

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 World Needs More Tears—of the Right Kind

"OH, NO, NO, NO," you cry, "there are too many tears in the world now; and what the world needs is more laughter, more fun, more frolic, for—

Laugh and the world laughs with you.
Weep and you weep alone."

This is the sentiment of the world, and to know that it is you have but to witness the comic strips in the daily papers, and the foolishness that goes over the radio. What weeping is done in America today is because we have not made as much money as we had hoped, have not had as big crops as anticipated, have held our crops till the market dropped; or because we have become satiated with the pleasures of life till they have no more thrill for us.

The terrible moral condition of the world indicates that this popular philosophy has something wrong with it. As the Bible has brought more happiness and done more good to the world than all other books, let us look into it for a few moments to see what the true philosophy of life is.

Though King David committed a great sin, yet in general he was a very religious man; and he was worried because so many gave little heed to God and his commands. He even cried about it, so that he wrote: "Rivers of waters run down mine eyes, because they keep not thy law." (Psalm 119: 136.) No doubt this man had much influence on the morals of Israel, and we know that he wrote a prayer book—Psalms—which has been used by Jews through nearly 3000 years, and by Christians through nearly 2000. I wonder how many professed followers of Jesus today are troubled because so many people are neglecting God and their own salvation. Do they ever weep over the desolate condition of Zion? If more rivers of waters were running down eyes of Christians today, there might be more penitent sinners than there are.

Israel in the time of Ezekiel was in a state of apostasy. They had forgotten God and almost all ways that were decent and right, and God decreed that Jerusalem should be overthrown for its sins. But he would save the righteous in it, that were weeping because of these evils. He would put a mark upon them. Even the priests and temple were to be destroyed. Said God to Ezekiel, 9: 4-7:

"Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." And to the other he said in mine hearing, "Go ye after them through the city and smite; let not your eye spare, neither have ye pity. Slay utterly old and young, both maid, and little children, and women; but come not near any man upon whom is the

mark; and begin at my sanctuary." Then they began at the ancient men which were BEFORE the house [temple]. And He said unto them, "Defile the house and fill the courts with the slain; go ye forth." And they went forth, and slew in the city.

What a saddening picture! It was written for our learning and admonition today, but we haven't learned. Even in the Church, we find many evil doers like many of those people, and there are so few who lift their voices against the evils, and they weep not nor sigh. But God will, as it were, put a mark upon the foreheads of those today who are concerned about the moral condition of the Church and the world, and who try with all their hearts to make the Church and world better; and God will save such. But suppose we do not have that mark on our foreheads when the great crash of nations and of worlds comes.

When Israel returned after the Babylonian captivity, it was not long before they started in again in the same old way, for they married foreign heathen women of the nations around them, a thing which God had strictly commanded them not to do, at the very beginning of their existence as a nation. And Ezra called them together, chastised them for their sins in that, and called on them to put away their heathen wives. At the offering of the evening sacrifice, he fell upon his knees and spread his hands to heaven, and cried: "O my God, I am ashamed and blush to lift up my face to thee; and for our iniquities have we, our kings, and our priests been delivered into the hands of the kings of the land, to the sword, to captivity, and to spoil, and to confusion of face, as it is this day."

And then Ezra deplored that now when a little respite was given them, they had started in all over again to do the very things for which they had been carried into captivity. Read that whole prayer in Ezra 9: 5-15, and it will bring tears to your eyes and warmth to your heart, unless you are among the hardened ones of this day. "Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children, for the people wept very sore."

Ezra was a priest, a leader of the people, and his humiliation and devotion and sincerity evidently touched the hearts of the people, and they became penitent, with the result that at a time appointed they came together and put away their heathen wives and purified themselves before the Lord. How many Ezras have we leading God's people now? Atheism is making great strides in this so-called Christian land of ours. Materialism is taking almost

everything with the Church included. Roman Catholicism with its great religio-political organization is winning from ranks of Protestantism because of the demoralization among those who once were struggling back to the Bible. And the preachers are largely to blame.

Not till we Christians today in this age of indifference and unmorality have preachers and other leaders who have come into the spirit of Ezra, and see the evils and cry from the depths of our hearts, will the people be aroused to turn back to God. Preachers who see the evils and for money's sake, or popularity's sake, will not lift their voices against such, will have to answer for it in the day of Judgment. God said to Ezekiel: "Son of man I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way; the same wicked man shall die in his wickedness; but his blood will I require at thine hand." (Ezekiel 3: 17, 18.)

A dozen or more years after Ezra came up, Nehemiah, a cupbearer of the king of Persia, heard that the walls of Jerusalem had not yet been rebuilt in completeness, the gates were burned with fire, and that the people were in great affliction, and he said, "I sat down and wept and mourned certain days and fasted, and prayed before the God of heaven." He prayed that the way would open up so that he could go back and help his brethren in distress; and God opened that way so that he could leave his comfortable, luxurious post and go back and help his afflicted people. Stop and think! Can you count any Nehemiahs now who are weeping and praying because the Church is in a dilapidated condition, and the world in general is sinking down faster and faster into sin? Too many of us leaders are smug in our ease in Zion and will not disturb ourselves till the final trumpet sounds and it will be too late. "Woe unto them that are at ease in Zion . . . and are not grieved for the affliction of Joseph." (Amos 6.)

Oh, what awful fate awaits those namby-pamby, cringing, cowering, sycophantic, gold-loving, glory-loving watchmen who are fast asleep on the walls of Zion. The blood of the wicked generation will be required at their hand. There are no tears in their eyes as there were in the eyes of Ezra, Nehemiah and Ezekiel. All of us preachers need to fall upon our knees and pray God to give us courage to shun not to declare the whole counsel of God lest the blood of this generation be required of us.

And there was Paul who told the Ephesian elders that he had served the Lord with many tears, and reminded them that in his stay with them through three years he had not ceased to warn every one night and day with tears. (Acts 20) And he wrote the Corinthian brethren in many tears. Do you see honest tears trickling down the cheeks of any preachers today? I do not mean how many have studied the art of oratory and tell stories and work on the feelings of the people and try to make them cry. That is hypocrisy, and there is some of that in the Church of Christ. But I refer to those who are sincere in their sadness at the desolation in Zion, and try to repair the breaches in it.

And even Timothy, that faithful young man who seemed to have started out with Paul when he was 12 or 13 years old, had come so much into the spirit of Paul and of the true servant of God that Paul could write to

him and say that he was mindful of his "tears". No doubt the other travelers of Paul were in the same spirit; and no wonder that they accomplished more spiritual missionary work than has ever been accomplished for Christ since. We must let the hypocritical world and hypocritical church know that we are SINCERE, and that goes a long ways toward winning men's hearts, especially if we are willing to sacrifice for what we believe.

And Jesus, the world's greatest teacher, showed that what the world needed was tears. Said he in the Sermon on the Mount, "Blessed are they that mourn, for they shall be comforted." Not blessed are they who mourn because they are not making more money or having greater pleasure or receiving larger glory; but mourning because they are lost sinners and must have a way of escape—mourning because the world is lost in sin, and will not, will not, repent of its sins. Yes, says Jesus, Happy are such people, for they shall be comforted—they shall find that rest which remains for the people of God—find the peace that passes all understanding.

In the world you've failed to find
Aught of peace for troubled mind;
Come to Christ, on Him believe,
Peace and joy you shall receive.

Jesus set us an example against this cold, intellectual stuff in religion, when he wept over Jerusalem. He had worked with these people through three or four years; had performed miracles among them and taught them the way of righteousness. But they had rejected him. He knew what was in store. Perhaps he was standing on the Mount of Olives when he cried, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Perhaps he then pointed to their temple as he continued, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Until the world has more TEARS of the right kind,
the world including the Church will continue to be torn.

It is better to go to the house of mourning,
Than go to the house of feasting;
For that is the end of all men,
And the living will lay it to his heart.
Sorrow is better than laughter,
For by the sadness of the countenance
The heart is made better.

—Ecclesiastes 7: 2, 3.

A Little Less of Me

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.

Hail Joshua!

Largely as a result of his proven faithfulness, Joshua was designated by God to succeed Moses as leader of the Israelites. Joshua assumed this solemn responsibility well after he was eighty years old, being "full of the spirit of wisdom." He set about his great task under the charge: "Be strong and of good courage: for thou shalt bring the children of Israel into the land which I swear unto them; and I will be with thee."

On first thought it may appear difficult to form an appraisal of Joshua's character because he was so overshadowed by the momentous events of his leadership. Upon further consideration, however, we must conclude that this speaks well of him, because a lesser man would have been seen and heard more.

Joshua's personal life, though recorded with fullness of detail, shows virtually no stain. He was ever ready and willing to correct error. He was a fearless and zealous leader, calm and impartial in his judgments, and quite equal to every task assigned to him. No care, no advantage, no duty was neglected by him. He obeyed Divine direction with the simplicity of a child, and wielded the great power given to him with calmness, humility, and unselfishness. He accomplished not his own purpose, but the high purpose of his calling. He retained his faith in God to the end of his days.

The example of Joshua should be an inspiration to Church leaders today. More thought to the "eternal purpose" of their calling and less thought to personal desires and ambitions would work greater harmony and inspire greater confidence. This would enable our leaders to be at one with Joshua when he said: "As for me and my house, we will serve the Lord." Look well to Joshua!

—E. L. Keesling

An Old Preacher Warns on Immodest Dress"

J. D. Powers is a self-made old gospel preacher who for decades has had one book, the Bible, to guide him. He is not carried away with the the oratory of some glib speaker, nor led astray by false teachers, nor intimidated by those who would try to stop him; but quietly, humbly, stedfastly, courageously he has pursued his way. I never heard a thing against his character or his doctrine. THAT is the kind of men and women that the Church needs today, not the brilliant, active, flattering men who are preaching themselves rather than Jesus Christ. His many children and grandchildren should rejoice that they have such an ancestor rather than an old "soak", and should listen attentively to his words of wisdom from his many years of experience and study of the Word of God. From the abundance of his heart he has written this article against one of the evils of our age—Immodest Dress of Women—which nearly all preachers shun. He has printed it in tract form. Send a stamp to him at 4418 E. Washington St., Stockton, Calif., and get some copies and circulate in your congregation or send for some copies of this paper with the Warning.

—Editor Spiritual Call.

In a like manner also that women adorn (Beautify) themselves in modest apparel with shamefacedness and sobriety. 1 Tim. 2:9.

I suggest an analytical study of the word modest with reference to the dress of Christians.

Modest, means unassuming, restrained by a sense of propriety; not forward or bold, not presumptuous or arrogant; not boastful; unobtrusive; free from indecency; showing such reserve or decorum as is associated with a chaste mind. (Copied from 20th Century Dictionary).

Unassuming means not assuming; not bold or forward; not making lofty pretensions; not arrogant: Modest.

Lofty (High Proud) Pretentious in dress, is described thus, Not with broided (Plated) hair or gold, or pearls, or costly array. 1 Tim. 2:9.

Array, an orderly collection of things impressingly displayed; dress arranged on the person.

Restrain, means, To check, repress, to hold back, using my own words, to hold in line, to keep in harmony with the Lord's requirements, and the Lord requires Modest attire dress.

Propriety, means, Proper state or nature; Suitableness to an acknowledged or correct standard by rule. God's word is the correct standard and rule one must measure by, and it says to dress modest.

Not forward or bold. Confident; less reserved or modest than is proper, and this is what the immodest dress suggests and invites.

Presumptuous, bold and confident to excess: Adventuring without reasonable ground of success; hazarding safety on slight grounds;

This is exactly what the immodest dress suggests, and many a poor, once innocent girl have been brought to shame and disgrace.

Unobtrusive, Not intrusive; Christians must walk on a higher plane of holiness, and show themselves the light of this sinful world, both in dress and Christian conduct, and never think of intruding on or stepping in the way of the opposite sex.

Christians must live free from anything suggestive of sexual impurity; free from indecency: 1 Pet. 3:1-5.

Decorum, means, Grace, ornament, dignity, decorum, is that which is becoming in outward act or appearance. Springs from an inward elevation of soul producing a correspondent effect on the manners, outwardly if you please.

I call your attention to the fact, God was not pleased with Adam and Eve's figleaf aprons and he made them coats of skins. Gen. 3:21. God does not approve of neither Physical or spiritual nakedness. Gen. 9:22, 23. Isa. 58:7. Mat. 25:36. 2 Cor. 5:3. James 2:15. Rev. 3:18. The man and his wife, the only two human beings on earth were ashamed, when their eyes were opened to the fact, that they were **Naked**.

God does not approve of nudism, neither does he sanction threefourths nudness. Possibly the fig aprons covered one fourth of the body. God was not pleased with such immodesty, and made them coats of skin. O, no, God did not make them bathing suits or shorts, but coats, and those coats were not transparent. As some of the modern dresses are today they answer for a very good x-ray of that which they are supposed to hide when the light is turned on. Christians today are following the immodest fashions of **Hell** dispensed to them by his agents and mediums of Hollywood.

Christians in apostolic times were a peculiar people. Titus 2:14. Pet. 2:9. That Christian grace of peculiarity is ignored, rejected and despised even by professed Christians of today, especially in modest dress. I am far from accusing my Sisters of immorality. But you are certainly

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guilty before God of immodesty in dress. When we see women, many of them as they sit in public places with skirts halfway up the thighs, and some professed Christians are no exceptions. You cannot distinguish the church from the world by their manner of dress, or conduct.

We who claim to be Christians, some of us go to meeting on Lord's Day, put on a good front, and spend the evening mixing and mingling with the world threefourths nude at the oceanside or swimming pool. Yes, preachers have been guilty of such conduct. The members of a Baptist Church started going bathing, men and women together, and of course almost nude. The pastor informed them they could either quit such conduct or be expelled from the church. This example of this Baptist should cause us the church of Christ which should be the light of the world to drop our heads in **Shame**.

Sixty years ago, mothers dressed themselves and their girls. Such a thing as knee dresses and shorts exposing the limbs up to the croch was unknown. Naked arms, back and breast with two little perforated caps over the paps was known no where unless in houses of **illfame**. Divorcees, fallen girls and prostitutes, were few compared to the present time. The devil seduced Eve to eat the fruit that opened her eyes to their nakedness and **shame**. But the last few years he has been gorging them with fruit that has made them (some at least) ashamed to wear clothes. Mothers have been displaying their **girls** on exhibition for the last twenty-five years. Almost nude from infants to grownups. Mothers you know that nudeness excites sexual passion. A certain man said, when a woman came into his presence with much of her person exposed, **I can't stand that**. The dress of the female sex once indicated her character. When virtuous women began following the illfamed fashions of prostitutes many of them were approached and insulted by men. A young wife began dressing in such fashion, and soon began to be insulted by men. Returning home one day crying, an elderly lady inquired what the matter was. She answered, "Everytime I go out I am insulted." She was informed that if she would put on some clothes when going out in public she would not be insulted.

The carelessness of fathers and mothers with their daughters, turning them loose (set them free) to do as they wish, they see the immoral scenes displayed at the theaters, dance halls, beerjoints, roadhouses, swimming pools. Always in company with the opposite sex, that are out for nothing but to lead to shame and disgrace those girls, to satisfy their immoral lusts.

Mothers, I regret to say, you are mostly responsible for the crop of unfaithful wives, immoral girls and prostitutes of the past twenty-five years. Oh, God, may our eyes be opened to our awful mistakes. A preacher spoke along the line of immodest dress. He received a few compliments from men and women, saying you are right. One said to the preacher we wear our skirts so short, when

we stoop forward our nakedness is exposed to a shameful degree. Another said, I am going to make my dresses longer. Just here we can say open confession is good for the soul.

About thirty years ago in a certain town it was advertised. A girl was going to display herself nude to the public gaze of men. There is no doubt but that hundreds of lustful men were there on ample time for the nudest display. A worldly man informing me of the occasion, said, I will not be there. I have a wife, mother and I have daughters. My Christian friends, we will do well to take a lesson from the example of this worldly man. It has been said in substance that the nudest dance was a prelude to the nudist colony. And I am going to tell you fathers and mothers that the dance, card playing, gambling dens, theaters, roadhouses, beerjoints, ball-games, swimming pools with promiscuous near nude bathing. Yes, and the worldly foolishness of Hollywood displayed over the radio are a prelude to the downfall disgrace and ruin of thousands of our sons and daughters. An outlaw stepped into a church service. It was a testimony service. He rose to his feet, said, I attended Sunday school here as a boy, there were seven of us boys. Our teacher had us come to her house on Saturday to brush up on our lesson for Sunday. She also taught us to play cards. Soon we wanted more cards and less Bible. We soon discarded the Bible altogether and went to gambling. Three of these boys are in the penitentiary for life. Two have been hanged, and if the police knew I was here I would be arrested in ten minutes. All I have to say, I wish the Sunday school teacher had never taught us to play cards. An elderly lady (or shall I say lady) dressed in black walked to him, fell at his feet, and exclaimed, my God, I am that Sunday school teacher. Here is a plain cut case, that the innocent card games were a prelude, a preparation, a start to law breaking, the penitentiary and gallows of some mothers' once innocent and loving boys.

The modest dapce, if there ever was such a dance, led to the immodest and immoral dance. The harmless card games lead to the gambling **Den**. In the language of the Holy Spirit, Touch not, taste not, handle not which all are to **perish** with the using after the commandments and **doctrines** of men. Col. 2:21, 22. To play safe, abstain from all appearance of **evil**. 1 Thes. 5:22.

WHEN WE FORGET WE HAVE WINGS

David went, and grew great, and the Lord God of hosts was with him (II Sam. 5:10, Golden Text). One night, as he was giving a commencement address on "The Challenge of the Impossible," a speaker noticed a June bug crawling in the tin trough among the footlights. The bug would crawl part way up the sloping tin and then slide ludicrously down to the bottom of the trough; often it landed sprawling on its back. There it lay and struggled until it righted itself. During the address, that persistent bug kept crawling up and slipping back, until at last it crawled into the speech. "All the while I have been talking about doing the impossible," said the speaker, "a June bug has been trying to get out of this tin trough, vainly climbing up and slipping back. The foolish bug! It has forgotten that it has wings!" So all our efforts to solve baffling human problems end in frustration, until we remember we have a God who has promised, "Certainly I will be with thee."
—From Today.

"Brethren, Let Us Search The Scriptures"

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Heb. 13, 17.

There has been much, both written and spoken, on this passage of scripture of late. Some scholars interpret it to mean, to rule by persuasion, and refer to the Greek, and Greek lexicons to prove that is the correct interpretation. Other scholars say that it means implicit obedience to the elders in all things, and that opposition to the elders is opposition to God, and if the elders are wrong it is the elder's responsibility; and they too refer to the Greek and the Greek lexicons to prove their interpretation. This difference of interpretation leaves the ordinary person in a bewildered and confused state of mind. These lines are written in the hope that by referring to some other scriptures that have a bearing on the subject of obedience, that some of this confusion may be cleared up.

God speaking through the prophet Isaiah in reference to the Way of Holiness, said that it would be so plain that the wayfaring men, though fools, shall not err therein. Isaiah 35: 8.

Jesus said, Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. Matt. 7, 7. Here we have a sure promise that if we earnestly and sincerely seek to know God's will, that our efforts will be rewarded. So let us search the scriptures, for Paul writing to Timothy says, that all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. 3: 16. Referring to Heb. 13: 17 it says that the elders watch for the souls of the members, so it seems that when the elders admonish the disciples on matters concerning the salvation of their souls, they are to be obeyed. In Gal. 5: 19-21 and Eph. 5: 3-5 and many other places the apostle names a number of evil practices and says that those who practice them cannot inherit the kingdom of God. So it is obvious that when elders rebuke and admonish against such offenses, they must be obeyed, and any opposition to them in these cases, is opposition to God, because God has spoken against them. Now the question arises, are there any times or instances in the New Testament where opposition to the elders is supported or upheld?

Let us turn to Acts 20: 30, Here Paul speaking to the elders of Ephesus says that of their own selves (the elders) men would arise speaking perverse things, to draw away disciples after them. Surely here opposition to such elders would not be opposition to God, for these elders would be speaking perverse doctrine.

Now let us consider the case of Diotrophes in 3 John. Here he was casting out of the church those who opposed him. John here does not say, as the teachers of this doctrine of "obedience to elders" say, Obey the elders until charges have been brought against them and proved in a "legal court"; nor does he say, Obey Diotrophes for he is elder, till I come; but he rebukes and condemns him and evidently upholds those who oppose this elder.

Now let us turn to Revelations and consider what the Spirit says unto the seven churches. All but one of the churches are censured for allowing certain false teaching to get into the churches either by the elders or at least with their approval. Those who opposed these false doctrines were commended, as shown in the letter to the church in Sardis (Rev. 3: 4), and those who resist to the end and overcome are promised a reward in heaven. And seven times this is repeated, "He that hath an ear to hear, let him hear what the Spirit saith unto the churches."

Therefore these scriptures show that the doctrine of implicit obedience to the elders, and opposition to the elders is opposition to God, and if the elders are wrong it is their responsibility—is not of the scriptures; and if it is not of the scriptures, it is unscriptural; and if unscriptural, then it is a false doctrine and those who teach it are false teachers and should be rejected as such.

In 1 John 4: 1 we are told to try the spirits whether they be of God, for many false prophets are gone out into the world. How can we try them? By comparing their teaching and practices with the word of God.

Jesus said, By their fruits ye shall know them. Matt. 7: 20. So let us compare the fruit or practices of this doctrine with the New Testament. God delights in just rulers, this is one of the qualifications for an elder. Here is a sample of the practice of these elders. A certain individual has a mailing list that he has compiled by his own efforts, and hence is his property; these elders desire to use it and demand it, yet they have no scriptural authority to demand a members property; because of this and others reasons this individual withdraws his membership from this congregation

and gives seven reasons for doing so, these reasons the elders deny and charge are false. Then these elders, being one of the parties involved in these charges, sit as judge and jury, try and convict this individual of insubordination and of making false statements, and disfellowship him. In connection with this action they admonish the congregation not to discuss this matter with anyone. I do not know of a single case in the whole Bible where the discussion of a case was in any way restricted. Do you? Then where do these elders get their authority to restrict such discussion? Does this look like good scriptural fruit?

Let us try another sample. We have the case of a party being called to meet with the elders for counsel. For reasons of their own the party brings with them others for witnesses, in accordance with Matt. 18: 16; but the elders demand that they dismiss the witnesses, and refuse to counsel with them unless they do, and because they refuse to comply, the elders charge them with insubordination, and at the trial when the party requested the privilege of saying something in their defense, they were denied, something that was not even denied our Saviour at his mock trial before the chief priests. Are not these elders disregarding Peter's charge to not lord it over God's heritage? Do these practices come from the Scriptures? If not, then these practices are unscriptural and false.

There is much more that might be said regarding the work and conduct of those who are teaching this doctrine, but space does not permit. Sufficient has been written to prove that this doctrine of unqualified implicit obedience to elders, and opposition to the elders is opposition to God, and if the elders are wrong they are responsible—is not of the Scriptures, both in theory and in practice; and if not of the Scriptures, then it is a false doctrine and those who teach it are false teachers and should be rejected as such.

Brethren, let us search the Scriptures, and be guided by all that they teach, regardless of the opinion of men, no matter how prominent teachers they may be. We want to be right in the sight of God, rather than in the sight of men.

Now I beseech you, brethren, mark them that cause divisions and offences contrary to the doctrine which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple. Rom. 16: 17, 18.

In Revelations this admonition is repeated seven times, "He that hath an ear let him hear what the Spirit saith to the Churches," and the reward is to "him that overcometh." In Luke 12: 4, 5 Jesus says this, "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."—Fred D. Weed.

On Getting Too Busy for The Lord

Now we mustn't neglect either of these two parts of the Christian life: fellowship with Christ and service for Christ. But the one that is likely to get the short side is fellowship. It's far easier to get busy with a dozen and one things than to take time to get alone with the Lord and get to know Him.

You can get too busy serving the Lord and not spend sufficient time to grow in grace and in the knowledge of Christ (1 Pet. 3:18). **You need to take in so that you will have something to give out.** All through Scripture it is "that which we have seen and heard" that "we declare unto you."

The necessity of that is easy to see. No one can tell about something he hasn't experienced. Not until you are a Christian can you testify for Christ. And your testimony will not be fresh and real unless you have seen something new and fresh that day in your quiet time with the Lord.

I know it's a popular thing these days to tell young people as soon as they are saved, "Now get busy for the Lord." But that's putting the cart before the horse. **The first thing is to get into the Word of God and feed on it. Spend time with the Lord . . . then get busy, and your service will count for more.**—Moody Monthly.

THEOLOGICAL GREEK PROFESSORS

EVEN IN OUR SAVIOR'S DAY the apostles contended among themselves as to, "Who Shall Be Greatest?" And ever since, the Christian world has been torn by preachers, elders (bishops), and others contending about the same question. Though Jesus said that those who would be greatest should be servants of all, the ones who wish to be lords over their brethren, contend that lordship is sanctioned when Paul said, "Obey them that have the rule over you;" and they emphasize "authority" and build up a clergy to "RULE" over their brethren. That is why there is discussion as to what these words mean in the Greek and in the light of the rest of God's Word.

For the information given in this article from theological professors in a number of colleges, we are indebted to Bro. E. L. Keesling, Alexandria, Va., who wrote to them this simple note: "I would appreciate your help on the following questions: 1. What is the meaning or sense of the word 'obey' as used in Heb. 13:17? 2. How is the meaning or sense related to or affected by 1 Peter 5: verses 1 to 5? Anxiously awaiting your reply, I am, Very truly yours.—E. L. Keesling." The capitals and bold face belong to the editor of the S.C., to bring out the main thought for the reader.—Editor Spiritual Call.

Texas Christian University

In Heb. 13:17 the word "obey" is from the Greek word "peithesthe" which means "to be persuaded by" or "to give assent to". There is nothing to suggest that the author of this passage desired the early Christians to obey their leaders in a servile manner." In 13:17 the word "obey" is followed by "upeiko" which means to "submit" or "yield", but again, when we recall the historical situation for which Hebrews was written, we must not see here an element of servility required of the church member. During the time of persecution, some Christians were giving up their faith. The author of Hebrews was urging them to remain faithful during this time of testing by "obeying" their leaders. . .

You are certainly right in suggesting that 1 Peter 5 is dealing with the conduct of elders toward members whereas Hebrews 13:17 has to do with the relationship of members to the leaders. In both cases it is recognized that **THERE IS A HIGHER LOYALTY, NAMELY TO GOD**. It seems to me that the matter is summed up remarkably well with this injunction: "Clothe yourselves, all of you, with humility toward one another, for God opposes the proud, but gives grace to the humble." (1 Peter 5: 5.) The leaders had the right to expect co-operation from church members. But church members had the right to expect **CONSECRATED leadership from their leaders**. It seems to me that such is the advice contained in both Hebrews and 1 Peter.—William L. Reed.

Southern Methodist University

Now to the Questions: (1) What is the meaning or sense of the word "obey" as used in Heb. 13:17? In all probability it meant: "to put one's trust in his spiritual leader", for I think the author is assuming that the leader was a man worthy of their trust such as was described in the preceding paragraphs (13:7-9), and who held the views there set forth. Certainly in the early days of the Christian faith if there had not been somebody with insight, courage, and consecration to guide the people, the group could not have held together in such a time of stress as they were going through. This, I think, is what the author meant as he addressed his particular situation.—Wesley C. Davis.

Earlham College

In Hebrews 13:17 the word translated "obey" is "peithesthe" which is in the middle or passive voice of the word meaning "persuade". Literally it means "be ye persuaded" or "be convinced". So when it says "obey your leaders and yield to them" it means "convince yourself" or "be persuaded to comply", thus yielding obedience **BECAUSE IT SEEMS RIGHT**.

It seems to me that the passage in 1 Peter 5:1-5 is in accord with the above. Elders are to shepherd the flock not of necessity but assuming the task willingly, not "lording it over" those under their charge, but by being "examples". The younger are to be "subject to the elders", that is they are to be "placed under orders" (hupotasso) as men under a command. But it is all to be done with **HUMILITY**.—William E. Berry.

School of Religion—Butler University

The word "obey" in Hebrews 13:17 means obey in the sense of "be persuaded by", "to yield to", or "to comply with". The Greek word "peitho" has a primary meaning of "persuade"—the passive voice would involve "to be persuaded by", or put actively "to obey".

Personally this usage in Hebrews seems to me to concur with the thought of 1 Peter 5:1-5. In the former the message is directed to Christians; in the latter the message is addressed to the elders. The former rights, perhaps a weakness on the part of church members to fail to submit to leadership; the latter attacks a danger of too much dominance by the leadership which might not have the highest motives.—S. Marion Smith

Brigham Young University

In answer to your first question, may I say that the fundamental meaning of the Greek word translated "obey" in Hebrews 13:17 is "be urged, persuaded". The first part of the verse might well be translated "be compliant to those at your head, and give way to them". . .

I see no fundamental difference between the advice given in Hebrews 13:17 and that implied in the second scripture which you cite. Those who work under church leaders should give way to their advice freely and willingly. The leaders, on the other hand, are to get the compliance of their followers through **KINDNESS, PERSUASION, LONGSUFFERING, and MEEKNESS, and by LOVE UNFEIGNED**.—Sidney B. Sperry.

NOTES AND NEWS

"WE MUST NOT in the Course of Publick Life expect immediate Approbation and immediate grateful Acknowledgment of our Services . . . But let us persevere thro' Abuse and even Injury. The internal Satisfaction of a good Conscience is always present, and Time will do us Justice in the Minds of the People, even of those at present the most prejudic'd against us."—Benjamin Franklin, 1772. (On Cover Page of The Saturday Evening Post for January 17, 1948)—Sent in by a Sister in Alaska.

A SISTER says that before withdrawing from a member in their church "they always visit such several times and have other members do the same." Of course, that is the scriptural way, but some professed great Bible scholars (in their own estimation), don't do it that way. But if they think some one is getting up charges against them, they snap them up and throw them out of the church, like Diotrophes, BEFORE they can have a chance to bring truth to light, and then use that to squelch all opposition to themselves. That is the way the pope keeps himself in office. Of course, Christians will not endorse such so-called church government, but will "from such turn away."

What Some Are Thinking About

The January number of the Spiritual Call is so full of good reading. The front page article is well worth the price of the paper, and if we would follow that method in the study of the Bible our labor for the Lord would be more fruitful no doubt. The poems were of the best, too. Glad to see all the good comments for the S. C. in last several papers.—Missouri. (This sister feels that such helpful literature should be in the hands of others, and several months ago ordered a large number of papers sent to her address each month. If this is the truth let us scatter it in the world, for "the truth shall make you free.") . . . Enclosed find check for \$5. Please continue sending the Spiritual Call to me, also to my son-in-law. Bro. Sommer, I certainly enjoyed your articles on the Eldership. Why do the elders treat the congregation as though they were children (know nothings), when we have been Bible students as long or longer than they have. It hinders the cause.—A Sister. (I have heard Bible teachers, even preachers with big ideas of their abilities teach a class and SNAP off their answers as if that is THE way it IS, and there could not possibly be any other. No wonder that such characters stir up the brotherhood over their conceit, so contrary to Peter, "ALL of you be SUBJECT ONE TO ANOTHER, and BE CLOTHED WITH HUMILITY; for God RESISTETH THE PROUD, and giveth grace to the humble."—(1 Peter 5:5.) . . . We hope this finds yourself and family well, and enjoying life as best you can under present circumstances. We hope and pray conditions in the church will change for the better in the future, and we know that can be if all will follow the divine commands of our Lord and Savior. We still like your paper and don't wish to be without it. Enclosed are five dollars for our subscription and some tracts. And if there is any left over, use for the work.—Missouri. . . I like the S. C. It contains so many good articles, and I wish many more were reading it, and should be. But we are not co-operative enough in getting readers.—Michigan (She sends a nice club.) . . . I am deeply interested in these people, therefore I would like for them to get the paper.—Missouri. (He sends five names and five dollars. If ALL our readers were as deeply interested in their friends and neighbors, maybe more souls could be saved. Let's try it.—Editor.) . . . Keep on in the fight against Satan; truth and right will always win. Some day the struggle will be over, and

may we all be victorious.—Colorado. . . . Reader, did YOU "join" a church house, or a preacher, or—CHRIST? Please answer that in YOUR heart. . . . A sister wrote this for publication, but the wife of the publisher thought it seemed too eulogistic to publish, but the reader can decide (!): I have heard an old faithful disciple say, "From my knowledge of what I have seen and heard and what I have known of Bro. D. A. Sommer's work and the WARNING he has put out in his writings to the brethren in general against evils that might arise; and knowing his far-sightedness as I have seen many times—he could look into the future more than any man he ever knew." . . . It does me good to read your paper and helps me live closer to God. No one with an honest heart can read it and fail to be benefited.—Illinois. . . . I am enclosing \$5. Please send me your Spiritual Call for one year. Also Great Songs of the Church. Keep the rest for your trouble. A friend loaned me the paper. I pray for your work, also for the paper.—Colorado. (It is this personal work of talking to people and handing them good literature, that we can accomplish much good. If this journal is upholding the truth (and we believe it with all our hearts), the simple loaning a copy of the paper resulted in a donation to good work, and the prayers of this earnest disciple, which means so much in this fight against ecclesiasticism. But think how many others could do just as much or more good as the unknown to us, disciple, who "loaned" the paper.—Publisher . . . As expected, we have learned of an effort to intimidate a writer of this paper. But when we hear on reliable authority that said critic is guilty of conduct in the social circle which has brought reproach on the name of Christ, this paper feels flattered, for we certainly would not wish him working FOR us. "Birds of a feather flock together." People hate this paper because it condemns sin among Christians as well as worldlings. We do not claim perfection, but are striving to be perfect.

There are thousands of church members and even non-members who ought to have a chance to read this SPIRITUAL CALL. YOUR donations will help send it to them . . . We would not wish to miss a single copy. We think it is a very good paper. Would you please send two extra copies of the January issue?—Nebraska. . . . Received the Spiritual Call and enjoyed reading it—Missouri. . . . I want to thank you for the literature you sent which contains such valuable enlightening facts. I want to make the most out of some of those facts, and as soon as I have the strength will have them typed and sent to some of my church members, if you have no objections.—(Woman in a denomination church). . . . This shows that the SPIRITUAL Call as it now is, is an instrument of God for getting truth into the minds of our religious neighbors as well as the world. This woman and her husband read 5 or 6 chapters in the bible every night. Do you?

Trials and Tribulations

Suffering is a universal law of human life. Some suffer more than others but none can escape it entirely. Sorrows are occasioned by different things. Some bring their sorrows upon themselves by foolish behavior and evil doing. Others suffer much because of the wrongdoing of others. Regardless of the reason for our sorrows they can be a blessing to us if we will let them be. Tribulation is a means ordained by Heaven for our sanctification and salvation. Suffering is a condition of Christian progress and perfection. God sends afflictions not through hate but as a mark of His Fatherly love. The inspired writer said, "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him; for whom the Lord loveth He chasteneth. . . . All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness."

Dr. M. D. Babcock said, "The tests of life are to make, not break us. Trouble may demolish a man's business but build up his character. The blow at the outward man may be the greatest blessing to the inner man. If God, then puts or permits anything hard in our lives, be sure that the real peril, the real trouble, is that we shall lose if we flinch or rebel."—Cecil Hill, in West Coats Evangel.

"UNTO GOD BE GLORY IN THE CHURCH"—says Paul. Any extra organization beyond the local church, established by Christians to do work of the Church, is unscriptural. More than a year ago several churches in Indiana planned to establish a church in Indianapolis (Speedway City), and formed an extra organization with chairman from one church, secretary from another, treasurer from another, committees galore from other churches, etc. There has been criticism of this missionary organization, and so they now say the New Castle church is "sponsoring" the move. But Bill Hensley says in February Western State News: "I would like to insert a reminder to the brotherhood in general that we are in need of \$6,000 to make the grade on the building here. Contributions should be sent to . . . Martinsville, Ind." The county records show that one trustee of the lots is from a church in Vincennes; another, from a church in Anderson; another, from a church in Martinsville. If the N. C. church is "sponsoring" this, as they now try to say, and are working through that church, why do they have the treasurer and three trustees and perhaps other officers, in other churches? The organization is scattered among SEVERAL churches, and hence is an EXTRA ORGANIZATION, unknown to the New Testament. Now inasmuch as teaching in the N. T. on missionary work is NOT "specific," and inasmuch as the N. C. elders teach and practice that in ALL things "NOT specific," "opposition to the authority of the elders is opposition to the Lord," (whether the elders are right or wrong),—this extra missionary organization must be all right (?), even though it contradicts Paul's command to glorify God "in the Church"!!! The Church of Rome "sponsored" missionary and other work, with other churches "co-operating nicely," and gave the world the Roman Catholic Hierarchy!!! The editor of the Missouri Mission Messenger, February, calls this set-up "A SCRIPTURAL Mission . . . not only in harmony with the Word of God but worthy of your support." It would be interesting to hear this editor of the MMM debate against the extra, super ORGANIZATION of Bible College, if his opponent knew the facts of this extra missionary organization which that editor endorses. Let's search the Scriptures, and follow them—not a man nor a set of men. "We ought to obey God rather than men."

Uncontentious Contentions

OBEDIENCE to the precept of the Holy Spirit, through Jude, the Apostle, to 'contend earnestly for the faith once delivered to the saints,' requires determination, energy, and zeal, with firm disputation. Passing quietly along, accepting everything for peace sake for fear of opposing some pet idea of one who may push himself forward, to gain notoriety, is not earnest contention. Paul advises 'striving together for the faith of the gospel,' directs Timothy to 'war a good warfare, fight the good fight of faith.' He says of himself, that he 'fought a good fight,' 'not as one that beateth the air.' When the Apostle fought it was no pretence of striking his opponent. He did it 'earnestly,' and effectively. It was not for the purpose of pleasing, by beautiful maneuvering, those who were looking on. It was to affect the party he strove with. The Christian to-day has a fight on hand. He has earnest contention before him. What must he fight? The devil, his own lusts, the unbelieving world? Yes all these, but he must contend with more than these. Few men would follow Satan if he came as the adversary of all right, so he appears as a minister of light. His greatest power is in presenting himself as right, and among the right.

The danger from the world, asking Christians directly to leave Christ and follow them is very small, but when men who, like Balaam, to obtain a reward, persuade them that it is advisable to combine their efforts, as Balaam taught Balak, that Israel and the Moabites should do, to make them united, in one purpose, for the good of all, then there is real danger.

To make Jude say that he asks the people of the Lord to 'earnestly contend' only against Satan, lusts, and the unreligious world, is a device to lead the mind from an

equally great evil, if not a greater one. Jude in this place is not speaking of such contention. He directs contention against those who are in the Church, and it is 'for the faith once delivered to the saints.' Why does he ask this? He answers, 'For there are certain men crept in unawares.' Had they come in openly to overthrow 'the faith,' their fate would have been soon sealed, and they knew it and so came 'in unawares.'

In substituting something else for the faith they 'were denying the only Lord God and our Lord Jesus Christ.' The brethren, therefore, were warned of their duty to oppose such characters. They 'despise dominion,' wanting a dominion of their own making, one in which good could be done, not confined to the faith of which Christ is the 'author and finisher.'

Jude warns his brethren that they are not to be prevented from contending because some are in a good position, for the angels which kept not their place were cast out. These characters 'feast with you, feeding themselves without fear,' and when there is an advantage to be gained they hold 'men's persons in admiration.'

Kings had a divine right, according to the Pope, while he could use them for his gain, and were admired accordingly. Take the religious world and the same principle prevails. Christians, therefore, have continued contention, not only with those who do not profess, but with those who talk most of things that are lovely, and things that are considered good.

Paul contended with men at Antioch who came from Jerusalem, where Apostles who knew the truth were, and what more powerful argument could be used than that those who so lately were with the Apostles were right. Men with the same principle were at Corinth, and Paul had to contend with them; exposed, and declared they were 'false Apostles,' and like the adversary of man, were 'transformed as the ministers of righteousness.' These men did not come as enemies but as friends, doing things, and advising things to be done, that were for the advancement of the cause the Christian loved.

Contention is not only with those who try to lead the followers of Christ after themselves for a base purpose, but also with such as are deceived themselves, for Paul tells us that 'evil men and seducers shall wax worse and worse deceiving and being deceived,' and James exhorts to be 'doers of the Word and not hearers only, deceiving your own selves.'

Men may therefore be deceived. The only safeguard is in receiving the engrafted word or the faith once delivered. The contention must be with all who oppose, add to or subtract from the teaching of Christ, opposing every appearance of evil in the way of innovation. The brethren can rely upon it that all wrong arises out of things that are outside of the Word or not in the faith as Christ gave it. There is little danger of difficulty arising from what the Lord has said. It is from those good things He has not said that differences generally arise, and against which contention is needed.

Christians, you must contend earnestly and oppose even brethren in your actions to sustain the religion of Christ against the assaults of men who deceive or are deceived themselves. Let nothing be accepted but what Christ authorizes.—Bible Index.

A Church-State Fight

PROTESTANT LEADERS ORGANIZE UNDER OXNAM

Public Money for Sectarian Schools Opposed—Withdrawal of Taylor From Vatican Is Advocated

WASHINGTON, Oct. 13.—Sixty Protestant leaders from all sections of the country headed by Bishop G. Bromley Oxnam of New York, voted today to create a nation-wide organization to "insure the separation of church and state."

Dr. J. M. Dawson, secretary of the group, said the organization's constitution and platform will be presented at a conference to be held in St. Louis in the near future.

He said the need for such an organization, embracing all faiths, arises from what he described as "efforts to get public money for sectarian purposes, such as free text books for parochial schools."

State and U. S. Funds Sought

Dr. Dawson said several bills are now before Congress and before state Legislatures seeking to use public funds for sectarian purposes.

"We are interested only in resisting any encroachment on the American doctrine for separation of church and state, which we believe involves religious liberty," he said.

Dr. Dawson said the group adopted a resolution calling upon "all Americans who profess allegiance to Protestantism, Judaism or any other religious faith, and those who though professing no church allegiance believe in the American form of government, to join in demanding that legislatures and executives and courts shall defend the constitution against all efforts to subvert it."

He said the group also reaffirmed its demand that President Truman withdraw Myron Taylor as the President's personal representative to the Vatican "with the title of ambassador."

Not Anti-Catholic

"We are not heading any anti-Catholic movement in making this request," Dr. Dawson commented. "We will fight for the rights of Catholics as well as for all religions in the United States."

The objection to Taylor's role, he said, is based on the contention that it gives virtual diplomatic status to the Vatican.

Among those attending today's meeting were:

Bishop Oxnam, Bishop William Scarlett of St. Louis; Dr. Charles Clayton Morrison, editor of the Christian Century, of Chicago; Dr. Louie D. Newton, president of the Southern Baptist convention, of Atlanta; Elmer E. Rogers, representing the Supreme Council of Scottish Rites, of Washington, and Ellis H. Dana, of Madison, Wis., representing the Wisconsin council of churches.

—K. C. paper.

CROSS-BEARERS BEFORE CROWN-WEARERS

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

The consecrated cross I'll bear
Till He shall set me free,
And then go home my crown to wear,
For there's a crown for me.