

# 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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## EXTREMES

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It seems that the human mind is prone to go from one extreme to the other, and thereby brings much trouble to itself. Of course, some extremes are all right. Good is the extreme of bad; sin is the extreme of godliness; heaven is the extreme of hell; God is the extreme of Satan.

Through several centuries the world worked itself away from slavery and from governments which practiced it, until we have had democratic governments largely for a century or more; but now the tendency is away from individual liberty to federal control and to communism with its slavery to state.

Women used to wear dresses down to the ground, with long trains which swiped up the dirt; but now they have through years been throwing that off, till many wear shorts even out on the streets, casting aside all modesty, even for our age. Just at present, there is a swing back to much longer dresses.

In getting away from the looseness in morals of England, the Puritans went to the other extreme possibly and established the "Blue Laws" of Connecticut, but from that strictness grew up a sturdy race of people who have had much to do in making America great. But now we have cast that puritanic spirit aside and laugh at it, and we know what a moral botch we have made of the present generation.

The Church of England, as well as the Church of Rome, had much cold formalism, and that drove John Wesley to go to the other extreme and establish meetings of unrestrained feelings, and shouting and fainting, etc., at their camp meetings. Then in getting away from that confusion, many religious groups have now almost abolished feeling and devotion.

The denominations claimed that the Holy Spirit came down directly from heaven and entered the heart of the sinner and converted him and caused him to shout or cry or laugh, and faint perhaps. Then "the Church of Christ" came along and opposed that mourner's bench religion and taught that we receive the remission of sins by repenting and confessing Christ as our Savior and being baptized for the remission of sins, and we almost stopped there, and left off devotion and feeling. The denominations cried, "Ye must be born of the spirit", but they left off the water; then we came along and cried, "We must be born of the water," and we did not, as we should have done, emphasize the "being born of the Spirit" which means—to open our hearts to the words of the Spirit of God as found in the Bible and let them change our hearts and hence our lives. The denominations emphasized the life, though they do not so much

now; while we have emphasized the doctrine, and not so much the life. Both extremes are wrong. To balance things as they should be, the Spiritual Call expects to emphasize the LIFE as well as the doctrine. Unless a man's heart is changed by the Holy Spirit working through the gospel, he might be baptized a thousand times and it would do him no good.

The gospel commands that disciples speak to themselves in psalms, hymns and spiritual songs; but when churches were not doing that so well, instead of teaching the members to sing, they introduced instrumental music into the worship of God, which is an addition to his worship and thus condemned.

Churches should be humble and not get themselves into debt by their pride; the Lord told Christians to give as they are prospered on the first day of the week. But many churches have fallen down on their giving, and instead of preaching repentance to the people and sacrifice for Christ, they have ordained fairs, festivals, shows, raffles, and a hundred and one things to squeeze money from the devil's people to support the Lord's people in their stinginess and extravagance.

God commanded Christians to edify one another, and 1 Cor. 14:26 shows that different members took part in the public edifying when the whole church was gathered together; but when the members lost interest and did not read the Bible sufficiently to have anything in their empty religious heads to edify their brethren with, they decided to hire a preacher to feed them. Poor little helpless Christians, who are not able to feed themselves!

Then when we fought the "one-man preacher-pastor" to do all the teaching in a congregation with elders whom God ordained to edify the church along with "faithful men" under them, many have gone to the other extreme and teach and practiced the damnable heresy, Obey the elders right or wrong, upon which false doctrine the power of the Roman Church is based.

When Christians failed to teach their children, then Robert Raikes established the Sunday School to do work which God commanded the parents to do. Now professed Christians think the Sunday school is the greatest institution in the world; if so, it has surely fallen down on the greatest work in the world—teaching children in religion and morals. Lawyers, judges, prosecutors, policemen, do not say the juvenile delinquency is caused by neglect of Sunday schools, young people's organizations, etc., but by PARENTS in their neglect of THEIR duty to teach their children at home. Thus all these human organizations can not together take the place of the HOME.

(Concluded on Page Seven)

## Humility

"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister. And whosoever of you will be chiefest, shall be servant of all." (Mk. 10:42-44.)

Here we see set forth the fact that the common trait, of the so-called great of this world, is to exercise lordship over those who are beneath them, and also to exercise authority over them. Thus when we see men who talk of their authority we conclude that they are of the world; since Jesus stated further, that the great among his disciples are those who are servants to their brethren. If we want to be chief among the people of God and in the eyes of the Lord, we must serve God first, and then man, by endeavoring to persuade him to come to God through obedience to his Son.

But the very fact, that we have a desire to be great among men, proves that we are not in harmony with the teachings of God. Peter said: "Yea all of you be subject one to another and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." (1 Peter 5:5.) Yes, if we wish to obtain the favor of God, we must humble ourselves under his mighty hand. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly before thy God." (Micah 6:3.)

Jesus did not go about asserting his authority, but said: "I seek not my own will but the will of the Father which hath sent me." (Jno. 5:30.) "He humbled himself and became obedient unto death, even the death of the cross." And God exalted him above every name in heaven and in the earth.

Paul, the Apostle, is an example for us to follow, and his whole life, after his conversion, was one of humility and service to God and mankind. And because of his life of service, he is perhaps considered the greatest of the Apostles of Christ.

The great men of the world, are not those that have insisted upon their authority, but those who performed the greatest service to their fellow man. "God resisteth the proud, but giveth grace to the humble."

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen." (1 Peter 5:6-11.)—Submitted by C. D. McCay.

Human reason is like a drunken man on horseback; set it up on one side, and it tumbles over on the other.

—Martin Luther.

It isn't what you do not know that gets you in trouble—it's what you "know for sure."

## "Rightly Dividing the Word"

In our study of the New Testament we find that it is arranged in a systematic and orderly manner. The first four books, Matthew, Mark, Luke, and John give us an account of the life of Jesus together with testimony and evidence proving that he is the Christ the Son of God. John aptly expresses the purpose of writing these books in the 20th Chapter and verses 30 and 31. Many other signs truly did Jesus in the presence of his disciples which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life through his name.

Luke in writing to Theophilus expresses the purpose of his writing like this, That thou mightest know the certainty of these things wherein thou hast been instructed. Luke 1:4.

Having accepted this testimony and believing that Jesus is the Son of God what is the next step?

In the systematic and orderly arrangement of the New Testament Acts of Apostles comes next. This is to show us how the Apostles carried out and obeyed Christ's last instructions to them to teach all nations and to teach their converts to observe all things that he had commanded them.

Just before Jesus ascended up into heaven he gave his apostles the great commission, "Go and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." Matt. 28:19-20. In Mark 16, 16 he said, "Go into all the world, and preach the Gospel to every creature, He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Gospel means good news, and what was the good news? Paul says, "Moreover, brethren I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried and that he rose again the third day according to the scriptures." 1 Cor. 15:1-4.

Here we have the good news to a lost and perishing world, that Christ died for our sins and that he was buried and rose again. Believing this what shall we do?

When Peter preached the first gospel sermon on the day of Pentecost, the people were convicted of their sins and cried out, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2, 38.

When Philip preached Jesus unto the eunuch and when the eunuch believed, he asked, what doth hinder me to be baptized? Philip said, If thou believest with all thine heart thou mayest. He answered, I believe that Jesus Christ is the Son of God. Then Philip baptized him. Acts 8:35, 38

In these two scriptures and others we have the answer as to what we should do; we must be baptized for the remission of our sins.

But some religious teachers will refer to Acts 16, 31 where Paul and Silas told the Philippian jailer to "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Such teachers stop here and say that

baptism is unnecessary, just believe on Jesus and be saved. They refuse or at least fail to consider the next two verses which say, and they **spake unto him the word of the Lord**, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and **was baptized**, he and all his straightway.

Here we find that Paul and Silas did what these teachers fail to do, they told the jailer and his, more of the word of the Lord, how that they should be baptized, as Peter said for the remission of sins, for the record says, that they were baptized, he and all his straightway. Thus we see that those who say that baptism is unnecessary are in error.

Jesus said that, He that believeth and is baptized shall be saved, and he that believeth not shall be damned. But one may say that Jesus did not say that he that is not baptized would be damned, but that he that believeth not would be damned. Is it not perfectly plain that one who does not believe certainly would not submit to baptism, also that one who did believe as the eunuch did, would want to be baptized? And is it not equally plain that one who says that he does not believe that baptism is necessary immediately classifies himself with those who believe not, whom Jesus said would be damned? Now don't accuse me of saying that such a one will be damned, I am only pointing out what the New Testament says, and showing what the logical conclusion of such reasoning is.

Since we find that baptism plays such an important part in our salvation, it behooves us to find out, and know just what scriptural baptism is. This I shall endeavor to do in another lesson.—Fred D. Weed.

## Why Read or Hear Read the Book Called Revelation?

Answer: Because a blessing is pronounced upon all those who read, hear and keep (in mind) what they read and hear read in this prophetic book. There is at least one religious body who maintain that ALL the language of Revelation—every word—is to be understood literally. We say, in all kindness, that we know they are mistaken; for the very first chapter and 20th verse gives an inspired interpretation of symbolic language contained therein. The warnings given to the congregations, in the first three chapters, is plain admonition and encouragement; to be heeded.

One of the worst evils that confronts the Church today is this army of would-be exegetes of the Apocalypse. No two agree in their exegesis, although some of them rate very high in secular knowledge. They have not learned the important lesson of Deut. 29:29: "The secret things belong unto the Lord our God; but the things that are revealed belong unto us and our children forever, that we may do all the words of this law".

In John 5:39, Christ rebuked the Pharisees for neglect, in the following language: "Search the Scriptures (of the Old Testament), for in them you think you have eternal life, and these are they which testify of me". The rebuke was for a failure to "search the scriptures and remember what they had read or heard". They could not have known at the time the prophecies concerning Him were made as He was, their fulfillment at His first coming to this earth. The prophecies going before furnished marks of identity to those who had read.

You who read this article—saint or sinner—it is my prayer that you will not allow all this speculation over the teaching in the last book in the Bible, in which no two would-be expositors agree, to deter you from rendering obedience to the gospel. God's power to save all who yield obedience to its plain, simple commands. John 7:17 states that all who WILL to do His will, shall know of the teaching. Implying that others read with no thought of obeying. The Lord says of that class that He will send them strong delusions, that they may believe a lie and be damned. (II Thess. 2:11, 12.)

Alexander Campbell had the following to say about Revelation, which we would do well to ponder. "There is a knowledge of this book obtainable by all Christians, and a knowledge which is not attainable. The former consists in general views of God's design respecting His kingdom and glory in the earth, and this is of much importance to all Christians. This, too, is its prominent design. The latter consists in accurate apprehensions of the import of the symbols employed in it, and of the times, persons and places alluded to, defined or portrayed in it. This, perhaps, like other prophetic writings, was designed to be understood perfectly, only when accomplished. The chief design of this book is accomplished in all Christians, who avail themselves of all the means which the Bible affords, of acquiring that knowledge of it, which is attainable by all".

—P. C. Crews, Pomona, Calif.

## About Time

Time is running out, but it will end in God's good time and not be hastened or retarded by any contrivance of man. When God created all things by the word of His power, He likewise set the time of the end. Today all prophecies and signs of the times indicate the approach of the end. In the perfect unity of God's Word throughout its sixty-six books, the Scripture begins with the act of creation and closes with a prophecy of its dissolution. The first words in the Bible are: "In the beginning God created the heaven and the earth." And near the close of the last book of the Bible we read that God will annul this decree: "As I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them". (Rev. 20:11.)

Time is running out, for it is the purpose of God to purge the world of all that time implies. In his vision John saw "a new heaven and a new earth; for the first heaven and the first earth were passed away" (Rev. 21:1.) Sun and moon, day and night have vanished away, for "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light" (Rev. 22:5).

Time is running out, for it is written: "The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" (Rev. 10:5, 6).

Maranatha—the Lord cometh!—Moody Monthly.

All the constitution guarantees is the pursuit of happiness. You have to catch up with it.

# SPIRITUAL CALL

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## Forget: Remember

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls on you  
The moment you have won it.  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.

Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember heaven's above you,  
And you will find, through age and youth,  
That many hearts will love you.

—Author unknown.

## The Jesuits

In LIFE magazine for June 14, 1948, is a most enlightening, long history of "The Protestant Reformation", which is the best and boldest I have ever seen in a secular paper. The Roman Catholics objected to it, but the editors came back with verifying statements from their own writers. We advise our readers to go back and read the article closely.

Among other facts the editors show how the Roman Catholics, after the Reformation by Luther, Calvin and others, began a counter-reformation among themselves, to try to save their hierarchy. One of their main workers was Loyola, who established the Jesuit Society, sometimes called, The Society of Jesus. It was formed as a "spiritual" army with Loyola as sole dictator. Its purpose was not to teach piety so much, and asceticism, but to gain control of people and nations regardless of the

means used. He chose young men for his army, not so much for goodness as for ability to manipulate others—to organize and gain control over as many people as possible.

As expressed by LIFE, "He preferred recruits less marked by pure goodness than by firmness of character and ability in conduct of affairs." In dealing with the world the Jesuits should act like 'good fishers of souls, passing over many things in silence as though these had not been observed, until the time came when the will was gained, and the character could be directed as they thought best.' The Jesuits taught that "The end justifies the means," which simply meant that they could resort to almost anything, if it was for the glorification of their church. For a good article on the Jesuits, let one read an old edition of the Encyclopedia Britannica on that subject. This Society trained men to teach in schools, universities, private institutions, private families; and to ingratiate themselves into the hearts of the rich, the educated, the noble, anywhere they might gain influence for the Roman Catholic Church. And this Society is still working—especially here in America.

Let the reader of the Church of Christ, compare this society and its diabolical methods, with some being used right among us, and see the similarity. The effort to gain control of churches through a three-year plan; the teaching that we must draw "talented" young men, by good remuneration, pension for old age, etc.; the throwing of character into the background, but even eulogizing men they know to be immoral; the establishing a short-cut theological seminary in the form of a "Bible Reading", with emphasis by word and deed on Dale Carnegie and his flattery and deception; the emphasis on doctrine rather than life, and the effort to strike terror by casting people out of the church, not for bad lives nor corrupt doctrine, but for daring to obey God rather than men, even though they be elders teaching and practising unscriptural doctrine; the teaching and practising of the heresy, Obey the elders (bishops) right or wrong, which is the exact doctrine of the Church of Rome—obey the Pope right or wrong—I say, compare these recent happenings, in "the Church of Christ," with the doctrine of the Jesuits, and it will cause you to wonder if there is not a strong, and partial successful effort to organize the Church of Christ into a little Jesuitical society.

This is something to think seriously about, and to banish from our sleepy minds the lie of the devil—"It can't happen here; it can't happen with us." "By good words and fair speeches, they deceive the hearts of the simple,"—warned Paul.

## A Good Example

A brother writes concerning a leader in a church: "Some one gave him the—(a religious paper), with —'s article and comments on 1 Peter 5:3. He read it publicly in church and exposed it. He told them who the man was, and warned them not to let such men lead them astray. He said, I am warning you against such elders that you may be posted should such be brought into this congregation."

The passage in Peter is the most important command, concerning elders, "NOT as lording over God's heritage,

but as ensamples to the flock." The writer mentioned, tried to explain away this plain command of Peter, and it is doubtful whether he can find a single translation or commentator in the world who will wrest the Scriptures as he has done.

I consider this review which this "leader" made in the congregation which he was leading, as a good example for all elders and leaders, and other faithful brethren who are not leaders, to follow. First, one can leave off all names until he gets through, so that prejudice for men will not hinder the entrance of TRUTH. The full article criticized can be found in the June issue of the Spiritual Call, and we will send you a copy for the asking. That effort to nullify Peter's command, is one of the most brazen, unscrupulous, conceited, ignorant twists of God's Holy Word, that I have ever seen, and it ought to be exposed EVERYWHERE. "You shall know the truth, and the truth shall make you free." Is the reader willing to present this truth which designing men have tried to kick out of court? Send for our exposition of it, to circulate in private at least.

### How a Family was Reared Scripturally

Let us return to that "good family of children" and learn about how they were trained. By careful and persistent effort on the part of the father and mother the children were well-drilled in the important lesson of being obedient; and the parents were strict in their requirements, seeking to "train them up in the way they should go." As they grew up the father exercised great care in looking after the kind of literature that should find entrance into the home, and he excluded novels and such story papers as are to be seen in many homes now: stories which have a demoralizing effect upon children (and older people as well) who become charmed or infatuated in reading of imprudent acts or conversations of the hero and heroine, and viewing pictures which illustrate the same: inflaming the passions and developing the baser imaginations, which is sure to result in harm! It is impossible to estimate how much immorality and evil conduct, which is found stalking abroad in our land, may be due to the flooding of our whole country for a long series of years with that class of literature. But while that family of children were growing up it was kept out of that home!

Modesty and prudence were early impressed by the mother upon the minds of the young daughters, and she did not neglect to watch over them and train them in correct rules of propriety. The children were trained to "abhor that which is evil." (Rom. 12:9.) There are so many different forms of evil, and it is right to train children to "ABHOR that which is evil," and to "abstain from every appearance of evil." (1 Thess. 5:22.) How necessary it is that those who have the responsibility of "training" children should possess that wisdom which will enable them to discern between that which is good and that which is evil: able to "discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." (Mal. 3:18.) For there are multitudes of people who claim to be Christians but are not serving God; and we hear one of His prophets saying, "YE HAVE WEARIED JEHIOVAH WITH YOUR WORDS. Yet ye say, wherein have we wearied Him? When ye say, every one that doeth evil is GOOD in the sight of Jehovah, and he delighteth in them; or where is the God of Justice?" (Mal. 2:17.)

Also another prophet of the Lord says, "Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (See Isa. 5:18, 21; Prov. 3:5, 7.)

In view of all this, O how careful we should all be, ever to keep before us GOD'S DIVINE STANDARD OF WHAT IS RIGHT OR WRONG! In regard to morality, purity, piety and service to God, and his worship, let us stoutly refuse to accept the false standard evolved in the minds of erring mortals! (See 1 John 4:5, 6; 2 John 8, 11.) We can acquaint ourselves with the Divine standard only by learning from God's word, and thus become able to detect all false standards which are much more to the liking of mankind in general.

Let no one think that the father and mother of that "good family of children" did not find it necessary to make much of an effort to "train them up in the way they should go." Each of those children had first of all to be "trained" to promptly obey father and mother, and they knew better than to try to argue the question, or evade. They had to be "trained" to get along peaceably among themselves, and not impose upon one another, showing due regard for the rights of others; and if one ventured too far in making a disturbance in the household, the rod was used. They had to be "trained" to always speak the truth, and to not take what did not belong to them. They had to be "trained" to not be rough or discourteous, but to be polite toward strangers as well as acquaintances. They had to be "trained" out of giving way to fits of anger; and they were trained to be very careful of what kind of language they used. They never formed the foolish habit of using slang, and did not call children "kids," nor engage in filthy or vulgar talking. They showed a sense of refinement in both manner and speech, and would have been shocked if ever a sentence or word suggestive of profanity or irreverence had been uttered by one of them. They were taught to value purity of life and uprightness of character.

In all of these things, and much more beside, this family had to be "trained," as the years went by. But would any dare say the labor bestowed was in vain? I think not.—An Old Disciple.

### Which? Who Then?

One preacher received six times as much pay for his services as another preacher. Both had been baptized into Christ. The one who received the least straightway went to see needy people and to help them. He gave them a part of his pay, received from church, while the other preacher used his pay for "extras" for himself and family and, as some would say, "to go places" in this world. Which would you say is nearest to God's heart? Jesus said "As ye did it unto one of the least of these—ye did it unto me"; and "when He had taken a child in His arms He said, "Whosoever shall receive one of such children in my name receiveth me and whosoever shall receive me, receiveth not me, but Him that sent me." Mat. 9:36, 37. "Go out into the highways and byways and gather them in." "Go ye therefore into the highways and as many as ye shall find, bid to the marriage." Mat. 22:9. Can we choose whom we will help to obey God? No, for Jesus said, "As many as ye shall find."

"Forgive, dear Lord, the sins that I confess to Thee and the secret sins I do not see."—L. L. D.

## False Witnesses and Liars

There is so much said, in the word of God, the Bible, about false witnesses and liars that if there are such people in the world today, they would want to repent; change from dishonesty to "truth and soberness." The seed, the word of God, in an **honest** and **good** heart bringeth forth the fruit of righteousness, Luke 8:15. I believe that every person, man or woman, who is dishonest and a liar, knows, in his own heart that he is, and he cannot hide the fact from God, for "he knows the hearts of all men." He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered, Prov., 28:26.

Who can say, I have made my heart clean, I am pure from my sin? Prov., 20:9. For there is not a just man upon earth, that doeth good and sinneth not, Ecclesiastes 7:20. (Never do, and never did sin.) If we say we have no sin, we deceive ourselves and the truth is not in us. If we **confess** our sins, he is faithful and just to **forgive** us our sins, and to **cleanse** us from **all unrighteousness**, 1st Jn., 1:8, 9.

A false witness shall not be unpunished, and he that speaketh lies shall not escape, Prov., 19:5. He that speaketh truth **showeth forth righteousness**: but a false witness deceit. Lying lips are abomination to the Lord; but they that deal truly are his delight, Prov., 12:17, 22. A faithful witness will not lie: but a false witness will utter lies, Prov., 14:5. A true witness delivereth souls: but a deceitful witness speaketh lies, 14:25. Confidence in an **unfaithful** man in **time of trouble** is like a broken tooth, and a foot out of joint, Prov., 25:19. Jesus said, thou shalt not bear false witness, Matt., 19:18. Thou shalt love thy neighbor as thyself, Rom., 13:8, 9, 10.

"Each thought and each  **motive** beneath His control." What is the  **motive** of a man or woman who is like a broken tooth and a foot out of joint? No dependence to be put in them. Is the  **motive** of a false witness a  **selfish** motive with the object of gaining the good will of the one who is in the wrong? Or is the motive to injure another?

"Thou shalt love thy neighbor as thyself." Does a false witness, (one in whom confidence in time of trouble is like a broken tooth and a foot out of joint) injure  **himself**? Does he love himself to the extent that he will protect his own soul by being honest and truthful?

"Each thought and each  **motive** beneath His control. Thus led by His Spirit to fountains of love, thou soon shalt be fitted for service above."

A false witness does  **himself** an injury the same that a railer does his  **own self** an injury, 1 Cor., 5:11 to 13. How can the leaven of sin be purged out of the church if  **the word of God** is not used as the Judge? How is excommunication accomplished if  **all** are not willing to stand by the word of God, the standard of judgment? If all were willing to stand by the word of God, there will be no divisions. Jesus was willing to speak as the Father taught him, saying, and he that sent me, is with me: the Father hath not left me alone; for I do always those things that please him, John 8:28, 30.

A false witness has cause to confess his sin: "It is a sin to bear false witness because "a false witness shall  **not** be  **unpunished** and he that speaketh his shall  **not**  **escape**." If we  **confess** our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. He is faithful and just because he gives us

the  **chance** to escape eternal punishment by confessing our sins. How shall we escape if we neglect so great salvation? Heb., 2:3. See that ye refuse  **not** him that speaketh. For if they escaped  **not** who refused him that spake on earth, much more shall we  **not**  **escape** if we turn away from him that speaketh from heaven, Heb., 12:25. Those who refused Moses did not escape.

The rich man desired Abraham to send some one to his five brethren, back on earth to warn them not to come to the place where he was in torment, but Abraham told him, they  **have** Moses and the prophets; if they will not hear  **them** they will not hear one though he arose from the dead. "How much more shall we  **not**  **escape**, if we turn away from him that speaketh from heaven."

God is no respecter of persons; his law is applicable to one and all. And except they repent there is no escape for false witnesses and liars.

MRS. LAURA W. GOODIN.

## Jesuit Organ Asserts Freedom For R.C.'s Only

Writing on the Protestant persecutions in Spain, the Rev. F. Cavalli, in the article "The Conditions of the Protestants in Spain," which appears in a recent issue of the official organ of the Society of Jesus (Jesuits), *La Civilita Cattolica*, holds that the Roman Catholic Church "must demand the right to freedom for herself alone." He says:

"The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a de facto existence without opportunity to spread their beliefs.

"If, however, actual circumstances, either due to government hostility or the strength of the dissenting groups, makes the complete application of this principle impossible, then the (Catholic) church will require for herself all possible concessions, limiting herself to accept, as a minor evil, the de jure toleration of other forms of worship.

"In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to de facto conditions, which must be taken into account in practical affairs.

"Hence arises the great scandal among Protestants, who tax the Catholics with refusing to others freedom and even de jure toleration, in all places where they are in the majority, while they lay claim to it as a right when they are in a minority. . . . We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim, theoretically and practically, that error can have the same rights as truth, especially where the supreme duties and interest of man are at stake. The church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."—Christian Beacon.

(Concluded from Page One)

Then there are many who fight the Sunday school, and never teach their children at home, and among such people I have seen as much child delinquency, and MORE, than in other homes. Why go from one extreme to another? Let us WORK at God's plan, as well as oppose man's way of doing things.

The denominations use the term "Church of Christ" to include all denominations, regardless of religious belief. Then some of us use it entirely of those who have been immersed FOR the remission of sins, and oppose missionary societies and instrumental music in worship (depending on what group we are affiliated with); and "if one has been immersed by one not a member of 'the Church of Christ' it is invalid." If these things be true, then where was the Church of Christ when Alexander Campbell was born? Any man who believes wholeheartedly that Christ is the Son of God, and repents wholeheartedly of his sins, and acknowledges wholeheartedly his Savior, and is baptized wholeheartedly because Jesus commands it, that man has faith, and is baptized, and Jesus says, "He that believeth and is baptized shall be saved"; and he is baptized into the Church of Christ, no matter what the other circumstances. Any other conclusion nullifies the Word of God. He is at least one of God's people in Babylon, and if he is affiliated with other things not taught in the Bible, we call on him to forsake them and stand on the Word of God alone. When we use the expression "Church of Christ" so that it does not include these Christians in Babylon, who have never heard the full truth, we use the term in a sectarian sense. Will some one please show me a "church of Christ" which is perfect and has EVERYTHING without addition or subtraction just as the Lord has commanded? It is like the individual Christian—he is not perfect, but SEEKING to be perfect, and when he ceases to try to be perfect, he ceases to be a Christian. So it is with a Church. Many good people are helping make a sect out of "the Church of Christ" of the New Testament. "Lord, is it I?"

Many churches have failed to purify themselves of evil characters in it. The church at Corinth tolerated and even gloried in their fornicator, and Paul commanded to put him away from among them. In getting away from this indifference in discipline, some churches have gone to the other extreme, and regardless of age or service or good character, cast them out and show no charity nor real effort to hold the "affected" one, though Jude says, "making a difference", "of some have compassion". They cast some out, not for wrong life or doctrine, but for obeying God rather than unscriptural elders.

Most denominations open their communion wide to any one who professes to be a Christian and wishes to commune with them. And now a few in "the Church of Christ" go to the other extreme and will have a man stand at the door and those who come in whom they know are not immersed people will seat them on a different side from those who have been immersed. I don't know what they do when a woman is a member and her husband who is not a member comes with her. They are surely separating the sheep from the goats, according to THEIR opinion, before the day when that is done by the Lord, who alone knows. I know of no church of Christ which throws the doors open to unimmersed people, but they teach that the communion is for immersed believers; and if any one partakes it is his own responsibility.

Churches should respect the scriptural discipline of other churches. Some times a man has been excluded for immorality by one church and goes immediately to another and is received with open arms without confession. In running away from this, some are now teaching in substance, "Respect the discipline of a sister church, right or wrong." But no Christian should respect ANYTHING that is wrong, regardless of what preacher or what church pulls it off. "We ought to obey God rather than men."

The one-man preacher-pastor to do all the congregational teaching in a church with elders has no more authority for his existence than the pope of Rome. Paul commanded the brethren to edify one another, and 1 Cor. 14:26 shows that several took part when the whole church was gathered together. Paul commands a preacher, "The things which thou hast heard of me among many witnesses, the same commit thou to FAITHFUL men who shall be able teach others also." (2 Tim. 2:2.) Now in getting away from the pastor, some have put up mere boys to edify the church. Some faithful disciples complained to me that when one church exchanged talent with neighboring congregation, that congregation sent over a boy about ten years old to discourse to them! That is mutual edification gone to seed. Paul said, "faithful MEN", not mere children. Some have complained to me, also, about putting up mere children to wait on the Lord's Supper. To put forward unsettled boys who may privately engage in condemnable foolishness, or much worse, which perhaps the church as such does not know (though outsiders may know), does not leave a good impression. It is unscriptural to put up any one to teach, etc., for public work, unless he is living right, if we expect the church to "convert" sinners around us.

Years ago many churches were in a state of lethargy, and we have said and written much about ACTIVITY; and now many have swung to the other extreme and seem to think that ACTIVITY is the whole and all important thing, forgetting that there is a zeal without knowledge and devotion. "Ever learning and never able to come to the knowledge of the truth."

There was a time when not much attention was given to the development of the young, but now we have just about turned things over to them, with young people's meetings, and "mass meetings", or rallies, of young people. Among the college people, it seems they are edging over into a "young people's church", in big congregations, at the same hour of the regular worship of the church.

There was a time when there was not much missionary work, and instead of stirring disciples to do the work as they did in apostolic days, they formed unscriptural Missionary Societies to do work of the Church. Many oppose these societies, yet do nothing themselves, as churches, or as individual Christians which was the chief way for such work 1800 years ago.

There is no provision in the New Testament for teaching children except in the Home, yet denominations have formed parochial schools, and our college brethren have organized Bible colleges, and very little is said or done about God's way, the Home.

God ordained that churches look after their poor, and that individuals should do good unto all men especially those who are of the household of faith; but when churches and individuals failed, instead of stirring them

to their duty, they went to an extreme and formed human organizations of Aid Societies to do such work. On the other hand, some are strong against such society yet do nothing.

Some oppose giving big salaries to preachers, and then starve out faithful gospel preachers who devote their time to the work of the Lord.

Some denounce the excitement of some sects and then drift to the other extreme of cold formalism or indifference and have little exhortation lest it seem to be crude; and freeze to death in their coldness.

And so we might go on and on and on, showing how professed Christians have swung from one extreme to another, instead of using the Word and the reason which God has given them. God has given Christian liberty, but we have no right to form any new religious organizations nor practices. **Christian liberty lies only in details which God has NOT given of commands which He HAS given, and those details must be in harmony with the rest of God's Word.**

We are not saved as nations, we are not saved as churches, we are not saved as families—we are saved as INDIVIDUALS. **Each one must give account of himself to God.** Individually, then, we must study God's Word and act for ourselves, and work in harmony as best we can with those who have been born of water and the Spirit, and are willing to learn. God has a people in Babylon, and we should call them out, if we can, and call the sinners out of the world, and strive to keep ourselves unspotted from the world.

"Follow peace with all men, and HOLINESS without which no man shall see the Lord."

### Jacob's Letter Home

In a certain Vermont Sunday school one of the junior classes was asked to compose a letter that Jacob might have written to his mother after leaving home. This is the composition of a little girl of ten exactly as she wrote it:

Dear Mother:

I have had a few experiences. I am very sad and lonely without you. The first night was very dreary. I had to use a stone for a pillow.

I had a beautiful dream that night. It was about a ladder reaching heaven, with angels on it, and all at once I noticed that Jehovah was beside me.

In the morning when I awoke, I set the stone up as a pillar and went on my way.

The journey was long and tiresome.

When I reached here I told Uncle Laban all my troubles. He said not to think about them any more, but to stay with him for a month. I like it here very much.

Has Esau said anything about me?

Rachel is very beautiful and I love her. What do you say about my marrying her? I would like to very much. Leah has weak eyes now. I think she likes me too. She is very kind to me.

With love,  
from JACOB  
—The Advance

What counts is not the number of hours you put in, but how much you put in the hours.

### 'Tis Life Beyond

I watched a sail until it dropped from sight  
Over the rounding sea. A gleam of white,  
A last far-flashed farewell, and, like a thought  
Slipped out of mind, it vanished and was not.

Yet to the helmsman standing at the wheel  
Broad seas still stretched beneath the gliding keel.  
Disaster? Change? He felt no slightest sign,  
Nor dreamed he of that far horizon line.

So may it be, perchance, when down the tide  
Our dear ones vanish. Peacefully they glide  
On level seas, nor mark the unknown bound.  
We call it death—to them 'tis life beyond.

—Author Unknown.

### Example for Mother

How much I owe to my mother for having so exercised me in the Scriptures as to make me grasp them in what my correspondent would call their "concrete whole," and, above all, taught me to reverence them as transcending all thought and ordaining all conduct! This she effected, not by her own sayings or personal authority, but simply by compelling me to read the Book thoroughly myself. As soon as I was able to read with fluency, she began a course of Bible work with me, which never ceased until I went to Oxford. She read alternate verses to me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether; that she did not care about, but she made sure that as soon as I got hold of it all, I should get hold of it by the right end.

In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law, and all; and began again at Genesis next day. If a name was hard, the better the exercise in pronunciation; if the chapter was tiresome, the better the lesson in patience; if loathsome, the better the lesson in faith that there was some use in its being so outspoken.

After our chapters (two or three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed, none from visitors, who either joined in the reading or had to stay upstairs, and none from any visitings or excursions, except real traveling), I had to learn a few verses by heart, or to repeat to make sure I had not lost something of what was already known; and, with the chapters here enumerated, I had to learn the body of the fine old Scottish paraphrase, which are good, melodious and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound.

It is strange that of all the pieces of the Bible which my mother thus taught me, and which cost me most to learn, and which was to my child's mind chiefly repulsive—Psalm 119—has now become of all the Bible the most precious to me, in its overflowing and glorious passion of love for the law of God.—John Ruskin

No one needs a smile so much as the fellow who has none left to give.