

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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What Is The Church? Answer — "The Called-Out"

If we get back to the meaning of the words "the Church", possibly we can have a better understanding of our relation to one another and to God.

The Greek word for "church" is "ecclesia" and means, "called out", "separated", "assembly". There is nothing specially mysterious nor divine about the word. The expression "church in the wilderness", in Acts 7:38, simply means the "assembly" in the wilderness which Moses was leading out of Egypt. The mob at Ephesus which tried to get at Paul, was an "ecclesia" (the same Greek word), and translated "assembly," in Acts 19:41, when the town clerk "dismissed the assembly."

The church of God is so-called because it is the people of God who have been born again and are separated, called out, from the world, and are to keep themselves unspotted from the world; they are to be governed by the laws which Christ the Head of the Called-out (church) has given. By reading His law and praying we are kept in touch with the Head of this Called-out. Our citizenship is not on earth but in heaven, and we are not to be conformed to this world but transformed, changed across, by the renewing of our minds—by reading and praying unto God through our Head. Jesus came to earth to teach us to live like they live in heaven, and he taught his apostles to pray that the Kingdom might come, and God's will be done on earth as it is done in heaven. Let us continue to give the original meaning of this word and it may help us understand.

We come into this "called-out" (church) when we are born of water and the Spirit. We are begotten of the Spirit when we open our hearts and permit the Spirit of God to enter through the Word, the gospel, which is the power of God unto salvation. It causes us to believe with all our hearts that Jesus Christ is the Son of God; then when we go on and repent of all our past sins, and acknowledge Jesus before the world as the Son of God, and are baptized, we have been born of water and the Spirit.

God put just as little as possible authority into the hands of men on earth. Whenever one obeys the gospel, he comes into the Called-out, (the Church), but He has ordained that these called-out ones meet together and worship Him if they can possibly do so. In order to this there must be the local group of Called-out ones, such as the called-out (church) at Corinth or Ephesus. God ordained that when men were qualified they be appointed as Bishops (elders), and deacons of this local called-out group. But these officials are only temporary, for in heaven there will be no bishops and deacons as such, though such men will have to answer for the way they have behaved themselves in the Called-out of God just as all of us will have to do.

The word "membership" is not in the Bible, though the flocks which the bishops were to lead implies that there were definite sheep in the flocks. But the eunuch had no membership in a local called-out, church, yet went on his way rejoicing. Where was Paul's "membership"? And when the disciples were scattered and went everywhere preaching the word, the converts came into the Called-out, the church, yet they could not well have any organized local groups with elders and deacons.

Too many people are trusting that they are all right because they are "members" of some local congregation and have their names written on a church record. Nothing is said about a church record, which can only be to help the memories of the leaders of a local called-out. But the question is, Is my name "written in heaven," for something serious is said about that, for those whose names are not written in heaven shall be cast into the lake of fire.

There are millions of people today who have their names written on church records, but do not have them written in the book of life. The leaders of local Called-outs often have not attended to their duty to put away from among themselves any wicked persons, thus leaving the impression on these millions that they are all right for eternity. Such bishops will have to answer for this misrepresentation of God which comes from their neglect.

On the other hand, some think that if one is cast out of the local "church" by unscriptural bishops, who through hate or ambition for power, or revenge, like Diotrephes, cast people out of the church, he is doomed to hell. Not so. This is the terrible weapon which Rome uses to whip people into line with the human doctrines. God tells what kind of men are to be bishops, and if they are not of that kind, and do not act according to his Word, they are no more to be obeyed than men like Joseph Stalin. Since many people are not in God's Called-out, church, who may have their names on church records here, so, many may not have their names on church records here, or the names may have been scratched off through ambition to retain power, **and yet they are in the great Called-out, the Church of God whose names are written in heaven.** When a man has been born again and lives the life that God commands, no man can keep him out of heaven. "Fear not him who can kill the body, (or cast it out) and after that can do nothing, but fear him who is able to cast both soul and body into hell." God knoweth them that are his, and man can not change that safety guard which he has given for all his called-out ones.

Paul tells us to glorify God in the Church, Eph. 3:21, but this does not mean through the local called-out ones necessarily, but simply as part of the great Called-out. When we put our means into the treasury of the local scriptural called-out group, or work with our wives or

husbands to save souls as Priscilla and Aquilla did, or do good unto all men, as individual Christians,—we are glorifying God “in the Church”. Though the contribution on the first day of the week was primarily given for the benefit of the poor saints, yet most of the charity work was to be done as families and individuals. If a man provided not for his own he was worse than an individual, and Christians were to look after their poor Christian relatives rather than that the local called-out, church, be burdened. Most of the preaching of the gospel was done as individuals and not as churches. Until we can get Christians back to this **personal touch with God** which the apostolic Christians had, we can not expect to convert people as they did. We wish to turn over to a “church” what **every individual Christian should do**. We have too much church-anity and not enough Christianity.

The Church does not save us, but the Church itself is composed of those already saved. The Church, the Called-out, can preach the gospel and men be saved, but it is the gospel which does the saving. Thousands of people were in the Called-out, the Church, before there was any local organization with bishops and deacons. And as we have said—there will be no bishops and deacons as such in heaven; we shall just be faithful Christians, for no others will be there.

The so-called church at Sardis had a name to live but was dead. Some today would call it a church, but it was not God's called-out. Yet there were a few there who had not defiled their garments and they would walk with Christ in white for they were worthy. They were the real called-out, and the rest were dead. Other places God called them out of such dead churches: “Come out from among them and be separate,” “from such turn away,” “from such withdraw thyself.” When they would come out from dead or corrupt churches, even two or three who would meet in their own homes according to His word were the real church, called-out, more than a thousand worldly, ungodly, apostate members with a building that cost half a million dollars. Even a church which was lukewarm would be spewn out of Christ's mouth unless it repented, and hence was not a real church, called-out, though men then and now would probably think it was a great church.

We must, we must, learn the difference between Christianity and mere church-anity, between the form and the spirit.

And many people foolishly think the building is the Church. Give the meaning of the word, called-out, and you see how silly that notion is. Think of brick and mortar being the called-out. Many think you do not have a church unless you have a building specially bought and set apart to that purpose. But the Christians did not have church buildings of their own for about three hundred years, and yet, they turned the world upside down. They had something we do not have—they had FAITH. We have the buildings all right, but not that faith. With them The Church was The Called-out ones, and they lived separate from the world, a thing which few today are doing.

One trouble with a fine church building is that many people are wedded to it rather than to Christ. People will spend thousands upon thousands of dollars making a big show, but will not give much to feed the poor, or to preach the gospel. They have church-anity but not Christianity. When the supposedly called-out, church, leaves the teachings of Christ, such people will stand by that organization because it has the building. Thus they think more of the

building than of Christ and his Word. They will not come out from among them and be separate from evil doctrines and life, though the word church means “called-out”, and they are commanded to come out from among them and be separate and touch not the unclean thing. This false idea hinders much all reformation—the idea, I mean, that we will stay with the building rather than the pure doctrine of Christ, the doctrine of the “Called-out”.

There is only one way we can stay in this great Called-out of God. We have been called out of the world and are commanded to love not the world neither the things that are in the world, and warned that the friendship of the world is enmity with God. Even though the church at Ephesus had held to the correct doctrine, and had some of the correct life, yet when it dropped back in devotion from what it had been at first, Christ said to it, “Because thou hast left thy first love, . . . I will come and remove thy candlestick, **except thou repent.**”

Reader, is your citizenship in heaven, are you part of the Great Called-out, the Church, of God, whose names are written in heaven? Or, are you a dead member of a church which has a name to live but is dead which is carrying you on to eternal death?

Thoughts Concerning The Bible

Indeed the Bible is the book of books, for no matter how much one reads and studies the Bible, each day there are thoughts new and old. The more one reads and studies the Bible, the more he is convinced that there is a God, and our responsibility is increased, and our joy is more real as we follow after him, who said, “I will be their God and they shall be my people.” As for man the Bible is the Writings of writings, the Thoughts of thoughts, the Literature of literature, the Speeches of speeches, the Storehouse of knowledge for both young and old, though like other subjects, must be studied to be understood; deep, but can be understood by anyone desiring to receive with meekness the engrafted word which is able to save our soul.

“The wayfaring men though fools, shall not err therein.” It is condensed yet brings out all the subject, simple in arrangement so all may understand, as all are required to understand. Heb. 5:12, “For when for the time ye ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.”

We are expected as Christians to grow in grace, and knowledge of the truth. Verse 13, “For everyone that uses milk is unskillful in the word of righteousness: for he is a babe.” Verse 14, “But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

The Bible is the book to be studied and appreciated by all, for therein do we have our senses exercised, if we want to discern, discriminate, or distinguish between good and evil or right and wrong.

Many in the church of Christ instead of having their own senses exercised by studying the Bible a little for themselves rely on someone else. In an effort to prove his point a writer of an article in a religious paper, quotes from a man, whom he speaks of as the greatest preacher, educator, and teacher of the present day, and adds, “Therefore when a man of that influence stands behind a thing, it certainly should meet the approval of all who are trying to live a true christian life.” Is it

true that our thinking has sunk to that level? The saviour said, "Judge not, that ye be not judged," Matt. 7:1; and Paul told Timothy, "But continue thou in the things which thou has learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The church is governed by truth and that truth is found in the Bible, given by inspiration, is profitable for doctrine, reproof, correction, instruction in righteousness. No superintendents, nor dean of Bible scholars, nor great educators, nor big preachers, are to be excepted or thought above that which is written.

Give me the Bible, holy message shining, thy light shall guide me in the narrow way. (To be continued.)

H. L. CARLTON

Have You Courage?

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they be put out of the synagogue. For they loved the praise of men more than the praise of God."—John 12:42.

As it was in the days when Jesus walked among men so is it today. Too many are afraid they will lose the praise of men, or they are afraid to stand firm for what they believe is right, lest they be turned away from by those with whom they have been associated. Men, who are afraid of what others may think of them, are not fit for the kingdom of God.

We shall follow our convictions regardless of what the whole world may think. If we please God, whether or not we please men does not matter.

Those who depend upon the opinions of men have little hope of present or future greatness. It takes courage to stand for the truth when all your friends are opposed to you, but any weakling can follow the crowd. We fear persecutions and afflictions. "But all who will live godly in Christ Jesus shall suffer persecutions". Which shall it be, shall we drift with the current or battle the tide? "If we suffer with him we shall also reign with him" (2 Tim. 2:12).

Consider Paul, the apostle, although he knew that, wherever he went, preaching the gospel, "bonds and afflictions" awaited him, yet with courage, sustained by a faith that could not be exceeded, he went onward in the path that Christ Jesus had laid out for him to follow. Faithful men will always obey God regardless of what man may think or do.

Take the example of Daniel: The king had signed a decree that anyone who for a period of thirty days, offered up any petition to anyone except the king, should be cast into a den of lions. But Daniel took not heed to this decree of the king, and three times a day he prayed to his God. He was cast into the den of lions, but God was with him, and protected him.

May the Lord give us more men of courage, who never will shrink from doing right.—C. D. McCay

He Wrote Hymns That Last

Isaac Watts died 200 years ago, but his Songs of Heaven Continue to Bless the Church on Earth.

If you could cast time aside, and attend a church service in England around the turn of the eighteenth century, you would undoubtedly have a difficult time joining in the singing. There were no hymns as we know them today; most of the church bodies allowed only rhyming versions of the psalms to be used in worship. You would perhaps complain about the sad state of congregational singing. Well, that is exactly what a rather remarkable young man did; he not only complained, but he tried to remedy that state of singing.

One day an official of his father's church heard young Isaac Watts complaining about the poor tunes and poorer way of singing them, and he challenged Watts to find something better. This Watts proceeded to do—and at once. For by the following Sunday he had written his first hymn, "Behold the Glories of the Lamb." This hymn received so much praise after its first singing, that he decided to write more hymns. This was work he loved, and he kept at it constantly with such enthusiasm that by 1707, when the first English hymnbook was published, nearly the entire hymn content was Watts' own compositions.

Isaac Watts was born in 1674, at the time his father was in prison because of his Non-conformist beliefs. Young Watts attended the Non-conformist academy at Newington, England; and in 1698 was appointed assistant clergyman to the Mark Lane congregation, becoming the regular pastor in 1702. * * *

Watts' hymns started the English people singing, just as Luther's hymns had started the German people singing almost two hundred years before. In some English churches, for a number of years, no other except Watts' hymns were ever sung. In John Wesley's first published hymnal, **The Charlestown Collection of Psalms and Hymns** (1737-38), approximately one-half were Watts' compositions. Their great popularity spread across the Atlantic too. Benjamin Franklin admired them so much that the first book turned out by his printing press was **Watts' Psalms and Hymns** (1741). * * *

Probably the best known of all Watts' six hundred hymns is his stately "Our God, Our Help in Ages Past," which is a paraphrase of Psalm 90. He wrote the pioneer missionary hymn, "Jesus Shall Reign Where'er the Sun," and one of the most loved and most commonly used of all Christmas hymns, "Joy to the World," came from his pen. Oliver Weaver Ridenour, in *Moody Monthly*.

(Some additional familiar hymns written by Watts are the following: When I Survey the Wondrous Cross—There is a Land of Pure Delight—I'm not Ashamed to own my Lord—Before Jehovah's Awful Throne—Am I a Soldier of the Cross—Since I can read my title clear to Mansions in the Skies—Come ye that Love the Lord—Alas and Did my Saviour Bleed.—Editor S. C.)

"The Bible is a Big Book,

What Should I Specially Read?"

"Blessed * * * in His Law doth he meditate day and night."—David. Wish to be "blessed" happy? Try David's plan. Try spending at least TEN MINUTES a day in reading and meditating.

But the Bible is so big, you say, that you don't know where to read to get the most benefit? Listen—the

publisher of this paper has spent fifty years trying to do what David suggested, and he has marked the passages which have specially helped him spiritually, and he has printed the references to those scriptures in a leaflet called, "Nuggets of Gold", and he will send you those leaflets free for a stamp.

The Simplified New Testament has all these references printed in the back.

SPIRITUAL CALL

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Rightly Dividing The Word

In our study of the New Testament in order to rightly divide the word of truth, we have found that the four writers, Matthew, Mark, Luke, and John have given us evidence and testimony proving that one Jesus of Nazareth was the Son of God, that he came to earth and lived and died on the cross for our sins, that we by believing on him and obeying him might be reconciled to God and have eternal life.

Assuming that we have believed that testimony and then have obeyed the instructions that Jesus gave for us to follow, namely to be baptized, and having found that when Jesus said "be baptized," he meant to go down into the water, be buried, and arise, and come up out of the water to walk a new life, then the question is, What next?

Since we believe that Jesus died for us, and as we realize the full meaning of that sacrifice, that by it we are provided with a way by which God will forgive us our past sins and give us an abode in heaven, we will love him who has done so much for us, and will desire to obey him in all things and live a life that will be pleasing to him.

Jesus, when he was comforting his disciples just previous to his crucifixion, said this, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. John 14:23, 24.

When Jesus gave his apostles the great commission, "Go ye therefore, 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, he made two parts or commands of this commission, first, to go and teach all nations baptizing them in the name of the Father, the Son, and the Holy Ghost; and second, to "Teach them to observe all things whatsoever I have commanded you."

Today we hear many religious teachers stressing the command to "Go and teach all nations," but very few give very much attention to the second part which is to "Teach them to observe all things whatsoever I have commanded you."

The first of these commands is very important to our salvation, for Jesus said in Mark 16:16, He that believeth not shall be damned. The second is just as important, for if we do not observe to do all that the Apostles taught, we will be lost just as surely as if we had not obeyed the command to be baptized.

Paul teaches that, in 1 Cor. 9:27 for he says, "I keep under my body and bring it into subjection: lest that by

any means, when I have preached to others, I myself should be a castaway."

Jesus warned, "Take heed unto yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares". Luke 21:34. And in many other places we are admonished to abstain from evil and do righteousness, lest we lose our reward.

In looking for an answer to the question as to what the apostles taught, we find that their first converts continued steadfastly in the apostles' doctrine and in breaking of bread, and in prayers. Acts 2:42.

We do not have the apostles with us personally today, but what they taught has been written, and recorded, and preserved for us to follow, and is found in the Acts of Apostles and the twenty-one letters which follow, and it behooves us to make a diligent study of those teachings, in order that we may so live as to obtain a place at God's right hand when this life is over.

Peter, in his sermon on the day of Pentecost, had convinced his hearers that they had sinned and had crucified the Just One whom God had made Lord and Christ. So being convicted of sin they wished to make amends and be reconciled to God, therefore Peter commanded them to be baptized for the remission of sins, and the account says that they continued steadfast, or firmly established, in the Apostles doctrine, and the Apostles were teaching what Christ had taught, or revealed to them. Paul says that he was not taught the gospel by man, but that he received it by revelation, hence what the Apostles, including Paul, taught is just as binding on us as though Christ had spoken it himself.

This scripture also tells us that they continued in the fellowship. Fellowship, the dictionary says is association, communion, intimacy. So we might express the meaning of the statement like this,—"they continued in intimate association and communion with the apostles," and being in such intimate association with the apostles they were having fellowship, or close association also with each other, and the account goes on to say that they had all things common and that no one considered anything he had as his own; this system continued until the case of Ananias and Sapphira.

However the case of these two did not stop them from helping one another, for Paul spoke concerning the collection for the saints, "that upon the first day of the week let every one lay by in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1-2.

Thus it should be with us, we should study to know what the Apostles taught and what the early disciples practiced under the direct teaching of the Apostles; by so doing we will be following the apostles doctrine, fellowship, breaking of bread and prayers.—Fred D. Weed

ONLY THE CROSS CAN BRING PEACE

—Chiang Kai-Shek

War will continue in the future, even when peace comes within the grasp of the world, unless Christians everywhere live and act in accordance with the principles of righteousness and justice. The way of the Cross is the only one that can lead to world fellowship and peace. Those of us who are professed Christians should take our creed earnestly and humbly, so that faith, hope and love may become living realities.

GENERAL CHIANG KAI-SHEK.

DEDICATION

By William Atherton

Lord, can I dare sit idly by
 And watch the millions Christless die;
 Doing nothing to save the lost,
 Afraid of what might be the cost;
 Like Peter, warming at the fire—
 Sheltering under the church's spire?
 Dare I sit and waste the years,
 Sharing Thy joys, but not Thy tears;
 Unheeding Thy low, tender plea,
 "Take up thy cross and follow Me";
 While Thy footprints leave crimson stains
 In city streets and country lanes,
 As Thou dost carry Thy cross anew,
 Seeking the lost as I should do?
 O Lord, forgive, I weep in shame,
 I love Thee truly; in Thy name,
 I turn my back upon the past
 To wholly follow Thee at last!

—Selected

He Encourages People to Quit Organizations

**'YES MEN' KEEP OUT;
 PASTOR HAS NEW CLUB**

FRANKLIN, Ind.—You can join the OEPQO if you have the strength of character to say the password at the right times.

The OEPQO is the Organization to Encourage People to Quit Organizations. Its password is "No."

It has no officers, no dues, no meetings, no activities, no projects. Its motto is "Be a Quitter."

Dr. Howard W. Stone, pastor of the First presbyterian Church, proposed the OEPQO. His purpose was to help members save time for family life and church duties. He said:

"If more people learned to say no when asked to join another organization or become an officer of this or that group, they would be able to spend an occasional evening at home with their families.

"While most organizations are worthwhile, too many of them are doing too many things in too many of them. It's time to begin reversing the process."—Associated Press.

Comments by Editor of Spiritual Call

Now does not the same apply to church organizations? The pastor spends a long time announcing the different societies of the congregation, and if one is faithful to all of them, one would have little time left for real religious work. But it is not confined to denominationalism. Some who profess to be the "true Church of Christ", have so many classes and meetings that they have little time to read the Bible and Bible story books to their children at home. They have practically no time to meditate on the law of the Lord, as David enjoins. Yes, they have Churchanity all right, but not so much real Christianity, as some are beginning to learn from their actions. The Spiritual Call is trying to call its readers back to the Simplicity taught in the New Testament, from which Paul warns the brethren not to depart. The early Christians did nearly all of their work as INDIVIDUAL Christians, and NOT as groups. Let us bring the INDIVIDUAL into touch with his God, so far as we are able. Let us restore the HOME, not simply build a house and call IT a home.

Let's Talk a Little About the "Spiritual Call"

In normal times unless a religious paper has advertisements or an extra large circulation, it does not pay for itself, but is an object of charity. But these are ABNORMAL times, especially for this paper. First, our old readers know how for more than twenty years we have fought hard against false religious doctrines, against compromise with false doctrines, and against unchristian living. Jesus said, "Me the world hates because I testify of it that the works thereof are evil." And how can a paper escape similar hatred that follows in His steps? Some brothers and sisters have stood by us nobly, but they are too few. Do you appreciate the fight we are making?

Also, the printer has just informed the publisher that beginning with the new year, we have another raise in cost of printing, thirteen per cent. There have been several raises since we lifted the price of the paper. We don't want to raise the price of the paper. Now two escapes lie before us. We can print the paper every other month, which will cost us ten dollars to the Post Office to have the frequency of the paper changed. Or, our readers can donate enough to keep the paper going without that. If you are the real friends of truth, as given out by your little paper, would you please write us AT ONCE about what you think you can donate to this great work of making better Christians and making new converts, through the coming year of 1949? The publisher and editor does not get a single dollar for his work on this paper, which runs into many weeks of time in the course of the year. Are YOU willing to take your salary or remuneration for many weeks of YOUR time this year, to see this work go on unhampered? ! !

If this is the work of God, does HE require so much more of the publisher than of you?

Shall we hear from you BEFORE New Year's Day?

Helpful Books and Tracts

- Story of the Bible, (for people six years and older), \$2.50.
 - First Steps for Little Children, \$1.25—Story of the Gospel, (for children), \$1.25
 - Bible Pictures and What they Teach, (for children), \$1.75
 - Pilgrim's Progress, (perhaps with greatest circulation of any book outside the Bible), \$1.00.
 - Jamieson, Fausset and Brown Commentary, \$6.00.
- Send two dimes, or stamps, for set of tracts titled Mr. World and Mrs. Churchmember—Why Protestantism is Failing—Can we be Saved by Faith Alone?—Nuggets of Gold (references to more than 2000 devotional verses of Scripture)—A Poem that Helped Make Lincoln Great—Flee Fornication—Greatest Questions in Christendom—2 color card on THE HOME—How the Thief was Saved without Baptism (with chart on 3 Ages of Religion). Most of these tracts are four or eight pages, and one 63 pages. Send to D. A. Sommer, 918 Congress Ave., Indianapolis, Ind. If you will read and meditate on the Nuggets of Gold, and mark them in your Bibles, you will have a delightful time this winter with God's Word. These "Nuggets" are also found in the late editions of the Simplified New Testament, \$3.00 in permanent form.

Our Hope Through the Resurrection

Raccoon John Smith, the pioneer preacher, kissed his wife and babies goodbye, and rode over the hills into Tennessee to meet his next appointment. His wife Nancy was called away during the night to nurse a sick neighbor, so she banked the fire, tucked the two little girls into bed, and left on her errand of mercy. While she was gone the fire-god stirred the ashes and a live coal spat forth into the room. Raccoon John Smith killed a horse on the frantic trip home, and arrived in Kentucky just at day-break. He found his half-maddened wife prodding about into the still hot ashes of the burned cabin as she looked for the charred bodies of her two dead babies. He took the rail from her hand and led her to the brow of a little hill, and, with a heart choked with grief, he tried to comfort her. They stood there in the glory of the rhododendrons, silhouetted against the sun which seemed to rise out of Virginia. The mountaineers who were watching doffed their caps and hats in the beauty and pathos of the scene. Smith stood with one arm around his wife, a picture of perfect love; and his other arm was raised toward heaven, a symbol of everlasting hope.

Today Jesus Christ is alive and our faith is in Him. The faith "by which also ye are saved" is great within us as we accept the sign of Christ's Messiahship, His resurrection. It is proved to us historically; placed before us strategically; presented so discerningly; possessed by us so miraculously. By means of His resurrection our Lord and Saviour, Jesus Christ, reaches down and places His arm of perfect love about us and points us toward a heavenly immortality with everlasting hope.—James Earl Ladd II, in *Shane Quarterly*.

WHAT SOME ARE THINKING ABOUT

Here are some sentiments written us the past month or two:
This month's Spiritual Call is worth the price of the paper for one year. Father and I are made happy to know there are many here and there who value truth, righteousness and simplicity above show, brilliancy and wisdom of men who are borrowing from sectarianism while at the same time are condemning others who do the same.—Colorado . . . I have heard two people say that the 3rd Epistle of John (against Diotrephes and his casting people out of the church) didn't apply to the church of Christ today. I told . . . if that didn't apply there was no use for me to read the Bible, for that is just as plain as anything can be.—California . . . Fred D. Weed says he received many calls for the tract he sent out . . . If you have any of the July Spiritual Call please send me a few to distribute. The article on Christianity vs. Mere Churchianity is worth re-reading, I would like to hand out a few.—Penn. (Many others appreciate the truth in that article, and we had some extra copies printed. Send for them and circulate.) . . . I have just finished reading your article, "Take the Prophets for an Example". This is very fine and I can appreciate it fully. Write more and more on this line.—Illinois . . . May God help you to endure the persecutions and may your light shine the brighter, is my prayer.—Missouri . . . We will renew for those names we sent. Two of them have said they like to read the paper.—Oregon. (There are many of your friends, too, who will like to read the Spiritual Call, if only you will send it to them. Ten new names for five dollars, for a year. Do you love the souls of ten of your friends sufficiently to try to enlighten and encourage them?) . . . Our prayer is for you and that the truth may be defended.—Missouri . . . We received our Spiritual Call and want to tell you how good the article on EXTREMES was. It really fits now. Please send a copy to—(We had extra copies of that issue made, too, send for some and circulate where needed) . . . Received the S. C. today Think it very good. Enclosed is a contribution as an encouragement to help in your fight for the truth.—Iowa . . . I enjoyed the article on EXTREMES.—Illinois . . . Enclosed find \$. . . to help with the Spiritual Call and to help spread the gospel of Christ. Wishing you success.—Mo. . . Extend my subscription to Spiritual Call. Please, could I have six copies

of the October issue on EXTREMES. It is all splendid, especially that article.—Colorado. (As said before, we have some extra copies left—send for them and scatter the truth.) . . . I think the article titled, "He's Coming Again" was excellent. How true it is.—Illinois . . . Have been reading your books, tracts, papers, etc., over a period of almost forty years, and, in my humble opinion, your teaching conforms to the Book, in all matters pertaining to salvation. May you live to a ripe old age, all spent in the service of the Master.—California . . . I think your article on EXTREMES is one of the best of your writing. I tell you, those are the kind; just what the people need—common sense and sound thinking.—Proacher . . . Your excellent article, "The Jesuits" I have read twice now.—Kansas. (It's the same issue with the article on EXTREMES. Send for a few, and be sure to read "Jesuits" twice as did this aged disciple.) . . . We enjoy Spiritual Call and appreciate the good work you are doing. Besides renewing, please send us a copy of The Church of Christ.—Iowa. (That's good, let ALL of our readers send a dollar for a copy of this book which we wrote 35 years ago, and see whether we have changed. The chief Diotrephes of this apostasy thought he had us when he quoted this on page 169. "Any theory of church government which leaves any class of persons in the church exempt from discipline, is not from God." That is still true, but every one is entitled to a fair hearing. On the same page, 169, only twelve lines BEFORE this statement, we have this one, "As in the governments of men every accused man is allowed an IMPARTIAL jury, SO in the government of the church," etc. And ONLY FOUR lines AFTER the quotation about every one being subject to church discipline, we have this, "having against it the common doctrine in law that a man has a right to be tried by an IMPARTIAL jury," etc. Thus 35 years ago we taught and practised as best we could exactly what we do today.) . . . Don't stop the Spiritual Call. Will send the money for same, I am so blind I have to use a magnifying glass to see to read at all.—Kansas. (Think of that! And many who have two GOOD eyes, are not that anxious to learn the truth.) . . . Enclosed find \$. . . to help with the Spiritual Call, wishing you success.—Missouri . . . In looking over my deceased husband's papers I found some clippings from the M. C. back in 1937 that he and I had saved, and which I think very practical. The heading is, "A Scripture a Day Keeps Evil Away" If you still happen to have these on file, I would suggest that you print them again in the Spiritual Call beginning the first of the year. I think they would be fine to help in Mutual edification.—Illinois. (What do our readers say about this? Write AT ONCE, if you wish them to start in January issue.) . . . These are sentiments which have come in the past month or two. Shall we continue to print such sentiment each issue, or reserve the space for articles of devotion? I shall be glad to receive your sentiment. Many like these personal notes.

THEY LIKE THE SIMPLIFIED NEW TESTAMENT—Six copies to Pennsylvania . . . Three batches of five each to Bro. Shelburne, Jr., Kerrville, Texas, editor of Gospel Tidings . . . Five testaments to Texas . . . Another dozen to a Christian Church in Kokomo, Indiana, making three or four dozen they have called for. Their minister said, "It is a fine book, and we give it to every new member, and some others." That is a good example surely for those who profess to be the TRUE "Church of Christ". It would help weak members, possibly, by making reading of God's Word easier . . . Our paper hanger saw one and took it home. When he showed it to his preacher, he cabbaged on to it; so he got another, and was recently back for still another for a friend. \$3.00 each, but only \$2.50 in lots of five. Send to office of Spiritual Call.

NEARER, STILL NEARER

Nearer, still nearer, close to Thy heart
Draw me, my Savior, so precious Thou art;
Fold me, O fold me close to Thy breast,
Shelter me safe in that haven of rest.

Nearer, still nearer, Lord, to be Thine;
Sin with its follies I gladly resign;
All of its pleasures, pomp and its pride;
Give me but Jesus, my Lord crucified.

Nearer, still nearer, while life shall last,
Till safe in glory my anchor is cast;
Thro' endless ages, ever to be
Nearer, my Savior, still nearer to Thee.

—Mrs. C. H. Morris

"A Separated Life"

1 Peter 2:9, 11.—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light . . . Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

Christians are strangers. Believers in Jesus Christ are pilgrims here on this earth. That describes for us the message which we shall bring tonight on "A Separated Life," simply another title for the Christian life.

We hear a great deal these days about doctrine, about what men believe. Some men, we say, believe the Bible. We call them Fundamentalists. Then there are other men, many of them preachers, who do not believe the Bible. They reject the Bible as infallible, and we call them Modernists. We hear a great deal about doctrine and belief, but **we don't hear so much about life.** Doctrine must be applied in our daily conversation. It is a fact that Fundamentalists live one way and Modernists another; a Fundamentalist church is one kind, a Modernist another.

I think that one of the great errors of our day in Christian service is that we have not thought enough about our lives, and the application of our belief to our life. The Bible is not only the rule of faith, but it is our only rule of practice. In this Book we are told what we should do, and what duty God requires.

A short time ago I was talking with a man about his soul. I was endeavoring to lead him to Jesus Christ. In the course of our conversation he said, "Do you know So-and-So?" I said, "Yes." He said, "Is he a member of your church?" I said, "Yes." He said, "I don't think I need what you have to give. He goes to the same places I go to; he lives the same life I live. I am as good as he. I don't think I need any more." What could I say to that man? Well, my friends, I said aplenty, not only about that man, but about the member of church. The point is that that person who was a member of the church was a stumbling stone. He stood in the way of another man as we sought to lead him to accept Jesus Christ as his Saviour. How sad!

I wonder if you and I examine our lives as we should to see if we are stumbling stones? Are we standing in the way of people? Is it true that because they see us they cannot see Christ? We are living epistles to be known and read of all men. But the trouble is that when a man reads that epistle he reads something which is not of the Lord, but of the Devil, something which is of the flesh!

One reason our churches are empty today is that the people who sit in the pews are men and women who compromise in their lives. They are not separate unto the Lord Jesus Christ. So the apostle tells us we are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we are pilgrims and strangers here. You know, if a stranger should yalk into this church tonight you and I would not have much trouble in identifying him. We know strangers by the way they act as they walk up and down our streets. We know strangers when we see them. The apostle says that those of us who are in the Lord Jesus Christ are strangers here below. We ought to walk like strangers. **We are not a part of this adulterous generation.** The world should recognize us as strangers. The same is true of the word "pilgrim." We are just journeying through the world; we are not of it. We are here on business for the King. That is why our lives must ring

true—in order that there may be some kind of echo coming back to us.—Carl McIntyre, in Christian Beacon.

(Mr. McIntyre is founder of the American Association of Christian Churches which was founded to offset the Federal Council with its Modernism. He is trying to reform Protestantism but has a mighty big job. I admire him because he is willing to sacrifice for what he believes is right.—Editor S. C.)

HYMN FOR THE WEEK

Help me, my God, to speak
True words to Thee each day;
Real let my voice be when I praise,
And trustful when I pray.

Thy words are true to me;
Let mine to Thee be true,
The speech of my whole heart and soul,
However low and few:

True words of grief for sin,
Of longing to be free,
Of groaning for deliverance,
And likeness, Lord, to Thee:

True words of faith and hope,
Of godly joy and grief;
Lord, I believe, O hear my cry,
Help Thou my unbelief.

—H. Bonar.

Have We Faith Enough to be Saved?

"Oh yes," you cry, "I believe that Jesus Christ is the Son of God, and that is what the eunuch confessed and believed, mentioned in Acts 8."

But suppose the civil authorities burned at the stake or cast to the lions, those who confessed that Christ was the Son of God, would you then have enough faith to make such confession of your faith? Or, suppose they killed those who have the sacred Scriptures in their possession, would you have faith enough to keep your copy? If not, would THAT faith save you? The New Testament speaks of weak faith and great faith. We possess it by degrees, and do we have sufficient to save us?

Preachers often say that faith, repentance, confession and baptism, are the four steps which bring us into Christ, but is not this a misrepresentation in a sense? It places faith on a par with repentance and baptism, yet it is above these. Repentance and baptism are simply manifestations of FAITH. Faith runs through all these, and in fact through all our Christian lives. The power of a train is not in the day coach, the smoker nor even the Pullman, but in the engine which pulls them all. The power of the Christian life is not in repentance nor confession nor baptism, but in faith which pulls them all.

Do we have sufficient faith to stand against innovations, if they were being introduced into the Church? Do we have faith enough to STAND BEHIND and defend elders and preachers who oppose all departures and evils from the doctrine of Christ, even though we suffer for it? Do we have enough faith to stand AGAINST preachers and elders and others when they try to foist upon brethren their unscripturally ways, even though they threaten exclusion? Or, are we afraid that we shall cause division to stand for the truth, and try to escape from our religious cowardice under that smoke screen? Does not James say, "The wisdom that is from ABOVE is FIRST PURE." Do we have faith enough to be saved?

THE WORN-OUT PREACHER

I saw the worn-out preacher,
In seedy garments clad,
He had traveled many a circuit,
And was looking rather sad;
He had preached to pious sinners,
In the good old-fashioned way,
Who shouted loud hosannas,
With precious little pay.

When first he came among them
They likened him to Paul,
And said he had a message
For sinners great and small;
They never heard his equal,
The people all did say;
They gave him worlds of taffy,
With precious little pay.

Sometimes he told the story
Of Jonah and the whale;
Sometimes the plagues of Egypt,
The frogs, the lice, the hail;
His sugar-stick was David
And the sinning of his day;
All this was grand and glorious,
With precious little pay.

And then in accents tender,
He preached the Savior's love,
And pointed the disconsolate
To brighter worlds above;
He stood beside the casket,
When loved ones passed away,
And spoke sweet words of comfort,
With precious little pay.

But now, his warfare ended,
His trumpet laid aside,
He is waiting in the valley
To cross the swelling tide;
He longs to join his comrades
In that eternal day,
And occupy his mansion
Where none will have to pay.

—Selected

NEGLECT AND PERISH!

How shall we escape if we neglect so great salvation?
Heb. 2:3.

The wages of sin is death. Rom. 6:23.
To be carnally-minded is death. Rom. 8:6.
Except ye repent, ye shall all likewise perish. Luke 13:3.
He that believeth not the Son shall not see life; but
the wrath of God abideth on him. John 3:36.

BELIEVE AND OBEY!

He that heareth my word, and believeth on him that
sent me, hath everlasting life, and shall not come into
condemnation, but is passed from death unto life.
John 5:24.

Him that cometh to me I will in no wise cast out.
John 6:37.

Repent and be baptized in the name of Jesus Christ for
the remission of sin. Acts 2:38

Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come.

"YOUR LIFE IS A VAPOR."

Recently I attended the funeral services of a young
man less than thirty years old, who died under rather
mysterious circumstances. He had had every advantage.
His father was tolerably well-to-do. The young man had
been sent to college, staying at a fraternity house. But
it seems that life had been too easy with him. He had
not been true to his Lord. The banks of flowers in the
funeral home were the most I ever saw. In the flower of
youth he passed from the stage of action.

A few days ago I was called to speak a few words over
the body of a little babe of three months.

These two so-recent cases caused the old adage to come
to my mind. "The old must die and the young MAY die."
Yes, even if we are not taken by some acute disease, nor
accident, old age will come in spite of the best doctors
we may be able to employ. "The old must die."

And as these incidents came into my experience, I
could not keep the words of James from recurring again
and again to my mind, "What is your life? It is even a
vapor that appeareth for a little time, and then vanisheth
away." (James 4:14.)

All great men of the world have been serious men. They
have wondered about their origin and destiny. They
have seen that with all their greatness they must soon
vanish from earthly things—but vanish to where? The
questions of what we shall eat and what we shall drink
and wherewithall shall we be clothed are transitory. The
great questions are, What is man, whence came he, and
whither is he going? Is he a mortal or an immortal being?
Is he doomed to spring forth like the flower, bloom for a
season and then fade away forever? Or, was he made in
the image of God, to whom he must return soon and
render an account of the way he has lived here on earth?

If there is no truth in the Bible, then there is no truth
in any religion, for it reveals by far the best the world
has yet seen.

But, we believe the Bible! We believe that there will
be a judgment where all the wrongs of this life will be
righted. Why not, then, be wise, and prepare NOW to
meet your God?

"Your life is a vapor."

Tomorrow may be too late.

"We must all appear before the judgment seat of Christ,
that every one may receive the things done in his body,
according to that he hath done, whether it be good or
bad. Knowing therefore the terror of the Lord, we
persuade men." (2 Cor. 5:10, 11.)

IF YOU MUST DRINK

To the married man who cannot get along without his
drinks, the following is suggested as a solution to the
bondage of his habit:

First, start a saloon in your own house.

Second, be the only customer, and you'll have no license
to pay. Give your wife two dollars to buy a gallon of
whiskey, and remember there are sixty-nine drinks to
a gallon.

Third, buy your drinks from no one but your wife, and
by the time the first gallon is gone she will have eight
dollars to put in the bank and two dollars to start
business again.

Fourth, should you live ten years and continue to buy
booze from her, and then die with snakes in your boots,
she will have money to bury you decently, educate your
children, buy a house and lot, marry a decent man, and
quit thinking about you.—The Conquest