

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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UNTHANKFULNESS Helped Lead Men into Heathenism

ACROSS THE STREET FROM MY HOME is a family of Armenians, who have the spirit of thankfulness, so different from most American born citizens. Before World War I a man whom we shall call Armenian I, came to America, and worked at shoe cobbling. I think, to make money to bring his family over. But the Turks in World War I, massacred millions of people, you remember, among them his family. Then he decided to bring over his brother, Armenian II, and family. They came, went into business and did well, with several children born to them. A few years ago Armenian II died, leaving the wife, several children and Armenian I. This widow seems to have a great spirit of gratefulness to the man who brought them over, for otherwise they would probably have perished in the disaster to their country at the hand of the Turks. She has Armenian I sit at the table in the honored place, and teaches her children to have great respect and thankfulness to him for what he did for them. She tells them that all they are in this world, they owe to him, and that out of their property he will have first chance, for it has all come indirectly through him. Reader, that is truly an example of real gratitude, so little found in the world today.

And then my mind runs over to Romans I where Paul shows how the people after the flood ran off into heathenism. "When they knew God, they glorified him not as God, **neither were thankful**; but became vain in their imaginations, and their foolish heart was darkened." Etc. There you have it—their unthankfulness helped lead them off into abominable heathenism and self-satisfaction and self conceit.

In Psalm 8 David portrays the dignity of man and blessings bestowed upon him by his Creator. "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. . . . Thou hast put all things under his feet; All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea. . . . Oh Lord, how excellent is thy name in all the earth!"

I am glad I am not a horse or cow or sheep. And yet along with that dignity and reason goes responsibility to God. These lower orders will not have to answer for their lives, but we shall have to give an account. And for this dignity God has bestowed on us, he expects something in return. "Be ready unto every good work." "Do good unto all men, especially unto them who are of the household of faith."

Every day we ought to thank God for our country, yet many have only complaints to make. When the first ship load of refugees from Europe came to America a few months ago, as they passed the statute of liberty many of them cried for joy. I could not keep my eyes

dry either at their joy. The greatest symbol of good in the world outside the cross of Christ, is the American flag. Do we appreciate our country, or do we continually grouse about taxes

Do we at night as we climb into a good warm bed, when the winds outside are howling and the snow is flying, do we thank God for that? When we sit down at our tables to eat of our bounties, do we thank God for the same, not in a mere form, but from the heart? When we walk about with warm clothing, do we praise God remembering others who have not such blessings? Are we so thankful that we try to pass it on to others, and hence we do good unto all men? Instead of spending our surplus in expensive fur coats, fine automobiles, luxurious houses, expensive furniture, useless and possibly harmful pleasures, do we use it in doing good unto all men, especially unto them of the household of faith? Or does our religion stop when we lay down our song book at the house of God? Are we thankful?

"Christ died for all that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." (2 Cor. 5:15.) Think of what Christ did for us. He left his home above where all was peace and joy, and came to this earth and suffered and died for us, that we might be saved eternally. He bought us, and we belong to Him, and should glorify Him in our bodies and spirits which are His. All that we are, in creation and redemption, belongs unto God. Do we appreciate what God has done for us? Or, are we ingrates? Nothing irks you more than to do some good deeds for some one, and then to have them pay no attention to what you have sacrificed for them, or turn against you. Well, how do you suppose God feels regarding us when we show little appreciation to Him?

Like the Armenian woman, we need to show thankfulness to the One who has done much for us. And in it all, actions speak louder than words. What have we done for Christ? What have we done to help him in his great work of seeking and saving the lost? What are we giving of our money and time and talent to spread the gospel by tongue or press?

Many people are trying to get to heaven just as cheaply as possible. They wish to do as little as they can—give as little time, talent and money. There is but one thing such people lack. It is **CONVERSION**. If their hearts were right they would be trying to do ALL they can for Him who did so much for them.

Think of the Armenian woman and her gratitude in a temporal way.

Think of us and our ingratitude in a spiritual way.

"Fight the Good Fight of Faith; Lay Hold on Eternal Life." (1 Tim. 6:12)

The Christian life is a warfare, we dare not stand still, but must continually be on guard, opposing the enemy of souls at every point.

The enemy seldom appears in his true light, but as an angel of light, among those who are carrying on the work of the Lord.

He works through men, false teachers, men who love to have the pre-eminence, and with good words and fair speeches deceives the hearts of the simple; those who will not, like the Bereans, search the scriptures to see whether these things be so, but will take the word of their leaders without any investigation of the scriptures.

If we depend upon men to tell us how to conduct ourselves, our faith is in man. If we depend upon the word of God for our guidance, then our faith will be in God. If we follow the instruction given us in his word, then we have assurance that all will be well.

There are but few preachers that will stand before an audience and declare the whole counsel of God; they are afraid they might offend some and thus lose their support. They are non-fighters. Paul said: "Do I seek to please men? If I yet pleased men I should not be the servant of Christ."

Popularity seems to be a chief thought in the minds of many and if they cannot keep that popularity by good words and fair speeches or flattery, they will, like Diotrefes of old cast them out of the church in order to hold their control.

We may be able to deceive man, but God looks down from the heavens and sees and understands the hearts of men and will send his Son again to receive His people, and He will judge all according to their works. Then those who have studied God's word and ordered their lives thereby will be received into everlasting habitations and forever be with the Lord.

So we should not think it strange concerning our trials and afflictions but rejoice that we are found worthy to suffer for Christ. "If we suffer with him we also shall reign with him."

Paul knew what was before him when he said: "Bonds and afflictions abide me, but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."

He continued to fight the good fight of faith, determined to let nothing interfere with the work which was given him to do.

May we all have the courage and faith to continue to fight the good fight of faith, knowing that if we are faithful until the end, we also will receive the reward to be given to those who are looking for and ready for the coming of our Lord and Saviour, Jesus Christ.

Submitted in hope of eternal life—C. D. McCay.

"Love Not the World"

My Dear Brother, Sister, Friend:

What would you prefer being engaged in should death strike you suddenly?—if Christ appeared as he has warned us, as a thief in the night? For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. James 4:14. Therefore be ye also ready; for in such an hour as you think not the son of man (Christ) cometh. Matt. 24:44. Would you desire to be found in the Theater where the world gathers, or in

the Saloon, where the drinkers and drunkards resort? Would you like to be in a Road House in Company with the immoral, the vulgar, the indecent, Whore mongers and fornicators? Would you like to be found in a Dance Hall where the Devil is the chief coacher? He knows the game from A to Z. He is the leader of about 75 per cent of our fallen girls to shame and disgrace. No, not even the dancer will want to be found in a dance hall. I have preached a few times in a Hall where they often had dances. A Man and Wife attended often, but their last attendance the man dropped dead on the dance floor. His wife would never attend another dance. Yes, I know the Lady, and if they had been Christians and he dropped dead in the Church house, she would not quit attending Church Services.

Would you like to be playing cards even for fun or pastime? I think not. I am informed by a Masonic Lodge member, (a neighbor) in their Hall here in Stockton, a young Man and an elderly man were playing cards, the elderly man dropped dead and the young man would never play another card. Why? I am sure he did not want death to find him engaged in a card game. Neither did that Lady want to die in a dance Hall. Would you like to be joking and jesting when Jesus Comes? Well, I know a man in Virginia of this type. He was awfully afraid of a storm. About the close of one of his big ones, a sudden flash of lightning flashed across the Sky. A terrific roaring of thunder resounded all around. This jester quickly exclaimed, "Boys you need not believe a word of it." We learn from this that this joker did not want to die in the act of his foolishness. I doubt very much if our jesting preachers crack their Jokes in time of a storm.

Would you love the coming of the Lord while interested in a checker game?

Would you love his appearance, my brother, while pitching horse shoes?

A preacher said to me, "checker playing is a good thing. Anyone that can play checkers can learn mathematics." I said they better be learning mathematics instead of playing checkers. I once heard an infidel correcting or counseling his boys against checker playing. He said to them, "it would run into idleness." I thought it was idleness to begin with. Jesus said, "We will give account in the day of Judgment for every idle word we speak." Matt. 12:36.

Would you enjoy His coming, while you are out fishing, deer hunting or going to the snow line—forsaking the assembly on first day of the Week, as many do? If Jesus is going to hold us accountable for every idle word, will He not hold us accountable for the idle hours and days we spend. Jesus requires workers in His vineyard. Matt. 20:1-7. Not bums. 2 Thes. 3:10. By Him therefore let us offer the sacrifice of praise to God continually. Heb. 13:15. Pray without ceasing. Thes. 5:17—1 Cor. 15:58.

Who invented all this gaming business anyway?

—J. D. Powers.

Father, we thank Thee for the night,
And for the pleasant morning light,
For rest and food and loving care,
And all that makes the day so fair.

Help us to do the things we should,
To be to others kind and good,
In all we do in work or play,
To grow more loving every day.

Sheep and Shepherds

He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice, And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. John 10:2-5.

Several years ago I listened to a talk on the radio by a man who, as memory serves me had spent some twelve or fifteen years in Palestine studying the people and their customs. The part of his talk that impressed me the most was his account of how the shepherds handled their sheep. He told how that they followed the same practice that was in vogue at the time of the birth of Jesus, Luke 2:8, how that the shepherds bring their flocks all together in one place at night, and there keep watch over them. In the morning each shepherd starts out calling his sheep and leading them to the place where they are to feed for the day. While the several flocks of sheep are all together in one group at night they follow the call of their own shepherd in the morning.

How appropriate the illustration the Savior used in the passage quoted at the head of this article. He says the sheep follow the shepherd for they know his voice. In the 16th verse he says that there are other sheep which are not of this fold: them will I also bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

How is it that the sheep know and follow the voice of their shepherd? By constant association with him they learn the tone and accent of their own shepherd's voice.

We all know that no two human voices are exactly alike, each voice has a different tone and accent and by continually listening to a voice we can recognize a person even over the telephone by his voice.

There is the familiar advertisement of the picture of a little dog listening to the phonograph and the accompanying slogan "He knows his master's voice". His master's voice has been recorded on the record and as it is being reproduced the dog recognizes it.

So it is with the Christian, the Master's voice has been recorded in the New Testament and by daily and constant association with His teachings, as there recorded by Him and His Apostles, we become so familiar with it, that we follow Him and obey Him in all that He requires of us; then when some one attempts to imitate His voice and lead us astray, we immediately know that the voice does not sound true, that it is the voice of a stranger, and we turn away from it, and stay closer to the true shepherd.

There are many leaders in the religious world today, whose voice, when compared to the voice recorded in the New Testament, is that of a stranger.

Jesus said, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect". Matt. 24:24.

Paul tells the elders of the church in Ephesus, "Also of your own selves (that is from among the elders of the church) shall men arise, speaking perverse things, to draw away disciples after them". Acts 20:30.

We find that proved to be true, and we also find that the same condition exists in the Church of Christ today,—there are leaders, and even elders in the church, who because of their pleasing personality or other attributes have drawn around themselves a group of devoted dis-

"I Don't Know How to Talk Religion to People"

This is the statement many people make. But how did the Apostolic people do it? They simply were so filled with it that they could not hold it back. Of course, people may have been more inclined then than now.

But here is how this brother does it, and he is a sample of others. He sends the names of his friends who are non-members, and writes the publisher: "I have just finished reading the January Spiritual Call, and enjoyed it very much. Please send it to the following names who are non-members. Please start with this January issue as there are some articles I would like for them to read."

These names are in his home town, and I suggest that if he thinks it advisable he mention it to them personally, and that may cause them to take a greater interest. Some times, that may not be the best, however. After three or more months, one may ask these friends if they are receiving such a paper; and can see how they like it. Or, write to them, if at a distance. All this gives one a chance to bring up the subject of religion. For these careless people to have a paper coming to them every month, continually, reminds them.

We are glad to say that a number are taking advantage of our offer to help them in this, the greatest work in the world—trying to save souls. We are offering to send the paper a year to five names or MORE (send more if you can), for only fifty cents each. This does not pay for it, but friends are making, and will make we believe, this possible to continue for a while. **We must do more to save the people sinking down, if we can.** Will you send your list of names of friends you are interested in, real soon?

cliples in true fulfillment of what Paul said in that they would speak perverse things to gain followers. They stress one scripture to the exclusion of all others in order to maintain their influence and authority, and even go so far as to say that the scripture does not mean just what it says.

Is this the path in which the voice of the shepherd leads us?

The shepherd warns to **try the spirits** whether they be of God, I John 4:1. We are to be so familiar with the voice of the shepherd that we will be able to detect at once the voice of the false teacher and turn from it. The voice of the shepherd tells us that these false teachers will deceive many by their good words and fair speeches. Rom. 16:18.

Some teachers take so much pride in their influence and authority that they will try to, and do, exclude from the church those who oppose and expose their proud ambitious schemes. But the voice of the shepherd says, that God resisteth the proud but giveth grace to the humble. James 4:6. I Peter 5:5.

Brethren there are many ways in which proud, ambitious men will strive to maintain their influence and authority; but let us, like the sheep, **know** the shepherd's and follow **Him** and not be deceived into following a popular man.

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

Fred D. Weed.

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"He is Precious"

"Unto you therefore which believe He is precious."
I Peter 2:7.

Do you find your Saviour precious?
Do you know His living power?
Does the thought that He is in you
Cause you to rejoice each hour?

Do you take your burdens to Him,
Whether great or whether small?
Do you know He longs to bear them
If you'll only tell Him all?

Do you find your Saviour precious,
He who bore your load of sin?
Does your fellowship with Jesus
Give you joy and peace within?

I have found my Saviour precious,
Since I let Him take control;
And He satisfies me fully,
Fills each longing of my soul.
—Anonymous.

Out Into Open For New Year

I BELIEVE in openly contending for the faith once for all delivered unto the saints. God so commands; but many fear the wrath of man and so continue in shameful silence.

Simon Peter once denied his Lord because he was in an atmosphere unfriendly to Christ and he thought discretion the better part of valor. Have we ever denied Christ among people who despise Him?

Some Christians meet with their Lord in private prayer, especially when they greatly want something He alone can give. Some have fellowship with Christ on Sundays in churches friendly to Him; but the rest of the week there is no open acknowledgment of the Name above every name.

Believers in Christ do not fear thumbscrew yet, nor the rack, nor the stake; but there are social contacts! Or business may suffer, or the ungodly may sneer. Someone must look out for number one!

WE ARE ASHAMED of many things we have done, and we are ashamed of many things loved ones and friends may have done; but is there anything Christ has said, or done, of which we should be ashamed? When we are in love, we are not afraid to mention names; but how about those who profess love to Christ? Why silence here? We are not unwilling to speak of the relatively good work

some friend has done for himself, or family. Why then not speak of the infinitely good work Christ Jesus has done for all? Would we Christians be unwilling to ride down Pacific avenue with a national celebrity? You say, "What a silly question." All right, then. Why are believers so unwilling to publicly declare their personal relationship with, and friendship for, Christ Jesus who has been exalted above all names on earth, or in heaven.

We don't expect the unbeliever to acknowledge the God-Man. No one will acknowledge someone, or something, he believes has no existence. But we Christians believe that Christ Jesus lived, died for our sins, was buried, rose again physically on the third day according to the Scriptures, ascended to the right hand of the Majesty on high, where He ever lives to intercede for all who come unto God by faith in Him, and from whence He shall come to judge the living and the dead.

Let others glory in poets, generals, philosophers, religious leaders dead or alive, or in architecture, ideologies, arts, and one thousand other passing things; but we Christians should every glory in Jesus Christ.

Christianity, of which Christ is the Center, Circumference, Substance, declares 19 centuries of achievement second to none. During that time, civilizations have been born, grown to maturity and have then died. "The gates of hell shall never prevail against the Church."

WE OUGHT TO BE ashamed of the sin that looks with indifference on political corruption, on dens of vice, on two-faced opportunists in public life, on subversive movements in our nation and the world, on lives wasted and souls lost.

But let us publicly thank God for the Saviour who came to seek and save the lost, who turns the harlot into an elect lady, who transforms the drunkard into a son of God, who changes the hard, self-righteous Pharisee into a humble Christian, who makes common people uncommon through grace Divine accepted by faith. Go over every other life with a microscope and you will find multitudinous flaws; but search the holy life of Jesus of Nazareth, and, like Pilate, you will have to say, "I find no fault in Him." All right, then, let us say so, and let people know that we believe Him and in Him.

To come out in the open for Christ Jesus without fear or shame would be a good start for the new year.

That would strengthen evangelical Christianity which alone is the hope of the U. S. A.

How about it?

—Dr. Roy T. Brumbaugh in Tacoma, Wash. Times.

Some Things to Think About

SPECIALIZATION has become a widespread condition among the teaching bretheren. In and of itself this specializations is not so bad, but the "smoothe operators" have taken unto themselves a following. Situations like this have produced dozens of divisions—all because someone regarded himself as a specialist in some point of doctrine and proclaimed that specialty to the detriment and sometimes exclusion of equally important teachings. One teacher specializes in the "holy ghost", another in "order of worship", another in the "communion service", another in "baptism", another in "purity", another in "authority of the elders", and so on. Nearly every week we hear of a new specialty being proclaimed by a new Diotrophes who could restrain himself no longer from exerting his "influence" and proclaiming his self-appointed importance. Then the battle royal begins when the specialists start fighting each other, saying in effect "my specialty is more

important than yours". What nonsense! There are very few left on whom we can depend to proclaim the "whole counsel of God" in its purity and simplicity. The apostle Paul specialized on the "whole counsel". What's wrong with following his example? But that may be too simple for those who strive to twist the simple teachings of inspired writers into a mass of complexity.

EXAMPLE is something that is very much neglected among us. We are cautioned numerous times in the Scriptures concerning the importance of setting an example for others. Some have rightly spoken of a "good example" as being a "living sermon". Dryden spoke of a good teacher when he said: "his teaching much, but more his practice wrought." We should be more careful how we live because our salvation depends on it. Furthermore our lives may be the only Bible some people ever read. Let's not forget that.

GOOD THOUGHTS are very noble things, and certainly no Christian should entertain evil thoughts. Good thoughts cost us nothing but a small amount of effort. The things we put into our pockets may be as nothing, though they may be made of gold; but the things we put into our minds are all the world to us. Jesus said "As a man thinketh in his heart so is he." Literally, then, we are what we think! It has been said that we are as old as we feel, as rich or as poor as our imaginations, as strong as our faith, or as weak as our fears. Thoughts make our existence and our thoughts are what we care to make them. Let us then strive to subject our thoughts to the obedience of our Saviour's philosophy and teaching.

WORK is the medium through which all good things are obtained. We must work out our own salvation. No other living person can do that for us! Be he teacher, preacher, friend, or relative he has not the power to prepare us for the final reward. The devil, working through his various friends, can give us some assistance toward obtaining the final punishment. That doesn't take any effort. If we expect a reward in the home beyond the skies we must work for it, not once in a while, but from now on until the day of judgment. Work while it is still day!

TEARS may be shed on the last great day by these who "stored up treasures on earth" when they find out they can't take it with them. There might even be more tears shed by those who wish they had used their worldly goods to help others less fortunate, or to help with the spreading of God's eternal truth! It will be too late then to make use of those earthly treasures. Better stop now and take stock, hadn't we? Tomorrow may be too late.
—E. L. Keesling.

Dale Carnegie Tells Why the Spiritual Call is Unpopular

Some friends have sent us this article printed in a Brookfield, Mo., secular paper (Argus), and as it does not say it is copyrighted we give it. Some good thoughts.—Editor S. C.

Criticism May Be Too Frank

Stanley V. Wasek, of Garfield, New Jersey, is an art student. He is tremendously interested in his subject, so interested in fact that he almost forgets that art students are people. To him they are just boys and girls, men and women, who live for art.

He and his associates have always discussed their work freely and frankly, as is the custom in most art

classes. He always welcomed any comments and criticism of his work by the other students. When his work was criticized he took it in good faith and in good humor. He even laughed at his own efforts. In turn, he felt that the others, too, wanted helpful discussion of their work. So he would pitch in and tell them what he found wrong with a subject, or what he found right. But mostly it was what he found wrong, for he felt it was only the things that were wrong which should be tampered with.

By and by, he noticed that his fellow students maintained silence when his turn came to criticize, but this he took to mean that they were thinking it over and taking seriously what he had to say. However, after two or three of these silences, he realized that all was not well. He noticed, too, that those whose work he criticized withdrew from his presence on the outside.

Time went on, and some of his best friends seemed to shun him. Naturally this worried him for he valued their friendship highly. Of course, he knew that many art students were temperamental, so he made up his mind that the next time it came his turn to speak, he would point out what he liked and would say not a word about what he didn't like. He knew that this method was less helpful, but his former method was causing him to lose his friends. After all, the art teacher could say what was wrong with a student's work and he should take advantage of the chance to make his fellow students happy by appreciating the good.

Did this new method prove successful? Well, indeed it did! Not only did those old friends come back to him, but students with whom he had never been on a particularly friendly basis now sought his presence and seemed to value his opinion.

"Never again," says Stanley Wasek, "shall I utter criticism unless I know for a certainty that the other fellow wants the truth even though it is hard to take."

Few people want adverse criticism; all want appreciation. Truth is a great strain on friendship, so it is better to go slow!

COMMENTS BY EDITOR OF S. C.

It is very true that one must use judgment with his criticism, and a little praise helps. But praise is like strychnine,—in very small doses, it is a tonic to the nerves, but very much of it means DEATH. Better build the patient's mental and spiritual system by preaching the word and reproving and rebuking and exhorting, and leave these poisons alone. That's what the Spiritual Call is trying to do.

But what a terrible sentence—"Truth is a great strain on friendship, so better to go slow!" That's it. Give big doses of praise and little doses of truth. The question is whether one will really do much good that way, except at first. An old Book does not say, Ye shall know praise, and praise shall make you free; but it does say, "Ye shall know the truth, and **THE TRUTH shall make you free.**"

The spiritual Call tries to tell the truth, and that is the reason some people do not like it very well. A brother recently wrote, "The trouble with you is that you have hit the nail on the head."

Jesus himself said, "The world can not hate you, but me it hateth, because I testify of it that the works thereof are evil." Jesus might have gotten through without being crucified if he had just not been too critical of the sins of the people. But then—where would the world have been? Let us follow Christ.

OFFICE NOTES

What Some Think.—With many good wishes for your success and the paper AS we are getting it. **Hope we, the members, can help carry it on.**—Missouri. . . . Accept \$1.25 for renewal of Spiritual Call which we enjoy very much.—Mo. . . . Enclosed find order for ten dollars. Trust the truth continues and that the paper may be the means of carrying the gospel light to the blinded thousands that are in spiritual darkness. **We can SEND the paper when we can not ourselves GO.**—California. . . . Enclosed check for \$25 and ten names for the S. C. **I hope all the faithful that can will help with the paper.**—Missouri. . . . I always enjoy your paper and so does my husband. (Sends subscriptions).—Mo. . . . I am enclosing a small sum to help you carry on the good work you are doing. I appreciate the good work more than I have words to express. May God spare you for many years of faithful service. I like the Spiritual Call better than ever before, as it is the plain and simple truth without addition or subscription.—Kansas City. (He sends five dollars.) . . . **Because of the increase in postal rates, we are compelled to give new prices for the Simplified New Testament; Now, \$3.10, single copy; but \$2.60 each for five copies to one address. An increase of ten cents a copy.** . . . When some preachers make a talk, they make it plain that we must have elders and have to come under the oversight of these elders, but they never talk about whether these elders are scriptural elders or not. Enclosed are five dollars for the spread of the truth.—Disciple. . . . Mail me one Simplified New Testament, and also send about twenty copies of the January issue of the Spiritual Call.—Tennessee. . . . I will donate a dollar a month to help the S. C. continue, for I desire very much to see the paper go on.—Illinois. . . . I have finished reading the January issue of the S. C. You have a number of splendid articles. I am happy to see others coming to your rescue financially. **We cannot afford to sit idly by and see heresy taught without trying to meet it.** In my last letter to you I stated I would help in the booklet (on "GOD'S 'CLEAN CHURCH'") so am attaching my check for same. The tract received last week from the brother in Connecticut was one of the most convincing against those in error. May God spare you to continue this spiritual warfare against sin in my humble prayer. The preachers talk about sin in the camp. I truly believe that the greatest sin in the camp is among preachers today, and not so much in the congregation. **THEY need a house cleaning.**—Illinois

(Readers better hold your opinion regarding "A Clean Church," till this booklet is out, for it may save you some embarrassment when you see the deception which has been pulled off on you.)

"GOOD WORDS AND FAIR SPEECHES"

Bro. Sommer: I have done a great deal of reading and studying the past two years and I have been wondering what is the cause of so much trouble and division in the Church. Yesterday, I was reading the second chapter of James and it helped to solve that problem. James teaches us it is wrong to make a difference between the rich and the poor. Isn't it true, today, that members make a vast difference in preachers? For instance, you let a preacher come and he is a talented man and he is a wonderful speaker and makes a big show. What do the members do? They go to their phones and call everybody they can and invite everybody out and tell them they have a wonderful preacher. Some will get in their cars and go far and near and bring the people to hear their wonderful preacher. Then they will put it in the papers about the wonderful crowds they had.

Now, let a good, honest, humble preacher come. He gets up in his plain, humble manner. He teaches the sinners how to become Christians. Then, he teaches them how to live the Christian life. He reads the fifth Chapter of Galatians and he brings out so many good lessons in that Chapter. Meeting closes, he walks back to the door as the members pass out. They say, "Brother, Later, you will hear them say, "he is a good preacher, but can't draw the crowds like brother so and so". Did they go to their phones and invite their friends and neighbors in to hear their Brother? Did they get in their cars and go get everybody that would come? No! Why? He is too humble, his lessons are too simple and plain.

I once heard a sister say, a young Brother came and invited her to come hear Brother—preach. He said he is a wonderful preacher and I want you to hear him. Later I heard her say, their Brother was a good entertainer. He put on quite a display. But I would rather hear Brother—, he is a better preacher. Why make the difference? Is it pleasing to the Lord?—A Sister.

JUDITH B. STONE.

Jeremiah Makes and Breaks
"New Year's Resolutions"

Jeremiah Tells the Lord Why He Intends to "Quit".

Lord, when you called me you told me to cry against the sins of the people; you said, "Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord." (Jer. 1:8.) But I have done what you have said and it seems to me you have not kept your promise. "From the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely." (6:13.) So what am I to do with such people? I warn them, and warn them, and "they cry, Peace, peace, when there is no peace." (6:14.)

Lord, I have told them again and again that the evils brought upon them were because of their sins, but they pay no attention. No one is grieved because of this calamity. "The whole land is made desolate, because no man layeth it to heart." (12:11.)

The land is filled with selfishness and there is no use in trying longer to do anything with them.

"Know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand; for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be unto me altogether as a liar, and as waters that fail?" (15:15-18.)

The preachers preach to please the people, and the elders, the priests assume authority you never gave them, to build themselves into great power, and the people seemed to like it. I know calamity is coming for their departures, but they won't listen. "The prophets prophecy falsely, and the priests bear rule by THEIR means; and my people love to have it so. And what will ye do in the end thereof?" (5:31.)

Lord, I don't understand this. You said you would look after me, but you have failed. "O Lord, thou hast deceived me, and I was deceived; thou art stronger than I; I am in derision daily, every one mocketh me." (20:7.) **Jeremiah's "New Year's Resolution" to Quit—Jan. 1 a. m.**

So what's the use, Lord, of going on? I have decided not to talk to these people any more. Then said I, "I will not make mention of Him, nor speak any more in his name." (20:9.)

Jeremiah "Breaks" his Resolution, Jan. 1, p. m.

"BUT HIS WORD WAS IN MINE HEART AS A BURNING FIRE SHUT UP IN MY BONES, AND I WAS WEARY WITH FORBEARING, AND I COULD NOT STAY." (20:9.)

Lesson for Preachers Today

The old prophet tried to get away from the persecutions upon him because he preached the word of God, but God would not let him; but when the prophet shut his mouth, God's words were like hot coals there.

How often the faithful gospel preacher has felt like Jeremiah. He has been commanded to preach the word, reprove, rebuke and exhort with all long suffering and doctrine. So long as he does the preaching and exhorting, he had friends, but let him rebuke people for their sins so that they understand just what he is talking about, and they turn against him as they did Jeremiah.

Paul was in the same predicament when he cried, "Woe is me if I preach not the gospel." And again when he said,

"I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." That shows that if he had failed to preach the full gospel to the people, God would have held him responsible. So the preacher like Jeremiah, is between two fires; If he pleases the people he has God against him and if he pleases God he has the people against him. Like Jeremiah he decides to quit, and then God makes his conscience so that he has no rest, and he must go on, faithful to his Lord.

The pitiable thing is that so many preachers, however, see their conscience and preach only an affirmative gospel and do not reprove hearers for their sins, but as Paul says, they will not be guiltless of the sins of the people at the Judgment.

Ezekiel had the same trouble, for God said, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his evil way, to save his life: the same wicked man shall die in his iniquity, but his blood will I require at thine hand." (Ezek. 3:18.)

Let all true Christians encourage in every way they can, the faithful preachers on the walls of Zion who are faithfully trying to do what God commands them to do.

Jeremiah had a saddened satisfaction, however, when Jerusalem had been destroyed because they would not listen to him, and his enemies were dead, or carried away into Babylonian captivity, as he walked around over the ruins of the city, and mused to himself, "It is good that a man should both hope and QUIETLY WAIT for the salvation of the Lord." (Lamentations 3:26.)

A Faintly-Written Epistle

Paul said to the Corinthian Christians: "Ye are our epistle . . . known and read of all men." (2 Cor. 3:2.) But if an epistle is written very faintly it can not be read of all men. Too many Christians don't use enough ink so that their lives will stand out and be read clearly.

A few days ago I asked a young man whose wife is a "Christian", why he did not become one, and he answered that he did read the Bible to try to learn the truth, but when he asked his wife about anything there she could not tell him. "Besides," he added, rather sadly I thought, "my wife does not take her religion very seriously."

She wished her husband to come into the church. She hoped he would not delay too long. Yet she was neglecting God's best means of converting him—the life of the wife. Long ago Peter wrote that wives should live such exemplary lives before their husbands that "if any obey not the word, they also may without the word be won by the conversation of the wives." (1 Pet. 3:1-4.)

This young woman had started to write an epistle which would be known and read of all men, yet she had apparently run out of ink, and her epistle was so faint that one so close at hand as her husband, could not read the words.

Some write their epistles faintly, others blot theirs. In either case it is a reproach to the Master Writer, for He says, "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven."

Oh, God, give us men and women who will put their lives back of their pens, so that they will write messages to the world through their devotion, which can be clearly known and read of all men.

A Great Prayer

In a desperate effort to save the Jews from destruction at the wicked hands of Haman, Mordecai sent word to Queen Esther to go to the king and make supplication for her people. The law read that if anyone came into the inner court to appear before the king without invitation he would be put to death, unless, perchance, the king held out to him the golden sceptre. Out of love for her people Esther spurned the danger and stood in the inner court before the king. When the king saw the beautiful queen standing in the court she found favor in his sight and he held out to her the golden sceptre. She then made her request which resulted eventually in the salvation of her people from destruction.

This beautiful story comes to mind as an illustration of a Christian-life experience in the life of the Apostle Paul, an account of which is recorded in the latter half of Ephesians three. In this passage Paul declares that through Christ we may have boldness and access in confidence through our faith in Him. He has just referred to the principalities and powers in the heavenly places, which, though later applied to evil angels, here appears to be applied to good angels. The picture I get is of Paul boldly approaching the throne of grace and, to the challenge of angelic guards, presenting his passport—Christ. The Name gains for him access and as he approaches the throne he falls to his knees. He says, "For this cause I bow my knees unto the Father, from whom every family in heaven and earth is named . . ." As it were, the Father holds out to him the golden sceptre. Paul, what is your petition? Be not afraid to ask whatever you wish, for Jesus' sake. Is not God able to do exceeding abundantly above all that we ask or think?

Paul did not petition for the sick or the poor or any temporal blessings at that time, though God does hear and answer prayer relative to such things, but at that time Paul was bent on obtaining some priceless spiritual blessings for the Ephesian Christians. Too often we are content to let our prayers rest after remembering the poor, the sick and the down-trodden of earth. Often these temporal misfortunes turn out to be blessings. But spiritual weakness, the absence of love, the lack of the Holy Spirit, and destitution of Christ and God always amount to a serious catastrophe in the life of a Christian!

As we listen to the bold petitions of Paul before the Heavenly King we feel like saying, as did the disciples of old, "Lord, teach us to pray."

First of all he prayed that the brethren might be strengthened with power through his Spirit in the inward man. Samson was strong physically but weak morally. Solomon had social, economic and political power, but in his Ecclesiastes sermon confessed that all such was vanity and a vexation of spirit. Alexander the great (?) could conquer the world, but went down in miserable defeat when it came to ruling his own spirit. Paul prayed that these brethren might have the power that comes from the indwelling Holy Spirit, inner soul-power: strong convictions, moral and spiritual stamina to stand for the right against all opposition.

Next he requests that Christ might dwell in their hearts through faith. Not that they should believe He does dwell in them and He doesn't, but that through faith as a door He might come in and take up his abode in their hearts. He dwells in our hearts in the same real sense that He is in the assembly of those who gather together in His Name: "For where two or three are gathered together in my name, there am I in the midst

of them." Paul says, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." (Galatians 2:20.) Paul was dead; he didn't live there any more; Christ was the new tenant! The same is true of every Christian. No longer need we say, "I can't live the Christian life; I can't overcome drink; I can't exercise self-control." You are dead and must reckon yourself to be dead unto sin and alive unto God. It is not a question of what **you** can do; it is rather a question of what **Christ** can do. Can the Christ in you overcome sin?

Then Paul prays that they might be rooted and grounded in love. He did not wish for them a fickle love that was aflame today and dead tomorrow. He wanted them to have a constant, stable love that was ever aflame, and which could not be quenched. He wanted their love to have roots and then it would be like a mighty oak, strong to defy wind and storm. He asked that their love be grounded, to the end that it be like a house built on a strong foundation. Then would they be strong to apprehend with all the saints the four-fold dimensions of the love of Christ. It is broad enough to cover all our sins and the sins of the whole world; in its length it stretches from Adam to the coming of Christ and on into eternity, for the mercy of the Lord endureth forever; it is as deep as sin and death, and as high as the throne of God, for it lifts us from the depth of sin and gives us an inheritance in heaven. Yea, this love which passeth understanding Paul prayed that they might experience and fathom.

He brings the prayer to a breath-taking climax and close, by asking that they might be filled unto all the fulness of God! Filled with the Spirit, filled with Christ, filled unto all the fulness of God! Who is able for these things? Yet this blessed experience is offered to consecrated Christians.

Too many have sin, Satan, and the world in their hearts, with the door barricaded against the One who stands knocking. He will not force Himself into their hearts. He will not batter the door down. One must throw wide open the door and then He will come in and drive out Satan and his ugly horde, but not until then.

While praying let us not neglect to pray for spiritual blessings, for in the lack of these lies our greatest need.—
J. R. Clark in *Word and Work*.

See What One Donated Copy of Spiritual Call Did

(The South) Jan. 10, 1949.

Dear Brother Sommer:

Some good brother has been charitable enough to send me "The Spiritual Call", for which I am thankful. I did not know that there was such a paper in existence. I have been very desirous to contact a religious journal with an editor that has the courage and the faith to go **all the way back to Jerusalem**, in a slashing, dashing completer reform movement. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Brethren have made many attempts to reach this great spiritual seaport but for lack of faith have signally failed. The slogan, "Back to Jerusalem and the Apostles' Doctrine" has worn completely thread-bare by such failures. Too many sponsors of this straight and narrow path of faith have been content to stop under the shady groves of Jericho. Most advocates of the above slogan have never first computed the cost of a successful journey. They have never figured that their own transgressions,

"The World is Heading Up For Some Tremendous Debacle"

The following article is written by Carl McIntire, editor and publisher of Christian Beacon, who is making a strong fight against Modernism in religion. His words are worthy of consideration.
—Editor S. C.

NEW YEAR'S

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The hope of the new year is that men shall be born again. The only hope of a better social order, or better social conditions is that men shall be born again. It is impossible for men, in their natural, sinful estate to love their neighbor or to manifest the grace of God. The great need of the present world is preaching of the old-time religion effectually that men will be convicted of their sin and be converted. It must be genuine repentance and saving faith.

As we enter 1949, the world is heading up for some tremendous debacle. It cannot go on the way it is going for too long. It is our prayer that Jesus Christ shall return and receive His own to Himself. The stage is set for it in so many ways. It is a duty, however, of all who truly believe in the Son of God, to occupy until He comes. We face mighty issues in the Christian world—there is so much confusion and despair that the condition itself is challenging to those who believe the Bible and who rejoice in the Lord Jesus Christ. **The individual, in his place of witness, is the thing which counts most.** The true church, bearing testimony to the true Gospel, supported by those who have truly been born again, is the great need of this present hour. May the New Year bring a greater determination on the part of those who love Christ, to stand for Him, bear witness to Him, suffer for Him and to await His appearing.

and not the other fellows, would obstruct their entrance into Jerusalem. But let us remember that Jericho is not close enough to "the apostles' doctrine" to give us an entrance through the pearly gates into heaven. And surely if our faith is not strong enough to lead us back to the "apostles' doctrine", it will be too weak to get us to heaven.

I am glad to state that the few copies of the Spiritual Call which I have received, have led me to believe that its editor is doing more to remove the fundamental obstructions, in an effort to clear the pathway back to "the apostles' doctrine" than any other periodical that I have ever seen. Therefore, I want to commend and congratulate you for your courageous, vigilant and faithful efforts in the above respects and assure you that you can depend on me in my feeble way, to assist you in every good work.

Now in behalf of the church in I am enclosing check for \$12.50 for which please send to my address 25 copies each month of the Spiritual Call for one year. I am anxious to spread the circulation of the Spiritual Call, and expect to do what I can to that end. . . . If you have any copies left of "Churchanity and Christianity" please send me a few.

I am your brother in Christ for the whole truth. . . .
(Arrangements have been made with this brother and he has sent about 75 names to whom we are sending that much-called-for issue. Who else will take the same interest in spreading truth?—Editor S. C.)