

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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Do You Have Christianity or Mere Church-anity?

Are you troubled at the strife and confusion in the Christian world? Who is not? This article is an attempt to show what is the cause. Shall low-minded people should not waste their time on this discussion.

At the very outset of this investigation, let us define our terms. The first meaning of the word "Christianity" in the Standard Dictionary, is this: "The doctrines and teachings of Jesus Christ; the Christian religion." To that we add the detail—"as taught through Christ Himself and His inspired apostles and other inspired men." By "mere church-anity" we mean the mere form of this religion without the spirit, or other things man has added to it. Christianity deals with the LIFE, LOVE, ZEAL, TEACHINGS of Christ and His Church, through Himself and His inspired apostles.

What man sees he remembers better than what he merely hears, and God has given some forms in His religion, though Christianity has as few forms as possible lest man worship the forms rather than the things they represent. In all ages man has been prone to regard the outward rather than the inward part of religion; the form rather than the essence; the shell rather than the kernel; the letter rather than the spirit. Paul speaks of those who have a form of godliness but have denied the power thereof; in other words, they had mere church-anity and little Christianity.

The prophets had this weakness in man to contend against again and again, in fact all the time. Though God had commanded sacrifices and feasts and other ceremonies, yet listen to Him denounce such through Isaiah: "To what purpose is the multitude of your sacrifices to Me? said the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations. . . . Your new moons and your appointed feasts My Soul hateth. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear." (Isa. 1.)

God condemns the very things He had commanded them to do. And why? They had been satisfied with the mere form, and were not living right. "Your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment (justice), relieve the oppressed, judge the fatherless, plead for the widow." With the same thundering terms does the God of heaven condemn the mere outward form of religion today, when we lack the very thing the outward form was intended to convey.

And through Micah, the same God of the Jews passed by the outward form and announced: "He hath showed thee, O Man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (6:8.)

God had to reveal His Church under a few outward forms, yet we have not learned the lesson from the prophets regarding mere form. James does not say that "pure religion and undefiled before God and the Father" is merely to be baptized correctly, and to partake of the Lord's Supper in a formally, scriptural method, and to have the exact form of church government, work and worship, as taught, and be opposed to the "pastor system" and instrumental music in the worship and human organizations of missionary and aid societies, and Bible colleges to teach the Bible and train preachers. But James does say that pure religion and undefiled is to "visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

What good will all the outward form do, if we have not the life the outward form was given to inspire? "The letter killeth but the spirit giveth life." This mere outward form is church-anity, but the life is the Christianity which Christ taught.

In Jesus' day the Pharisees had the mere outward form very well but not the life; they had what we can conveniently call the mere church-anity but not the Christianity of the law; they had the letter but not the spirit, like many under the New Law.

Jesus warned, "Except a man be born of water and the spirit, he can not enter the kingdom of God." How many, many of us, have stressed with all our might what "born of water" means, but have said little about being "born (or begotten) of the Spirit." Unless the heart is made new and old things have passed away and all things have become new, our baptism means nothing at all.

Let us read a neglected scripture, with a little application in parenthesis: "If the uncircumcision (the Gentiles) keep the righteousness of the law (of Moses), shall not His uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge (condemn) thee who by the letter and circumcision dost transgress the law? For he is not a Jew (Christian) which is one outwardly; neither is that circumcision (baptism) which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision (baptism) is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God." (Romans 2:26-29.)

Read this connection again and again. Paul is certainly condemning just what Isaiah and Micah and other prophets condemned—the mere outward form when the spirit of religion is dead. The church at Ephesus had held to the doctrine, the outward form, all right, but had left its first love, and must repent or be removed from before God as a faithful church. The church at Laodicea had made a fine outward show, but was lukewarm and would be spewn out of the mouth of the Lord unless it repented. Christianity is one thing; mere church-anity is another thing.

The same condemnation applies to the mere observance of the Lord's Supper. It is not the mere eating of the bread and drinking of the fruit of the wine, that the Lord gave that institution for, but for the stirring of our hearts to the greatest event in the world's history—that we were sinners, that Christ died to save us, and that we now belong to Him and should glorify Him in our bodies and spirits which are His. And if we feel our duty has ended on Lord's Day, when we have put forth Pharisaical efforts to eat and drink the Supper, and then run off in the afternoon to a ball game or some other worldly affair where there is drinking, betting, swearing, and many other things contrary to sound life; or if we through the week fail to try to lead the new life that baptism and the Lord's Supper are given to lead us to, then we have little real Christianity but a whole lot of church-anity which can not save us.

Jesus portrayed the same thoughts when he denounced the Pharisees in these warning tones: "Woe unto you scribes, and Pharisees, hypocrites; for ye pay tithe 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." (Matt. 23:23.) These hypocrites had their church-anity all right, but little "Christianity." And does not that describe many in the "Church of Christ" today? No wonder he added, and he does the same to us, "Ye blind guides, which strain out a gnat, and swallow a camel."

Now do not say that we disparage the Lord's Supper and baptism, and other things God has commanded. We do nothing of the kind, but we put first things first, as Jesus did. Jesus put the life **before** the doctrine. The life we "ought" to have done, and not leave the doctrine undone.

Christianity teaches **FATHERS AND MOTHERS TO BRING UP THEIR CHILDREN IN THE NURTURE AND ADMONITION OF THE LORD**, but we substitute many plans for God's. Parents try to turn the training of their children over to day school teachers, Bible class teachers; to scouts and rallies and clubs and societies. The world and Church are dying for this sinful laziness of professed Christian parents. What children may get of moral and religious training in some other legitimate way, **should be in addition to what parents give them in the home**, for even then they get little enough. Paul merely gives the general teaching of the details of Moses teaching by parents, of God's Word, who says "we shall talk of the Word of God when we arise in the morning, and walk by the way, and sit in our houses, and lie down at night." All human efforts to solve the child delinquency problem are nothing compared with God's method. Parents follow church-anity and desert Christianity and are taking themselves and the Church and the world down to hell with them.

FINE CHURCH BUILDINGS are more of that church-anity, but not Christianity. The early Christians had no church buildings of their own for three hundred years but met in upper rooms, private homes, catacombs and any place they were not molested; yet they turned the world upside down. How did they do it? They had **faith**, and that seems to be something which we have not much of today. I have seen the greatest church buildings in the world—St. Pauls in London, the Cologne cathedral and the one at Milan, Italy; St. Peters in Rome, etc. They are to be admired from an architectural standpoint, but they are a caricature upon the religion of Christ; God under the New Law, dwelleth not in temples made with hands. Such buildings are monuments of pride. Protestants have followed Romanists in the magnificence of their buildings, then must beg and beg, and do many unscriptural things to raise money to get the Lord out of debt which they got Him into by going contrary to his word and building these temples of pride! For years the people can think of little else except getting out of debt, their church-anity; and they have no time for real Christianity. The poor are driven away, when Christianity shows they are to be taken care of. The spirit of economy which Jesus taught when He commanded to gather up the fragments that nothing be lost, requires that a settled church have a permanent modest place to worship in, but the spirit of rivalry which leads to houses of pride is church-anity pure and simple.

Also, the finer the building the more members become attached to it, and when the leaders of the church teach false doctrines, the members stay with the building instead of staying with Christ by coming out and standing for the Word of God alone.

Among some there has been a practice of begging from the general brotherhood to help pay for a building for some local congregation. Now this is sometimes helpful in a very poor community, but it is abused. Often churches beg, and receive hundreds of dollars; and then when the house is "dedicated" (another church-anity practice), a picture is put in a religious paper, and description of the nice seats, carpets, etc., and the readers who belong to groups which have not such luxurious building and fixtures, and who helped furnish these, are not encouraged to strain themselves to help really weak places put up a very modest structure. It takes something more than a fine building and big crowds to make a true Church of Christ. The church at Laodicea was increased with goods and felt that it needed nothing yet was poor and blind and naked. Generally very little Christianity is found in the great temples of pride, but much church-anity; while pure religion and undefiled is more often found in a small group unnoticed by the world and even by the churches in general.

And just here we are reminded of the vanity in some religious papers. God has commanded us to spread His Word over the earth, and the apostles wrote it as well as spoke it, leaving us an example for writing the gospel as well as speaking it. This is Christianity if we do it otherwise in accordance with God's Word. But when we print a picture of each writer, almost **each time he writes an article**, are we not appealing to the vanity of the writer and exalting the writer more than the truth he may present? I have always had my doubts about the preacher who often prints his picture with literature he sends out. It is a manifestation of vanity, and time is

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God Hath Not Said

God hath not said,
No storms shall be, my child, for thee;
No sorrows press, no ills distress.
But God hath said,
I'll be with thee, though wild thy sea;
I'll share thy pain, bear ev'ry strain.

God hath not said,
No rain shall fall, no winds enthrall;
No friends shall chide, no clouds betide.
But God hath said,
My help I'll send, My mercies lend;
Grace for each day, I'll give away.

So this I know,
Through somber hue, He'll see me through;
From up above, He'll watch in love;
And this I trow:
Peace mid the pain, rest mid the rain,
Life mid decay, will crown my day.
—R. E. Neighbour, in Evangel.

That "Dying Thief"

A man once asked, "Are you a believer in the Christian religion?"

"Oh, certainly."

"You are a member of the church, then, I suppose?"

"Member of a church? No, indeed; why should I be a member of a church? It is quite unnecessary; the dying thief wasn't a member of a church, and he went to Heaven."

"But of course you have been baptized; you know the command—"

"Been baptized? Oh, no; that is another needless ceremony. I am as safe as the dying thief was, and he never was baptized."

"But surely, since you will not join the Church or be baptized, you will do something in acknowledgment of your faith. You will give of your means—you will help the Cause in some way?"

"No, sir; I do nothing of the kind. The dying thief—"

"Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career. But, mind you, there is one important difference between you and him. He was a dying thief—and you are a living one!"

—Sel.

What Price Peace?

"Wisdom from above is first pure, then peaceable."—Jas. 3:17.

Whether physically, morally, or spiritually, purity must come first before peace. The remedy must be pure, unadulterated. Christ paid the price, gave His life, that there might be an enduring peace of heart (mind) on earth and in Heaven. "You shall know the truth and the truth shall make you free" and at peace with God and all mankind so far as is possible. In I Tim. 2:1-4 Paul exhorts that prayers be made for all men, for kings and all in authority that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved and to come unto the knowledge of truth, for there is one God and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." The crucifixion of Jesus is the price of peace. . . ?

What Is A Man Profited?

William Allen White was a famous editor living in Emporia, Kansas. Note well his lesson.

The other day in Emporia, the longest funeral procession that has formed in ten years followed John Jones three miles in the hot July sun out to Dry Creek Cemetery.

Now, a funeral procession means much or little. When a rich and powerful man dies, people play politics and attend his funeral for various reasons. But here was the body of a meek, gentle old man—a man "without purse or scrip." It won't take twenty minutes to settle his estate in probate court. He was a preacher of the Gospel—but preachers have been buried before this in Emporia without much show of sorrow.

The reason so many people lined up behind the hearse that held the kind old man's mortality was simple: they loved him! He devoted his life to helping people. In a very simple way, without money or worldly power, he gave of the gentleness of his heart to all around him.

We are apt to say money talks, but it speaks a broken poverty-stricken language. Hearts talk better, clearer and with wider intelligence. This old man with the soft voice and kindly manner knew the language of the heart and spoke it where it would give zest to joy. He worked manfully and with a will in his section of the vineyard, and against odds and discouragements he won time and again. He was infinitely patient and brave. He held a simple, old-fashioned faith in God and His loving kindness.

When others gave money—which was of their store—he gave prayers, hard work and an inspiring courage. He helped. In his sphere he was a power! And so, when he lay down to sleep, hundreds of friends trudged out to bid him goodbye with moist eyes and with cramped throats to wish him sweet slumber.

And then they turned back to the world to make money—to make money—what a hollow impotent thing! What is a man profited if he gains the whole world and lose his own soul?

"Rightly Dividing the Word"

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15.

This is a charge that Paul made to Timothy. In that there is one right way to divide the word of truth. It goes without saying that there are any numbers of wrong ways in which to divide it.

If a workman in cutting the cloth for a garment deviates in the least particular from the pattern, he spoils the cloth and alters the perfect fit of the garment and produces a piece of work of which he should be justly ashamed.

So it is in the study of the Bible, if we do not observe its proper divisions, we miss the perfectness of God's purpose in his dealings with mankind, and it becomes to us like a mess of tangled twine with no beginning or ending. On the other hand if we will study it in an orderly manner, observe its divisions, consider who is speaking, to whom, when, and where, we will see in it the perfectness and beauty of God's plan for the salvation of the human race. The neglect of observing this charge that Paul gave to Timothy, is, I believe, one of the fundamental reasons for all of the confusion that exists in the religious world today.

Some take a part of what is in the Old Testament and apply it and use it as part of the teaching and worship

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of the New Testament. Others take one passage of the Scripture and stress it to the neglect of other equally important passages. Thus spoiling God's perfect plan. Ask most anyone what are the divisions of the Bible and they will answer, the Old and New Testament; and they will probably say that each is made up of a number of different books. But if you continue and ask them how those books are grouped and what does each group consist of, they would be lost.

So let us consider first the Old Testament. The first five books are called the Pentateuch, or the five books of Moses. They are books of history and cover the period from the beginning of creation to the time of the children of Isreal returning from Egyptian bondage and are ready to enter the promised land of Canaan. They continue a record of God's dealings with man throughout that period, also the giving of what is called the law of Moses to the children of Isreal.

These five books are followed by twelve more historical books, giving the history of God's dealings with the children of Isreal from the time that Joshua succeeded Moses as their leader, to the book of Esther. It tells how God blessed them when they obeyed Him, and how when they forsook Him He punished them; and as they continued in their rebellion, God delivered them into the hand of their enemies, and they were taken into captivity in the land of Babylon.

Paul in his epistles tells us that these things happened unto them for examples that we should not lust after evil things as they lusted. And that they are written for our admonition. 1 Cor. 10:6-10. And whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Rom. 15, 4.

Continuing with the divisions of the Old Testament we find five books Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon, called the books of poetry.

Then come the writings of the prophets, known as the major and minor prophets. These also give part of a history of the Jews, of how God pleaded with them through the different prophets to repent of their wickedness and he would bless them, and if they refused how he would punish them. These prophets also foretold of

Give Thanks

Grandma, at the window sitting,
Pauses in her busy knitting,
As she casts her eyes about
O'er the quiet scene without.
Up above, the skies are tender,
Clear and blue from east to west,
While the sunshine's golden splendor
Floods the landscape: all is rest,
Peace, and harmony, and love—
Binding earth and skies above.
"Ah, how sweet is life to me!
God is very good," thinks she.

Grandma has known grief and pain;
Sorrow o'er and o'er again.
Her dear eyes have filled with tears
During the past busy years.
Still, though shadows dark were hiding
All the blue within life's skies,
In her heart God's love abiding,
She could dry her tearful eyes,
And with sweet humility
Cry, "My Lord is good to me;
I will trust him though he slay,
For there's mercy with each day!"

Ah, for all the days so dreary,
All those hours that seemed so weary,
There was, as dear grandma knew,
Her full share of sunshine, too,
And as now she turns her eyes
Toward the "city of the dead,"
Where her husband sleeping lies
With the turf above his head,
She can wipe the mist away
From her dimming eyes of gray,
And with sweet humility
Say, "My Lord is good to me!"

"Life should be," she loves to say,
"Just one long Thanksgiving Day,
Every trusting heart should know;
For, come pleasure, or come woe,
God's best love is ever o'er us.
Mercy governs all his ways,
And 'tis he who goes before us,
Whether dark or bright our days."
Ah, the comfort of that knowing,
How within our hearts 'tis glowing!
Till they overflow with praise—
"The Lord is good in all his ways!"

—The Churchman.

the destiny of some of the Gentile nations; they also told of the coming of the Messiah.

All through the Old Testament is that line of thought looking forward to the coming of Jesus, the Lamb of God, who would bring salvation to the world.

Fred W. Weed.

An eagerness and zeal for dispute on every subject, and with every one, shows great self-sufficiency, that never-failing sign of great self-ignorance.—Lord Chatham.

What Christ Died For

That We Might Become Righteous in Him.

"Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in Him" (II Cor. 5:21, R. V.)

That We Might Die to Sin in Him.

"Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness" (I Pet. 2:24).

That We Might No Longer Live unto Ourselves.

"And he died for all, that they that live should no longer live unto themselves, but unto him" (II Cor. 5:15).

That We Might Be Delivered from the World.

"Who gave himself for our sins, that he might deliver us out of this present evil world" (Gal. 1:4).

That We Might Become Sons of God.

"God sent forth his Son . . . that he might redeem . . . that we might receive the adoption of sons (Gal. 4:4, 5).

That We Might Be Sanctified unto Himself.

"Christ also loved the church, and gave himself up for it; that he might sanctify it . . . that he might present the church to himself" (Eph. 5:25-27).

That We Might Become His Own Possession.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession" (Titus 2:14).

That We Might Receive the Holy Spirit.

"Christ redeemed us . . . that we might receive the promise of the Spirit through faith" (Gal. 3:13, 14).

That He Might Take Us Back to God.

"Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God" (I Pet. 3:18).

—Mrs. Penn-Lewis' Bible in Moody Monthly.

MISCELLANEOUS—We have two or three copies of the Jamieson, Fausset and Brown Commentary left, on entire Bible, probably as good and cheap as one can buy anywhere, price \$5.95. . . . Make your New Testament reading easy this summer with the Simplified New Testament with its definitions of hard words, simplified translations of difficult passages, analyses of every book and every chapter, black face, \$3.00. Why not help your friends and get five copies for only \$2.50 each? . . . Several months back I stated that fellowship which had been broken between Bro. Paul Mackey and myself because of his endorsing an unfaithful preacher, had been restored when he gave up that preacher. But Bro. Mackey writes that is "incorrect", that fellowship was broken before that, over individual communion cups which he opposed. We had worked together for years yet tolerated each other on this and other questions. In a letter dated June 16, 1948, he says, "It is true you made a protest when we began to work with H—", which shows that I did not consider that fellowship had been entirely broken, for then I would have had nothing to do with the matter. I considered that his attitude on cups and some other things hindered the work, and he seemed to consider me too broad; yet we worked together for years. Supposing, as I did, that Bro. Mackey had the same tolerance he had in past years, I made the statement that I did, that fellowship had been restored.—D.A.S.

How Many Have Carried How Much of the Gospel?

Go ye into all the world and preach the gospel to every creature (or all creation) (Mark 16:15). And they went forth and preached everywhere (verse 20). And in the short space of about thirty years, Paul declares the gospel was preached to every creature which is under heaven (Col. 1:23).

This commission was given to the twelve apostles, who began their work on Pentecost, about A. D. 33. And it is said, in seven years time forty thousand were converted to the faith, and in 31 years three hundred thousand were numbered to tell the story of Jesus and his love. How was such a great work accomplished by so few.

Here is how it was done. They that were scattered abroad went everywhere preaching the word, (Acts 8:4). They were no slackers, but they marched out in the great fight of faith even in the face of death. They were not interested in sofas, cushion chairs, soft feathered nests. They faced the hardships with faith, courage and determination to carry the story of the risen Christ to a lost world. This was their objective. No, they were not slackers. Paul said, "We (apostles) are not of them who draw back (slack) unto perdition; but of them that believe to the saving of the soul. (Heb. 10:39).

Hear Paul again, "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. Through mighty signs and wonders, by the power of the spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, (or others had preached) lest I should build upon another man's foundation (or work). But as it is written: To whom he was not spoken of, they shall see; and they that have not heard shall understand. (Rom. 15:18-21).

Hear Paul again, (another dare not) "For we dare not make ourselves with some that commend themselves; but they measuring themselves among themselves are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as tho we reached not unto you; for we are come as far as unto you also in preaching the gospel of Christ: Not boasting of things without our measure, that is of other men labours; . . . To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand, (II Cor. 10:12-16).

Take a map and the book of Acts, read the history of Paul's life, and trace his missionary travels, and we can understand more fully why they accomplished so much in so short a time. The apostles and other preachers did not establish a few Churches and then became stationaries, and traders in pulpits. They developed teachers, and went elsewhere preaching to the lost.

I have read, If we intend to save the cause, we, as evangelists of Christ, have something more to do than to seek good places, ease and earthly comfort. The Lord did not intend evangelists to open an office, sit down in it and wait for sinners to come to them to be converted. But he intended the living preacher to go to the sinners, and with the living voice preach to them the word of the living God. The command is to go. Go and keep going

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revealing that we have been correct in our analysis, for many of such are thinking more of a job than of the truth in the gospel, and are following men rather than God. Straws show which way the wind blows.

Christianity teaches that local groups of disciples should **DEVELOP SCRIPTURAL MEN FOR THE ELDERSHIP**, and that they be appointed to teach, guide and oversee the flocks of God, and that different brethren help in teaching the brethren (1 Cor. 14:26; 2 Tim. 2:2). But men have ordained that **ONE MAN** be hired to feed the flock—the one-man preacher-pastor; this also is church-anity not Christianity. God bless the scriptural bishops who are humble and not trying to lord it over God's heritage, but are trying to lead through "example," as Peter commands. The church needs many such. But when the church gets into the hands of unscriptural bishops and they lord it over God's flock and carry things **their way** instead of God's, and many members continue with this unscriptural set-up when they see they can do no good—this is church-anity, not Christianity, for Christ commands of all evil, "Come out from among them," "avoid them," "withdraw thyself," "from such turn away."

In apostolic times there was no distinction between **CLERGY AND LAITY**, but every Christian has as much right as another to pray, preach, baptize or administer Lord's Supper. This creation of a clergy is one of the greatest evils of the Christian world. Not one word is said in the New Testament about training men to preach, but Paul commanded the young preacher thus: "The things which thou hast heard of me among many witnesses, the same commit thou to **faithful men** who shall be able to **TEACH** others also." (2 Tim. 2:2.) He said nothing about training preachers, but **teachers**; and these could later become the bishops in the flocks when they possessed the qualifications. Theological seminaries are necessary to denominationalism, and even in "the Church of Christ" the substitute is "Bible Readings" to train young men to preach. Such methods are training a clergy regardless of what one may do or say to avoid. The effort of **every** preacher should be to go to **every church he can**, and try to train and develop **ALL faithful men TO BECOME TEACHERS**. Then young men whose conscience will not permit them to keep from spending all their time in the work, can pick up what secular education they need. And then we may be able to have more qualified men for the eldership. But notice, that Paul does not command Timothy to commit what he knows to **talented men**, but to "**FAITHFUL**" men. Many talented young men in the church are not fully converted to Christ Jesus. **The church needs plain, humble, FAITHFUL men**, not brilliant men. Church-anity with little Christianity in these things has wrought havoc among Christians through all the ages.

Christianity emphasizes that we make melody in our hearts to the Lord, but church-anity comes in again and injects instrumental music into the worship to appeal to the flesh rather than the soul. But even those who have no mechanical music put forth great efforts to have a display of art in the vocal music so that it appeals more to the ear than the heart. We should try to learn to sing in harmony, but when one part of music runs around by itself, and another by itself, we depart from the simplicity which Paul feared we would depart from. Our music Lord's Day morning especially should be simple, reverential and inspirational rather than noisy and compli-

cated. The greatest hymns which have lived through the years are the simple ones like Jesus Lover of My Soul, Rock of Ages. There is too much sound and too little devotion in many songs sung in our worship.

Church-anity says, "Do everything you can to get big crowds"; but Christianity says, "Convert the hearts of men and women." The crowds are going in the broad way, but "straight is the gate and narrow the way which leads to life, and few there be that find it."

Church-anity says, "Organize, organize, organize"; but Christianity says, "Unto God be glory in the church," which meant merely as local churches, families and **individuals**. **Reformations through the ages have not been by groups, nor even by churches as such, generally, but mostly by INDIVIDUALS**. Every individual Christian should be a missionary society, aid society, in aid of himself, and it was through such **individual work** that the apostolic Church largely owes its progress. **Until we can restore that INDIVIDUAL work of Christians, there is not much hope for the Church or the world.**

It was elders, entrenched in their authority, that Jesus and Paul spent their lives in fighting; and it has been elders, bishops, entrenched in usurped authority in high places, which faithful Christians have fought through the ages. Practically all the reformers were ex-communicated. So it always will be. It has been a fight of Christianity against mere church-anity.

Reader, we have tried to point you to a few danger signals along the Christians path, which have led many disciples astray. Do not be deceived. Are you following the mere form of Christianity and not the essence? Are you more interested in the outward than in the inward part of it? Are you so foolish to eat the shell and let the kernel dry in your soul? Don't you remember that God says that the letter killeth but the spirit giveth life? Are you paying tithes of mint, anise and cummin and neglecting the weightier matters of the law—justice, mercy and faith? Is pure and undefiled religion with you, the mere form and not the visiting of widows and orphans and keeping yourself unspotted from the world?

Do you have real Christianity, or do you have mere church-anity with its mere outward form, its hypocrisy, its deception, its worldliness, its pride, its tyranny, which put us in the company of the scribes, and Pharisees, hypocrites, who can not "escape the damnation of hell"? This is a fight between Christ and the world, and it is right here at our door. Are you ready for it?

But think not, gentle reader, that you can take your stand with Christ and at the same time go arm in arm with the world. Jesus said, "Me the world hateth because I testify of it that the works thereof are evil." And among the last words He gave to the apostles, he said, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . The servant is not greater than his lord. If they have persecuted Me, they will persecute you also; if they have kept My saying, they will keep yours also."

"But beware of men; for they will deliver you up to the councils, and they will scourge you in the synagogues . . . and ye shall be hated of all men for My sake; but he that endureth unto the end shall be saved."

But the reward is great: "These are they who have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

(Concluded from Page 5)

while God shall give us life; Go, believing in God, with a strong faith trusting in the Lord for support now, and eternal glory in the world to come. I am informed we have more than 8,000 preachers. I am anxious to know how many new Churches have been established out of new material in the last year? I have read: There are over 400 Churches in the state of Alabama and there are 13 counties with no Church. Tennessee with all of her preachers and man-made machinery, it is said scores of places know no more of the Church than the Hindus. The state of Georgia, is a great mission field, it is said, and is right next door to the Tennessee so called Bible Schools, and numbers of towns ranging in size from 2,000 to 25,000 that never heard of the New Testament Church, while these schools are spending thousands of dollars for Secular training, including basketball, football, baseball, and theatricals. While those for whom Christ died are sinking into perdition without a warning.

How long O Lord, how long? And what shall the answer be? Jesus came to seek and to save the lost. They that are whole need **not** a physician. Brethren let's awake and use more commonsense judgment, and take the healing balm to the weary Sin Sick **Soul**.

J. D. Powers, 4418 E. Washington, Stockton 47A, Calif.

You Can't Meditate in America

There are Christians today who are spiritual paupers when they should be spiritual millionaires, living moment by moment and day by day by the wonderful things which are known and can be possessed in the Lord Jesus Christ through the place of quiet, the place of prayer, the place of reading the Word of God, the place of spiritual rain and dew. Enter into them by faith, enjoy them on your knees, and go out to live them in public so that people will say, "There's a Christian. Look at the fullness of his life. That man's got reality. That man's satisfied, and I want to know the answer."

Spiritual possessions, and then spiritual peace "The land had rest from war." You're living in a land where there's not a moment to think. I've never seen such speed. I've never seen such frenzied movements. While Britain has many worse things than America has, I think **the greatest curse in this country is the speed at which you live. The art of meditation is dead. You can't see twenty people at once who possess poise and who manifest an inner calm, indicating that the land has rest from war.**

I'm not suggesting that Caleb never had to fight again. He did. He had enemies all around him, and he had to go out and fight them, but this fact remains: he had so overcome by the power of God's peace that there was no enemy that could walk abroad over the land into which he had come.

That is the rest of faith. It is not only great to have victory; it is greater to have that peace which comes with the knowledge of an indwelling Christ who can overcome every single foe.—Stephen Olford, in *Moody Monthly*.

The proud he tamed, the penitent he cheered:
Nor to rebuke the rich offender feared.
His preaching much, but more his practice wrought;
(A living sermon of the truths he taught):
For this by rules severe his life he squared:
That all might see the doctrines which they heard.
—Dryden. "Character of a Good Parson."

It Is Time To Awake!

It is time to awake, Christian soldiers:

It is time to prepare for the fray.

Let all now enlist in the conflict,

And stand 'gainst the foe each day.

With Jesus to lead as our Captain,

With His banner of love flying high,

Let us trust in the Lord and take courage,

And on His sure guidance rely.

It is time to awake, Christian soldiers,

Though the enemy's forces seem strong.

With our God just one's a majority,

With His help we'll defeat Satan's throng.

Let's remember brave Gideon's three hundred,

Who with pitchers and torches and shout

Drove the Midianites in fear from the hillside

And put the Lord's enemies to rout.

It is time to awake, Christian soldiers,

Let us put on God's armor—each one;

The "shield of faith" guard us in conflict.

With the "sword of the Spirit" 'twill be done,

With the "helmet of salvation" as our headpiece,

And the "breastplate of right" buckled fast,

The "gospel of peace" for our footwear,

We'll all share the victory at last.

—Harry W. Veatch in *Christian Beacon*.

Man is a Free Moral Agent

This is a principle the Heavenly Father has been trying to persuade men to see down through the ages. God could not force Man to see this, for had he done so he would have violated this principle Himself. Man has been endowed wonderfully with an intelligence capable of grasping and understanding the principles of right and wrong, with a conscience that naturally condemns that which is wrong and condones that which is right. Man's greatest enemy of the freedom has been Idolatry! It is a weakness of man to try to shun the responsibility of thinking for himself. The mere statement "Free moral agent" implies the agent must be responsible for his freedom. How does Idolatry enter into this? How does it keep a man from being a free moral agent? Bear with me for a few moments and see if you do not agree.

To begin with, a free moral agent is responsible only TO God. And God alone has the power to permit man to be thus free. The Devil has known all along that he could defeat God's purpose if he could deceive man into thinking he was NOT FREE, and cause man to shift his responsibility onto something else. Idolatry accomplished this purpose! It paralyzed the people's minds, and caused them to hold the Idol responsible for everything that happened to them. For thousands of years man has accepted the Pagan Idea that he is in the clutches of mischievous and frivolous Gods. If his crops went well the gods were smiling, if someone died they were wroth. If you plowed ground with a steel plow nothing would grow, if you washed in a certain stream something terrible would happen to you. And so on and on. But it accomplished the Devil's purpose. It kept man from being a free moral agent and turned him from the living God.

Some intelligent people began to see the fallacy of this form of Idolatry; so the Devil introduced a higher form.

Idolatry that really had some sense. He placed him upon a throne and all of the people shouted. Long live the King! But it accomplished the same purpose. Samuel tried hard to dissuade the Israelites from this folly and cried to God about it. God said plainly they had rejected Him. But the Israelites would not listen even though Samuel told them what to expect. Listen to their answer (I Sam. 8:19, 20) . . . "Nay; but we will have a king over us: . . . and that our king may judge us (do our thinking for us) and go out before us and fight our battles for us," (relieve us of our personal responsibilities). Same old principle. Just another form of Idolatry that for thousands of years kept man from being a free moral agent, kept him from thinking for himself and realizing THAT HE WAS FREE and nothing could keep him from it but his own deluded mind and the will power to say no!

Has the Devil changed his tactics? Not one bit! Are God's people free from Idolatry today? No indeed! We have been studying the Old Testament and every one has been impressed with the hatred God has for Idolatry. We know it is no less today than it was in the days of old. The one man pastor system is just another form of idolatry. The Hierarchy of the Roman Catholic Church is a perfect system of Idolatry. In these instances as in those five thousand years ago it accomplishes the same purpose, the preacher or priest does the thinking for the people and they love to have it so. The people then hold the preacher and priest responsible for their soul's welfare. The vicious circle is again complete. The Devil triumphs!

For years all those who have heard me will recall that I have stressed the importance of keeping our thinking free from the influences of man. Regardless of how brilliant he may seem to be. For the age-old principle works automatically, whenever we let some one else do our thinking for us we immediately start looking to him to be responsible for us! Wait to see what he will suggest, ignore anyone else's idea but his, look to him for the initiative in every new move, accept his explanation as final. In short, he becomes an Idol to all those over whom he can gain control. It naturally follows, the greater the man's ability and ingenuity, the greater victory the Devil has.

Oh people! Never in the history of religion does it seem there has been such a crying need for men to realize their freedom before God, have the courage to accept the responsibility of this freedom and throw off the shackles of Idolatry. Never were God's people being swept away faster than in this present hour. Never was the call to spiritual arms more urgent than today. Refuse to be a Pagan! Be a free moral agent and a true worshipper of God.—Robert M. Whalen.

What Price—Separation?

The darkness and confusion of this crisis hour make this imperative; namely, that a clear, uncompromising stand be taken by Christians on this **one, great, single issue** facing the Church of Christ today. And what is it? **SEPARATION FROM APOSTASY AND WORLDLINESS IN ANY FORM.**

Every Bible character who did mighty things for God's glory was completely separated from God-dishonoring, Christ-denying organizations or individuals.

Abel separated from Cain over the issue of blood sacrifice. Abel paid the price.

Abraham separated from an idol-worshipping family

and followed God "not knowing whither he went." But how God blessed him!

Moses lived a separated life 40 years. Thus God prepared him to separate a whole nation from idolatrous, pleasure-loving Egypt.

Daniel was a completely separated believer in Babylon. He saw three empires rise and fall and "stood in the gap" when the storm broke in fury.

Poor Lot played tag and kitetail with the sinners in Sodom, and lost everything but his soul, ending up in a cave with his two daughters who practiced incest.

Produce ONE PERSON in Scripture who did great and glorious things for God who was NOT a separated Christian. THIS IS THE ISSUE OF THE HOUR. THERE IS NO OTHER. We can not dodge it. We cannot evade it. The call of God through the ages has always been the same, that found in Hebrews 13:13 "Let us go forth therefore unto Him without the camp bearing His reproach."

During these coming days of fellowship, may the Holy Spirit burn the dross of self from our lives. May He cleanse us in Christ's precious Blood and make us the testimony our Lord claimed for John the Baptist. "Ye sent unto John, and he bare witness unto the truth . . . He was a burning and a shining light . . ." John 5:33, 35.—Christian Beacon.

What The Goal of The Soul?

My friend are you looking for RICHES:

Things that will perish and fade;

Are you planning for houses and lands, sir,

Things that Jehovah has made?

These things of material nature,

Will perish and fade with time,

But the Hope of things immortal,

Is what makes our lives sublime!

I'd rather be a poor beggar

Whose heart is filled with LOVE,

A Christian if you please, sir,

Who'll make his home above.

Than the RICHEST man that's living

Who's lifted up with pride.

Because, my friend, in JUDGMENT,

He'll wish he'd never died.

But we in DEATH should be HAPPY,

If we our duty have done;

We've left examples behind, sir,

To be followed by daughter and son.

So when this short day is ENDED,

In peace we lie down to REST

In HEAVEN only to awaken,

With Jesus and all of the blest.

So friend wake up and take notice,

While time and the AGES on ROLL,

Be sure that HEAVEN shall be, sir,

THE ETERNAL GOAL of your SOUL!

James F. Thomas, 1948.

Excess in apparel is another costly folly. The very trimming of the vain world would clothe all the naked ones.—William Penn.