'The common people heard him gladly.' Their rulers did not. They were self-seeking and ambitious. They were hard and cruel and jealous. They were resentful of teaching which came from one whom they deemed beneath them socially. They could not dispute the teaching but they did persecute and eventually kill the teacher. The average run of people were swept into a killing for which they had no particular desire under the great agitation of the leaders of that day.

"I think it's about like that in the church. I know **three congregations in three adjoining states. Every one of them is involved in serious trouble. They are full of gossiping and hatred. They are disgracing the Cause of the Son of God in their respective localities.** And yet, it is true that in all of these, **the leaders are the ones most seriously involved.**"

"My heart finds itself going out in sympathy to the 'common people' in those churches. They know little about the **political machinery** which is being manipulated by men whose **desire for office and glory transcends their love for the Son of God.**"

"One side comes to them and then the other. They are asked to sign this and testify that. They would prefer to fellowship all of the brethren and they do not want to 'take sides.' But they are drawn into the maelstrom surely and relentlessly. They are virtually helpless and powerless to avoid the catastrophe which will ruin the church of which they are members.

"There are hundreds of good and honest brethren who would like to go and worship the Lord in peace and quiet. They are never quite so happy as when enjoying the tranquil worship of the Son of God. But they are not permitted this boon, for services are turned into 'business meetings' with catty and cutting remarks, with devilish and damnable slanders, destined to kill the influence of brethren and invented for that purpose. No wonder that some become **discouraged and disgusted** and resolve never to come back.

"Why are there so many 'little' men who are placed in office? Why do the brethren select those who **jealously and anxiously guard their official capacity; men who would rather kill a church than to relinquish an office; who would stab the church into insensibility rather than take the seat of a sincere and humble saint of God?**"

"Yes, I feel sorry for those who want to serve the Master in the 'beauty of holiness,' but who are forced to listen to wrangling, strife, debating and continued arguing among those who dare to talk about 'unity'.

"The mere fact of one's membership in the church of Christ does not guarantee that he will not be sectarian.

Some of the worst sectarians on the face of the earth parade under the banner of 'Christian' in these days. Factionism is fostered, divisions are caused, schisms are agitated in the name of 'loyalty'. The word is a good one, but it, like the word 'Christian,' can be so applied as to cloak a multitude of sins. Why cannot men in the leadership of the churches come together like gentlemen at least? Why must they jar and fight in their gatherings, manifest an unholy temper and then seek to overthrow the work of each other in secret and clandestine gatherings? There ought to be no 'undercover activities' in the church of the Lord.

"Those who offend 'one of these humble disciples' would be better off if a millstone were hanged about their necks and themselves tossed out into the ocean. Brethren would be better off dead than fighting, scrapping, and disgusting those who love the Lord and want to worship in peace. I make this appeal! If you cannot conduct the work of the Lord in peace then step down and let others try to bring order out of chaos. Why wreck the church, land your soul in hell, and lose others who might have been saved? Put the church first in your thinking!"

Comments by the M. C. Editor

1. It is deplorable that such conditions exist among professed Christians, but it seems that the Corinthian church was even worse, and Paul instead of pursuing the hush-hush policy came right out and told the world about it, and thus corrected the evil. I am persuaded that if you would get behind the scene you would see very many congregations today in all denominations, in a very deplorable condition. Evil will always come, but we must fight it. These remarks ought to take the conceit out of us.

2. "The leaders," which would include elders, "jealously and anxiously guard their official capacity." Most of the trouble in the church through the ages has been the ambition of bishops and preachers for more and more authority over their brethren. Some today try to stop faithful evangelists from reproving what they think hinders their ambitions. **Some lay down principles to enlarge their authority over their brethren, which if carried out to their logical end would destroy the true Church of Christ.**

3. "Sectarians" even in the "Church of Christ," "worst sectarians on the face of the earth,"—this is a solemn charge, but true. And we might add "hypocrites" and deceivers among leaders. **We wish the world to know that the editor of this journal is not a sectarian, but believes in endorsing good as such in any one who is doing it, and in condemning evil even among the best of his friends and even in the Church of Christ.** Some would pursue a hush-hush policy and let the evils eat the vitals of the true Church, but Paul did not endorse such course, as we have said. Sectarianism is dishonesty.

4. "Political machinery." One draws back at such an expression among professed Christians, yet the comparison is just. There is much scheming to gain authority over brethren, by elders, preachers and those who "desire" the office. Maybe it would be well for churches everywhere to take up the subject of HUMILITY for study and discussion, and then PRACTICE by disciples.

5. "Offend one of these humble ones . . . millstone . . . neck . . . ocean." Jesus said that. And again he said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." Elders, preachers or others who practice injustice, tyranny, deception, etc., toward or against their brethren will have to answer.

6. Why should I or Bro. Ketcherside or any one else write or preach against such injustice and then practice it ourselves?

7. It is very evident that there needs to be more spirituality practiced and taught among us, and it is because of that that we hope to change the name of this paper to SPIRITUAL CALL for August, and try more and more to help make better Christians. In fact, we have had this in mind for several years.

Are You Suffering from Morbus Sabbaticus?

Morbus Sabbaticus is also known as Sunday sickness. The attack comes on suddenly on Sunday. The patient sleeps well on Saturday night, and awakes feeling fine. He nearly always eats a hearty breakfast, but about church time the attack occurs, and continues until services are over for the morning. Then the patient immediately feels easy and eats a hearty dinner.

In the afternoon, he feels much better, is able to take a walk, automobile ride, go to a "show," and engage in other activities. But about 7:30 Sunday evening—about church time, oddly enough—he has another violent attack. This lasts until it is too late to go to the meeting. No attacks occur until the next Sunday.

The peculiar features of this disease are as follows:

1. Never makes its appearance except on Sunday.
2. Symptoms vary, but never interfere with appetite or sleep.
3. It never lasts more than twenty-four hours.
4. It generally attacks the parents in a family, and continues to spread until all the children are infected, and perhaps an entire neighborhood. Its epidemicity is high.
5. No physician is ever called.
6. It always proves fatal to the soul.
7. No remedy is known except repentance, prayer, and a strong determination on the part of the sufferer to be something other than a nominal Christian.

—Selected.

The Sin of Reading the Bible THIS Way

Some read the Bible because of the good literature in it. This will do them little real spiritual good. Some think they are religious when they say, "I can listen to a good sermon for hours." They are interested in the speaker but not in learning the truth he presents, if he does, for they use a "pitchfork," as we sometimes say, and pitch that part of it onto the other fellow.

This movement, of which we are a part, has been strong in quoting the Scriptures, and perhaps, "arguing" with people. This was so apparent in the early days that some non-members got the idea of disputing from some advocates, and as they liked such, they took to it. As it used to be illustrated, an old darky with such a disposition, was baptized, and as he came up out of the water he exclaimed, "Now, I's ready to 'spute." Of course, such religion will do the victim no good and much harm.

Many preachers have spent their days largely in debating with others, with little constructive, spiritual work. I fear that some of the "Bible Readings" are more intellectual than spiritual. We may study the Word "analytically," which I have done considerably, of which the Simplified New Testament is a sample. And we may study

it illustratively with charts, etc., and learn the relation of sentences and words to the whole. This may be very helpful. And yet we may miss the main purpose of the Word of God for us—the spiritual part. What good can be accomplished, no matter how lucid we may be in teaching the word, if teachers are unjust, ambitious for authority, and bring reproach on the Cause by the way they live? The whole purpose of the Word of God and the Church is, as expressed in the so-called Lord's Prayer,—"Thy will be done on earth as it is done in heaven."

The unlettered man or woman, who hardly knows how to read, who sits down with the New Testament in his hand and says to himself, "This is God talking to me, and I wish to know what to do to be saved," will get more out of the Bible than the greatest scholar in the world, who intellectually expounds it for the benefit of the other fellow rather than himself. And, like the woman who was praised for casting in her two mites, these humble people, I believe, will stand far above keen expositors, in the next world.

It is because of this studying of the Bible for the other fellow rather than for ourselves, that this journal proposes to increase its teaching against such sinful method of reading the Divine Word, and which in part is causing us to change the name of the paper to SPIRITUAL CALL. **To make people correct doctrinally will not save them unless they also are correct MORALLY and SPIRITUALLY.**

Notes and News

APPRECIATIONS—Can see I missed a lot by not getting these subs in for the April issue, as every piece in it is full of valuable lessons.—Kansas City, Mo. . . . We are sending these subs to show our confidence in you and our appreciation of your determination to do all you can to keep the Church pure.—Iowa. . . . Please send me 30 copies of the April issue to distribute, and send the bill.—Illinois. . . . May you be spared many years to fight error in the Church.—California. . . . One of your notes or letters expressed the idea it would be easier to give up and let sin go, and I know how you feel, to some extent. Brother Sommer, you are doing more than you think, by saying this, as I know you are thinking deeply of right.—Iowa. . . . Enclosed find six dollars for two Simplified New Testaments. I sure do like my copy that was given to me as a gift.—Rockville, Mo. . . . (What better gift can you give a dear friend than a new testament which has helps which makes it easier to read? And with such a nice print, too? Hundreds have used this book for presents. Why not you, now?—Editor.) . . . We sincerely believe you are doing the Lord's will, and hope you continue to wage the good fight of faith.—California. (He sends four new names.) . . . We surely do enjoy your paper, and know you are doing a wonderful work.—Texas. . . . I am sending a club of the following names. Also a little besides to help you in the battle against sin. You may publish any part of what I am writing if you wish. I want the enemy to know I am working for the M. C.—G. R. Blankinship, Mo. . . . We are strengthened by every issue of the M. C., and enjoyed the poems of a few months back because each one seemed to present a good thought.—Ohio (Brethren, read the poems and they will do you good, if they help you as they do the editor. Oftentimes we read one of the poems, not for YOUR benefit, but for OUR OWN. And say, folks, if some of our preachers, and all of us, would read the Bible, not so much for the benefit of the other as for THEIR OWN, the Church would not be having the trouble it is today, and so little influence on the world.—Editor.)

A CORRECTION—In the June M. C., in an article on Church Government, and my comments, we quote seven times the statement of another, "Opposition to the authority of the elders is opposition to the Lord," yet the last time, when transcribing, we inadvertently left out a few words, and put it, "Opposition to the elders is opposition to the Lord." Of course the expressions are practically the same just as the expression "opposition to policemen is opposition to the law" means the same as "opposition to the authority of policemen is opposition to the law." We wish to have it exactly as it should be.

STRANGE as you may think it, the West Coast Christian written entirely by Jimmie Lovell, has a bigger circulation than any other paper in this religious movement. He has one-line reports from everybody and from everywhere.

WE HAVE BEEN TOLD that the Review is saying considerable against this paper and its editor. We used to exchange with them and tried to correct their many misrepresentations, which includes practically everything they say regarding us; but we finally despaired of reforming them of their false statements, and stopped exchanging with them and never see nor read their paper any more. If you wish to believe what he says, that is your privilege, for sectarians believe only what they want to believe anyway, and are not seeking the full truth.

When the ornaments in front of the theaters
Stand forth as a beacon of light,
When the dazzling sign of the dancehall
Goes into effect at night,
When all of the servants of Satan
Pay well their room and board,
Where, oh, where are the people
In the church house of the Lord?

—Dolores Thompson.

BLAINE AVENUE Church of Christ, Indianapolis, I am sorry to say (though glad to say it, too), is the only city church I know of which is trying to reproduce the mutual edification of the members Lord's Day morning, as portrayed in 1 Cor. 14. The city churches generally have mutual PREACHING. A chapter is read and different brethren talk on parts of the lesson. The publisher takes part along with the others, and sometimes preaches Sunday night. We attend the three meetings each week when the weather permits. The brethren seem willing to grow and are working to make their meetings more and more spiritual. I have never found any church nor any individual perfect, but I have worshipped with this church on and off for more than fifty years. Yet some Diotrephesian elders and leaders around Indianapolis talk about establishing a "loyal" church in Indianapolis, when they are as far away from the truth with their teaching and practice of obey the elders right or wrong, as any college church here.

SIDELIGHTS—Often the sidelights throw much light on a matter under discussion. The eldership at New Castle, and its kin, constitute a large part of the membership of the congregation. . . . Also, this eldership sent a copy of their "file" to the Review office, where there is more and bitter and more relentless opposition to some of the important principles advocated by the M. C., (and even by that eldership itself), than in all other places combined. The envelope had the name of one of the elders as return address. It shows the unscrupulous tactics of that eldership.

WE THANK OUR MANY READERS who have written us words of appreciation of the fight we are making for the truth, especially the many who say they are praying that we have strength and courage to go on with the work. A Christian family, the father of which has been an elder for many years, writes thus: "The June M. C. arrived today and we are in complete accord with you in your reasoning and presentation of the facts pertaining to the different phases of what has occurred since the publishing of the article 'SUPPOSE'. And we have read many pages of the letters, etc., etc., from preachers and elders, including _____'s letter: and not one man but has sidestepped the important part, i. e., to reprove the guilty; and they have come down hard on the one who dares to reprove or rebuke sin. Their arguments and reasonings are just about as thin as a sectarian's in arguing for sprinkling for baptism. I hope the brotherhood will get awakened out of its smugness." * * * A preacher writes: "I think that Inside Story and the June M. C. the most complete, plain, easy to understand, straight from the shoulder, documents I have ever read. I believe you to be 100 per cent right in the position you have taken. I thanked God for such courage and teaching. Where would we soon be if we obey men rather than God, though they call themselves elders? Isn't it wonderfully amazing and thrilling how complete the Word of God is?—'Yea, and ALL of you be subject one to another.' No lords. . . . I want to assure you I endorse the plain straight forward teaching in your writing, and will work for, and teach, and help all I can both financially and otherwise."

"If any man draw back, my soul shall have no pleasure in him." (Heb. 10:38.)

NUGGETS OF GOLD

OR

References to Devotional Scriptures

Mark them plainly in your Bibles;
Read them often; if possible,
aloud in the family circles,
till ears become familiar with the language;
Think and talk about the meaning of the words;
Memorize them, or at least have your children memorize them.

They will—

comfort you when discouraged;
strengthen you when weak;
be your companion when forsaken;
defend you when overpowered;
temper you when elated;
lift you when dejected;
guide you when young;
and lead you with a smile through the darkness
of old age.

(Many of the chapters cited, or the connected verses, make outlines for public talks.)

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Is This YOUR Bible Speaking?

DIARY OF A BIBLE

Jan. 15—Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but has forgotten me I guess.

Feb. 2—Clean up. I was dusted with other things and put back in my place.

Feb. 8—Owner used me for a short time this afternoon, looking up a few references; went to Sunday school.

Mar. 7—Clean up, dusted and put in my old place again. Have been down in the lower hall since my trip to Sunday school.

April 12—Busy day, owner led devotions at mission circle and had to look up references; had an awful time finding them, though they were in the right place all the time.

May 5—In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 2:3-7—steadfastness.

May 6—In grandma's lap again this afternoon. She spent most of her time on I Corinthians 13, and the last four verses of chapter 15—charity, steadfast, unmovable.

May 7, 8, 9—In grandma's lap every afternoon now. It's quite comfortable. Sometimes she reads me and sometimes she quotes from me with her eyes closed.

June 8—Grandma is gone. Back in old place again. She kissed me goodby.—Home

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give the desires of thine heart. . . .

"Rest in the Lord and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . .

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud . . . having a form of godliness but denying the power thereof." (2 Tim. 3:1-5.)