

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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"Omitting" the Weightier Matters of the Law

"Woe unto you, scribes, Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the WEIGHTIER MATTERS OF THE LAW, judgment (justice), mercy, and faith; these ought ye to have done, and not to leave the other undone."—Matt. 23:23.

Reader, please note these verses very closely, for they contain the solution of one of the great problems of the Christian world. That problem is this: Is doctrine more important than life, or life more important than doctrine? The Protestant world in general takes the position that the life comes first. They say in substance: "It does not make any difference regarding your doctrine, just so you are born again and live the right kind of life. One church is as good as another, and one doctrine is as good as another." Of course, they do not follow that strictly, or else they would break down the denominational bars between the sects.

On the other hand, the Roman Catholic Church says in substance: "It does not matter so much regarding the life, just so you have the true faith, that of the Roman Church." Of course, the Romanists teach morality, but we judge of their real teaching by their practice, and they throw the life into the background compared to loyalty to the religio-political organization which they have.

The only way we can judge of these doctrines is to go to the Word. The Pharisees of Jesus' day had much the teaching of the Roman Church today. They had the doctrine all right, but not the life. Of course, they had many traditions, but along with them they had much teaching that was authorized of God, and they were probably more nearly correct in their doctrine than any other sect at that time. They were very dogmatic about the teaching they had which was right and seemed to say by their actions: "We have the teaching of God. We have the laws He gave. We are the lawfully authorized ones to expound that law. We hold the office of leaders of the people. Therefore, you should submit to us." But Jesus spent much of his life fighting these hypocrites, and was finally crucified by them.

He condemned them for their ambitions for early glory when they sought uppermost seats in the synagogues and feasts, and greetings in the market places. He denounced them for devouring widows' houses, and for a pretense making long prayers. He even said that "ALL their works they do for to be seen of men." And then he enounced that important principle that purity of life is above purity of doctrine of forms, when he said:

"Woe unto you, scribes, Pharisees, HYPOCRITES! for ye pay tithe of mint and anise and cummin, and have omitted the WEIGHTIER MATTERS OF THE LAW, judgment (justice), mercy, and faith; these ought ye to have done, and not to leave the other undone."

Jesus said in substance: "Yes, you Pharisees have much true doctrine, you have the sacrifices, you have the tithing all right, but you do not have the life which those things were given to stimulate, and therefore you are hypocrites. The sacrifices, tithing and formal prayers are all right, but the life is more. You have omitted the weightier matters of the law, justice, mercy and faith. The LIFE you should have lived, and at the same time not neglect the doctrine in public worship." Here our Savior takes his stand in part with the Protestant world which eulogized the life, but he does not stand with it when they discard purity of doctrine of rites. Both are necessary, but the life comes before the outward forms of doctrine.

Roman Catholicism says, in substance, as we have stated: "You stand with us, the true Church, and we will bring you salvation. The priest will forgive your sins. If you are ready to die, he will administer Extreme Unction. When you go to purgatory, the prayers of saints and priests will hasten your journey through that. But faithfulness to our doctrine alone will save you." It was such loose teaching regarding life by Tertullian in Germany nearly four hundred years ago, that stirred Luther to denounce Rome, and start the Reformation.

But, reader, do not many people in "the Church of Christ" today have somewhat the idea of Rome, that if you are correct in your doctrine, the life may be thrown into the background? Some say in substance: "We are the true, original Church of Christ of the New Testament. We have the scriptural baptism, and Lord's Supper every first day of the week, as they had. We believe in the Church alone through which to work, and are opposed to all societies to do that work, and we have singing only in our worship and no instrumental music. We are opposed to Bible colleges to teach the Bible, part of the work of the Church. We have the scriptural eldership. We are the true Church, in which you can be saved."

Jesus says, we think: What about your life? When you were baptized, did you arise to walk in newness of life, or do you still love the world and the things of the world? You partake of the Lord's Supper all right, but do you hasten away that you may join a worldly, betting, reveling crowd at a ball park? or the crowd at the picture

show? or do you squeeze into the highways instead of into the homes of the sick, the wayward and the discouraged? Are your preachers and elders examples to the flock, or are they unjust, bringing reproach on the Cause, and poor examples before the world? Do you deceive and flatter and lie in order to gain friends and a higher seat in the synagogue, and to gain power over your brethren?"

Now, reader, don't say that we discard baptism, etc. We do nothing of the kind, but we put it and all doctrinal matters just where Jesus put them. **Jesus Christ put the Christian life above the Christian doctrine**—that is, he laid down the principle which does; and it is evident that some of us need to revise our ideas. The LIFE, we ought to have done; and not to leave the doctrine undone. And so these thoughts bring us to the new motto of our little journal with its new name—**"SPIRITUAL Call:" "To be carnally minded is death, but to be SPIRITUALLY minded is life and peace." "Walk worthy of the vocation (calling) wherewith ye are CALLED."**

Personality, Not Beauty Is Key to Attracting Eligible Men

There's no justice in the world—at least not in Miss L.'s world. "I've been looking for a husband for years and can't find one," she declares bitterly, "and here's Emma B. who can take her choice of four, right now. She isn't even good looking! What's the matter with the world?"

Just as a guess, one might suspect that there is something the matter with Miss L., rather than with all the rest of the world. A little investigation shows that she is a pretty girl, near 30, much wrapped up in herself, and sure that some man ought to come along and assume her support for the rest of her life. She really has nothing to offer him in exchange, except mere prettiness, which isn't as rare as she perhaps thinks.

But Emma is also worth investigating. Any young woman who has her choice of four men is worth study. It happened that I knew Emma, so I could help to enlighten Miss L. on this mystery.

Emma is a practical nurse with abundant vitality, a real interest in people, a strong desire to be helpful. She is not good looking, but has a kindly face that impresses everyone with her honesty, her friendliness and her unselfishness. She wouldn't appeal to every man, but she appeals to four, at least! They feel at once that here would be a real helpmeet; a wife who would be dependable, capable, energetic and who would take good care of her man. There are still a lot of men in the world to whom that sounds like a good combination.

To make Miss L. equally attractive to men would require a long process of reeducation. It isn't easy to turn a superficial, self-centered woman into a companionable and efficient wife. If Miss L. really wants to marry, she will be well advised to change her tactics. With her particular handicaps of personality, she might start on a program like this:

1. Practice doing something for someone else, every day.
2. Go out of her way to be cheerful and cordial.
3. Take some practical courses in home-making.
4. Ask herself daily, "What have I to give to a husband?"

What more can I add to this?

—Dr. Paul Popenoe in Daily Paper.

"Life Is One Continued Battle"

The denominational world is in a decadent state, and most of it will grow worse, so long as they are under the influence of the sceptical modernism. The Federal Council with its 25,000,000 people is in the hands of these modernists. But there are a few against this modernism, in the American Council, numbering about 1,000,000. Carl McIntire is leading this group, with his Christian Beacon. In the September issue we clip this from one of his editorials:

"We are living in a day when no church, religious organization, or individual can evade or escape the mighty issues which are confronting the church. Unbelief, apostasy, compromise, and all these questions have come to the fore. New churches are being established; people are leaving their denominations. Some are being thrown out; others walk out. There is apostasy. It is impossible for individuals or groups to live today without having to deal with these issues, to face them in one form or another—unless they ignore the Bible."

How does evil gain such a hold. In Russia a few Bolsheviks gained control by trickery and force of the political machinery of that land; and have turned that state into a communistic state. A few modernists in the denominations by deception gained control of the machinery, the government of the churches, with their colleges; and though millions in that group believed in the Bible and in the blood of Jesus Christ, they were overwhelmed by entrenched authority and are carrying them farther and farther into infidelity. And the Church of Christ can be no exception to the trend in the world. Ambitious, designing, cunning, deceptive men gain control of the government of churches through an underground ecclesiasticism, and develop a sect, a midget Roman hierarchy, and make merchandise of the brethren. I admire McIntire for the fight he has made, though he is a Presbyterian. **He was excluded, as nearly every reformer has been excommunicated, because he denounced entrenched sin and apostasy, and is trying to lead the people back to the Bible.**

McIntire is right when he says: "There is apostasy. It is impossible for individuals or groups to live today without having to deal with these issues, to face them in one form or another—unless they ignore the Bible." And this is true of the "Church of Christ" the same as other groups. Have we forgotten the song we have sung from childhood:

Life is one continued battle,
Never ended, never o'er,
And the Christian's path to glory
Is a conflict every more.

To The Mothers

In considering what will be conducive to the future safety of our boys and girls, let us remember that early impressions are lasting, and moulding of the character should be begun while they are very tender in age. Their training (of whatever kind it may be) begins from the cradle; and as the mother is by nature more closely connected with her offspring than is any one else, the responsibility of the child's earliest training falls mostly to her. Blessed is the mother who has sufficient wisdom to turn this privilege to good account! And especially is she blessed if her husband be a God-fearing man who is striving to attain to that nobility of character which God's word holds up as a standard; one who is not un-

mindful of the importance of being the kind of husband and the kind of father that God's word approves!

Some of the duties and obligations of husbands and wives, and parents and children, may be found in Eph. 5:22, 33; 6:1-4; Col. 3:18, 21; 1 Peter 3:1, 7. These scriptures should not be merely read and then forgotten. They were written for our profit; and when you find a family that is living up to the requirements of this teaching which is set forth in God's word, you will find a happy and well-regulated family—one which will wield an influence for good in the community where they reside. Yea, as the years go by the good influence will extend far beyond the original home community!

What a power for good would result if every young couple coming from Christian homes and starting out in life together, both husband and wife would observe this teaching, not only for their own well-being and present happiness, but would remember that the influence of a godly life will continue on and on. And when their homes are blest with children, how important that both father and mother strive together to "nurture these children in the chastening and admonition of the Lord." (Eph. 6:4.)

One important lesson that must be early instilled into the child's mind is that of obedience; and persistent training in this should be continued until it becomes a fixed habit with the child, to be obedient without parleying. When baby begins to creep about on the floor he can be taught, and can soon begin learning that he is not expected always to do as he might wish. When he makes his way across the room and reaches to take hold of a plant or book, or some other object which has attracted him, he can then be taught to leave it alone! There are some things which should never be left within reach of young children; but it is a mistake to keep moving everything in the room out of his reach; rather, let him begin learning lessons in obedience and self-denial, and continue these lessons on up through the period of early childhood and youth, and the result will be: happier children and happier parents than can be found where such training has been neglected.—(A Sister.)

"Come Out From Among Them"— 2 Cor. 6:17

Read the 2 Corinthian letter closely and you will find that Paul spends most of his time trying to break the force of false teachers who had ingratiated themselves among the Corinthian brethren. In order to do that, he had to exalt himself a great deal, telling of his miraculous powers, inspiration, sacrifices for them, etc. We have tried to bring out this connection of thought in the Headings in the Simplified New Testament.

In Chapter 6:11, 12, we have this: "O ye Corinthians, our mouth is open to you, our heart is enlarged. Ye are not straitened [narrowed] in us, but ye are straitened in your own bowels [affections]. Now for a recompense (I speak as unto my children), be ye also enlarged." Here Paul is trying to get these brethren to open their hearts and receive him, inasmuch as he had begotten them in the gospel, and to reject false teachers among them.

Then passing over several verses, he continues in 7:2: "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you." Paul could not

see why they had turned away from him, and had taken up with false teachers who had crept in.

Now in between this connection why should we think he is talking of any other subject when he writes this: "Be ye not unequally yoked together with unbelievers: FOR what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Beliel? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from ALL filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The destructive critics say that 2 Corinthians is made up of scraps of Paul's writings, and were gathered long after he was dead. Now unless they are right, and unless this is NOT a mere scrap thrown in without any connection with the line of thought, we must see some connection of these verses with this matter of false teachers in the church, about which Paul was writing immediately before and after these verses.

Paul begins with "RIGHTEOUSNESS" and "unrighteousness" as it was connected with the false teachers, and closes with "ALL filthiness of the flesh and spirit." The only reasonable conclusion I can reach is this: Paul starts with the "unrighteousness" of false teachers among them, and reaches out to "all" unrighteousness, including idolatry, etc., and commands separation from such. The very first verse says, "Be ye not unequally yoked together with unbelievers, FOR what fellowship hath righteousness with unrighteousness?"

Paul is showing them that they should separate from these false teachers and all unrighteousness among them, and then goes on to show that they should separate from "ALL filthiness of the flesh and spirit." And then in 7:2, he returns specifically to the false teachers there. The purpose of this connection of the epistle, and of the whole epistle, and in short of the entire gospel, is to separate the good who will obey Christ, from the bad who will not.

He commands these Christians to, "Come out from among them." There is not the least shadow of doubt in my mind that this language applies to Christians today, when they are in, or get into, any position where they are "unequally yoked with unbelievers," with "unrighteousness" or "filthiness of the flesh or spirit."

Though Johnson, in his New Testament with Notes, refers it primarily to marriage with unbelievers, he concludes with these words: "The two passages teach that it is the Divine will that his worshippers should be separate from the world; that if they will thus separate, he will receive them, and will accept them as his children. Compare Rom. 13: 2, and James 1: 26." And his comments on 7:1 are in harmony with this.

But other passages are just as forceful in bringing out the same command to separateness. In Rom. 16: 17, 18, we have this: "Now I beseech you, brethren, mark them which cause divisions and offenses CONTRARY TO THE DOCTRINE WHICH YE HAVE LEARNED; and AVOID THEM. For they that are such serve not our

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Lord Jesus Christ, but their own belly; but by good words and fair speeches deceive the hearts of the simple." These people were in the church, they were causing divisions by their doctrines contrary to God's Word, and the brethren were to "avoid them," which simply meant to turn away from them—withdraw themselves from them. And nothing is said about bringing formal charges against the leaders. That applies today just as it did then. And, I may add, that these false teachers in the church were deceiving many then, as they are doing today, by their "good words and fair speeches". Some today write nice letters as well as ugly ones, but circulate only the nice ones, to deceive the people; then in an underhand, deceptive way they inject their apostasy among the brethren.

Again, in 2 Timothy 3, Paul gives a description of the apostasy in the last days, and concludes with this command, "Having a form of godliness, but denying the power thereof: FROM SUCH TURN AWAY." (verse 5.) These evil people are IN THE CHURCH, professedly, and the command is to TURN AWAY from them. And nothing is said about formal charges against them. When that condition is in the church today, or a similar condition, and we find that error and deception and corruption are entrenched in the eldership, or in the church in general, and we see that we can do nothing, does not that language apply to us? It most certainly does. And notice that there is nothing said about bringing formal charges against any one. Simply this—"From such turn away."

Of course, it always has been a matter of discussion how long one should put up with evil, doctrinally or morally, before he withdraws from such, and this will ever be a matter of judgment; but delay often means destruction to ours and others' souls.

In a time of moral or doctrinal corruption and apostasy, and general decay, all church government, formal charges, church membership, are but nothing compared with the command concerning our relation with evil doers, "Turn away from such." God does not promise to receive us, and to be a Father to us, till we "Come out from among them and be separate and touch not the unclean thing."

All church government is God's effort to help man keep himself unspotted from the world; but when that church government becomes corrupt in leadership or membership, as it soon does in ANY generation of the world, such church government loses entirely all authority over us, for "We ought to obey God rather than men."

The purpose of the gospel is to try to separate people here on earth as they are separate in heaven from evil. Jesus shows that in the "Lord's Prayer"—"Thy will be done on earth as it is done in heaven." And when church government thwarts that purpose, it is worse than no government at all. The church government of the New

Testament is for this life only; there will be no bishops and deacons as such in heaven; there will be only those who have been the real church, the "called-out", the separated from all evil.

The organized Church of Christ on earth is not an end in view but a means toward an end of making Christ's followers, the redeemed ones, the true church, the true "called-out" ones, from the evil and evil ones of earth; and when this "church" becomes the "called-out" only in name, and is corrupt in eldership or membership, and we can not reform it—it is no longer the Church of Christ of the New Testament, but is an apostasy, is **Babylon**, and we are commanded to "Come out of her, my people." (Rev. 18: 4.) "We ought to obey God rather than men."

Are All The Children In?

(Since lately reading of the terrible hurricanes in our Gulf States, this poem seems appropriate.)

Physical Effort

Are all the children in? The night is falling,
And storm-clouds gather in the threatening west;
The lowing cattle seek a friendly shelter,
The bird hies to her nest;
The thunder crashes, wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone;
Are all the children in?

Spiritual Effort

Are all the children in? The night is falling,
When gilded sin doth walk about the streets,
O at the last it biteth like a serpent:
Poisoned are stolen sweets,
O mothers, fathers, guard the feet of childhood,
Too prone to wander in the paths of sin!
O shut the door of love against temptations,
Are all the children in?

Eternal Reward

Are all the children in? The night is falling,
The night of death is hastening apace;
The Lord is calling; enter thou thy chamber,
And tarry there a space.
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
He'll shut the gates of heaven perhaps about us,
With all the children in.

—Author Unknown.

THE LITTLE FOXES

The forces which keep us from our goals are not always big things; the weak things we do not count upon really defeat us. Great barriers are removed; tiny barriers hinder.

Not long ago a stranger met an overland traveler who had walked on foot from the Golden Gate to New York. He was interested to know what was the greatest difficulty the traveler had encountered in his long journey. He suggested that perhaps the mountains on the trail had been the greatest barrier, but the traveler assured his questioner that it was not that. Then he suggested that perhaps the swollen streams which cut across his road presented the greatest hazard, but it was not that. After a little he said, "What almost defeated me in my journey across the continent was the sand in my shoes."

Life is forever tripping over trival things.—Religious Telescope.

If You Realize You're a Nagger a Remedy May Be Possible

When a nagger discovers that she is a nagger, what shall she do about it?

"I never dreamed that I was one of those things!" Mrs. J. says with a wry face. "I knew surveys said nagging was the greatest fault of women, in the opinion of husbands, but it never occurred to me that it meant me. I thought it was 'a couple of other fellows.'"

She shuddered. "Last week my husband and I had a quarrel—a stiff one. He said I was a chronic nagger. I thought he was just trying to say something to hurt me. I asked my mother. She confirmed him—said she hadn't known how to tell me, but she noticed that I was becoming more and more of a nagger.

"That finished me. I guess I'm guilty. I'll do anything to change. But what?"

Fortunately, you have already taken the first and perhaps the longest step necessary, Mrs. J.; that is to recognize and admit your guilt.

Next, think over the last few weeks, or keep a diary for the next few weeks, and note every case of nagging or temptation to nag. Classify your criticisms in three groups:

1. Honestly intended to help, done tactfully, and can not easily be left to anyone else to do. There may be a few such cases, one or two in a month perhaps. They'll pass.

2. A matter of taste. Quit criticising on such points altogether. Maybe you think your husband should wear black shoes rather than tan. Skip it! Maybe you think your husband should get a new chair for his office. Forget it!

3. Justifiable criticisms, but better left to some close relative, to a physician or lawyer, or someone else who can do it professionally. Your husband is smoking too much? Leave it to the doctor. Your husband ought to call on his mother oftener? Leave it to her to tell him so.

When you have cleared the decks in this way, you'll really find little left. Offset that little by being more appreciative. Cultivate an eagerness to give applause whenever you can reasonably do so. This does not demand any flattery; merely a willingness to recognize a good, even though trivial, performance.

—Dr. Paul Popenoe in Daily Paper.

Spiritual Perfume

"A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odors scented all the room.
'What art thou?' was his quick demand;
'Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?'
'Nay, I am but a lump of clay.'

"Then whence this wondrous perfume—say?
'Friend, if the secret I disclose,
I have been dwelling with the rose.'
Sweet parable; and will not those
Who love to dwell with Sharon's Rose
Distill sweet odors all around,
Though low and mean themselves are found?
Dear Lord, abide with us that we
May draw our perfume fresh from Thee."

—Selected.

CLOSED DOORS?

If we read twice or thrice and understand not, let us not cease, but still continue reading, praying, asking of others, and so by still knocking at the last the door shall be opened . . . and those things in the Scripture that be plain to understand and necessary for salvation, every man's duty is to learn them, to print them in the memory, and effectually to exercise them. And as for the dark mysteries, to be contented to be ignorant in them, until such time as it shall please God to open those things unto him.—Selected.

NOTES AND COMMENTS

"FAMILIES that will read the Bible and pray together, will cling together." I recently read this on a church bulletin and thought it worth passing on to you. Ponder it well, for there is much truth in it. When children go out into life, one of the sweetest memories will be the truths they learned at mother's or father's knee—at the family altar. There is nothing that the world needs more right now than this instruction by father and mother, and unless we have more in the next quarter of a century than we have had in the past quarter, there will not be much hope for our country or the world. "And ye, FATHERS, bring up your children in the nurture and admonition of the Lord."

HAVE YOU EVER EXPERIENCED REAL WORSHIP? Three songs, a prayer, a rousing sermon about a musical instrument, five minutes around the Lord's Table, and we call it worship. Brethren, it is a disgrace the way most of us engage in worship. Men, men everywhere pounding the pulpit and swinging the songs, Brother This and Sister That, gobbling down the Supper in order to get outside with a cigarette. That is what we call worship in the "only church in which one has any chance of heaven."—Jimmie Lovell in West Coast Christian.

MULTITUDES FOLLOWED JESUS when he was healing them. Great crowds blocked his way when he was feeding them. Many tolerated his teaching for the benefits they derived from him. When he taught them clearly, even his disciples turned away, and he said to his apostles, "Will ye also go away?" When his life was endangered, his followers were few. When he was taken by the guards, his disciples fled. Peter followed afar off when there was danger, and later he denied his Lord. Some women watched at a distance when he was crucified. And even God seemed to have left him, for he cried, "My God, why hast thou forsaken me?" The nearer he came to the cross, the fewer his followers.

Is it not so today. When there is a big church, many go to services. When it seems Christians are taking the world for Christ, crowds fall in line. When it is popular to belong to a particular church, many join that particular one. But when it comes to the prayer meeting where every Christian should be to help hold himself to his Lord, many are conspicuously absent. Few will visit the sick to help and comfort them. When the supposedly spiritual ones see a brother overtaken in a fault, they do not try to restore him. When persecution ariseth because of the word, they stumble and fall. They would not say a word for Jesus if it caused any ill will. They serve the Lord while the sun shines and the flowers grow, but not when the storm comes, or winter strikes. But these things are necessary. The nearer we come to the cross, the fewer fellow travelers do we find. "Narrow is the way that leads to life, and few there be that find it."

GOOD BOOKS FOR PRESENTS—Jamieson, Fausset and Brown, Commentary on the entire Bible has MANY scripture references, which will help the reader much, IF he will look them up. A commentator should not be believed unless he proves his position by the Scriptures. Price \$6.00. . . . Johnson's New Testament with Notes, two volumes, \$6.00 for the two. . . . Simplified New Testament, combination of testament, Bible dictionary, commentary, dictionary, different translations, etc., with each book analyzed in detail, \$3.00; but five for \$2.50 each. . . . Church of Christ giving the doctrinal differences between the Church of the New Testament and denomination, \$1.00. . . . Smith's Bible Dictionary, \$2.75. . . . Foster's Story of the Bible, \$2.50. . . . Foster's First Steps for Little Feet, \$1.25. . . . Foster's Story of the Gospel, \$1.25. . . . Foster's Bible Pictures and What They Teach Us, \$2.00. (The last two are limited.) . . . Great Songs of the Church, \$1.00 (as good a hymn book as there is). . . . Don't delay in ordering. Order now from D. A. Sommer, 918 Congress Ave., Indianapolis, Ind.

MANY PEOPLE IN BABYLON will appreciate the devotional and moral and family teaching we are trying to present in the Scriptural Call. Why not donate the paper to your religious neighbors who may be thus inclined, as well as donate to weak ones in the Church of Christ. And it will help the strong to be stronger. And your religious neighbors will see we are not sectarians, but disciples of Truth; and they may learn the simple doctrine of the Church of Christ of the New Testament. Five dollars to five names, or more. Good reading for the long evenings now before us.

"AN HIGH PLACE"

The God of Jacob is an high place for us.—Psalms 46:7, margin.

Above the noise of earth,
Above its woe and dearth,
Above its toil, or mirth,
I have a place;
'Tis found in Christ alone,
Who now is on the throne;
In Him I hide—at home
In this high place.

Above the things that vex,
The burdens so complex
That harass and perplex,
I have a place;
'Tis found in Christ, my Lord,
And in His precious Word;
True peace He doth afford
In this high place.

So high above the din
Of conflict, and of sin,
And thoughts of self within,
This sweet high place;
'Tis there I find my peace,
My freedom, and release,
And all my fears do cease
In this high place.

—Sarah Ann Wilson.

"**FAITHFUL CONGREGATIONS** are destined to hear much in the future about Senath, Mo. They will also hear about (Preacher X). He is a young man of ability, aggressiveness and conviction. . . . He has now taken his stand for the church alone, as the institution through which God's work must be done. Against opposition almost unbelievable he stood for his faith. He was misrepresented, maligned and finally forced out of his position as preacher for the Senath church. . . . Almost single handedly he established a faithful church at Senath, Mo." (Reported in two religious papers.)

Question: Did this young preacher bring formal charges against the elders of this congregation before he left and established another congregation under their nose? There is not the slightest evidence that he did, but when he saw that collegialism with its pastor system, etc., was entrenched and that he could do no good, he heeded the command, "Come out from among them." And he is eulogized or endorsed by two editors and many others.

Another question: Here in another church in which the elders are hostile against a preacher in it, unjust toward him, tyrannical, dictatorial, teach and practise the heresy, Obey the elders right or wrong; some of them bring reproach on the church by their private actions; falsify. And yet when that preacher sees injustice is entrenched and he can do nothing, he does the same thing the other preacher did—he heeds the command, "Come out from among them." And when he does, many who commend the first preacher condemn the second preacher, and say he should have brought "formal" charges, and that he must go back and make amends to those elders. What is the difference in the two cases?

You say, "Oh, they were endorsing the human organization of a Bible college to do work of the church." Well, what of that compared to disobeying the moral law? Is it more important before God to obey the doctrinal law than the moral law? Read Matt. 23 closely, where Jesus threw out this blast: "Woe unto you, scribes, Pharisees, hypocritical for ye pay tithes of mint, anise and cummin, and have omitted **THE WEIGHTIER MATTERS OF THE LAW**, judgment (justice), mercy and faith; these ought ye to have done, and not to leave the other undone." (Verse 23.)

Here Jesus Christ, our Lawgiver, puts the moral law ABOVE the doctrinal law; but in this case mentioned many critics have put the doctrinal law ABOVE the moral law, in their endorsement.

JUST A LITTLE

The members sleep a LITTLE late. They go straggling into assembly a LITTLE tardy.

Some of the members chew gum a LITTLE, joke a LITTLE and fondle the babies a LITTLE.

Brethren in the class argue a LITTLE laugh a LITTLE, figure a LITTLE, mark in the song book a LITTLE, listen to the sermon and prayers a LITTLE, commune a LITTLE and contribute a LITTLE.

Then gossip a LITTLE after the dismissal; go home and forget what LITTLE they heard, and act a LITTLE like they cared but LITTLE for the greatest, grandest, holiest, and most precious institution on earth—**THE CHURCH OF OUR LORD JESUS CHRIST**.

I may have exaggerated a LITTLE, but very LITTLE, and I think in some things I have omitted a LITTLE.

Brethren, will you "think on" this a LITTLE?—Selected.

SINCE OUR COPY WENT DOWN to the printer, word has come to me from Bro. W. G. Roberts that Sister Roberts has died. About a dozen years ago, I spent about a week in the home of Brother and Sister Roberts, and in January of this year, I spent about a week in their home in Hammond, my wife being there a few days. From what I saw I concluded that Sister Roberts was one of the most patient, most self-sacrificing Christians that I ever saw. What more can one say?—D. A. Sommer.

WHAT SOME THINK OF THE SPIRITUAL CALL—I like the paper very much and am sending my subscription.—Texas. . . Yours for the spreading of the Gospel Truth.—Missouri (And she sends 17 subs.) (How many of our readers feel the same as she does? How do we know, here at the S. C. office?) . . . We received the Spiritual Call and enjoyed it very much.—Missouri. . . Congratulations on your switch-over to the badly needed course in Spiritual things. We have had enough Epitaph and not enough equally important things. "Feed the flock."—Virginia. . . The Spiritual Call is excellent. Will have my club nearly ready by October. May God bless you in the stand you have taken in the one faith.—Missouri. . . I appreciate the June issue, and am interested in the future growth of the paper (even the new name). Your teaching in your paper is inspiring to me.—Colorado. . . I certainly like your plain straightforward way of presenting the gospel.—California. . . Please send me a few copies of the August issue, Spiritual Call, as I am desirous that many members of the Church of Christ may read this number, as it so fully expresses the very things I have been mentioning to others for some time. May you live long to so nobly defend the doctrine which should be preached everywhere.—Ohio. . . Please send your paper for two more years, and may God bless you for your notable work.—St. Louis. . . In your August issue of the Spiritual Call, the article about the members of the Church of Christ being half baptized, was a very good article.—Indiana. . . We have been reading your paper for a few months, and think it so good we wish to send a subscription to a very able young preacher, and we think it will be an inspiration to him in the good work he is doing.—Texas. . . The article in the August, 1947 issue on, "Is the Church of Christ only Half Baptized", sold this paper to me. All the rest is good, but we need such Bible teaching as this article gives.—Tenn. . . I am enclosing \$5 to help you in your work until, I hope, the brethren can talk this over and see where mistakes have been made.—Iowa. . . We received the Spiritual Call, and like it very much. We always thought the Macedonian Call wonderful too. We are enclosing another postal note.—Colorado. . . The Spiritual Call is my sentiment exactly. I know you are right, because the Word is our light to direct our way. I would like to have a dozen extra copies to give to a few members of the Church of Christ. I am sending you some subscriptions.—Texas. . . I have just finished reading your first issue of the Spiritual Call, and I want to congratulate you on so good an issue. It just can't be beaten. I wish every professed Christian could read it. It would do them good. I am sure. I remember you daily in my prayers and may God continue to lead you according to his Holy Word.—An elder. . . I am enclosing my subscription to the M. C., also would like to receive some extra copies of the June issue on Church Government which we think very fine. I can't help but agree with you on most if not all of it.—Wife of a Kansas elder. . . Just a line to let you know I am here and thinking and praying for you daily that you may outlive the storm and persecution. Bro. Sommer, we don't need to expect anything different in this present evil world. It only tries our faith and burns out the dross to make us pure for the next world. May God give you strength

to overcome and continue faithful to the end. The M. C. is good to the last word.—An aged elder. . . . The new name for the paper should inspire all Christians to a more Christ-like living. There is a lot of superficial Christianity wherever you go. Training on memory verses, association of scripture, just for the gold star added to our names, with but little Christian application to every day living, will not help so much.—Missouri. . . . I am sending my subscription to the Spiritual Call. Seems so strange to write the new name, but I like it and think it very appropriate, for it seems we need something to call us back to the spiritual things, away from the carnally-minded things which have crept into the Church. We have had the paper in our home most of the life of the M. C., and I still expect to take it as long as it sounds warning against sin, and encourages right living. I would like to have some samples of the August issue.—An old preacher's widow. (We have a number of that issue—send for them to distribute to brethren and friends. They are paid for.—Pub.). . . . I have been reading from your paper for some time and have failed so far to find any fault in your writings. It sounds so foolish to say, Obey the elders right or wrong. I liked the first name of your paper as I liked to think of any one in need of help as being a Macedonia. I like the last name because we can see everything but spirituality all around us. I hope all of your papers are as edifying as this August issue of the Spiritual Call.—Missouri. (It is our purpose to try to make every issue as SPIRITUAL as the August issue, for unless our righteousness exceeds the righteousness of scribes and Pharisees who have gotten control of some churches, we shall not enter the kingdom of heaven.) . . . I have just finished reading the Spiritual Call for September. One copy is worth the cost of the paper for a whole year. I do not understand how those who have sinned against you and God can resist making things right before they pass away. It seems to me that you are on the right way to convert them if such can be done. If I was guilty like those who have sinned I would make it right before the sun went down.—Elder. (These sentiments are only part of what we have received. Brethren, let us be workers together with God in trying to make ourselves a really spiritually-minded people, for "to be carnally-minded is death, while to be spiritually minded is life and peace.")

A SAD COMMENTARY on present conditions both in the church and in the world is the general proneness to let somebody else do our thinking. It is much easier to accept the conclusions of prominent preachers or leaders without investigation than to look a situation squarely in the face and do some deep studying and think the thing through for ourselves. It is much easier to take without study what our favorite paper might say than to do some thinking for ourselves. All of this illustrates a dangerous attitude, because preachers and papers, however sincere, can be mistaken. Another danger is that such an attitude might lead us unconsciously to transfer our loyalty from Christ alone to some preacher or paper. Does this not sound like Corinth, where Paul condemned the brethren as carnal because everyone of them said, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ?"

We beseech our readers not to accept our views on any subject just because they read them in this paper. Let everything be tested by the word of God. In putting out this journal we do not desire a following nor to be made the center of a clique. If we can help people in their study of the Bible by stimulating independent thought and more careful investigation, we shall be glad. But beyond this we cannot go. May every one and the leaders of every local church retain their freedom to think things through for themselves!—Editor Gospel Tidings.

HE THAT THINKS he can be saved, and have no religious controversy, has not read the New Testament. Christ could not, Paul could not, the other apostles could not, disciples in general can not. Paul even said, "There must needs be heresies among you, that they who are approved may be manifest among you." Even today in "the Church of Christ" are being advocated and practised and endorsed erroneous doctrines, any one of which will wreck the Ship of Zion. No matter how big the ship which crosses the Atlantic, how luxurious, how large the passenger list, how brilliant the captain, how well trained the crew, how much noise the passengers may make—if it strikes a rock which tears out the side of the ship, it goes down. And no matter how big the churches, how enthusiastic the members in getting proselytes, how much wealth, how eloquent the preachers, how much enthusiasm—if they blind their eyes to the rocks of error which lie all around, any one of them will wreck the ship of Zion and very few may escape. Jesus said, "What I say unto you, I say unto all—Watch."

Forty Reasons Why Christians Should Not Dance

1. Dancing church members are called hypocrites.
2. It brings shame on the church and Christ.
3. Three-fourths of the fallen girls in America were ruined by the dance, according to the testimony of dance experts.
4. If dancing didn't hurt me it might cause some weaker one to be lost.
5. Dancing Christians make the poorest church workers.
6. Thousands of young people have chosen the dance in preference to Christ.
7. Dancing is contrary to the spirit of the whole Bible.
8. The dance is the only place where the vilest of men can embrace the purest of girls in the closest familiarity with the approval of society.
9. Dancing is the only amusement that depends solely upon the mingling of sexes for its existence. Separate the sexes and the dance would die in a few minutes.
10. The dance has been more harmful to the church than the saloon.
11. There are no soul winning dancing Christians.
12. I couldn't pray at a dance—could you?
13. I wouldn't enjoy reading my Bible at a dance—would you?
14. I couldn't speak to any one at a dance about Christ—could you?
15. The girl with the most modesty makes the poorest dancer, and vice versa.
16. No young man will go through the motions of the modern dance very long without impure thoughts.
17. I would be miserable if I knew God was watching me at a dance.
18. Dancing destroys a Christian's influence and usefulness.
19. I can't think of one good reason why a Christian should dance.
20. Dancing would not be tolerated in a preacher of the gospel and what is wrong for a preacher is wrong for any other Christian.
21. Thousands of men have used the dance as the surest and best way to trap a girl.
22. Dancing arouses the worst passions in man.
23. The girl who dances cheapens herself in the eyes of the best people.
24. Dancing is at least a doubtful indulgence and anything doubtful is dangerous to a Christian.
25. Dancing dulls and deadens the spiritual life of a Christian.
26. Dancing is the favorite pastime of the underworld.
27. A man can embrace a girl while the orchestra plays, but couldn't do so when the orchestra stopped. What is wrong without music is certainly wrong with music.
28. The Roman Catholic confessional reveals the fact that nineteen out of twenty of their girls who go wrong attribute it to the dance.
29. Dancing has been used as the last but successful means of ruining girls.
30. Dancing has a secret language by which a man can

learn if the girl in his arms is pure or not without a word being spoken.

31. Dancing has created a condition in the public schools that is almost as bad as the white slave traffic.

32. The greatest attraction of the dance is the embrace and would be permitted nowhere else in decent society.

33. If a man embraces his neighbor's wife in the modern dance attitude any place where there was no music he would very likely get shot.

34. I wouldn't dance because Christ wouldn't. Would he?

35. Christians cannot dance and keep themselves unspotted from the world (James 1:27).

36. Christians cannot dance and abstain from the appearance of evil (I Thess. 5:22).

37. Christians cannot dance and not love the world for dancing is of the world (I John 2:15, 16).

38. Christians cannot dance and still deny themselves ungodliness and worldly lusts (Titus 2:11, 12).

39. Dancing is forbidden in I Cor. 10:7. See reference in Exodus 32:6-19.

40. I wouldn't want to die dancing. Would you?

—Walter H. Jones, in People's Bible Advocate

"Take the Prophets for an Example" —No. 2

"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.)

I know, Jeremiah, that you had a hard time, but I am glad that you went through so much for our Lord in those days, for you have become an example and encouragement to us today. What a decadent condition was your land in when you wrote, "EVERY ONE from the least even unto the greatest is given to covetousness, from the PROPHET even unto the PRIEST, EVERY ONE dealeth falsely." (Jer. 8:10.)

We had thought that our land and our day, the 20th Century and the United States of America, has been the most covetous of any, especially since World War II, when nearly every one can make money; but we see from your writings that the people in your day were about the same. Every one, it seems, is after the Almighty Dollar, and religious services and duties are thrown into the background. Even preachers are looking for the wealthiest places to settle down and preach and crowd the elders into the corner and do their work. Some look to the ones who can find them places to hold protracted meetings, and seem willing to do what they wish regardless of its scripturalness.

"From the prophet even unto the priest EVERY one dealeth falsely." How saddening when the religious teachers give themselves over to the ways of the world, when the most holy work in the world,—that of teaching God's Word and leading men to Him,—is prostituted to their own unholy ambitions, and that in falsity. They flatter in order to raise themselves, not God; they have men's persons in admiration because of advantage. They deceive in order to accomplish their unholy end. They engage in underhand work; they falsify, practice injustice, tyranny, dishonesty, sham, hypocrisy. Religious

teachers did such in your day, Jeremiah, and some of them do the same today.

And then such characters cry, "Peace": "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." (verse 11.) But you could discern their tactics, Jeremiah. You could see that they were just trying to cover their meanness. And human nature is the same always. Men today commit their depredations against the vital principles of righteousness taught by God, and then wish to forget it. "We are engaged in a great onward movement, and have no time for petty quarrels with such things as"—justice, mercy and faith! Ah, they do not intend to put it so blankly, but that is just what they mean. They cry, Peace, to camouflage their deeds of unrighteousness and discord. "Everything is O. K. No evils are impending. Jeremiah you are a false alarmist." And they laid their plots against the old prophet, to put him out of business. And today they gang up against those who cry against their sins of conniving at immorality and working to bring the brethren under their control.

But a chain is no stronger than its weakest link, and a house that is built upon the sand will fall, no matter how strong the other links nor how beautiful the structure built upon the sand.

But punishment was to come for thus dealing falsely. "Were they ashamed when they had committed abomination? Nay, they were not ashamed at all, neither could they blush; therefore shall they fall among them that fall, in the time of their visitation they shall be cast down, saith the Lord." (Next verse.)

I know, I know, Jeremiah, what a thankless task you had in thus reproving the people for their sins, for I hear you crying, "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention TO THE WHOLE EARTH! I have neither lent on usury; YET EVERY ONE OF THEM DOTHS CURSE ME." (15:10.) But you have set us such a good example—those of us who are preachers of the gospel today, (and every Christian should really be a preacher of the gospel). Though one may lead a moral life, and have the correct doctrine of God, yet when he rebukes those who go astray, he cries with you, "Every one of them doth curse me." But we are glad of the promise made in the next verse which God made and which he fulfilled, "Verily I shall be with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction."

The people in Jesus' day, Jeremiah, admired your courage and sacrifice, and spoke about it, but it was only lip service with them, and Jesus condemned their hypocrisy: "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?"

And today, Jeremiah, we have many who admire the patience in suffering affliction of you and other prophets, yet who will persecute the ones who rebuke them just as they did you.

O God, bestow upon all preachers today, and all elders and all deacons and all Christians a double portion of the spirit of Jeremiah in courage and disregard of self.