

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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"One Day He's Coming—Oh Glorious Day!"

JESUS SAID TO HIS APOSTLES, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3.)

When Jesus was taken into heaven in a cloud as the apostles looked on him, an angel appeared and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Paul told the Corinthian brethren that when they observed the Lord's Supper, "ye do show the Lord's death till he come." (1 Cor. 11:26.)

Paul told the Thessalonian brethren that when Jesus comes, the dead in Christ shall rise first and that we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. (1 Thess. 4 and 5.)

This wonderful event would not be terrifying to the saints but only to the disobedient and lukewarm, for he said, "Comfort one another with these words."

When Jesus comes, he says it will be as it was in the days of Noah. Two women will be grinding at the mill, one shall be taken and the other left. Two men shall be in the field, one taken and the other left. Business affairs in general will be going on till the very moment. The faithful in stores or factories or mills or even mines, shall be taken and the unfaithful or non-believing shall be left.

The day before Jesus comes, the people will be marrying and giving in marriage. The young man and woman will be marching to the altar, while in the distance some one will be singing, "Oh Promise Me." Flowers will be in the woman's arms. Every eye will be on them as vows are read and assented to. Each one promises to be true to each other till death shall part them. But death does not part them. If both of them are faithful Christians, they shall be caught up; if one is and the other is not, one shall be taken and the other left, and they are separated—forever.

The day before Jesus comes, people will be eating and drinking as in the days of Noah. Road houses will be filled with those who came to "dine and dance," and of course they will be left and none taken. We shall be having our harvest home picnics, perhaps; or family reunions, or feasts with our friends; the faithful will be taken and the unfaithful left.

We shall then see how the many little things which so annoy and vex us in life, are nothing at all, and we shall chide ourselves that we did not cast all our care on Him since he cares for us. All pain will then be past. There shall be no tears nor sorrow. The sacrifices we have made for Christ will seem so little compared to the joys of heaven which he gives through his blood without money and without price.

"By and by He'll take me home, never more on earth to roam,
And while resting 'neath Life's ever blooming Tree,
Unto me will be made plain, how my seeming loss was gain,
For I know, yes I know, that Jehovah cares for me."

And so, if I should die before he comes, I wish to bear witness to all who see my grave, that I believed in the second coming of our Savior. In the little plot beside the oak tree in beautiful Crown Hill Cemetery with its many native forest trees, where the bodies of more than a hundred thousand people await the resurrection, I wish the simple words of the poet put on my humble marker—

"One day He's Coming—Oh Glorious Day!"

The Day Before

*Some time some ordinary day will come,
A busy day like this, filled to the brim
With ordinary tasks—perhaps so full
That we have little care or thought for Him.*

*And there will be no hint from silent skies,
No sign, no clash of cymbals, no roll of drums,
And yet that ordinary day will be
The very day before our dear Lord comes!*

*The day before we lay our burden down,
And learn instead the strange feel of a crown!
The day before all grieving will be past,
And all tears wiped away at last, at last!*

*When we shall bid farewell, nor see again,
Our bittersweet lifelong companion, pain:
For by unmerited, unfathomed grace,
Our rapt eyes shall behold our Savior's face!*

*O child of God, awake, and work, and pray!
That ordinary day may be today,
And yet the setting of tomorrow's sun
Will find a billion souls still here, unwon!*

When Thou Walkest by the Way How Everyday Happenings Can Illustrate Bible Truths To Our Children

The God of Creation and the God of Revelation are the same God. The God who made the world and the God who gave the Word are the same, therefore we can expect to find no conflict between the natural and the spiritual.

Parents should take heed to the admonition to place the Word of God "in thine heart." God says, "Teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up and . . . write them upon the posts of thy house" (Deut. 6:7-9).

The world about us is full of illustrations of scriptural truths. As parents we should have a thorough knowledge of God's Word and be ever alert to point out events in God's world that will bring scriptural truths to the minds of our children. Let me give a few illustrations from our family experiences.

One day while driving through a woods in a wagon, I was startled by a loud shout, and looking back I saw my little boys greatly excited. We had just driven beneath the overhanging branch of a beech tree and a limb had caught a hat. There it hung some rods behind. It was an easy matter to bring to our minds how Absalom "went under the thick bough of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth" (II Sam. 18:9).

A large hollow stump made an ideal furnace. My little boys were busily engaged in gathering dry sticks to make the fire burn brightly. One boy found a branch with dead leaves and laid it on the fire. Instantly there was a flash as the leaves caught fire. In his surprise he fell backward. The story was instantly recalled of the three Hebrew men who were preserved alive when Nebuchadnezzar had them thrown into the burning fiery furnace, and of the death of the guards who threw them in (Dan. 3:2).

When one little boy tried to open the garage door, it slipped off the track and fell upon him. After the excitement had passed, the children were reminded of the story of God's strong man, Samson, who carried the gate of the city of Gaza away with him (Judg. 16:3).

My children were helping me dig potatoes. One of them called my attention to an old potato which was wet and rotten. It was an easy matter to recall John 12:24 and show how that potato had to die to bring forth fruit. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

A puff of wind may take off a little hat and roll it along the ground, but it gives a fine opportunity for a lesson on the new birth.

"Sonny, do you know where that wind came from?"

"No."

"Do you know where it went?"

"No."

"Well, that is just it. Jesus said, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit'" (John 3:8).

Being born again may be mysterious, but no more mysterious than the wind. We accept the wind. We open our lungs and it rushes in, giving us physical strength. So can we accept the mysteries of the new birth. If we open our hearts, the Holy Spirit will rush in and give us spiritual life.

When it comes time to cut the finger nails, the story of Nebuchadnezzar, whose nails grew like eagles' claws, will readily come to mind (Dan. 4:33).

"When thou sittest in thine house" as you sit in the kitchen you can call attention to the boiling teakettle.

Children, see that teakettle, how the vapor comes out and is so soon gone? That is just like your life. James says, "It is even a vapor, that appeareth for a little time,

and then vanisheth away" (James 4:14). How foolish to be taken up with affairs of this world, which will so quickly vanish away, when we have such a short time to prepare for life in the great beyond.

A crowing rooster will recall the trial of Jesus and how Peter denied Him. "And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me" (Luke 22:34).

My two little girls were racing to gather the eggs. One got there first and locked the door, while the other stood without, yelling and pounding on the door. It was an easy matter for me to go over and recall the parable of the ten virgins: how five got in and five were too late, and the importance of ever being ready to meet the Lord.

—R. I. Humberd in Moody Monthly.

Where is Happiness?

Not in Unbelief—

Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in Pleasure—

Lord Byron lived a life of pleasure, if anyone did. He wrote: "The worm, the canker, and the grief are mine alone."

Not in Money—

Jay Gould, the American millionaire, had plenty of that. When dying he said: "I suppose I am the most miserable man on earth."

Not in Position and Fame—

Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood, a struggle; old age, a regret."

Not in Military Glory—

Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, because, he said, "there are no more worlds to conquer."

Where, Then, Is Happiness Found?

The answer is simple: In Christ alone. He said: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—Selected.

Rightly Dividing the Word

Just before he ascended into heaven Jesus gave the great commission to his apostles and said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. And in Mark 16:16 he said "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

When Peter preached the first gospel sermon on the day of Pentecost, and convicted his hearers of sin, they said, "What shall we do? Peter told them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

We see by these scriptures that baptism plays a most important part in our salvation, therefore it behooves us to study the scriptures carefully in order to know just what Jesus meant when he said to baptize.

We know from common usage, that it is a Christian ordinance, but since it is a Greek word with an English construction, we do not know just what the act consists of; some religious teachers say that it is to sprinkle water on the candidate, others to pour water on him, still others, to immerse the whole body in water.

Now what did Jesus mean? If he meant to sprinkle, then those who depend upon pouring and immersion for baptism will be lost, as they have not been baptized. Likewise if he meant pouring, then those will be lost who are sprinkled or immersed. If he meant immersion then those will be lost who are sprinkled or poured.

How then can we find out just what is scriptural baptism?

Here I am reminded of the story of the man who went to live in a Dutch family; he had no knowledge of the Dutch language, but he reasoned after this manner. I will take notice of what the parents say to their children, and then of what the children do, thus in a short time he acquired a working knowledge of the Dutch language.

Let us apply this same principle to the question of what is baptism? Jesus said to baptize. What did the Apostles do, and what requirements were necessary in order to baptize.

The first mention of baptism in the New Testament is in Matt. 3:6. In describing the work of John the Baptist it says, that he baptized **IN JORDAN**. In the 16th verse it says that when Jesus was baptized he went up straightway **OUT OF THE WATER**. In Mark 1:10 it says that Jesus straightway coming **UP OUT OF THE WATER** he saw the heavens opened," etc.

And in John 3:23 we read that John the Baptist baptized in AEnon because there was **MUCH WATER** there. From these passages we learn that it required "much water", that John baptized "in Jordan", that Jesus when he was baptized "came up out of the water".

Now which of the three so called mode of baptism need all of these in order to complete the act? Does sprinkling require "much water", or in being sprinkled does the one being baptized, "come up out of the water"? No. Does pouring need all of these? No. Does immersion need these? Yes. In order to immerse, we need much water. Also in immersion, the one baptized must "come up out of the water".

More evidence on this point is found in the case of Philip and the eunuch, we read that after Philip had taught the eunuch, that he wanted to be baptized, and that they went "down into the water" both Philip and the eunuch and he baptized him. And when they were "come up out of the water" the Spirit of the Lord caught away Philip. Act 8:38

Only immersion requires that both the candidate and the administrator go down into the water in order to baptize.

Let us now turn to Romans and see what Paul says in reference to baptism, Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6:3, 5. Here baptism is likened to a burial of the dead and to the resurrection, like as Christ died, was buried, and rose again, so we are buried in baptism and arise to walk a new life.

The same idea is expressed by Paul in his letter to the Colossians in that he says, "Buried with him in baptism,

wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead". Col. 2:12.

Is there anything about sprinkling or pouring that has any likeness to a burial and resurrection? Or, does immersion have such a likeness?

Summing all this up, we find that the scriptures teach that baptism requires much water, that both the candidate and the administrator go down into the water, and come up out of the water; that baptism is likened to a burial and resurrection. Since immersion is the only act that will fill all of these requirements, we must conclude that when Christ said to baptize that he meant to immerse. What right then has anyone to teach anything different? To teach that sprinkling or pouring is baptism, would be preaching a gospel different from what the apostles taught, and Paul pronounced a curse upon anyone even the apostles or an angel from heaven, who preached any other gospel, than what he preached. Gal. 1:8.

When we realize that there are but two places revealed in the Bible for the hereafter, heaven with all of its peace, beauty, and grandeur, and hell with its terrible torment and misery, do we dare take any chances with our baptism?—Fred D. Weed.

A Design for Living

Lord, let me bring a little grace
To every dark and gloomy place;
Let me rejoice that I can give
Some splendor to the life I live,
A little faith when I am tired,
A little joy where I abide,
A touch of friendship now and then
To mark my comradeship with men.

Lord, let me bring a little mirth
To all who share my days on earth;
Let something I have said or done
Remain, when I have traveled on,
To prove the man I tried to be
And make men glad they walked with me;
A flower, a smile, a word of cheer,
Make these my gifts from year to year.

Lord, let me carry where I go
Some little joy to all I know,
Let these into my life be wrought—
A little faith, a little thought,
A little mirth, a little grace
To glorify the commonplace;
Lord, let some little splendor shine
To mark this earthly course of mine.

—Author Unknown

Only a pin is prevented from going too far because of his head.

To talk without thinking is like shooting without aiming.

If you ever get to thinking that you are indispensable, just remember what happened to the horse when the tractor came along.

SPIRITUAL CALL

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A Sample of Letters We Receive

Aug. 21, 1948

Dear Bro. Sommer: I'm enclosing money order for one of the New Simplified New Testaments and a Jamison, Fausset and Brown Commentary.

I have had a Simplified New Testament for several years and do get a lot of good from it; but the new ones have the choice verses of Scripture too, do they not? I'd so much like one that has them so I can have them more handy. I'm sending \$10.00, hope that is enough, if not let me know please and I'll send more. I enjoy my S. C. as much as I always have and hope you will continue the good work you have always done. May God continue to Bless you in your Good Work.—Your Sister in Christ—Kansas City, Mo.

Dear brother Sommer:—For several weeks we have been promising to send our remittance of \$1.00 for a year's subscription to the "Spiritual Call". It is indeed a fine message of Gospel truths and information, well worth heeding and putting into practice against that terrible and awful day sealing our reward, according to our stewardship here below. We do appreciate the many copies you sent to us and other names we suggested. Trusting it may be well worth the time and expense, and whenever possible we will try and contribute a few lines of good support to help the cause if acceptable. Again thanking you for all past favors, and heartily inviting you to be sure to come and worship with us here in the Eastern section whenever possible. We always enjoy your presence and good counsel. With kindest regards, we are as ever yours in the faith.—Philadelphia, Pa.

Dear Bro. Sommer,

The article: "Do you have Christianity or mere Church-anity?" in the July number of the S. C. was inspiring to me. May you have strength and courage and help from the brethren to let the Truth be known, is my prayer. Paul would not be subject to false brethren even one hour, that the Truth of the Gospel might remain with the brethren at Galatia. The Truth of the Gospel will prevail only thru suffering and persecutions. Yet we are happy because of our hope and freedom in Christ. I too wonder why we do not all awake and arise to more activity in overcoming the tendency to be unconcerned.

A Subscriber

An intelligent non-member of the Church of Christ who is receiving this paper said in substance that the article on "Christianity or Mere Church-anity", is just what she thinks is the truth. We ourselves believed the sentiment

was important and had extra copies printed which we can furnish you free to hand or send to your friends. Let us work NOW. The autumn of life is about gone. In the world's history, it may be later than we think.

Reality in Religion

J. H. McCaleb

"Putting away therefore all wickedness, and all guile, and all evil speaking, as new born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious." 1 Peter 2:1-3.

Peter is here talking to Christians. To any who cannot rely upon the cleansing spirit of Christ, it would be useless to give the admonition as written in these verses. The human impulses just don't flow naturally in those channels. One of the sinful principles warned against here is guile. It is found in connection with such evil-smelling mates as general wickedness, hypocrisies, envies and evil speakings. If Christians indulge in such practices, they are sadly lacking in the spirit that gives life to their pretensions. Without that life the mere name of Christian means little.

Guile is that black and venomous state which imparts duplicity to the heart. A dishonest heart results in all kinds of fraud and trickery. And the man in whose breast lies that guile is altogether disgusting and loathsome. Such a description and stern indictment makes one think. It forces a stop and a pause to ask, "Lord, is it I?"

I suspect that practically everyone of us has been guilty of practicing some guile. That act, no matter how small, has betrayed a trust; and some good soul has lost faith in the betrayer. There is nothing that will wreck so quickly and so tragically the trusting heart of an honest friend as double dealing. When difficult situations arise in our lives, we are tempted to take the seemingly easy way out. We sometimes tell and act only a half-truth. Seldom does this double dealing fool any one. It serves only to inspire a contempt that often defies any attempt to overcome it. Once a man has lost our confidence through double dealing, years of continued honesty are required to wipe out the stain and sting of that memory.

Among Christians there can be no exercise of guile that breeds duplicity of heart. Honest mistakes will never be entirely overcome. But studied attempts to put something over and to deceive each other can only come from evil hearts. We must strive earnestly and always against the great evil of guile. If we are truly Christians there must run through our veins a great throbbing love for the brethren that will impel squareness and frankness each one to the other. Only in that way can we have a faith in each other that will inspire unity, love and peace. Guile is a duplicity of heart that will wreck the true life of a church. One who practices that kind of evil is in grave danger of eternal judgment.

—Gospel Advocate

What to be Done

The question is being asked, What would you Scripturally recommend that every congregation of the Church do concerning the things that are causing division among us? I give the following scriptures as my answer:

My Bible says: For there must be also heresies among you that they which are approved may be made manifest

among you. 1 Cor. 11:19. There shall be false teachers among you who privily shall bring in damnable heresies . . . and bring upon themselves swift destruction. And many shall follow their pernicious ways. 2 Peter 2:1-2.

A man that is an heretic after the first and second admonition reject; knowing that he is such is subverted and sinneth, being condemned of himself. Titus 3:10-11.

Mark them that cause divisions and offenses contrary to the doctrine . . . and avoid them. Romans 16:17.

If there come any unto you and bring not this doctrine receive him not . . . neither bid him God speed: For he that bideth him God speed is partaker of his evil deeds. 2 John 10, 11.

Now we command you brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions which he received of us.

And if any man obey not our word by this epistle note that man and have no company with him that he might be ashamed. 2 Thess. 3:6 and 14.

Jesus said—Blessed are ye when men shall hate you, and when they shall separate you from their company, and cast out your name as evil for the Son of Mans sake. Luke 6:22. But—woe unto you when all men shall speak well of you! for so did their fathers to the false prophets. Luke 6:26.

We should obey God as set forth in these scriptures.—M. M. Mitchell

Helpful Books for You and Your Friends

For the benefit of our new subscribers, we wish to recommend to you books we think will help you much along the narrow way:

Here are some advantages of the "Simplified New Testament": 1. King James Version, black face 8 point type, fits a man's coat pocket, self-pronouncing in part, and made to wear. . . . 2. Definitions of hard words, uncommon or out of use, easily found on the page they are needed—such unusual words as anon, reprobate, wit, wot, dissimulation, lasciviousness, malignity, implacable, impute, propitiation. . . . 3. Simplified translations of hundreds of hard passages in clear 8 point type and easily found on the page they are needed. . . . 4. References on the thought and not mere words, and easily found. . . . 5. At the beginning of each book, An Account, with references, of the Writer, Ones Written To, and Subject Written On. . . . 6. Last and MOST IMPORTANT OF ALL, Outlines and Headings of great value, expressed as nearly as possible in the exact words of the leading thought in the following passages . . . In short, the book is a combination of the Testament, and a Bible dictionary, and a dictionary, and a commentary. And to it are added References to about 2500 choice verses of Scripture for devotion, which if you will read in your Bible and mark and meditate on, will certainly make you better, for it is God's Word.

The "Church of Christ" book portrays the Apostolic Church with references to every point, and also shows the errors of denominationalism and answers their quibbles. A good book to hand to an intelligent non-member, as well as to read ourselves. On page 169, the author wrote, "As in the governments of men every accused man is allowed an impartial jury, so in the government of the Church." This was written about 35 years ago, and if this principle of JUSTICE had been heeded in some church matters the past two years, there would not have been the confusion there is among disciples. Jesus him-

self says that one of the "weightier matters of the law" is "JUSTICE"; and if we trample that under foot and do not repent and rectify our wrongs, we certainly shall have to answer at the Judgment.

The "Drama of World Empires" portrays the Empires of Old Testament times without a knowledge of which there is much confusion in our minds. If you will read this short book, and look up all the scripture references, you will have an easy study of the most important prophecies of the Old Testament, and appreciate more the greatness of the Kingdom of Christ . . . Send ten cents for samples of our leaflets. They are helpful . . . Instead of making presents to your friends of worthless or worldly things, why not give them that which may save their souls?

Prices of Some Good Books

Simplified New Testament, \$3.00; but in lots of five, \$2.50 each. Many people have made each one of their children a present of a copy of this helpful book. It makes Bible reading easier with its many helps. It was made for the commonest of the common people. Thousands have been called for.

"Church of Christ", \$1.00 a copy, but five copies for 75 cents each.

"Drama of World Empires", 40 cents each, but four copies for 25 cents each.

Send for these books to D. A. Sommer, 918 Congress Ave., Indianapolis, Ind. Don't delay till the last minute when mails are congested.

ABE MARTIN SAYS: "In enthusin' over our wonderful progress, don't fergit that among other things the route t' th' devil has been shortened about two thirds."

Entrenched Clergymen Tried to Stop Wesley's Preaching

When John Wesley saw the indifferentism and worldliness in the Church of England, he started in to preach the gospel as he considered it. The entrenched preachers with their fat salaries objected to being disturbed and prodded into activity and morality, and kept him out of the church buildings. Wesley went to the streets, parks, old buildings, anywhere the people could comfortably listen. Organized churchanity has nearly always been opposed to pure Christianity. Jesus and the prophets and true preachers of Bible times always had this formalism to fight, when trying to inject the spirit of the gospel. The Christian Beacon prints the following concerning Wesley:

PREACHING GOOD NEWS

In reply to a clergyman of the Church of England who had forbidden him to preach in the parish, John Wesley said: "God in Scripture commands me according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another's parish; that is, in effect, not to do it at all, seeing I have no parish of my own, nor probably ever shall. Whom, then, shall I hear, God or man? I look upon all the world as my parish."

There was never yet a truly great man that was not at the same time truly virtuous.—Benjamin Franklin.

A Better Bible?

The Bible is either the word of God or the work of man. Those who regard it as a man-made book should be challenged to put their theory to the test. If man made the Bible, he is, unless he has degenerated, able to make as good a book today.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses and they lacked the learning of the schools; they had no great libraries to consult, no steamships to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grappled with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They gave us a diagram of man's existence from the cradle to the grave, and set up warning signs at every dangerous point.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they like, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology, and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will they give? Has man so fallen from his high estate, that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man?—William Jennings Bryan.

Here is Wisdom

I will never forget when the modern tide struck our home. My sister weighed a hundred pounds. She was an artist, nervous and temperamental, and all that kind of stuff that we had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. Father was glad to see her. That morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She 'got by' with it that morning, but Father took note of it; and the next morning, when she excused herself, he said: 'Sit still.'

'But really,' she pouted, 'I don't care to stay.'

'That doesn't make any difference—stay.'

'I think a person should have some liberty in religion,' she answered.

'You can have all the liberty you please in religion,' Father told her, 'but I run this house. I paid for your food. I bought the clothes you have on. I paid for your education. Sit thou there quietly and listen while a father who loves you reads and prays.'

My big brother came home one day. He had made money for himself and had a big fat cigar in his mouth. He smoked it awhile on the back porch. Father came out, reached out his hand, took the cigar and, throwing it into the garden, said, 'Don't smoke them around here any more.'

'I would like to know what right you have to throw that cigar out,' my brother complained.

'You know my idea,' Father answered. This is my house. I am raising boys and making a specialty of it, and you don't get by with that sort of stuff. When you work for a man, he can tell you whether to smoke in his office or in his warehouse. I am running this house. God gave me the command to do so.'

'I will go somewhere else,' my brother threatened.

'I am sorry; I love you,' Father replied quietly, 'but if you want the cigar worse than you do the home, you can go.'

He went away three weeks, then came back and said, 'Dad, you are all right. I submit, and will play the game according to the rules.'

Most people say, 'Well, you have to let children have their way.'

Is that so? Then good-bye to home, to government, to everything. God will not stand for that.

I had a father who stood by the river of life, thank God! An old pile-driver, and smiled when he drove down the jetty. He never licked me in his life, but I always knew I had one coming if I needed it. He raised ten children, and he did it as an undermaster of God.

You never saw a spoiled boy in your life, to whom the mother had given everything she had, that would not take that little mother and trample on her heart before he got through.—Selected

If Money Were Manna

If money were manna and soured over night,
As the children of Isreal learned in their flight,
We should live day by day and be fairly content,
Knowing dollars were useless unless they were spent.
Yet sometimes I fancy, with all of its power,
Money, selfishly hoarded, turns rancid and sour.

The stuff can be kept; there's no doubt about that,
But the soul may grow lean, while the purse waxes fat.
Under the lock in strong vaults man can hold
Whatever he gather of silver and gold,
But whenever a mortal has more than enough,
The acid of selfishness poisons the stuff.

Who keeps it too long robs himself of the fun
Of the good in the world which his gold could
have done;
The dollars of misers but prove at the end,
That their hearts were too narrow to give or to spend,
And too late they learn, in their last conscious hour,
That money, like manna, long kept may go sour.

—Selected.

The Bible Applied, is God's "Dynamite"

"The Gospel is God's POWER to salvation." The Greek word for "power" is "dynamis", from which we get "dynamite". So, in order to move people toward heaven, we must get to work applying this dynamite. God does not fling his dynamite through the air, but depends on his children to plant it in the minds of men and women.

God says in Isaiah, "My word shall not return unto me void, but it will accomplish that which I please and prosper in the thing whereto I sent it." It is our business to spread the word, and leave results with God.

Again, Solomon says, "In the morning sow thy seed, and in the evening withhold not thine hand; for who can tell whether will prosper, either this or that, or whether they both shall be alike good." Again we see that it is OUR business to SOW the seed, and leave the results with God. Too often we become impatient and wish the seed to grow RIGHT NOW, but often the seed will not produce till we are dead and gone.

Are we, then, sowing the seed, by talking to those who need the gospel of Christ? Are we handing them literature which may cause them to think? Are we sending them literature which in their quiet moments alone they may imbibe?

The great purpose of the Spiritual Call is to implant more devotion in the hearts of the readers who are Christians and to strengthen the faint hearted; and to teach and warn the non-Christians. How much good it does depends on YOU, for we can not do this ourselves. To help you save your friends and other dear ones, we are offering to send the paper a year to ten non-subscribers for only FIVE dollars. Now stop and think—have you not ten friends who ought to be helped spiritually? Many write that they are being helped by the devotional articles in the paper. We are trying to make every issue as interesting and strengthening as this issue. If you can not now think of that many friends, send anyway, and we shall be able to find apparently-honest people who will read. Yes, and if any of our readers do not feel able to send to many neighbors and friends, send the names, and the donations others send will help. Send for samples, they are free, and hand to intelligent people you know who take life seriously. Let us bestir ourselves, lest we, too, become drugged with this great Indifferentism which like continuous fog has spread over the people and keeps out the Sun of righteousness. Let us do it NOW, for it may be later than we think.

The Third Epistle of JOHN

The Writer, One Written To, and Subject Written On.—This Gaius to whom John wrote was a charitable and hospitable man, who walked according to the Truth. In bold contrast to him was the ambitious Diotrephes who loved to have preeminence to the extent that he would not receive the inspired John, and cast out of the church those who endorsed faithful teachers. He was probably an elder in the church; and if he had been continuing this course long, he was probably THE elder. The church seems to have been in such confusion that though John wrote unto it, he does not write to it now, but to a faithful man in it.

Such men will arise. Paul told the Ephesian elders

that not only would grievous wolves enter the flock from the outside, but from among the elders themselves men would arise speaking perverse things to draw away disciples after them. (Acts 20:29, 30.) Diotrephes was one of such. The individual may live the [personal] Christian life regardless of what the officials or the body of the local church may do. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." (Rev. 3:4.) **But when the doctrine or morals of a church become corrupt, and we find we can do little or nothing, we must heed Paul's command, "COME OUT FROM AMONG THEM."** (2 Cor. 6:17.)

No, the editor of the Spiritual Call has NOT changed, but the Modern Diotrephes-es HAVE changed, and are seeking to start a Diotrepheesian Movement with their banner—Obey the elders right or wrong. They love pre-eminence. But—"We ought to obey God rather than men."

Brethren, be fair, be honest, and have courage enough to stand for the truth regardless of men. Jesus may come yet in 1948.

Do You Have This?

Like the sunshine after rain,
Like the rest that follows pain,
Like a hope returned again,
Is the peace that Jesus gives.

Like the soft, refreshing dew,
Like a rosy daybreak new,
Like a friendship tender, true,
Is the peace that Jesus gives.

Like a river deep and long,
With its current, ceaseless, strong,
Like the cadence of a song,
Is the peace that Jesus gives.

O the peace that Jesus gives
Never dies, it always lives,
Like the music of a psalm,
Like a glad eternal calm,
Is the peace that Jesus gives.

—Unknown.

"The Kingdom of the Clergy"

Alexander Campbell used the term above very much in his writings, as he opposed this "kingdom". But when he established Bethany College to train preachers, he undermined much of his apostolic work, for it and its offspring colleges became clergy factories. A few months back we printed an article on "Did God Leave Out Something Important?" on the subject of the clergy. Below is a letter regarding it from a prominent preacher in the South who has attended two Bible Colleges, and taught in one, and sees the danger and unscripturalness of such institutionalism. He also speaks over the radio every day. After it we reprint the article he commends, that the reader may have the important subject fully in mind!

"Dear Brother Sommer:

I want to commend you for the recent article in Spiritual Call entitled 'Did God Leave Out Something Im-

portant! You are exactly right about the clergy. We have one and there is no need to deny it. The question is, What are we going to do about it?

I would enjoy talking at length with you about the college question. We would probably find ourselves at one. I've attended two such schools and have taught in one, but I cool more all along. For some reason, they all go wrong in time. I know it is right to build churches like Paul did. Institutionalism has always been a curse.

Bro. Gilbert O. Nations and I have become good friends during the past year or so. As you know, he vehemently opposes the kingdom of the clergy. He doubts if the true church actually exists, and he may be right.

I wish you well in your work. Yours is about the only paper we have that will teach the truth about 'the pastor'. With kindest regards. ♦♦♦♦

Did God Leave Out Something Important?

Roman Catholicism and practically every prominent denomination in Protestantism is built around a clergy. And yet, believe it or not, the word "clergy" is not in the Bible, nor is the idea there. Did God leave out of his Book a most important thing?

Man's way has brought havoc to New Testament Christianity, for it has specialized what God intended for ALL Christians to do—preach, teach, help poor and sick, etc. Theological seminaries, Bible schools and colleges, and protracted "Bible Readings" to develop "preachers", all develop a clergy, no matter how much we say or try otherwise. Young men spend their time and money in educating themselves, and expect to be supported, and that is the essence of the professional clergy. If such men do not make a living they sell out by compromising the truth, and that means havoc to the church.

There is no clergy in the New Testament. All Christians are made "kings and priests unto God," (Rev. 1:6). Every faithful Christian has as much right as any other to pray, teach, preach, officiate at the Lord's Supper, baptize, as any other with some restriction regarding women. Not one word is said about training preachers, but there is about training "teachers". "The things which thou hast heard of me among many witnesses, the same commit thou to FAITHFUL MEN who shall be able to teach others also". (II Tim. 2:2.) He does not say, "be able to PREACH to others also". God's plan is to make every FAITHFUL MAN a TEACHER in the church, NOT a PREACHER in it. We should try to put forth young men in the church, not to preach, but to teach, at first at least. To take a chapter, or part of a chapter, and "teach" from it, is a good way to start. Of course, if one preaches he does some teaching, but the Holy Spirit makes a difference between teaching and preaching. The word "sermon" is not used in the New Testament. Preaching is primarily to tell good tidings to the world, while teaching is primarily intending to inform and exhort the church.

I doubt very much whether we should encourage very much any young man to spend his life in preaching the gospel, and push him into that. If his mind is not thoroughly converted to endure hardness as a good soldier, he may soon fall by the way, or sell out by the way. No man should preach whose conscience will permit him to do otherwise. A man who will not preach

except he receives money for it, should not be preaching at all for he is a hireling, and will preach himself rather than Christ Jesus.

We should so fill a young man with the gospel, both in the church and the home, that his conscience will not permit him to do anything else. Such a man is not so apt to betray the Cause of the Redeemer.

The DIVINE training for a young preacher is given in I and II Timothy and Titus. Before any young man makes up his mind to spend all his time in gospel work, he should study again and again those epistles to young preachers, and in fact should memorize them, and see whether he is willing to make the sacrifices there portrayed, in spending his life telling the story of Jesus. All the secular training that a preacher needs can be obtained individually from the many schools around, or from books, for all that he needs is in books.

Let the young man who wishes to preach be converted thoroughly FIRST, and everything else will take care of itself.

"If Any Man Draw Back"—

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

It is doubtful whether the cowardly Christian will ever be saved. Just when he ought to stand, he flinches. Who wants soldiers like that in carnal warfare? When men draw back in such fights, he is generally shot. When John Mark went with Paul and Barnabas up to the battle line, and then returned to Jerusalem, Paul did not like it very well; and when Barnabas proposed to take his relative with him in the second journey, Paul objected, and there was a dispute which led to a separation between Barnabas and Paul. So, too, the Lord says that when we draw back, his soul does not have pleasure in us.

Yet notwithstanding this warning, there is any number of professed soldiers of the cross who when great issues are at stake will stand back, and keep their mouths shut, no matter how much error is being advocated, and will not stand out for the truth. They let some one else fight the battles, and then expect to come in later and say, "We killed the bear!" "We gained the victory!"

It is true that sometimes one can do more good by using wisdom in privately spreading the truth, but he should not be so "wise" that he does not uphold it. There always have been heresies arising among Christians, and there always will arise such, and Paul says they are for the purpose of showing who are approved of God. But too many people are like the Christian who moved into a community which was very ungodly. A friend asked him how he was getting along with such people, and he replied, "Oh, all right—no one ever surmises I am a Christian!" So many today can say, "Oh, no one surmises that I am standing for the principles of the New Testament against modern apostasies." But God not only surmises, but KNOWS that you are NOT standing for His truth, and says to you, "If any man draw back, my soul will have NO pleasure in him." That is very saddening when one contemplates how many spineless Christians will be finally rejected.

Whether on the road or in an argument, when you see "red," stop!