

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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Is "The Church of Christ" Only Half Baptized?

[This article may tend to deflate some of us people in "THE church of Christ" who think we have ALL the truth, and are safe for heaven.]

Here is a conclusion which I have reached after many years of study and experience in the Church of Christ: With all our teaching on Baptism, many people in "THE Church of Christ" are only half baptized.

Go back in our history and you will see that we have been more of a doctrinal people than a spiritual people. We have emphasized the outward form more than the inward heart and life. Maybe there was some cause for that, for the movement started at a time when the denominations were emphasizing the life more than the doctrine. Salvation from sin was procured in their eyes at the mourner's bench, and Mr. Campbell counteracted that error with the Bible doctrine of baptism for the remission of sins. But is it not true that we stopped there in some measure and did not emphasize the spiritual life as even the denominations were doing?

I remember when I was a boy that often a preacher would preach on Baptism when there was not a person in the audience who had not been baptized. I asked a preacher why they did that when it seemed to be simply hooting into the air, and his reply was that it strengthened the brethren. Yes, but it did not strengthen the brethren in the Christian life. Those who have read the writings of this editor through several decades and have heard him preach know that he has stressed Christian living; and now intends to do it more than ever.

Most preachers seem to think that if a non-member comes into their audience, they must preach on Baptism, rather than on trying to change his heart through faith and repentance. If one really believes, he will be baptized just as God commands. Peter did not preach Baptism to his audience till he had convicted them of sin and until they cried out and wanted to know what to do to be saved. If we will preach against sin as we should and really convict the hearers, there will be little trouble in getting them to obey the Lord as he has revealed himself. But here we are preaching on Baptism, Baptism, Baptism, and writing on Baptism, Baptism, Baptism, even editors of religious journals often writing on First Principles instead of trying to convert the Christians from their sins "in the Church". No wonder there is so much worldliness.

Several years ago I was talking over the radio some, and stressed Christian Living, and a sister who belonged to a large "college" church in the city, called me and commended the talks and said she wished her preacher would preach and teach like that. I asked her if he did

not speak on Christian Living Lord's Day morning. Her reply was, "No, he mostly talks to get members." Here was a woman in "THE Church of Christ" hungering for food for a Christian and receiving a stone. Also, I know of a professed anti-college church in the same city which has a preacher all the time (the elders don't do any teaching, feeding), and nearly altogether Sunday morning he preaches on First Principles and other doctrinal matters. Those who have attended for years say they never heard a sermon against the worldliness of Christians and very little on the Life which Christians should live.

I used to wonder why preachers who know that the Book commands them to reprove and rebuke sin in the lives of Christians, as well as preach on denominational differences, do so little of it, but I think the matter is clear now. In that way they do not offend any of the brethren, no matter what they are doing, they make their job sure, and they gain more friends on the official board of the church which "hires the preacher." But Paul says, "I am pure from the blood of all men, for I shunned not to declare unto you the whole counsel of God." This shows that those preachers who for money's sake, or popularity's sake, fail to condemn the present sins of the members, will have to answer in the day of Judgment. How can one expect members to think anything else except that doctrinal correctness is more to be desired than moral correctness, when they listen to such preaching?

Yes, Baptism is FOR the remission of sins, but it is for other things, too. We are not only baptized INTO the remission of our sins, when we have believed and repented with all our hearts, but we are baptized INTO Christ. And "as many as have been baptized INTO Jesus Christ HAVE PUT ON Christ." Baptism, then, is also, for the purpose of PUTTING ON Christ as well as for the remission of sins, and if we don't wear Him we have denied our baptism. Paul says also, "We are raised with Christ to WALK IN NEWNESS OF LIFE." How many preachers are stressing the New Life as much as they are baptism and other doctrinal things? Thousands of members of "THE Church of Christ" have been "buried with Christ in baptism" all right, but have NOT been "raised with him to WALK IN NEWNESS OF LIFE." In other words, they have been only half baptized.

Many are so strenuous about being baptized FOR the remission of sins, that they demand that every one who did not fully understand that it was for that purpose must be baptized again. Well, if that is the true method, then all those who did not understand that it was to "walk in newness of life", ought to be baptized again!

Yes, brethren, it is evident that thousands in "THE Church of Christ" were so unimpressed with the idea that it was for the new life, that they are not living it except in a very moderate degree, and are feeling secure through life because they "belong to THE Church of Christ" of the New Testament, and are safe for heaven. They have been only half baptized—at least so far as getting into the full purpose, and main purpose, of it all—to live the life of Christ.

The picture of the moral difference between the Church of Christ of the New Testament and that of the Twentieth Century is a darkened one. What matters it if we baptize people and outwardly bring them to endorse the doctrine of the Apostolic Church, yet do not get them into the apostolic life as taught there? We still have wet sinners. The Book commands to love not the world, neither the things of the world, and how many preachers are bearing down on such things? Pride, ambition for power and authority, conceit, have been the greatest evils of the Church through the centuries. In World War II, we had the Battle of the Bulge, and in the Christian warfare we have had through two thousand years, The Battle of the Bishops. Preachers in the office of bishop have tried to gain more and more authority over their brethren, and it has not ceased; it will go on till time shall be no more. Underhand work, deceptive work, flattery, misrepresentation, lying, are resorted to in some to gain the prominence in the Church they wish; and yet as of old, the same for a pretense will make long prayers and a general show of piety. Political machinery of the Church is manipulated to bind the brethren tighter and tighter. Talent is exalted above character. By good words and fair speeches they deceive the hearts of the simple, so that even the elect are deceived, if that be possible. In writing of such conditions, C. A. Norred says in Gospel Advocate, July 10, 1947, "Under such conditions it should cause no wonder to see the congregations waterlogged with worldliness and scandalized by dissention and bitterness."

A wonderful and horrible thing is committed in the land. The prophets, the preachers, prophesy falsely, they teach and practice what is not in God's Book in order to enlarge their authority. And the priest, the elders, the bishops, bear rule by THEIR means, not God's—they assume authority God never gave them, for God gives none to man except what is according to HIS word. And a sad thing is that, "my people love to have it so."—they are willing to sit still and let evil run rampant over Israel, and some try to stop those who rebuke these sins. But the still sadder question is, "What will ye do in the end thereof?" God will surely not withhold his anger forever. Read thoughtfully Jeremiah 5: 30, 31.

The writer of these lines has himself been somewhat under the influence of the lopsided method of the Church of Christ in exalting and stressing doctrine and neglecting life. Yet those who have heard us preach and teach through several decades and those who have read our writings, know that we have stressed Christian living. About thirty-five years ago we wrote a series of articles on "The Church of Christ" which was published in a religious paper, and a demand was made for it in book form, with the result that it has passed through four or five editions. The book gives largely the denominational view of important doctrines of Christendom, shows where in their reasoning is wrong, and then shows what the New Testament says. Hundreds tell how they have been benefitted by the book. We had about twenty-five pages

on "The Simple Life", which dealt with living, also about the same on "The Family", which gave much needed teaching. These two were once printed and bound together, outside the book, and circulated, and no doubt did good. And yet, as I look over that book, I feel that it is very imperfect. Why? It has stressed the doctrine of the Church more than the life. It has its place, all right, but the Church needs much more on Christian living than that. Twenty-one books of the twenty-seven in the New Testament, dwell largely on the Life, being written to Christians. Yes, brethren, thousands upon thousands of us in "THE Church of Christ" who are sure that we will be saved, have, to continue our figure, only been half baptized. And the denominations largely are in the same boat with us, for they have not stressed the Christian life, at least are not now, as the Lord intended that we should. They, too, are only half Christians.

If we get men and women into the spirit of humility and service that Christ had, most of the ills of the Church and the world will pass away. Let us for a while throw into the background the first part of baptism and consider prayerfully the second part—

"Buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also SHOULD WALK IN NEWNESS OF LIFE." (Rom. 6: 4.)—D. A. Sommer.

Oh, the Good We All May Do

There are lonely hearts to cherish
While the days are going by;
There are weary souls who perish,
While the days are going by.
If a smile we can renew
As our journey we pursue,
O the good we all may do,
While the days are going by.

All the loving links that bind us,
While the days are going by,
One by one we leave behind us,
While the days are going by,
But the seeds of good we sow,
Both in shade and shine will grow,
And will keep our hearts aglow,
While the days are going by.

—George Cooper

What the "SPIRITUAL CALL" Stands For

1. We stand for the New Testament Church in Government, Work, Worship and Life, except the inspired men who have passed away, yet whose writings are still to guide us.

2. In the New Testament Church it was the INDIVIDUAL work which accomplished so much, and we shall try to restore that among Christians today. In the New Testament we do not read of any human religious aid organizations, missionary organizations, or educational organizations; or any such semi-religious organizations. Not much of such work was done even by the churches, except aid for the poor. The church at Philippi helped Paul in his missionary work when he left Macedonia, and he commended them for it, but no other church did; and a number of churches helped the poor saints at Jerusalem. In these days it was largely the INDIVIDUAL soul aflame with the love of God who did the religious aid, educational and missionary work; and

the Church today will have little permanent spiritual growth till this is restored.

3. Every faithful man was to be a teacher according to his ability. They were to "edify one another" (1 Thess. 4: 11), and were to "admonish one another" (Rom. 15: 14).

4. Elders were to "feed the church of God" (Acts 20: 28), and other faithful brethren were to "edify one another" under them. The apostolic elders did not turn the teaching over to a one-man preacher-pastor (feeder). Until we restore a scriptural eldership which feeds and encourages brethren to edify one another under them, regardless of our boast that we are "THE Church of Christ of the New Testament" we are far from it on a fundamental doctrine.

5. Every scriptural preacher, like Timothy, was to develop "faithful men" into teachers in the churches; and thus each such preacher was a sort of one-man theological seminary. It is God's way of carrying the Church down through the ages. Nothing is said in the New Testament about training preachers, but there is about training teachers. Paul, an old preacher, said to Timothy, a young preacher: "The things which thou hast heard of me among many witnesses, the same commit thou to FAITHFUL men who shall be able to teach others also," (2 Tim. 2: 2). Where is there a preacher today who does that? Preachers complain because elders are not qualified to teach, yet they never do anything to develop them. Are the preachers ambitious to CONTINUE to do the work of elders and to hold elders' influence?

6. From the "faithful men" taught by the faithful evangelists (2 Tim. 2: 2), men for the eldership will arise, also men who will wish to devote their lives to the preaching of the gospel, and they can pick up what secular education they need to help them.

7. But elders of the Church are to be "neither as lords over God's heritage but examples to the flock," (1 Peter 5: 3). For several decades the publisher of this paper has been contending strongly against the one-man preacher-pastor, and for SCRIPTURAL elders, but some prominent preachers have now gone to the other extreme and have practically advocated dictators in the Church of God, and teach that in all scriptures which are not "specific" elders alone have the right to decide their meaning or application, and that "opposition to the authority of the elders is opposition to the Lord." This is the foundation stone of the Roman Church and it has some appearance that their purpose it to try to make a miniature of that apostasy.

8. EVERY evangelist is commanded to reprove and rebuke as well as preach and exhort. When one does so he makes strong enemies, yet reproof is God's method of keeping the Church from apostasy and the individual from backsliding. The publisher of this journal has tried to do this, even against friends and relatives, and he has incurred great opposition, and now there is a strong effort to put him and this paper out of business because he has done so. We expected that very thing. Jesus himself said, "The world can not hate you; but me it hateth, because I testify of it, that the works thereof are evil." (John 7: 7.) So all of God's faithful servants can not expect to be treated better than their Lord.

9. Apostolic Christians preached more strongly by their lives and personal work than by public sermons. "Let your light so shine before men that they may see your good works and glorify your Father in heaven," (Matt. 5). Christians are to be living epistles known and read of ALL men, (2 Cor. 3). When scattered the disci-

ples "went everywhere preaching the Word," (Acts 8: 4). Until we restore the Christian living and devotion of the apostolic Christians, can we truly say we have restored the New Testament Church, for is not such devotion and living COMMANDED?

10. The command, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," would revolutionize the Church and the world if even half obeyed by Christian fathers and mothers. Sunday schools, Young People's societies, Bible Colleges, are but substitutes for God's way, and encourage half hearted parents to continue their half-heartedness (rather cold-heartedness). Parents must be made to feel that this command is as binding as "Repent and be baptized for the remission of sins." The Church will continue to founder if we continue to neglect this fundamental command.

11. We of "THE Church of Christ", as we like to put it, say we believe in hell; yet if we do not awaken and do more to save the Church and the world, we may go along with other unbelievers, to that terrible place. "Because thou art lukewarm, and neither cold nor hot, I WILL SPUE THEE OUT OF MY MOUTH," (Rev. 3: 16).

12. If we will confine ourselves to fundamentals, as portrayed, we shall have more spirituality and unity, and thus more grace with God.

The Revival Under Samuel

Don't sit down and pine because of the corrupt condition of America, but let us revive America by first purifying ourselves. This article from the Christian Beacon helps show us how.

—Editor S. C.

In the last days of Eli, the priest of Israel, the Israelites became so far separated from God by their sins that He let the Philistines beat them badly in two battles, killing thirty-four thousand Israelites and capturing the Ark of the Covenant, the most sacred memorial in their possession. Later, the Philistines voluntarily returned the Ark because it proved to be a deadly curse to them. It was not until about twenty years later that "all of the house of Israel lamented after the Lord", because of the oppression of the Philistines. They were finally sick and tired of the devastating results of their own sins, and the Lord had raised up and trained Samuel to lead the people back to Him. He was about fifty years old at that time. His advice was, "If ye do return unto the Lord with all your hearts, then (1) put away the strange gods and Ashtaroth from among you, and (2) prepare your hearts unto the Lord, and (3) serve him only; and (4) he will deliver you out of the hand of the Philistines." Therefore, the children of Israel did put away the false gods and served the Lord only.

Confession—Forgiveness. Then Samuel gathered all Israel to Mizpah "and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord." Then and there, they were judged on their own confession of sin and were forgiven because they confessed their sin. God is faithful and just to forgive sin and cleanse from all unrighteousness (1 John 1: 9).

Prayer Won Peace. By so doing, they had put themselves in a position and condition of humility where God could and would help them. The Philistines despised the Israelites and their God because they had prevailed over the Israelite sinners for many years and Jehovah had not interfered to save His people. So, "when the Phil-

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istines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel." But everything was different now. The Israelites were afraid as usual, but they asked Samuel to pray "unto the Lord our God for us, that he will save us out of the hand of the Philistines." This was a new proceeding of which the Philistines knew nothing. Samuel offered a sucking lamb as a burnt offering, wholly unto the Lord, and the Lord heard him because he and the people were "under the blood of the lamb"—a type of Jesus Christ, the Lamb of God, slain and offered as a sacrifice for all sinners.

God Helps His Own. The Philistines did not know that they were fighting God, and they saw no opposing army—only a congregation of worshippers at Mizpah. But, "the Lord thundered with a great thunder on that day upon the Philistines and discomfited them; and they were smitten before Israel." And the Israelites pursued the remnant of the shattered Philistines, who were so badly defeated that they came no more into the lands of Israel. "and the hand of the Lord was against the Philistines all the days of Samuel." And all the cities which the Philistines had taken from the Israelites were restored and peace reigned. God never fails.

National Repentance. That was a great revival—a complete return to the service of the Lord by a whole nation, which was thereby delivered out of all of its troubles as long as it remained humble and obedient to God, its Saviour. If any nation today will confess its sins against God and wholly trust Him and place itself under the blood of the Lamb, it will, also, be restored (2 Chron. 7: 14). But our nations are too full of pride, nationalism, politics, covetousness, and kindred sins to humble themselves before God, and so they all continue to wallow and toss in uncertainty, doubt, and often despair and distress, and threats of bloody war hover over the sinful world.

Unconditional Surrender. But we as individuals can be revived by wholly surrendering ourselves to Jesus Christ our Lord. Then we will be able to advertise our Helper and Guide and Comforter and Redeemer so that the unsaved will be attracted to come and let us lead them to our Lord. The revival must begin with us, but there is no limit to its extent. We must first seek the Lord (Matt. 6: 33), and then sit at His feet, hear His word, and do it (Luke 10: 39). D. L. Moody is quoted as having said, "A Christian is the world's Bible. In many cases a revised version is needed." Are you one of these? Pray for a revival to start in yourself—expect that it will come and then spread it on to others.

Christians Need Reviving. We read in the newspaper and magazine definitions of modern, worldly Christians, and they usually are not attractive and certainly not a good advertisement for our Saviour and Lord Jesus Christ. The reason that the writers and speakers in gen-

eral do not have a better understanding of Christianity is because so many nominal Christians and so-called Christians are so nearly dead that they are not safe examples to follow or describe as Christians. They badly need reviving. They may be sound in faith, but, in fact and in acts, are sound asleep and even seem to be dead.

Separation Needed. Many Christians are not soul winners because they are scarcely alive themselves. They do not grow in grace and knowledge of their Lord and Saviour Jesus Christ, and cannot convince an unsaved person that they have anything that the unsaved person lacks or needs. They both look and act like unbelievers and are not separated from the world and flesh. They have nothing to sell. So they need to be revived. This topic is very old and has always been vitally important to the human race. Many people seem to think that they are conferring a special favor upon Christ by believing Him to be the Son of God and their Saviour, but they do not seem to feel grateful to Him for His sacrifice for them.

Have you the faith of Samuel? Are you willing to trust Christ? Are you wholly surrendered to Him? Or are you holding out something? Are you leading others to Him for salvation? Are you getting your full quota of souls? Are you having a personal revival?

The Movies

They move our youth away from God
From Christian paths our fathers trod;
From honor, honesty, and right
To deeds that curse, corrupt, and blight;
From beautiful, uplifting truth,
To falsehood hurtful to our youth;
From morals fine and grand and clean
To passions low and base and mean.

They move our youth to sin and crime,
From sacred things and things sublime,
They move to nudity in dress
And take much virtue girls possess;
They move from modesty in style
And lead to evil all the while;
From traits we all delight to trust,
To lewdness and destructive lust.

They move our youth to rob and steal,
To lie and cheat and falsely deal;
To think it matters little how
They stoop to wring and yield and bow.
To get a living out of life
Or whom they court and choose for wife;
That if they want to separate
They'll find some other for a mate.

The movies move—hear this, oh please—
They move the church from off her knees,
And rob her of the grace to win
Lost souls from wreck and ruin and sin;
They move the money from the poor
And send the beggar to your door;
They move and move and surely get
The cash that ought to pay some debt.

They move the youth to pleasures wild,
And start to ruin many a child;
They move from children clothes and bread
And send them hungry off to bed;
Who named the movies named them well
For fast they move our youth to hell.

—Trumpet Sound

Character More Than Talent

[Too many people in the Church of Christ idolize good words and fair speeches more than sturdy Christian character; hence our troubles. Ponder this article.]

What about the realization of the gospel ethic? How may I realize the great ethical precepts of the Word of God in my life? Let me turn to one passage of Scripture—Romans 8:2 and 3: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (R.V.).

God's will is that the righteousness of the law should be fulfilled in us, the children of God. How is it done? Through the law of the spirit of life. But how is that law of the spirit of life made effectual in living? By walking not after the flesh, but after the Spirit. * * *

Go back with me a little over a hundred years ago, when there lived a young man in Dundee, Scotland—Robert Murray M'Cheyne. He died of typhus fever at the age of twenty-nine, the minister who served St. Peter's Church in Dundee for six years. That man wrote a letter when he was twenty-six years old to Rev. Daniel Edwards. He said this: "It is not great talents God blesses so much as likeness to Jesus."

Will you reread that statement; will you ponder it? Will you weep over it? Will you by faith grip hold of the truth of it?

You and I have been wondering why we haven't made a greater impact on sinners, with all our training, with all our ingenuity, with all our worldly wisdom. That's the answer, isn't it? "It's not great talents that God blesses so much as likeness to Jesus."

*"O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee;
From sin be daily freed."*

Let me conclude as I began. God's message to you, God's message to me, in a day of lowered ethical standards—"Let justice roll down as waters, and righteousness as a mighty stream."—Moody Monthly.

IF YOU ARE SPIRITUALLY benefited by this paper, why not send for a few copies and circulate among friends and let them be benefited, too? The papers are paid for by friends of truth. New subscriptions, \$1.00; 25 copies to one address, for a year, 50 cents each. We hope to make every issue of this paper as interesting and uplifting as this one.

I Haven't Time

The Lord had work for me one day, but I had much to do, I said, "You get somebody else, or wait till I get through." I don't know how the Lord came out; no doubt he got along; But I felt kind o' sneakin' like! I knew I'd done God wrong.

One day I needed God right bad—I needed right away; He never answered me at all, and I could hear him say Down in my guilty heart: "My Child, I've got too much to do; You get somebody else, or wait until I am quite through."

But now, when God has work for me, I never try to shirk; I drop what I have now on hand and do the Lord's good work. And my affairs can run along or wait till I get through; Nobody else can do the work that God has marked for you.
—Selected

The Sinful Neglect by "Christian Parents"

[Father, mother, you have tried to shift to day school teachers, and Sunday school teachers, and College teachers, the training of YOUR child which God commanded YOU to train. And you see what a mess our country and the Church are in. Better awake before you come to the Judgment.]

We are deeply interested in the food which our children eat, and see that none of it is harmful; yet there is poison which they are absorbing which is a thousand times worse, to which we give little attention. The things which our children see and read are food for their minds. There never was a time when there was more filth thrown out in the form of literature. Some of it is not permitted in the mails, yet it is found at the news stands. Boys and girls are devouring that filth and we sleep on and on. The motion picture is throwing sex appeal after sex appeal upon the screen, and most of this is poison to the mind, for youth tries to carry out the things it sees there.

Parents wish their children to shine in personal dress and appearance, but give little attention to their behavior. Mothers will work hard that their daughters may have beautiful clothes to wear, but toil not at all that they may be clothed in righteousness. They spend much time in making ornaments for dresses, yet have no time to help dress them with modesty. Many mothers seem never to have read what Peter says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3: 3, 4.) They seem not to know that Paul has said that "Women adorn themselves in modest apparel," for they neither dress modestly themselves nor dress their daughters modestly. They thus open the way to break down what modesty their girls have had. But the children are simply going the way they are permitted to go. The sin lies with the parents.

We never go to sleep at night till we see that the children have fresh air coming into their bedrooms; but we give little attention to their moral atmosphere which is poisoning their souls. The associates which our children have, constitute their moral atmosphere. "Evil companionships corrupt good morals," says Paul. Many foolish mothers push their twelve or thirteen-year-old girls out into society rather than try to hold them close to themselves till they know something about life. Parents let their children run loose all hours of the day and night. The children come home from school on time or not, and nothing is said. They come and go as they please, and associate with whom they please. They are

given an automobile with which they can travel the downward road "on high." And—parents are to blame.

How interested we are in the children's school work! We plan that they shall go through high school, and then on to college. Possibly we have already selected the college to which we expect to send them. The boys play basketball and football, and both boys and girls belong to college societies. We wish them to shine. And yet perhaps in all their lives we have never had them memorize two dozen verses from God's Word. We have been too busy to teach them the great lessons of right and wrong found in the Bible. When as little children they came to us and wanted us to tell them stories or to read to them, we turned them aside because we were too tired or too busy, and they have now gone into life with practically no knowledge of God's Word. Possibly we did send them to Bible school Sunday morning but the child ought to receive every day as much instruction in morals and religion as he gets in a modern Sunday school once a week. No wonder the child comes out of college an infidel. He has simply gone the way his parents permitted—yes, encouraged—him to go. Don't tell me that such parents are Christians. They may be church members, but they are not Christians.

Many a man and woman say, "I don't wish my boy to have to work as I had to work," and so they strive to send their child out into the world with money. But after all, dear friend, did hard work hurt you? Perhaps it was the making of you. Jeremiah says, "It is good for a man that he bear the yoke in his youth." What the rising generation needs is more work and less play. They are trying to play their way through life. The boy sees the struggle for money in your life, and he hears such talk all his days at home. He gathers from you that the getting of money is the great purpose of life. So he throws himself into the fray. You are concerned about his success here, but not hereafter. You help him to get a home here, but do not seriously help him to get a home beyond. You are anxious for him to lay up treasures on earth, but help him not to lay up treasures in heaven. The cares of this world and the deceitfulness of riches have kept you from guiding the children's minds to higher and better things. To speak plainly: you are covetous; and Paul says that covetousness is idolatry, and that no idolator hath any inheritance in the kingdom of God and Christ.

And our children must shine in music. We spend many dollars on their lessons, and will ding-dong on them to get them to practice every day—yet possibly we will not work with them an hour in a month to have them memorize the soul-music in the Word of God. One entertains, the other instructs; one has to do with this life only, the other with the life to come. Yet the great mass of professed Christian parents is ten times more interested in this harmony of sounds than in the harmony of the soul with God and man.

The End of It All

Don't think, dear brother, that I have overdrawn this picture of parental neglect. Keep your eyes open and see what is going on in the world. I believe this neglect is undermining the Church, the state, and all society. I believe we have only begun to reap the harvest we have been sowing in the flesh. Do you ask me why I so think; I answer: Because the fundamentals of a sound civilization and healthy church have been cast aside. And one

of those fundamentals which have been cast aside is—the teaching of children by parents in the home. As we have seen, the most impressionable age in the life of a person is between three and six, and that is the time when the parents alone have charge of the child. But, and I say it with sadness, there is in that time almost an utter neglect of the moral and religious training of the child. In later years we shall find that when we are anxious to teach our children in divine things, they have no inclination at all. And as we sit alone in our grief over a sinful son or a wayward daughter, the tears will roll down our cheeks as we realize that the summer of our seed-sowing and seed-tending is past, that the harvest of our precious fruit is ended, and that the souls of our sons and daughters are not saved.

"And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

Better Than Gold

Better than grandeur, better than gold,
Than rank and title a thousand-fold,
Is a healthy body, a mind at ease
And simple pleasures that always please;
A heart that can feel for a neighbor's woe
And share his joys with a genial glow—
With sympathies large enough to enfold
All men as brothers—is better than gold.

Better than gold is a conscience clear
Though toiling for bread in an humble sphere;
Doubly blest with content and health,
Untried by the cares of lust or wealth.
Lowly living and lofty thought
Adorn and ennoble a poor man's cot;
For man and morals, or nature's plan,
Are the genuine test of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when their labors close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep,
Bring sleeping draughts to the downy bed
Where luxury pillows his aching head;
His simpler opiate labor deems
A shorter road to the land of dreams.

Better than gold is a thinking mind
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore.
The sage's lore and the poet's lay,
The glories of empires passed away,
The world's great drama will thus unfold
And yield a pleasure better than gold.

Better than gold is a peaceful home,
Where all the fireside charities come—
The shrine of love and the haven of life,
Hallowed by mother, sister or wife.
However humble the home may be,
Or tried by sorrow with heaven's decree,
The blessings that never were bought or sold
And center there, are better than gold.

—Mrs. J. M. Winton.

(Continued from page 8)

if churches as such do not contribute to the College, but it is done as individuals, don't you still have a human organization doing part of the work of the Church—teaching the Word of God? If you can do that, can you not also form a human organization of an aid society to do charity work, a ministerial organization to take care of old preachers, a Christian Endeavor to train young people, etc.? Paul says, "there is ONE Body" but we have MANY. Are we as apostolic as we would like to think we are? . . . What non-Christians do regarding teaching the Bible OUTSIDE, is not an affair of ours. Here is a proposition which I have offered yet which many prominent men shun:

PROPOSITION—The Human Organization of a Bible College, such as David Lipscomb, Abilene Christian College, Freed-Hardeman College, established by Professed Christians to Teach the Bible along with Secular Branches—is in harmony with the New Testament.

..... Affirms D. A. Sommer Denies

Several years ago N. B. Hardeman encouraged Hugh McCord to try to get a debate with me in Indianapolis, but I sent the proposition above to Bro. Hardeman, and suggested that he debate with me, and we could put in book form. He replied: "I am not interested in a debate with you whatsoever. Give my regards to your father.—N. B. Hardeman." So that was THAT.

In 1941 W. L. Totty, a College preacher in Indianapolis, asked me if I would debate H. Leo Boles who was then holding a meeting here, and I replied that I would, and I sent him the proposition above along with others. Boles replied that "Your propositions are indefinite and very evasive and unskilfully drawn," etc. But Foy Wallace, Jr., said in his Bible Banner in discussion with Bro. Boles, that he saw nothing wrong with my proposition—that the schools were human organizations, etc.

In 1946, Totty asked me again if I would debate G. C. Brewer, and I said, yes; and sent the same proposition given above; but Totty was so afraid of it that he would not even send it to Brewer.

Why will not the men mentioned sign their name to this proposition? It stops all that quibble about farming and teaching the Bible, and running a factory and teaching the workers, and teaching school and teaching the

Bible to the students. This slips from the work of an individual Christian to the work of an organization. The Bible teacher's work in a College is lost in the work of an organization, and the schools announce that THEY teach the Bible. But Paul says, "Unto God be glory IN THE CHURCH", the "ONE Body".

In our Proposition, are not the Colleges "organizations?" And they certainly are "human", not divine. Are they not "established by professed Christians"? Are they not "teaching the Bible"? And is not this teaching "along with secular branches"? Every item taken by itself YOU MUST ADMIT is true. Then why will not the advocates of such organizations sign their name to this proposition? Again we answer that it does not give one a chance to slip from the work of a mere individual to that of an organization, which they always do. Every disputant should be willing to affirm his own teaching and practice and not try to make his opponent affirm a negative.

The command in the New Testament to do a thing implies everything necessary to obey that command, and everything helpful in obeying that command, IF IT IS IN HARMONY WITH THE REST OF THE NEW TESTAMENT. The organ is not a mere help to the worship—it makes an addition, another kind of music; hence, we reject such. The Bible College is not a mere help but makes an addition of ANOTHER RELIGIOUS ORGANIZATION to help the Divine organization, the Church, to teach the Bible, and hence is it not an addition, and sinful?

Objections Answered

Don't say, What about your religious paper? If a religious paper is an ORGANIZATION, a CORPORATION, it stands in the same class as any other HUMAN religious organization. But several papers are run merely as individual affairs. Let's get this point clearly.

You say, Look at the good we do. So Moses might have said, when he took the glory to himself at the rock, "Shall we fetch water out for you rebels?" The water came out all right and the people slacked their thirst, but Moses himself was rejected and not permitted to go into the promised land. (See Num. 20.) Let us fear lest when God commands us to glorify him "in the Church," and we disobey him and glorify him in our human organization of a Bible college, or any other—that we, too, be not permitted to go over into the promised Land above. Brethren, think seriously of these things, and hand your paper to others and talk about these eternal matters. —D. A. Sommer.

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918 Congress Ave., Indianapolis, Ind.

Some Questions on the Bible Colleges

As there is a considerable discussion among our Bible College brethren on the question as to whether they should support the colleges from the church treasury, I am asking a few questions which some of you may perchance see, and ask you to consider them seriously:

Are Bible Colleges Necessary?

If the Bible colleges are necessary, then how does it come that the Apostolic Church began and flourished as the Church never has since, and yet they had no Bible College nor any other religious organization except the Church? And we have always said that the New Testament Church is the model for us.

The Apostolic Church had only **THE HOME** to train young people (along with the meetings of the Church), so why should we organize ANY young people's societies or other organizations to train them? When the Christian Church said that they had to have the organ to help the singing, we pleaded that Christians should develop members so that they can sing, instead of adding something else. So now, let us follow our own rule, and instead of organizing a Bible college to train young people, let us try God's plan, and resurrect the command, "Bring up your children in the nurture and admonition of the Lord."

Likewise, if you say that we need the Bible College to train preachers, I add, "The New Testament says nothing about training preachers, but it does command ALL preachers to develop **TEACHERS** who may become elders or other local teachers, or preachers." Paul said to the young preacher, Timothy (and the same applies to EVERY preacher): "The things which thou hast heard of me among many witnesses, the same commit thou to **FAITHFUL** men who shall be able to teach others also." (2 Tim. 2:2.) EVERY preacher wherever he goes should be a theological "seminary" developing public workers from "FAITHFUL men", not to be preachers so much as "teachers", and then we shall have a goodly company of developed men from whom to select qualified elders.

Where is there a single preacher among the College people who does what Paul commanded Timothy to do? Preachers criticize the inefficient eldership yet never do what God commanded preachers to do to make a better eldership. Are the preachers anxious to usurp the authority of these inefficient elders? In this way has been developed the one-man preacher-pastor (feeder).

Are the Bible Colleges Safe?

Alexander Campbell said, Christian Baptist, p. 61: "Moseheim, from the mass of evidence upon the subject to which he had access satisfactorily shows that the first 'theological seminary', established at Alexandria, Egypt, in the second century, was the grave of primitive Christianity?" Harvard, Yale, Princeton, were all church schools, yet now are tearing down the Bible. In 1944, Bishop Oxnham, of the Methodist Church and president of Federal Council of Churches of Christ (25,000,000 Protestants), in a series of lectures at Yale University referred to the God of the Old Testament as "dirty bully" because He punished the people for their sins. (See Oxnham's "Preaching in a Revolutionary Age", published by Abingdon-Cokesbury Press, New York, Nashville, page 79.)

Churches of Christ in Britain have been going through agonizing throes because of the Modernism among them, which the Bible college had considerable to do in intro-

ducing. Bethany College, which is the mother of all the Bible colleges among us, has been regarded along with her daughters as the incubator of a clergy in this religious movement. Bro. H. Leo Boles, just a few months before he died, said that colleges had gained great influence over the churches, and it would go ill with the churches if these colleges should turn away from the faith. You must get rid right now of that it-can't-happen-with-us spirit. For L. R. Wilson, president of Florida Christian College, says in the Gospel Advocate, July 3, 1947, p. 469, "The tendencies toward modernism IN OUR OWN SCHOOLS are VERY DANGEROUS."

In the Gospel Advocate, July 10, 1947, p. 491, Roy L. Ruchman shows how Tolbert Fanning who established Franklin College and was president, wrote to Campbell who was president of Bethany College, and warned Bro. Campbell of the danger of what they both were doing, concluding with these words, "The time may not be far distant when myriads may have cause of regret that we have given so much of our time, talent, and energy to institutions certainly inferior to the church of God, and in some respects of doubtful religious tendencies."

J. N. Armstrong was somewhat of a fanatic in establishing Bible colleges, and said that the quickest way back to Jerusalem was to establish such schools. He had several debates with Daniel Sommer on the question, yet a few days before he died, he said to G. H. P. Showalter, in substance, and which was published in the Firm Foundation by Bro. Showalter, "Bro. Sommer and I have had our differences on the colleges, and the way the colleges are now going, Bro. Sommer was largely correct." Brethren, ALL human religious organizations seem to do big things at first, yet in the end they overthrow the very purpose for which they were intended. Brethren, your heyday of the College is passed, and from now on you have the evil tendencies grown into giants, with which to contend. Ambitious men are looking for such things—powerful human religious organizations which they can manipulate. Let's get back to the Church **ALONE**.

Are Bible Colleges Scriptural?

Paul says there is "ONE Body", and that the Church and this body are the same, and that we are to glorify God "in the Church" (Eph. 3:21). What right have WE to form ANOTHER BODY to do part of the work of the Church? When one works as a mere individual Christian or as a Christian family (as Priscilla and Aquila), or as part of a congregation, he is glorifying God "in the Church". What right have we to form ANOTHER body to do charity work, missionary work, or educational work? "There is ONE Body", but we have formed MANY. Is not teaching the Bible work of the Church either as individual Christians, Christian families, or local churches? What right, then, have we to form a human organization to do part of this work of the Church?

If we can form a human organization of a Bible College to **TEACH** the Bible, why can we not also form a human organization of a Missionary Society to **PREACH** the Bible? But you say that the Missionary Society takes contributions from the churches and assumes authority over the churches. Well, is not that about what you have when the Colleges try to get the churches to put them on their budget, and the churches DO? But brethren, even

(Continued on page 7)