

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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YES, JESUS IS COMING AGAIN, AND WILL END THIS WICKED WORLD

TO THE CHRISTIAN, after the knowledge that his sins are forgiven, the prominent doctrine in the New Testament that Jesus is coming again, is perhaps the most stimulating, encouraging, admonishing and heart-warming that there is in the Bible. And yet it is seldom talked about now by preachers or writers. And why?

In the Old Testament, the great doctrine for the Jews was that through Abraham's seed all the nations of the world should be blessed. The people of Israel through the ages were looking for and anxiously awaiting the Kingdom which was to be established. Old Simeon in Christ's day, was a representative of thousands through those centuries, who was waiting "for the consolation of Israel," and came into the temple when they brought the babe Jesus there; and his desire was fulfilled of seeing Him who was to cause the fall and rising again of many in Israel. Now that Jesus has come and lived and gone away, the great doctrine of hope is that he will come again soon.

Many Christian people have been driven from this comforting doctrine by the fanatics who have grabbed it and run away with it. In the year 1844, there was the "falling of the stars" (meteors) when so many thought the end of the world had come. A man named Miller took that and preached, and his followers, that Jesus would soon come; but his prophecies failed. He was too definite. From that movement sprang the Seventh Day Adventist Church, which has been telling us ever since that Jesus was about to come. The Russellites (now called Jehovah's Witnesses), also took it up, and have been carrying it through. Russell said that by the year 1914 all the Jews would be back in Palestine, and that the reign of imperfect man would have ended. He, too, failed, for the Lord left that exact time indefinite, so that Christ said that even he did not know the time. Because of the utter failures of men in their speculations, many have been driven to neglect altogether the coming of Jesus again, and do not speak of it. Here is where we have made a great mistake. I know that I have not preached and written on this as I now think the gospel preacher should.

God has left the time of his 2nd Coming indefinite so that his people would always be ready. Just as the knowledge that one has to die in a few weeks or days, causes one to live differently, generally, from that he would otherwise do, so the knowledge that Jesus would come January 1, 1950 would make the greatest change the world has ever seen, if the people really believed it.

When one gets into the subject he is astonished that there is so much on that theme, and it is not speculation either. The writer of these lines has the outlines for a series of exhortations on this subject of "YES, JESUS IS COMING AGAIN," to begin with the January issue of the Spirit-

ual Call. There will be no speculations, and if we should edge over a little where the Lord has not made full revelation, we shall say so, that the reader may distinguish our opinions from the written Word.

Why not have your friends read these papers? There will be many warnings to the non-Christians. There will be many comforting thoughts for the down-trodden or depressed. There will be convicting exhortations for the careless and worldly. Jesus asked, "When the Son of man cometh, will he find faith on the earth?" There is so little of it today, that we wonder if he is not coming SOON. Many think so, and world events are shaping which give strength to the thought. The coming battle between communism with its atheism, and with the others, seems spreading and spreading. Only today I received a letter from my daughter in Bangkok, Siam, and some indefinite statements cause me to wonder, and wonder some more, concerning their ultimate outworkings. China has been taken for the Communists, and they now have their eyes on Indonesia and other Malay peoples.

But the Christian knows that no matter what comes, all is well. Even if Communism conquers all, apparently, Christ is greater than Stalin and can check his ravishes when He has accomplished his purposes of punishing people for their sins. True, often innocent suffer with the guilty just as the wicked received the rain and sunshine with the righteous, but in the end all is well. Many early Christians died for the faith, a terrible thing you think, but the Christians were better people than they are now in these days of prosperity and calm. The great trouble with the professed followers of Christ today is—

- We have forgotten that this place is NOT our home;
- that our citizenship is heaven rather than the earth;
- that the Lord will come as a Judge of the living and the dead;
- that the wicked will be punished with everlasting destruction;
- that He will then gather to himself "ALL them that LOVE his appearing".

"One day He's coming—oh, glorious day."—Song.

—Editor.

Shall I Join the Church? and Which Church Shall I Join?

These two questions come into the mind of most serious minded persons at some time in their life.

With some two hundred, more or less, organizations called churches in the world today, it is quite a problem to find the right answer to the question, Which church shall I join?

Some religious teachers will tell you that one church

is as good as another, join the one you like best, they are all headed for the same place.

If that is true, then you may as well shake them up in a hat and choose the first one that comes out.

May I ask this question, why do you want to join a church? Is it because it is considered the proper thing to do and that it is better to belong to some church, than to belong to none? If so, then the hat solution is as good as any.

Do you wish to join one because it will give you a better social standing and prestige in the community? If so then join the one that is the most popular in your community.

Or, do you want to join a church because you realize that you are a sinner and in a lost condition, and that God has provided a way through His Son, Jesus Christ and His Church, whereby He has promised salvation to all those who will believe and obey Him. If this is your reason then make your choice with extreme care.

With two hundred or more to choose from, each one with a different name, each teaching and practicing something different from the others, does it not seem obvious to you that they cannot all be right? Which one then will be accepted by the Judge of all the earth, in that last great day?

Let me make an illustration. If you had in your possession a lot of ten and twenty dollar bills, and you knew that there were a lot of counterfeits of those demoninations circulating in your neighborhood, you would subject those bills that you have to the most rigid examination. Of how much more importance is it, then, that when, instead of having a few dollars at stake, you have the effect on your eternal life under consideration, that you give this question of joining the church, the greatest of all serious thought.

In the case of the counterfeit dollars, you might go to some banker and ask for his advice. He might tell you that he was not an authority, and could not tell you, but would give you a book, and say that in that book you would find a description of the genuine bill, even down to the most minute detail. If your life and liberty depended upon your selecting the true bills, you would study the book with extreme care.

So it is in the choice of a church; we have such a book, the New Testament, in which God has caused to be recorded everything needful for us to know in order for us to believe and obey him and to be assured of obtaining the promises which he has given to those who will obey and live faithful to him.

Then why, when you have the prospect of spending eternity either in heaven with all of its glory, peace and happiness, or in hell with all of its misery and torment, do you pass this question off with so much indifference?

When we stand before the Judge on the great white throne, it will be too late to make any choice; and how terrible will be the regrets, if we have made a wrong choice!

The New Testament is not such a hard, mysterious book to understand as some would have us think, if we will study it in an orderly and systematic manner. First we have the four Gospels telling of the life of Jesus, proving to us that he is what he claimed to be, the Son of God.

After he had been crucified and died and risen again, he told his Apostles what to do, that they were to preach the Gospel, or good news, that he that believed and is baptized shall be saved, and he that believeth not shall be damned. Mark 16:16.

In the book of Acts of Apostles, is recorded how the Apostles carried out that command, how they preached and convicted their hearers of sin, and how they commanded them to be baptized, and exhorted them to live a godly life.

Then in the epistles we find teaching, exhortations and admonitions on how to live so that we will be acceptable to

God and obtain the promise of eternal life that he has given to those who will live faithful till death.

Referring again to the illustration of the counterfeit money, we all know that that counterfeit is not dangerous, which is so evidently false that a child can tell it; but the one that is dangerous is the one which varies only in the smallest detail from the genuine bill.

So it is in religion, the church which closest resembles the one which God has set up through Christ and the Apostles, yet is different from it in some point in teaching or practice, is the one that we should avoid.

In conclusion, let me urge again that we study carefully and earnestly our Guide Book, the New Testament, and obey and follow its teachings, and so procure for ourselves God's favor.—Fred D. Weed.

The Sin of Reading the Bible THIS Way

Some read the Bible because of the good literature in it. This will do them little real spiritual good. Some think they are religious when they say, "I can listen to a good sermon for hours." They are interested in the speaker but not in learning the truth he presents, if he does, for they use a "pitchfork," as we sometimes say, and pitch that part of it onto the other fellow.

This movement, of which we are a part, has been strong in quoting the Scriptures, and perhaps, "arguing" with people. This was so apparent in the early days that some non-members got the idea of disputing from some advocates, and as they liked such, they took to it. As it used to be illustrated, an old darky with such a disposition, was baptized, and as he came up out of the water he exclaimed, "Now I's ready to 'spute." Of course, such religion will do the victim no good and much harm.

Many preachers have spent their days largely in debating with others, with little constructive, *spiritual* work. I fear that some of the "Bible Readings" are more intellectual than spiritual. We may study the Word "analytically," of which I have done considerably, and of which the Simplified New Testament is a sample. And we may study it illustratively with charts, etc., and learn the relation of sentences and words to the whole. This may be very helpful. And yet we may miss the main purpose of the Word of God for us—the *spiritual part*. What good can be accomplished, no matter how lucid we may be in teaching the word, if teachers are unjust, ambitious for authority, and bring reproach on the Cause by the way they live? The whole purpose of the Word of God and the Church is, as expressed in the so-called Lord's Prayer,—“Thy will be done on earth as it is done in heaven.”

The unlettered man or woman, who hardly knows how to read, who sits down with the New Testament in his hand and says to himself, "This is God talking to me, and I wish to know what to do to be saved," will get more out of the Bible than the greatest scholar in the world, who intellectually expounds it for the benefit of the other fellow rather than himself. And, like the woman who was praised for casting in her two mites, these humble people, I believe, will stand far above keen expositors, in the next world.

It is because of this studying of the Bible *for the other fellow rather than for ourselves*, that this journal proposes to increase its teaching against such sinful method of reading the Divine Word, and which in part is causing us to change the name of the paper to SPIRITUAL CALL. To make people correct doctrinally will not save them unless they also are correct MORALLY and SPIRITUALLY.

Why Worry?

Why worry? Are tomorrow's skies more blue
 If on our beds we restless roll and toss
 With burning sleepless eyes until the morn,
 Building bridges that we may never cross?
 Does not the One who numbered every hair,
 And marks the little sparrow when it falls,
 Give ear to us in His own image made,
 As well as to the raven when it calls?
 And does He love the lilies of the field
 That do not toil and neither do they spin
 More dearly than His helpless, storm-tossed child
 For whom He gave His life to save from sin?
 Is He who weighs the mountains with His scales
 And measures in His hand the mighty deep,
 Who meted out the heavens with a span,
 Not able every trusting soul to keep?
 Then why these weary hours of nameless dread
 That bring but shattered nerves and hoary hair,
 When He who rules the earth and restless seas
 Bids us to cast on Him our every care?

—Thirty Poems

Courage

It takes courage to "fight the good fight of faith." Many people are willing to go along with a show of faithfulness as long as the going is easy, but when the going gets hard and they have to struggle to be faithful they fall away. Satan is not usually willing to let us be Christians without a fight. Paul says that "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. There are many things written aforetime that we can meditate upon and see the most sublime examples of faith and courage it is possible for us to conceive of. Let's examine a case or two.

Abraham furnishes us one of the most outstanding examples of courage and faith to be found anywhere. And because of this fact he was called the "Friend of God". When God said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" Gen. 22:2,—brethren it took courage and a faith beyond our imagination to obey that command. What would you have done? What would I have done?

Abraham obeyed without hesitation. That is the kind of obedience God wants. Anything short of that is not obedience from the heart. Abraham loved Isaac as dearly as we love our child. God had promised him that "In Isaac shall thy seed be called." How can God fulfill the promises made to Abraham if Isaac's life is to be sacrificed? These questions did not deter Abraham. He believed every promise God had made him. He also had the courage to obey God's command. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, 'That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.'" Heb. II: 17-19. Why did Abraham obey so implicitly? "For he looked for a city which hath foundations, whose builder and maker is God. Heb. II:10.

We too, are looking for a city which hath foundations, hence one that will stand while the ages roll on and on. Then let us be faithful as was Abraham. Let us have the courage to stand up and be counted for the Lord. Let us not fear what man may do to us or say about us, for if God be for us who can be against us. I know that the Lord

is with us, if we are with him. And while clouds may gather thick about us and the way seem dark, if we will rely upon the Lord and by a faithful continuance in well doing show our faith in the Lord He will always be near to help in every time of need. If we have the courage to stand by Him, He will never leave us nor forsake us. Then "Onward Christian Soldiers, marching as to war." Let us close our ranks against every thing that would hinder the cause of our Lord who died for us, and fight against every spiritual wickedness, and every departure from God's word, until every thought is brought into obedience to Christ.—J. A. Collins.

Outside the Synagogue

By "synagogue" we mean "organized religion." Read the story of religion and you find that soon organized religion falls into the hands of ambitious and designing men who seek power for their own benefit, and they lead the people away from the true worship of God.

Thus organized religion becomes entrenched error and, often, tyranny.

And organized religion has probably been the worst evil in the world, for it uses a pretense of God's sanction to further man's evil plans. The caste system of India has probably been the worst system of slavery the world has ever seen, and yet it has been carried on in the name of religion. Ghandi, through his contact with Christianity has done more to free the slaves than has probably been done in two or three thousand years.

God has had to have organized religion, in a way, but he has curbed it in his law. Judaism was given by God, but the ambitious priests and kings used it largely to their own use. Jeremiah was independent of this organization, and cried against the priests and false prophets; "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely and the priests bear RULE by THEIR means, and my people love to have it so, and what will ye do in the end thereof?" Thus did Jeremiah denounce the false priests.

Ezekiel too, was independent of the organized religion. He was sent directly by God and commanded to speak his word faithfully whether they will hear or whether they will forbear and they were pretty severe against him as they were against Jeremiah.

Amos was not a prophet nor a prophet's son, but was a herdsman and a gatherer of fruit, and the Lord called him and commanded him to go and cry against the sins of the people. He was likewise independent of organized religion, outside the synagogue, condemning the leaders inside.

When John the Baptist came, though he was a son of a priest, yet his work was entirely independent of such office, but he went into the wilderness and cried against the sins of the people, against their corruptions of their organized religion.

When Jesus went into the synagogue and read the Scriptures, and applied them to himself, the rulers of the synagogue and the people rushed him to the brow of a precipice and would have dashed him to pieces, but using the power of God he passed through their midst and went his way. From that time on, his work was independent of the synagogue and its rulers except as he used them as a basis for preaching the truth and crying against their sins. It was the chief priests and rulers and other religious leaders who did their worst against him and finally procured his death. His work was largely outside the synagogue.

Paul's worst enemies were chief priests, rulers of the synagogue, simply because he spoke the truth. His life was

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spent tearing down organized religion because it was corrupt, or because it was against the gospel of Christ.

When one turns to Christianity through 2000 years, he finds the same sorrowful condition, organized religion against the pure teaching of Christ. The "heretics" who were outcasts, outside the pale of the organized Church, were really the ones who were nearest to God and his truth. In Switzerland, southern France and northern Italy, were the Waldenses and Albigenses and others who were trying to hold to the simple gospel of the first century, and often the Pope sent his armies against them and scattered them throughout Europe, after killing many.

After the Reformation, Moravians, Bohemians, and disciples in other nations suffered and died for the testimony of Jesus. Even the Lutheran Church persecuted many who were nearer the truth than they were. Hundreds of thousands through the middle ages gave their lives for the gospel of Christ. They were outside the synagogue—outside the great organized, religious groups.

Alexander Campbell had to break loose from the organized religion of his day, to try to lead the people back to the purity in Christ. Then after this movement started away from the truth, many were excluded, or had to separate from the "Christian Church" because of their innovations, and start up again "outside the synagogue". And now even the "Church of Christ" has far departed from the teaching of the New Testament in many things, varying in different sections of the country, and the true people of God must fight again outside the synagogue.

The latest apostasy is the false doctrine—obey the elders right or wrong; and if you don't thus obey, O.T. you go: and they cast them out of the church for opposing their Romish doctrines. Everything with these new innovators is Organization, ORGANIZATION, and the spirit of brotherly love is cast to the winds. It is the same thing which has marked Churchanity through the ages—ambition of designing men for power.

So those who today "outside the synagogue", outside such burlesque on the religion of Christ, have the consolation of the ages that the great work of God has really been done "outside the synagogue" outside great organized religion. The old Book still says, "Blessed are they who do HIS commandments", not blessed are they who bow down to perverted organized religion. How happy disciples should be that they are counted worthy to suffer for the name of Jesus as God's people have through the ages! And as they always will! But the saddening thing is that so many prefer present peace to future good, and so they follow men instead of God, continue with organized religion no matter how corrupt and have not the faith to endure for Christ's sake.

"Preach the Good News to Every Creature."—Jesus

This Great Commission was given to the apostles but the spirit of it applies to ALL Christians. Christ intended for every one of his disciples to try to spread this good news that though men are sinners, Christ has come and died for them.

Millions of people around us are dying in their sins, and we must do something to try to awaken them. One of the great doctrines given to do this, is the one that Christ is coming as a Judge of the living and the dead, and that the saints will be rewarded and the disobedient punished with everlasting destruction from the presence of the Lord and from the glory of His power.

See in another place in this paper our article on, "Yes, Jesus is Coming Again." We begin a whole series of exhortations on that subject with the January issue of this paper. We think it will be the most important writing we ever did, under the circumstances. Thousands of our friends and neighbors should read them.

So, to help you do as much good as possible we make this proposition: We will send the paper for a year to TEN NEW subscribers for only 50 cents each. Or, We will send 25 copies to ONE address for only \$10.00.

What do you say brethren? Are we going to keep God's Good News to ourselves, even though he has commanded us to preach it in all the earth?

"Jesus and I and the Neighbors"

In every life there is a center and a perimeter. In a spinning wheel the power lies at the hub; as you move away from that center, you lose leverage, you lose power. It's the same with life. God made us that way. Each life has a center, and out from it is a circumference. When sin came, we moved out of the center to this circumference.

The average Christian doesn't know what it means to live in the center of his life. He doesn't know how to wait upon God and be still and get acquainted with himself.

Throughout the whole New Testament, the Lord is pleading with us to come back to the center, away from confusion and complexity. At the center there's just one thing. Paul said, "One thing I do." Jesus said of Mary, "She hath chosen the better part, and it shall not be taken away from her." Mary had simplified her life. Today we are so complex we can't find ourselves, yet after all there are only a few things which really matter.

Christ taught and lived the simplified life. He lived at the center of His life. By contrast, the Pharisees were notorious examples of religious complexity gone mad. They had so many rules and regulations, they split so many hairs, that they had gone clear from the center of their lives, way out to the circumference. They were artificial and insincere—lost in the woods out on the edge of things.

Jesus was calling them back to the center when He said, "Blessed are the poor in spirit . . . blessed are the meek . . . blessed are they that mourn . . . blessed are the single-hearted . . . and blessed are the pure in heart." He said they must become as little children; but they didn't want their highly artificial complexity to be challenged.

In our own day it's much the same. We're so complex the simplicity is gone, the simplicity that is in Christ Jesus. When I see how much religion there is, what a great complexity exists, I say, thank God I've found the center of my life. *Jesus and I and the neighbors—that's Christianity.* Jesus died for me, I believe it, and go to work for Him, That's the essence after all.

When you were children, you read about Gulliver in the

land of the Lilliputians. He was a great big fellow, and they were six inches high. But he laid down to sleep, and while he slept those little fellows pinned him down with hundreds of tiny threads. When he awoke he was still a giant, but he was a helpless giant. And yet there wasn't a single string that he couldn't have snapped with ease.

In the hour in which we live there is a sense in which Christians are like helpless giants. We've got the truth all right. We're orthodox. We're fundamental. We believe the Bible. But I wonder if we haven't allowed ourselves to get so many little threads on us that we are pinned down by the Lilliputians of the world. We have run out from the center of our lives and we are living out on the edges.

Let's come back to the center. Let's learn to be single-hearted, humble, meek and lowly. Go back to the center of your life and say, "Father, help me to be simple. I've tried to put on; I've tried to show off; I've tried to be big; and I've tried to be equal to the next fellow in my position, my church, my home, my street. Lord, forgive my pride, and help me to begin at the center." It will mean a new approach to your whole life. God help you to do it.—Moody Monthly.

A Great Treasure

Not long ago a man in a certain city gave away large sums of money to the city and various institutions, groups, and individuals who had, shown kindness toward him. When news of this was spread around the man was "swamped" with telephone calls, letters and cards from people, seeking gifts or loans. Many were disappointed however because there wasn't enough to go around.

Many do not seem to realize, or at least they do not appear to be concerned, about a priceless gift which they may obtain through Christ. The gift of eternal life. It is free to all; and there is plenty for all: who will take his yoke upon them and learn of him. (Matt. 11:29) How much more valuable! How much more to be desired than these earthly treasures! "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal."

Let us consider one condition of our obtaining the eternal gift. That is "Seek". We not only have to be ready to accept; but there has to be on our part, a searching of; looking for; endeavoring to know just exactly what is required of us that we may have this "great treasure." If more of us would honestly, anxiously, faithfully seek: there would be "less ways to heaven" and more rested souls. We are told to seek first the Kingdom of God and his righteousness before food and clothing. (Matt. 6:31-34) In contrast to this scripture many Christians become so busy with the cares of this world that they have to talk the Lord's day to "keep up." Turning to the third chapter of Colossians we find the Apostle Paul telling, those who have been buried with Christ in baptism and have risen to walk in newness of life, to seek those things which are above; and to set our affections on things above. I wonder? Would you consider me, to be seeking those things which are above, if immediately after church service I start a conversation about the "ballgame" or the "World series"? You may answer, "It might! be excusable if after attending a ballgame you immediately start telling about the Kingdom of God." Something to think about.

There is one thing sure, we have the promise, we shall find if we seek. Dear friend we must seek, we must ask, and knock. There is a gift to be had, don't overlook it. Don't let the cares of this world and the deceitfulness of riches hinder you from obtaining it.—Lyle Carlton

I Need Your Roses Now

*I do not plead a broken heart,
My life knows much of bliss;
And yet, at times, the hot tears start,
Because of Joys I miss.*

*O do not leave the tender things
Unsaid till o'er my brow
Death's wing its warning flings,—
I need your roses now.*

*If I should take the journey far,
Your tears would fall like rain,—
And out beyond the evening star
Your soul would call in vain.*

*But, walking closely by your side,
How little you allow
For human feelings none can hide!
I need your roses now.*

*O life would brighten everywhere
If half the love were shown
In tender, sympathizing care
That gleams in costly stone.*

*The honor you too late would give,
Give now, I care not how,—
For you, and you alone I love,—
And need your roses now.*

—The Family Altar.

"And the Lord Hearkened"

Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord; and that thought upon his name. —Malachi 3:13-18.

Read the whole connection thoughtfully, and get the inspiring thoughts. There were bold infidels among the Jews who reasoned that there was no use in serving the Lord; they had tried it and been outwardly pious; but the proud were happy and wicked people were established; so why continue?

But there were some who feared the Lord and sought to encourage one another, and prayed God, and God heard their prayers and recorded the good deeds of those who feared his name and meditated upon his Word.

Today there are those who grow tired of God's ways, and seek for something easier. Paul speaks of those who "having a form of godliness deny the power thereof; from such turn away." 2 Tim. 3:5. These people have religion all right, but it is a mere form. Millions of professed Christians have such. They pretend to be godly, but their hearts are really far from what they profess. They deny the power of godliness. They say we must have something else to draw and hold the people besides the mere godly lives of Christians. We must have new methods and new ways, and these will draw to Christ.

Those who really fear the Lord and are determined to follow His way are few, and scattered, as they were in ancient times. But as then, these faithful should speak often one to another. Spiritually minded Christians can meet together in homes and talk of the divine life and encourage one another to godliness. Often they are scattered, and such we offer a way to talk to each other in the columns of the Spiritual Call. Notice, some are doing that, and we are encouraging brothers, and sisters too, to write little exhortations to one another, words of encouragement to faithfulness. The pub-

lisher would like to see at least two pages filled with such exhortations. We ask our readers to do this. A few words of a song you like would make a good starting point. A scripture which has given you encouragement, may do the same for others if YOU will call their attention to it. Poetry is hard to write, and we ask you to confine your little encouragements to prose. The Psalms of David contain much to lift up our depressed hearts, and a verse from them with your comments would help. Proverbs of Solomon, or Ecclesiasties, are filled with good verses for such writings. The late editions of the Simplified New Testament contain reference to about 2500 devotional verses of Scripture, under the name, "Nuggets of God". We have those references in a separate folder and will send you as many as you can use, for a stamp for the postage.

Nearly all the articles in religious papers are written by preachers, and very few by bishops, deacons, and other members just as devoted, and possibly sometimes more so. In the gospel age, all the disciples who were scattered "preached the word": and a number of times, Paul writes to the whole church and commands the brethren to "edify one another", not simply be edified by preachers. Why, then, should not elders and deacons and other faithful members be exhorting and edifying *through the papers*. They WILL, through this journal, *if we can get them stirred to their privilege and duty*. Don't worry about your grammar, for I will try to correct that. It is not Grammar that we are interested in, but the meditations and struggles of converted hearts. Read it again, "*They that feared the Lord spake often TO one another.*" Do you "fear" the Lord? Will you speak to others who fear the Lord, by writing a short exhortation for the Spiritual Call for the January issue?

Let us reproduce the spirit of those Jews mentioned by Malachi. "They that feared the Lord, (not the priests nor bishops nor preachers) *spake often one to another*, and the Lord hearkened, and heard it, and a book of remembrance was written before him *FOR them that feared the Lord and that thought upon his name.*"

And then think of the glorious promise—"And they shall be mine, saith the Lord of Hosts, *in the day when I make up my jewels; and I will spare them*, as a man spareth his own son that serveth him."—Verse 17.

SOME THOUGHTS FROM SOME BRETHREN AND SISTERS "PRECIOUS MEMORIES"

This is a beautiful song often sung at funerals and other gatherings.

And I wonder how many of the parents and grandparents are building sacred memories in the minds of our children, grandchildren neighbors and friends of today. In Eph. 6:4 we read, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Also Deut. 6:7.

The best time to start this training is much younger than one might think. Around four and five years most children can grasp the easier Bible stories as found in the book "First Steps For Little Feet in Gospel Paths," by Charles Foster. This is one of the books that has made "Precious Memories" in my life, with a half dozen little neighbor children, playmates of my own children, gathered around me quite often to hear the Bible stories read to them, and the questions at the end of each chapter answered by those little listeners. One little girl I shall never forget; if she stopped by several times a day, she always asked me to read the Bible stories to her and our daughter, for she was always ready to hear them too, and they would take turn about answering the questions.

I wish to admonish the young parents to work diligently at this training of the young so we can make a better place to live, have "precious memories" to go with us through life, and most of all to be pleasing to our Heavenly Father.

—Cora E. Robertson.

LOVE—We were commanded in Deut. 6:5 to love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Then in Matt. it says to love our enemies and pray for them. We see then what kind of people we christians have to be. Let us be humble and try to do all that God commands us; then we will have the hope of eternal life. We know our life on this earth is as a vapor, here today, gone tomorrow. So let's be prepared, then we shall rejoice when Christ comes.—Edna Maynard, 209 Elble street, Wood River, Ill.

EXAMPLE OF JESUS. The Savior himself, was baptized before he commanded it. He instituted the communion by example. He gave example in humility by washing the disciples feet. He commanded just what was necessary, and by His own example showed to earth, angels and men, that nothing else was necessary or required, than what He thus gave. Nothing more, nothing less, or nothing different; no addition, no subtraction or no alterations is allowed. The Bible makes no provisions for the doctrine of men. It is still the undimmed lamp from the throne of God. Time does not affect or change its meaning.—Nora L. Blankinship.

(Of course our sister believes Christ inspired his apostles to explain in detail His will concerning man, which we find in the rest of the New Testament after the gospel records. The lesson the sister is impressing that we should reproduce the simplicity of the New Testament, surely is one that all should heed.—Editor.)

GOD SAID

Matt. 5:11-12. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

But we should be sure that we are not doing any evil that they can speak of. Paul said, Heb. 13:17: Obey them that have the rule over you, (the elders), and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.

But did Paul mean that we should obey them, right, or wrong? Peter said, Acts 5:29: Peter and the other Apostles answered and said, we ought to obey God rather than men. Paul said Eph. 4:1-3: 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.

If we wish for heaven to be our home, we must keep the commandments of God. For Jesus said, Matt. 7:21: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. William F. Doman, 131 West Forrest street, Hartford, Ill.

HARTFORD, ILL.—Dear Brother Sommer: Just a few lines to let you know that the Church of Christ meeting at State and Marguerite, in Woodriver, is still keeping house for the Lord. Our meeting is a thing of the past, but there was much good done; we had two additions, by baptism, and one placed membership the following Wednesday. Bro. H. L. Carlton really gave us some good lessons. We are having good attendance, at most of our services, with quite a few visitors. We are still endeavoring to keep the unity of the Spirit in the bond of peace. Visitors are welcome at all times, come and get acquainted, you will hear nothing but the Gospel preached. We enjoy reading the Spiritual Call. Yours in the one Faith,—Mrs. W. F. Doman.

Ephesians 5:17

"Wherefore be ye not unwise but understanding what the will of the Lord is."

This scripture places upon us the obligation of understanding God's will, and God has never required any thing of his people that they cannot do. Thus the responsibility rests upon each and everyone of us to study his will as revealed to us in his word.

The fundamental principle of the divine law is love for God and, our fellowman. Paul in his first letter to the Corinthians (Ch. 13) teaches us that without love, all our works are in vain.

Paul told Timothy to study to show himself approved unto

God, and we also must study to understand what our duty is, for we cannot be approved unless we know his will and obey it.

I firmly believe that our great trouble and cause of disagreements is the failure of many to study God's word, and a lack of love for one another. We have not clothed ourselves with humility as we are commanded to do: But being lifted up in pride, have fallen into the condemnation of the devil.

Every Christian should make it a daily habit to read a portion of God's word and meditate upon it. We should remember that we were all sinners and Christ died for us, and we should humble ourselves under the mighty hand of God and *he* will lift us up.

Let us be steadfast, always abounding in the work of the Lord, knowing that one part of the work of the Lord, is to study and meditate upon his word. May we all show more zeal in learning and doing the will of the Lord.— C. D. McCay.

WHAT WILL WE DO?

There's a better land than this one
 Though we find this one is fair,
 How we love the weeping willows
 And the flowers of beauty rare.
 We love the singing robins,
 The wrens, the jays and all,
 We love the glowing sunshine
 And the moonbeams on the wall.
 We love each little creature
 That God has placed hereon,
 But the Holy Scriptures tell us
 That these perish and are gone.
 Jesus speaks to us in Matthew
 Twenty-four, verse thirty-five,
 "Heaven and earth shall pass away"
 But His word alone survive.
 He tells us to be ready
 For the coming of the Lord;
 No one knows, nay, not one angel,
 He informs us in His word.
 So He warns us to be watching
 E'er it is the final day,
 That is why we must not tarry
 To believe, repent, obey.
 We must follow in His footsteps
 If we would wish eternal life,
 We must gird ourselves with armor
 To avoid all worldly strife.
 People say the world's allurements
 Movies, dances, drink and game,
 Are to be enjoyed and sought for;
 "We live but once" they fiercely claim.
 But it seems our earthly living
 Is our test in God's huge plan,
 It's up to us—the good or evil,
 We can fall, or rise we can.
 —Anita Yowell Hurry, Carlinville, Illinois.

UNIONVILLE, MO.—Just a few lines as I am here. Came Wednesday night and am staying over Sunday night. We had 50 out Wednesday night and 40 last night. I was at Brookfield, Mo., Saturday and Sunday of last week, and sure did find a lot of good people.—Harold Ottwell.

If you can't get along WITH certain people,
 Then get along WITHOUT them.

NON-ESSENTIALS OR—WASTING TIME?

Very often questions without any instruction as to our soul salvation or destruction, consumes much of the entire time both pro and con, establishing a fact whether an apostle or other individual saw and spoke with Christ or the Father directly in the presence of both together, and most non-essentially in the old testament where we have no salvation of the soul.

We are cautioned against "straining at a gnat and swallowing a camel." A sincere and qualified teacher will not waste time neglecting to explain the essentials of becoming a Christian and

the five Virtues following baptism to make one neither barren or un-fruitful. Too often a battle of words and wits are pitted against each other for admiration of the class instead of valuable information to "give a reasonable answer for the hope that is within you." Our answers should be not only to strengthen the brethren, but to silence the eritic and ignorant person. If the time we spend in un-substantiated criticism and false gossip, were used to trying to help convert those who never knew the Gospel truths, it would indeed be stars in our crown, instead of spots and wrinkles in our spiritual face.

Trying to fool each other with non-existing truths to make a good front, is only condemning our own souls, wasting precious time never to be retrieved again. Better that we be at home getting our own house in order, than picking a debate over something the Bible has not told us. "Why spend your money for that which is not bread."

Let us wake up and redeem the precious little time yet left us in making our calling and election sure. Mistakes of to-day should prove stepping-stones of perfection tomorrow. No chain is stronger than its weakest link, and all Christians are the links comprising the true Church of Christ.—Philadelphia, Penn.

"YOUNG MAN IF YOU DO AS WELL AS YOU KNOW"

Albert Wakefield is an aged brother whom I love for his works' sake. I could not always say that. I have asked him to write a little exhortation for our readers, but never having had advantage of school as some, he hesitates, but he has said for me to write it and sign his name. So here I am taking him at his word. He tells the following story with a great laugh:

In a certain village in Illinois was a Church of Christ. There was also a young man there who had a good deal of animal about him, rebellion against God, and determination to do as he willed. His wife was a good Christian woman, and he knew he ought to be a Christian man. One day he tried to trap his wife. He said, "Wife, would you tell a lie to save my soul?" If she had said, "Yes," then he would have laughed at her Christianity, and he had that in mind. But she promptly said, "NO, I wouldn't tell a lie to save your soul." That cut him to the quick. He was alone with the devil and he knew it and fought harder and harder. His conscience was smiting him to the bone.

Along came a preacher, and this young man decided to try to trick him. So, as the preacher came into the store where this young man was the store keeper, who was a Christian, told the preacher that the young man was purposing to go after him. So when the preacher, who was Samuel Piety, came back to the stove where the young man and others were, this young man put some questions to him to try to stump him. The preacher drew himself up, and eyed the young man a few moments and pointing his finger at him, said slowly and with emphasis—

"Young-man-if-you-do-as-well-as-you-know,
 You-will-do-a-whole-lot-better-than-you-ARE-doing!"

That young man got up and went out doors, and laughed and laughed to himself, for he knew it was exactly the truth. Bro. Wakefield is pretty well acquainted with that young man.

We are glad to report that that young man broke down in his rebellion weeping as a child, which he needed to do, and so far as I know has never wavered in the Christian life through many years. He began working for the Lord, and has established three congregations in his private work, more than many so-called preachers have done, and he has never received a cent for his work, nor has he desired it.

That old preacher is dead and gone, but he still speaks, for the young man has never been able to get out of his mind the words of condemnation which all of us should remember—

"Young-man-if-you-do-as-well-as-you-know,
 You-will-do-a-whole-lot-better-than-you-ARE-doing!"

IT MAY INTEREST OUR READERS to know that though the Simplified New Testament has been before the people for 26 years, yet there is as great or greater demand for it than ever before. It has passed through seven editions. We have just received another thousand books from the bindery, and they are the best bound and neatest we have ever had. A brother in West Virginia procured five and writes, "These testaments are the nicest I've ever used." One preacher in Texas has ordered 25 or 30 the past few months. One Christian Church has procured several dozen. For our new readers we state, it is a combination of the testament, dictionary, Bible dictionary, commentary, etc., all in the most convenient form. Price \$3.10, five copies, \$2.60 each. Nice present! . . . Also, we have received many very favorable comments on the Spiritual Call which we are not publishing. We hope to keep it just as "spiritual."

Mr. World and Miss Church-member

The Church and the World walked far apart
 On the changing shores of time;
 The World was singing a giddy song,
 And the Church a hymn sublime.
 "Come, give me your hand," said the merry World,
 "And walk with me this way."
 But the good Church hid her snowy hands,
 And solemnly answered "Nay:
 I will not give you my hand at all,
 And I will not walk with you.
 Your way is the way that leads to death,
 Your words are all untrue."

"Nay, walk with me but a little space,"
 Said the World, with a kindly air;
 "The road I walk is a pleasant road,
 And the sun shines always there;
 Your path is thorny and rough and rude,
 But mine is broad and plain;
 My way is paved with flowers and dews,
 And yours with tears and pain.
 The sky to me is always blue,
 No want, no toil I know;
 The sky above you is always dark,
 Your lot is a lot of woe:
 There's room enough for you and me
 To travel side by side."

Half shyly the Church approached the World,
 And gave him her hand of snow;
 And the old World grasped it and walked along,
 Saying in accents low:
 "Your dress is too simple to suit my taste:
 I will give you pearls to wear,
 Rich velvets and silks for your graceful form,
 And diamonds to deck your hair."

The Church looked down at her plain white robes,
 And then at the dazzling World,
 And blushed as she saw his handsome lip
 With a smile contemptuous curled,
 "I will change my dress for a costlier one,"
 Said the Church, with a smile of grace:
 Then her pure, white garments drifted away
 And the World gave in their place
 Beautiful satins and shining silks,
 Roses and gems and costly pearls;
 While over her forehead her bright hair fell,
 Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
 "I'll build you one like mine;
 Carpets of brussels and curtains of lace
 And furniture ever so fine."
 So he built her a costly and beautiful house,
 Most splendid it was to behold;
 Her sons and her beautiful daughters dwelt there,
 Gleaming in purple and gold;
 Rich fairs and shows in the halls were held,
 And the World and his children were there,
 Laughter and music and feasts were heard
 In the place that was meant for prayer.
 There were cushioned pews for the rich and the gay
 To sit in their pomp and pride;
 But the poor, who were clad in shabby array,
 Sat meekly down outside.

"You give too much to the poor," said the World,
 "Far more than you ought to do;
 If they are in need of shelter and food,
 Why need it trouble you?
 Go, take your money and buy rich robes,
 Buy autos and -radios fine;
 Buy pearls and jewels and dainty food;
 Buy the rarest and costliest wines,
 My children they dote on all these things,
 And if you their love would win,
 You must do as they do, and walk in the ways
 That they are walking in."

Then the Church held fast the strings of her purse
 And modestly lowered her head
 And simpered: "Without doubt you are right, sir,
 Henceforth I will do as you've said."
 So the poor were turned from her door in scorn,
 And she heard not the orphan's cry;
 But she drew her beautiful robes aside,
 As the widows went weeping by.
 Then the sons of the World and the sons of the Church
 Walked closely hand and heart:
 And only the Master, who knoweth all,
 Could tell the two apart.

Then the Church sat down at her ease and said:
 "I am rich and my goods increase;
 I have need of nothing, or ought to do
 But to laugh and dance and feast."
 The sly World heard, and he laughed in his sleeve,
 And mocking said, aside:
 "The Church is fallen, the beautiful Church,
 And her shame is her boast and pride."

The angel drew near to the mercy-seat,
 And whispered in sighs her name;
 Then the loud anthems of rapture were hushed,
 And heads were covered with shame,
 And a voice was heard at last by the Church,
 From Him who sat on the throne:
 "I know thy works, and how thou hast said,
 'I am rich;' and hast not known
 That thou art naked and poor and blind,
 And wretched before my face;
 Therefore I from my presence cast thee out,
 And blot thy name from its place."

*Oh! erring Church, from the tempter's side flee:
 Put on thy garments of white;
 With meekness and truth, with faith, hope and love,
 Walk again in the fulness of light.*

—Author Unknown.

(This poem is in leaflet form, and may be had for distribution. Send to the publisher of this paper.)

CROWNS AND THRONES may perish,

Kingdoms rise and wane,
 But the Church of Jesus
 Constant doth remain.
 Gates of hell can never
 'Gainst that Church prevail;
 We have Christ's own promise,
 And that cannot fail.