

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

Volume 23

INDIANAPOLIS, INDIANA, AUGUST, 1949

Number 8

Not Looking Far Enough Ahead

IN SPRING the farmer looks forward by faith to harvest, and prepares by plowing and sowing and reaping. The young man looks forward to life and its responsibilities, and prepares by learning a trade and trying to save something for a home. In summer we look forward to winter, and lay in wood or coal, or the money which will buy such or gas or oil. In the prime of life, we look forward to old age and try to prepare. But, how few there are who prepare for the time **when old age will end**, and prepare for events behind the curtain of death.

A pious professor once had a young, ambitious man in his class. Talking to him privately he asked him a few questions about like these:

Professor—I see that you are very diligent in your studies; now would you mind telling me what your aims are?

Young Man—Not at all. My ambition is to go through this college, and stand at the head of the class if possible.

P.—What do you propose then?

Y. M.—I expect to practice law, and if possible rise to the top of the profession.

P.—And then your plans?

Y. M.—I hope to lay up enough money to travel much and see the world, and thus help my education.

P.—What will you then do?

Y. M.—Well, I suppose I will grow old, and I hope to begin life at 60, so that I can really enjoy it.

P.—And then what?

Y. M.—Well—I suppose I shall die, said the young man. Said the professor in solemnity—**And then what?**

But the young man, like millions, had not been thinking of that—was not looking far enough ahead.

WHAT THEN?

*When all the great plants of our cities
Have turned out their last finished work,
When merchants have sold their last silk,
And dismissed the last tired clerk;
When banks have raked in their last dollar,
And paid out the last dividend;
When the Judge of the earth says:
"CLOSE FOR THE NIGHT!"
And asks for a balance—WHAT THEN?*

*When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon,
And the sound has died out on the air;
When the Bible lies closed on the altar
And the pews are all empty of men,
And each one stands facing his record,
And the Great Book is opened—WHAT THEN?*

*When the actors have played their last drama,
And the mimic has made his last fun,
When the film has flashed its last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished,
And gone out in the darkness again,
When the trumpet of ages is sounded,
And we stand up before Him—WHAT THEN?*

*When the bugle's call sinks into silence,
And the long marching columns stand still,
When the captain repeats his last orders,
And they're captured the last fort and last hill;
And the flag has been hauled from the masthead,
And the wounded afield are checked in,
AND A WORLD THAT REJECTED ITS SAVIOR,
Is asked for a reason—WHAT THEN?*

Extracts from II Timothy (Devilized Version)

Chapter One

Verses 1 and 2—Paul, an apostle of Jesus Christ, by the will of God, to Timothy, my dearly beloved son.

3—I call to remembrance the feigned faith that is in thee, which dwelt first in thy pipe-smoking grandmother Lois, and thy cigarette-smoking mother, Eunice.

4—Wherefore I put thee in remembrance that thou stir up the animal that is in thee.

13—Hold fast the form of high-sounding words that thou mayest be noted for thy much speaking.

15—This thou knowest, that all they which are in Asia be turned toward me; of whom are Phygellus and Her-mogenes, and Mr. and Mrs. World, and Mr. and Mrs. Backslider.

16—The Lord have pity on the house of Onesiphorus who devoted so much of their time to charity work.

Chapter Two

1—Thou therefore my son, be strong in all the arts which will make thee popular with the world.

2—And the things which thou hast learned of the world, the same commit to thy children and to the men of the world, that thou mayest be able to teach others also the ways of the world, the flesh and the devil.

3—Thou therefore enjoy pleasure as a good soldier of his Majesty, Beelzebub.

4—No man that warreth for the devil, entangleth himself with the things of religion.

14—Of these things put them in remembrance, charging them before the devil, that they strive about words to no profit.

15—Study to show thyself approved unto Lucifer, a

workman that needeth not be ashamed, ruthlessly dividing churches and nations and families.

16—Swallow profane and vain babblings, and they will increase unto more unhappiness.

22—Follow after youthful lusts, but flee from righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart,

23—But foolish and unlearned questions absorb, knowing that they stir up strifes,

24—And the servant of Satan must strive in order to accomplish the most for his Majesty.

Chapter Three

1—This know also that in the last days hilarious times shall come.

2—For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

3—Without natural affection, thinking more of a dog or cat than a baby, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

4—Traitors, heady, highminded, lovers of pleasures more than lovers of God—with such associate thyself, and be one of them.

10—But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11—Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I refused to endure with patience, and out of them all the Lord did not deliver me.

12—Yea, all that will live godly in Christ Jesus must walk hand in hand with the world, to enjoy life.

13—But evil men and seducers shall grow smaller and smaller in number, till soon all the world will be righteous and be saved.

14—So continue thou in the things which thou hast learned of the world.

15—And that from a child thou hast known the comies, and cards, and dances, and movies, and races, and games, which are able to make thee wise unto things of the world which in the end will profit thee nothing.

Chapter Four

1—I charge thee therefore before God and his Majesty, the Devil,

2—Preach on some popular themes of the day, some philosophy of man instead of the Word of God. Be urgent for fun, in season, out of season. Never reprove or rebuke for that might make some one angry.

3—For the time will come when they will endure only high-sounding doctrine, and after their own lusts shall they heap to themselves teachers, having itching ears.

4—And they shall turn their ears from the truth, and shall be turned unto fables which will entertain them.

5—But watch thou in all things, enjoy pleasures, do the work of a seller of souls.

10—Demas hath forsaken me, having loved this present world, thereby showing good sense.

16—At my first defense all men stood with me, notwithstanding the Lord stood against me.

18—The Lord shall stand against every work of mine, and I fear will not preserve me unto his heavenly kingdom, and now is my time and I am going to work while I can, to take as many with me as I can to hell.

19—The Lord Satan be with thy soul. Disgrace be with thee forever. Amen.

Training Our Children

Train up a child in the way he should go: and when he is old, he will not depart from it. Prov. 22:6.

Thus wrote Solomon, that wisest of kings and men, who was especially endowed with wisdom by God.

Many years ago I heard it said that a Catholic priest made this statement, "Give me a child until he is seven years old and I don't care what you do with him afterwards." This illustrates the importance which he placed upon the early training of children. Training which must be done by the parents in the home, for at seven years of age the child has only just begun to attend school and is barely able to read, yet this priest said that the training that he would give the child, would be so thorough that by that time the lessons would be so fixed in his mind that his whole life would be influenced and guided by them.

How many parents in the church today are so training their children in the way of the Lord, that no other influences will be able to turn them from serving the Lord?

Paul in writing to the Ephesians admonishes the fathers to bring their children up in the nurture and admonition of the Lord. Eph. 6:4.

This is a command of Paul to all Christian fathers and mothers, and the responsibility for teaching their children the importance of obeying God rests entirely upon them.

Yet we see many neglecting and shunning that responsibility, allowing their children to go through those first seven years, which are the most impressionable, with scarcely any intensive training, excusing it by saying, that they are too young to understand, hoping that later by sending them to "Sunday School" they will there learn how to live a godly life. Whereas the "Sunday school" teacher exerts his influence on the child but one hour of one day in the week, while the parents' influence is over him twenty-four hours a day, seven days a week.

But Solomon said train him when he is young; and the Catholic priest mentioned above, only wanted the first seven years. Let us look in the scriptures and see what God's plan was with the Children of Israel. Moses in rehearsing the law to Israel, said this: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thy heart: and thou shalt teach them diligently to 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 risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and upon thy gates. Duet. 6:5-9.

This was God's plan for Israel to bring up their children to serve him faithfully. And Paul tells us that these things were for examples to us.

With this example before us, and Paul's command to bring our children up in the nurture and admonition of the Lord, it behooves us to assume the full responsibility of teaching our children the importance of wholehearted obedience to what God requires of us.

How shall we do this? What better way is there than to read to them each day some portion of the Bible and explain to them the plain, simple meaning of the lesson.

Too many religious teachers have clothed the Bible with a cloak of mystery and have drawn on their imagination to get a meaning out of it which is not there. Nothing is farther from the truth, we do not need a college

education to understand what God wants of us; neither do we need any great scholar to interpret it for us, for God speaking through the prophet Isaiah, said that the way of holiness would be so plain that wayfaring men though fools shall not err therein. Isaiah 35:8.

The most important lesson that can be impressed on the young is that God says what he means, and means what he says.

There are numerous examples in the Old Testament where God promised to bless the people if they obeyed him, and when they disobeyed him he punished them.

Under the Gospel there are spiritual blessings promised to us for obedience. Paul tells us that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

So let us **give all diligence** to teach this to our children while they are young, that they may carry the lesson with them throughout their life.

Let us not shirk this our greatest responsibility.

—Fred D. Weed.

Decision

We sometime wonder why so many people, when some question comes up in the Church, instead of consulting the word of God as revealed to us in the Bible, too often say: "Why not ask Blank, or we will write to Blink, or we will find out what Blink Blank thinks about it."

Too many people are following after the opinions of men.

When we consult men for our instruction in the way of life, our faith will be in men; but if we turn to the scriptures for our instructions and follow them, then it will follow that our faith will be in Christ and not in man.

But if we follow the teachings of man our faith being in man, we are guilty of sin, for whatsoever is not of faith is sin, and faith in Christ comes by hearing, not the words of man, but the word of God.

The New Testament is our standard of authority, and we are commanded to study, that we may have the necessary knowledge, to order our own lives aright. It is the decision, that each of us, as individuals, make, that will determine our eternal destination.

The Church, as also the world, is filled with men of no decision, and those without convictions are rushing on toward the destruction of their souls. Why this terrible condition? Because men are depending upon man to do the deciding for them, and to tell them what they must do in order to obtain eternal salvation, not interested enough to search the scriptures in order to find out what to do.

Whose faith are we following? If we get our instructions from the Apostle of Christ, our faith will be in Christ and whatsoever we do in obedience to Christ will be approved of God. But if we accept the opinions of men and follow them, our faith will be in men and we will be condemned.

Let us search the scriptures and make our own decisions. If we do not follow our own decisions there is not any hope for us. Think on these things. Are you allowing someone else to make your decisions or are you studying God's word to find out what you must do in order to inherit eternal life?

—C. D. McCay.

The Prophet Who Wept Alone

A woman of the world wrote:

Laugh, and the world laughs with you;

Weep, and you weep alone;

This sad earth must borrow its mirth.

It has trouble enough of its own.

There was a prophet in the olden days whose voice was choked in weeping—and he wept alone. Like Cassandra, the fabled seeress of Troy, who in the midst of the doomed city's foolish revelings had a premonition of the impending destruction, and, crazed in her agony of love and fear for her people, warned and pleaded—so, only much more, and for a much longer time, did this one warn and suffer—Jeremiah, the prophet of tears, doom, and failure. If it takes a brave man to stand up and succeed for the Lord, it must be a braver still who will stand and hold his ground to **fail for the Lord**. It was to such a life task that God called this faithful servant.

It was Jeremiah's fate to be ignored, and "despised and rejected of men, a man of sorrow and acquainted with grief," and they hid their faces from him. Had he laughed, the world would have laughed with him. Had he cried "Peace, peace," with the Hananiahs (Jer. 38), and curried favor with such pillars as Pashhur (Jer. 20), he could have had applause. As it was, he was rejected.

D. L. Moody used to say to his students: "If you do preach about hell, do it with tears in your eyes." Moody was right. A man can tell the truth about man's perdition in such a way as to harden, embitter, drive away sinners, not with the truth (which would be well), but as God did not intend. I remember a remark I heard made in an out-of-the-way-place concerning a preacher who had been there. "Brother So and So showed us that we were all going to hell," they said, "and it seemed to do him so much good to let us know." That was a testimony to a preacher of the gospel!

Now God has a heavy, heavy message to send to His people, and He picked Him a man to carry it—not a stern man, of hard rectitude and cold righteousness, such as men would probably have selected, but a man with a heart as tender and pitiful as a mother's toward her suffering child, yet no less strong than the roughest warrior. He has been called "the prophet with the bleeding heart and the iron will." He was so constituted that to do his God-appointed work cost him the keenest anguish of heart; and at times his lot seemed so bitter to him that his soul found vent only in the bitterest words in which Job gave expression to his misery, and he cursed the day in which he was born. But forbear his preaching he could not, desert his post he could not, nor modify his terrible message and warning to please the popular ear.

Often we find incidental reference to the breaking of his heart: and, as in the Lord Jesus' burning denunciation of the scribes and Pharisees (Matt. 23), his scathing words die out in a wail of sympathy and sorrow, as a mother's wail for a lost child. "My anguish, my anguish," he cries out in the midst of his discourse. (Jer. 4:19). He alternates his fiercest denunciations with tenderest pleading and prayer to God on behalf of the very people whom he denounces—only to meet with God's determined refusal to hear the intercession. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (9:1.) "My soul shall weep in secret for your pride; and mine eye shall weep sore, and run down with tears, because Jehovah's flock is taken captive." (13:17.)

SPIRITUAL CALL

Published Monthly by
D. A. SOMMER
918 Congress Avenue
INDIANAPOLIS, IND.

Subscription Rate
New, \$1.00 a year—Old, \$1.25 a year.
Clubs of 5 or more, new or old, \$1.00 each
25 copies to one address, a year, \$12.50

Entered as second class matter May 1, 1936, at the post office at Indianapolis, Indiana, under the Act of March 3, 1879.

"Mine eyes do fill with tears, my heart is troubled." "I am the man that hath seen affliction by the rod of His wrath." For though righteous himself, with his doomed and sinful people lay his work and interest, and with them and for them he suffered. Such was the man upon whose lips our God laid the message of warning and wrath in a time of great crisis.

Other preachers and prophets have had some earthly compensation for the severity of their tasks. The stormy days of persecution alternated with bright and tranquil times of peace. But Jeremiah knew no discharge from his warfare. Others had more or less success; but if Jeremiah's life was gladdened by any noticeable success, the book fails to show it. "Neither Moses nor Joshua nor Samuel nor Elijah nor Paul was ever subjected to a tithe of what Jeremiah endured. As a sufferer, he stands next to the Lord himself." "In his presence," writes Dr. Ballantine ("Jeremiah, a Character Study"), "the hollowness of the popular fallacies which pervade the literature of the day becomes more than ever apparent. Here are some of them. First fallacy: That one should always look on the bright side. Second fallacy: That all things are for the best. Third fallacy: That truth is mighty and will prevail. . . . Sixth fallacy: That if religion is rightly presented, people will always welcome the preacher."

Jeremiah's career demonstrates that a God-sent and divinely equipped man may do God's work in God's power, and lovingly and faithfully, and yet fail absolutely. To be sure, the day will come when God will show that such a career, though so far as concerns the world only fruitless labor and defeat, was, after all, one continued and unmitigated success and victory unto God and eternity. But it takes men of faith to fill such a place for the Lord. We are needing them today—men of Jeremiah's type who will stem the blatant, lying optimism of the time, unafraid to point out the certain disaster and judgment that must sooner or later fall upon the world and the easy-going churches, preachers who will call men to repentance and proclaim their earnest message to the ears of men whether they will hear or forbear.

"Nay, now—if the things thou yearnest to teach
Bear wisdom in thy judgment, rich and strong:
Give voice to them, though no man heed thy speech.
Since right is right, though all the world go
wrong."

—Word & Work

Man.—Spend your time, talent and money as you please; no use worrying about the next world.

God.—"Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25:30.)

"What Shall It Profit a Man If"—

A few days ago a young man of Washington, D. C., enclosed in a personal letter a mimeographed page containing some startling information concerning a group of eight of the most successful financiers in America twenty-five years ago. It is interesting to note that this information about men of wealth was collected by a millionaire by the name of Lurie, from San Francisco.

We were interested to observe that the young businessman who sent the information added the footnote: "What shall it profit a man if—?"

But here is the startling statement and tragic facts prepared by the millionaire:

In 1923, a group of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago. Present were:

- The president of the largest independent steel company.
- The president of the largest utility company.
- The greatest wheat speculator.
- The president of the New York Stock Exchange.
- A member of the President's cabinet.
- The greatest "bear" in Wall Street.
- The president of the Bank of International Settlements.
- The head of the world's greatest monopoly.

Collectively, these tycoons controlled more wealth than there was in the United States Treasury, and for years newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples. Twenty-five years later, let's see what happened to these men:

The president of the largest independent steel company, Charles Schwab, lived on borrowed money the last five years of his life, and died broke.

The president of the largest utility company, Samuel Insull, died broke, and in semidisgrace.

The greatest wheat speculator, Arthur Cutten, died abroad, insolvent.

The president of the New York Stock Exchange, Richard Whitney, was recently released from Sing Sing.

The member of the President's cabinet, Albert Fall, was pardoned from prison so he could die at home.

The greatest "bear" in Wall Street, Jesse Livermore, committed suicide.

The president of the Bank of International Settlement, Leon Frazier, committed suicide.

The head of the world's greatest monopoly, Ivar Krueger, committed suicide.

All of these men had learned how to make money, but not one of them had learned how to live.

"What shall it profit a man if he shall gain the whole world, and lost his own soul?" (Matt. 8:36.)

—Baptist Standard

(The publisher of the S.C. thinks it would do much good for every preacher, elder and other public teacher read this article carefully to congregations.)

Man.—All is well—there is no hell.

God.—(Jesus, referring to anything that may lead us astray, says), "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched." (Mark 9:43.)

Why Paul Was Grateful for the Roman Brethren

One of the outstanding traits of Paul's character was his thankfulness. It is not possible to be a faithful Christian in the absence of gratitude. In some respects, ingratitude is worse than revenge. Ingratitude is returning evil for good; revenge is returning evil for evil.

As a rule, the things for which one is grateful are the things which he regards as of prime importance and value. Paul often expressed his thankfulness for some commendable trait of character or for some worthy attainment in the religious life of those addressed. He gave thanks for Philemon (Phile. 4) and the Thessalonians (2 Thess. 1:3), because their faith was growing and their love was abounding. He was ever grateful to the Philippians for their "fellowship in the furtherance of the gospel." (Phil. 1:5.) The saints in the Imperial City furnished grounds for thanksgiving, because their faith was "proclaimed throughout the whole world." (Rom. 1:8.)

It is significant that Paul did not thank God that the church in Rome had been founded by Peter and presided over by him as its first bishop. The fact is, there is no convincing evidence that Peter was ever in Rome, to say nothing of founding the church there. Besides, the churches of New Testament times were not presided over by the bishop, but rather were under the oversight of a plurality of elders or bishops. (Acts 14:23; 20:28.) Peter never described himself as "the bishop," but as "a fellow-elder." (1 Pet. 5:1.) Further, he was in Jerusalem at the time he would have had to be in Rome, if he had been bishop of the church there for twenty-five years, as the Catholics falsely claim. If Peter had established the church in Rome and lived there, it is remarkable that Paul did not mention him in the Roman letter.

Moreover, Paul did not thank God for the political influence the church in Rome had. He did not thank God that it was the most strategically located of all the churches. He did not boast that it was the largest or wealthiest congregation in the brotherhood. Nor did he break into thanksgiving because this congregation had the largest and finest meetinghouse in the kingdom. The fact is that while a place of meeting was necessary for a meeting, no emphasis, apart from an occasional mention of the circumstance that the meeting was in an "upper chamber" or elsewhere, was placed on the meetinghouse in the New Testament.

Paul was grateful for the internal and spiritual rather than the outward and material. He was grateful for what really counted in Christianity. The faith of the Roman brethren was such as to be spoken of favorably through the empire. It was a distinct asset to the cause of Christ. It was something that would redound to the betterment of men and the glory of God. He thanked God for the things in the churches which would please the Lord, not for things which might merely flatter the vanity and pride of men.—Gospel Advocate.

Songs of Zion That We Won't Sing in Glory

By E. Edmunds

How many of the Church's familiar hymns will have become obsolete when the Church militant has entered into glory as the Church triumphant!

"Rock of Ages" will no longer be sung, for there will be no need of a double cure for sin. The saints will suffer

no more from that or any other disease. The first verse of "I lay my sins on Jesus" will be out of date for the same reason, as well as the other verses, because God's children will never again experience grief, burdens, cares, sorrows, weariness and longings.

"Nearer, my God, to Thee" will be meaningless where God Himself is with His servants and where they see His face.

Possibly some of the old Christmas hymns and carols will be sung, but no advent hymns. Who would want to sing of an absent, though coming Lord, when He has returned and claimed His own?

Keeble's hymn,

"New every morning is the love

Our awakening and uprising prove,"

will be entirely out of place, for there shall be no night there. The same applies to all other morning and evening hymns.

Horatius Bonar's hymn "Thy way not mine, O Lord," and Charlotte Elliott's "My God, my Father, while I stray," with its refrain, "Thy will be done," will be impossible to use when His will and the singer's are already one, even though Miss Elliott concluded her hymn with the words, "I'll sing upon a happier shore, Thy will be done."

If the songs about heaven once sung on earth are remembered at all, surely it will be with a quiet smile at their inadequacy.

What then will the glorified sing? Songs of praise! The two new songs mentioned in Revelation 5 and 14 are ascriptions of praise to our blessed Lord and Saviour. J. M. Sloan once said, "It is well to notice that when we draw the closest to God, it is not in the exercise of prayer we do so. We draw nearer still in praise, for praise is the eternal and supreme employment of the perfected in heaven."

It is good to have rehearsals now. Let the blood-bought and the Spirit-filled speak to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord. Let the redeemed of the Lord say so, when they give thanks to the Lord, whose mercy endureth forever.

Let the small singers also sing with glee. How sweet the praise of children was to Christ when He was on the earth! He called it "perfected praise." When the little voices, perhaps not all in tune, sing so lustily, "Praise Him, Praise Him, all ye little children! He is love! He is love!" to some ears it sounds as though the singers and their song belong to heaven already.—Moody Monthly.

"Its Quiet but Most Effective and Inspiring Thoughts"

We recently received the following in a letter with renewal: "We wish to express our kind thoughts and appreciation for the Spiritual Call you are publishing. Its quiet but most effective and inspiring thoughts are a beacon light to this vast field of worldly nonsensical trash known and appreciated as good business advertising. Never will the word of the Lord attract or demand such tremendous consideration until Gabriel blows his trumpet." (Samuel H. Valentine.)

We do appreciate those words, especially the ones we have copied for our heading. The world estimates success largely by crowds, noise, money, etc., etc., and the "church" is coming to do the same. A big, fine meeting

house, a big preacher, artistic singing, large collections, huge attendance (regardless of where the attendants go Sunday afternoon or night, or Saturday night)—these make up a successful church, is the idea. But the church at Laodicea was rich and increased with goods and had need of nothing, yet was lukewarm and was to be cast out of the mouth of the Savior. The church at Ephesus had done well in keeping out false teachers and could not bear them that were evil, but it had left its first love, and must repent, or its candlestick would be removed.

The purpose of the Spiritual Call is to try to make Christians in heart and life as well as doctrine. The shell will amount to nothing unless there is a good kernel within. We are trying to do that without blare of trumpets, but by spreading of the simple truth of the gospel. It will do no good to be born of the water, if we have not indeed been begotten by the Spirit of God through the gospel of Christ. And hence, as the brother says, we are giving a quiet, and we hope a humble, presentation of truth, and are glad he thinks it is "effective and inspiring". We wish to FILL it with such teaching, and put the church news and particular discussions of church government and discipline, in "Bulletins" which we send out about every three months to members of the Church. Thus the Spiritual Call is intended as a "missionary" journal to non-members and to the unconverted, and weak and wayward INSIDE the Church. The purpose is to appeal to the heart largely, and the will, for these are the powers which move us. Barnabas was so called because it seems he was a good exhorter. We need exhortation and warning today in the midst of all the worldliness and ungodliness among professed Christians. **The editor of this paper thinks that unless there is more godliness among professed Christians the churches will fall through the weight of their own corruption.** There are so many hypocrites among "Christians" that the world stands off and criticizes and rightly so. We must constantly be on the alert lest we all be swallowed by the world, the flesh and the devil. That is one reason we are offering to send the paper to TEN NEW subscribers for only FIVE dollars. Are you interested in the salvation of those around who are sinking down in sin?

SOME CHURCH NEWS

EAST ALTON, ILL.—Dear Bro. Sommer: We got home all right from Unionville, Mo., and we sure did enjoy every moment of it. We had meeting Saturday night and I talked for them. There were 58 out Saturday night. Sunday morning Bro. Johnson and I talked, and there were 50 out. There were visitors from Lemon, Worthington, Martinstown, Kirksville, all Missouri; also from Newton and Russell, Iowa. I never met a finer group than that at Unionville. We had a safe trip. Due to vacation time there were 64 out Sunday morning at Wood River. —Harold Ottwell (taken from a letter).

JERSEYVILLE, MO.—Bro. D. A. the church here is getting along fine. Lord's Day attendance increasing. 52 out last Lord's Day with visitors present. Interest holding out good at evening services.—Robert Shultz (from letter).

SCOTLAND—Dear Mr. Sommers: July 17, 1949. I thank you that you always remember some time to send me a copy of your "Spiritual Call." I enjoy reading it. I can't say that ever anything that it says is far from the truth. Is this not the only thing that makes life worth living for—to serve "God and His Son Jesus Christ?" and try and keep their commandments. Mr. Sommer, it makes me feel happy that people way across the ocean are seeking the truth, the happiness and joy which is found in heaven.—James Hughes.

"IT IS WRITTEN."—We are sometimes criticized for the frequent use of the language, "Thus saith the Lord," or "It is written." With me this language is significant, beyond my power

to describe. What man says may or may not be true, but when the Lord speaks there is no room for quibbling or doubt. I am inclined to believe that the expression, "It is written," is used in the New Testament and recorded as having been spoken by the Savior and his chosen and commissioned ones more frequently to the same number of words and sentences than any other sentence in the book of God; and each time it is repeated intensifies its meaning and should cause us to consider its importance. "It is written" should be enough to settle forever any question relative to duty and destiny of man. And it is in the written word that we have hope of heaven and eternal life. Seeing that we look and hope for such things. "What manner of persons ought we to be in all holy conversation and godliness?" 2 Pet. 3:11,14.—Nora L. Blankinship.

BROOKFIELD, MO.—July 12, 1949. Bro. D. A. Sommer was with the church in Brookfield in an eight day meeting ending June 30th. As in the past I think the brethren enjoyed Bro. Sommer's work, realizing the endurance and sacrifice he has and still is making for the purity of the church. Brethren from Unionville were with us for the all day meeting on Lord's Day. It was a pleasure to have them with us again. We love them for their works sake. Bro. and Sister J. A. Collins were down one night from Worthington. Bro. Collins made a very interesting and necessary talk. We believe him to be one of God's noblemen. We are having good attendance and interest—house almost full last Lord's Day; a number from Kansas stopped off for worship; the week before brethren were present from Iowa. Come again, brethren, and may you be able to say it was good to have been there. May God bless the faithful everywhere. Yours in the faith. G. R. Blankinship.

UNIONVILLE, MO.—July 26, 1949. Dear Bro. Sommer: Bro. H. L. Ottwell and Bro. Johnson of Illinois were here for that time. Bro. Ottwell gave us a good lesson Saturday night and on Sunday morning they both spoke. This was our first time to meet these Brothers. Their wives and Bro. Ottwell's son were with them. The Brothers gave very good and instructive talks and we were much edified and encouraged by them. After the morning services we all went to Brother L. E. Hodges for a dinner out in the shade in the yard. The Sisters showed what they could do in that line. We had people from Lemon, from Martinstown and Worthington, besides several from different points in Iowa. Soon after the dinner hour the Brothers started to their homes. It was a wonderful meeting and we enjoyed the fellowship with them and the encouragement and instructions they gave and hope to meet them again some time. We are getting along nicely here. Bros. Hodges and Robinson are capable leaders. Our attendance is good on Sunday morning; not so good at the night meeting. We are inclosing you a check for your use in any way you need. We hope you are well and enjoying good health. May God bless you and yours. We are your Brother and Sister in Christ, Mr. and Mrs. W. R. Tade.

SCOTLAND.—Dear Bro. Sommer: Many thanks for the copy of the Spiritual Call which I received a few days ago. The contents are splendid. What the Translators and Commentators say is certainly according to the Greek words, which the inspired writers used, and are certainly opposed to certain expositions on 1 Peter 5:3—lording over God's heritage. All scholarship is against getting rid of the common meaning.—George Allan (An old preacher of 61 years' experience, who knows his Greek too).

WHAT SOME ARE THINKING ABOUT.—I am thankful things are as well as they are in these perilous times.—Indiana. . . . Please accept a small donation to help in spreading the truth which we believe to be God's word. It seems so hard to get people interested, and since the Lord says in Ezekiel 18:4, all souls are his, we must try and win some. May God bless the effort.—Illinois. . . . I like your paper fine. Enclosed check for my subscription. God bless you for your good work. I like my Simplified Testament fine which I ordered from you. And may you go on.—Kansas. . . . I think the July issue is really fine.—Iowa (7 names). . . . We received ample copies of the paper and like it better than any other paper.—Ohio (sent 5 new names). . . . We have received good donations from Colorado, Missouri, Illinois and two from Kansas, to help us put out this literature, and we thank these and all others who send contributions to help spread the gospel. No religious paper pays for itself unless it has advertisements. Can YOU send ten new names to help save or strengthen souls; the mere \$5 we ask does not pay for it altogether, but we wish you to be a fellow worker in this grand work. . . . The Spiritual Call seems to get better all the time. I have also read the booklet, "God's Church is Just," which I think can't be better. I am thankful for the brother by whom

this booklet is made possible, and that he may live long with good health and a mind to keep telling and advocating the truth. —Missouri. . . . We enjoyed the June issue of S. C. very much. —Kansas. . . . Every one at the church here wants to help you all they can.—Wood River, Ill. . . . The general reader, and especially the non-members, are not interested in details of local church affairs, and so as we have already put out five BULLETINS, we shall try to put one out each quarter, on detailed matters in which some will be interested.

CHARLESTON, ILL.—Closed a two weeks meeting with the church at Lebanon, Ind. July 31st. No visible results, but the brethren felt that the church was much strengthened, the interest was very good and attendance increased until the last Lord's Day the house was filled to capacity. They have a nice congregation with the attendance of 40 to 50 each Sunday. Several young people and children which mean a lot for the future of the church, if they develop into faithful members. They expect to buy a lot soon and build a meeting house, they now meet in a hall on west side of square. Bro. A. L. Wakefield and wife have done much to build up the church and keep it pure and still are fighting for the right. Several other male members take an active part in the services. Bro. D. A. Sommer and wife of Indianapolis attended some and helped in the work as did several others from various places. A basket dinner was enjoyed each Lord's Day, in the park. May the Lord bless them in their efforts to do right and may they ever continue faithful is our prayer.—Geo. O. Anderson.

"Lest We Slip"

In Heb. 2:1-3 Paul says, "Therefore we ought to give the more earnest heed to the things we have heard lest at any time we should let them slip, for if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord and was conformed unto us by them that heard him."

And when Paul wrote to the church at Ephesus, he called them "Saints which are at Ephesus." He told them they had been redeemed by the blood of Jesus Christ. He called them "fellow citizens with the saints and of the household of God." And that they were builded upon the foundation of the Apostles and Prophets and that they were builded together for all habitation of God through the spirit.

In Eph. 4:1-3 Paul begs them. He says, "I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love endeavoring to keep the unity of the spirit in the bond of peace."

After all the begging, pleading and praying Paul had done for them, they are like a lot of churches of today. And no doubt Paul's heart bled for them as it did for old Israel.

John from the rocky isle of Patmos was told by God's angel to write as he did in Rev. 2:1-7—"Unto the angel of the church of Ephesus write: These things sayeth He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil and God hast tried them which say they are apostles and are not and hast found them liars. And hast borne and hast patience and for my name's sake hast laboured and hast not fainted. Nevertheless I have somewhat against thee: Because thou hast left thy first love. Remember therefore from whence thou art fallen and repent and do the first works or else I will come unto thee quickly and will remove thy candlestick out of his place except thou repent."

Perhaps they were like some we see today—wanting to

advance beyond what our fathers and mothers have taught us, and had promised them a lot of new things in the future. We of today would do well to learn a lesson from this church and to heed what one of God's old prophets said in Jeremiah 6:16—"Thus saith the Lord: Stand ye in the way and see and ask for the old paths and walk therein, and ye shall find rest for your souls."

When that sweet rest comes into view and we have obeyed God rather than man, we can rest from all of our labour, and be in that family where Paul and Peter James and John and all those who loved his appearing on this old earth, have kept the faith and fought a good fight.

—HAROLD OTTWEILL

It's Hard to Get Away from the Bible

The New Testament teaches that baptism is "for the remission of sins." (Acts 2:38.) The denominational world has generally taught that one receives the remission of sins by "faith alone"—that as soon as he believes his sins are taken away.

It seems to me that there is some misunderstanding regarding what the New Testament says. Of course, no one believes that immersion brings the remission of sins without faith. But faith and obedience cannot be separated. "Faith without works is dead." Repentance and baptism and confession are not separate from faith, but are really part of faith, manifestations of one's faith.

Though it was Luther who taught salvation by faith alone, yet in his writings he shows as plainly as any one can make it, that he believes in immersion for the remission of sins, and I have heard Dr. Meier, of the Lutheran Hour preach it that way over the radio. Several years ago, some of you remember that we called his attention to what Luther said.

Now in Akron, O., the Baptists have built a million dollar basilica, as they call it—temple. It was recently "dedicated." We must admire the "pastor"; when the church last year offered him \$15,000, he accepted only half of that, and did not spend that much. He evidently is not working for the money in it. But there is evidently much show about the whole business. Yet regarding the baptistery, the Pathfinder says:

"*Splashing in Jordan.* Into the font, six at a time, went the new congregation members to be baptized. Each wore a white robe with Akron Baptist Temple stitched on the back. *Red light (for guilt) shone on the water as they entered it. As they were immersed, the light changed to blue, and finally to white (for purity).*"

Did not this pastor here practically teach that baptism accompanied with faith and repentance, cleansed the candidates from sin?

WHAT THINK YE OF CHRIST?

- YOUTH:—Too happy to think. There is plenty of time yet.
- MANHOOD:—Too busy to think. I must get more money.
- PRIME:—Too anxious to think. I am overburdened with worry.
- DECLINING YEARS:—Too old to think. The years are fast slipping away.
- DYING BED:—Too ill to think. I am weak, suffering, and all alone.
- ETERNITY:—Forever now to think. God's mercy past. —Selected.

An Unsuccessful Missionary Effort

In the Christian Leader for January, is a description with pictures of preachers and of churches in Detroit, Michigan. One article tells of their efforts to get the gospel before the people of their part of the city. They divided a large "block" around their meeting place, and assigned workers, reaching about 4000 homes. They knocked, gave friendly-greeting, and left a blotter. Not one responded. Again they had a follow-up campaign, but not a single person did it bring out. Again, they sent first class invitation through the mail, and still not one person came to their meetings as a result of these many thousands of invitations. But they had some visitors, they said, but "they came as a result of personal invitations from friend to friend and neighbor to neighbor."

After all, when we get back to the apostolic method we may be able to accomplish more; and yet—America is satisfied and possibly not much can be done even that way. Yet we must do something. Try this: Talk to some one, then send the Spiritual Call as a follow up; and coming each month it may have a chance to reach the friend in his quiet hours. Then maybe after a few months, a few more words from you may cause the friend to become more interested. If we have a good many on the string at the same time, maybe we can reach a few after a while. One soul is worth more than all of the wealth of the world combined.

Mrs. F. D. Roosevelt and the Roman Catholics

A bill has been before Congress as to whether they should use U. S. tax money to support parochial schools. Mrs. Roosevelt in her column in the papers, said such bill was not constitutional, or words to that effect. Cardinal Spellman attacked her as anti-catholic. That is an old gag of this religio-secular group which all through the centuries has tried to get control of the secular power to enforce their religious decrees.

Mrs. Roosevelt showed that his statement was not true. She showed that she stood for Al Smith when he ran for president, and he was a Catholic. The Cardinal was certainly unwarranted in his charge, for the Roosevelts have helped much the Romanists. Franklin D. sent a man to the Vatican, contrary to the constitution, and Truman has kept him there. The chief stock in trade for these people is that when one contends for the principles of complete separation of church and state, they are dubbed as bigoted and anti-catholic. The simple truth is that the Roman Catholic Church is against the full freedom of the press, against separation of church and state, and is trying to break up our non-sectarian school system by demanding their proportion of taxes be used for their parochial schools. All other religious groups could then demand the same thing, and our nation would be in a pretty mess indeed. It was because I mentioned some of these truths that the Indianapolis Star threw me out of its columns even when writing as a paid advertisement.

Not all the danger to American liberties is found in the Kremlin. The Vatican was curbing liberty long before the Kremlin existed. Rome claims to be "semper eadem" —always the same; and the evidence is that that is true, and that if she had the temporal power, we would have another Middle Ages. Franco in Spain is an example of what Rome would do for us. Americans need to awaken.

Mere Churchanity and Pure Christianity

In a Bulletin printed by "a church of Christ" in Iowa in 1948, we find the "beatitudes" printed below with emphasis ours:

A NEW SET OF BEATITUDES

Blessed is the man whose calendar contains his midweek CHURCH meetings.

Blessed is the man who loves the hour and a quarter in the place of worship instead of two hours and a half in a place of amusement.

Blessed is the CHURCH officer who is not pessimistic.

Blessed is the man who loves the CHURCH with his purse as well as his heart.

Blessed is the man whose watch keeps CHURCH time as well as business time.

Blessed is the man who has grace to leave the critical spirit on the sidewalk when he comes to CHURCH.

Blessed is the man who loves the CHURCH enough to praise it.

Notice that nearly all the emphasis is on the local CHURCH activities, and practically none on the private moral and spiritual life. The "Beatitudes" given by Jesus Christ are ALL on the private and spiritual life of the INDIVIDUAL. "Blessed are the poor in spirit . . . they that mourn . . . the meek . . . they which hunger and thirst after righteousness . . . the merciful . . . the pure in heart . . . the peacemakers . . . they which are persecuted for righteousness sake."

Is not that an index to what is wrong with the world and Church today—they emphasize the outward form of religion but neglect the inward? Mere churchanity but little pure Christianity which reaches the life! And is not that an index to where many in the professed "Church of Christ" are drifting? "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God." (Rom. 2.)

Weights or Wings?

Perhaps you have heard the interesting old tale of how the birds got their wings. According to it, God made the wings and put them down before the wingless birds saying, "Come, take up these burdens and bear them."

The birds took up the wings in their beaks and laid them on their shoulders to carry them. The load troubled them greatly. It seemed to weigh them down and hamper them in their activities. But they kept on bravely bearing the "burdens" that had been laid upon them and lo! the wings grew fast to their little bodies. Presently they found out how to use them to lift themselves into the air and fly.

Our burdens, like those of the birds in the old tale, need not remain weights to hamper us. When cheerfully borne and properly used they, too, may become wings to help us rise in the spiritual realm.—Selected.