

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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A 20th Century Attempt to Establish a 13th Century Papacy

FROM THE BEGINNING OF THE CHURCH, there has been a continuous attempt by men ambitious for power over their brethren, to twist the Scriptures to bolster their schemes, and to confuse scriptures which are against them. Below we are giving an example of such an attempt in our day, with some light which we throw on such attempt. It will be profitable to study the method. In a religious paper in Missouri there was recently printed the following article (with emphasis mine):

I PETER 5:3.

"The first clause of this verse is the part that is commonly misunderstood which reads as follows: 'Neither as being lords over God's heritage.' There have been many elders dealt with on the charge that they 'lorded it over God's heritage.' One meaning of 'lord' is ruler, and I Tim. 3:5; 5:17, and Heb. 13:7, 17 show that elders are to rule. **Therefore the elders are to be lords over God's heritage.** Peter was not objecting to the manner of the rule itself, but to the motive of some who ruled. The men who wrote the Authorized Version knew there was no original word in this passage for the name of God, hence they put the word in italics. And because they misunderstood the main point the apostle was making they erred in rendering of the original.

"**Heritage** is possessive and in the 2nd person. The passage, therefore, should have been rendered as follows: 'Not as being lords over **your own** heritage.' The manner of the ruling was not the subject, but the motive or attitude of the rulers. If a man considers the church as his own, then he is indeed likely to rule in an improper manner. And so if an elder will keep in mind that the heritage or church is not his own, he will not have the incentive to bear the wrong kind of rule. This is the point the apostle was making. The wording of the passage as we have it in the common translation not only supplies a word not authorized by the original, and also erroneously renders the word for 'heritage,' but gives a thought that is contrary to that of the apostle."

Comments on the Article Above

The purpose of writing this article above is evidently expressed in these words of this critic of Peter in the Authorized Version: "There have been many elders dealt with on the charge that they 'lorded it over God's heritage.'" And he proceeds to try to show that Peter did not refer to "lording over God's heritage." The critic comes to the defense of all those who HAVE BEEN "DEALT WITH" because they "lorded it over God's heritage." or SHALL BE dealt with according to

that scripture. And as he himself is an elder, he is, it seems, trying to build a wall of defense against any charges which have been or may be brought against himself.

The critic tries to show that the "heritage" is not God's, since the word "God" is not in the original Greek. But in the previous verse we have the words "flock OF GOD," and the words "OF GOD" are in the Greek. And in verse 3, right after the mooted passage, Peter says elders are to be "ensamples to the FLOCK," and he is evidently talking of the "flock OF GOD," which he mentioned in verse 2. Therefore, as the word "heritage" is used of the same thing, it is the flock "OF GOD" he is talking about, hence "God's heritage." **The connection shows he was talking of God's flock, or heritage.** To be strictly literal the word for heritage is plural, and by some is rendered "heritages," referring to the many flocks or congregations, everywhere.

The critic is so anxious to break the force of Peter's condemnation of lording bishops, that he makes himself ridiculous. He says, "**Heritage** is possessive and in the 2nd person." Now the word "heritage" is in the Genitive Case, in Greek which means several things. Goodwin's Greek Grammar says the most important ideas in the Genitive Case are SEVEN in number; and thus "possession" is only one of these seven. There is no separate Greek word here for "lord" but it is contained in the verb (in the form of the present participle here) **katakuriouontes**. This word has in it the preposition **kata** whose meaning in the Genitive Case is "down from, down," as given by Thayer, and it is evidently this prefixed preposition which governs the Genitive Case—lording down from, hence over, God's heritage, and **not** any idea of "possession."

Why does the critic say "heritage" is in the "2nd person?" We have always learned that the 1st person denotes the speaker; the 2nd person, the one spoken to; the 3rd person, the one, or thing, spoken of. Now to be in the "2nd person" "heritage" must be "spoken to." Read the context, and you must conclude—"Heritage" is NOT spoken TO, but spoken OF, hence in the 3rd person. The critic would better quit throwing around so many Greek and Hebrew words, and study the plain English grammar. He has **erroneously** said "heritage" is in the "2nd person," evidently to **make** the passage mean "**your own heritage,**" and **relieve ALL elders of any past or future charges of "lording over GOD'S heritage."** He wrests the scriptures and grammar to accomplish his ambitious end. This critic of Peter says, "The passage therefore, should have been rendered as

(Continued on Page 6)

My Son

YOU, my son,
 Have shown me God.
 Your kiss upon my cheek
 Has made me feel the gentle touch
 Of Him who leads us on.
 The memory of your smile, when young,
 Reveals His face.
 As mellowing years come on apace.
 And when you went before,
 You left the gates of heaven ajar,
 That I might glimpse
 Approaching from afar.
 The glories of His grace.
 Hold, son, my hand,
 Guide me along the path.
 That, coming,
 I may stumble not.
 Nor fail to show the way
 Which leads us Home.

—The Scripture Standard

"Moonlight and Roses"

June is the month for "moonlight and roses" and all that goes with them. The wild animals know not of the sentiment connected with the month of roses, but human beings do. It seems an appropriate time for young men and women to "mate." The weather is so beautiful, usually; the flowers are in full bloom as in no other month; a beautiful time for a trip somewhere, to dream of the wonderful life ahead.

But the honeymoon soon comes to an end, the man must go back to work, the bride must get down to her household duties, they have their ups and downs, sickness, health, poverty, wealth—but if they really love each other, the moonlight and roses continue even though some thorns stick out, and the honeymoon has ended.

Recently I read in the Reader's Digest, I think, of a young couple who happened to meet at a certain place, a news stand. I think, and their acquaintance ripened till they were married. They had their struggles, but he became a successful banker, and they reared a family, and notwithstanding life's difficulties they had a happy life. To commemorate their union, every year they go back on that day, and re-enact their meeting—his buying a paper, etc., etc. Lookers-on wondered, but they went through their little courtship again and again, to keep in memory their union of heart. Their moonlight and roses continued through life.

Would it not be fine for Christians to have their moonlight and roses religiously. We Christians are the bride of Christ the bridegroom. When we were converted we fell in love with our Savior, and then were married to Him. The first days and weeks were a honeymoon indeed as we walked with Him and talked with Him. But not all the Christian life is a honeymoon, in that sense. There are difficulties—enemies to meet and conquer, bad habits to bring under, persecutions to endure for the bridegroom's sake. Not every year, but every week, we should go through our courtship and marriage to Christ. We should keep alive the love between us. The Lord's Supper is the wedding feast, as it were, and we keep alive the great truth, that Christ died for us, and that we cannot do as we please, but that as a wife is subject to her husband so we should be to Christ. If, like that man and woman mentioned, we will every week re-enact our devotion to our bridegroom, doing

it with all our hearts, we can not keep ourselves from having a successful marriage to Christ.

Let's have more moonlight and roses in a religious sense!

White Lies

Prevalent among many people of the world and, sadly enough, among many professed Christians is the devastating philosophy that it is all right to tell a white lie. Although one can expect such things from a worldly-minded person, it is distressing indeed that a professed follower of Christ would even think such a thing. Any attempt to pass off a "white lie" as being harmless is a dangerous practice because it directly contradicts the Scriptures of Truth.

The inspired writers of the New Testament have issued many warnings against lying. In no instance do they even hint that a "white lie" is all right. Perhaps the most stern warnings against lying are found in the Revelation of John: "And all liars shall have their part in the lake which burneth with fire and brimstone." (Rev. 21:8.) In the following chapter it may be observed, also, that among those who will be outside the gates of the eternal city will be those who "loveth and maketh a lie." In the light of these and many other equally clear statements in the Word of God, why should anyone jeopardize his soul in the judgment by either "loving" or "making" a lie? And how can anyone presume to differentiate between lies when the Divine writings make no such distinction?

Aside from being a dangerous practice, the telling of so-called "white lies" is frequently ridiculous. What is more absurd, for example, than to tell a child, during the observance of the heathen Easter, that a rabbit lays eggs? Or that Santa Claus comes down a chimney? Or, for that matter, that there is such a person as Santa Claus? But, you may inquire: "What shall I tell my children?" The answer is simple. Tell them the truth! From time immemorial truth has been the foundation of all good things, but lies have been the cause of nearly every misery known to man! Remember, truth builds confidence and character, and lies bring nothing but fear, doubt, and despair. Remember too, children can understand truth just as easily as they can understand a lie!

Christians especially should endeavor to avoid lying in all forms, and should avoid lusting after a lie. The apostle Paul has cautioned: "Lie not one to another, seeing that ye have put off the old man with his deeds." (Col. 3:9.) Lying is a part of the old man (sin). The old man must not be a part of the new. Think on these things! In a world of mounting sin—in a world full of lies, we must strive ever harder to be "separate" from the things which jeopardize the salvation of our souls. All lies are condemned by the Word of God! Let us, therefore, be a truthful and upright generation!

—E. L. Keesling.

Inspired Apostle Peter

NEITHER as being LORDS over God's heritage, but being ensamples [examples] to the flock . . . Yea, ALL of you BE SUBJECT ONE TO ANOTHER, and BE CLOTHED WITH HUMILITY, for God resisteth the proud, and giveth grace to the HUMBLE. HUMBLE YOURSELVES therefore, UNDER the mighty hand of GOD [not man] that HE may exalt you in due time.—1 Peter 5:1-6.

WE OUGHT TO OBEY GOD RATHER THAN MEN—Peter in Acts 5:29.

(Copies of this paper may be had for the postage.)

A Race Between Mr. Rabbit And Mr. Tortoise

Mr. Wavy:—Good morning, Brother Steadfast. Happy to see you this lovely day. This would be a fine day for our contemplated contest, with my rabbit and your tortoise. You say you will stake \$500.00 that your tortoise will reach yonder peak beyond the valley before my rabbit will. I will add \$500.00 to your stake, and frankly if that thing plodding along can reach that goal before as swift animal as my rabbit you will be more than welcome to the prize. Well, the first one reaching the goal must tarry until the other arrives, you suggest.

Now Brother Steadfast, my rabbit could reach that peak easily in four hours. Your tortoise could not reach the place in a week drudging along at his highest speed. I don't want my rabbit to sit over there for a week waiting for your poke-easy, but I will leave it to Mr. Rabbit.

So all agreed, the time set, the signal given, Mr. Rabbit sped away in his glee. Mr. Tortoise starts off at his common rate of travel as though he was unconcerned. Mr. Rabbit soon finds himself a mile or so in advance of his contestant. My, he whispers to himself, I don't want to reach that point and wait for a week for that guy. I have plenty of time, and I am going to have some fun by the way side. At this juncture he notices at his left hand a checker game in progress. Loving sports and plenty of time he spends the day playing checkers. About dusk his contestant plodded by. He smiled, whispered again to himself, it will take that poke-easy all night to go a mile. I will just spend the night here in Gang Town taking in all the amusements, in which he is so interested.

He is astonished that daylight is here so soon. He bids the revelers good-bye and assumes the race. He overtakes Mr. Tortoise. Good morning, Sir. How are you coming along? Just fine friend, I have only one rate of speed to travel and one course to pursue and that course is in the middle of the road. I have special restrictions to comply with in this race and I can't go beyond or fall short of them (II John 9, 10 verses).

What do you mean by restrictions? That you can't increase your pace in a race for a prize? Man I use my own judgment. I consider myself free to do as I please. I have plenty of time for sports and amusements. I can play two thirds of the time. Then beat you in this race by a long shot. So good-bye, Pokey, I will see you tomorrow.

Mr. Rabbit hastily made his way two miles ahead. Looking over his left shoulder he sees a large sign and pauses to read—The Largest Outdoor Card Game In the State. Having plenty of time he enjoys himself at the card table the remainder of the day and night. Early in the morning he bid the players good-bye, and away he goes briskly toward his goal. Overtaking his contestant and with a good morning salute, and rather in a sarcastic way, asks, How are you coming, boy?

Just fine my friend; this race is the greatest enjoyment of my life. I am earnestly and joyfully singing. I am going home to die **No More**.

Happy thought. So long, Crawler. I want to make it to Dance Town tonight. I hear there is to be a big time in that old town tonight.

On entering the town he locates the dance hall. He read the posters advertising the dance. This dance tonight beginning at 10 P.M. at Rowdy Hall. Admission

85c. Ladies free. My, cried Mr. Rabbit, this occasion will be a treat. In the midst of his fun and frolic he thought of the poor old silly tortoise plodding along in the darkness of night alone—that lonely critter don't know what he's missing. Again the night is soon past. The sun is sending forth her beautiful rays upon the mountain peaks. Mr. Rabbit realizes it is high time to be on his way. So good-bye to all you new friends in Dance Town.

On his way he goes, but not with his usual rapidity. Eventually he overtakes Mr. Tortoise. Good morning, Mr. Man. Aren't you awful tired? Your stomach must be worn threadbare by now and your toe nails must be worn into the quick. They are nearing the mountain peak—the anticipated goal. Mr. Tortoise at his speed would reach the point at 9:30 A.M. the following morning. Mr. Rabbit could reach the point before night if he wished to do so, but his advantage was so great in speed compared with Mr. Tortoise he decided to spend the night in Show Town. On entering the town a sign appeared in view—Foxes Theater. Open all night; shows obscene side of life.

I rejoice that I am here instead of crawling along the highway both day and night like that worse than silly Tortoise. I shall spend the night here in pleasure and fun. In the morning I will wind my way to the mountain peak and lay down and sleep until my contestant arrives. Just think if I would have reached the peak the first day and sat there alone waiting for Mr. Tortoise how lonesome I would have been, and the pleasure I would have missed. I spent the first night enjoying myself playing checkers. The second night was spent playing cards. The third night was enjoyably spent in the Dance Hall. This, the last night, I shall spend in the theater. Show closed at 6 A.M.

Mr. Rabbit having lost sleep in addition to his worldly activities for the past four nights, he has become weary, tired and sleepy. I can reach the mountain peak in fifteen minutes. I shall get a bed rest and take a nap. Securing a room from Mr. Unconcerned, requesting to be awakened promptly at 9 A.M. Stretching himself upon his couch, whispers to himself, Oh how lovely, and mutters the words of that beautiful hymn Sweet Rest for the Weary, and falls asleep.

Mr. Unconcerned did not think to awaken him until 9:30 A.M. Learning the time he exclaimed, Mr. Unconcerned, your negligence, sir, will no doubt cause me to lose the race. Exclaimed Mr. Unconcerned, Why didn't you explain to me the importance of your request. Mr. Rabbit, disheartened, disgusted, tired, hungry, sleepy, legs stiff, feet sore, eyes blurred from his four nights of carousing, fun and frolic moves on toward the goal. Reaching the mountain peak, his destination, at 9:45, he beholds Mr. Tortoise, his faithful contestant, sitting quietly and peacefully enjoying the blessing and joy and happiness of one who has overcome. He is dressed in fine linen, clean and white. A crown of glory upon his head, waving palms of victory in his hand. Mr. Rabbit was a good runner, a good mixer, but his running and mixing with the wrong class was the cause of his eternal ruin.

The reader can draw his own conclusions. "Be thou faithful unto death and I will give you a crown of life."
—(Rev. 2: 10.)—J. D. Powers.

The Pope of Rome

WE [Bishop, or Elder, of Rome] hold upon this earth the place of God Almighty."—Pope Leo XIII, in Great Encyclical Letters of Leo XIII, p. 305.

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IMPORTANT—If you are receiving this paper, never having subscribed, it has been donated by those interested in making better Christians. If you are not interested would you please hand to those who might be, or send us a card saying you are not interested? If you have friends, and wish them to read such literature, please send their names with addresses—those of the same town or state together. Friends of this journal are making it possible to send several copies to as many names as you send. Jesus came to "SEEK and save the lost"—will you help Him?—Publisher.

The Judgment Day

Stay with me, O my Savior,
Through days along the way,
Soon night will overtake me;
I'll meet the Judgment Day.

Stay with me, O my Savior,
Make stronger every day,
Guide me to better land
In thine appointed way.

Stay with me, O my Savior,
I'm striving for that home,
O Savior, I am lonely,
I cannot go alone.

Stay with me, O my Savior,
For day is growing dim,
I need Thy light to guide me
Through world of toil and sin.

Stay with me, O my Savior,
All through the toilsome day,
Soon night will be upon me,
I'll meet the Judgment Day.

—Orpha R. Adams.

Working With A Few

So far as we can gather, all our Lord's choicest followers were the result of His personal ministry. To one and another He said, "Follow me!" His life was full of personal interviews. He sought out individual souls (Matthew 4:19-21; 9:9; Luke 19:5). He would spend much time and thought to win one solitary woman, her character none too good (John 4). He believed in going after one sheep that was lost. And the steadfastness of their characters vindicated His methods. And it is most beautiful to trace the same characteristic in the Apostle Paul, who says that he "warned every man, and taught every man, that he might present every man perfect in Christ Jesus" (Col. 1:28).

We never know what we do when we win one soul for God. Is not the following instance, culled from the biography of James Brainard Taylor—called home to God very early, and yet not before he had won hundreds of souls by his personal appeals—a fair specimen of myriads more?

On one occasion he reined up his horse to drink at a roadside well. Another horseman at the same moment did the same. The servant of God, as the horses were eagerly quenching their thirst, turned to the stranger, and spoke some burning words concerning the duty and honor of Christian discipleship. In a moment more they had parted, and were riding in different directions. But the word of God remained as incorruptible seed, and led to the conversion of that wayside hearer. He became a Christian and a missionary. Often he wondered who had been the instrument of his conversion, and sought for him, in vain. But he did not succeed in identifying him till years after, when, in a packet of books, sent him from his native land, he opened the story of that devoted life, and in the frontispiece beheld the face which had haunted him, in sleeping and waking hours, ever since that slight but memorable interview.

It has been said that the true method of soul-winning is to set the heart on some one soul; and to pursue it, until it has either definitely accepted, or finally rejected, the Gospel of the grace of God. We should not hear so many cries for larger spheres, if Christians only realized the possibilities of the humblest life. Christ found work enough in a village to keep Him there for thirty years. Philip was torn from the great revival in Samaria to go into the desert to win one seeker after God.

Have you ever spoken to your servant, your shoe-black, your postman, your companion, your neighbor? Ah, it would not take long to evangelize the world, if every man would teach his neighbor, and every man his brother, saying; "Know the Lord."—F. B. Meyer.

(Why not begin your work NOW by reading this article to some Christian friend?—Editor S. C.)

Conversion of England

THAT the evangelism of England depended upon the laymen and could not come through the ministers alone was one of the key points in a brilliant address given by the President of the Methodist Conference (the Rev. Wm. E. Farndale, of Lincolnshire) to a circuit rally in Abbey Road Methodist Church, Barrow, last night.

The Rev. W. E. Farndale gave his audience two watch-words, 'Altered thinking' and 'Surrendered living.'

Ideas counted immensely, and just as much in the Church as in other spheres.

The conversion of England will not come about through the pulpit. It won't come simply through the Ministers. **The evangelism of England depends upon every man and woman in the Church.** The Church's best work was often done outside the Church.

It was not enough to be content simply to give money, useful though it was. They had to be prepared to give every ounce of their strength and talents.—**Evening Mail**, Nov. 25th. (Quoted in Scripture Standard.)

NOTE BY EDITOR OF SPIRITUAL CALL

Strange as some would think today, there is no "clergy" in the New Testament. Every Christian, living right, has as much right as any one, to preach, baptize, wait on Lord's Table, etc. When the early disciples were scattered, they "went everywhere preaching the Word." Would to God that every disciple of Christ would gather friends and neighbors in his home, hall, woods, barn, anywhere, and all have copies of the New Testament, and would read it and talk about it. There then would be something done, somewhat like that in the First Century. The theological seminaries have propagated the Modernism which has emasculated the gospel of Christ. Let us get back to the Apostolic practice, with its simple, effective, individual methods.

That Special Home-Training Issue Took Well

That issue, with the picture of the little girl, seemed to fill a great want. Several hundred names have been sent, of parents with children between three and ten years, and others. To them we sent also other literature on the Home and Church. And the paper will continue to go to them for a few months, each issue containing something on the Home and Home-Training. Do others of our readers (even the new readers) know young couples who ought to have some encouragement to the home training of THEIR children. Send names and addresses.

One sister writes that she thinks the Spiritual Call, as now published, is so much better than tracts, as it has such a variety of important Christian subjects. We try to touch as many such subjects as possible in each issue. One southern religious paper asks for the privilege, and expects to reprint for their June issue, our front page article with the picture, on "15,000,000 Americans Anxious to Learn Christ." Thus, brethren, we are doing much spreading of gospel truth on the most needed subject for Americans—moral and religious training of children BY FATHERS AND MOTHERS.

But, brethren, to grasp this opportunity, takes money. By the way, what are you doing with the big money you may have been making the past few years? How much of it have you laid up in heaven? The old prophet asked, "Will a man rob God?" Do you wish to be a partaker in spreading this truth among those mentioned? A regular contribution, even though small, with your assurance that it will be regular, would help us plan for the future, would "help us keep on keeping on," in spreading the gospel with the printed page.

In our lives and in the life of the world, it may be later than we think. See, the sun is sinking low!

Many parents erroneously deceive themselves into thinking that because they merely take their children to religious services with them (or send them to a Sunday School or Bible Study, later to go home and not stay for worship), they are obeying Paul to bring up their children in the nurture and admonition of the Lord. But Moses amplifies on Paul's language when he says, "of God's laws," (Deut. 6).—

"Thou shalt teach them diligently unto thy children: and shalt talk of them when thou sittest in thy house, when thou walkest by the way, and when thou liest down, and when thou risest up."

The editor of the Spiritual Call concludes after more than half a century of teaching the gospel, and studying family and national trends, that unless "the Church of Christ" does more individual training of their children in morals and religion, it is doomed to great spiritual decay, apostasy, and to final doom. Also, unless there is more Bible teaching in our land against divorce, and more moral and religious training of their children by parents—our nation is doomed SOON to fall.

Will you do your part NOW to try to help divert these impending evils? Will you write us a letter what you think?

The next front page article will be on the subject, "Christianity Versus Mere Church-anity." The Editor thinks this one of the most important articles he ever wrote—for both Christian and non-Christian. How many names of apparently honest people will you send us?

How Much Owest Thou?

The path made smooth beneath thy feet.
The Way made plain before thy face.
He brings thy soul with patience sweet,
Unto his love's appointed place.

And how much owest thou?

The thing thou could'st not be, He is;
The goal thou could'st not, He has won;
About the throng his ministries,
Before thee shines the light of home.

And how much owest thou?

Yet thousands wander, far from light;
Poor sheep look up, and are not fed.
His loved ones perish in the night—
Thy brothers faint for lack of bread.

Then how much owest thou?

—H.L.B. in Moody Monthly.

"From Such Withdraw Thyself"—Paul

Preacher, don't you think that an ungodly church filled with strife, hatred and discord—where Satan's seat is—is the only place where there is any of the Lord's work to do. There are bright and sunny harvest fields where thousands will receive with unspeakable joy the gracious news of salvation.

The same philosophy and scripture holds for useful and worthy elements in a divided church. Old Brother A. Elmore used to have a way of saying, "If you can't get along with them, just get along without them"—this, in connection with church troubles. People ought not to spoil their good dispositions, ruin their tempers and lose their souls quarrelling and fussing in degrading and devilish contentions stirred up by unjust and unscrupulous factions among the people of God. Such things have no place in the kingdom of God and among God's people. **Therefore if there is a good man in the community and he cannot settle a church trouble or see it settled, he would do far better to go out and build up some good congregation that will reflect the goodness and glory of God and of Christ.** I sometimes think that a quarrelling, wrangling group of brethren called "church of Christ" would better disband altogether, sell the property and let whatever salt of the earth that may happen to be in the community make itself into one, or two, or three other groups. Indeed, this appears to have been, in the past, God's way of correcting such difficulties that man finds himself incapable of dealing with, when the wickedness of man works not out the righteousness of God. The really good and true will rise from their humiliation to face life's troubles and difficulties and conflicts to the salvations of many other lost souls.—Part of editorial, Firm Foundation.

LIGHTS OUT?

A traveler visiting the lighthouse at Calais said to the keeper, "But what if one of your lights should go out at night?"

"Never! Impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If tonight one of my burners were out, in six months I should hear from America and India, saying that on such a night the lights of Calais Lighthouse gave no warning and some vessel had been wrecked."

What a lesson to the people of God! Our lights must shine steadily and always, that other storm-tossed souls may be guided to Christ!—War Cry.

(Concluded from Page One)

follows: 'Not as being lords over your own heritage.' Now the words "your own" are not in the Greek at all. He criticizes the King James translators for inserting the word "God's" before "heritage" though the connection clearly shows that that is what Peter was speaking of; yet HE inserts the words "your own" into HIS translation and thinks it is all right. Has HE a special divine privilege as a translator?

He says, "Peter was not objecting to the manner of the rule itself, but to the motive of some who ruled." Now, as we have said, the expression "lording it over" is a present participle, and a participle is part of a verb, and a verb expresses ACTION; evidently Peter was speaking of ACTION and NOT of motives. Thayer defines this word translated "lording it over" thus: "(a) to bring under one's power, to subject to one's self, to subdue, to master, Acts 19:16; (b) to hold in subjection, to be master of, exercise lordship over, Matt. 20: 25; Mark 10: 42; I Peter 5: 3." That is all he says. There is ACTION in that word, NOT motive, though the ACTION may come as a result of motive; and you can't have action without manner of action; hence Peter was condemning a lording manner of action of elders over God's heritage.

The Revised Version translates the words thus: "Neither as lording it over the charge allotted to you." Many other translations show there is manner of action in the word, not motive; and the charge allotted to them was "God's heritage," "the flock" "over which the Holy Spirit had made them overseers," if indeed they are qualified according to the words of the Holy Spirit; but if they are not qualified the Lord has not put them over anything. (The Revised Standard Version, 1946, says, "Not as domineering over those in your charge". Not motive but manner of ACTING, you see.)

Further evidence that Peter was speaking of manner of ruling, and not motive, is seen in the meaning of the same Greek words as used by our Savior in Mark 10: 42: where it is translated "exercise lordship over"—"Ye know that they which are counted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so shall it NOT be among YOU; but whosoever will be great among you, shall be your minister. And whosoever of you will be chiefest, shall be servant of all,"—not "lord" of all. This is almost an exact interpretation of Peter, showing that it is "YOU," God's children, God's "heritage," over which other Christians are "NOT" to "lord."

Even this critic a few years ago had the scriptural idea but has now changed. Why? In the M. C. for August, 1940, he said under his Questions and Answers:

"The so-called Church of Christ takes three positions on church government: 1, evangelistic rule; 2, elders (right or wrong); 3, majority rule. Which is scriptural? ANSWER—Neither one. The elders are the scriptural rulers according to Acts 20: 28; I Tim. 3: 4, 5; Heb. 13: 17; I Peter 5: 2. No one in the church of Christ has any authority to rule. But these same passages show that they must NOT rule right or wrong, SINCE THAT WOULD BE LORDS OVER GOD'S HERITAGE. Thus they MUST rule according to I Peter 4: 11."—(If any man speak, let him speak as the oracles of God.) Hence, if elders do NOT speak as the oracles of God, they are NOT to be obeyed. Exactly so. (The emphasis in the above is NOT the critic's.) Why did our critic change his position?

James McKnight was a Scotch Presbyterian, born more than two hundred years ago. His commentary on the Epistles has been a standard work in the religious world ever since. His biographer says: "Respecting this work it is perhaps not unworthy of being told, that it was the result of the unremitting labour of almost thirty years; that notwithstanding his numerous professional avocations, the author while composing it, was seldom less than eleven hours every day employed in study; and that before it came to the press, the whole manuscript had been written no less than five times with his own hand." Alexander Campbell considered him as perhaps as great authority as lived, and from this work and the commentaries of two other men, compiled largely his translation of the New Testament called "Living Oracles," in which Campbell translates the passage, "Neither as lording it over the heritage of God."

On this passage of Peter—"not lording it over God's heritage,"—McKnight gives this translation, "Neither as lording it over the heritages of God. But being patterns to the flock." In his comments he paraphrases it thus: "Neither as lording it over the flocks which are the heritages of God; but being patterns to the flock in disinterestedness, temperance, humility, and charity to the poor." And he also gives this NOTE: "'Over the heritages of God'—The word kleros properly signifies a lot. But, because the land of Canaan was divided among the Israelites by lot, the word came to signify an heritage. Wherefore, believers, being God's people, or portion, the different churches or congregations for worship are called God's heritages.'—In process of time the name clergy, was appropriated to the ministers of the gospel, because, being considered as the successors of the Levitical priests, they were regarded as God's lot or portion. From this prohibition it would seem, that in the apostle's days, the bishop was beginning to assume that dominion over their flocks, which in after-times they carried to the greatest height of tyranny. Or St. Peter, by inspiration, foreseeing what was to happen, condemned in this prohibition ("neither as being lords over God's heritage") the tyranny which in after-time the clergy exercised."—(End of McKnight.)

... In other words the men who started the Roman Catholic hierarchy on its way, confused this scripture much as our critic is now doing, for this 20th century critic says, "Therefore, the elders ARE to be lords over God's heritage." One can not tell why he made such a point-blank contradiction of Peter.

Paul says, "There is . . . ONE lord," (Eph. 4:5); but this critic says, "The elders are to be lords." Which shall we follow? "We ought to obey God rather than men."

He also says, "Peter was not objecting to the manner of the rule itself, but to the motive of some who ruled." "The manner of the ruling was not the subject, but the motive or attitude of the rulers." But, reader, does not motive or attitude of the ruler determine the manner of the ruling? By their fruits ye shall know them. Men can not always know the motives of others, but they CAN SEE the manner, the lording. Is it possible the critic is trying hard to put the elder BEYOND the veil of being "dealt with" for "lording," by putting him behind a smoke screen of "motive" which man can not judge so well—getting him away from the manner of his lording which they CAN see, to the motive of his lording which they CAN NOT see? A strong intimation that such is the case arises from one of his first sentences in his article, "There have been many elders dealt with on the charge that they 'lorded it over God's heritage,'"

and from his effort to show that Peter's condemnation in the King James Version does not mean that.

When we couple this criticism against Peter with the practice and teaching of the critic that members are to obey the elders right or wrong; and his endorsement of a centralization of churches under a three-year plan in which one man practically proposes to appoint most workers to hold meetings, Bible readings, singing, etc., etc.; and the spreading of the sentiment that preachers can't get any work unless they fall in line, and churches can't get preachers unless they too fall in line.—we can see that we have indeed a 20th century effort to form a 13th century Roman hierarchy.

E. M. Zerr's article of criticism against Peter's language as found in the King James Version, is printed in the Missouri Mission Messenger for April, 1948 without comment and hence with endorsement. We ask the reader to go over carefully this article you are reading, at least three times, that you may see clearly for yourself just what the followers of these men are getting into. "We ought to obey God rather than men."

WHAT SOME ARE THINKING

We receive many commendations but refrain from publishing except a few now and then, that space may go to direct spiritual teaching and exhortation. But here are a few statements:

I truly enjoy your paper. Oh, that we had more that would stand for the truth, and that would expose those who do not walk as they should.—Missouri. (He sends 17 names and order for 7 Simplified New Testament.) . . . We enjoy the Spiritual Call—your good teachings are an inspiration. We are thankful for your steadfastness.—Colorado. . . . You have never wavered, or had one spot or blemish on character in all the years, that I have heard of, that you have been preaching and teaching. I am sure that more and more people are going to think for themselves and see you are right in your fight of faith.—Missouri. . . . Mr. and Mrs. . . . still read and enjoy the Spiritual Call. (She had donated it to them.) Bro. Sommer, I pray you may be able to continue the paper. The varied articles will interest the casual person, which tracts will not do. So keep on the straight and narrow path.—Illinois. . . . Just a word of encouragement in your trials and tribulations of life. In the Word of God most men that were leaders had their faith tried at times; and that we must through much tribulation enter the kingdom of God. I do not know you or . . . personally, but I do know some of the things that you were giving correction in; and your writings to young preachers and others were sure to the point. When a young preacher goes into a restaurant and spits in an ash tray and passes it around to other members of the church to do so, their light is not shining very bright; and I do not smoke either. That is not walking before the world in the right manner. God gives us all correction in his word, and a man that sets himself up above correction is making a god of himself—Iowa. . . . The Jamieson, Fausset and Brown Commentary is as good as there is, in so small a compass, and is a standard work in the religious world. As I often say, the main advantage of a commentary is not his own thoughts so much as the many scriptures he gives bearing on the subject. It is on the whole Bible, 1346 pages. Price only \$6.00.

The April issue of Spiritual Call arrived. Glancing through it before I make a more thorough reading, it seems one of the best issues yet—especially those thoughts concerning training in the home. So many parents have turned that job over to the school teacher—the picture shows parents let their children run the streets. Keep up the good work through the S. C., and let's pray that you will wake up the drowsy and indifferent parents to the danger that is threatening our nation today of the lack of the good old Bible reading and training in the home. And do not be discouraged if sometimes you think you are alone in the fight. Elijah thought he was all alone there on Mt. Carmel, but there were 7,000 who had not bowed the knee to Baal.

—Paul H. Harmon, Illinois.

THE LEBANON, IND., CHURCH.—This church was started by Albert Wakefield several years ago. Bro. Wakefield has been very sick for many weeks, but by the prayers of the saints, we believe,

he has been restored for future use, we hope for many years. He safely piloted the group through a trial. A few affected with the Diotrephesian movement of these parts, left, and it is now hard to find a finer little group of disciples, so many of them being young men and women. Bro. Robert Whalen, of Anderson, Ind., walked along with the new movement for awhile, but finally got his eyes open, and recently made his confession to the group for his opposition to it. And it was no blanket confession, either, but very specific concerning the present evils which so many are blind to. The publisher and his wife hold their membership there. These members are earnestly trying simply to be plain, humble, spiritually-minded Christians, and thus to let their light shine. . . . Also, the publisher recently spent ten days with the church at Brookfield, Mo., helping in their work. They have been through the fire but have come out purified, we believe. Many of our readers have heard from them by this time. This group is a company of earnest, humble disciples trying to follow Christ, not men, believing "we ought to obey God rather than men." That is what the world needs, not professed Christians who are trying to make a great show before the world.

Need for Doctrinal Preaching

The preaching is admired, but it too frequently fails of bringing people to God. The listeners admire, but they do not revere; they appreciate it, but they do not repent; they are interested, but they are not exalted. The exhortation which that great pulpit prophet, Phillips Brooks, gave to the divinity students at Yale in his day is appropriate now for our needs:

"The preachers that have moved and held men have always preached doctrine. No exhortation to a good life, that does not put behind it a truth as deep as eternity, can seize and hold the conscience. Preach doctrine, preach all the doctrine you know, and learn forever more and more; but preach it always, not that men may believe it, but that they may be saved by believing it."—**The Watchman-Examiner.**

Wolves

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves."—Matt. 7:15.

"I know that after my departing grievous wolves shall enter in among you, not sparing the flock."—Acts 20:29.

"For such men are false apostles, deceitful workers."—2 Cor. 11:13; "His (Satan's) ministers also fashion themselves as ministers of righteousness (sheep's clothing)." verse 15; "Ye bear with a man,—if he devoureth you."—verse 20.

"They will not endure the sound doctrine; but—will heep to themselves teachers after their own lusts."—2 Tim. 4:3.

"Even so then at this present time also there is a remnant according to the election of grace."—Rom. 11:5.

"Blessed are they that hunger and thirst after righteousness; for they shall be filled."—Matt. 5:6.

"He that hath an ear, let him hear what the spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life."—Rev. 2:7.

Pastors, evangelists, preachers, etc., who merely live on the flock are wolves and ministers of Satan, and they that do not endure sound doctrine feed them. But a remnant refuse to feed them, and heed what the Spirit saith, and overcome their evil influence.

These are true words from God.

Are you one of the wolves, or do you feed them. Or are you heeding what the Spirit saith?

—L. E. Huntsman, Beamsville, Ont.

Bobbysoxers' Crazy Diet Fads Termed Threat to Civilization

CHICAGO—The nation's bobbysoxers are endangering civilization because of their "unreasonable" eating habits, Dr. Ieie Macy Hoobler said today.

"They are injuring themselves as well as the children they will bear by skipping meals to lose weight and then sipping ice cream sodas all afternoon," she said.

Dr. Hoobler, of Detroit, is research director of the children's fund of Michigan. She is scheduled to receive the Francis P. Garvan medal honoring women in chemistry tonight at the American chemical society's 110th annual meeting.

"In Europe, people everywhere have a low diet level, she said. They are going hungry, because they are not getting enough of anything.

"In the United States, young girls are suffering from malnutrition because they have unbalanced diets by choice."

"Many high school girls go in for diet fads, for example. They go without breakfast or lunch to lose weight and then further unbalance their diets by eating the wrong thing between meals."

Dr. Hoobler said this practice already had been responsible for making adolescent girls the only group in the United States with an increased tuberculosis rate.

"It is important that the adolescent girl protect her body," she said. "Young girls don't realize it, but they are going through tremendous social strains as well as bodily readjustments."

"They never should forget they are preparing for motherhood. If they enter motherhood undernourished, they are less likely to bear nutritionally stable children."

Dr. Hoobler prescribed three meals a day, with no between-meals snacks; plenty of rest, avoidance of over-fatigue and plenty of exercise in the sunshine.—**Daily Press.**

WHEN HE FORGOT TO SHAVE

Some years ago there came to Chicago a man who sold goods for a New York concern. He had been stealing money from his company until the amount totaled a few thousand dollars. The man had worked out a plan by which he thought to stifle his conscience. He would work hard all day and go out to places of amusement at night, and remain to a late hour.

One day in a Chicago hotel, he was stropping an old-fashioned razor, and, looking for a piece of paper to wipe the blade on, he tore out a page from a Gideon Bible. Starting to wipe the blade, his eye caught these words, "The wages of sin is death." Conviction struck his heart, and smoothing out the page, he read, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The startled salesman read the Bible for two hours, and then on his knees beside the bed with the Bible open in front of him, he acknowledged himself to be a sinner and in need of a Saviour. He took Christ as his Saviour, and realizing that a new life had been bestowed upon him, he wired the firm in New York that he was returning. He made a confession of the stolen money. He was not prosecuted and not even discharged, but allowed to pay back something each month out of his salary.

Dr. Will H. Houghton has stated that the last he heard of this man he was living in New Jersey and bearing his testimony to the regenerating and satisfying power of the Bible and the saving power of his Saviour, Christ Jesus.—**Gideon Magazine.**

I Surrender All

Take my life, and let it be
Consecrated, Lord to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love;
Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always, only, for my King;
Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold;
Not a mite would I withhold;
Take my intellect, and use
Ev'ry power as Thou shalt choose.

Take my will, and make it Thine;
It shall be no longer mine;
Take my heart—it is Thine own,
It shall be Thy royal throne.

Take my love: my Lord, I pour
At Thy feet its treasure-store;
Take myself and I will be
Ever, only, all for Thee.

—Author unknown.

WHEN KINGS ACT DESPICABLY

A prayer reported to have been used by Dr. Lyman Beecher was: "Lord, grant that we may not despise our rulers; and grant, O Lord that they may not act so we can't help it."—**Sunday School Times.**

ALONE

It is human to stand with the crowd; it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me." wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for one of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshiped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.—**Christian Witness.**

(Note—Extra copies of this issue may be obtained from the publisher.)