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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God Asks Some Important Questions—Listen!

When the Son of man cometh, shall he find faith on the earth?—Luke 18:8.

What shall I render unto the Lord for all his benefits toward me?—Psalm 116:15.

Why stand ye here all the day idle?—Matt. 20:6.

O man, *what doth the Lord require of thee*, but to do justly, and to love mercy, and to walk humbly with thy God—Micah 6:8.

Watchman, what of the night? Watchman, what of the night?—Isa. 21:11.

Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.—Malachi 4:8.

If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, *how shall we escape if we neglect so great salvation?* —Heb. 1:2, 3.

Who maketh thee to differ from another? *and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?* —1 Cor. 4:7.

What is that to thee? Follow thou me.—John 21:22.

What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.—James 4:14.

What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—Matthew 16:26.

When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, *shall he live?* All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.—Ezekiel 18:24.

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come. *And who shall be able to stand?*—Rev. 6:12-17.

What could your Redeemer do
More than he has done for you?
To procure your peace with God,
Could he more than shed his blood?
After all this flow of love,
All his drawings from above,
Why will you your Lord deny?
Why will you resolve to die?

"Turn," he cries, "O sinner, turn;
By his life your God hath sworn
He would have you turn and live—
He would all the world receive.
If your death were his delight,
Would he thus to life invite?
Would he ask, beseech, and cry,
Why will you resolve to die?"

Sinners, turn, while God is near;
He has left you naught to fear;
Now, e'en now, your Savior stands,
All day long he spreads his hands.
Cries—"You will not happy be;
No, you will not come to me—
Me—who life to none deny;
Why will you resolve to die?"

Can you doubt that God is love,
Who thus calls you from above?
Will you not his word receive?
Will you not his oath believe?
See, the suffering Lord appears;
Jesus weeps; believe his tears—
Mingled with his blood, they cry,
"*Why will you resolve to die?*"

Where is the Profit?

When you talk with a business man regarding certain merchandise or a business transaction of any kind, he will perhaps think like this: How much profit can I make out of this transaction? There are two questions in his mind: (1) What will it cost me? (2) What will it profit me?

These are good, sound, sensible questions. Questions that every business man must consider, if he desires to make a success in the business world. But there are things of more value than making a business success.

One time Jesus asked a question in regard to profit: "For what is a man profited, if he shall gain the whole

world, and lose his own soul or what shall a man give in exchange for his soul?" (Matt. 16:26.) This is the most searching question ever asked a man. It is the question of the ages. It is a question that is before each individual and every generation, and it stands before us today.

Suppose we gain many things, and in gaining them we lose our soul? Where is the profit? Suppose we gain all the worldly wisdom that it is possible to obtain, and in so doing we lose our own soul? We have indeed lost all. Listen to the wise man: "For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool." (Eccl. 2:16.)

Suppose we gain worldly wealth, and in so doing lose our own soul? Again we have lost all. Hear the apostle Paul: "For we brought nothing into this world, and it is certain that we can carry nothing out." (I Tim. 6:7.) Thus we have lost all; our soul in acquiring the wealth, and then in death we lose our wealth, for we leave it all behind. There are no pockets in a shroud.

Suppose we gain worldly fame and honor, and in the gaining of it we lose our soul? Truly we will have lost all. Listen to the apostle of love: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world **passeth away**, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15-17.)

There is one thing that is more important than all other matters in this life, and that is—MAKE OUR CALLING AND ELECTION SURE. If we fail in this, we are a complete and eternal failure. The material things are but for a moment, they soon fade away, and only those things which are eternal will endure. Listen to the apostle Peter as he speaks: "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Peter 3:10-13.)

In view of all these things, the wise and profitable thing to do is . . . To obey the Lord, foHow His Word, be faithful unto death, and thus make our internal heritance SURE!—Floyd J. Spivy in The Evangelist.

There is no such thing as white lies; a lie is as black as a coal pit, and twice as foul.—Henry Ward Beecher.

Many have lived on a pedestal who will never have a statue when dead.—Beranger.

Men will wrangle for religion; write for it; fight for it; anything but live for it.—C. C. Colton.

He who will not reason is a bigot; he who cannot is a fool; and he who dares not, is a slave.—William Drummond.

What Right Has a Woman?

In 1848 a small group of women met in Seneca Falls, N. Y., to challenge "the repeated injuries and usurpations on the part of man toward woman."

It is now one hundred years since that first Woman's Rights Convention, and it is fitting to look back and assess the outcome. That is just what two hundred women did recently at the Labor Department auditorium in Washington, D. C. Every important women's organization was represented, but as Time reported, "the old git and gumption was no longer there. The truth was that the ladies had a hard time finding anything to be indignant about. . . . Some were beginning to suspect what no man would dare to suggest—that women had carried the drive for equality to just about the physiological limits."

At the same time the women were meeting in Washington, printing presses were rolling off the pages of a new and significant book by Psychiatrist James L. Halliday, which he has called "Psychosocial Medicine: A study of the Sick Society," in which he diagnoses some of the ills of our day. He does not print a pretty picture. He finds "social disintegration" proceeding at a fast tempo. The causes? Some of them, surely, are the neurotic anxieties of parents, the emancipation of women, changes in child rearing, and a decline in religious faith.

Much has been written in recent years regarding the breakdown of home life in America. It seems trite to even repeat it, but the blame for the alarming increase in crime among young people, and the corresponding indifference toward spiritual matters, can be laid squarely upon the home.

There are those who wonder, seriously, if in fighting for their "rights" many women have not neglected their obligations.

She's Right at Home

Home is the woman's supreme right. It is her peculiar place, a place that man cannot fill, the place where God has specially promised His blessing upon her. In the same passage where the apostle Paul seems to speak harshly regarding woman's place in the church, he adds a benediction upon her in the home. Strangely enough, Christianity has been blamed for committing woman to an inferior position, while it is also credited with having emancipated her in most civilized and democratic nations.

It is no dishonor for women to recognize their appointed place of subjection to men. "A woman shall quietly learn with complete submission" (I Tim. 2:11, Berkeley Version). Actually, "the hand that rocks the cradle rules the world," and Paul goes on to say, "She will, however, be kept safe through her childbearing, if with self-control she continues in faith and love and consecration" (I Tim. 2:15, Berkeley Version).

Here is woman's true right—the right to marry, to bear children, to guide and guard the little ones entrusted to her, and to produce by her influence and teaching men and women of true Christian character. American women who have neglected their homes have rubbed the gold off the medal they have won in their fight for women's rights. By asking for men's rights, as well, they have forfeited much of the respect and courtesy which was accorded them a generation ago.

The Cure for Frustration

One finds articles in the current women's magazines dealing with the frustrations, and actual neuroses, of modern women. "Shall I Neglect My Children for a

Career?" "How Can I Find Real Security?" the titles read. It is gratifying to see, however, that these questions are not being asked as frequently as they were ten years ago. Our civilization is, in some respects, coming back to old-fashioned ideals. The "new-fangled" ideas on baby care are being shelved and we're going back to what grandmother did. Many a modern woman has found that the petty annoyances and the feelings of frustration that arise from modern emancipated living are dissipated by the tremendous satisfaction that comes from going back to her right place as wife, as homemaker, and as mother.

We are beginning to see once more that nothing can take the place of sacrificial living, of Christian character, of true home life in which the parents unselfishly fulfill their God-given tasks. There is no joy in selfishness, in idleness, and in frivolous living. The rewards of life come from assuming one's full load of responsibility of submitting oneself to God, and of seeking to accomplish His will in one's life, whether it means sacrifice or not.

Woman's greatest right is the right to motherhood. The unseen, unapplauded daily ministrations of a godly woman in the home are the greatest influence for good that our society knows, and they bring their own rich rewards. Perhaps in this year of celebration of woman's accomplishments (and they are many!) it is appropriate to remind ourselves of woman's opportunities. They form 50.8 per cent of the voting population. As homemakers they wield the power to make America what they will. What greater right could any woman ask than the right to faithfully serve her family, and thus to serve God? —Moody Monthly.

How Doubts Were Overcome

A boy came to a preacher speaking of his doubts. The pastor listened to it all, while his own heart beat with the tenderest pity for the lad. "It is a most serious hour for you, my lad," the pastor said: "will you do me a favor this afternoon?" "I will, with pleasure; tell me at once what you would have me do" "Go for a visit this afternoon to an old blind man," whose name he called, "and read to him several chapters from the Word of God."

The lad was pale, how could he do it; what should he read? The preacher told him what to read, and asked that again at seven that day he join him in the study to tell how his visit went. At seven the lad appeared at the door. Alternately sobbing and laughing like a little child, he explained: "Say not a word about my giving up the church, about my doubts and fears. When I read to the old blind man he became so happy that he shouted for joy, and I think I shouted too. Preacher, I have learned my lesson! Henceforth I will be busy for my Lord."—The Brooklyn Eagle.

The Load of Sin

As an Indian evangelist was preaching a flippant youth interrupted him. "You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher answered, "Tell me, if you laid four hundred pounds weight on a corpse, would it feel the load?"

"No, because it's dead," replied the youth.

The preacher said, **"That spirit, too, is dead which feels no load of sin."**—Christian World.

Ideals in Construction

(All parents and teachers should read this poem closely and realize the importance of their work.)

A builder builded a temple,
He wrought it with grace and skill
Pillars and groins and arches,
All fashioned to work his will,
Men said as they saw its beauty,
"It shall never know decay.
Great is thy skill, O builder,
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised his unceasing efforts,
None knew of His wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul.

—Author unknown.

Only Christ Can Save

Man's deepest need is the need for a new life which God offers through the death of Christ

It used to be a familiar argument in Christian circles that men would never listen to the message of the gospel until the church showed a more practical interest in their material welfare. The shocking conditions under which some people lived and labored were thought to make it impossible for them to take an interest in things spiritual and eternal.

The disciples of Karl Marx regard the gospel of Christ, with its promise of heaven and eternal life, as a dope to make men insensible to their present sorrows and sufferings. They promise heaven on earth to some generation yet to be born in a golden age where Christian faith and hope will not be needed.

Science will double man's life span, they say, and he will have such a happy and lengthy existence that he won't need the promise of any other existence.

But it is more likely that man will be so bored with long life that he will be glad to end his own days. And what cold comfort it must be to those who suffer **now** as a result of man's selfishness and sin, to be told that some day men will have a good and satisfying time on earth!

None can deny that man's material conditions have improved in civilized countries, except for the recent ravages of war. Standards of living are higher—millions enjoy higher wages, shorter working hours, labor-saving gadgets, improved education, greater security for the future **—but these have not made men more receptive to the gospel message.**

If anything, they have made men more self-sufficient, and hardened them in their attitude toward dependence

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upon God. Men and women are becoming so wrapped up in themselves, their homes, their comfort, their amusements that they have neither time nor room for God, or for the deep things of the soul. The spiritual apathy among those who enjoy the advances of our civilization is appalling.

We now see that it is a mistake to think that until you improve man's conditions, make him happier and healthier it is useless and hypocritical to attempt an awakening of his mind and soul.

Professor Jacks, in "The Challenge of Life," shows that "**when man's way is easy he degenerates.** It is precisely **when his circumstances are easiest that he gives the poorest account of himself, and the best when he is fighting against odds.** Never is he more at home in this universe than when he finds himself upon an engagement very difficult."—Moody Monthly.

A Memory

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom
And softly from a farther room
Comes: "Now I lay me down to sleep."

And somehow, with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there;
Again I hear the child's Amen,
My mother's face comes back to me;
Crouched at her side I seem to be,
And mother holds my hand again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."

—Eugene Field.

True Church Can Win the World

At the middle of the twentieth century scarcely more than one per cent of the world have been baptized. The church is divided into five hundred sects that have little or no fellowship with one another. This in spite of our Lord's prayer the night of His betrayal that the disciples might all be one so the world would believe.

Our own brethren have divided into three distinct sects. One calls itself the Church of Christ and bans instrumental music from the public worship. Another calls itself the Christian Church and uses instrumental music but refuses to be ruled by the United Christian Missionary Society. The third group is ruled by the United Christian Missionary Society and oils its machinery with cash. It calls itself the Disciple Church.

Every local church has a clergyman hired as its pastor. It seems universally agreed that no church can function without a hired pastor. The word pastor appears but once in the New Testament. It is there in the plural and obviously refers to the elders. If his life were at stake, this writer could not name the pastor of any New Testament church.

There is no salary, budget or pulpit in the New Testament. Clergy and laity are not mentioned. The word sermon appears only in uninspired chapter headings. It is not in the inspired writings. None of these things are any part of the divine plan. God has no use for them. Money has become so paramount that the churches have church boards like those of banks instead of elders ordained by the Apostles.

Belief is propagated that if the organized clergy could get enough money they could quickly bring the lost world to Christ. The Bible is silent on that view. Hireling clergy can never save the world with money. They are the chief obstacle to restoration of the true Church, which alone can win the world to Christ.

Clergy have dominated the church since early in the second Christian century. They are responsible for its apostasy, divisions and failure to baptize more than one per cent of the world in twenty centuries. They are now making the church fruitless.

Standing in their salaried pulpits, our own eight thousand clergy (he refers to this whole movement) probably take in an average of fifty additions to the church in a year. These are mostly children from Christian homes. A few are Christians who merely transfer their membership from one local church to another.

If they would give up their salaried sinecures and go out as evangelists and preach to the lost as all New Testament preachers did, they could learn to win an average of a thousand a year. They could quadruple the total membership every year. Growth of the church would multiply the preachers. So would the work triumph by geometrical progression.

Bounties of a thrilled and grateful public would take abundant care of their financial needs. Press and radio would herald the victories and kindle fires of faith and victory abroad. America could be saved in a generation and the world in a century. That is the divine plan. Wars would cease. Only God's plan can bring peace on earth and good will among men.—Gilbert O. Nations, Silver Springs, Maryland.

"Rightly Dividing the Word"

Continuing our study of rightly dividing the word of truth, and especially that division of it called the New Testament, we will now take up the book of Matthew.

In writing his account of the life of Jesus, Matthew begins by giving the geneology of Jesus, showing that His lineage traces right down from Abraham, Isaac and Jacob, and through Judah, fulfilling the prophecy of Jacob when he was dying that a lawgiver would not fail of Judah until Shiloh came.

Matthew continues the line down through David, proving that Jesus was the Messiah that was promised, and that His geneology was perfect and the one that the prophets had foretold would be that of the Messiah, The Prince of Peace, The Deliverer of Israel.

While the Jews today deny that Jesus of Nazareth was the promised one, and are still looking for that one to come, did it ever occur to you that it is impossible for anyone to arise and prove that he is the son of David of the tribe of Judah?

When Titus destroyed Jerusalem all of the geneologies of the Jews were lost, so that there is not a Jew today that can tell even which tribe he descended from. It seems that God used this means to make it impossible for an impostor to arise and prove that he was the Messiah or that he descended through the line the prophets had foretold should be that of the promised one.

In writing this account of the life of Jesus it was necessary for Matthew to show that Jesus not only had the right lineage, but that in Him was fulfilled ALL of the prophecies that were spoken of Him.

Notice in reading the book of Matthew how many times this sentence occurs: "This was done that it might be fulfilled which was spoken by the prophet." Jesus Himself said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17-18.) Jesus not only kept the law, but He fulfilled **All of the prophecies** concerning Him.

Furthermore, since Jesus claimed to be the Son of God, it was imperative that He substantiate this claim or else He would be accused of blasphemy and be condemned; this the rulers and elders of the Jews attempted to do in order to get rid of Him, because in His teaching He condemned their unjust and wicked conduct. Human nature seems to be the same today, when anyone censures another, the one censured turns against him and endeavors to injure him.

When Jesus was baptized in Jordan by John, God recognized Him as His Son by speaking from heaven, saying: "This is my beloved Son in whom I am well pleased." (Matt. 3:17.) This proved to John that Jesus was the Lamb of God, that he was the one for whom he, John, was the forerunner, for John had said that there cometh one after me whose shoelachet I am not worthy to unloose.

But even this was not sufficient evidence to convince the world, it was necessary to prove that God was really with Him, this God did by enabling Jesus to work miracles which it was impossible for any man to do unless God was with him.

We have still more testimony that God recognized Him as His Son. When Jesus took Peter, James and John up into the mountains and was transfigured before them, Moses and Elijah appeared with them and God spoke out of the cloud that covered them and said: "This is my beloved Son in whom I am well pleased, hear ye him." (Matt 17:5.)

In this vision Moses represented the law, and Elijah the prophets, and Jesus the gospel or the new order which He was introducing. God, in making that statement out of the cloud, was revealing to those three disciples that the law of Moses and the teaching of the prophets was about to be done away as a means of salvation and acceptance with God, and that from henceforth it was the teaching of Jesus and his authority that we should recognize. We also have more testimony on this point, for Paul in his letter to the Collossians said that Christ took away the law and ordinances nailing it to his cross. (Col. 2:14.)

In the Galatian and Hebrew letters he showed that the old law or covenant was done away and that the new law, the gospel, was now in effect, and that it was the blood of Christ and not the blood of animals that now takes away the sin of the world, and that it is through faith and obedience to the Gospel that we obtain salvation and eternal life.—Fred D. Weed.

Death Ends All

I was talking to an atheist one day and he said, "I do not believe, Dr. Wilson, what you are preaching." I said, "You have told me what you do not believe; perhaps you will tell me what you do believe." He replied, "I believe that death ends all." "So do I," I said. "What! You believe death ends all?" "I certainly do," I answered. "Death ends all your chance for doing evil; death ends all your joy; death ends all your projects, all your ambitions, all your friendships; death ends all the gospel you will ever hear; death ends it all for you, and you go out into the outer darkness. As for myself, death ends all my wanderings, all my tears, all my perplexities, all my disappointments, all my aches and pains; death ends it all, and I go to be with my Lord in glory." "I never thought of it that way," he said. The outcome was that I led that man to Christ just by agreeing with him that "death ends all."—Dr. Walter L. Wilson, in The Sunday School Times.

His Promise

When strength and courage fail with harp unstrung—
I will not leave you desolate.—John 14:18
No sweeter word than this can find a tongue,
"I will not leave you desolate."
A precious word which poets love to sing;
To trembling age a word most comforting—
"I will not leave you desolate."

When loving friends and social joys depart,
And troubles come to overwhelm the heart—
"I will not leave you desolate."
When night is coming on that hides the sun,
And weary limbs remind you "day is done"—
"I will not leave you desolate."

O blessed word! I hear it once again—
The service ended—as a sweet "amen"—
"I will not leave you desolate."
Ling'ring awhile until the Father's call,
I catch the vanishing recessional—
"I will not leave you desolate."

—W. T. Sleeper.

"Take The Prophets for an Example"

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

How nice it is to sit back in our arm chair and read the account of the prophets, and admire their spirit of sacrifice. Yet we are not willing to imitate them. We count such men as happy, yet we would rather seek happiness in our own indolence in moral and spritual things.

I think the reader would do well to go over carefully the book of Jeremiah, not once but at least twice, and mark the passages which show he was a real soldier for righteousness. Then we should try to be imitators of him.

Such life meant that he had practically the whole world against him. In 15:10, he cried: "Woe is me, my mother, that thou hast borne me, **a man of strife and a man of contention TO THE WHOLE EARTH!** I have neither lent on usury, nor have men lent to me on usury; **yet every one of them doth curse me.**"

Poor Jeremiah! He was not unjust in a business way, taking advantage of another by lending money with excess profit to himself. God has always condemned that, and still does; and no doubt the spirit of that condemnation applies to all business affairs in which men take advantage of others. Neither had Jeremiah borrowed money on usury from any one else, being unable to pay and hence bringing wrath upon himself. Yet he had the whole world against him.

Why? The answer is the same that all true prophets and preachers of the gospel must give through all ages—he rebuked them for their sins. As long as one lets evil characters alone, they may pass him by as unworthy of notice, but let him touch their nefarious business and they rise up against him. A preacher of the gospel may always preach the truth when he does preach, and he may not be persecuted as Jeremiah was. Why? **Because he simply preaches an affirmative gospel, and does not reprove sin.** But not only does Paul command the preacher to preach and exhort, but **also to reprove and rebuke.** The one who merely gives the affirmative stuff is only half a gospel preacher, and I fear will receive only an average of 50 per cent in the last day—a grade which will not pass him up higher!

On the other hand one may do little preaching and exhorting, and all reproving and rebuking, and fail, too, to make the grade which will pass him through, if we may use such figures.

We are certainly living in days much like Jeremiah's. Recently I received a check from a sister who belongs to a church which is laying up its money and doing neither charity nor missionary work, and she wishes to try to do something for the world. She said, "**The conditions of the world sure looks like every ONE should be doing all they could to spread a little more gospel and less gossip, etc.**" Reader, should not All of us arouse ourselves from our indifference and try to do MORE to inform and Save the world? We wish more and more to try to arouse people through the columns of this paper.

We have, and expect to have, enemies like Jeremiah did, for we expect to reprove the evils of the world. He cried that he was "**a man of strife and a man of contention TO THE WHOLE EARTH.**" Are we willing to pay the price? Are YOU willing to do as Jeremiah did? He seemed to stand alone. YOU may seem to stand alone at times. In the end he saw his enemies killed or carried away captive, and he himself safe.

Oh, you say, if we had lived in the days of the prophets we would not have been guilty of their blood. That is what the hypocrites cried in the days of our Savior, but He said, "Ye are the children of them that killed the prophets of God." Many today are exactly like them, for when gospel preachers cry against their sins in high places, they try to kill their influence by usurped authority and by deception and lies, and cry that the Lord is speaking through them. People were confused then; people are confused now. Remedy—**we must put no confidence in men, but trust only in the Lord.**

"The Preacher on the Fence"

Most surely God has called that man
  To battle for the right,
'Tis his to ferret out the wrong
  And turn men to the light.
He standeth not for right or wrong,
  He feareth an offense;
God deliver us from him—
  That preacher on the fence.

If he should stand up for the wrong,
  The right he'd not defend;
If he should boldly stand for right,
  The wrong he would offend.
His mouth is closed, he dare not speak
  For freedom or against;
The most disgusting thing on earth,
  This preacher on the fence.

But soon both sides will find him out,
  And brand him as a fraud;
A coward, he who dares not please
  The devil or his God.
His sacerdotal robes, they're all
  A miserable pretense;
And men of faith will do their best
  To oust him off the fence.

—Author unknown.

"The Establishment of the Kingdom"

This is the first we have of the Church as an established fact in the City of Jerusalem according to Isaiah 2:2, 3; also Micah 4:1, 2 and Jesus Luke 24:46, 47. These all agree that Jerusalem was to be the starting place of the church.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalm, and to an innumerable company of angels to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant (Testament), and the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. (Christ). For if they escaped not who refused him and spake on earth (Moses) much more shall not we escape, if we turn away from him that speaketh from heaven: (Christ). Hebrews 12:22-25.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." Hebrews 12:28.

"That ye would walk worthy of God, who hath called you unto (into) his kingdom and glory." I Thessalonians 2:12. Here we find that God calls us into his kingdom.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelations 22:17.

Paul writing to the Colossian brethren says we have been delivered from the power of darkness by God into the kingdom of his dear son. Colossians 1:13.

The apostle John declares that he was in the kingdom. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." Revelation 1:9.

These Scriptures prove that the kindom was in existence and the apostles and the early Christians were in the kingdom enjoying its blessings and joys.

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." I Corinthians 15:24. "For he must reign, till He hath put all enemies under his feet." I Corinthians 15:25. This proves that Christ is now ruling in His Kingdom, the church. In the end he will deliver His kingdom, the church, to God. It will then be known as God's kindom.

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Matthew 13:36-43. This parable simply teaches us the end of time.

Daniel prophesies of the end of the world in these words: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:2, 3.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:22.

And Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28-30.

"Today if ye will hear his voice harden not your hearts." Hebrew 4:7.

"Behold now is the accepted time; behold, now is the day of salvation." II Corinthians 6:2.

—J. D. Powers.

"Rome Never Changes"

The statement which follows comes from Madrid, Spain, under date of June 16, 1948. It shows what the Catholics mean by religious freedom:

A three-thousand-word joint statement by the Spanish Catholic hierarchy on Protestant propaganda in Spain will appear in the forthcoming issue of Ecclesia, Catholic Action publication, it was learned here. The list of signers is headed by Enrique Cardinal Play Deniel, Archbishop of Toledo and Primate of Spain.

It is understood the statement will demand strict compliance with the law of July 18, 1945, called "Fuero de los Espanoles," which forbids all non-Catholic public religious manifestations in order to "safeguard the religious unity of Spain." The law guarantees, however, the right of non-Catholics to worship in private.

Imagine what would happen among the Catholics if this country should pass a law restricting the religious freedom of Catholics here as Catholics in Spain have restricted the freedom of non-Catholics in that priest-ridden and unhappy land! This is the type of thing which would happen in this country if Rome had the political power to do as she pleases in the United States. She is seeking, by every means available, to get control of this country. Catholics in this country, as elsewhere, recognize a prior obligation to the Holy See. Their first loyalty is to Rome. They take orders from the same power that persecutes minorities in Spain and other lands where Catholicism is the dominant religion.

Rome has ever feared the light. Error cannot stand investigation. This is why she has persecuted those who oppose her heretical teachings.—Gospel Advocate.

David's Zeal for God Brought Him Enemies

They that hate me without a cause are more than the hairs of mine head; they that would destroy me, being mine enemies wrongfully, are mighty; then I restored that which I took not away. . . .

Because for thy sake I have borne reproach: shame hath covered my face. I am become a stranger unto my brethren, and an alien to my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

When I wept and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment, and I became a proverb to them. They that sit in the gate speak against me; and I was the song of drunkards. . . .

Reproach (condemnation) hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. . . .

I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs. . . . God will save Zion, and will build the cities of Judah, that they may dwell there, and have it in possession. The seed also of his servants shall inherit it, and they that love his name shall dwell there.—Psalm 69.

Chauncey Depew's Confession of Faith

At a meeting of the Twentieth Century Club in New York in 1886, Chauncey Depew, famous orator of that day, made a memorable reply to John Fiske, philosopher and historian:

"I am a practical man, overwhelmed with the cares of business. It is exceedingly difficult for me to get on the plane of philosophic thought. I am a practical man. I believe in the Old Testament and the New Testament precisely as they are presented by Christianity. I am in antagonism to Mr. Wakeman, who dismisses the Bible as entirely a mass of legend, and with Professor Fiske, who accepts it with an interpreation entirely his own.

"It was the atheism of France that taught license for liberty and led to the French Revolution. Where are those old philosophies and the old philosophers? They are dead, while Christianity survives. The school of atheism led to despair. Materialism soon found that every violation of the moral law could go on consistently with its teachings. So pantheism and postivism have followed, only to be destroyed, and now we have the school of

humanity and the cosmic philosophy coming close to the borders of Christianity as expounded by John Fiske.

"They tell us there is no more Creator, only a cosmic dust. Who made the dust? There is only protoplasm, indeed. Who made the protoplasm? They tell us of evolution from dust to monkey and then to man; but all the scientists have never found the missing link. The simple gospel of the humble Son of a carpenter, preached by twelve fishermen, has survived the centuries and outlives all other philosophies of eighteen hundred years.

"I am not versed in the terminology of the philosophies. I believe them to be of little use to reach the hearts and to influence the actions of simple men. There is no liberty that lasts in the world, and there is no government which has liberty in it which lasts, that does not recognize the Bible. What is the object of all theology? It is to reach the human heart and to control the actions of men as they are.

"How many of us can even understand what the philosopher says? You might take the whole Stock Exchange and read Kant to them, and it would be utterly incomprehensible to them. Not so with the teachings of the Golden Rule. They could understand at least what that means. I read Mr. Wakeman's pamphlet last night. They tell us God must disappear; that prayer is begging; that the holy communion is cannibalism. When did such a religion send out a missionary? When you show me a colony of ten thousand people who have come to live decently by its teachings, I may believe it. But I say now that the Christian faith of my mother is good enough for me. If we believe this faith, what harm? If we disbelieve it, and thereby do wrong, what of our future?" —First Church Life.

Be Not Offended in Christ

"Blessed (said the Saviour) is he whosoever shall not be offended in me." Undoubtedly the natural dispositions of man are offended at the Gospel of Christ. Man is proud —the Gospel demands humility; revengeful—the Gospel demands forgiveness. Man is prone to set his affections on things on the earth; the Gospel requires him to set them on those things which are above. Man is wedded to self-indulgence, glories in being his own master, idolizes himself, encourages self-dependence and boasts his own goodness. All this the Gospel peremptorily condemns; requires him to repent of it, to deny himself, give up his will to that of God, live for the Lord Jesus, and lean upon and glory in Him alone as all his strength, hope and righteousness.

There are many professed followers of Christ today who refuse to be completely guided by the Gospel. Truly it can be said that they are "offended in Christ." Especially this is true among many who hold themselves up as teachers. They delight in treating revealed truth as a sort of intellectual exercise. They speculate, they expound, they boast of their learning, and, what is worse, they inspire others to follow them. Once this situation is obtained—this power over others entrenched— the things that follow are horrible to contemplate: false teachings, divisions, establishment of hierarchies, and a material lessening of the potential and actual influence over the unconverted. Religious history is filled with many such tragedies. These have occurred because professed Christians have been "offended" in Christ, preferring instead their own pleasures.

When will these things be avoided? When will professed Christians fully heed the Spirit and not be "offended" in Christ! The answer is as simple as the Gospel itself: only when men consent to receive the Spirit of Truth—to give up all speculation—philosophy, "falsely so-called"; to receive it on the simple testimony of well-attested revelation which lies as open and available to the unlearned as to the scholar. Let us therefore learn, one and all, to submit to and follow after the things of the Spirit that we may work out our own salvation "with fear and trembling." —E. L. Keesling

Broken Promises

Two sailors had been adrift on a raft for days when one, losing all hope of rescue, knelt in prayer.

"Oh Lord," he moaned, "I've led a worthless life. I've drunk to excess. I've been mean to my wife and I've neglected my children. But if you save me from this I promise . . ."

"Hold it, Jess," interrupted his companion. "Don't promise anything drastic. I think I see land."

There is more truth than poetry in the suggestion that some people never feel any need of the Lord except when some calamity overtakes them. When they get in trouble they call upon Jehovah long and loud, make many promises of greater faithfulness, and then when the sea of life calms down and they can see land all promises are forgotten. God is no longer needed and they turn back to the paths of sin.

The children of Israel as a whole were never faithful unto God in the days of prosperity. Luxury and easy living have never been conducive to godliness. We are told that Israel "Waxed fat and kicked" and most of us could name some members of the church who sat on the front seats during the depression who haven't darkened the church door since they began to draw a larger pay check. Another thing, some of us promised the Lord back in those days, when money was a scarce item that if we ever did get to drawing a better salary we were going to give liberally. Have we kept our vow? Many who made such promises are still giving pocket change today. The Lord has no love for liars.—J. A. McNutt, in The Evangelist.

Some Health Advice

The following suggestions have been compiled as an aid to those who have distress following their meals:

Avoid coarse foods, fried foods, spices and condiments, carbonated water and fountain drinks, very hot or very cold foods.

Pastries, gravies, and cream sauce should be used sparingly. Openfaced cream pies, as custard, lemon or pumpkin are permitted occasionally.

Use coffee but once a day. If inclined to have gas or sour stomach, omit cream and sugar. No iced drinks.

Eat slowly, at regular hours and masticate food thoroughly.

If over tired or under a nervous tension, take a drink of cool water and rest from ten to twenty minutes before meal time. A person with an upset nervous system will not handle food well.

Avoid disagreeable topics of conversation or discussion of unpleasant subjects or problems at meal hours. This helps to avoid the nervous tension which would prevent normal digestion of food.—Sent by a Sister.