

# Spiritual 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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## "WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH?"

Sixteenth in a Series on "Jesus is Coming Again"  
WHY I BELIEVE JESUS WILL SOON COME

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

Reader, does not Jesus intimate here that when he comes, there will not be much faith on the earth? Take a survey of conditions, even among professed Christians, and how much faith do you find now?

A denominational preacher of great prominence who speaks each day to thousands, yet who speaks as much needed truth for this age, as any man that I know of, said a few weeks ago, "When I began to preach there were religious debates, but none now. At least such debates denoted that the disputants believed something, but today so many Christians do not believe in any religious thing strong enough to contend for it." And later, speaking of the church flight recently in Iowa when men's noses were bloodied, he said, "It was deplorable, yet it did show that some believed in something, and would contend for it."

Modernists in religion today teach all kinds of sceptical beliefs and the Christian people do not have enough faith to rise up against it. They cry, "Peace in our day. Peace, peace," when there is no peace. Christians do not wish to be disturbed in their dope-pipe dreams. Even among those who pretend to be contending for the New Testament church, when digressions are made, many have not enough faith to stand against them. Even if bishops contend that you should obey them implicitly and that if they, the bishops, are wrong, the members will not have to answer—many professed faithful Christians submit to such heresy and tyranny, lest they receive some persecution, and be put out of the synagogue for "opposition to the authority of the elders"!!

This complacency is a condition of the world in general, and particularly America. We read about so much crime in the papers, and we do nothing. We see crime portrayed on the screen, and we sit. We hear crime tragedies on the radios day after day. Magazines portray the same, and now TV in the home brings the world crimes right to the whole family. And we sit and sit and sit, and do nothing. The thrill entertains us. And we won't tolerate anything that disturbs us, practically saying—

Don't you hurt my pocket-book,  
Don't destroy my pleasure nook.

And so we go on as Rome did, and Babylon, and Tyre, and Nineveh, and go down to the dust through our own pleasures and indifference to moral issues.

This drift into indifference, modernism, irreligion, corruption, crime, is according to a gradual, natural law, which has been portrayed thus by a poet—

"Vice is a monster of such frightful mien,  
As to be hated needs but to be seen,  
Yet seen too oft, familiar with her face,  
We first endure, then pity, THEN EMBRACE!"

Through the past God has used one nation to punish another wicked nation, but there will come an end to that some day. Some time the whole world will become corrupt, as it is largely today, and so little Christian faith to cry aloud and spare not and tell the people of their sins, and then—Jesus will come.

"When the Son of man cometh, shall he find faith on the earth?"

"Now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."

Reader, maybe you can help save even one, by showing your papers with the warnings, to your friends. "It may be later than we think."

### Is This YOUR Mother? (or Father?)

Sitting alone in an old rockin' chair  
I saw an old mother with silvery hair;  
She seemed so neglected by those who should care,  
Rockin' alone in an old rockin' chair,  
Her hands were calloused and wrinkled and old,  
A life of hard work was the story they told,  
And I thought of angels as I saw her there,  
Rockin' alone in an old rockin' chair.

Bless her old heart, do you think she'd complain?  
Tho' life has been bitter, she'd live it again,  
And carry the cross that is more than her share,  
Rockin' alone in an old rockin' chair,  
It wouldn't take much to gladden her heart,  
Just some small remembrance on somebody's part;  
A letter would brighten her empty life there,  
Rockin' alone in an old rockin' chair.

I know some youngsters in an orphans' home  
Who'd think they owned heaven if she was their own;  
They'd never be willing to let her sit there  
Rockin' alone in an old rockin' chair,  
I look at her now and think what a shame;  
The ones who forget her she loves just the same;  
And I think of angels as I see her there,  
Rockin' alone in an old rockin' chair.

—Author Unknown.

"Honour thy father and thy mother,  
That thy days may be long  
Upon the land,  
Which the Lord, thy God giveth thee."

### Philippians 1:27

The admonition of Paul to the Philippian brethren was, "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27.)

If we would all heed this advice, the church would not be torn asunder by so many factions.

What is the cause of all these divisions, if it is not that many have followed their own opinions instead of the word of God.

We can all be of the same mind if we will humble ourselves and accept the word as it is given to us in the scriptures.

The trouble is that many are puffed up and are not satisfied to walk humbly before God.

There is envy among the professed followers of Christ.

Some want the preeminence, they will not obey the command of the apostle Peter: "Ye all of you be subject one to another and be clothed with humility," and he tells us the reason, "For God resisteth the proud and giveth grace to the humble." Yes there will be no favors given to the proud, those puffed up in their own minds.

There is too much striving for glory of men and not enough striving for the faith of the gospel. The gospel is the power of God unto salvation and not the opinions of us poor mortals.

We sometimes seem to have the idea that without us the church would perish, but God is able to raise up men to set forth the gospel of Christ to a lost world if we fail to strive for the faith of the gospel.

But what about us? Where will we stand in the judgment day if we seek our own glory and fail to humble ourselves and to preach Christ and him crucified?

It is time that we learn the truth that each of us is only one of God's creation, and that there are millions just as important as we; and that God loved us so much that he gave his Son for us, and yet we rebel against him in not obeying his commands, but walk in our own ways fulfilling the desires of our fleshy minds.

Jesus Christ is soon coming back to this earth and we shall all behold him. Are you ready for that day to come? Are you looking for him? Will you love his appearing? There is a crown of righteousness awaiting for all who love his appearing. Watch, for ye know not the hour when the Son of man cometh.—C. D. McCay.

### In the Cross of Christ I Glory

"If you would be really famous in history," a professor once told his class, "write a memorable poem, or paint a beautiful picture." Sir John Bowring did just that. He wrote "In the Cross of Christ I Glory," a hymn-poem which will keep his memory alive in the minds of all who love sacred music. For this one poem will Sir John be remembered, and the other feats of his life—that he was a linguist and author of merit, and an outstanding British statesman—are relegated to the encyclopedias.

Twice a member of Parliament, John Bowring distinguished himself by making notable contributions to prison reform. In foreign service, he represented the British Government on commissions to France, Switzerland, Italy, Syria; he was appointed Consul at Canton, Minister Plenipotentiary to China, Governor of Hong Kong, and as Superintendent of the Trade in China, he concluded many important trade agreements in the Orient. For his services to the Crown, John Bowring was knighted in 1854. His successful diplomatic career was due not only to a keen intellect and humanitarian spirit, but also to his remarkable facility in languages.

He could speak fluently in twenty-two languages. He published translations of poetry from thirteen different languages, including Russian. His total writings—essays, poetry, and political treatises—fill thirty-six volumes!

All through his busy life, Sir John held to his faith in Christ. It is said that in 1825, during his Governorship of Hong Kong, he visited Mocoa in South China, where he saw the ruins of a great cathedral built by early Portuguese colonists and devastated by a typhoon. John was impressed by the sight of a large bronze cross standing alone on top of the only wall left erect. He was heard to say, "In the cross of Christ we can glory . . . It towers over the wrecks of time."

Later, in recalling this incident, Sir John Bowring wrote the lines of the poem as we have it today, an expression of sincere devotion and real literary excellence. Thus, a man (who had ample reason to glory in himself and his own achievements, had he so desired) gave us a fitting expression for the noblest Christian sentiment—glorying in the Cross of Christ. Read the words of Paul in Galatians 6:14.

—D. M. K.

In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

When the woes of life o'er-take me,  
Hopes deceive, and fears annoy,  
Never shall the cross forsake me;  
Lo! It glows with peace and joy.

When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming  
Adds new lustre to the day.

Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that thro' all time abide.

—Sir John Bowring (1792-1872)

### The Divine Plan

"Behold a king shall reign in righteousness, and princes shall rule in judgment." Isa. 32:1.

About seven hundred years before the coming of Christ this great prophecy contemplates the righteous form of government which should characterize The Kingdom of Christ. That The Church of Christ is a monarchy there can be no doubt, and this fact carries divine significance. The plan is so arranged as to intercept ambitious men who will not recognize the justice of divine government and leave those who will bow to The Prince of Life free to worship him in the beauty of holiness.

"And the government shall be upon his shoulder;" Isa. 9:6, and "a sceptre of righteousness is the sceptre of thy kingdom," Heb. 1:8—tell the same story. And to make it true in The Church of Christ, the New Testament glows with such commands and admonitions as the following: "And whatsoever ye do in word or deed, do all in the name (by the authority) of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17.

Our Lord admitted to Pilate of being a king, declared that his "kingdom is not of this world" (it is a spiritual kingdom), that he was born for this purpose, and for this cause came into the world, and that his authority is administered by

bearing witness unto the truth, and by every one who is of the truth hearing his voice. See John 18:36-37. To this may be added many wonderful declarations, such as: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1:22-23.

Jesus said, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." John 13:20. In a memorable prayer to the Father, he declared: "As thou hast sent me into the world, even so have I also sent them into the world." John 17:18. This last reference concerns the apostles; and then in the same connection he includes in his prayer "them also which shall believe on me through their word." See *verses* 20. The law of Christ was administered in this manner, and Christians "continued steadfastly in the apostles' doctrine." Acts 2:42. In this way we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:19. Under such a divinely ordered system we see the fulfilment of the prophecy, "Behold a king shall reign in righteousness, and princes shall rule in judgment." Isa. 32:1.

Let us not forget that the fundamentals here studied are prerogatives of every true Church of Christ. Elders must hold fast the faithful word, Tit. 1:9, and the same verse which says, "remember them which have the rule over you," also says, "whose faith follow, considering the end of their conversation. Heb. 13:7. Evangelists must be faithful, and preach a pure doctrine, or they will neither save themselves or those who hear them. See 1 Tim. 4:16. There is no such thing as a scriptural requirement that we obey any man merely because of his office. True, the work of elders and evangelists must be treated with submissive respect when their work consists of administering the law of Christ. But, a faithful adherence to, and administration of that divine law is that which makes their work binding. It is all a part of the divine plan to keep Christ enthroned as "King of Kings and Lord of Lords."—Fred W. Fenton.

### All Suffering is Lonely

All suffering is lonely. We may be  
Surrounded by a host of friends who would  
Reach out with eagerness to minister  
Within our solitude.

But oh, no human hand can touch the heart:  
Our dearest friend is stranger to our need:  
In utter loneliness we stand apart,  
Uncomforted, indeed,

If it were not for One whose heart has known  
The loneliest roads, the bitterest agony;  
Whose friends slept soundly as He prayed alone  
In dark Gethsemane,

Who climbed a lonely hill on April day  
That we through lonely hours might touch  
His hands,  
To find we are companioned in the dark  
By One who understands.

—Grace Null Crowell.

### When We Think — 2 Cor. 10:7

We think of all the Lord has done for man  
And how many blessings He has bestowed on man  
Giving him a high hand over all of his creation,  
Expecting man to glorify God on this old earth,  
Keeping that blood bought body clean and pure,  
Making love and unity rule supreme therein  
Keeping a high hope that some day when God sees fit  
To crossing that dark stream without the loss of one  
Of entering into that happy home where we can all sing  
And enjoy that fellowship for ever with God's people.

And then we can see the philosophies of men  
Working against the very principles of Jesus our Lord.  
We can only look back at Israel of old  
Slipped from their own steadfastness,  
And when God looked down on them,  
He found in them a very distasteful thing,  
Hosea 10:1—an empty vine, loving themselves,  
Building up a high fence of indifference.  
And if our God should look down on the Bride  
Of our Lord and Savior, Jesus Christ  
Would it be a battered old woman  
Battered by some who would love their influence  
And see that body torn apart by the same group  
Who love their knowledge.

When we think of the church of a few years back,  
When preachers were trying to unite and bring peace,  
When you could clasp their hand and know  
We were all of the same mind and the same judgment.  
It brought to your heart 1 John 1:7—But if we walk in  
The Light as he is in the light, we have fellowship one  
With another and the blood of Jesus Christ, his son,  
Cleanseth us from all sin.

—H. L. Ottwell.

### The Kid With the Wonderful Smile

*Billy's cheerfulness aids other polio victims*

Life has given Billy Miller a full cup of adversity. His mother died when he was born. His father drowned when Billy was 3. And last September—two days after his seventh birthday—polio struck him.

Only God knows whether Billy ever will run again and climb fences and play football like other kids. But Billy isn't worried. And his cheerfulness is catching. Around the Detroit hospital where he spends nearly half of every day shackled by an iron lung he's known as the Kid with the Wonderful Smile.

He never complains or whimpers, though the muscles in his chest, neck, shoulders and arms are paralyzed. There's always a warm laugh from Billy. And even on gray, dreary days doctors and nurses find sunshine in his room. So contagious is his gay spirit that other polio patients have been put in with him. One was a 30-year-old father, despondent because he might never romp with his two youngsters again. Another was an older boy who cried all day because of the future that faced him. Altogether half a dozen patients have been wheeled into Billy's "morale chamber." Not once has the simple magic of the cheerful kid in 212 failed to help them.

Christmas in the hospital, folks thought, would be tough on Billy. But the kid settled all that. Billy lives for the wonderful tomorrow: "Don't give me anything I can't take home," he said.

*Presents for Billy.* Gifts and cards—more than a hundred

# SPIRITUAL CALL

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of them—showered down from those who had heard of his plight. Playmates in his neighborhood took up a collection of their allowance pennies. And automobile dealer Ray Whyte sent a television set.

"He's a brave little kid," Whyte said. "I've got a couple of fellows I want to know all about him." They are Whyte's sons, Tommy, 6, and Peter, 9.

Billy—born William Carl Miller—is little. In the second grade at Dearborn Township's Federal School his towhead was topped by almost every other youngster in the class. But Billy is big in spirit. And he proved it—beginning on that day when he came home from Sunday School to tell his grandma—Mrs. Beulah Isom—"Granny, I don't feel so good."

Last week he was able to stay outside the hospital's mechanical lung for 14 hours a day. In another month or so he may be able to go home. After that—

"Billy's a good soldier," said grandpa Joe Isom, a steel-worker. "He'll get well."—Pathfinder.

## The Didactic and the Aesthetic?!!

Well, what do those big words mean? That is probably the question you are now asking. They bring our minds to a point we wish to make. The old teachers of mental philosophy divided the workings of the mind into three parts—1. The Intellect, the mind, the reasoning powers. 2. The Sensibilities, the feelings. 3. The Will, which moves us to act. All three of these must be in play to lead us fully aright. We wish to consider these distinctions as pertains to religion.

1. By the Intellect we learn the truth. We decide from all the evidence brought to us, that the Bible is the inspired Word of God. We can read there of the plan of salvation, the commandments we must obey to be saved. But that will not save us unless we are moved to obey. Millions of people in our land have enough knowledge to save them if only they will obey; and they have enough to condemn them for disobedience. Some religious people emphasize the commands, and give the truth all right, but do not move the people to act so well.

2. The Heart must be appealed to, the affections, the love of God towards us, and our love to Him. In other words, there must be exhortation to DO what God commands. The denominations in decades past have emphasized the emotional all right, but went too far. The evangelists instead of preaching fully the plan of salvation, and fully what one must do to be saved, spent their time working on the feelings of the people, by filling their sermons with stories of death bed scenes, and working people into a hysteria, hence the falling prostrate with what they said was the Holy Spirit working on people. Much error was introduced by such methods. Nevertheless the cold, formal instructive, didactic preaching, without appealing to the feelings, the heart, was

another extreme. God's love for us, as portrayed in the Bible, is what is to move us to obey him. He will save us from our sins, and hence from the hell where sin leads.

3. The Will is moved by the feelings, this love of God for us, to do what the Lord wishes us to do.

The editor of the Spiritual Call, with all the evils of the world before him, believes that NOW what the people of the world needs is to have their hearts moved, *changed*. As we have said, millions of people know enough to condemn them, but *will not move*. He spent much time getting out the Guide Through Bible History, and the Simplified New Testament, to help the readers learn *the truth*. We believe much good has been done through those books, and others along the same line he has put out. Now people need exhortation, warning, to move them to obey what they know. That is the reason we spend so much space in this paper to appeal to readers' hearts, and to try to stir to obedience by the hope and fear of the Great Judgment which is coming to each one of us.

The old prophet said, "Ho, every one that thirsteth, come ye to the waters," but the world is filled with people who have a thirst for the pleasures of this life, and NOT a thirst for divine things. How can we create this thirst for the Lord? Jesus said, "Happy are they that hunger and thirst for righteousness, for they shall be filled;" but the world is thirsting for money and pleasure and glory, and how can we create within them a thirst for eternal things?

Unless we appeal to the heart either by love or fear, we cannot move them. Unless they appreciate what God has done for them, or fear the hell toward which they are certainly going, they will not be moved. Even Bruce Barton, a noted advertiser and columnist, recently said that the world needs to have the great Judgment preached to it. Never in my memory have the American people been so discouraged with the corruption that is in their government, and the confusion and strife in the world; yet they are not appreciating God's methods of remedying the evils, but have turned them down, and even churches are advocating the "social gospel" which is an emasculated gospel of Christ.

Reader, God's remedy is that YOU read His word, read the New Testament as never before, and *then obey it*. "Ye shall know the truth and the truth shall make you free."

## Forgiven

Not far from New York, in a cemetery lone,  
Close guarding its grave, stands a simple headstone;  
And all the inscription is one word alone—

"Forgiven!"

No sculptor's fine art hath embellished its form;  
But constantly there, through the calm and the storm,  
It beareth this word from a poor fallen worm—

"Forgiven!"

It shows not the date of the silent one's birth;  
Reveals not his frailties, nor lies of his worth;  
But speaks out the tale from his few feet of earth—

"Forgiven!"

The death is unmentioned, the name is untold,  
Beneath lies the body, corrupted and cold,  
Above rests his spirit, at home in the fold—

"Forgiven!"

And when, from the Heavens, the Lord shall descend,  
This stranger shall rise, and to glory ascend,  
Well-known and befriended, to sing without end—

"Forgiven!"

—Author Unknown.

## Do You Believe in God?

Most people will answer this question in the affirmative. Even the devils believe there is one God. James 2:19. Still he works against God and in no way pretends to obey any commands. The connection in James shows that a lot of people will certainly say they believe in God, but by works deny that there is a God.

If we believe in God we must also believe the Bible to be His word to man, for man to follow. The inconsistency of a lot of people is clearly seen when they are willing to believe part of the Bible, and the rest they won't accept. For an example of how people will deny God in this way we find that most people, with the exception of a few, believe that God created man, as the Bible says, Gen. 2:7; however on the other hand, the same people will say the Bible is outmoded and old fashioned and cannot be lived by us in this modern day. In the early days of the Church one was baptized for the remission of sins, now those who deny baptism, and thereby deny God, say that was alright in the old days, but now we can sprinkle a baby who has no sins and that is just as good."

God was able to form man out of the dust but he wasn't able to see our needs in this modern day! This is only one example, there are many, of varied types, but they all boil down to that one sin, unbelief. There are those who twist the Scriptures and take the meaning out of certain passages to justify their actions. We are not willing to twist our way of thinking, but we twist the Scriptures. Church members are often found guilty of this. It's time we stop saying that we believe in God when we don't pretend to do his will. God is a Spirit and must be worshiped in spirit and in truth. John 4:24. The only truth that anyone has is the Bible, and when we turn that down you can't truthfully say that you believe in God at all.

I pray that we as a family, as a Church and as a Nation will turn to God before it is eternally too late, for it will be too late one day.  
—Lyle Carlton.

## The "Moral Re-Armament Movement" Believes It Can Reform the World

This is a movement which started twenty or more years ago in England and the founders of it, and members of it now, "think that all problems can be solved by the application of the 'absolute standards' of honesty, purity, unselfishness and love under God's daily guidance."

Some have called it an "upper class Salvation Army." Today it "draws its members from all walks of life. It is supported by voluntary contributions, has no denominational creed. Meeting places range from London dockers' houses to the huge Hollywood Bowl." It uses all methods of publicity. It has settled many strikes by getting labor and management together and to act like honest human beings.

It is also called "Oxford Group or simply Buchmanism or First Century Fellowship." "Buchman strolled through the quiet college yards at Oxford, England, reflecting on the question, 'How can one man change the world?' Suddenly God gave him the answer," he says, which he hurriedly jotted down:

"First one man changed, then two, then four, then eight. A million changed. A whole nation changed."

"Be honest with yourself and with your family and with your neighbor. Be pure and genuine in what you do. You'll find that you're happy, that the people around you will become happy and friendly. Soon this feeling will spread to whole

cities and then to nations and to the world. If you'd like to change the world, first try changing yourself."

In this summary (the words in quotations being taken from the "Pathfinder"), not one word is said about Christ. But how are you going to get this spirit into the minds of people—to be really honest in all their dealings? Its through the story of the cross. All the good in this movement can be found in the gospel of Christ. So why not simply try to make Christians, real Christians, not hypocrites, out of people? That is what we are trying to do in the columns of the Spiritual Call. All the good will flow from converted hearts. "Unto God be glory in the Church," Eph. 3:21. "Ye must be born again," John 3:5, "of water and the Spirit."

## Live and Dead Seas, and Live and Dead Souls

(The following was written by Bruce Barton, a great man in the commercial world, and now a columnist.)

"There are two seas in Palestine. One is fresh and fish are in it. Splashes of green adorn its banks; trees spread their branches over it, and stretch out their thirsty roots to sip the wholesome waters. Along the shores the children play as children played when the Master was there, he loved it. He could look across the silver surface when he spoke his parables, and on a rolling plain not far away he fed five thousand people. The river Jordan makes this sea with its sparkling water from the hills. Men build their houses near it, and birds build their nests and every kind of life is happier because it is there.

"The river Jordan flows on south to another sea. Here is no splash of fish, no fluttering of leaves, no song of birds, no children's laughter. Travelers choose another route unless on urgent business. The air hangs heavy on the water and neither man nor beast, nor fowl will drink. What makes this mighty difference in these neighbor seas? Not the river Jordan; it empties the same good water into both. Not the soil in which they lie nor the good earth about. This is the difference: The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The other sea is a shrewd sea. It hoards its income jealously. It will not be tempted into any generous impulse. Every drop it gets it keeps. The Sea of Galilee gives life! the other sea gives nothing. It is named the Dead Sea."

## Sentiments of Some "That Fear the Lord"

Then they that feared the Lord spake often one to another and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.—Malachi 3:13-18.

ONE OF THE GREATEST PROMISES IN THE WORD, is the one in which Jesus calls our attention away from great denominational religion—political machines, gigantic church buildings, great drives for money or members, worldly entertainments to get money, noisy instruments of music to attract, colorful clergy and choirs, to this simple worship of Christians who are walking by faith in simplicity, "Where two or three are gathered together in my name, there am I in the midst of them."—Luke 18:20.

DEAR BROTHER AND SISTER SOMMER: Am sending a check for the renewal of the Spiritual Call, and use the rest where it is most needed. If you have any extra copies left we will be glad to give them to friends and neighbors.—Brother and Sister D. N. in Nebraska.

I AM SENDING a list of names of 10 on your 50 cent offer. I know the "Call" has helped some I have sent to, and I pray the message as it comes to these, will help others.—M. Y. in Pa.

CLARINDA, IA.—Dear Brother Sommer: We met recently with the church in Kansas City at 17th and Lawn Sts. The services

was very edifying. The song service was of the very best I have heard in the church. It makes us think of the word of the Apostle Paul, "We receive a kingdom which can not be moved."—Elmer R. Smith.

**PLEASE SEND ME** a few copies of the March issue of the S. C. So thankful it is possible to obtain such teaching as this paper provides in such trying times as now seem to exist everywhere. Hope and pray you will be able to long continue this good work.—E. M. in Ohio.

**DEAR SIR**—I wish to order five Simplified New Testaments from you for church men here in Ellis Homes Church of Christ. We have two already and like them very much. We wish to have more in the near future if possible.—Texas.

**I HAVE TAKEN** and read many different papers during the time of my Christian life, but like your paper and the Apostolic Times the best.—G. O. S. in California. . . . Am fully convinced you are following the old paths.—W. C. R. in Illinois. . . . **I TAKE** 3 religious papers and I believe I get more spiritual good from the Spiritual Call than I do the other two.—E. V. H. in Illinois. . . . **SOME ARE CALLING** for the March issue to distribute to special ones, and we have some left if you wish them. Also, if you wish sample copies to distribute to try to save non-Christians or those in Babylon, to get them interested if possible in subscribing, send for what you think you can use. They are FREE.

#### TWO CLASSES

The easy roads are crowded,  
And the level roads are jammed,  
The pleasant little rivers  
With drifting folks are crammed.  
But off yonder where it's rocky,  
Where you get the better view,  
You will find the ranks are thinning  
And the travellers are few.  
Where the going's smooth and pleasant  
You will always find the throng,  
For the many (more's the pity)  
Seem to like to drift along;  
But the steps that call for courage  
And the task that's hard to do,  
In the end results in glory.  
For the never failing few.

—Edgar A. Guest.

**GLENDALE, ARIZ.**—Dear Brother Sommer: We are glad the Glendale congregation grows in numbers, and in the grace and knowledge of the Lord. We know in these critical times when the loyal church has so many enemies we cannot be too diligent in sounding out the word of truth, giving the people something constructive ACCORDING to the word of God; something tangible that they can apply to their lives, and mould their character ACCORDING to the word of God, so they may never fall from their own steadfastness, 1 COR. 15:58. I have emphatically punctuated the thought to the congregation that EVERY person 100 PER CENT honest and continues to study to show themselves approved unto God, will save their soul. But, we must know what being 100 per cent honest is? There can be no mental reservation to do otherwise than to serve God with a pure heart, fervently. And you will win your crown of life, an eternal joy unspeakable.—C. A. Sanderson.

**ENEMIES OF CHRIST**—Friends, are we enemies of Christ, going about trying to destroy the true body of Christ by drawing away disciples after us, with our worldly wisdom and cunning craftiness? Such were the ones Paul warned Timothy of in 2 Tim. 3:6, 7. "For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with diverse lusts; ever learning and never able to come to the knowledge of the truth." Of such beware in the name of Christ.—V. L. Harl.

**DEAR BROTHER IN CHRIST AND FAMILY, GREETING:** . . . I have in mind a proposition to offer. It may act as a stimulant to effect other brethren and sisters. I will be one of 12 who are to send into the Spiritual Call office in the next 30 days, 10 names for the paper to be sent to people who we think would be profited by its contents. So find enclosed my \$5. . . . I want eleven others to match my offer. . . . I will send the names later.—E. W. P. (Thanks much, brother. Quite a number of others have sent in the past months, but 12 others with ten names will help. We need readers and more readers, to accomplish MORE good.—Editor.)

**SEVERAL WEEKS AGO** one of our readers sent for several books, one being "Great Songs of the Church"; but we were out and have had some trouble in the mails of receiving a new batch, but now have them. However, in the confusion, we lost track

of the one who should receive his song book; so if he will write for it, we shall send at once. Sorry.

#### A HORSE CAN'T PULL WHILE KICKING

(This fact I merely mention,  
And he can't kick while pulling  
(Which is my chief contention).

—Selected.

#### HOW TO BE HAPPY

1. Keep skid chains on your tongue; always say less than you think. Cultivate a low, persuasive voice. How you say it often counts far more than what you say.

2. Never let an opportunity pass to say a kind and encouraging thing to or about someone. Praise good work done, regardless of who did it. If criticism is merited, criticize helpfully, never spitefully.

3. Make promises sparingly and keep them faithfully, no matter what it costs you.

4. Be interested in others; interested in their pursuits, their welfare, their homes and families. Make merry with those who rejoice, and mourn with those who weep. Let everyone you meet, however humble, feel that you regard him as a person of importance.

5. Be cheerful. Keep the corners of your mouth turned up. Hide your pains, worries, and disappointments under a pleasant smile. Laugh at good stories and learn to tell them.

6. Preserve an open mind on all debatable questions. Discuss, but don't argue. It is a mark of superior minds to disagree and yet be friendly.

7. Let virtues, if you have any, speak for themselves, and refuse to talk of another's vices. Discourage gossip. Make it a rule to say nothing of another unless it is something good.

8. Be careful of another's feelings. Wit and humor at the other fellow's expense rarely are worth the effort, and may hurt where least expected.

9. Pay no attention to ill-natured remarks about you. Simply live so that nobody will believe them. Disordered nerves and bad digestion are common causes of backbiting.

10. Don't be too anxious for your dues. Do your work, be patient, and keep your disposition sweet, forget self, and you will be respected and rewarded.—Selected.

## Earthly Homes May Be Dissolved But Not God's Eternal Home

(The following article was written by Myrtle Barker in Indianapolis Star, and we print it to stir memories for the old people—Editor.)

### GRANDPA'S HOUSE

I want to tell you about Grandpa . . . and more especially about Grandpa's house. It isn't a modern grandpa's house. It hasn't a picture window in the living room or white enameled cabinets in the kitchen. It hasn't any faucets where hot and cold water rush out upon command, or a breakfast bar, or a breakfast bar. But it has a pump out back, where the best water in the world can be had for the pumping. And there is a lilac bush in the front yard, and an old-fashioned grate in the parlor. There are cherry trees and plum trees in the side yard, and a long grape arbor over the back walk.

Once upon a time, some 50 years ago, Grandpa and Grandma and the three youngsters came to live in the little five-room cottage. Many is the time Mama has told me about it—about the little white picket fence that enclosed the yard; about the wide meadows that lay on each side. In those days, there was a gravel road out front and neighbors were far apart. But there was love and youth and happiness within the house. And there was music. In the evenings, they would gather around the piano and sing—Mama, Aunt Myrtle and Uncle Cliff. And Grandma would bring in apples and popcorn and divinity. And then in the summer there was the front porch. The girls would entertain their beaux on the front porch. Uncle Frank came to see Aunt Myrtle and Papa to see Mama. There were Sunday school parties at the little house and quilting bees. Grandma was always

a great one to quilt. And there was the Social Dozen. That was Grandma's club. Once a year they came to spend the day with Grandma, bring their fancy work and a covered dish. Grandpa had company, too.

"Come on over to the house," he would say, "and have hot biscuits and honey."

And Grandma would make the biscuits—butter-milk biscuits—and cook them on the wood range in the kitchen. The range is still there. But Grandma is gone. —Mama is gone. Aunt Myrtle and Uncle Cliff are in their own homes. And Grandpa is alone—82 and alone. There is a lady who makes his bed, cleans and prepares his meals. But the family is gone. And now he is thinking about selling the little house. And as he ponders the thought, the children and the grandchildren and the great-grandchildren strive to keep their hearts' feelings under cover. It is hard. It is hard to forget Christmases at the little house. And birthday suppers . . . hard to forget the times we have sat in a circle in the sitting room and listened to Grandpa read.

And now the little house may be sold. Those who have seen the passing of old landmarks; who have witnessed the continuing changes of the passing years can realize the pangs that come. But always there is the comforting assurance—memories can never be sold or destroyed. They are a precious property forever ours. Forever and ever.

## "A Sword, A Sword, It Is Sharpened!"

### SHALL WE MAKE MIRTH?

"Son of man, prophesy, and say, Thus saith Jehovah, Say, A sword, a sword, it is sharpened, and also furbished; it is sharpened that it may make a slaughter; it is furbished that it may be as lightning; shall we then make mirth?" Ezek. 21:9, 10.

These words of Ezekiel were written shortly before the final fall and destruction of Jerusalem. God was remonstrating with a careless people. They saw not the uplifted hand of the great Avenger. (Isa. 26:11). The stage was all set for the final act—the great last catastrophe. The stroke might yet have been averted. But, though they could have seen and known, they passed all dark forebodings off in laughter and merriment, and made sport of God's warning. It is often so—and this sort of attitude is always the sign of inevitable judgment. "Thou wilt give them hardness of heart, thy curse unto them" (Lam. 3:65). They were encouraged in their lightness by the false prophets, the popular apostles of optimism of that day, whose lullaby of "Peace, peace," when there was no peace, soothed the fears of those who might have been inclined to think more soberly. "And in that day did the Lord Jehovah of hosts call to weeping and to mourning, and to boldness and to girding with sackcloth; and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: Let us eat and drink, for tomorrow we shall die." It was the last affront, the final defiance of God. Nothing was left for them now but the execution of the judgment. "And Jehovah of hosts revealed himself in mine ears, Surely this iniquity shall not be forgiven you till ye die, saith the Lord, Jehovah of hosts." (Isa. 23:12-14).

## THE SWORD THAT HANGS OVER US TODAY

Today hangs a threat over the world and over our nation such as never before been known in all the history of man; and every serious minded man and woman must be conscious of a heavy fear. It would be easy to quote soul-chilling utterances from outstanding men, statesmen, scientists, military leaders, scholars, and men of letters, who speak of the inconceivable danger that menaces the world today, and against which we know of no defense or protection; and the manifest plans and aims of an utterly ruthless and hostile power whose might already is greater than that of our country, which to them is the one, only obstacle that stands in the way of their all-devouring ambition. Surely Ezekiel's sword, sharpened and furbished, hangs over this nation and this people today. And shall we make mirth? Too many seem to think so.

Oh yes—there is also some preparation. In Isaiah's time, they saw the breaches of the city, that they were many, and gathered together the waters of the lower pool, and broke down the houses to fortify the wall, and made reservoirs against a possible siege; "but," said God, "Ye looked not unto him that had done this, neither had ye respect unto him that purposed it long ago." He was left out of their calculations (Isa. 22:9-11). Is it much different now? The God of multitudes is little more than a figurehead. He is not regarded as a real factor in the world's affairs. And what with outright unbelief and false religion, and pre-occupation with worldly works and questions, the God in whose hand our breath is, is forgotten and ignored. Thus they go on eating and drinking, buying and selling, marrying and giving in marriage. And as in the long ago, they knew not until the disaster was upon them and swept them all away, so may it be again in this generation.

### WHAT CAN BE DONE ABOUT IT?

The one thing that would most surely avert the threatening evil would be nation-wide repentance, like that which once saved Nineveh. (Jonah 3:10). Such a thing is hardly to be hoped for. Next best—individual turning, such as James calls for "Cleanse your hands ye sinners and purify your hearts ye double-minded: be afflicted and mourn and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you." James 4:8-10. More than once has a nation been saved for the sake of a faithful penitent remnant.

### THE OFFICE OF GOD'S PRIESTS TODAY

Upon Christ's people—those who are truly His in these days, falls a special obligation. Seeing they are in the position of priests—that is, that they have an access to God from which the world is excluded—it devolves on them to plead for the world, for their nation, for their community, their unsaved friends and loved ones, and for all mankind. "I exhort therefore, first of all," says the apostle, "that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who would have all men to be saved and come to the knowledge of the truth" (1 Tim. 2:1-4). He waits yet—not willing that any should perish but that all should come to repentance (2 Peter 3:9).

But above all this He bids His own watch and pray at every season, "making supplication that ye may prevail to escape all the things that shall come to pass, and to stand before the Son of man." (Luke 21:36).—R.H.B. in Word and Work.

# A YOUNG CHRISTIAN EXAMINES HIMSELF

I cannot give it up,  
The little world I know—  
The innocent delights of youth,  
The things I cherish so!  
'Tis true, I love my Lord  
And long to do His will;  
But oh, I may enjoy the world  
And be a Christian still!

I love the hour of prayer,  
I love the hymns of praise,  
I love the blessed Word which tells  
Of God's redeeming grace.  
But—I am human still!  
And while I dwell on earth,  
God surely will not grudge the hours  
I spend in harmless mirth!

'These things belong to youth,  
And are its natural right  
My dress, my pastimes, and my friends,  
The merry and the bright.  
My Father's heart is kind!  
He will not count it ill  
'That my small corner of the world  
Should please and hold me still!

And yet "outside the camp"—  
'Twas there my Saviour died!  
It was the world that cast Him forth  
And saw Him crucified.  
Can I take part with those  
Who nailed Him to the tree?  
And where His name is never praised,  
Is there the place for me?

Nay, world! I turn away,  
'Tho' thou seem fair and good;  
'That friendly, outstretched hand of thine  
Is stained with Jesus' blood.  
If in the least device  
I stoop to take a part,  
All unaware, thine influence steals  
God's presence from my heart.

I miss my Saviour's smile  
Whene'er I walk thy ways;  
Thy laughter drowns the Spirit's voice,  
And chokes the springs of praise.  
Whene'er I turn aside  
To join thee for an hour  
'The face of Christ grows blurred and dim,  
And prayer has lost its power!

Farewell!—Henceforth my place  
Is with the Lamb who died,  
My Sovereign! While I have Thy love,  
What can I want beside?  
Thyself, blest Lord, art now  
My free and loving choice,  
In whom, though now I see Thee not,  
Believing, I rejoice.

Shame on me that I sought  
Another joy than this,  
Or dreamt a heart at rest with Thee  
Could crave for earthly bliss!  
These vain and worthless things,  
I put them all aside;  
His goodness fills my longing soul,  
And I am satisfied.

Lord Jesus! Let me dwell  
"Outside the camp" with Thee!  
Since thou art there, then there alone  
Is peace and rest for me.  
Thy dear reproach to bear  
I'll count my highest gain,  
*'Till Thou return, Rejected One,  
To take Thy power, and reign!*

—Author Unknown.

## Kept Away By Hypocrites

The man who says he is kept away from church by hypocrites is not influenced by them anywhere else.

Business is full of them; but, if he sees a chance to make money, he doesn't stop for that.

Society is crowded with them, and yet he never thinks of becoming a hermit.

Married life is full of them, but does that make him remain a bachelor?

Hell is full of them, and yet he isn't doing anything to keep from going there.

He makes you think that he is trying to avoid the society of hypocrites; and yet, he takes not a single step towards the only place where no hypocrites can go, *heaven*.—Selected.

## "Not In Vain In The Lord"—I Cor. 15:58

WHAT IS OUR REWARD? "Forasmuch as ye know that your labour is not in vain in the Lord." How do you know? Because these things are true. What is true? The word of the Lord is true. What are you doing? Teaching the Word, preaching the Word, disseminating the Word, sowing the seed,—there is life in the seed. The Lord has said that His word shall not return to Him void. Well, then, I am engaged in a job, and I shall never be out of work. I know that in the Lord my labour is not in vain.

There is a lot of vain labour in this world. We have all engaged in it. I have. I wish that I could recall some of the weeks and months that I have spent in doing things which I thought were right, but they did not seem to bear any fruit. Perhaps they will, I don't know. But remember, in the field of the Lord, doing His work, sowing His seed, doing things in His way, by His Spirit, in His own time, is sure to bring forth fruit, and that labour will not be in vain in the Lord.

Are we sure we are labouring in the Lord, not apart from Him, always in His work, and for His glory? If that be true, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

—Christian Beacon.