

# 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

Volume 25

INDIANAPOLIS, INDIANA, AUGUST, 1951

Number 8

## The Second Most-Needed Institution — The Christian Home

The Church of Jesus Christ comes first among the most-needed institutions in the world, but the Christian Family is the 2nd. In fact, even the Church is built on the family, which was started in the Garden of Eden; and the Church developed the Christian Family of which we speak.

One of the most marvelous things in the world to me is the fact that great men among us show almost unanimously that the main cause of the present evils in the world, especially among young people, is the utter neglect of children by "Christian" parents; and yet we give little attention to the training of our children **IN THE HOME**. In the Old Testament, parents were to talk of the word of God in the morning when they arose, when they walked by the way, when sitting in their homes, and when they lay down at night. (Deut. 6:7.) In the New, Paul said, "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) But parents try to shift this God-given work upon others in Sunday Schools, day schools, boys' scouts, girl scouts, young peoples' meetings, and often, if we continue to neglect, they finally get their education in the Reform Schools, or Reformatories! *I am astounded that so little is said about Home Training in religious papers.* "We must have some kind of an organization or group different from the God-given Family to train our children," seems to be the cry. God's plan for the young children is that *parents* be converted and **THEY** teach their young children.

They say the most impressionable age of any person is between 3 and 6 years; and yet through that period we do practically nothing to train them morally and religiously. In the real Christian family we will tell them about the Good Man and the Bad Man, and the good place and the bad place to one of which places each must go according to his deeds. We will tell them Bible stories, and read to them out of some Bible story book, explaining the lesson to be learned. We will have them memorize at least two choice verses a week that have to do with the Christian life, and each time will keep reviewing what has been learned till they can not forget them. When they can read we will get them a nice little testament. We will teach them to respect the rights of all others, and to respect especially older people including their parents. Children are commanded to honor their fathers and mothers, but they will never do that unless we live in such a way as to merit their honor. We should teach them their duty to their parents who have spent so much time and money to give them a start in the world.

We will cause them to respect religious services, and not disturb them in any way unless absolutely necessary. Therefore, parents should teach their children to attend to all wants of nature before they go to services at the church house or anywhere else, so that they will not disturb others.

We will see that the little children sit with us in services, or near, where we can watch them. If children will not behave, they may be pinched to remind them, or taken out and handled as they say my mother did me, and then they, like I, will be glad to sit still!! (Had mother not done this I might not be writing this, but might have been in a cell writing from experience, "Crime Doesn't Pay."). The discipline of sitting still for an hour or so, is good for the youngsters. Sometimes it may be best to whisper in their ear what they will get at home, and then we should see that that is no idle threat, but we will give them just what we said we would. The next time, when we whisper, they will know that we mean just what we say. Too many parents lie to their children in such matters, and need not be surprised that their children pay no attention to what they whisper in their ears.

In many religious groups there is so much coldness, that as soon as "Amen" is said, they flee for the door, and in a few minutes the house is empty, practically no one speaking to another. But there is little fellowship in such a group. In small churches, especially in rural places, Christians like to visit somewhat; but loud talking and laughing certainly should be taboo in a New Testament church. Children should surely not be permitted to run around in the house, as if they were at home or on the school ground. Here is where again, some pretty stern "whispering in the ear" should take place. And also playing tag around the house and yelling, etc., should produce some more whispering!! But remember, again, that that whispering in the ear will do no good unless we carry out what we promise.

Last Lord's Day a sister in middle life showed me a picture of her father's family. S-c-e-n-t-e-n children! What a mob that would be if there was not good government there! What a power for evil if the father and mother are not Christians and do not try to train their children! What a power for GOOD, for truth and righteousness in the earth, if all those children are brought up in the nurture and admonition of the Lord! No doubt some of them would wander off, but when they became older the teachings of father and mother, with their good lives back of it, would bring them back in most instances.

Readers, let us pray. Let us pray, not for better day schools, nor large Sunday schools, nor endowed Bible colleges, nor enthused scouts, nor other young people's organizations of human origin; but let us pray for God's young people's organization—the Christian Family—for Christian fathers and mothers, that they may cease their indifference and neglect toward the moral and religious training of their children.

And I believe God will give us happier homes, stronger churches, a better nation, and a more peaceful world.

Malachi said of John the Baptist, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:6.)

Unless parents and children are brought closer together, the "curse" upon the earth will surely come, if it has not already come in Communism.—D. A. Sommer.

(READER—Why not order a few copies of this paper, and send it to your friends who may be benefitted?—Publisher.)

## The Hymns of Isaac Watts

Young Isaac Watts was unhappy about the music in his father's church, and not without reason. For, two hundred years ago there were no beautiful and expressive Christian hymns, like those we take for granted in our hymn-books today. The Church of England and its several branches believed that it was sinful to sing any song in worship which was not taken from the Psalms in the Old Testament. Any person who aspired to write a religious song was considered presumptive for trying to improve upon the Word of God. The singing was wearisome. Books were scarce two centuries ago, and there were not enough Psalm-books for the congregation. The Psalm-versions had to be read out by a clerk, one line at a time; the people would sing that line and wait for the clerk to read the next. The hymn tunes were few, and were droned out to a tedious length.

This kind of song-service was intolerable to Isaac, with his superb gift of verse-making. He complained about the untuneful Psalms one Sunday, and one of the church leaders (possibly Deacon Watts) replied curtly, "Give us something better, young man!" That was all the challenge the young man needed. During the week he wrote the hymn "Behold the Glories of the Lamb," which was sung the next Sunday at church. It was so highly praised that the young poet decided to write more. In the following two years he composed most of the hymns which make up his volume, *Hymns and Spiritual Songs*, published in 1707. This was the first real hymn-book in the English language, and earned for Watts the title of Father of our modern English hymnody.

However, this first hymn book was not accepted immediately by the churches; many referred to Watts' hymns as "Watts' whims." Gradually his songs were accepted by non-conformist groups, and once they found their way into common use, they became the dominant hymns of that time. They spread across the Atlantic to America, where they were popularized by Benjamin Franklin. (Watts' hymn-book was the first book which Franklin printed on his printing press, in 1711.) Watts also wrote a new and free translation of the Psalms as he thought David might have written them if the Psalmist had been a Christian living in the 18th Century. This book served to bridge the gap between the Old Testament Psalms and the new gospel hymns, and many congregations passed over without realizing just where they were going.

Isaac Watts never married. As a young man he had proposed marriage to the beautiful Miss Elizabeth Singer; but she declined the proposal, remarking that while she "loved the jewel, she could not admire the casket that contained it." Watts was greatly mortified at this reflection upon his appearance, and in his disappointment he wrote a hymn beginning with these lines:

"How vain are all things here below!  
How false, and yet how fair!  
Each pleasure hath its poison too,  
And every sweet a snare,

Evidently Watts overcame this early disappointment, because most of his subsequent hymns are full of the joy and delightfulness of the Christian life. Notice the happy tenor of most of the familiar hymns listed below. "When I Survey the Wondrous Cross" is considered by all critics the best hymn which Watts wrote, and the finest ever written about the crucifixion. Matthew Arnold ranked it first among all English hymns. Of his own hymn-writing, Watts said, "It was not my design to exalt myself to the rank and glory of poets; but I was ambitious to be a servant to the churches, and a helper to the joy of the meanest [lowliest] Christian."

Isaac Watts was a great preacher as well as song-writer. His health was poor, however, and he did not preach much after his thirty-eighth year. He was invited to spend a week in the great country estate of Sir Thomas Abney, in Hertfordshire, but at the request of his host, Watts' visit was extended to thirty-six years, and he died there in 1748. A monument to his memory was erected in Westminster Abbey—a tablet picturing Watts writing at a table, while angels whisper songs in his ear.

Some of Watts' hymns still widely sung today are:

Joy to the World, the Lord is Come!

There is a land of pure delight

Come, we That Love the Lord

How Shall the Young Secure Their Hearts (from Psalm 119)

Before Jehovah's Awful Throne

Jesus Shall Reign Where'er the Sun

Sweet is the Work, My God, My King

When I Can Read My Title Clear

I'm Not Ashamed to Own My Lord

When I survey the Wondrous Cross

O God! Our Help in Ages Past

Am I a Soldier of the Cross

Alas! And Did My Saviour Bleed.

—D. M. K.

## Brightwood Club Stirs Activities of Church

Daily Paper

Brightwood Methodist Church has 451 new members who are living proof that the Fishermen's Club practices its motto, "Speak To Men About Christ." Each Thursday men of the club go out in teams to call in homes and "speak to men about Christ." They've been doing this ever since the Rev. Albert R. Ashley came here as pastor a year and 11 months ago. In the time they've won so many new members that the newly completed sanctuary already is too small. In fact, the church has to have two worship services on Sundays. But that's an old story to the Rev. Mr. Ashley. The same thing happened during similar evangelism programs at his previous pastorates in Lafayette and Gatlinburg, Tenn. Several records have been set by Brightwood Church as a result of this growth. The church ranked second in the Indianapolis District for new members coming in and the church has a ceremony each month to welcome the newcomers. Thirty-eight new members won last month by the Fishermen's Club will be taken into the church today. One month 99 members were received. . . . It keeps him busy preaching twice in the morning and again in the afternoon at Central State Hospital. But if the increase continues, he may have three Sunday morning worship services.

### COMMENTS BY EDITOR OF SPIRITUAL CALL

I do not know how much is said here on obedience to the gospel. The stress seems to be made on getting "members", and nothing is said about real conversion. But, of course,

this was written by a reporter. However, I wish to commend the principle of each Christian working to convert others. That was the Bible way. But then they had no Fisherman's "club"—but regardless, *every one was supposed to be a fisher of men*. In apostolic days, they had no organizations but the Church, and they had no "drives" but that of the Holy Spirit working through the gospel and lives of Christians. All our religious meetings should be to instill into Christians' minds the truth that Christ died for us, and that we should do all we can to take the Good News into all the world. But we need no extra organizations—"Unto God be glory in the church throughout all ages," Eph. 3:21.

### A Sister's Service

Today there is among godly women an ever-important question: Am I doing all that God would have me do?

So many have said that the Bible reveals so little of particular interest to women that it seems they are idlers in the Vineyard of the Master. True enough, little has been written in comparison to the general instructions to all believers, but sufficient has been given to insure a knowledge in all phases of a Christian sister's life.

The God-head through the apostles sets forth what he wants a sister to wear, how to behave and what to do. Three-fold instructions, then, are given for a sister's edification.

In discussing the three particulars of interest, dressing, perhaps, monopolizes more of feminine time than it should. In 1 Peter 3:5 we learn of an adorning that is not outward. Peter says, "Let it not be an outward adorning." Sister, if you have a reputation for "nifty dressing," fear God's disapproval! Peter was an inspired man; he urges that you be resplendent with a spirit of meekness and quiet.

I would not infer that a pleasing appearance is dislaudful to God, but he desires your inward soul to be so pre-eminent that it overshadows all else about you. If the value of jewels and rich apparel you could wear be placed to the service of mankind, your godly spirit would be more glorified than your outward appearance. 1 Tim. 2:9, 10 speaks of "modest apparel," and it is evident that all of Style's decrees are not in this category. Let me, as a modiste from scriptural reasoning, make a few suggestions as to planning your wardrobe.

Do not be tempted by the beauty of costly array; think of the souls who have never heard the gospel, and say, "Get behind me, Satan!" Include only your need; all else is for vain-glory and pride; and do not dispense with modesty.

As to behaviour—place first that dutiful obedience referred to in 1 Peter 3:5; 1 Tim. 2:11. This seems to be a bone of contention for many to chew upon, and why it is seems absurd to any whose profession is of the heart instead of the lips. You delighted to please God in all else—why not this? There is only one exception; should the companion's voice and God's conflict with the spirit and quiet and meekness say as did Peter (Acts 5:29)—"We ought to obey God rather than men." A husband is the head of the house (or affairs of this life), but Christ is the head of the Church (or religious affairs). Women are judged by the law governing women—if you step over the line of the law; by what are you judged? Not the law of husbands. Cast aside pride or anything that interferes with the keeping of the command; that the word of God be not blasphemed.

Be sober (1 Tim. 2:9, Titus 2:5). Surely a sister can be sensible and godly and be a pleasure to know, without resorting to giddy foolishness.

Purity in living, thinking and teaching is set forth in Paul's suggestion to Titus in 2nd chapter, 5th verse.

Temperance in all manner of living (Titus 2:3) is the foundation of a simple life; ready for any service of kindness exacted in Titus 2:5. These references (if lived by) will fit any Christian sister for service.

As to duties—to women has been assigned the common place, to be workers at home (Titus 2:5). 1 Tim. 5:14 says to rule the household. Here Paul could have said—"or engage a substitute while you make headway in some mercenary pursuit." But Paul did not receive such an inspiration. A sister, to care for home and family, and to follow every good work (1 Tim. 5:10)—will have no time for Satan's temptation of "Salaried Positions for Married Women." Children today are in dire need of a closer companionship of mothers and less of careless servants, to be able to combat the evils of modern society. Never think of trusting your work upon a substitute, as there is a price to pay far above dollars and cents in wayward families. And by way of advice to the single girl—if there is no need of more money in your family to supply the actual needs, give of your youthful strength to the household cares, to the lonely widow and the sick, of your acquaintance. You will gain a Christ-like bearing that no clothing brought from high wages would ever give.

Aged women are to be teachers of that which is good (Titus 2:3) teaching the younger women to love their husbands and children. 1 Tim. 2:12—"But I permit not a woman to teach nor to have dominion over a man, but to be in quietness." Remember about usurping the authority of a man. (Does this exclude woman's suffrage? It pays to be safe!) As for work in the general assembly, 1 Cor. 14:34, 35 makes that clear, but the acts of worship are to her—as to man—song, prayer, communion and giving—as these are enumerated in the general precepts in Acts.

Last, but not least, is her duty to posterity, bearing children—she is exhorted to do so in 1 Tim. 5:14. Is not this a great service to God—bringing lives into existence—and, like the mother of Samuel, dedicating them to our "King and His Service"? Paul in 1 Tim. 2:15 says she shall be saved in so doing; thus Paul shows that this is another step toward salvation.

If any sister yet has time to spare, take the suggestions found in James 1:27 and 2 Peter 1:5-7, and as the eighth verse of the latter reference says, "For if these things be yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ."—Mrs. E. C. D. In Rays of Light.

### This, Too, Shall Pass Away

Who'll press for gold the crowded street

A hundred years to come?

Who'll tread the church with willing feet

A hundred years to come?

Pale, trembling age and fiery youth  
And childhood with its brow of truth,  
The rich and poor on land and sea,  
Where will the mighty millions be

A hundred years to come?

We all within our graves shall sleep

A hundred years to come

No human soul for us shall weep

A hundred years to come,

But other men our streets will fill,

And others then our lands will till;

And other birds will sing as gay,

And bright the sun shine as today

A hundred years to come,

—Unknown.

# SPIRITUAL CALL

Published Monthly by  
D. A. SOMMER  
918 Congress Avenue  
INDIANAPOLIS, IND.

## Subscription Rate

1 New subscription for a year, \$1.00 each—Old, \$1.25 each.  
5 New subscriptions, 75c each—\$3.75  
5 Old subscriptions or more, \$1.00 each—\$5.00  
10 New subscriptions, 50c each—\$5.00  
25 copies to ONE address for a year—\$10.00

Entered as second class matter May 1, 1936, at the post office at Indianapolis, Indiana, under the Act of March 3, 1879.

## A Selfish Rich Man, and His End

In Luke 16:19-31 Jesus gives us the account of the rich man, and the beggar, Lazarus; how when Lazarus died he was taken by angels to Abraham's bosom. And the rich man died and was buried, and was tormented in hell. He recounts the conversation between the rich man and Abraham.

When Jesus illustrated his lesson by the use of a parable, he would begin by saying, "The kingdom of heaven is like unto—whatever he was using for an illustration, but this does not seem to be a parable, or illustration, but an account or report of a fact, for he says, There *was* a rich man, and, There *was* a beggar. Therefore we can be assured that this actually happened.

In describing the rich man he said that he was clothed in purple and fine linen and fared sumptuously every day. And of the beggar that he was laid at the rich man's gate, (apparently he was unable to walk) and he was full of sores and the dogs licked the sores. He was in such bad condition that no one would dress his sores, or care for them but dogs. He was so hungry that even the crumbs that fell from the rich man's table would be welcome food for him.

In time the beggar died, and Jesus tells us that he was carried by angels into Abraham's bosom, also that the rich man died and was buried, but instead of being carried to Abraham's bosom, he was in hell and in torment.

This proves to us that Jesus was able to see into the unseen life beyond the grave, and while our bodies die, our souls still live. In this case Lazarus in peace and comfort, the rich man tormented in the flames of hell, so great was his torment that even the drop of water that would cling to the tip of the finger of Lazarus, and touched to his tongue, would be a relief to him. Jesus does not accuse this rich man of being a criminal or of even being immoral or dishonest, but that he was rich and had the finest of clothing, and an abundance of the best of food, everything that his heart could desire. Evidently he gave no thought to God and the hereafter, but gave himself up to self-indulgence in all of the things that his eyes and heart desired, with the result that when he died he went to the place of torment.

How much like him are many, many people today, living in that same condition, indifferent to the sacrifice that Jesus made on our behalf, indifferent to the warnings of those who would induce them to turn to God. They are addicted solely to the gratification of their temporal desires refusing to give any thought to their spiritual welfare. Oh! what will their end be?

Even many professing Christians are so engrossed in obtaining the height of their ambitions in worldly affairs that they become cold and neglect their service to God.

This rich man in his suffering remembered his five brothers, that they were living in the same careless, indif-

ferent condition that he had lived in, and he desired to have Lazarus arise from the dead and go and warn them lest they come to that place of torment.

What was the answer of Abraham? "They have Moses and the prophets, let them hear them."

They were living under the law given by God through Moses. The prophets were sent to urge and exhort the people to observe and obey that law, but the people would not. Today, God has made his final and greatest offer to mankind through the sacrifice of his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

This rich man's five brothers were heedless of the law of Moses seeking only the gratification of their worldly desires; why will not man today, take a lesson from them and accept and obey the gospel?

What is the lesson in this for us?

The answer is found in Mark 10:28, in what Jesus told the rich man who had faithfully observed all the commandments. He said, "Sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven," and the 24th and 25th verses he said, "Children, how hard is it for them that trust in riches to enter the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

In his sermon on the mount Jesus admonishes, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also." Matt. 6:19-21.

Concerning the rich man who would build larger barns to store his goods, and would then take his ease, eat, drink and be merry, God said, Thou fool, this night thy soul shall be required of thee: then whose shall those things be that thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. Luke 12:19-21.

Moral: Use the riches God has so graciously given us, for the glory of God and the good of our fellowmen, and not squander it in the gratification of our own selfish desires.

—Fred D. Weed.

## The Divine Plan

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

We need not read much of God's Word to learn that he has made it an integral part of his wise design that man should recognize his supreme being and the need to seek his favor. Not only is this true, but man must change his entire perspective of life if he would please God. This is a vital and fundamental thought that the true people of God must take into account in meeting the constant tendency to drift away from the divine plan. The writer remembers well his first contact with The Church of Christ and of being told that "what I think is not to be highly valued in matters pertaining to man's duty to God." This was a strange thought to me, and considerable teaching was required before I learned the lesson contained in these words: "For we walk by faith, not by sight"; 2 Cor. 5:7; and, "faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

It has not been long since a novice elder endeavored to rebuke me for using the very argument, referred to above, which served as an important factor to lead me out of

religious confusion. I dared to criticize the many expressions of opinion among professed Christians on important matters of duty, whereupon I was boldly told that we have to be guided by our thoughts. Of course, we all know that the mind directs our conduct, and that there can be no conduct without thinking, but this is another subject and bears no relation to the one under consideration. We say this because our minds, or hearts must be cleared for a reception of God's Word. Our mere thinking must be set aside and forsaken to afford an entrance of the Word of God without restriction. Nothing could be more clearly taught in the divine revelation, as noted in such passage as the following:

"Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:6-9.

It is good to note that Heb. 11:6 speaks of those who "diligently seek him," and Isa. 55 calls upon man to "Seek ye the Lord while he may be found." Heb. 11:6 treats of the subject of faith, and Isa. 55 speaks of forsaking our thoughts to accept the word of God. See verses 10 and 11. This last thought is in beautiful accord with the following from James: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1:21. There is a laying aside; a clearing the way for a devoted reception of the word of God. This is one of the great present-day needs. If we could "clean house" in reference to our minds, and make room for the Word of God, then many of our ills would be cured. "For with the heart man believeth unto righteousness." Rom. 10:10. But, he believes what? Should he believe what I think, or should accept your opinion? Nay, verily! He must "receive with meekness the engrafted word, which is able to save your souls."

In connection with the subject under consideration we should note the following from 2 Cor. 10:4-5:

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;), casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

From this it is clearly seen that the strength and might in the warfare waged by Christians against evil come from God, and not from your opinion, nor from what I might think about the matter. Our own imaginations, or human reasonings must be cast down, the knowledge of God must take control, and every thought subjugated to Christ. It is high time that we learn the lesson, brethren. Let us give it further consideration and study.

—Fred W. Fenton.

## Alone With God

God made man in the beginning to be part of the world and yet to be separate from the world. Physically he is made up of the earth and must be sustained by it, and socially he must mix with the great mass of humanity; but morally and spiritually man is to be separate from the world and to derive his strength from above, and in doing this he must often be alone with God.

It is said that Enoch and Noah "walked with God." No doubt these men separated themselves from the crowds

about them and communed with their Maker in prayer. Moses was alone with God when the Lord called him to go and lead His people out of bondage; and often in the wilderness wanderings he stood alone with God against the whole nation, against rebellious princes and even against his own relatives. Joseph was alone with God when he was sold into Egypt and when he was thrown into prison for his purity of life. Daniel was alone with his Maker when, with his window up and his face toward Jerusalem, he prayed three times a day, though death stared him in the face. The three Hebrew children are the only ones mentioned who would not worship the golden image which the king had set up, but God was with them. Abraham, Isaac and Jacob confessed that they were strangers and pilgrims on the earth, and looked forward to the great spiritual reign of Christ, looked for the city which hath foundations whose builder and maker is God.

In the New Testament, God's people often had to stand alone with him. Paul fought many battles single-handed. He was left alone in Athens, the great center of learning in the ancient world; but his spirit was stirred, and publicly and privately he told the people of Christ. He was alone when he fought with beasts at Ephesus. On one occasion he said, "At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and the Lord delivered me out of the mouth of the lion."

Jesus was alone with God in his temptation, and he often withdrew himself from the crowds to be alone with his Father in prayer. On one occasion His teaching was too hard for even his followers, for "many of his disciples went back, and walked no more with him." In the Garden of Gethsemane, His disciples did not stay awake with him, but he was alone in his agony and prayer.

And so it has been with God's people in all ages of the world—they should often be alone with God in prayer, for often must they be alone with Him in making decisions for the right. And one reason why so many people do not decide for the right when they must decide by themselves, is because they do not first put themselves alone with God in prayer.

When boys and girls come to the age of accountability, they alone must decide which way they will travel—the road to Heaven or the road to hell. If they make a profession of religion simply because others do, it will not please God; or if they obey merely because their fathers or mothers wish them to, their obedience amounts to nothing. They must think of Heaven with all its joys; and of hell with all its woes; and must count the cost. In other words, they must be alone with God in struggling with the flesh. And oftentimes as Christians they will have battles which they must fight alone. When the cards are pulled out, or the bottle is passed around, or something of a similar nature is proposed, a young man will often be alone in deciding against the evil; and yet not alone, for God is with him. The girl is asked to go to a dance with her companions, or go to a filthy show, and she often must decide alone. Sometimes young people are ridiculed for standing with the Church which opposes all departures from the word of God. They will have to stand by themselves. Here is where it will be seen whether they have spent much time alone with God in prayer.

Wives and husbands must also stand alone with God. Sometimes a man's wife will not obey the Gospel with him, loving more the frivolities of life. Oftentimes a woman must accept the Savior alone and take upon herself all the religious

training of the children. But she cannot stand back, but must put forth a greater effort for the children's sake. Alone she must read God's word and pray to Him, and alone she must go to the house of God, for alone she must stand before God and answer for the deeds done in the body. Even though one meets with strong opposition from wife or husband, or father or mother, or other relative or friend, he must stand for God and the right. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

Even in affairs of the Church, a true Christian must often stand alone with God. As long as time endures, there will be a constant effort of Satan to lead the people off. Under the plea of "doing good," he will get Christians to try to introduce things which are contrary to God's word. Many times even the elect cannot see the wiles of the devil, and are deceived. In order to save the Church, something must be said and done, and it falls to us to do or say it. We shall be condemned as "disturbers," as "antis," and as "popes," just as Moses was accused by jealous ones of taking too much upon himself. But we see the truth, and the traps of Satan, and we must cry against the danger or we ourselves are lost. We must please God rather than man! The sooner we learn the lesson, the happier we shall be—that we are not saved as nations nor as families nor even as churches, but are saved as individuals. Apostasy or worldliness or indifference may often capture a professed church of God, and our souls may be in anguish because of it; but we can save ourselves regardless of what others may do. If we cannot save them, we can save ourselves by withdrawing from them and trying to build up a spiritual house of God. "Where two or three are gathered together in my name there am I in their midst"—said the Savior.

It was in the anguish of his soul that Luther alone, in his monastery cell, gave his life to correcting evils in the church. It was practically alone at first that Thomas and Alexander Campbell started out to lead the people to the Gospel in its purity and simplicity. Our battles are not as great in the affairs of men as were theirs, yet they are battles for the right as much as theirs, and may be as great for us to bear as were theirs for them. Each child of God has his own peculiar trials in addition to the ones which the Church in general has, and these individual battles we must fight alone. Jesus had his, and the servant is no better than his Lord. Every child of God will have his Gethsemane.

"All those who journey, soon or late  
Must pass within the Garden's gate;  
Must kneel alone in darkness there  
And battle with some fierce despair,  
God pity those who cannot say,  
'Thy will be done,' who only say,  
'Let this cup pass'; and cannot see  
The purpose of Gethsemane."

But once more, and for the last time, we must be alone with God. Not as nations, not as families, not as churches, do we appear at the Judgment Seat of Christ but as individuals. One by one we stand before the Great Judge. Father or mother will not be there to help us; husband or wife can do us no good; son or daughter will have to take care of himself. Alone must I, and alone must you, appear before the Judge, "that every one may receive the things done in his body according to that he hath done, whether it be good or bad." Over there "every man shall bear his own burden," alone with his God.—D. A. Sommer.

## 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 the 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 3:16, 17.

### MY PRAYER

Lord of my life, henceforth I hear  
The name of Christian everywhere;  
And all observing eyes shall see  
Such Christ as is revealed in me.  
In trade or play, my every word  
Will shame or glorify my Lord;  
Each act, each generally,  
Will point to Thee, unwittingly;  
Therefore, O Christ, my spirit claim,  
And make me worthy of Thy name.

—Unknown.

VIENNA, ILL.—We were at Wood River, Ill., the last Sunday you were at Brookfield, Mo. They had 104 out that day with dinner on the ground. Brother George Anderson made a good talk that day. Glad you are feeling able to be out. Will be fine if you can get around more. Received the papers. Am sending ten names and check.—H. L. Carlton.

EAST ALTON, ILL.—Our vacation Bible study is over. The average attendance was 60, and we already see some good coming from it. I was back to Brookfield for funeral since you were there.—Harold Ottwell.

THE SPIRITUAL CALL is always filled with such good, spiritual thoughts, which apply to every reader, either of commendation or condemnation for the way we are living. I am sure that no one can read any number of S. C. and not feel that his soul has been fed richly on the Bread of Life. Being a grandmother myself I wish to commend the other grandmothers on their letters of warning to Christian parents of the camouflaged evils which are brought into so many homes today. Let every parent and grandmother remember Paul's instruction: Bring up our children in the nurture and admonition of the Lord. I realize what a treasure the Spiritual Call is, and should be in every home. (If they are not too busy "Nibbling" of evils, to read it!) So I am enclosing check for", etc.—Mrs. O. McL., Missouri.

DEAR BRO. SOMMER—We are glad you are able to go out and hold a few more meetings. We hope your health holds up so you can continue in the good work. We enjoy the S. C. every issue. One reason we enjoy it so much is because we have known you a long time and believe you have lived a clean life. You have been boycotted and had many untrue things said against you, but you have lived a pure, clean life; we have never heard a word spoken against your character. We believe the Lord is with you and will continue to be with you. We will continue to send all the help we can each month and hope others will do the same.—A Bro. and Sister in Christ.

### WE ADMIT THIS

Getting out a paper is fun, but its no picnic.  
If we print jokes, people are going to say we are silly. If we don't, they say we are too serious.  
If we clip things from other magazines, we are too lazy to write them ourselves. If we don't, we are too fond of our own stuff.  
If we don't print contributions, we don't appreciate true genius. If we do print them, the page is filled with junk.  
Now, like us not, someone will say we swiped this from some other magazine. We did.

### WHAT SOME ARE THINKING

WHEN WE WRITE the figures on your paper, you know that your time has expired, and we hope you will renew promptly, and send a list of names, to help them keep right with God in these trying times. Also, please write the names on a SEPARATE SHEET of paper, for we put that sheet into our mailing list. And, if possible write the names of each state and post office as much classified as you can. It saves the publisher time and liability to mistakes. "Thank you, thank you very much," as Gabriel Heater would say! . . . THERE HAVE BEEN some excellent articles by yourself and others in the S. C., which I hope will always be found therein, for they are seriously needed during these terrible and perilous times when our nation is in such a serious mental and political situation.—W. C. C., Michigan. . . . DEAR BROTHER SOMMER: Will you please mail me 3 copies

of the May issue of the S. C. May you live long and be blest with health and strength to continue this so-much needed work in which you are now engaged—this is my hope and prayer.—E. B. Ohio . . . ENCLOSING CHECK for 8 testaments, also S. C. I enjoyed reading the samples you sent me." O. C. (Now let us all scatter samples to those we think might be benefitted, (they are free to you), and do what we can to give others the benefit to the soul the paper may give. Ten new or donated names only five dollars.) . . . ENCLOSED you will find \$2.00 for my subscription to the Spiritual Call, and please send me two Guides Through Bible History. I wish I could send more and get more books and have the paper in every home. My dad who passed away last February has always kept this paper in our home. He began with the Apostolic Review in the early 1900's; and good books, too, were all we were allowed in our home. Mrs. B. H. S., Texas. . . . Enclosed you will find \$1.00 for which please send me, if you still have them, 6 copies of your paper that had the piece in it on "No sport is a pillar in the Church." To my way of thinking it was one of the best pieces I ever read. Sports among church members is hurting the church in its spiritual influence very much today.—Mrs. I. S., Missouri. (There has been more favorable comment on that much needed article, than on any other for a while. It makes me happy to know that so many readers are spiritually minded, and are trying to "love not the world, neither the things in the world." I read many religious papers, but don't remember to have seen any such strictness in any of them—no article against worldly sports. This is saddening. Let us ALL do more to smother a few from the fire.)

TRUTH AND POETRY

A WOMAN in the Latter Day Saint Church recently said to this editor that she liked the poetry in the Spiritual Call. Well, folks, we search many sources and select the very best we can get, in OUR estimation. Read the poems, folks, they embody in rhythm the greatest religious thoughts there are. You may not like poetry, you say, and YET YOUR HYMN BOOK IS NOTHING BUT POETRY, and you sing from that nearly every religious meeting. Why not clip out the poems, and make a "scrap book?" You will derive much pleasure from it in after years. Sit down often and READ the hymn book, if you can not sing much, or do not care to. You will derive much spiritual strength. Here is a poem which the editor thinks is as good as he ever read, and he has printed it before. He has read it so much he has almost memorized it. Poor, tired Christian, weary with the conflict for the right, remember that "Truth never dies," but will judge the world some time, and if you stick to it, you will come off more than conquerors through him that loved you.

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 ought and handed onward by the wise,  
Truth never dies.  
Though unrecieved 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.

THE CHURCH IS GREAT

Today we are living in a time of inventions such as never before experienced in the world. One class invents carnal machinery to destroy the physical life, and other classes have been inventing and devising institutions to deceive and destroy the spiritual life. Hundreds of denominations unknown to the Bible or Christ, are saying, Lo here is Christ. Jesus said, Believe it not. We have clubs and fraternal orders galore, whose participants think they are great, and they place the greatest institution of earth in the background.

The Church—Kingdom—of our Lord Jesus Christ, Christ's

Church, is great from the fact its builder came down from heaven and was the greatest being ever to put foot on earth. Luke 1:32. It is great by reason of the fact, Christ was its builder, Matt. 16:18. It is great because he suffered to be crucified and shed his blood for it, and by this humility and suffering and shame purchased it with his own blood, Acts 20:28. It is great because its laws of admission and ordinances were made manifest by the supernatural working of the Holy Spirit from on high, Acts 2. It is great in the respect, that its the only church the Lord added the Saved to, Acts 2:47. It is great, because it was God's eternal purpose that the world should hear the gospel through its missionary work and spirit, Eph. 3:10, 11. It is great because God has designed we must give him glory in it throughout all ages world without end. Amen, Eph. 3:21.—J. D. Powers.

ADVICE TO PREACHERS

Pray every night and shave every morning.  
Keep your conscience clean, also your linen.  
Let your light shine and shine your shoes.  
Press your advantages, your opportunities, and your trousers.  
Brush the cobwebs from your brain and the dandruff from your collar.  
Be filled with the Spirit, but not with spirits.  
A delinquent debt is like an addled egg in an omelet.  
Be poor in spirit, but not in vocabulary.  
You cannot put fire in your sermons unless there is fire in your heart.  
It is better to lose a good fight than to win a bad one.  
Call in the homes of men if you would have men call in the house of God.  
Never allow temporal trivialities to displace eternal verities.  
The approval of God is more to be desired than the patronage of a rich, unscrupulous pewholder.  
Always be content with what you have, but never with what you are. Advance.

We Reap as We Sow

Man seems to think that he can go through life fulfilling the desires of the flesh and then in the end reap life everlasting, but not so; if we sow to the flesh we shall of the flesh reap corruption.

If we expect to reap life everlasting we must sow to the spirit.

"They that are Christ's have crucified the flesh with the affections and lusts."

If the Lord would come today, would we want him to find us watching a ball game, or a prize fight, or would we want him to find us at the dance or the theatre or any of the many places at which the world loves to be?

We cannot partake of the pleasures that belong to the world and be approved of God. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, 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 God abideth forever."

When we pass from this life into the world beyond, our character will not change: "He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still."

Do we think that if we go through this life finding no pleasure in obeying God, that we could enjoy praising and serving him in the life to come? We will be the same personality, only transferred from time to eternity. If we are faithful to him here then we can be depended on to serve him in eternity. If we do not serve God here, then we will be of no use to him in eternity.

Which shall it be; shall we sow to the flesh and reap corruption, or shall we sow to the spirit and of the spirit reap life everlasting?

What shall the harvest be?

—C. D. McCay.

## No Time For God?

No time for God?  
 What fools we are to clutter up  
 Our lives with common things  
 And leave without heart's gate  
 The Lord of Life, and Life itself—  
 Our God.  
 No time for God?  
 As soon to say, no time  
 To eat or sleep or love or die,  
 Take time for God  
 Or you shall dwarf your soul,  
 And when the angel Death  
 Comes knocking at your door,  
 A poor misshapen thing you'd be  
 To step into eternity,  
 No time for God?  
 That day when sickness comes  
 Or trouble finds you out  
 And you cry out for God  
 Will He have time for you?  
 No time for God?  
 Some day you'll lay aside  
 This mortal self and make your way  
 To worlds unknown,  
 And when you meet Him face to face  
 Will He—Should He  
 Have time for you?

—Selected.

## He Didn't Like Rebuke, So He Killed the Rebuker

In the ninth century before Christ, as recorded in 2 Chron. 22-24, a wicked woman named Athaliah, when she saw that her son, the king, was dead, seized the throne by killing all the royal seed. But one small baby boy was preserved by Jehoida, the priest, and his wife, and hid in the temple till he was seven years old. Then he was brought forth and crowned king, and the wicked Athaliah was slain. This boy king was named Joash.

As he grew he displayed a religious sentiment and did what was right. Things went pretty good till Jehoida, the priest, died, for the king was under his influence. Then the king submitted to the princess of Judah who wished to go into idolatry.

But the spirit of God came upon Zechariah, the son of the old priest, Jehoida, and condemned Joash. And instead of obeying, Joash had him stoned with stones. Though Joash owed his life and throne to the father of this prophet, he ignored all spirit of gratitude and committed murder on the man who rebuked him. As the prophet died he said, "The Lord look upon it, and require it." And the Lord did, and the king's own servants rose up and killed him, for the blood of the son of Jehoida to whom the king owed so much.

As we read the books of Kings and Chronicles we see so much of this: wars, murders, jealousy, ambition for power, revenge; and all this was the result of disobedience to God's Word.

Human nature has not changed. The world is filled with crime, wars, confusion, strife in practically all avenues. It is even in the church. Though Paul commands a young preacher not only to preach and exhort, but to reprove and rebuke; yet when the faithful gospel preacher does this, he is treated somewhat as Jehoida's son was treated for rebuking the king whose life and fortunes the priest had saved. A

conspiracy is made against him and he is stoned. Not literally, but in results. Preachers today know that, and so many of them do NO reproving and rebuking, not lest they lose their life, but LEST THEY LOSE THEIR JOB. Maybe some will try to throw out of the church faithful ones, as Diotrephes did in New Testament times, because they rebuke evils in high places. So if you have had some saddening experiences for doing right, you know that God's people in all ages have gone through practically the same thing. "All that will live godly in Christ Jesus shall suffer persecution." The same struggle is going on in politics, schools, societies of all kinds. So we should prepare ourselves for the battle at all times.

Life is one continued battle,  
 Never ended, never o'er,  
 And the Christian's path to glory  
 Is a conflict evermore.

## TV Shows for Children Hit a New Low

California survey condemns crime, bad grammar  
*Just how good or bad are children's television programs?* Last fortnight the first appraisal of what youngsters actually see and hear on video in the way of *crime, bad morals and bad grammar* was released by a group representing 200,000 California radio and TV listeners.

Breakdown of the report of the Southern California Association for Better Radio & Television shows some of the top TV children's programs in the "objectionable" category. Among them: *Hopalong Cassidy* ("Typical of many Westerns based on crime and violence"); *Dick Tracy* ("TV version of comic strip, A most objectionable crime program"); and *Space Cadet* ("Interplanetary adventures. Emphasis on crime and intrigue, rather than science"). . . .

Said the association: "The average child in the television home in the Los Angeles area sees death inflicted by violence more than 30 times every single week. . . . The effects follow one of two courses: (1) some children are upset emotionally, (2) others become immune, callous and indifferent to the sight of death, injury and suffering inflicted upon others. . . .

"Both radio and television station are operating with a complete disregard for the welfare of the child audience."

—Pathfinder.

### COMMENTS BY EDITOR OF S. C.

Now this report is not from some "religious crank." The word "video" is the Latin word, meaning, "I see." Some one has called the TV fanatics, "videots." From the programs generally put out, I wonder if in the future these "videots" will become "idiots!" Something seriously to think about, unless there is a great change!

### THERE'S NO POCKET IN A SHROUD

Use your money while you're living,  
 Do not hoard it to be proud;  
 You can never take it with you,  
 There's no pocket in a shroud.  
 Gold can help you on no farther  
 Than the graveyard where you lie;  
 And though you are rich while living,  
 You're a pauper when you die.  
 Use it then some lives to brighten  
 As through life they weary plod;  
 Place your bank account in heaven,  
 And grow rich toward your God.