

# 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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## Are You Troubled About War With Russia?

A FEW DAYS AGO a young sister who has a baby boy growing up, spoke to me about war with Russia. She had been reading the papers, and conditions looked pretty dark to her and she was much troubled. Well, it is true that Russia is making much noise right now, and seems determined to bring the whole world into submission to Communism. It is indeed astounding that many people even in America are captivated with the beautiful theory they present. But if they could look behind the iron curtain of Russia and see communism at its best, they would turn away disillusioned. It might be a good plan to finish that giant air-ship about which there is so much talk, and gather all the communists and "fellow-travelers" and put them therein, and fly over Russia and drop them out in parachutes, and let them have in full what they are creating such a disturbance over! Like Emma Goldman, when the government banished her, they would come back as near as they can (she came to Canada), and look with longing eyes into the good old U. S. A.

But after all, Christians belong to a different kingdom. Our relations with our government is only incidental, temporary. This place is not our home. We have duties and obligations here, but our citizenship is in heaven. Our King is there. And he is coming back again sometime, and bring all things in subjection to Himself. So, no matter what happens in this world, it is all right with us, if indeed we are all right with the King. Our great aim should be to make ourselves and loved ones and friends and neighbors, faithful subjects of that King Jesus, so that they, too, may enjoy the happy times that are ahead.

The Christians in the first century had conditions to meet similar to ours. The Romans brought their armies to Jerusalem, and destroyed it, as Jesus had said, and more than a million Jews were killed, and about a hundred thousand sold into slavery; and the Jews have been a dispersed and persecuted people ever since. Jesus had spoken of the end of the world at the same time he spoke of the end of the Jewish state, and many disciples drew the idea that there would be a finish to it all when Jerusalem was destroyed. John had left Judea and was in Asia Minor, and did his writing and work there. Paul was dead. Peter was in far away Babylon from which he wrote his letters to churches, speaking of the coming of Christ, and warning them even in his first epistle that "the end of all things is at hand" (4:7). Paul had said that there was to be a great falling away before Jesus came again, but he had no idea what that was. When Jesus said, "I come quickly," John answered, "Even so, come, Lord Jesus." God has evidently left that an un-

certain event regarding time, so that his people would always be ready. We know not the day nor hour, and should have our lamps trimmed and burning.

But the Church grew and prospered even under great persecutions. Then when they themselves had gained great power, even politically, the barbarian tribes came down from the north of Europe and conquered Rome, at the beginning of the Fifth Century. When they had sacked Rome, and destroyed the nobility, and taken over the reign of the fragments of what was left, great consternation swept throughout the entire world. Rome had existed for a thousand years, and for more than half that time had practically ruled the entire world. And now to see the whole thing go to pieces.—even many Christians were greatly troubled. Jerome, a great ecclesiastic in Palestine, wrote: "A terrible rumour reaches me from the West telling of Rome besieged, bought for gold, besieged again, life and property perishing together. My voice falters, sobs stifle the words I dictate; for she is a captive, that city which enthralled the world."

The heathen charged that these evils were brought on them because the people had left the worship of the old gods and were worshiping Christ. Even Christians did not understand and were troubled. Augustin, in Africa (at Carthage, where some of our soldiers in World War II were stationed), writes his immortal work, "The City of God", to answer the heathen and comfort the Christians. He portrays the battles of God's people in all ages, and shows the final triumph of the City of God. Marcus Dods, the translator of Augustin, says:

"As Augustin contemplates the ruins of Rome's greatness, and feels in common with all the world at this crisis, the instability of the strongest governments, the insufficiency of the most authoritative statesmanship, there hovers over these ruins the splendid vision of the City of God 'coming down out of heaven, adorned as a bride for her husband.' The old social system is crumbling away on all sides, but in its place he seems to see a pure Christendom arising. He sees that human history and human destiny are not wholly identified with the history of any earthly power—not though it be as cosmopolitan as the empire of Rome. He directs the attention of men to the fact that there is another kingdom on earth—a city which hath foundations, whose builder and maker is God. He teaches men to take profounder views of history, and shows them how from the first the City of God, or community of God's people, has lived alongside of the kingdoms of this world and their glory, and has been silently increasing. He demonstrates that the superior morality, the true doctrine, the heavenly origin of this city, ensures its success; and over against this,

he depicts the silly or contradictory theorizings of the pagan philosophers, and the unhinged morals of the people, and puts it to all candid men to say, whether in the presence of so manifestly sufficient a cause for Rome's downfall, there is room for imputing it to the spread of Christianity. He traces the antagonism of these two great communities of rational creatures back to their first divergence in the fall of the angels, and down to the summation of all things in the last judgment and eternal destination of the good and evil."

And so, my brothers and sisters in Christ, though we may help make the community and state better around us as we pass along in life, let us remember that our greatest obligation is to the City of God, the Kingdom of Christ, for it is what will make the world better, and will finally triumph over all. Christ will reign till he brings all enemies under his feet, and then will deliver up the kingdom to the Father.

Don't you remember that in Revelation chapter 6; 2, we have this picture, "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." Notice that there were no arrows for this bow. He conquered through truth and not force.

Then we have many happenings through this figurative book, and in the end the man on the white horse turns up again. Read carefully these consoling words:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth he judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself, And he was clothed with a vesture dipped in blood; and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. 19: 11-16.)

"All things work together for good to them who love the Lord, to them who are the called according to his purpose."

"In the days of these kings [the Caesars] shall the God of heaven set up a kingdom, which shall never be destroyed . . . It shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:42.) "THE MAN ON THE HORSE," Or, Drama of World Empires, is the title of the booklet by the editor of this paper, price 50 cents, which deals with most of the prominent prophecies in the Old Testament. The reader will find it interesting and encouraging this winter, looking up these prophecies and connecting them, and seeing the great plans and purposes of God through the ages, and final triumph of Christ.

The kingdoms of earth pass away one by one,  
But the kingdom of heaven remains,  
It is built on a Rock and the Lord is its King,  
And forever and ever he reigns.

### To Fathers and Mothers—No. 3

One of the chief causes of so much sin and wickedness, and consequent sorrow, suffering and shame in the world

today, has been the general tendency of parents to gratify the desires of their children in every possible way, and a failure to teach them obedience and self-denial! Human nature is very similar now to what it was three thousand years ago, and it is still true that "the rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. . . Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul." (Prov. 29: 15, 17.)

"Baby must not have that! No, no! Leave it alone!" This, spoken gently, but with decision and firmness, causes baby to stop and look up into mother's face inquiringly; and she shows him what she is talking about, and repeats gently but with continued firmness, "No, no! Baby must not touch that!" Then, picking him up, she moves him back a little space, giving him something else with which to amuse himself. This may be all that is needed in this first lesson in obedience and self-denial. But if he returns to the forbidden object, and again reaches to grasp it, a gentle slap on the hand is needed to make him understand that he must leave it alone; and this must be repeated, without wavering, until he understands what is expected of him!

This first lesson in the child's training in obedience and self-denial, begun thus early—perhaps before he can either walk or talk—must be persistently followed up and supplemented with other like lessons day after day, and week after week, as occasion demands. A wide-awake, healthy child is learning something every day; and the training the boy and girl receive during the first few years of their life goes far toward shaping their character, and often proves an index to what the future man and woman may be. Therefore it is a serious mistake to turn a child loose to roam at will and mingle freely either with other children (whose training has not been the best) or with grown-ups whose moral characters may be questionable. The right kind of mother is the best companion for her young children, and grave responsibilities are hers! But what an honor it is to be able to live up to and meet her obligations successfully; directing the hearts and the hands of the children, their aspirations, their desires!

To the well-directed and persistent efforts of wise mothers the world owes much. But many mothers have seemingly made a sad failure in results obtained, in many instances due to various causes, which need not here be mentioned. But in some instances the failure has been largely due to a lack of wisdom in choosing a standard, or ideal, to which she seeks to bring her children; in many others it is laxity in training the children! Instead of beginning in time, and holding a moderately tight rein (which is necessary to produce the best results), parents often reverse the scriptural injunction which says, "Children, obey your parents in all things." (See Col. 3:20; Eph. 6:1.) Instead of requiring this of their children, some parents are yielding, and act as though they must obey the young children in all things; and this is sure to result disastrously! Wisdom says, "TRAIN up a child in the way he should go" (Prov. 22:6); and in the 15th verse, "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." This wisdom is too often ignored by parents who THINK they know a better way. But the old-fashioned way brought the best results; let us return to it.—(A Sister)

## Here and Hereafter

God's warning voice to young and old, is, "Come unto me all ye ends of the earth and be ye saved for I am God, and beside me there is none else." Isa. 45: 22.

Enoch walked with God, and was translated to heaven. Elijah obeyed God and was caught up to glory in a chariot of fire. Moses after being dead 1500 years appeared with Christ on the mount of transfiguration. Jesus the Christ though dead and in the grave for three days arose and taught and comforted his disciples for forty days. Many bodies of the righteous dead arose from their graves, went into the Holy city (Jerusalem) and appeared unto many. Lazarus the man of God was carried by angels into the haven of rest.

In contrast to the above.

The rich man blessed with plenty of good things of earth rejected his God. Many pleasures. Possibly dancing and reveling. He died was buried. It was nice to have a good burial. But his sad fate was in Hell. He lifted up his eyes being in torments. As one man wrote he walked stark naked over the super heated pavement of Hell, crying for water to cool his tongue. This man spent one night too many at the club, the dance hall, the movies, the card games with many other worldly pleasures. In the height of his fun and worldly glory, he is suddenly called from time to eternity. Realizing his awful mistake and doom, suffering the pangs of Hell, he cries for Mercy; but his cries are too late, too late, too late. Fathers where are you going? Mothers where are you going? Young man, young woman where are you going? Have you thought where your spirit will be when your body is cold in death.

It is appointed unto man once to die, but after this (death) the judgment.

Where, O where shall my poor soul spend Eternity? You are cordially invited to attend the services of the Church of Jesus Christ.—(J. D. Powers.)

## Drifting in America

(This is the American part of a long article by Carl Ketcherside, in his *Missouri Mission Messenger*, Nov., 1947.)

Now get ready for a blow! You may not believe it, but we in America have drifted **A LONG WAY ALSO**. How easy it is to see the mistakes in others. A few days ago a young preaching brother became quite agitated in my presence over conditions in England as respects the Evangelistic Committee. He had been reading the *Scripture Standard* and was questioning seriously if he could fellowship the brethren who held to such committees. Yet, just two nights before that same young brother sat in a committee meeting and listened to a discussion of ways and means of doing work, which finally resolved into a motion, moved and seconded, to let the committee handle it. He fellowshiped all of the men there, and if he even thought of the inconsistency of opposing in Great Britain what we sometimes endorse here he did not even refer to it. Borrowing from Scotland's national bard, I repeat

"O wad some power the giftie gie us,  
To see ourselves as ithers see us!"

I may become decidedly unpopular in both America and Great Britain, but I shall not fight a thing on one side of the Atlantic and keep still about it on the other side! Truth is not bounded by geographical lines or affected

by distance. The waves of the sea between us do not give sufficient excuse for departures from the way of the Lord.

In this not too distant state where the committee meeting was held to which I refer above, brethren are anxious to plant the Cause of the Lord in mission work. I glory in their desire to further the gospel and to sound out the Word. I know all of them personally. I have been in their homes, partaken of their hospitality, shared their fellowship. I do not for my very life believe that any of them would willfully do a single thing to bring down the glory of the church. Yet, it is possible for us to innocently be guilty of what can become a tragic wrong. We in America must start back on the road to Jerusalem! We have been sidetracked long enough! I still speak in love, deep and abiding—love for my brethren, but most of all for the Cause of the Master!

What is the difference between what our brethren in Great Britain do and what I shall now outline? Churches were urged to send representatives (a polite word for delegates) to a central meeting place. The plan of doing mission work was outlined. Then a committee was formed. A **PERMANENT** chairman was elected. A **PERMANENT** secretary was appointed. Even a treasurer was chosen to receive and disburse funds at the instigation of the "conference" and to make reports back to the meeting of what had been done. **TRUSTEES** were elected, a preacher was chosen by the group and support arranged by them for a congregation not yet established. Certain ones were appointed to investigate the stand and discipline of local churches, and it was even suggested, so I am reliably informed, that those present take a stand on who would be fellowshiped and who not!

Will the brethren over here, who read the *Scripture Standard* and shudder at the thought of a committee in England, read this and become angry because I've spoken the truth about America? Is a thing wrong because others do it and right when we do it? These are matters of serious and grave concern, and in the interest of the Cause of the Son of God we should pause and ask ourselves, "Whence comest thou and whither art thou going?" Let us be willing to cleanse our own doorsteps while we are trying to tell others how to get back to the Bible! Certainly the outside of the cup and platter should be clean, but will we forget to cleanse the inside while we are at it?

## The Remedy for America

You may have guessed it! The remedy for America is the same as that for our brethren across the ocean. **Let's go back to Jerusalem—ALL of the way back**. We need to do mission work, we need to establish churches! There are so few of us and life is so short we must work while it is called the day. The night is fast approaching for some of us. **But let us no longer do scriptural things in unscriptural ways**. Let's rise above the petty littleness of the past and face each other and the problems of life like men. If we're wrong, let's get right!

Instead of appointing a state committee, let a church which has been well established, sound out the Word into new localities. Let the elders of such a congregation convert the membership to the necessity of planting the Truth, then let all of them be aroused to give of their time, talent and treasure. Let the elders of that congregation call brethren from their territory to consult with them about a mutual effort to plant the Cause in the needy place. Then let those brethren go back home and arouse their own congregations to the requirements of

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the work. Preachers of the gospel may help stir them up to give by talks and letters, even as did Paul encourage the churches in Galatia and Corinth. Such a work may be planned for a year in advance. (1 Corinthians 8: 10). When the time comes that the money is required let each congregation send it to the elders of the church responsible for the effort. Then we shall have cooperation without extra organization; we'll have scriptural officers and not permanent chairmen, secretaries and other committee bookrups!

A thing may look innocent today and be grave in its implications tomorrow. Remember that all of the innovations in the church were introduced by those who thought they were doing God's will. They were men of piety and unquestioned character. Their very piety made it easier for them to deceive the unsuspecting and unwary. They were sincere but mistaken, eager but wrong, earnest but misled. Let us not be lifted up in pride and feel that it cannot happen again, or happen unto us! Faithfulness in the past is no guarantee of faithfulness in the future. Even some of the angels sinned!

## A Confession

I freely admit that in the past, filled with zeal, limited in knowledge, anxious to see the prosperity of Zion, I have made mistakes. Perhaps some there are who will feel that they are no worse in judgment than I. All of this I freely acknowledge! I have sought no power, and seek none now. I have had no pride and want none. Always and in all things I have desired to see the church grow and advance. I've tried to help strengthen the stakes and lengthen the cords of the tabernacle so that others might find refuge in the shadow from the heat and the covert from the storm. But, brethren, we must not deviate from the Lord's plan. If I have done so, forgive me. Pray for me as I do for you. Let us humbly, sincerely seek the Truth and having found it, let us be firm in our contention for it.

## A Final Plea

• • • To our brethren whom I love in America, I say: May God grant that we shall not be wise in our own conceits. Chastened by the Word, humbled under the mighty hand of God, let us re-examine our lives and teaching in the light of the sacred story, and working out our salvation in fear and trembling, let us go forward without envy and jealousy toward the sunrise which is just ahead! Let us march forward by marching BACKWARD—back to Jerusalem and the PURE, unsullied church as given to us by our Lord!—(W. Carl Ketcherside.)

QUESTIONS BY EDITOR OF S. C.—Does not this description of a Missionary ORGANIZATION fit exactly the Indiana set-up, to establish what they call "a LOYAL church in Indianapolis"? Have not faithful brethren in this religious movement been opposing a Missionary So-

ciety for 75 years? I am sure that no Bible College church nor anti-college church in Indianapolis would go so far from the Bible that they would form a human ORGANIZATION of a Missionary Society, as described above, to do work of the Church. If Bro. K. does not refer to Indiana, then there must be another such organization elsewhere. Does he refer to the "joint" sort-of episcopal set-up in Missouri? How could Bro. K. go to the churches in this new Missionary Organization SINCE it was established, and then announce to the world in his paper that they are "in excellent condition"? How could "the greatest Bible scholar in the brotherhood" (as his devotees love to call him), be in the center of this Missionary Organization and go along with it (or they with him), and not lift his finger against it so far as we have learned? Is this departure the result of the exaltation of zeal and talent and noise and group work and crowds. ABOVE the devotion and prayer and experience and individual work and LIFE portrayed so strongly in the New Testament? Especially when we add to this departure the two new ones: Obey the elders right or wrong; and, Shut your eyes to the lives of the preachers or bishops? These three great evils are corner-stones in the corrupt Roman hierarchy, and yet here they are endorsed and practiced in "THE Church of Christ"! The Spiritual Call denounces all three of them, and that is the cause of the opposition to it. Of one of these evils Bro. K. himself says, "These are matters of serious and grave concern." May God help you, brethren, to get your eyes open before it is too late.

## Get Out of a Fundamentally Unfaithful Church

Churches are like individuals—have their imperfections. I don't suppose there is a single church of considerable size which does not have something wrong with it. Christians should work to make the church as nearly perfect as they can. When there are great evils in the church or the eldership, and one can do nothing, the only thing he can do is to get out. If there is enough backing to carry the thing through, he can bring charges against it or the eldership. But if a majority of the members stand with the evils, it only brings disgrace on the Cause to try to do anything.

Some people today have the mistaken idea that one can not scripturally leave a church without bringing charges against the elders. Please cite me to the scripture which teaches that, will you? Some persist in saying that I taught that but have now changed. Will such please cite the book and page therein where I ever taught such doctrine? I will give them a hundred dollars if he will do it. I never taught it, for I never believed it.

The nearest I can find to it is in "Church of Christ," p. 166: "But suppose elders of a church are considered unfit for the position by MANY in the church, how is the case to be handled?" That states just what we have said. If "MANY" are back of the move to bring charges against an elder, so that the matter will go through, then one can do something; but if not, and the majority of the membership stand with the elders, little or nothing can be done. I have seen it tried, and with reproach to the church.

The Prohibition Law failed because there were not enough people who would stand behind it. The law against crime in a city or country fails, if there are not enough people back of it. Right here in Indianapolis,

the law against criminals has failed and there are rapes, robberies, murders, etc., because the people have not been sufficiently interested to stand behind the law. And so in the church, unless there is sufficient membership to stand behind an effort to purify a church or the eldership, one can do little or nothing; and he should get out. This is exactly what I taught in the Simplified New Testament, 24 years ago, as you will see by turning to the Introduction to 3 John where we have this: "But when the doctrine or morals of a church become corrupt, and we find we can do little or nothing, we must heed Paul's command, 'Come out from among them.' (2 Cor. 6:17.)"

Also the main ones bringing this charge of inconsistency, have endorsed and are endorsing NOW, the very principles I have taught all the while, but now it seems they cry "CHANGE" because they wish to get rid of one who has been rebuking them for their sins. Many others persist in making this charge because they are following men and do not wish to learn the truth. But some day they all shall be judged by TRUTH. That is the sad part of it all. Then What?

### A Most Important Point In Law, Fairness and Justice

In civilized nations, all civil laws are established for the purpose of bringing Fairness and Justice in social relations, to those who appeal to it. In order to safeguard this Justice and Fairness, it is ordained that judges and juries shall be impartial, and means are established to protect that. If the accused thinks a judge is partial, he can have a change of judges. Or, if he thinks the community is against him, he can have a change of venue, and move his trial to another community. His lawyer questions every juror to see that he is not partial nor prejudiced, much time being consumed in the work of selecting the jurors.

In the Church of Jesus Christ, who is the final Judge of all acts, there should be the same carefulness in Fairness and Justice. In personal matters, brethren can leave their difficulty to unprejudiced brethren, and agree to abide their decision or entirely to drop the whole matter. In church governmental affairs the same Fairness should hold. God gives as a qualification of elders that they be "Just", and if they are not Just they are not qualified for the office.

In my book, "The Church of Christ", p. 169, I make this statement: "As in the governments of men, every accused man is allowed an impartial jury, so in the government of the church this accused elder would say there is some doubt about the impartiality of any one in THAT [local] church, and so with good reason would say that he would not be tried by any one of them." Read that whole connection of several pages, and you will see that I was fighting for an IMPARTIAL trial of an elder, showing that if he were tried by other elders in that same congregation, they might be partial or sympathetic to him; or tried by any other members of that local congregation, he might say they would be partial; and I was reasoning that hence the logical thing to do is to go outside that local church and mutually bring in men from other churches; and that since evangelists appointed them in the first place, with the choice of the members, the evangelists would be natural ones to call to hear charges against elders, that there might be a "Fair" and "Just" trial.

Now this Fairness, Justice, is NOT for elders only,

but also for members under them. If a financial difficulty should arise between an elder and one of the members, should the member submit to that elder's decision in the matter? Or other such personal difficulties between elders and members? No, there is evidence they would be partial, and hence disqualified. So, if elders have proven themselves UNFAIR, UNJUST, in Matters of church government, they are disqualified for any matter of church discipline. Paul gives as a qualification of elders that they be "Just"; and if they are not just, they are not qualified for that office; and there is no law human or divine which compels one to submit to such men.

Let us give an example. Preacher X writes something impersonal against the dangers of Preacher K's teaching and practice. Preacher K accepts it, apparently gracefully; but his friends, especially the elders of his home church and the surrounding area, gather all their elders together and insist on visiting Preacher X and bringing that affair up, along with other things, and threaten Preacher X with discipline. There are 16 of them, including two preachers. But Preacher X told them he was opposed to resurrecting something which Preacher K had practically said was settled. But they "swooped" down on Preacher X anyway but did not find him at home.

Preacher X considered that to bring in 16 hostile witnesses against himself was entirely Unfair and Unjust. The reader knows how much depends on witnesses in matters of law or anything else. God would not permit capital punishment under the Old Covenant on the testimony of one witness, but "in the mouth of two or three witnesses shall every word be established." Hence, such an array, of 16 to 1 witnesses, and these all hostile, was monstrously Unfair and Unjust, for his word would not have meant much against them all. Now was this "swoop" meeting Just or not, in the estimation of unprejudiced judges? Let us see.

1. A. T. Kerr, an elder at Brookport, Ill., for many years, is also a justice of the peace, and must study law somewhat and know Fairness and Justice, for he tries cases of law every week. He has written Preacher X a number of times and expressed himself strongly against the Injustice of the swoop meeting and that which followed it.

2. A lawyer who has studied this case probably more than nine-tenths of the brethren, says that he would not have met that bunch of elders and preachers either, under the circumstances.

3. J. W. Watts, father-in-law to W. Carl Ketcherside, is an elder, and is mayor of Flat River, Mo., a city of several thousand inhabitants, and must know some law, and hence Fairness and Justice. He wrote Preacher X that he disapproved of some of his acts, yet added: "I think THEY DID YOU WRONG by taking the gang; and I told them that night of the meeting [in St. Louis] I PROBABLY WOULDN'T HAVE SEEN THEM EITHER."

Now WHY did all these three men, who know Law and Fairness and Justice, independently, voluntarily, say in substance, that these 16 elders and preachers in their "swoop" meeting were Unfair, Unjust? And did not these three men thus say in substance that the 16 were disqualified from being judges in any sense in this whole affair that is, to all fair-minded men, men who are not following men but truth and righteousness?

A chain is no stronger than its weakest link. A house that is built on the sand of Injustice, shall not stand.

All the elders and preachers who forged the first weak link of straw in their chain of Unfairness, broke all the links that depended on it; they built a big, pretentious house upon the sand, and their professed pious and professed scriptural procedure came tumbling down.

A witness on a witness stand who is caught in a lie, is discredited in all he says. Why? "Falsus in uno, falsus in omnibus"—false in one, false in all. So, when 16 elders and preachers are declared UNFAIR and UNJUST in ONE particular, (as our three independent, voluntary "judges" decided), does it not follow that those preachers and elders would probably be Unjust in ALL particulars, in moral decisions—so far as the unprejudiced hearer is concerned?

And does not that put in the same boat all those who have followed them in their UNFAIRNESS AND UNJUSTNESS.

These are serious matters which some would better fix up NOW, and not wait till they are about dead, for sooner than you think you may appear before the Just Judge who knows all acts and all hearts. You will not be judged then by crowds nor zeal nor personality, but by truth and righteousness; and the all-seeing Judge will not only say, "He that is righteous let him be righteous still," but he will also sadly say, "He that is UNJUST, let him be UNJUST STILL."

Brethren, read this essay again with care, and show to those who should know its truths. Yours for truth and righteousness alone.

### Are We Following Men or God?

Trouble started in the universe when Satan tried to gain power over other angels. Trouble continued in the world when men and nations tried to gain authority over other men and nations. Most of the trouble in the Church through 2000 years, has arisen because men tried to gain power over their brethren. God knew this weakness of angel and man, and in this world, gave as little power to man as possible in his Church. The highest position one can now occupy in the Church of our Lord is that of an elder, along with other elders, over one congregation. The editor of this journal has fought for 35 or 40 years, for this New Testament church government, and against the encroachments of a one-man "pastor" to assume the work and government of elders.

But now some have gone to the other extreme, and teach and practice the doctrine, Obey the elders right or wrong. In the second file of the N. C. elders, is a long speech by one of their elders to that end, with this doctrine in their own words, "Opposition to the authority of the elders, is opposition to the Lord." Now if he had said, Opposition to SCRIPTURAL elders, is opposition to the Lord," we would have said, Amen. But he did not say that, but meant just what he said.

In all matters which are not specific, they teach, the elders are to decide, and all members are to obey. And that includes practically all commands and teaching regarding church government, and private life, for nearly all the teaching and commands in the New Testament are general. They said that if the elders are wrong THEY are the ones who will have to answer, not the members. That is exactly the doctrine of the Church of Rome, upon which they have built their great organization. Turn everything over to the priests, the elders, bishops.

It is true that all rulers will have to answer for leading others astray, but it does not teach that the "led"

are saved. Jesus says that "If the blind lead the blind BOTH shall fall into the ditch", not simply the priest, the elder, the bishop. All through the Old Testament, the people who followed the false prophets were condemned and suffered just the same as the leaders. Under both covenants God has warned again and again against following false teachers, and the "led" are responsible though possibly not as much as the leaders.

When these elders say, "Opposition to the authority of the elders, is opposition to the Lord," they put it all in the office, and not in the scripturalness of the things taught in the office. I repeat, This is exactly the teaching of the Church of Rome.

The Pope says, "We [bishops, popes] hold upon this earth the place of God Almighty."

What is the difference in the two doctrines? No one has shown me yet though I have been calling for it for months. This new doctrine, Obey the elders right or wrong, is simply a midget Roman hierarchy; and I say what I have said before, Brethren would better open their eyes before they are bound hand and foot. The ambitious leaders are reaching out more and more under the plea of good works just as all false leaders have done, trying to bring others under their ambitious sway.

"We ought to obey God rather than men."

### "The Signs of the Times" On the Second Coming of Christ

Concerning the destruction of Jerusalem in 70 A. D., Christ said: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled." (Luke 21: 24.)

On Saturday, Nov. 29, 1947, occurred one of the most important events in the history of the world, it seems. For more than 2000 years the Jews have been under the heel of other nations, and for nearly that length of time they have been separated from Palestine, the land God gave their fathers. When Titus, the Roman Emperor, destroyed Jerusalem in the year 70, he killed about 1,000,000 Jews, and sold 97,000 into slavery, and other Jews fled into nations of the world. They have been a hiss and a by-word through all these centuries, and in most nations have been persecuted. But now, it seems, the United Nations have divided Palestine, and given part of it to the Jews; and if this turns out permanently, it will be a fulfillment of Christ's prophecy above.

There are many theories about the millennium and much talk of pre-millennium and post-millennium. Some take references in the Old Testament, which refer to the return from Babylonian captivity, and apply them to the return of Jews from among the nations in the latter times. But the scripture above can not be misunderstood. Read it again.

Because of disobedience, God rejected the Jewish nation, and grafted the Gentiles into the root of the olive tree. But the Gentiles have about run their course, it seems, "weighed in the balance and found wanting." Protestantism is rapidly falling into decay. The leaders have become infidels, rejecting the atonement of Jesus Christ, and looking upon the Bible merely as Jewish history without the finger of God back of it. The result is—the greatest stagnation among professed Christians, it seems, in two thousand years. Gold, glory and a good

time—are the watchwords of professed Christians today. There is considerable outward form of religion Sunday morning, but there is little of it the rest of the day or the rest of the week. Even the denominations, with all their clap-trap arrangements can do little toward converting people. The churches are filled with backsliders who do not realize it. Outsiders see the bad lives of professed Christians and say, Why should I become a church member? Jesus himself asked, "When the Son of man cometh, will he find faith on the earth?" Well, it is evident that there is not much of it.

**The "times of the Gentiles" are about fulfilled it seems.**

Jesus said Jerusalem would be trodden down of the Gentiles UNTIL the times of the Gentiles are fulfilled. Which means that when Jerusalem is NO LONGER trodden down of the Gentiles, and they have a country of their own, "the times of the Gentiles" is fulfilled. There is every evidence, that if that division of Palestine becomes permanent, our Savior's prophecy has been fulfilled right under our eyes—

**—And that the end of time for our age is almost here.**

What lies beyond that I do not know. That is God's business not ours. But the time of Christ's Second Coming may be near at hand. "Comfort one another with these words." Maybe some of us now living will witness the second coming of the Lord. Maybe not. Yet it has seemed to me for years that we are coming near the end. Peter thought so even in his day—"The end of all things is at hand." Maybe he thought, as so many did then, that the destruction of Jerusalem would soon be followed with the coming of Christ; the Romans may have been gathering their armies in Judea at that time. It will be a glorious time when we shall be forever free from dishonesty, pride, deception, lying, greed, selfishness, licentiousness, hate, and all the misery they bring. Will our lamps have oil then, or be empty? If we are living we shall be caught up—if dead, we shall be raised. But—are we ready?

Never go any place, you would not like to be found  
When Jesus comes,  
Never do anything you would not like to be doing  
When Jesus comes,  
Never say anything you would not like to be saying  
When Jesus comes.

### Some of Rome's Blasphemy

The Roman Catholic layman is taught to look upon the priest as upon God himself. He stands in awe and reverence before him, and is ready to do whatever penance may be demanded—often paying through the nose for his so-called representation of God. If one thinks that the above quote from Ligouri is obsolete in the Catholic ritual and code, then let me call attention to the current issue of Our Sunday Visitor, leading Catholic periodical, issue of July 27, front page: "The laity have reverence for their priests; . . . the priest is their father; he is head of every family; the people bring him their most intimate difficulties with the feeling that if there is a solution, father will find it. They know that father has power over God's body. At his word, God comes down from heaven and becomes visible before their eyes. He alone may touch God with his fingers. The laity cannot." . . .

But here let me continue the quotation from Our Sunday Visitor: "Father has power, too, over their sins. It is his to give or to withhold forgiveness. He anoints the dying and brings with him the plenary indulgence granted by the Holy See at the hour of death."

This makes the forgiveness of sins dependent on the whim of a priestcraft, many of whom are as corrupt in moral degradation as a human being can ever be.

The doctrine continues in the afore-mentioned paper: "On that account the people stand in awe of him. His person is sacred. But of course father is human. The priest is by ordination a man with the powers of Christ, and he is by original sin a man with the weaknesses and temptations of other men."

Here you have it claimed in black and white that Christ has no more power than does a Catholic priest. Take note of this blasphemy. Then note the apology made for them in their multiform sins, debaucheries, and crimes for which they are noted.

Then comes the demand to the Catholic laity: "These considerations lead Catholics to be reticent about the shortcomings of their priests. They may know them well [know of their sins, et al.—W. W. L.], but they don't discuss them. The priest is sacred, so that uncharitableness or detraction aimed at him bears the taint of irreligion."

Here, then, you have Rome's dogma of the infallibility of the priesthood, woven into an apology for their corruptions, and demanding the Catholic laity to ignore their sins and admonitions. The Catholic layman is forced to put up with an admitted weak human being, no better than himself; to see, but ignore, his sins; to pay his demands for penance; to stand in awe of him as of God Almighty; and to ever look to him and lean upon him for the forgiveness of his sins, and pay him to release his soul from purgatory, the vestibule of hell, when he dies.

This is a sample of the doctrines of Roman Catholicism. This was the doctrine that was forced upon the world in the Dark Ages, with the rack and the flame ready for use upon those who refused to bow. And this, too, is the doctrine of the hour that Rome will again force upon this country and the world should it gain its lost temporal power.

There will be more to follow along this line, but let me again summon Church of Christ preachers everywhere to cry out against the encroachments of Romanism that is growing like a mushroom in the darkened cellars of American ignorance.

—(W. Wallace Layton in Gospel Advocate.)

#### NOTES AND COMMENTS

##### WHAT WOULD HE SAY?

If He should come to-day  
And find my hands so full  
Of future plans, however fair  
In which my Savior has no share,  
What would he say?

If He should come to-day  
And find my love so cold,  
My faith so very weak and dim  
I had not even looked for Him  
What would he say?

If He should come to-day  
And find I had not told  
One soul about my Heavenly Friend  
Whose blessings all my way attend,  
What would he say?

If He should come to-day  
Would I be glad—quite glad?  
Remembering He had died for all  
And none, through me, had heard His call,  
What would he say?

—GRACE E. TROY.

JOHN in 3 John 4 said: 'I have no greater joy than to hear that my children (converts) walk in truth.' How many baptisms, then go away, never to return to instruct the converts; not come near enough to even hear from those converts. Was not so with John and the ones he converted. How can they so soon forget their first works?—L. L. D.

**SECRET MEETINGS**—Christ intended for his people and His Church to be open and above board. He himself said, "I have done nothing in secret." But the planning and plotting against Him was done in secret by the "elders" of those days, and other religious leaders. "The chief priests and scribes sought how they might take him by craft (cunning), and put him to death. But they said, Not on the feast day, lest there be an uproar of the people." (Mark 14:1.) So has it been through all ages of the Church. Leaders who are in entrenched authority, and some who are not, by secret plans and schemes and plots and secret meetings, carry on their nefarious work against truth, to destroy those who would rebuke them for their sins. But let us all remember that "The things which are done in secret here, shall be proclaimed upon the house-tops" over there. "All things are naked and open unto the eyes of him with whom we have to do."

**"IF THE MEMBERS OF CHURCHES OF CHRIST** had all acted upon that principle—that is, we will believe no man but will always go to the Word of the Lord for our instruction—we would not now have so many who think there is only one man in the brotherhood that is capable of setting forth the teachings of Christ. The trouble is the faith of so many so-called Christians is in a man and not in God. I cannot understand the attitude that so many take that it is not possible for local leaders to point to the Word of God just as well as some man who has exalted himself above the elders in the local churches and seized the helm of the Ship of Zion which carries us through this life of sorrow to the haven of rest."—(Local Teacher.)

**MISCELLANEOUS**—Ever try reading the hymn book? Well, the best religious poetry in the Christian world is found in a good song book. Or, better still, sing the hymns quietly to yourself in the twilight, and put your heart into them. You will be lifted up. The book, Great Songs of the Church, is the best book I have ever seen, both in matter and mechanism. Price, \$1.00. State whether round or shape notes. Order from this office. . . . We write on your paper the name of the month your paper expires—the month before it does, the month it does expire and the one after it expires. Please renew soon; and if possible, send a list of names with yours. Through the winter we will send 20 names for \$10. HERE is your chance to get MUCH truth before your friends. . . . If you are a subscriber and a month has passed and you have not received the paper for that month, let us know and we will duplicate your order. And when you have your address changed BE SURE to give the place FROM WHICH and the place TO WHICH you wish it sent. Thanks. . . . Send for samples to hand out. They are free to you.

**FALSE REASONING IN THE "CHURCH OF CHRIST"**—We are prone to condemn our religious neighbors because they engage in false reasoning on their religion. We condemn them for going back to the Jewish law and bringing over the tithing system there, but these people do it because though it is not the apostolic system, they can get much money that way. But many younger preachers are now doing the same thing to get better attendance at the Sunday night and midweek meetings. The plea is being made almost everywhere, that "Attendance at the Sunday night meeting and midweek meeting is just as much commanded as at the Sunday morning meeting." Now brethren, this is not true at all, even though it may bring more people out at these two night meetings. The meeting with the Lord's Supper and giving, etc., is ordained of God, but the other meetings, ALL other meetings, are ordained of man for the purpose, we think, of carrying out the commands of God. I insist that brethren attend the night meetings, if indeed they are interested in carrying out the commands of God to preach the gospel and to come and reason together on the Scriptures. But to say that all these meetings are on a par with the meeting when we have the Lord's Supper, etc., is putting zeal above knowledge. Paul condemns the false principle, Let us do evil that good may come. The damnable doctrine, The end in view justifies the means, has been the central doctrine of the Jesuit Society which has stood behind the Inquisition of the Roman hierarchy, and burned thousands of Protestants at the stake. "Ye shall know the TRUTH, and the truth shall make you free."

"For neither man nor angel can discern HYPOCRISY, the

only evil that walks invisible, except to God alone.—Milton: Paradise Lost.

**ANOTHER "LOVE" LETTER FROM OUR PRINTER**—"D. A. Sommer, Dear Sir: Increases in labor and paper costs make it necessary for us to increase our price to you. Beginning with your January issue your charge for the SPIRITUAL CALL will be increased 10%. This price is subject to change as necessitated by conditions beyond our control. Very truly yours." Our readers know that probably all religious papers, except those taking advertisements, do NOT pay for themselves, but depend on the donations of those in sympathy with the teaching in them. Though prices have been raised several times since we raised the price of the paper, we are now in a quandary. To try to hold down the price I shall try out something to see how much spirit you have to send the gospel out to others. Through the winter, I am offering this: Send ten dollars and we will send the Spiritual Call for a year to TWENTY new names you send. That makes only fifty cents a year. Are there not even that many in the church who do not take the paper, who you think will be benefited by it? Take your pencil and write down their names and addresses. Also, think of your neighbors and even friends at a distance, who are non-members of the Church who might appreciate the uplift we are trying to give the readers. If you can't gather 20 names, we will supply them. Maybe in this way we can help you do much good for the Lord, and you may help us continue to help the brethren without being compelled to raise our prices.

**WHAT SOME THINK**—Be sure and send the October issue which has so many good lessons. I like the 40 Reasons Why Christians Should Not Dance.—Kans. (She sends several names.) . . . Please find money order for subscription to the Spiritual Call. Don't want to miss a copy. Am sending \$5. Keep the rest.—Kansas. . . . I think the Spiritual Call the thing needed more now. I hand mine to another.—Colorado. . . . September and October issues are very good. Be sure to send them to the following names. Find \$5 for the good of the Cause.—Ohio. . . . I have just received a copy of your Spiritual Call, and think it fine. The piece Only Half Baptized is just what I have been asking our preachers about here, but it seems they will not tell the people to live a Christian life.—Mississippi. . . . Received the Spiritual Call, and there is so much to strengthen one in it.—Mo. . . . Received the October Spiritual Call, and we enjoyed it very much. Enclosed find a check for \$20.25. A contribution of \$25 for your work, and the rest for my subscription. Please send me a list of those who need to renew.—Missouri. . . . We sure do enjoy the Spiritual Call; and in spite of the political boycott I believe you have friends that will stand by the truth you present, and help finance the paper. May God bless you is my prayer.—California. . . . I sure have enjoyed September issue of Spiritual Call.—Missouri. . . . Enclosed find \$3.25, for my subscription, and \$2 as fellowship in same. I have read "ROCKS which Will Wreck the Ship of Zion." That was a wonderful paper and I am sure will do much good. I have just finished reading the October issue of Spiritual Call and it is wonderful. Keep it up," etc.—Illinois. . . . I know that you have suffered much the past few months because of your firm stand for right and righteousness in the brotherhood. We thank God for your keen foresight and your courage to expose evil practices, and for your fearless example in belief that "we ought to obey God rather than men." That you will retain a clear mind for many more years of active service to the Church; and that we who are spiritually-minded will arouse ourselves to our ACTIVE duties and responsibilities to keep the Church pure—is our prayer. Missouri (Ten subscriptions enclosed.) . . . Continue to hew to the line, and never mind about the chips. The truth will cut its way. May we remain humble, honest and sincere.—Preacher. . . . Our thoughts are with you often and our sympathy is for you and Sister Sommer. . . . God who notes the sparrow's fall is not unmindful of what is going on. . . . We believe that you seek only the advancement of the cause of Christ and not your own personal gain. Our prayer is that you continue steadfast in the future as in the past. Your brother and sister in Christ. . . . When you called in question the advertising of a ball game after the morning worship, you laid the fence down; and they have been after you ever since. And when you wrote the SUPPOSE article that was too much for all that wish to exalt themselves. . . . God bless us in the right.—(An elder.)