

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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Seven Christian Youths Sleep Two Hundred Years!!

IN THE EARLY CENTURIES OF CHRISTIANITY, there was great persecution against the followers of Jesus. It is said there were ten such great persecutions. In times of peace, Christians fall into evil ways among themselves, which are not always so peaceful, but persecutions help purify them of these and draw them closer together.

One of the charges against the early Christians was that they were athiests because they did not have, nor endorse, great houses of pride like the heathen temples. They met in homes, caves, catacombs, upper rooms. They did not attend the races and theaters, and other places of worldly amusement. They lived to themselves because so much around them was idolatrous and ungodly. They tried to keep themselves unspotted from the world.

In one of these persecutions, according to the story, seven Christian youths hid away in a cave, and God caused a great sleep to come upon them, so that they slept for two hundred years. Then they awoke and came forth. The Christians were no longer persecuted, for they themselves had become rulers of the world. There were no racks nor swords, nor lions to cause them pain. Magistrates, captains, even emperors were professed followers of Jesus and patrons of the Christians. Catechetical schools were teaching religion. Great temples with crosses on them greeted their eyes in different places. Kings had become nursing fathers to the Christians, and queens nursing mothers.

At first they cautiously approached their native Ephesus, fearing persecutions from the heathen; and with anxiety they asked if there were any Christians there.

"Christians?" said the people, "we are all Christians here."

They heard this with joy, and went through the streets which were so different from what they used to be. It was all so strange to them. But they saw that these people who said they were Christians did not act like the disciples of Jesus back when they knew real Christians. They were going the same places the heathen did back there, and doing the same things. **They found that as the Church had converted the world, the world had in turn converted the Church!** Sorrowfully they asked the Lord to put them back into the sleep from which he had taken them, with this rebuke to those they wished to leave:

"You have indeed thrown away your idols, but what have you gained in their stead? You have images in the place of the ancient idols. Many of the people have no religion at all. Bishops instead of being humble leaders by their lives, are ambitious for power and luxury, and fight with one another even with swords for the bishopric. Religion is used very much as a cloak for licentiousness. But where, oh where, are the Christians?"

And God listened to their cry, and released their souls

so that they could go and be with the ancient, persecuted, humble disciples of Jesus, and with their leaders, the elders and preachers, who then served God rather than themselves.

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Many Christians today who prayerfully read the New Testament sometimes feel like these seven Christian youths in this fable of the long ago.

Come Here, Diogenes, with Your Lantern!

You have all heard the story of that old Greek philosopher who carried a lantern around with him; and when any one asked why, he answered, "I am looking for an honest man."

From the evidence, if Diog would go to Belvedere, Ill., he would find an honest "cop", according to a recent issue of LIFE Magazine.

When he became an officer a few years ago, he announced that he would permit nothing to stand between him and his duty. When aldermen violated driving rules, he warned them, "You all look alike to me;" and arrested them. He arrested his wife for violating parking rules. When his brother did the same and tried to reason with him he said, "Shut up, or I'll put you in the cooler."

A man married the sister-in-law to the cop, who was one of the ushers at the wedding; but when the groom and best man had a car race leaving the wedding, they hardly got home ahead of the summons which the conscientious cop sent them.

Diogenes, blow out your lantern.

It is refreshing to see a cop like that. Now, honest, reader, should not every Christian be just as conscientious? This man confessed, "Doing duty always makes some one mad."

Suppose all preachers, elders, deacons and other members were just as conscientious in doing right—what a different church we would have! God speed the day when such will be. Maybe the best we can do is with No. 1. Let's try—what do you say?

Standing in the Gap

*"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none"
(Ezek. 22:30).*

I would like to speak tonight on the theme, "Power with God," or "Wanted: Men and Women Who Will Stand in the Gap."

WHAT IS THE NEED?

It is almost axiomatic of human relationships that, whenever a great need arises, there is nearly always an

instantaneous response to that need. If we heard outside at this moment the screech of brakes, a collision, and a piercing human scream, all of us would be of one mind and heart. We would want to go outside to find out what happened and see if there is anything we could do. Deep in the heart of everyone of us, a cry of need demands an immediate reply. Thus it is so true in the physical realm that all one needs to do is whisper that a boy is lost in the mountains, and instantly hundreds will respond. Their one desire would be to find that boy, and they would stop at nothing that he might be saved. That takes place in the physical realm when men's bodies are in danger, when men's hearts send out a cry for help. Instantly there comes forth a reply.

Strangely enough, there is not that cry of distress nor that response in the *spirit* of man. All around us are men who are lost, men who are dying without Christ, men and women who have everything that heart can wish. But they do not have Christ as Saviour, and "without shedding of blood is no remission." Without Christ there is no hope. Christ said, in John 14:6, "I am the way, the truth, and the life; no man cometh unto the Father but by me." There is one door and *only* one, and that door is Christ Jesus our Lord. So it is a strange thing which has happened to us. We do not hesitate to drop everything when we hear a cry of physical distress, but we are quite complacent to sit still when spiritual need becomes known.

What the world needs is peace of heart and peace with God. The world is one colossal madhouse in which there are broken homes and broken hearts. It may be singing romantic songs, but deep underneath there is a desperate need and a cry of distress. What the world needs most is a message of saving grace, of getting right with God. Yet there does not seem to be any concern manifest, and, in the hearts of God's people, there is no response. I don't know whether it is because we have nice clothes, drive a good car, have a house to live in—I don't know whether we have deceived ourselves into thinking that, because of all the material things man has, they are sufficient for his salvation. God says, "NO."

It is a *wonder* to God Almighty that there is no one interested. Let us read the passage in the 59th chapter of Isaiah, part of verse 16: "And he saw that there was no man, and wondered that there was no intercessor." In what hour was that? It was in an hour of gross darkness, of deepest sin, and yet God wondered that there was no intercessor. In Ezekiel 22:30, we read also: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." In Psalm 106:23, we are told: "Therefore he said that he would destroy them had not Moses his chosen stood before him in the breach, to turn way his wrath, lest he should destroy them."

GOD'S PREMIUM ON PRAYER

All this is background to the particular incident in the 32nd chapter of Exodus. We have an example of God's man standing in the gap, making up the hedge, a man who stood in the breach. This man stood in the gap and prevented the judgment of God from falling upon this people. In the whole incident, God puts the emphasis upon one thing. He is looking for a man or woman to stand in the gap; He is looking for an intercessor; He is looking for someone who will care.

In the 142nd Psalm there is a real cry of distress. Have you ever heard or seen someone who is drowning call for help? Here is a man who is in worse distress than drowning, for that is physical, and this man's trouble is

spiritual. "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul" (v. 4). If there could be one indiotment written across the pages of the Christian church today, it is that we are careless of the souls that are passing into eternity. God has said, "It is appointed unto man once to die, but after this the judgment." There is no way to escape it, and yet we do not care.

The world is one mad scramble of men who are grasping after power. They will do anything to ingratiate themselves into closeness with men who do have power. All a man has to do is make a million dollars, and he instantly gets letters and calls from everyone. Men want to be around men with power. It is a sad thing. Here we are living in a world where everyone is seeking after opportunities. And there is a great God who is seeking someone, just one, through whom He can display *His* power which is greater than all.

God is looking for someone to stand in the gap. This is big business. We think of Standard Oil as being big business. It is nothing compared to God's enterprise. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" What shall a man give in exchange for a soul? All the wealth in the world is not worthy to be compared to one single soul. If that is true, then, if you and I have the privilege of leading one to Christ, and standing in the gap between God and judgment, we are in big business. God is desperately looking for businessmen who can be set up in business by God Himself. What tragedy to see them clutching the "almighty dollar." All those things someone else will take afterward. To save one soul from judgments which must inevitably come upon it, is big business. If you are here tonight without Christ, it is big business to transact salvation with our God. It is big business to receive from God's hand forgiveness from sin and pardon from iniquity. The only thing puny about salvation is the preachers who proclaim it. We are so small in our own concepts that we think it small. But salvation is not small—it is the biggest thing in the world. It is the thing for which God sent His only begotten Son into the world to die. God is looking for a man to stand in the gap.

—Clyde S. Kenedy in Christian Beacon.

But He Was There Before Me

This life of mine, so strange it seems,
So empty are its fairest dreams;
And disappointments crowd so fast,
Well, there's the next, but ne'er the last.
Am I a pioneer in care?
Has no one else but me been here?
Ah, yes, indeed, Christ knows this road;
He trod it with a heavy load.
So as I walk with footsteps sore,
It's great to know He's gone before.

The loneliness I know and feel,
To some a song, to me so real—
Did every life desire, like mine,
An understanding deep and fine?
But then I read concerning Him:
They all forsook Him in the din.
The saddest thing I hear Him say,
'And will ye also go away?'
Ah, as I think His hours o'er—
It's great to know He's gone before.

—Will H. Houghton in Moody Monthly.

To Isolated Disciples

Jesus said, "for where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20.

This article is written with special reference to those disciples who by reason of circumstances are unable to meet with a congregation of brothers and sisters on the first day of the week around the Table of the Lord, and and there partake of the emblems which represent his body and blood, in remembrance of what he has done for us.

I feel a bond of sympathy with you, in that I was at one time in that situation myself. We live over twenty miles from where there is a congregation, and back there in the "horse and buggy" days it was impossible to attend the services with any regularity.

We solved that problem by considering the scripture quoted above,—each Lord's day we set up the Lord's table in our home, and my wife and I gathered around it with our children, and there sang hymns and prayed to our heavenly Father, had a lesson from his Holy Word, and broke the bread and drank the cup in memory of Him who gave his life that we might have eternal life.

We kept this up until we were able to have a car, by the use of which we could go to meet with others of like precious faith, when in due time our children all obeyed the Savior and were buried with him in baptism.

Jesus said, "Where two or three are gathered together in my name, I am in their midst." Where the bread and cup are, representing his body and blood, he is there. How simple to procure, we do not need any elaborate layout, neither do we need any deacon, elder, evangelist, preacher, minister, pastor, or any titled person to conduct the service, just two or more disciples can come together and set His table and he is there in their midst.

I often think of comparing it with the flag of our country, wherever that is, there is represented the power and authority of the United States of America. Likewise where the bread and the cup are set up in the name of our Lord Jesus Christ by even two there he is.

Jesus, in answering the Jews said, "Verily, verily, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6:53. And he said in establishing this institution, "This is my body and this is my blood". Matt. 26:26-28.

We do not even think of starving or half feeding our physical bodies, neither should we starve our spiritual bodies, when such heavenly food is so easy to procure. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day". John 6:54.

Paul Said in reference to the Lord's supper, "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." 1 Cor. 11: 26.

If because we are separated from our brethren we do not have the Lord's supper, we are starving our souls and by not observing it, do not show the world that He died for us.

But some may say that we must have an organization with an "evangelist in charge" in order to be scriptural. Where does Christ or the Apostles teach anything like that? Jesus said, "Where two or three are gathered together in my name there am I." We read in Acts 8:4 that when persecution scattered the disciples, they went everywhere preaching the word. Did they have an evangelist set up over everyone of their little groups? The book does not say so. So let us be satisfied and do it as

Jesus said, "Where two or more are gathered together in my name, there am I."

Where the Bible speaks, we speak, and where the Bible is silent we are silent. This motto we have had before us for many, many years; but some today, by their conduct, are changing the last part of that motto to read, "Where the Bible is silent we legislate and rule as we see fit."

Now brethren, I exhort all of you who are separated from a congregation, that two or more of you set the Lord's table in your own home, and there as Jesus said, "Do this in remembrance of me," thus keeping your minds and hearts in contact with Him, and by so doing show to the world that he died for us, and that we are living for Him.

—Fred D. Weed.

A Sister Asks Some Pointed Questions

"We are building a new church house which perhaps is needed, but the attitude of most of the congregation seems to be that a new building will be such an honor. that God will be so interested in the building. They don't seem to worry much about the condition of the people that make up the church. They seem to regard the building of primary importance, so our children won't be ashamed."

Remarks—It is true we must have a place to meet, and we should make it plain and keep it inside and outside, neat and clean. But the early church did not have buildings of their own for two or three hundred years; and when they began to build temples of pride they had indeed departed far from the simplicity in Christ, which Paul feared the disciples would do.

"The elders have almost stopped doing the talking on Lord's Day morning and evening. Instead we have an out-of-town preacher who comes for the one day only.

Remarks—In other words, the elders have stopped feeding the church and helping preachers to "commit what they know to faithful men who shall be able to teach others," (2 Tim. 2:2; 1 Tim. 3; Titus 1). Of course, few preachers wish the divine system now, for they do little to develop the talent, lest they lose their job, they think. They are becoming hirelings more and more, and the elders have become weaklings.

"I think as soon as the congregation is financially able they will HIRE a preacher for full time. The excuse is that you can't do anything by holding mission meetings,—Times have changed, and that—Timothy, according to some ancient writers is supposed to have remained at Ephesus or some other place and preached. THEREFORE, it is right for a congregation to HIRE a preacher to do all the talking. Everywhere I have been where there was a preacher engaged for a salary the preacher almost ran the church."

Remarks—That church is going the way of all apostasy—they wish to have a pastor, like ancient Israel, to "be like the denominations round about." There is as much authority for the pope of Rome, as there is for a one-man preacher-pastor to preach every Sunday morning and night in a congregation with elders. 1 Cor. 14:26 shows that different ones took part in the worship when the whole church was gathered together, in apostolic times. In politics there is a drifting into dictatorship, and many professed Christians are drifting into the same religion.

"I know you are familiar with many of the ancient writers. Can you tell me which one said Timothy did not travel but stayed in one place? Do you know of any ancient writer who would support the idea of hired preachers?"

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Remarks—The great apostasy began even in the first century, and the churches started to centralize locally and as a whole; so we can expect in second and third centuries and on, to see writers upholding the system which led to Romanism. Paul and his evangelists established churches, and then he sometimes would leave one of them there to look after things till they got started good. He left Titus in Crete to set in order things that were wanting. In some Bibles, in fine type at the close of Paul's letters to Timothy, it says that Timothy was first bishop of Ephesus, etc., but that has been inserted entirely by the will of man, for that young man was not married and could not have been a scriptural bishop according to Paul himself. There is no indication in the New Testament that a preacher not a bishop did all the feeding of the flock in a church with elders, as is done today. Fine meeting houses and "fine" preachers to draw and hold people have always gone with the decline in spirituality among the members.

"I can't see why it is worse to stay at one place and preach all the time, than to have a circuit and preach one Sunday at each place regularly."

Remarks—Neither do I. It is the business of preachers to build churches, not simply in numbers, but in ability to teach, so that they will have scriptural elders to feed (Acts 20:28), and then the church can use him in other places, standing behind him. (See 2 Tim. 2:2.)

"I am certainly in confusion, for I thought the work of preachers was to establish new congregations and teach them until such a time as qualified elders could be appointed. It then became the duty of these elders to feed and look after the church and to prepare other men to take their places when they died."

Remarks—Exactly so, as we said in last Remark. This sister is doing some thinking according to the Word of God, and we need thousands of other sisters as well as brothers, who are doing the same, and then are helping the rest of us to do something definite about this.

"You know we are told to give as we have been prospered. Does a person's responsibility end when he has done this, even if he does not approve of the way the church uses his contributions?"

Remarks—That is exactly the doctrine of the church of Rome—you laity fork over the money, and we will think and act for you, and you are to obey us, and you will be all right. Religious dictatorship. But still the Book says, "We ought to obey God rather than men." (Acts 5.)

"If the blind lead the blind, BOTH shall fall into the ditch." We must not fall into the ditch, by blindly following the blind. If I were in such an apostatizing church as that, I would start to enlighten others, by sending the Spiritual Call. Also we have a good tract on Mutual

Edification, which every disciple ought to read. Send a stamp for a copy. Send us the names and addresses of all apparently honest disciples which wish to know the truth. Some may not like that in us, and may even cast us out out of the church, as Diotrephes cast out those who opposed his dictatorship, but they can not cast out of heaven. Let us work to have spiritual, humble elders who have courage also to stand for the Bible way, and are not so lazy they wish to shift their responsibility to others. Every reader who is in such a condition as this, be sure to send the names and addresses of apparently honest people, in or out of the church, and let us "go everywhere preaching the word"—in print if we can't do it person.

—Editor.

"Turning Away from Religion"

The following editorial in a secular paper was sent by a brother in Illinois.—Ed.

"Efficient though it may be in some respects, modern higher education is making a poor record in the field of religion. Such is the inevitable conclusion drawn from results of recent studies by two psychology instructors at the University of Denver. From what they learned, the Joe College of today doesn't pray very much or read his Bible a great deal.

"Specially, their investigations showed that about two-thirds of all the students there never open their Bibles, and that one-third never pray, go to church, or otherwise acknowledge the consciousness of the Deity. Does the modern college curriculum and experience have an influence in this direction? Apparently so, for the instructors found that religious belief declined as the students advanced toward graduation. As they expressed it, they noted a trend toward a more liberal religiosity with increasing years in college.

"These findings appear to contain cause for real concern among freedom-loving Americans. Not only was this nation founded upon a belief in God, but the history of the world plainly indicates that freedom and religion go hand in hand. Today's unreligious students will be the nation's leaders tomorrow and if they carry to life's tasks no belief in the philosophy of peace and good will among all men which the Bible sets forth, then the hope for peace in our time (or our children's time) is a vain one. Vain, that is, unless the parents and educators of today can find a way to change this trend toward a more liberal religiosity which the investigators report among our more highly educated young people."

COMMENTS BY THE EDITOR

You might say the remedy for this is to establish Bible Colleges. But the professors in the Bible colleges get their finishing touches in those secular schools with their infidelity, and it is bound to seep into these religious schools. Harvard, Yale, Princeton were all started as church schools, and they are tearing the Bible to pieces. NO, the professors we need for our children are TRUE PROFESSORS of the religion of Jesus who will teach the gospel diligently to their children when they arise, and walk by the way, and sit in their home and lie down at night. Maybe we can help a little. The SPIRITUAL Call is intended to help hold in a doctrinal and spiritual way. Many readers send to ALL their children. YOU teaching them when home, and WE in the Call teaching them when away, possibly—if they will read. Anyway, we can work together in the effort. You can send too ten new names for five dollars, for a year.

Power—God's vs. Man's

There is a vast difference in the way God exerts his power in behalf of man and in the way man uses his. We wish to contrast the method God uses and that of man.

Paul tells us, in the Roman letter that, the gospel is the power of God unto salvation to every one that believeth. The power which is found in the gospel, is not of fear, but it is that which appeals to the mind, the heart and affections of man.

Paul said again, "The love of Christ constraineth us." Not the fear of torment although there is set forth two manners of life: Obey Christ and enjoy his blessings, or disobey and incur the wrath of God.

God's power is persuasive. Agrippa said to Paul: "Almost thou persuadest me to be a Christian". Jesus said: "My sheep hear my voice and they follow me." He goes before and shows the way. He was tempted in all points as we yet without sin. He suffered for our sins: He requires nothing of us that He was not willing to do. Christ is our leader, not driver.

What a contrast when we look at the method man uses to control, (I use the word control because control seems to be what man seeks after) the lives of man. The Catholic Church, during its period of power, did not ask if you will do this or that, but used force; and if men would not obey they were tortured and killed. And today man has not changed very much. They still kill because men have different concepts of life. They are cast out of churches because they study the word of God, do their own thinking and will not accept the doctrines and commandments of men.

"Blessed are ye when men shall hate you and when they shall separate you from their company and shall reproach you and cast out your name as evil for the Son of man's sake. (Luke 6:22) It is much better to be hated and persecuted than to follow the lead of those who are false teachers.

Which kind of power will you be influenced by? The power that Paul used when he preached the gospel and persuaded men, or the power exerted among men, that would drive men to follow them.

The gospel is the power of God unto salvation. It is a persuasive power. If the fact that God sent his only begotten Son into the world to save man, and, that Jesus was willing to die for our sins, will not lead man to repentance; then nothing else ever will. The love that was manifested in the death of Christ and the mercy God extends to us through his Son is our only hope. Let us then obey him, doing the will of the Lord from the heart. And all glory and honor be unto God through Jesus Christ our Lord.—C. D. McCay.

The thing that goes the farthest
Toward making life worth while,
That costs the least and does the most,
Is just a pleasant smile.
The smile that bubbles from a heart
That loves its fellow men,
Will drive away the clouds of gloom
And coax the sun again.
It's full of worth and goodness, too,
With genial kindness blent.
It's worth a million dollars,
And it doesn't cost a cent.

—Sent by M. J. S. from Alaska.

Truth Never Dies

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years,
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the indolence of lies,
Truth never dies.

Truth answers not; it does not take offense;
But with a mighty silence bides its time.
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
So truth, unmoved, its puny foes defies;
Truth never dies.

The lips of ridicule dissolve in dust;
The sophist's arguments, the gibes are still;
God working through the all-compelling Must,
Has broken those who dare combat His will;
New Systems, born in wild unrest, arise:
Truth never dies.

—Western Christian Union.

Consecration

A man once was telling the life of Jesus to some children. He had not yet mentioned the name of Jesus when one little boy spoke up and said, "I know the man you are talking about, for he lives just down the street."

This illustration suggests that the greatest usefulness one can render comes through consecrating one's life fully to God. This consecration involves three things, namely: being, doing and suffering. The life of the Apostle Paul furnishes an example of each.

As to being, he said, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." (Galatians 2:20.)

As to doing, he wrote, "I can do all things in him that strengtheneth me." (Philippians 5:13.)

As to suffering, he declared to the elders at Ephesus, "The Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:23-24.)

In all points where in one's life may honor and glorify God this man excelled. "Follow me as I follow Christ" was the challenge he offered to all men!

Have we accepted this challenge? Have we been crucified with Christ? Are we really willing to lean upon Him and do all things in His might even to the point of suffering for Him, if need be?

OUR GREATEST NEED IS A DEEPER CONSECRATION TO THE WILL OF GOD, THAT THROUGH US THE WORLD MAY SEE JESUS.—E. C. Ringer in Word and Work.

WHAT SOME ARE THINKING

Certainly do enjoy your paper and we pray that the work will go on and on.—Missouri . . . We know Bro. Powers is for what is fair and righteous.—Mo. . . . Would like some Nuggets of Gold to hand to others.—Mo. . . . Hope this finds you and family well and still battling for the truth of God's Word. We know you have a hard fight to make, and pray the good Lord will help you and bless you in striving to keep his word pure and unadulterated while so many are preaching popularity and the things that please the world. I am sending ten new names.—Missouri . . . Please furnish us with a list of subscribers here. We have from 25 to 30 in attendance three-times a week, and are getting along fine. Best regards to you and your family. Yours in the faith.—Unionville, Mo. . . . (This group has been through the fire and purified) . . . Enclosed is my subscription. I would not want to miss any copies.—Nebraska . . . I hope things will continue to look brighter, and some time we will have the pleasure of seeing you and hearing you teach and preach from God's Word again.—Mo. . . . Everything in the paper is fine. Hope we can ALL help keep it going. I intend to help. The truth looks good beside what is coming out.—Illinois . . . I know what it is to be snubbed by the ones I have known for years and who have selfish folks for bosses. Some of these are women dictators. To be a boy preacher seems to have been the start of it. Some young are born of the water but not of the Spirit, when too young to know to control their thoughts or to know there was anything to repent of.—Mo. . . . I am sending subscription. I don't want to miss one issue as I enjoy it very much. Hope you may have many more years to fight the good fight of faith for the truth that you have been doing.—Kansas City . . . Enclosed is \$2 for I sure want the booklet "God's Church is Just".—Mo. . . . Do you want us to make a statement as to how we stand against these Diotrephesian elders? I am not afraid and have not been from the first, to let them know where I stand on such unscriptural things. Have a list of names about ready to send it.—Missouri. (How many have the courage of that sister?) . . . We have been studying your book, The Church of Christ, and have found it a great help to our understanding of the Bible. We are thankful to God that you wrote this book, and that it was handed to us, for it has helped find answers when we were beset by wolves in sheep's clothing. May God bless you in your work.—California. (See what handing out this book did for good. Many others can get much good doctrinally from it right now, especially on Church Discipline. Only \$1.00, from the publisher of this paper.) . . . I am so thankful we have one paper that is not afraid to stand out and condemn all unscriptural practices and false doctrine. I am proud of you and the paper you publish, and pray that you are spared many days yet. Hope you and Sister Sommer are both well. With Christian fellowship—Washington . . . We were made to rejoice when we read the many good articles in Feb. Spiritual Call. All of them are good and all of the writers seem to be set for the defense of the gospel as it was delivered unto us. . . . May we all continue to fight the good fight of faith and never grow weary in well doing, inasmuch as we know our labor is not in vain in the Lord.—B. J. . . . I am enclosing a check (good sized) to be used in the work for our Master. You can use it where it will do the most good. We must all put our shoulder to the wheel and do all we can to stop this apostasy. If the church does not stand, we haven't much to live for.—Mo. . . . Have just read your last issue of S. C. (Feb.). It is very good. Your first page article is inspiring, and I hope it will have a tendency to soften the hearts of those who are continuing in sin and doing harm to the church. I remember you in my prayers, and hope you will continue to enjoy good health, so that you may continue that spiritual warfare against those who would destroy the church.—Illinois. (It touches our heart to learn how many are praying with us in this conflict against apostasy of all kinds.—Editor.) . . . I have been receiving your Spiritual Call, and think it good, so am sending a donation of \$5 for my subscription and another, and the rest for the Cause . . . We have been reading Bulletin, No. 3, and it gives us courage to know there are a few still fighting the good fight of faith.—Colo. . . . I hope you and yours are enjoying good health. I have enjoyed the S. C. also the Bulletin put out. There is good news, in that there are a few who have not bowed the knee to Baal, and are still fighting for truth as given to us in God's Word. May the Lord bless you and keep you, in the prayer of your fellow-worker—Iowa. . . . I must say that we are against injustice and deception, and we stand for the Bible alone without addition or subtraction. We are against the commandments and doctrines of men, and are glad to know there are a few standing for the right. We are sorry to say there are some who are following men, and they know better, but we pray they will come back into God's fold. We pray you will never be ashamed to be for God rather than for men, regardless of what men think. We hope and pray you will be spared to still hold up the banner for God for years to come. Yours in Christ.—Mo.

. . . . I want you to keep on in the good work you are doing; the truth will come out; don't become discouraged; I simply refuse to know the meaning of the word discouragement in the work of the Lord. (This old brother and sister have passed through the fire, and are still in it partly, and I hope to meet them and all the others who have written the above, in the great white-robed throng who have come up out of much tribulation.)

I think I have met nearly every one who has written above, and been often in most of their homes. Nearly every one of them has sent a donation to keep the work going. The light is breaking through the clouds.

Bro. Albert Wakefield, Lebanon, Ind., has had a relapse, and is still in bed but slowly recovering. We pray that he will soon be in the harness again. He has done a great work. Brethren A. A. Lawton has done a good work there with the young people; and Brethren Branstetter and Newkirk are helping much in the public work. The average attendance Lord's Day morning is between 45 and 50. . . . Brother and Sister Forest Achor, New Castle, Ind., have both been down with the influenza (real thing)—he was in the hospital ten days or more, and she at home; but both are well on way to recovery now, to continue the fight of faith. . . . Born Feb. 1, 1949—Daniel Edson Sommer, to Anna and Daniel Paul Sommer, who is the son of Daniel Austen Sommer, who is the son of Daniel Sommer, and so on back to Adam!! . . . Ralph Acres of Independence, Mo., was called to Brookfield, Mo., Jan. 23, to conduct the funeral for Sister Laura Baker, a charter member of the Church of Christ at 228 West Dake St. Funeral services were conducted at the Wright Funeral Home at 2 o'clock Sunday in the presence of a large audience. The church here has lost a faithful member.—G. R. and Nora Blankinship. . . . The booklet "God's Church is Just" has been delayed, but we hope to have it out in March. It will cost about \$400, and nearly half has been raised for it. What about the rest? There will be six writers of it—preachers, elder, deacon, leader. It concerns every deacon, preacher, elder and other member in "the Church of Christ," even for many years to come. "Ye shall know the truth and the truth shall make you free."

"Walking Disorderly"

W. C. K. has written 18 pages on this subject in a book, "A Clean Church"; but though many good things are said, one of the main points is misapplied. This is the scripture: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." 2 Thess. 3:6-15.

W. C. K. says the word "withdraw" means the same as "put away" in 1 Corinthians 5. He and his colleagues are making much of this chapter in their effort to form an ecclesiasticism out of the Church. So far, their chief effort has been, in making their "clean church", to cast out of the church good men and women both in life and doctrine, yet whose "sin" is that they oppose their new, false doctrines. E. M. Z. says to W. C. K.: "I endorse ever argument of yours in the book."

I deny that 2 Thessalonians 3: 6-15 refers to public exclusion, or ex-communication, from the church. It is different from the "putting away" in 1 Corinthians 5. I affirm that it refers to a private separation from the company of certain people in the church who were bringing reproach on the Cause; yet there was still to be a reproving of them that they might be ashamed and repent, at the same time being members. God seems more merciful that some who seem to think that public Discipline right now is the one thing in our day. Let us examine the verses.

"Brethren", Verse 6. He is now addressing them in their endearing relation in the Divine Family, and not in their relation to the world under the word "church"—called out of the world.

"Withdraw yourselves," Verse 6. Notice he does not use the terms "when ye are gathered together" which he used in 1 Corinthians 5: 4, when he was talking of public church exclusion. There is not one idea in the

words "withdraw yourselves" which indicate that it was public.

I used to believe that these passages referred to public church exclusion, having received it from the "fathers"; but when I began to think for myself, I changed my mind. I did this many years ago, and tell you why.

The words "withdraw from" and "put away" denote different actions diametrically opposed to each other. When I withdraw from a house, I leave the house standing right where it is, and I do the moving. When I am talking to a man on the street and withdraw from him, I leave him standing where he is, and I do the moving. And when we withdraw from a disorderly man, we leave him where he is, and we do the moving. That is exactly the opposite of the "put away" in 1 Corinthians 5, for "when we put away from among ourselves that wicked person," we continue to stand where we have stood, and in fellowship put him in motion. That's what we do in public church exclusion. In verse 14 of 2 Thessalonians 3, we have the same idea—"have no company with him, that he may be ashamed." The meaning of the words, "withdraw from" and "put away" shows that Paul was speaking of two different acts.

"Disorderly", Verse 6. Some good things are said here, but the question is what to do with the people. Paul does not say to exclude them publicly from the church but to "have no company with them". The connection shows there were some lazy members among them who would not work but go around as busybodies; and Paul tells them to go to work, and with quietness they eat their own bread, and keep out of other people's business. But they are still in the church.

"Have no company with him", Verse 14. That is the same thought as in 1 Corinthians 5: 9, 11, referring to the private life. He is still a brother.

"Yet count him not as an enemy, but admonish him as a brother," Verse 14. This shows the strong concern and connection still with this brother, in spite of the applied aloofness. This all shows the deep concern which all should have for those not living right, so different from the snap-them-out-right-now spirit of some so-called shepherds.

That you may know that this is not the mere opinion of D. A. S., I refer you to the best scholars in the world, and both translators and commentators, and I do not believe that there is a single translator or commentator of note in the world who will say that 2 Thessalonians 3rd chapter refers to public church exclusion, or ex-communication. Notice that one commentator says that it is "sort-of" ex-communication, but not the real thing.

On 2 Thessalonians 3: 6—Moffatt says, "Shun any brother"; and Weymouth says, "stand aloof"; while the Revised Standard Version, which was probably made by 100 of the best scholars in the world, says: "Now we command you, brethren, . . . that you keep away from any brother who is living in idleness, and not in accord with the tradition you have received from us." You can't possibly get public church exclusion out of that language.

On the words "have no company with" in 2 Thessalonians 3: 14.—Moffatt says, "Do not associate with him"; and Weymouth says, "Hold no communication with him." And the Revised Standard Version says: "Have nothing to do with him that he may be ashamed." This verse is an explanation of verse 6, and you can see there is no intimation of public church exclusion.

BLOOMFIELD in his Greek Testament with Notes, 2 Volumes, says on 2 Thessalonians 3: 6-15—"He repeats them (injunctions) with greater authority and earnest-

ness, strictly commanding the other Christians to break off all familiar intercourse with such, in order thereby to bring them to shame and repentance. . . . Thus it was a sort-of ex-communication, such as was in use among the Jews."

ALFORD in his Greek Testament with Notes, 4 large volumes—"To keep yourselves from—obviously without allusion as yet to any formal ex-communication, but implying merely avoidance in intercourse and fellowship."

JAMIESON, FAUSSET AND BROWN—"Withdraw—some had given up labor as though the Lord's Day was immediately coming. He had enjoined mild measures in 1 Thessalonians 5: 14, 'warn the unruly', but now the mischief had been confirmed, he enjoined stricter discipline, namely, withdrawal from their company (compare 1 Corinthians 5: 11; 2 John 10, 11): Not a formal sentence of ex-communication, such as was subsequently passed on more serious offenders, as in 1 Corinthians 5: 5; 1 Timothy 1: 20."

Most of W. C. K.'s "Clean Church" (which E. M. Z. endorses), consists of public, formal exclusion, and is founded on his misinterpretation of 2 Thessalonians 3, and we can see how the great Bible scholars of the world knock that misinterpretation clear out from under them, showing that God is more merciful toward the weaknesses of his offending children, than the leaders in this Diotrephesian Movement which is using this to help build their ecclesiasticism. It is strange that even if men are honest, they swing from one extreme to another—from little activity to all activity; from the preacher-pastor, to the elder right or wrong; from no discipline to all discipline; from loose relation of congregations to bondage of churches to an underground ecclesiasticism.

Much of the book, "A Clean Church", revolves around this misinterpretation and misapplication of 2 Thessalonians 3; and since the writer of it and his endorsers have the scholarship of the world against them—and have the most natural and simple interpretation against them—much of the book, "A Clean Church" comes tumbling down.

Besides, he has tried to make "a clean church" by cleaning up the "laity," and he has practically said nothing about cleaning up the leadership—the eldership. Through the ages, denominationalism and divisions have largely been caused by lordling bishops and those who want to be bishops, and the writer of "A Clean Church" has not emphasized that elders shall NOT be "lords over God's heritage." If you would have a clean stream, begin at the fountain springs—the head. "The prophets make my people err." (Micah 3:5.)

Thoughts Concerning the Bible

In the Bible there is pictured to our mental eye, "a glorious church, not having spot or wrinkle." Eph. 5:27. It's coming into existence is unfolded before our eyes and occupies the climaxing thought in the Bible.

The same Bible truth that tells us of the church in promise, in purpose, in existence, indeed governs the church, they are inseparable.

Even as Christ is the Lamb slain from the foundation of the world. He also built the church it is his, he died for it and governs it with his truth, not by human wisdom, otherwise it would not be a glorious church. Just to the extent we substitute our ideas, opinions and ambitions, in place of the teaching in the Bible, just to that extent, we digress from the truth and lose our power (authority)

which he wrought in Christ when he raised him from the dead. Eph. 1:19, 20.

"If any man speak let him speak as the oracles of God". I Peter 4:11. "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness, he is proud." I Tim. 6:3, 4. "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, preach the word," II Tim. 4:1, 2. In our speaking, teaching and preaching, what is important? That we speak as the oracles of God, not to teach otherwise but consent to wholesome words, and we are charged before the Highest, to preach the word.

Moreover, it is required in stewards that a man be found faithful, I Cor. 4:2. All are stewards, and required to be faithful, therefore it is the duty of every faithful member of the church to see that the word of truth is ministered to all, and by all, at all times, and under all circumstances, nothing less counts. "I am not ashamed of the Gospel of Christ, for it is the power of God." God is no respecter of persons but in every nation he that feareth him, and worketh righteousness, is accepted with him". The Bible gives none the advantage over others.—(To be continued.)—H. L. Carlton.

Moody Was a Humble Man

I think D. L. Moody was the humblest man I ever knew in all my life. He loved to quote the words of another: "Faith gets the most, love works the most, but *humility keeps the most.*" He himself had the humility that keeps everything it gets.

As I have already said, he was the most humble man I ever knew, that is, the most humble man when we bear in mind the great things he did, and the praise that was lavished upon him. How he loved to put himself in the background and put other men in the foreground! Often he would stand on a platform with some of us little fellows seated behind him, and as he spoke he would remark, "There are better men coming after me." As he said it, he would point over his shoulder with his thumb to the "little fellows." I do not know how he could believe it, but he really *did* believe that the others that were coming after him were really better than he was. He made no pretense to a humility he did not possess. In his heart of hearts he constantly underestimated himself, and over-estimated others. He really believed that God would use other men in a larger measure than he had been used.

O men and women, especially young men and young women, perhaps God is beginning to use you; very likely people are saying, "What a wonderful gift he has as a Bible teacher, what power he has as a preacher, for such a young man!" Listen, get down upon your face before God.

I believe here lies one of the most dangerous snares of the devil. When the devil cannot discourage a man, he approaches him on another tack, which he knows is far worse in its results. He puffs him up by whispering in his ear, "You are the leading evangelist of the day. You are the man who will sweep everything before you. You are the coming man. You are the D. L. Moody of the day." If you listen to him, he will ruin you. The entire shore of the history of Christian workers is strewn with the wrecks of gallant vessels that were full of promise a few years ago, but these men became puffed up and were driven on the rocks by the wild winds of their own raging self-esteem.

—R. A. Torrey in Moody Monthly.

"In Everything Give Thanks"

I Thessalonians 5:18

Praise God for every twinge of pain;
Praise God for loneliness and sorrow;
For buried griefs that rise again;
For haunting past and dread tomorrow.
Must we give thanks? Can it be true?
"This is God's will concerning you."

Thank God for all the little stings:
The angry scowl, the spiteful letter;
Thank God for all frustrated things—
The love resigned, the hopeless fetter.
To Thee for these all praise is due.
"This is God's will concerning you."

We know that we must patient be,
And bear the cross without repining.
But this is hard—too hard—and we
Shrink, sore afraid, from such refining.
O Christ, this thing we cannot do!
"This is God's will concerning you."

Dear Father, this is Thy command,
We will obey. 'Tis Thine appointing.
It is not ours to understand
This test supreme, this high anointing.
Hear, sons of God, this message new—
"This is God's will concerning you."
—K. Cameron Ward, in *Salvation*.

"A Book Club You Can Trust"

Many of the parents of young people have deplored the nastiness of many of the books now going forth from the press. One would suppose that the "Book Clubs" would give something decent to the people.

Some time ago a young man said to editor Poling, of the Christian Herald, that he did not give any modern books to friends, for he did not trust the books. The editor looked at five current novels on his desk and knew that they were "loaded with illicit sex, fornication, and adultery, heavy oaths, obscene phrases."

So he decided to do something about it, and started a new book club which is like any other book club, except that it has this added guarantee "A book club you can trust." Already 5000 people have come to the standard of Decency.

That is a good trend. Just here we wish to state that we have the equal to a book club, we are earnestly trying to make a paper that you can trust both in doctrine and spirituality. Each issue has a great variety. Take this copy of the Spiritual Call and fold it once, and you have what is equal to about 16 pages of an ordinary book. Now multiply that by twelve months, and you have 192 pages of a book. There you have a book in nice, large clear type for reading, the best religious reading we can find, and according to our offer now, you can send that WITH CONFIDENCE, to ALL of your friends—TEN of them or more for only fifty cents each—new names. Or, we will send you 25 copies each month for \$12.50, to circulate among members of the church and others.

Do YOU believe in spreading the truth? Why not try this method?