

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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We Can't Hide From Truth - So Why Try?

LAST MONTH we printed the following poem, and enclosed it in rules so as to cause you to notice it. But even before that, and since, I have not been able to get the poem off my mind. It contains so much that I wish you to be sure to see that I print it again. It seems to me to contain as much Truth as any poem I ever read. Again and again and again have I read this poem for the encouragement it gave me. Read it again thoughtfully—

TRUTH NEVER DIES

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years,
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offense;
But with a mighty silence bides its time.
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
So truth, unmoved, its puny foes defies;
Truth never dies.

The lips of ridicule dissolve in dust;
The sophist's arguments, the gibes are still;
God working through the all-compelling Must,
Has broken those who dare combat His will;
New Systems, born in wild unrest, arise;
Truth never dies.

—Western Christian Union.

"Truth never dies."—What is truth, The Book says. "Thy Word is truth." And again, "Ye shall know the truth, and the truth shall make you free." Other truth is that which is in harmony with this Word of God.

"The ages come and go, the mountains wear away, the seas retire, destruction lays earth's mighty cities low." The Great Salt Lake in Utah has been shifted a good ways to the West in our own life time. Many parts of the earth's surface were once covered by the sea. I have collected sea shells on a hill near Long Beach, Calif., showing it was once under the sea. The district east of the Cascade

Mountains in Oregon and Washington, was once a sea, and it broke through where the Columbia River now goes through the mountains. One can see round boulders all the way to the ocean showing they have been rolled over and over by the water as it went through. So throughout the world. But truth has remained the same while these changes were going on.

"Empires, states and dynasties expire." I have wandered over the ruins of ancient Corinth, and climbed to the top of the Acro-Corinth and viewed much of Greece. I have sauntered among the stones of Ephesus, and kicked at the ruins of the temple of Diana. I have gazed upon ruins of ancient Sidon which was a great city in Joshua's day. I was deeply interested as I walked down the streets of ancient Pompeii and entered its ancient theaters, and other public and private buildings, which have been covered by the ashes and lava of Vesuvius for 18 centuries. I roamed among the columns and walls of ancient Thebes in Egypt, 600 miles up the Nile, a city which was great when David was ruling in Judea. Empires, states, and dynasties have expired, **but truth has remained the same.**

Truth, "caught and handed onward by the wise." In all these nations there have been wise people, men and women who loved truth and sought it, and to which they held when they found it. And it will be more tolerable for them in eternity than for us who have had truth handed to us and yet we spurn it or neglect it. We have failed to pass it on to our children and to others.

"Though unreceived and scoffed at through the years, though made the butt of ridicule and jest, though held aloft for mockery and jeers, denied by those of transient power possessed." How often men laugh at truth and at those who uphold it. All they can see is gold and glory and a good time. Unless there is a crowd, they will not walk. Noah was probably ridiculed because his group was so small. They mocked Jesus, saying, "Hail, master, king of the Jews," and they taunted him, "He saved others, himself he can not save." When Paul spoke of the resurrection, the Greek philosophers mocked him.

When the apostles preached the truth on the day of Pentecost, their enemies said they were filled with new wine. But truth did not die because of ridicule of it.

"Insulted by the insolence of lies." God said, "In the day thou eatest of the tree of knowledge of good and evil, thou shalt die," but insolence of lies said, "Thou shalt not surely die." The history of the human race since, has been a story of that insolence of lies. Evil started with a lie, and the last thing God condemns is whosoever loveth and maketh a lie." The devil deceived the nations. Apostasy would get nowhere in the Church without lies.

"Wresting of the Scriptures." Jesus says, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Men may twist that, but it does not change the truth. Peter says, of bishops, "Neither as lords over God's heritage," and men may wrest that, but can not change it, and it will appear in judgment to damn those who tamper with it. "Insolence of lies," what an expression of truth.

"Truth answers not; it does not take offense." Truth must be carried onward by the wise, though Truth itself says nothing. We must preach the truth, talk the truth, defend the truth, die for the truth if necessary. Men try to hide from the truth, they will malign it, they will besmirch it, they will cover it with lies to carry out their evil purposes. Some refuse to read the truth. Stephen's enemies stopped their ears and rushed on him and stoned him. We may hand the truth in tracts, booklets, papers, and men may trample them in the dust; but if there is truth in such literature, it will damn them nevertheless when they appear before the God of Truth. It is OUR business to make men responsible by getting Truth before them, and they can not plead ignorance in the Last Day. Truth simply waits, for its time is coming.

"Truth with a mighty silence bides its time. As some great cliff that braves the elements, and lifts through all the storm its head sublime, so Truth, unmoved, its puny foes defies; Truth never dies."

"The lips of ridicule dissolve in dust." What a poetical expression! What a truth! I heard Robert Ingersoll ridicule the "Mistakes of Moses", as he called them, but no one ever uses his name now. Thomas Paine said that the Bible will soon be unread, and his Age of Reason would take its place, but probably not one in a hundred of our readers ever read such Age of Reason. "The sophist's arguments, the gibes are still." By the "foolishness of preaching", as the philosophers called it, God put to silence the wisdom of the wise. Their works are dead, but the Bible is the greatest selling book in the world still. "Truth never dies."

"God working through the all-compelling MUST, has broken those who dare combat His will." God has established his law in the physical and spiritual world. "Be not deceived, God is not mocked (laughed at, ridiculed), for whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the spirit reap life everlasting." Men say that holds in the physical world but not in the moral, and they have followed their lie to their sorrow.

"New Systems, born in wild unrest, arise—"Truth never dies." Fascism, communism, modernism in religion, apostasy, may spread for awhile, but truth "bides its time," and reveals itself finally with an awful penalty. Truth never dies.

We can not in reality slander it, nor intimidate it, nor crush it. Nor can we escape its eternal punishment for those who disobey it, though we may hinder its spread for a while. How anxious, then, we all should be to learn Truth, to imbibe it, to follow it, for it shall conquer some time, some where. "Ye shall know the truth, and the truth shall make you free."

Truth crushed to earth shall rise again,
The eternal years of God are hers,
But error wounded writhes in pain,
An dies among her worshippers.

Listen, Non-Christian! Even Nature Shows You Must Be Born From Above

You think that because you do not lie, nor steal, nor murder, etc., and are much better than many "hypocrites in the Church", that therefore you will be all right in eternity. But, Mr. and Mrs. Morality, stop and reason a little.

In the first place, if you believe the Bible, you must admit that you must be born again. Jesus said, "Except a man be born of water and the spirit, he can not enter the kingdom of God." (John 3:5.) And remember this: a babe can not be born of a mother smaller than itself, and a man can not be born of water smaller than himself—hence must be immersed. That is in harmony with Romans 6:4, where it says "we are BURIED with Christ in baptism." And Paul says in Titus that you can not be saved by your good works independent of the gospel, for it is "not by righteousness which we have done, but according to his mercy he save us, by the washing of regeneration (baptism), and renewing of the Holy Ghost" (begetting by the Spirit, the word). If you donot believe that, why don't you throw the whole Bible aside, and eat, drink and be merry, for tomorrow you die?

But look at Nature. There are four kingdoms in it—mineral, vegetable, animal, spiritual, and nothing can rise from one kingdom to another by its own efforts independent of the kingdom higher up, but must be lifted by the higher kingdom. The minerals in the soil can not say, "I am going to be a potato or radish or turnip," and by its own bootstraps lift itself into a turnip, potato or radish. It must be born from above. The seed which God made, must start to grow, and reach down and grasp the mineral and lift it up BY A NEW BIRTH, and thus transform it.

The grass, corn, oats, can not say, "I am going to be a horse, a cow, a sheep," and thus lift itself alone; but the germ of life by which God has caused a sheep and a horse and cow to start their existence, can transform the vegetation or grain they eat, and lift it to the animal kingdom.

Man, an animal, can not say, "I am going to make myself a spirit in a paradise of spirits, I am going to lift myself by my good works independent of God's law, and so live forever in happiness." But God follows his law in this as in all other kingdoms, and says, "Ye must be born again, ye must be born FROM ABOVE." Except ye open your hearts and receive the seed of the spiritual kingdom, the word of God, and let it germinate there and overwhelm you and cause you to cry out, "What must I do to be saved?"—and except you then go on, and are born of water, being baptized with enough water so that you can be overwhelmed with it and come forth out of it, much as one comes into the animal world—you can not enter the kingdom of God. Man did not say this—God said it to all responsible and enlightened people.

So, reader, not only the Word of God but even Nature tells you that YOU MUST BE BORN AGAIN.

With all this truth before you—from Revelation and Nature both—will you continue to try to raise yourself by your own righteousness to the Kingdom of God. Why will you continue to fight against God? "It is a fearful thing to fall into the hands of the living God".

What the Law of the Lord Will Do

"The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple."

By obedience to the law of the Lord, the soul of man is transformed from the kingdom of darkness, into the kingdom of God's dear Son from the powers of darkness into the kingdom of light.

This law of God is brought to us through the gospel, which is the power of God unto salvation to all them that believe. But without faith it is impossible to please God; therefore we are unable to partake of the benefits of the gospel until we are convinced that Jesus Christ is the Son of God. And believing in Jesus Christ we accept the teaching that we are all sinners and under the condemnation of God, without God and without hope in this world.

Realizing our condition we ask the question, "What must I do." Peter answered that question when he said, "Repent and be baptized everyone of you, for the remission of sins." And after obedience to the gospel we are commanded to walk in a new life, not the old life of sin as we sometime walked, fulfilling the desires of the flesh and the mind. But John tells us to "Love not the world, neither the things that are in the world, for all that is in the world, the lusts of the flesh, lust of the eye and the pride of life is not of the Father but is of the world and the world passeth away with the lusts thereof, but he that doeth the will of the Lord abideth forever."

Now we come to the statement that, "The testimony of the Lord is sure, making wise the simple." We have multiple examples of God's dealings with man given us in the Scriptures that God always fulfilled His promises and performed what He said He would do, so that we have full assurance that He will do all that He has promised for us, if we will be obedient to all of His commands. The testimony of the Lord will make us wise unto salvation if we will listen to them and heed the warnings given unto in the Scriptures.

Let us study the word of God and take heed to the message, and by so doing save ourselves and others who may see in us an example of faithful followers of the Lord.—(C. D. McCay)

God Sees and Knows All

O Lord, thou hast searched me, and known me.

Thou knowest my downsitting and mine uprising thou understandest my thought afar off.

Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a word in my thought, but, lo, O Lord, thou knowest it altogether.

Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me: even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

For thou hast possessed my reins: thou hast covered me in my mother's womb.

I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well.—Thus wrote the Psalmist David in the 139th Psalm.

It is thus obvious that we cannot escape from the presence of God; go where we may, God is always there with us. Though we may try to hide our acts from him, he sees and knows it all.

Jonah, when God told him to go and preach and warn the Ninevites, tried to run away from God and go into a far country, but God was there with him, and brought a storm upon the sea because of him, so that the sailors, much against their will, had to cast Jonah into the sea, but God was still there, and had a great fish ready to swallow him and preserve him until he repented and was willing to obey God.

Jesus also gives us a hint of the vastness of God's knowledge in Matt. 10:29-30—"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

When we consider such a description of the vastness of the knowledge of God, it seems as if David only half expressed it when he said, "Such knowledge is too wonderful for me, I cannot attain to it, or understand it."

Knowing then the greatness of God's knowledge, how that he is ever present with us, knowing that he sees and knows all of our thoughts and acts, it behooves us to so live each day and hour as being under His watchful eye, and always do that which we know will be pleasing unto him.

Jesus said, "Seek first the kingdom of God and his righteousness; and all these things (that is, the temporal needs of this life) shall be added unto you". Matt. 6:33. How many of us really believe that? Many even in the Church of Christ by their conduct reverse that statement, and follow after the things of this life, apparently hoping that salvation will then be added to them; but that is not the way Jesus said it.

Paul said, I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Romans 12:1-2.

Under the law of Moses the people were required to offer to God sacrifices of lambs and cattle, but under the Gospel it is not sacrifices of animals for burnt offerings that we are to offer to God, but our living bodies, denying worldly lusts and pleasures that conflict with our service to God. Letting service to God come first in our lives. Under the law they were to sacrifice that which was perfect and without blemish, one of the best that they had; likewise under the Gospel we are to give of our best service to the Lord.

How sad it is to think that so many take the best part of their ability and lives to themselves, and then expect God to be pleased with what is left, if there is anything, or as what is spoken of as "the leavings".

Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. I Cor. 15:33-34.—(Fred D. Weed)

SPIRITUAL CALL

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"Their Finest Hour"

Winston Churchill is writing his memoirs, which of course include his relation to World War II. In writing of England after the fall of France, he describes the Battle of England when the Germans tried to beat England into submission by blitzing London and the other cities. He tells of the fight put up by the Royal Air Force. How day and night the pilots took their turns with their limited means fighting the enemy off. He tells of the long days and nights in the underground shelters trying to save their wives and children. How when the planes had passed, they came out and began to clear the debris away as best they could, and gathered the mangled humanity from amidst the ruins. He tells how in it all there was no sign of discouragement, but only of grim determination to fight on to save their people and the liberties for which they had fought through centuries. Even many of the people outside London and the other bombed cities came into the inferno to see the "show" or take their part in their slogan, "There'll always be an England." And they came out on top, in what Churchill calls, "Their Finest Hour."

Should it not be the same with the Church of Jesus Christ? Satan has always made attacks upon the organization against which the gates of hell shall not prevail. God has ordained that heresies will arise that they who are approved may be made manifest among the Christians. In all ages there have been such, and there are still such apostasies. The faithful then must stand out. They must not run away and cry, "I don't believe in fussing:" that is nothing but a smoke screen for cowardice. God says, "If any man draw back, my soul shall have no pleasure in him." Doctrinal errors arise and instead of quietly submitting, the faithful must be sure they are right and talk against such and thus try to show others.

Among the denominations, there is as great an apostasy as since the days of the apostles, for they are going into modernism and are no longer believing in and teaching the Bible in its fundamental principles. A strong effort is being made to form Protestantism into a sort of Roman hierarchy with a few men at the top ruling it all, and unless many of their people who really believe the Bible fight and fight hard and fight NOW, there will soon be such a despotism as Rome is.

In all religious groups there is apostasy in moral things, yet very few have the courage to stand up and fight as real soldiers of the cross. "Let John do it, let Mary do it," seems to be the cry. The world is going crazy on sports, the liquor traffic is debauching our boys and girls, the movies and comics are demoralizing the young people, etc., etc., and very few religious leaders will lift their voices against these things, lest it be unpopular. There are hosts of people who will privately say they do not believe in many of the things practised by churches, yet

will not lift a finger to stop it, lest they should be put out of the synagogue, for they love the praise of men more than the praise of God.

Even the professed Church of Christ is going the same way. Efforts are being made to develop an ecclesiasticism with magnified power in which elders are to be obeyed right or wrong, talent is exalted above character in the public men, etc., etc., and a wresting of scriptures to attain their purpose.

This is not a time for smoking a dream pipe, but a time to fight the good fight of faith. The enemy is coming in like a flood and we must resist to the death. Every man and woman who is for the Lord should read the Bible and pray more than ever before, and talk and distribute enlightening literature more than ever, even though you seem to stand alone at times. And when a remnant has been saved for God, and the noise of battle dies down a little, and later, we come to the end of the struggle in our generation, we can look back with some satisfaction and say, "That was our finest hour." But if we are cowards, and are afraid we might make some enemies, and draw back, then we can know that the Lord has no pleasure in us, and we shall be forever banished from his presence and form the glory of his power.

The Duty of Fathers and Mothers

Marriage and divorcements, like child delinquency, not only affect the moral and social life of a community, but they actually invade the domain of religion. To rid the homes and protect society from the imposition of either one of those social evils, the responsibility must be placed justly and squarely where it belongs—on the shoulders of parents. The religious, moral or social life of any community is no higher than the homes that produce them. For this reason, parents as the logical, ethical and legal guardians, of their children, must take the initiative as the fundamental, logical and principle instructors of (what should be) their priceless offspring.

The inspired Apostle Paul says: "Ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 6-4).

Children "brought up in the nurture and admonition of the Lord" make the best men and women, the best neighbors, the best and most law-abiding citizens and the most loving husbands and wives on earth. Why? Because such men and women have not only been taught to honor and respect the laws of the civil government, but also the laws of the God of Heaven. To be honest, truthful, moral, obedient to the laws of God, the civil authorities, their parents. That the marriage vow is just as binding as any other covenant. That husbands and wives should love each other as they do their own bodies. (Eph. 5:28). These virtues cannot be attained through legislative processes. These great attributes, are the glorious fruits, that can only be derived from and through and by a constant and vigilant exercise of authority, persuasion and tutelage by parents over their children, year in and year out. Therefore, this important duty and prerogative of parents cannot be, successfully given over, to other sources, such as state agencies, or religious organizations, such as Sunday Schools, etc. All attempts to do so have miserably and signally failed. Parents should love their children and the salvation of their souls, too profoundly to trust outside sources with the essential work of teaching and training their children. Think of parents that would be so foolish as to believe that they could develop strong boys and girls on one meal a week. Or that they could finish their chil-

dren from primary work to college graduates with thirty minutes instruction once a week. Such parents would be difficult to find. But you can find thousands of parents that apparently believe that they can develop their children into strong spiritual men and women on one "dish" of Sunday School "hash" once a week. **Shame on such ignorance**; This false idea is the very father of child delinquencies, marriage failures and most other crimes.

If parents ever become sufficiently child conscious, and learn to love their offsprings as they do their club meetings, and other worldly amusements, and put forth the same efforts in a faithful endeavor to improve the qualities of their children as they do to improve their fine cattle, hogs and other live stock; and if our state legislators should ever become sufficiently disgusted with our present farcical divorce law, to the extent of putting enough "teeth" in it, to at least, make it a little better and more respectable than a "trial marriage," then we shall witness, not only a pronounced mitigation of child delinquencies and divorcements, but of all other crimes.

—R. M. Mickie, in Texas Daily Paper

"The Body Beautiful"

The cult of "the body beautiful" is one of the most popular religions in America today. Its shrines are the beauty parlors, cosmetic counters, and fashion salons. Its sacred writings are the ever-increasing number of slick paper periodicals pampering to the vanity of women more concerned with coiffures than character, reducing than regeneration, gowns than God. Into the "shrines" go not simply silly old women seeking to embalm their lost youth and misguided matrons hoping foolishly to maintain an adolescent freshness, but literally babies, four and five years old, borne there by mothers visiting their own sins upon their innocent children. The nation's bill for beauty grows by leaps and bounds, and the end is not yet. Far more money is spent on beautifying bodies than in edifying minds, and vastly more on soaps and scents than on souls.

The pagan nature of this sensual cult is shamelessly exploited in its advertising which appeals frankly to the lowest sexual urge, even daring to promise seduction as the ultimate reward of its devotees. The names of perfumes are themselves revealing—"My Sin," "Temptation," "Forbidden," or "Passion"—to mention but a few. The whole business is sensual, pagan, and revolting. It is an offense against the Christian ideal of womanhood and a scandal in the sight of God.

That this "religion" is a growing "faith" there can be no doubt. More and more attention is given to the body—not its health, but its beautification. The most popular periodicals pioneered since the war are those which bring the gospel of beauty to adolescents. Nor is there any indication in all of this that the women of our churches are any less addicted to this worship than the women of the world.

At least to the so-called "Christian" women we can, and should, bring the harsh warning of the prophet Isaiah, spoken to the women of our time no less than the women of his, that if we persist in these pagan practices God will surely call us to account, and "it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girdling of sackcloth; and burning instead of beauty." For the inordinate worship of the body in the civilization of the past has ever presaged their destruction.—(Presbyterian Outlook)

"If I Had a Million Dollars I'd"—

Now what would you really do? I have heard people talk that way and when they got a little money they would use it entirely on themselves and would not do the big things for humanity they say they would.

But, personally, here is one of the things I think I would do. You know what great advertisements are put out by the liquor traffic to debauch the nation. If that advertising could be stopped, it would help much to curtail the damnable business. They picture rich and noble-appearing men and women as drinking their stuff. They tell of notables who drink their poison. They make it appear, and the poor idiots of humanity are caught by such lies of the devil, that it is smart to use such stuff; and start in to be great and noble, too! But they land in the ditch, the poor house, the gallows. They never portray that part of their evil business.

I would portray that for them, if I had a million dollars. I would hire the best artists I could get; or perhaps, better, would have photographers take pictures of the "other side". I would picture the drunken driver smashing into other cars, and killing the others perhaps, and escaping the penitentiary through a soft hearted, soft-headed judge. I would picture young men getting drunk at a party and raping their girl friends on the way home. I would portray a man groveling in the dirt not knowing what he was doing under the spell of rum. I would picture a mother praying for her boy in the cell as he started to take his last steps to the chair for killing a man in his drunkenness. I would have a photographer go to the slums of a city and take a picture of the homes of drunkards. And so on and on. The recent hold-up of that crack New York-Florida train in the East was done by two young men after they had stirred their blood with the liquor which is so freely advertised in newspapers and magazines owned by many "Christians", who profess that they know God but in works deny him.

Then, I would condense those pictures, and put them all on one large page the size of an ordinary newspaper page, and for a magazine, smaller of course, and I would try to have that page printed in every newspaper in the United States that would print them. Of course, many would not take my advertisement. The small town papers would probably take such advertisements, and the local sheets distributed free in parts of a city would probably take such. Or, the sheet could be printed and distributed otherwise.

I would name the page, "The Other Side of the Liquor Traffic"; and perhaps many would be made to stop and think.

And I would exhort every man and woman to help try to save their own and their neighbor's children by voting for local option, at least, and keeping the poison out. "Be ready unto every good work."

"Woe unto him that giveth his neighbor drink." (Hab. 2:15.)

HAVE FAITH IN GOD

Doubt sees the obstacles;
Faith sees the way.
Doubt sees the darkest night;
Faith sees the day.
Doubt dreads to take a step;
Doubt soars on high!
Doubt questions, "Who believes?"
Faith answers, "I."

—The Compass

WHAT THEY THINK

Bro. Sommer, we are thankful we can get such a good religious paper for such a small price, and I am sure many more church folks, as well as non-members, would be greatly benefited by reading it. I hope I can send in many more names in the future. Do hope every one receiving it will enjoy reading it as well as I do.—Michigan. (She sends seven old names and ten new names.) . . . Having received a bundle of Spiritual Calls, an Ohioan writes: "Wife and I have read practically all of them and were edified and strengthened." (And subscribes.) . . . May God help you keep up the good work.—Missouri. . . Keep up the good work.—Ill. . . I am always glad to get the Spiritual Call. These are certainly perilous times. May the Lord help us to keep humble.—Illinois. . . Am sending subscription. I've enjoyed the paper so much and want it again.—Arkansas. (Maybe others would enjoy it, too; why not send ten new names for only five dollars, for a year?) . . . Sending subscription, another says, "Trust you will still be able to continue this much needed and very important work in the perilous times we are now living. Praying for your help and strength.—Ohio. . . The church at Fairview satisfied to follow in the old paths. Attendance very good.—Lovell, Okla. . . I like the Spiritual Call; lots of good it will do.—Kansas (Sends list of names.) . . . In December H. L. Carlton baptized three at Vienna, Ill. (delayed) . . . We are still getting along fine in our meetings here in Unionville, Mo. We had another addition Sunday night, makes 30 in all.—Ora Robinson. . . I received a copy of your paper, Spiritual Call, and like it so well I am sending a dollar for subscription for a year. Also send me the Simplified New Testament. I am for New Testament Christianity.—Texas. . . We are praying that God's blessings will be yours in your great work.—Missouri. . . If you have not read the article on "Walking Disorderly" in March Spiritual Call, be sure to do so. It is very important. . . Christ not only commanded the apostles to preach the gospel and baptize the people, but also to then teach them to observe all things he had commanded them. The Spiritual Call will help carry out the Great Commission if you will let it. You can send to ten NEW names for only five dollars.

There is a story of a man who was a Doctor of Divinity who lived with his son who was a Doctor of Medicine. The telephone bell rang one day, and the D.D. answered it. "Is that Dr. — speaking?" "Yes." "Are you the one who preaches or the one who practices?"

The Lord Jesus was both.—The Sunday School Times.

Is the reader one who preaches sending the gospel, or who practices sending it? You can practice by sending to TEN new homes the gospel in the Spiritual Call. Shall we hear from you this month?

KILLING OUR BLUES

One day I asked a rather thoughtful young man why he did not go to church. His answer rather stumped me. He said, "The people in our town don't seem to be very happy while they are in church. It casts a gloom over me to be with them."

I do not know whether that young man's answer will hold water in your town, but I imagine there is something in what he said. I recall that my mother did not go to church when we had a certain minister. He had a tremolo voice, and often cried while he was speaking. She said that there was enough misery in the world without crying about it in church. Crying may, or may not be a sign of sadness, since many cry at weddings. You may remember the cartoon of Mrs. Jiggs coming home to her henpecked husband, after attending a sob-squall movie. He asked her if she enjoyed the show. She said, "I had a wonderful time; I cried every minute."

A man said, "I have enjoyed all the troubles that have come to me. I always have gotten something good out of them." The late Dr. Frank Crane was asked if he knew of a plan whereby empty churches might be filled. He replied, "If people who go to church will act happy about it, outsiders will go to absorb some of it."

A great scholar, in whose classes I once sat had a sense of rare humor which made his classes a delight. One day he said, "Holiness is the most wonderful and beautiful thing in the world if people only get it sweet, but it is a monstrosity if a person gets it sour."

Vinegar does not attract flies, and human beings just naturally avoid a sour puss of either sex. We who say that we believe in Almighty God ought to act as if we meant it. The ultimate victory of good over evil is just as certain, eventually, as that sunshine drives out darkness. When people live up to the limit of their joyful possibilities, they become unconsciously to themselves human magnets for good.—(John Holland)

It Is Interesting to See What Man Does Under Trying Conditions

THOSE WHO, delight in coffee, repartee and really interesting after dinner speeches, ought to read and re-read the parables spoken by Christ. Many of these were told at table-time.

Let us look at one of these as recorded in Luke 16. Told in the terms of today the story goes somewhat like this: A certain rich man had a clever, but crooked manager. Someone denounced him to his boss. The world doesn't keep secrets very well, does it? Perhaps he was embezzling trust funds, or lifting money out of the firm's cash register. Some would say that he was guilty of maladministration, or malfeasance in his office of administrator. The larger the word used the more the glamor that seems to hide a crime anyone should be ashamed of.

THE BOSS called in the dishonest manager and said, "I have found out that you are a crook. You're fired." There is no defense. The thief is so guilty that he doesn't bother about putting on an act.

But he does worry about the future: "What shall I do?" He takes an inventory of himself and admits that he is too soft and lazy to do manual labor and is too proud to beg. To step down from a high position to the lowest is humiliating. Luxury gets into the blood too easily and gets out only through tragedy.

Necessity is the mother of invention. It is always interesting to see what a man will do under trying circumstances. Does a chronic crook act otherwise than as a crook? Who will take of him after he loses his position? Well, someone, not himself.

Here comes a bright idea! Not an honest one, but a clever one. And if it succeeds the plan will bring him money at once; and thereafter. So he calls in his employer's debtors one after another. And this is his procedure: "How much do you owe the boss?" The answer, "One thousand dollars." "Here, give me the bill; I'll tear it up and in your own handwriting, you write a bill for \$500 and I'll put that in the file as being the amount you owe the boss." And so on to all the debtors to his employer.

When the boss heard about it, he commended the unrighteous manager because he thus looked out for number one. That proves that the boss also was a dishonest scamp. The only thing he seemed to object to was to be the object of systematic looting.

THEN WE read these words: "for the children of this world are in their generation wiser than the children of light."

The children of this world seem to show more zeal, acumen, cleverness, in worldly matters than do children of light in spiritual matters. Worldlings are usually more far-sighted, quick-witted, skillful and shrewd in attaining inferior ends than God's children are in acquiring heavenly rewards.

—Roy T. Brumbaugh in Tacoma, Wash. Times

"OFTEN a person who claims to be a 'cross-bearer' is really just a 'cross bear.'" To be a cross-bearer is scriptural; but a "cross bear," who poses as a "cross-bearer," is miserable himself, and spread his misery to others. A true "cross-bearer" suffers, no doubt; but he does it with joy! "Rejoice in the Lord always: again I will say, Rejoice." (Phil. 4:4). "But inasmuch as we are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy." (1 Peter 4:13).—Richard Ramsey.

Jesus Died of a Broken Heart

"Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (Psalm 69:20-on.)

This is a prophecy concerning Christ. Some prophecies written by David have a double reference, to David first, and also to Christ.

"Reproach." This means, blame, censure, condemnation; and Christ's life was heaped with it. When the disciples ate wheat as they passed through the grain fields, they were blamed. When Jesus healed on the sabbath day, they condemned him, and plotted to kill him. When he did good by casting our devils, they reproached him. When he brought happiness by raising Lazarus from the dead, they planned to kill him, and even to kill Lazarus, a living witness of the power of God through Him.

They tried to entangle him in his talk. One would think that in his home town where he had been brought up and worked at the honorable carpenter's trade to make a living for his mother, he would be honored, but they rushed him out of the synagogue to the brow of a precipice and were about to cast him over, when with the power God had given him, and probably a look of indignation which caused them to fall back, he went his way.

He performed most of his mighty works in Capernaum where he had made his home after being savagely driven from Nazareth, but in the end they believed not; and were to be cast down to hell and were worse than Sodom. At last he rounded up the mighty host of leaders who ought to have known better, with the words, "Woe unto you scribes, Pharisees, hypocrites!"

He came unto his own and his own received him not; and looking back over this stubbornness in their ambitious, jealous hearts, he wept, saying, "Oh Jerusalem, Jerusalem, how often would I have gathered thee together as a hen gathereth her chickens under her wings, and ye would not."

In Gethsemane he wept and prayed that the cup of suffering might pass from him, yet added, "Not my will but thine be done." Reproach, blame, censure, condemnation—hath "broken my heart".

"And I looked for some to take pity, but there was none; and for comforters, but I found none." Think of it—ye disciples of Jesus!

At one time he spoke against sin so strongly that all but his apostles left him; and it was then that he turned to them and said in sadness, "Will ye also go away?" Then it was that Peter who so soon after denied him, said in his impetuosity, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ the Son of God."

Jesus told them later that they all would be offended because of Him. And Peter affirmed that he would not desert, but later followed Jesus "afar off", and still later denied Him.

In his betrayal, trial and crucifixion, He stood—alone. Some of the disciples came to the cross. Some women stood afar off, possibly the best they could do.

One thief taunted Him, but another repented, and rebuked his fellow thief thus, "Dost not thou fear God, seeing thou art in the same condemnation? And we justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy Kingdom.

And Jesus said unto him, verily I say unto thee, Today shalt thou be with Me in Paradise."

Think of it!—the only comfort He received was from a thief, in those last hours. And He rewarded such penitence.

It seemed that even God had turned from him, for he cried, "My God, why hast Thou forsaken me?"

"I looked for some to take pity, but there was none; and for comforters, but I found none." How often has the follower of Jesus felt the same, as he fought for Christ's truth.

The soldiers broke the legs of the thieves, but when they came to Jesus, they marvelled that He was already dead. There was something besides the nails which crushed out His life. He died of a broken heart. "Reproach hath broken My heart, and I am full of heaviness."

The condition which raised this great opposition to Jesus is the same which has raised it against His faithful disciples in all ages. Jesus said to His Brethren: "The world can not hate you, but Me it hateth because I testify of it that the works thereof are evil." (John 7:7.)

Don't reprove and rebuke the people, as Paul told Timothy to do, and you won't have so many against you. Here is the testing ground for the disciples of Jesus. But Jesus and His apostles stood up; and condemned the world; and of course were in turn condemned by the world. So it has been with His Disciples, so it is now, and so it ever shall be. "All that will live godly in Christ Jesus shall suffer persecution," which means that if we are not suffering persecution we are not the faithful disciples of the Lord.

How easy it is to sing, "Follow Jesus, I will follow on," but how different to really do it.

No one can truthfully say, "I have suffered as Jesus never suffered." He was tried in all points like as we and yet He was without sin. But when the condemnation, censure, blame is heaped upon us for Jesus' sake, and we are forsaken by all our friends, how happy we should be to know that Jesus has passed this way,—that Jesus died of a broken heart. So let us memorize these sufferings of Our Savior—

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

But the story is not ended. In three days Jesus arose triumphant over all His enemies, triumphant over all suffering, triumphant over the grave; and ascended to heaven, and one day He's coming back to receive His faithful ones unto Himself.

"If we suffer, we shall also reign with Him." (II Tim. 2:12.)

The Judgment of Lost Opportunity

There is a quiet little sentence in the Gospel by Luke which always seems to me to be weighted with heavy judgment. "They went to another village!" (Luke 9:56). How commonplace the record, and yet it enshrines the tragedy of the soul.

Judgment sometimes moves in slippered quietness. In this ordinary passage from one village to another we see the march of fate. In many a silent going there is the knell of destiny. The Lord had come to men burdened with bounty, bringing love and light and hope, and the treasures of an inconceivable inheritance. "He sent messengers before His face . . . to make ready for Him. And they did not receive Him." Because of a small prejudice they refused Him hospitality. For the sake of local pride

they shut out the universe. By their blinding insularity they rejected the treasure-laden Lord.

"And when His disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them?" And this is just our way. If men won't have our kindness, let us kindle a fire and burn them! If they will not have our heaven, let us straightway plunge them into hell. "But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of." Ye think yourselves in league with God, but your spirit is the kinsman of the Evil One. It is not for you to make men's hells, every man makes his own.

"And they went to another village." Fire from heaven would have been theatrical. That going to another village was the true Nemesis, an enforced tragedy enclosing in its consequences the seeds of an awful destruction. "And they did not receive Him." Very well, then, "they went to another village."

There was no need for the ministry of material fire. The destruction was more secret, and its hidden fire was self-created. When men reject the Lord there is no need that we light the flames of persecution and plunge them into the fires of our contempt. It is not a matter of our consuming them, they are self-consumed. They are inviting and ensuring self-destruction by rejecting the opportunity of renewal. If I refuse to let light into my room, there is no need to burn me for my negligence; the fusty mustiness is the token of corruption and signifies the very abode of death. And when men refuse to receive the Lord their own self-appointed bereavement contains the powers of judgment. The light passes! The rejected treasure is withdrawn! The door is closed! It is the Lord who is going! The villagers said one to another, "Good riddance!" The devil said, "Well done!" And the Lord strode wearily on, "a Man of sorrows and acquainted with grief."

Now this is not a portrayal of the experiences of a defunct people, the resurrection of obsolete conditions. The vestures may have changed, but the essentials abide. The Lord's messengers may not come to our threshold and ring our bells or knock at our doors. They come to more secret doors in their search for entertainment for the Lord. Never a day passes without messengers coming from the King. "Behold, I stand at the door and knock!" And still men are like the Samaritans, and because of some prejudice, some fear, some shame, some vanity, or some sin, they do not receive Him. And still there are other men who would kindle fires and make sure of a hell for those who disparage our lowly Lord. But the real hell is the passing of the opportunity. The impoverished moment never returns, to all eternity we can never make it up, and in place of the vitalizing light of life there is a damp, deadening atmosphere which breeds the ministries of corruption.

Our Lord approaches us in the ministry of a beneficent impulse. We all know the gracious seasons. The frozen emotions thaw, the current of our thought and feeling sets Godward. Perhaps a little one has been born in the home; or perhaps the funeral train has been at our gate. Or perhaps a bit of scenery has startled us by its unusual appeal, or perhaps it was the voice of a friend. The noble impulse can be created in many different ways. It knocks at our door. We rise to the door, our hand is on the latch to let in the King and to prepare to accompany Him on His further pilgrimage. We partially open the door: "Lord, I will follow thee, but . . ." We shut it and sit down again! And then the light fails, and the glow cools into gray, and the messenger has gone. That moment of

gracious impulse has not been used. It departs never to return. I know He will meet me again, but the treasure enshrined in that particular opportunity is forever lost. What were the things provided for that special season I shall never know. The only way in which to realize the fulness of the grace of God is to unburden each individual moment of its glory.

And does not our Lord approach us in the most evident apportioning of our circumstances? We know the messenger is at the gate because of a certain arrangement in our lot. We say one to another, "Everything seemed to point one way!" And our secret heart offers a deeper explanation still, and in the common trend we discern the presence of the Lord. The divine will is patent in our business, or in our home, or in our ministry. The very "happenings" are of Christian import and significance. Our Lord is asking for hospitality. And often we do not receive Him; we turn from the finger-post of circumstances and follow our self-appointed path. Everything points to Nineveh; we turn aside to Tarshish. There is no need for the friends of the Lord to drive us into a hell of their creation; we walk into our own. Life loses something of its sweetness and warmth, and hastens by sure stages to a living death.

"Now is the judgment!" The banging of the door of opportunity is the knell of destiny. The passing to another village is the token that we have foolishly rejected something of the "unsearchable riches of Christ."

—American Tract Society

Mere Churcharnity Versus Pure Christianity

This morning the speaker on the Cadle Tabernacle program in Indianapolis spoke on the subject, "Grieve not the Holy Spirit of God." He showed that many professed Christians were paying more attention to the outward form than the inward: Instead of following Christ they were following men and following churches. And instead of preaching Christ and him crucified for man, preachers were telling about organizations, drives for money, big houses, etc., etc. In substance he drew a line between mere churcharnity and Christianity.

A few days ago I was talking to a director in a denominational church. His board was trying to raise \$3500 for work abroad, called for by the Federal council of Churches. Yet he said that they had very few members themselves who attended services and that the same was true of other churches in that county seat. He said the preacher's salary was \$3000 a year in addition to free rent in the parsonage. This man was a director, too, of a religious college. He deplored that there was so much centralization and power in the church business.

They had nothing of that kind in the Apostolic Church. Only had Jesus Christ as Head, with inspired apostles regulating churches with their inspired word, and scriptural elders to guide the churches under Christ and the apostles. Each congregation was complete in itself for all kinds of work. The great aim should be first to save men and women. And then as individual Christians and members of the local churches, they are to do what God commands. It seems that almost everything has gone into CHURCHARNITY instead of pure Christianity which was given in the beginning. The great effort today should be to stir fathers and mothers to their duty, instead of shifting it to others; and to stir EVERY Christian to his individual duty in serving God. To our new readers we would ask, "Are you interested in learning more about the Church of Christ of the New Testament?"