

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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Our First Love, and Our Second Love

"I have somewhat against thee, because thou hast left thy first love."

(Jesus in Rev. 2:4.)

Don't you remember that day when you went into the house of God, not quite decided on your answer to the greatest question in your life? When the preacher became intensely in earnest in his passion to save souls, don't you remember how your heart warmed to the truth of God—that man had sinned, that Jesus had died for your sin, and that you must accept and obey Him if you would be saved?

And don't you remember how the tears streamed down your cheeks as you stumbled down the aisle and gave the preacher your hand and God your heart, and how you said in your soul, "Lord, what wilt thou have me to do?"

And then when you had confessed your faith in Jesus Christ as the Son of God, don't you remember how you walked joyously down into the water and were buried with Christ in baptism and raised with him to walk in newness of life as the saints sang, "Oh, happy day, when Jesus washed my sins away"? Remember how wonderfully free and happy you were?

And then you think with joy of the first Lord's Supper when you partook of the bread and fruit of the vine in memory of your Savior who had redeemed you from your sins.

You were anxious then to sit and read the Bible and to think of your wonderful Savior, and to pray unto Him.

Then you walked with joy to the house of worship, and you met with the brethren every time the doors were open to the meeting place.

And you prayed earnestly every day, and you were so filled with joy that you thought others should be anxious for the same happiness, and you talked to them to persuade them to accept Christ.

Don't you remember how happy you were in those glorious days?

That was your first love.

But how different now!

You saunter to the meeting house now and then to keep up a form of religion.

Once in a while you read the Bible, but you do not delight in the law of the Lord as you did at first, nor meditate on it day and night.

When the last "Amen" is said in a service you break for the door and are not interested in talking to the members, unless it is to finish some business transaction, or make plans for a pleasure trip.

You partake of the Lord's Supper with your mind on some worldly affair, and you eat and drink damnation to your soul, "not discerning the Lord's body and blood."

You are no longer like the early disciples who went everywhere preaching the word, for you would not for a moment witness for Jesus to one of your lost business associates.

Now you love the world and the things of the world, and have forgotten that if any man love the world the love of the Father is not in him, and that the friendship of the world is enmity with God.

Down deep in your heart, my brother, my sister, don't you realize your undone condition?

This is your second love.

And through the ages the pleading Savior has been saying to you and to those in your class—

"Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." (Rev. 2:4, 5.)

—D. A. SOMMER.

"Take the Prophets for an Example"

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure." (James 5:10, 11.)

Brother James, I think you are right. We ought to go back and study more the lives of the prophets of God who fought for the truth, and suffered for it, and died for it. Especially should this be true of the preachers of the gospel, for they have to stand and fight much as they did, if indeed they are true gospel preachers. And yet, as Brother Paul tells us that all that will live godly in Christ Jesus shall suffer persecution, it is evident that all Christians who are aggressive for the truth, are in much the same position as those ancient worthies whom we praise for their devotion. And so for a time we shall talk to Jeremiah, who lived a troubled life for God.

Brother Jeremiah, I have always thought much of you and your great work for the cause of truth and righteousness, and wish that we had such men today who were preachers of the gospel of Jesus. To us, you lived about 600 years before Christ, at a time when so many, nearly all, of the people of Israel had gone into apostasy, and you fought to hold a remnant to the right way. One passage of yours I have quoted much. Here it is:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." (Jeremiah 6:16.)

I have often wondered why the people in those days left the Lord so often and went after strange gods and worshipped them, but after years of study and personal experience I am convinced that the reason is that the worship of God was simple and prescribed and things had to be in GOD'S way, not man's; and that hence the people could not get the glory out of it as they would when they could make their own gods, erect their own altars according to their own ideas, and carry on the worship in a more aristocratic way than when serving the Lord. In other words, they were not satisfied with God's way, but wished to bring glory to themselves.

Well, we have the same thing to contend against today. One most noted example is the education of youth. God has given a way, but we must establish some other way, and we have made an utter failure on a most vital work. God has commanded that parents talk of the word of God when they arise in the morning, and sit in their house, and walk by the way, and lie down at night. This was in Jeremiah's day and now is too old fashioned, so we must devise some other ways. Today Christians MUST have Bible colleges to educate their young people in the Bible, yet the Apostolic Church had nothing of the kind; they use a human organization to do part of the work of the divine.

Paul commanded parents to bring up their children in the nurture and admonition of the Lord, yet we hear little said about that by preachers and religious teachers, though the judges of our courts and others are crying so loud at this neglect of parents. We have arranged Bible classes for the young, and Vacation Bible Studies, etc. It seems that we are doing big things, yet we have turned away from God's fundamental of training in the home, at least have thrown it into the background. Very little is said about the home by our preachers and teachers. Our Vacation Bible Studies wind up much as the old "Chil-

dren's Day Exercises" of the Christian Church when they began their apostasy seventy-five years ago. It is a show. Jeremiah, I think our preachers today should be thundered your warning (really it is the Lord's), "Ask for the old paths and walk therein." We are thinking too much of our own schemes and plans, and are neglecting God's, concerning the training of young people.

Like the people in your day, Jeremiah, the stubborn ones are saying on many scriptural teachings, "We will not walk therein." We are not going back to that old fashioned method when we have something which is doing things so much better. But we remember, Jeremiah, what came to those people for their disobedience. We remember, too, what they did to you, Jeremiah, because you rebuked them for their sins, and we know that all faithful gospel preachers today must go through much the same.

Human nature is little different in all ages. In our Savior's day he said, "Woe unto you, scribes, Pharisees, HYPOCRITES! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous and say, If WE had been in the days of our fathers, WE would not have been partakers with them in the blood of the prophets. Wherefore ye are witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Is it not true today what our Savior spoke? Many now read of the prophets and seem to enjoy it, and say they would not have persecuted the prophets. Yet when one comes and rebukes them for their sins or rebukes some idol which they worship they rise up and try to get rid of the one who would call them back to the old paths. They use deceit, injustice, tyranny, lordship, flattery, hypocrisy in their efforts to rule their brethren. They carry the people away as the false prophets did 2,600 years ago when the Weeping Prophet lived and fought for the truth of God.

We thank you, Jeremiah, for your noble example of faith and devotion to duty regardless of what it brought to you. We can never efface from our minds that time when they let you down in the dark, muddy dungeon where probably insects and varmints lived and preyed upon your emancipated body! Like James, we count them happy which endured, and pray that we may have the same spirit in these confused and distressing times.

Flame for God

From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing, when I should aspire—
From faltering when I should climb higher,
From, silken self, O Captain, free
Thy soldier who would follow Thee!

From subtle love of softening things,
From easy choices, weakenings—
Not thus age spirits fortified—
Not this way went the Crucified;
From all that dims Thy Calvary,
O Lamb of God, deliver me.

Give me the love that leads the way—
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire—
Let me not sink to be a clod:
Make Me Thy fuel, Flame for God!

To the Mothers—No. 1

(Sister Emily Baker wrote this article about 30 years ago. Such teaching is needed more today. There is no flourish of trumpets about this article, but just plain, common sense founded on the Bible. At that time she was giving lessons to children, and had hundreds of young people following her lessons. Many of them will read this and will be glad to follow her again.—Editor.)

In homes where there are children, "training the child up in the way he should go," is an obligation which parents and guardians are in duty bound to respect, or they will suffer as a result of their neglect. The required "training" means more than just telling a child what he ought to do, then leaving it to his pleasure as to whether he will do it. That may be all that is needed with a few exceptional cases, children who are naturally well disposed, ready and willing to comply with any request made by father or mother.

But in most cases more rigid training is required to keep the child going as he should, and to bring success this training must be persistent. When chastisement is needed to bring obedience, it is a mistake to withhold it, or dally about it, for that will get him started in the way he should not go. Whenever a parent habitually tells a child what to do, and does not require it to obey, that child is being "trained" to be disobedient, and will grow up to be unruly. That kind of "training" will cause a child to form a habit of giving no heed to what father or mother tells him to do; he knows he can go on and do as he likes about it, and soon a spirit of defiance is found within him which shows that without a doubt something has been out of joint with his "training"!

For thirty years or more there has been in process of development a sentiment, or notion, or false idea, about love in place of an aspect of authority, in the training up of the children. Some have imbibed the false theory that children should never be punished. This may account for the development of the condition described by the inspired apostle, Paul, which is so much in evidence now. (See 2 Tim. 3:1, 7.)

Some are heard to say, "I just can't stand it to see a helpless child punished by a big grown man or woman! I love my children too well to allow any such cruelty to them," and such like expressions. If some of those who reason thus would seek for wisdom instead of sentimentality to direct them in training the children, and would accept the wisdom revealed in God's word for our guidance in this, as in all our other obligations, they might be led to see the weakness and unprofitableness of the shallow reasoning which they have allowed a place in their minds.

As a general rule, with most children, there are occasions when chastisement is necessary in order to "train them up in the way they should go." Then why should we ignore the God-given wisdom stated in plain language, saying, "he that spareth his rod hateth his son; he that loveth him chasteneth him betimes?" (Prov. 13:24.) When chastisement is needed, refraining from administering it to a moderate degree is not kindness to the children, but is the opposite: it results in confusion and disturbance in the household, and may result in the ruin of such children now and in time to come. Here God's wisdom again comes in thus: "Withhold not correction from the child; for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." (Prov. 23:13, 14.) In this way he learns to submit

to right principles in which he has been taught, which produce that mold of character which is pleasing to the Lord, and reflects honor upon the parents.

"Chasten thy son, seeing there is hope: and set not thy heart on his destruction." (Prov. 19:18. R. V.) Is not this wise counsel, coming from the Lord's servant who was endowed with supernatural wisdom, still as needful as ever before? (Prov. 1:1, 7.) It is still up-to-date with wise parents, who trust not in the wisdom of men but who commit their way unto the Lord. God continues to chasten all of his children, knowing it is for their good. And while "all chastening seemeth for the present to be not joyous but grievous, yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." (Read Heb. 12:6, 13.)

Without a doubt undue lenience on the part of many parents, and negligence about giving children instruction in certain very necessary lines in character-building, have resulted in bringing sorrow and shame into the homes and the communities. If the right kind of training is brought into use while a child is young and easily controlled, it will learn, as it grows up, to confide and trust in its parents, and will not wish to displease them. As time advances it will seek the advice and counsel of father and mother if in doubt as to the right or wrong or the propriety of a thing. (Concluded next week.)

The Tools Quarrel

"For we are laborers together with GOD." (I Cor. 3:9.)

The Carpenter's tools had a conference. Bro. Hammer was in the chair. The meeting had informed him that he must leave because he was too noisy. But he said, "If I am to leave this carpenter shop, Bro. Gimlet must go too; he is so insignificant that he makes a very little impression."

Little Bro. Gimlet rose up and said, "All right, but Bro. Screw must go also; you have to turn him around and around again and again to get him any where."

Bro. Screw then said, "If you wish, I will go; but Bro. Plane must leave also; all his work is on the surface; there is no depth to it."

To this Bro. Plane replied, "Well, Bro. Rule will also have to withdraw if I do, for he is always measuring folks as though he were the only one who is right."

Bro. Rule then complained against Bro. Sandpaper and said, "I just don't care, he is rougher than he ought to be, and he is always rubbing people up the wrong way."

In the midst of those discussions the Carpenter of Nazareth walked in. He had come to perform his day's work. He put on his apron and went to the bench to make a pulpit, from which to preach the Gospel to the poor. He employed the screw, the gimlet, the sandpaper, the saw, the hammer, the plane, and all the other tools.

After the day's work was over and the pulpit was finished, Bro. Saw arose and said, "Brethren, I perceive that all of us are laborers together with God."

Oh! How many of us Christians are just like those tools, fussing at each other, because they don't do things just the way we think they should.

There was not an accusation against one of those tools but what was absolutely true; yet The Carpenter who was Jesus Christ used every one of them, and there was not a place where He used any one where any of the others would have done at all. How careful we should be in finding fault with one of GOD'S TOOLS.—R. T. Moore, in Word and Work.

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A Friendly (?) Cigarette Speaking to You, Sister

I'm just a friendly cigarette;
Don't be afraid of me.
Why, all the advertisers say
I'm harmless as can be.
They tell you that I'm your best friend.
(I like that cunning lie.)
And say "you'll walk a mile for me
Because I satisfy."

So come on girlie be a sport;
Why longer hesitate?
With me between your pretty lips,
You'll be quite up to date.
You may not like me right at first,
But very soon I'll bet,
You'll find you just can't get along
Without a Cigarette.

You've smoked one package, so I know
I've nothing now to fear;
When once I get a grip on girls,
They're mine for life my dear.
Your freedom you began to lose
The very day we met;
When I convinced you it was smart
To smoke a Cigarette.

The color's fading from your cheeks;
Your finger tips are stained,
And now you'd like to give me up,
But, sister, you are chained.
You even took a drink last night;
I thought you would ere long,
For those whom I enslave soon lose
Their sense of right and wrong.

Year after year I've fettered you,
And led you blindly on,
'Til now you're just a bunch of nerves,
With looks and health both gone.
You have a cough; you're pale and thin.
The doctor says T. B.
He says you can't expect to live
Much longer—thanks to me.

But it's too late to worry now.
When you became my slave,
You should have known long ago
You'd fill an early grave.
And now I've done my very best
To send your soul to Hell,
I'll leave you with my partner, DEATH;
He's come for you—FAREWELL.

—Satan's Recorder.

Souls—Or Statistics?

There is an error from which many need to be delivered; namely, that a preacher's ability can be gauged by the size of his crowd. Every generation is blessed with gifted men to lead the throng. More power to them! But some streams have more fish than others; so why conclude that the struggling fellow with a meager audience is of lesser caliber?

It may be he is at fault. It would be well for him to take an internal inventory. But if, after a careful search, he decides he is blameless, he need not follow Elijah's course to the juniper.

This is a day of high-sounding statistics. We are so accustomed to mass production and large figures that we are prone to ignore the small things.

It is true, Christ draws; but the rebellious sinner resists. How often we plead with the unsaved, our hearts concerned over their condition, only to be ignored or mocked.

"The Son of God trod this road. He had crowds at the beginning, but the closer He came to the cross, the thinner His crowd. And, perhaps, the closer we come to the cross and all it means, the fewer the people—but the better they are."

Let God's servant watch for souls and not for statistics. God keeps the books!—Pentecostal Evangel.

The Secret of Happiness

(The whole world is seeking Happiness, and yet everyone seems to be unhappy. Why? Because we are not seeking it WHERE God tells us it may be found. This article will help us find this Happiness.)

"Then Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

"For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matthew 16: 24-27.)

In these four verses Jesus clearly gives us the way of life—that is, the "higher life"—from His own mouth.

How can we reconcile this teaching or standard of life with this do-as-you-please age of modern "enlightenment" which, according to present-day philosophy, has "swept away the old 'religious' and 'moralistic' taboos and superstitions' and has established the 'truth' that men are mere animals"?

You may not believe, or take thought of such vain philosophy, but millions of our American youth are believing and accepting, as the foundation of their character, such principles as: "In this battle called life, what we need is not goodness, but strength; not humility, but pride."

Perhaps some of these young people were at one time in your primary or junior Sunday school class and, with you, recited the Golden Rule, but now have accepted the modernistic, evolutionary doctrine and receive with ready mind the teaching (however, diplomatically presented) that the strong who practice cruelty, ruthlessness, deceit and brutality will, in time, evolve to be "supermen" and to a higher plane of life.

Not only are these principles now being taught in universities and colleges, but in our entire educational system. Young mothers are being taught never to say, "Thou shalt not," as their mother did, but to allow the child to give "full expression" to all his natural impulses!

Along with this large group who firmly believe in such a philosophy of life, is probably a larger group that merely accepts such standards and drifts along on its impulsive tide.

Yes, we constantly hear the blame laid on the all-out war effort; but, friend, really and honestly, is that it? Or is it that in these strenuous conditions under which we live, restraints are brushed aside and we see in actual life what has been existing and developing in the minds and hearts of people for the past decade or more?

Will we lower our standards and ideals of life and gradually drift along with the godless of our day, possibly with a holier-than-thou attitude because we profess to be Christians? Or will we stand by and live the Bible standards of life? You will, as you read the Bible, see that we have a wonderful standard of living set forth by God in the written Word, and by the example of the living Word; however, we will recognize that it is a LIFE, and not some mere something that we can cater to only in our spare time.

May God grant to us an awakening to a vision of the challenge and responsibility offered us by our generation. Let us, as Bible Christian people, believing in and enjoying God's wonderful plan of salvation from sin, the oneness of His people, accept the challenge today and prove to a skeptical world that the secret of happiness is found only in living according to the teachings and example of Jesus Christ our Lord. Church Herald and Holiness Banner.

Outliving the World

The apostle, Paul, saw very clearly that it was not sufficient simply to proclaim that the gospel is "the power of God unto salvation to every one that believeth". (Rom. 1:16.) Those who believed must give undoubted evidence of its redeeming and transforming power in their lives, if the outside world was to be arrested, convinced, and won over to the Christian faith. **It was when the power of the gospel was seen in changed lives that pagan neighbors were convinced of its truth.**

Paul continually exhorted Christians to abide in Christ, in His love and in His will, that their lives might reflect His love and grace, and thus influence unbelievers. In writing to his converts in Philippi he said: "Let the lives you live be worthy of the gospel of Christ". (Phil. 1:27. Weymouth; see also Ephes. 4:1; 1 Thess. 2:12.)

The apostle, Peter, enjoined believing women so to manifest the virtues of the Christian faith in their lives that their unbelieving husbands might be influenced for good, and possibly embrace the Christian faith. (1 Pet. 3:1-4.) Christians were to be patient, forgiving, cheerful when persecuted; then their enemies would stand amazed, silenced, condemned. (3:14-17.)

It was the fact that Christians did outlive and out-experience the pagan world which compelled attention, and influenced so many from all ranks of society to believe in Christ, and to become His loyal disciples. **It was because believers revealed the regenerating and sanctifying power of the gospel in daily life and conduct that the Church made such rapid progress in the first century. They adorned the doctrine and honored it by their virtuous lives.** (Titus 2:10.)—Moody Monthly.

Things You Can Do

There are things you can do,

If to God, you are true

While you're walking along life's way;

For so many have need

Of some small, kindly deed,

Though they're faithless, or those who pray.

There are words you can say

In your life's little day

That may cause some poor soul to awake;

And ask Christ to come in

To redeem them from sin,

Ere God should that lost soul forsake.

There's a smile you can wear,

Wheresoever you are,

Which will touch the one who is sad;

Thus, you give it new light,

Till its pathway grows bright,

And the heart once bowed made glad.

You can breathe out your sighs

While hot tears fill your eyes,

As you weep for God's children who fall;

And then point them to Christ,

Who was once sacrificed

To save those who on his name call.

You can whisper a prayer

For those burdened with care,

While you press through this human throng;

But ask God for his grace,

While you stand in your place,

To inspire the weak to be strong.

You can give to the poor,

And God's promise secure,

'Twill strengthen your faith in His Word;

To the sick you can go,

Your heart's mercy to show,

And a message to bear for the Lord.

When the naked you clothe,

Though their lives you may loathe,

A Samaritan did it, you see,

If you help a sick soul,

Or the troubled console,

Christ said, "You have done it to me."

LAST THOUGHTS

I have often thought about the last recollections of a dying man, those thoughts that rush through his mind during the last conscious moments, as his spirit poises on the brink of a fathomless and unexplored eternity.

If he has surrendered his life to God in a day of vigor, if he has so lived during ensuing years as to be confident of Christ's approval, he thinks he approaches the river of death with a sigh of relief. He may regret to leave loved ones behind, and mourn over unfinished tasks; but the glorious future that unfolds in his vision, as the carnal eye dims and the spiritual eye awakens, dispels him to exclaim, "I long to depart and be with Christ."

But suppose he has spent his life in spiritual indolence, in pursuing the pleasures of sin, in postponing to an uncertain future the privileges of making his peace with God. In saving time, he has lost eternity; in robbing God, he has impoverished himself. And now, with the pall of death settling over him,—what regrets must crowd his mind! What despair, what anguish must vex his sin-wracked soul as he realizes he is about to step into the presence of an outraged God! O Christ, save me from such an end.—M. C. Franklin, in Firm Foundation.

Ten Against Two, But the Two Were Right

I am speaking of the spies. Moses sent 12 out to spy out the land, and the 10 came back and said that it is a fine country alright, but the people there are giants, and we can never overcome them. (Read Numbers 13, 14.) But 2 spies said they could overcome them. Let us go up and possess the land. But the crowd of spies had the crowd of unfaithful people with them and there was almost a rebellion against Moses and Aaron.

What if the 10 had prevailed altogether and the children of Israel had thrown Moses out of his leadership and had gone back into the Egypt from which they had come? In all probability we should never have even read the story of their unfaithfulness. But Caleb and Joshua were right, for because of that rebellion the people were punished by being led back into the wilderness to wander there till all that faithless generation had passed away. When the multitude went over into the promised land, out of the 12 spies only Caleb and Joshua were permitted to go over with the younger people who had not been old enough to take part in that rebellion.

"Written for our warning." It is not the multitude now either, nor in any generation, which has stood with the right. The crowd is in the broad way, at least after they have been traveling a little while. Christians MUST keep their eyes off the grandstand, if they would be saved, and be like Paul who said, "Forgetting the things which are behind, I reach forth unto those things which are before, and press toward the mark for the prize of the high calling which is in Christ Jesus our Lord." He who looks back is lost, and he who looks at the crowd is lost too. Look up, and never take your eyes off Christ and His Truth.

Have You a Pleasing Personality?

Well, if you have not, don't worry so far as your soul's eternal welfare is concerned. Yet, all of us admire in a degree one who has a pleasing personality, for it seems agreeable to get along with them. We wish we could make friends as such people can.

Now it is true that God intended for His children to have a pleasing personality in a way. He intended for us to be kind, courteous, just, hospitable, charitable, and that will bring one in harmony with other people in a large degree and yet not with all.

Jesus was not pleasing in his personal appearance. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Isaiah 53.) Many did not like Him because He reproved them of their sins. He said to His own brethren, "The world can not hate you; but me it hateth because I testify of it, that the works thereof are evil." (John 7:7.) On one occasion many of His disciples could not stand the truth He presented and turned away from Him; and then you remember, He turned to the disciples and said, "Will ye also go away?" Jesus tried to benefit the people not please them.

Dale Carnegie wrote a famous book titled "How to Win Friends and Influence People." It has many good things in it which would help one in his relations with others if he would use the suggestions with wisdom. Yet, **one can not follow the book and be a Christian.** The trend of the book is how to win friends TO OURSELVES, while the trend of the gospel is how the win friends FOR JESUS CHRIST.

Too many in the church, especially among the preachers, are trying too much to win friends to themselves, rather than to Jesus Christ. They will sacrifice truth, and go with the crowd, and be deceptive, rather than stand up firmly for the truth when they see they will be unpopular by doing so.

Beware the popular preacher. Jesus said, "Woe unto you, when all men speak well of you, for so did their fathers to the false prophets." If a preacher condemns the needed sins in the places he visits, he will make enemies. Jesus did; Paul did. Sometimes one hears at a funeral service that the deceased did not have an enemy in the world. Well, that ought to be true of one in a moral and social way, for one should live a life that can not be condemned. But if one is as active as he should be in trying to save the world and lead men and women to Christ, will they not at least say that he is a fanatic, or a crank, or an old mossback?

Every Christian, not simply the preachers or certain men like Luther, should be a reformer. First he is to reform himself and then do what he can to reform the world. Since the world does not wish to be reformed, he will have the world against him. That is the reason Christ had the world against Him. And Paul the same. That is the reason Paul said, "All that will live godly in Christ Jesus shall suffer persecution."

So away goes your popularity and pleasing personality, though we should still have our real Christian character which will stand the test of time. We are to let our light so shine that others may see our good works, not spectacular works, and glory our Father in heaven.

Watch That Tongue!

It is your tongue; it belongs to you, and is the only one for which you are responsible. Your neighbors' tongues may need care also, but that is their business; this is yours. See that it is properly attended to. Watch that tongue!

It needs watching. It "is an unruly evil"—watch it! It "is a fire"—watch it! It is a helm, which guides the vessel; let the helmsman keep wide awake. It can bless or it can curse; it can poison or heal; it can pierce hearts and blight hopes; it can sow discord and separate chief friends. Watch that tongue!

No one but you can take care of that tongue. You are its only ruler. Your neighbors may hate it, or fear it, or wish that they could bridle it, but they can not do it; you have the power, watch that tongue.

That tongue has already got you into trouble; it may do it again. It is "set on fire of hell." It burns up peace, blessing, reputation and hope. It causes sad days, weary nights, tearful eyes, and heavy hearts. "If a man will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Watch that tongue!

It is the "glory" of man. It distinguishes him from brutes. It was bought with blood, by the Son of God. He claims it as his. It should speak his praise; misemployed, it may degrade yourself and those around you. You are charged to attend to it. Watch that tongue!

The Lord watches that tongue. "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." For every idle word we must give account in the day of Judgment. What will be the record of that tongue then? Watch that tongue!

That tongue shall sing God's praises forever in glory, or beg for a cooling drop of water in the devouring flame; watch that tongue!—Methodist Protestant.

Must a Christian Forgive an Impenitent Offender?

Many people have the idea that no matter what a person does against one, he must forgive him, even if he has not repented. Is that the doctrine of the Bible?

God is a God of law, physical and moral alike. He created nature, and controls it by the laws he established. When there is violation of any of nature's laws there is punishment or calamity. The same is true of his moral law. He ordained that we should love Him with all our heart and our neighbors as ourselves. Violations of these laws bring trouble. When Adam disobeyed God in the garden he dragged the whole world into sin, but God did provide a way of escape for man through the substitution of his Son. But God expects man to repent.

When Noah preached for a hundred years, the purpose was to get the people to turn from their sins, and when they would not, God destroyed the world of mankind. All through the prophets we find that they tried to call the people to repentance, and God did not promise to save them unless they would repent of their sins.

In the times of our Savior he called on his followers to forgive others their debts as he forgave them. It seems that money obligations were under consideration much in the 6 days when people could be thrown into prison for debt or even sold as slaves. Jesus called on His followers to pray, "Forgive us our debts as we forgive our debtors." And He commanded his followers to love their enemies and do good to them that despitefully use them. Yet under all that, does Jesus command us to forgive our enemies unless they repent? Where does it say so? Jesus himself cried to the people, "Except ye repent, ye shall all likewise perish."

When Jesus died on the cross he said, "Father, forgive them, for they know not what they do." Here is a condition which qualifies a consideration. When people are in ignorance and not responsible for such condition, that is different from those who know or have had a good chance to know. Some time people say that ignorance is no excuse. It all depends on whether it is wilful ignorance or a lack of opportunity.

Some people have the idea that when one repents all he has to do is to say, "I repent." But suppose a man has stolen a horse and then says, "I repent," yet tries to keep the horse. Would you say that he had really repented? Suppose he has stolen some money and then says, "I repent," and does not try to restore the money. Would you say he had repented? Certainly not. If one lies and does another much harm by his lies and then says, "I repent," would you say he had really repented unless he had tried to rectify the injury done the other?

If God requires us to forgive a man without his repenting and making it right, does he not require us to do something he does not do himself—to forgive people unless they repent? Paul said, "Alexander, the coppersmith, did me much evil; the Lord reward him according to his works." This man had done much harm to the truth which Paul was preaching, and Paul emphasized the law of justice which God has established for the impenitent.

Often people wait till they are about to die, then wish to settle up their differences with others. I fear that too many of them have the spirit back of it which the man had who called an enemy and said, "I wish you to forgive me for what I have done; but remember that if I get well, this does not stand." I never had any confidence in death-bed repentances. I hope to treat every man right, as I

know how, and if I have wronged any one I intend to straighten it up NOW, and not wait till he or I get ready to die. If anyone has wronged me, I don't want him to come around me when he or I am ready to die, for I believe it is too late then. Those who have trampled God's law under their feet would show more real honesty not to try to repent at the last hour, than to call for a preacher when they find they have done all the harm they could and now wish to give the devil a quick turn, and fall into the arms of Jesus!

"Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of the Father who is in heaven."

NOTES AND NEWS

"THE AID TEST of a man's Sunday religion is his Monday's behavior."

"OH, THE LIGHTS ALONG THE SHORE, that never, never grow dim." Are you one of them? You might help some by showing this paper to some friends to try to get them interested in the higher things of life. We hope to make this paper a soul builder, if we can. But we must have subscribers to do that. By having 25 copies come to your address, you get them for only 50 cents a year a copy—\$12.50 for the 25. When you thus hand the papers out, or send to friends (which you can do for a cent a copy), are YOU not "going everywhere preaching the word" as did the early Christians? Let's try it. Shall we hear from you right now?

THE JUNE MACEDONIAN CALL is worthy of careful reading. Read it through again. I would say to those who do not understand, absorb it." Emily Baker. (That issue is on "A History of the Diotrephesian Spirit". Had 2,000 years of the Church kept those facts in mind, the history might have been altogether different. The Church Today should be warned by that history. Send for extra copies. Editor.)

A Moment With Him

We mutter and sputter,
We fume and we sputter;
We mumble and grumble,
Our feelings get hurt;
We can't understand things,
Our vision grows dim
When all that we need
Is a moment with Him!

Mary Anderson

"JEALOUSY" is the cry of some people who wish to camouflage their evil actions when they are rebuked for their hypocrisy. Better write some articles on Deceit, Justice, Mercy, Tyranny, Underhand Work, Lying and Hypocrisy.

IN THE MAY ISSUE of Woman's Home Companion is an article entitled "They're Still On Their Honey-moon." Dr. and Mrs. Fabien Sevitzky's pictures are included in little hearts with a prescription for their happy marriage. They say that with all the trials and tribulations of married life arguments are bound to arise. So when an argument is brewing the Sevitzkys always say they will argue it out tomorrow. And tomorrow never comes! Daily Paper.

I CAN NOT UNDERSTAND why a church would try to with-draw from a faithful worker in Christ that has done more to keep the church straight than any other man in our nation.—Iowa.

Answer "The world can not hate you, but me it hateth because I testify of it that the works thereof are evil."—Jesus.

Our Cheering Words

If any little word of mine
Can make some life the brighter,
If any little song of mine
May make some heart the lighter,
God help me speak that little word,
And take the song I'm singing
And bear it to some lonely dale
To set the echoes ringing;
Echoes that thrill in joyous tone,
To some one comfort bringing.

A County Superintendent of Schools Confessed

A number of years ago while preaching and teaching the Bible in the state of Kansas I spoke one night on the importance of memorizing choice scriptures, and have our children do the same. I did my best to impress that duty on the minds of the Christians. I showed that the great truths they will learn will help much to guide them through life and show them how to keep out of pitfalls.

After the services a lady who was superintendent of the schools in that county came to me and made a speech about like this: "I was much impressed with your talk. I have done a great deal of memorizing of choice poems, but I have made a mistake. I have not memorized the scriptures." I told her that I believed she was right. She had made a mistake in neglecting the most important literature in the world.

Now I will not disparage the memorizing of good poems. I have done much of that myself, and have derived great joy and comfort from such. The hymns are all poems, and it would be well if we memorized the whole hymn book so that we could sing without looking at the words. But of far more importance is the laying up the treasures of God's Word in our heart. Many of the scriptures we learn will help us in driving the devil away, just as Christ did by quoting the scriptures. How ridiculous it would seem for Jesus to have run off to find a copy of the sacred writings to read them to the devil! He had the Sword of the Spirit in his right hand so that he could smite the devil, and we should be fortified in the same way.

We should so strengthen our children. Devotional scriptures and scriptures which will help them live the Christian life, and combat evil of all kinds, and comfort them in their trials—these our children should know. But how many of our readers are doing anything at all thus to train our children? Several years ago we printed leaflets with references to about 2,500 choice devotional scriptures. We have some of those leaflets left. Why not send a stamp for two of them, and paste them in the blank pages of your Bible, and use them to mark your Bible? Those who have the late printing of the Simplified New Testament will find them there in a more permanent form. Why not have your children do it in their Bibles? Have them turn and read the passage and mark it, and at the same time you talk about it to them and show what it means, and apply it to things today as well as you can. Then you do not need the leaflet, but have the marked scriptures, which if you have done with a heavy blue pencil mark, or some such noticeable mark, will give you GOD'S PRAYER BOOK. It is YOUR Bible thus marked. To the references I have given you can add many of your own. Thus you can easily turn page after page, especially the Psalms, or the New Testament, and easily strengthen your discouraged soul in exactly the way intended for you to do. How many will send for these references, called "Nuggets of Gold", and begin this work at once? The cool evenings will soon be here when you can study better. Write today before you forget, and start this good work in your soul.

"IN ALL THESE THINGS," (Rom. 8:35-39.)

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to

The Ambitious Are Tempted to Be Hypocrites

It is as hard for the ambitious to avoid hypocrisy as it is for the rich to shun avarice.—J. W. McGarvey in Four Fold Gospel.

This observation of McGarvey is true in the social, political and religious world. Men in politics wish to be at the top and in order to be there they must have friends and as few enemies as possible, and in order to have such they must deceive some. In the social world the same is true.

In religion those who are not satisfied to be humble Christians trying to exalt Christ instead of themselves, must deceive people, for some in the church wish to go a broader way and the ambitious one must not arouse them against him, hence must deceive them. If the ambitious one wishes to go the broader way, he must deceive the conservatives who are opposed to it. We have a clear example of such in the modernists. If you ask them if they are modernists, they will talk nice about Jesus and His life and works, but will leave out entirely the important thing in it all—is He the Son of God, and did He die for man? A few modernists, by their deception, have gained control of twenty-five million Protestants.

Beware the ambitious preacher in our ranks who is trying continually to exalt himself by doing "big" things, that he may bring glory to himself or to gain control of all. Men may be anxious to save souls, which is one thing, and then they may be talking much about themselves and their great deeds, and the great crowds who come to hear them. Many people are caught with such magnitude in the man, and then again there are others who see through it the first time they meet such a man. This is strange. In other words, some of us are more gullible than others.

A number of years ago a brilliant, young preacher appeared among us. He seemed to be doing a good work, and was, yet under it all there was an exalting of self which some people saw through. An old preacher said to the writer, "You will find that Bro. Blank is deceptive." I refused to believe that, but have since learned to my sorrow that the old preacher was right. I thought perhaps the old preacher had prejudice against him because of some differences.

It is true, as McGarvey said, "It is as hard for the ambitious to avoid hypocrisy as it is for the rich to shun avarice." There was an abundance of such men in Christ's day, and He had to denounce them, "Woe unto you, scribes, Pharisees, HYPOCRITES." "How can you escape the damnation of hell?"

So friends, we see the danger of this ambition for earthly glory. Let us, then, seek earnestly to be plain, humble Christians, trying daily to exalt Christ not ourselves. "Christ died for all, that they that live should no longer live UNTO THEMSELVES, but UNTO HIM, who died for them and rose again."

come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"In all these things!" No trump uncertain soundeth
Thy call to battle, mightiest of kings;
Fear hath no place where love aboundeth,
Our Refuge and Defense "in all these things".

In every hour of tribulation,
In persecution, want, and sore distress,
In lack of comforts, He in our salvation,
Overcoming peril, sword and all distress.

—Poem by Thomas R. Robinson.