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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"God Save the Queen!"—Why?

The PATHFINDER, a News Magazine, said concerning Elizabeth II—

> "The young mother *feels strongly about declining morality and the rise of divorce today.*
>
> "Recently she said '. . . people are sometimes *afraid to show disapproval of what they know to be wrong . . .* [this] *is just as wrong . . . as it is to be intolerant . . .*'
>
> "Most of all, perhaps, Britons remember Elizabeth's words to the nation on her 21st birthday: '*I declare before you all that my whole life . . . shall be devoted to your service.*'"

Let the reader notice this last statement in italics. What a resolution for a young ruler! And inasmuch as her father lived such a resolution himself, and inasmuch as the daughter seems of the same caliber, we have every reason to believe that she meant exactly what she said, and that she will honestly strive to carry it out. Would that every public man or woman in America today would not only make such a resolution, but would stick to it!

Anyway, that should be the resolution of every one who becomes a Christian; he should stand for truth and righteousness ALWAYS, regardless of what it will bring to him. Paul said: "Christ died for all, that they which live *should not henceforth live* UNTO THEMSELVES, *but unto* HIM who died for them, and rose again" (2 Cor. 5:15). We have been bought with a price, the precious blood of Christ, and are not our own and cannot do as WE please, and hence should glorify HIM in our bodies and spirits which are HIS. It is this consecration which is so badly needed today among professed Christians.

Notice also that the queen "feels STRONGLY about declining morality and the rise of divorce." In other words, the undone condition of the world preys upon her mind. She is not sitting smug, complacent, satisfied—the very fact that she speaks out against some evils shows she has courage. Are all who read these lines as concerned about the condition of the world, and willing to speak out against some of the evils as she?

Tolerance and Intolerance are two words which are greatly abused in this easy-going age. We have become so tolerant that we endure anything politically. We have become so tolerant that nothing evil in morals shocks us any more. Under the spell of the psychologists we have become so tolerant of Johnnie that we let him do almost anything in order that he may "develop his personality"; with the result that the Johnnies are the juvenile problem of today. Religiously, we have become so tolerant that we endure almost any kind of an evil character in the church, till people of the world say, "Why should I come into your church when I am better than many in it already?"

"We should never talk to people on religion and the salvation of their souls, for that is 'impolite'. We should never contend for the faith once for all delivered unto the saints, for that is narrow, and we must be broad." I think it was Spurgeon who said that some people are so broad they are like a sheet of rubber. You stretch it out and it becomes thinner and thinner, till finally it breaks! Yes, the broader people are, the "thinner" they are, till finally they snap and go to pieces. Is not America today about at that place? It believes nothing, and does little the Lord tells it to do.

Yes, people are afraid to speak against what they know down deep in their hearts is evil. And here is where the Queen shines in acuteness of mind as well as strength of character, when she says: "People are sometimes AFRAID TO SHOW DISAPPROVAL *of what they know to be wrong . . .* [this] *is just as wrong . . . as it is to be intolerant.*" I rejoice that this young woman, so high in influence in the world, strikes this blow at one of the greatest evils of this age—fear to condemn evils.

Of course, the one who does this will be unpopular and make many enemies. But the Queen has the righteous men of all ages with her, as well as the Lord. The old Prophets were *not* "afraid to show their disapproval of what they knew to be wrong," even though they were persecuted and killed. Read Paul's letters and one sees his life was spent in correcting evils as well as planting truth, and he commanded the young preacher Timothy to "preach the word, REPROVE, REBUKE, exhort." Jesus said, "The world cannot hate you; but me it hateth, *because* I testify of it, that *the works thereof are evil.*" (John 7:7).

The Queen obviously sees that the cause of the evils in the world is that professed Christians will not speak out and condemn the evils for fear of disapproval of others.

Almost the last words in the Bible tell us what will become of these people who are "afraid to show disapproval of what they know to be wrong." "But the fearful [cowardly] . . . shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev. 21:8).

There is something very startling in this fact that people are so smug, complacent, indifferent, cowardly, regarding evils on every hand which they will not lift a finger against. It comes from lack of faith on the part of the professed Christians, and Jesus implies very strongly that when he comes, there will be little real faith among men. Here is the

startling scripture: *"When the Son of man cometh shall he find faith on the earth?"* (John 18:8).

The longer this cowardice, this fear, this indifference last, the stronger becomes the belief of this editor that Jesus will soon come.

And so, when the young Queen of England shows her strong disapproval of this fear to speak against what we see is wrong, she sees, perhaps, the strongest weakness in the world today. May she have the physical strength and moral courage to continue such noble effort, for the benefit, not only of England but also of America. That is the reason we say in respect and reverence and prayer—

"God save the Queen!"

—D. A. Sommer

The Shell and Kernel of God's Religions

God is a spirit, and they that worship him must do so in spirit and in truth. But man has a body which is of the earth, earthly, and God has had to manifest himself somewhat with earthly things. Under the Old Law, they had visible sacrifices, tabernacle, temple, incense, etc. Under that system many people came to worship the outward manifestations more than the God back of them, as can be seen in the Psalms and Prophets, —they considered the shell more than the kernel. Isaiah 1, is a terrible denunciation of their mere form. And they adored the sabbath more than God's mercy back of the sabbath. They paid tithe of mint, anise and cummin, and omitted the weightier matters of the law—justice, mercy and faith.

Under the Gospel we find displayed the same weaknesses of mankind. The very word "church" means "called out," and refers to the fact that we are called out of the world, and are to love not the world neither the things that are in the world. Today people call the building "the church" and trust in the "consecrated" building more than in their individual righteousness before God, though Christians did not have buildings of their own for three hundred years. Just this morning a radio preacher spoke about a church which used to be spiritual but now had a dance arranged by "the church," but the pastor would not allow it in the church house. Here you see this utter misunderstanding of the Word of God, whether wilfully or ignorantly. The pastor is more interested in saving the house from being "corrupted" than he is the people who are the real church, and who will be rejected eternally by God for their corruption. The radio preacher had the courage to say that many in that so-called "church" ought to be expelled from it, for they did not belong to the "called-out" of the New Testament; and he was right.

Here is one trouble with state churches—they include the good, bad, indifferent—mostly worldly. So with every ecclesiasticism. It can't be otherwise, for it is not God's plan. And the trouble is that so many think that as long as they have their names on a church record, and pay their dues, and go once in a while—they are OK for heaven. That's one of the great lies of the devil.

When a congregation becomes large, there usually are only a few who are really spiritual as God commands. When they become too corrupt, the faithful are commanded to "Come out from among them, and touch not the unclean thing," and establish a more spiritual group somewhere else.

Under the Old Law, it seemed the majority of the people were clinging to the outward shell, but paid little attention to the kernel of religion. In Malachi, the last book of the Old Testament, we have this in 3:16, 17—

"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."

Here we see (1) that the really spiritual people got together and would strengthen one another; (2) that the Lord saw that and was pleased; (3) that he made a record of those who "feared the Lord" in the midst of corruption around them and meditated, "thought upon his name"; (4) and that those shall be treasured up with the Lord when he makes up his jewels.

So, under the Gospel. Great churches make great noise and show, but when you sift the groups you find only a few who are really spiritual, and humbly serving their Lord. Such people should get together as these people did in the days of Malachi, and read the Bible and pray and exhort one another, in their homes. And God will be pleased and make a record of it, and will gather them together when he "makes up his jewels" in the last Great Day. These people are the kernel of God's religion, and not the mere shell, just as those who "feared the Lord" in Malachi's day. And besides there is a better chance to get non-Christians to come to a private home, than to a church building, oftentimes. "Where 2 or 3 are gathered together in my name, there I am in their midst."

The "record" is being made NOW—names are being written in the Lamb's Book of life, or erased. Let us solemnly ask ourselves, "Is MY name written there?"

"Blest Be The Tie That Binds"

This hymn which has been sung by Christians everywhere as a favorite expression of sorrow at parting, was written in 1772 by John Fawcett, an Englishman. No one knows exactly how the hymn was inspired, but a story has been circulated for a century and a half, which is plausible and appropriate, even though it cannot be authenticated by historical records—

John Fawcett, a Baptist preacher, was serving a small church in Wainsgate, England, and at the same time struggling to support a growing family on less than two hundred dollars a year. Then a call came from a larger and richer church in London. Fawcett decided to accept the position, fond as he was of the souls in Wainsgate.

The day of parting came. The farewell sermon was preached, the furniture and family belongings were loaded into the moving van, and the family were taking leave of their sorrowing friends. The devotion of these poor and humble townsfolk greatly touched the Fawcett family, and the wife exclaimed in tears:

"O, John, I cannot bear this! I know not how to leave this people!"

"No more do I," replied John. "We shall remain here and serve the Lord lovingly."

Which they did. Tradition says the hymn was written within a week after this incident.

But if John would not leave Wainsgate to seek honor and riches, then honor and plenty came to Wainsgate to seek John Fawcett. Certain of his writings, both poetry and prose, brought him fame. His essay on "Anger" was presented to King George III in 1780, and so impressed the King that he promised to grant any favor its author might ask. John did ask a favor, but not for himself: The son of a friend had been convicted of forgery and sentenced to death under the severe law of the period. John asked pardon for the youth, and the king granted his request.

Recognition and honor came to John Fawcett even from America. Brown University in Providence, Rhode Island, conferred upon him the honorary degree of Doctor of Divinity in 1811.

Most of Dr. Fawcett's fine writings will probably remain

shelved in libraries. But his moving hymn, "Blest Be the Tie That Binds," will continue to live in human hearts, wherever Christians gather for communion, prayer, or to bid one another farewell. —D.M.K.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

This glorious hope revives
Our courage by the way;
While each in expectation lives
And longs to see the day.

From sorrow, toil, and pain,
And sin, we shall be free;
And perfect love and friendship
Through all eternity.

—John Fawcett (1739-1817)

When "Right" is Wrong

There is a way that seemeth right unto man, but the end there of are the ways of death. Pro. 14:12.

Thus wrote that wisest of kings and men, Solomon.

When God placed man in the Garden of Eden he commanded him that he could eat of every tree in the garden, but of the tree of the knowledge of good and evil he must not eat under penalty of death. That was God's way. But the serpent argued with Eve, showing her what a nice pleasant tree it was, how good the fruit looked, and that when they ate of it they would not die as God had said, but would become as gods, knowing good and evil. Here we see the difference between God's way, and man's way which was introduced by the devil. Truly there is a way that seemeth right unto a man, but the end there of are the ways of death.

Passing on down through the ages, let us consider the case of Aaron and the golden calf. Exodus 32.

God had led the Israelites out of Egypt, and given them a law as to how he should be worshiped, forbidding them to have any other gods. This was God's way. When Moses was called up into the mount by God for forty days, the people became impatient because of the absence of Moses, and called upon Aaron to make them other gods to lead them. So Aaron called on the people for gold and of it he made a golden calf. They said, These be your gods that brought you up out of Egypt. Because of this sin three thousand men were slain that day. Herein we see the contrast between God's way and man's way.

There is a way that seemeth right unto a man but the end thereof are the ways of death.

In Leviticus 10 we have the account of Nadab and Abihu. God had ordained how he would have incense burned before him. These men thought that they could use any strange fire which God had not commanded, with the result that fire came out from the Lord and devoured them. Again God's way was the way of life, while man's way was the way of death.

Let us pass on to the account given by Jeremiah in the 42nd and succeeding chapters of his book, how that the Chaldeans under Nebuchadnezzar had taken many of the people away captives; how that the remnant were so terrorized with fear, that their leaders went to Jeremiah and asked him what the Lord would have them do, and promised to do whatever the Lord said.

The word of the Lord came to Jeremiah, and he said that if they would stay and abide in the land that he would build them up, but if they went down into Egypt, the sword that they feared would follow them there, and they would die there. The people so feared the Chaldeans that they said that Jeremiah was speaking falsely, that they would go down into Egypt, where there was no war, but peace and plenty of food. God's way was for them to stay in their own land, and he promised that he would care for them and build them up.

Man's way was to go down into Egypt where there was peace. From a human viewpoint this appeared to be the sensible and reasonable thing to do. God's way looked like the hard and foolish way, to stay there in the land and in their weakened condition it would be a standing invitation for their enemies, the Chaldeans, to come and kill and take more of them away captives. They had no faith in the promise of God to protect them.

There are many other instances in the Old Testament which prove to us that God's way is always the right way, while it may appear from the human viewpoint to be the hard unreasonable way, in the end it receives the blessing of God.

There is a way that appeareth right unto a man, but the end thereof are the ways of death.

Paul wrote that these things happened to them for examples, that we should not lust after evil things as they lusted.

Since the New Testament is our guide, let us turn to it to learn what God's way is for us.

When Jesus went to John to be baptized, John forbade him, saying, I have need to be baptized of thee and comest thou to me? Jesus answering said, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Jesus thus set us the example of obeying God and doing God's way. And lo, a voice came from heaven saying, This is my beloved Son in whom I am well pleased.

Jesus in his sermon on the mount said, Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat: Because strait is the gate and narrow the way which leadeth unto life, and few there be that find it. Matt. 7:13, 14.

God's way is through the strait gate, and along the narrow way, and in the end it has the promise of life.

Man's way would be to go along with the crowd through the wide gate, where there is plenty of room, and along the broad way, with a broader minded outlook on life, why be so narrow minded? But wait a minute! Jesus says this broad way leads to destruction; while the narrow way leads to life. There is a way that seemeth right to a man but the end there of are the ways of death. How sad it is that so few have faith in God's promise of life, if we follow the narrow way, and that so many will go along in the broad way, indifferent to the destruction which lies at the end of it.

As we examine the teaching of the New Testament we find that immersion is the only act that will fulfill all of the requirements mentioned in reference to baptism, and I do not know that anyone has ever questioned the fact that immersion

SPIRITUAL CALL

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was the only form used by the apostles and in the early years of the church.

Religious history tells us that there came a time when there was a sick person who wanted to be baptized. He was so sick that it appeared that it would be very dangerous to immerse him; so after a conference with the elders, it was decided to sprinkle some water on him as a temporary measure for baptism. Thus they forsook God's way and adopted an expedient of man, thereby establishing a precedent of substituting sprinkling (man's way) for immersing (God's way) and millions have gone through life trusting in man's way, instead of obeying God.

There is a way that seemeth right unto a man, but the ends thereof are the ways of death.

—Fred D. Weed

(*Concluded Next Issue*)

God Is Hunting You

"The Son of man is come
To seek and to save
That which was lost."

"Adam, where art thou?"

God had made a beautiful garden and placed Adam and Eve within it, with the instruction to dress it, but not to eat of the tree of knowledge of good and evil. They had disobeyed, and then hid themselves, and God called them. They could not hide from him . . . We, too, have been placed in a beautiful world. God made man upright but he has sought out many inventions. We have sinned against Him, but still he loves us and seeks us out to return to His salvation. We cannot hide from Him.

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20) . . . He has sought us out, and found the house where we dwell, and now he stands and knocks. He will be a friend to us, and comfort us and make life worth living for us. But, remember, he will not break down the door in order to get into our hearts. "Whosoever will" is the one unto whom He will come. WE must make up our minds.

Nor will he continue to knock forever. "For this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but *had* pleasure in unrighteousness" (2 Thess. 2:11, 12). It is an awful thing to refuse to open when Jesus knocks. God is hunting you, and you can hide.

"Come unto me, all ye who labor and are heavy laden, and I will give you rest." (Matt. 11:28). Christ has found you down-hearted, worn out with sin, overwhelmed with the trials of life, and calls to you, "Come unto me, . . . I will give you rest." But we cannot stand still, or sit still, and receive the blessing. He has now found us, but we must arise and go to him. He will not throw the "rest" at us—we must listen to HOW he will give it. "Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls." We have been trying to pull the burdens of life alone, and now if only we will let him pull them WITH us, all will be well. But being yoked with him, means that we will learn "MEEKNESS" of him, get rid of all our pride, which causes much of our weariness; then we shall have the "rest" we seek, and not till then.

"All we like sheep have gone astray." We probably did not mean to, but we kept seeking something more pleasant and thus nibbled ourselves away from Him, till we were "lost." He has left the ninety and nine and come after us, and now seeks to take us back. Unless we repent, and cry, "Bah, bah" he may not know where we are, and that we have repented of our wanderings.

God says—

"The Son of man is come to seek and to save that which was lost."

We should now sing—

"I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod
Lord, I'm coming home.
I've wasted many precious years,
Now I'm coming home,
I now repent with bitter tears,
Lord, I'm coming home.
I'm tired of sin and straying, Lord,
Now, I'm coming home,
I'll trust Thy love, believe Thy word,
Lord, I'm coming home."

Deceit

Deceit is one of the most common ailments of the church today and is one of the most unnoticed among the majority. Deception was used in the Garden of Eden. It has been used by many ever since.

Some have the state or quality to deceive that others don't have. Many ways and means are employed, and since we cannot do away with the deceiver, we think it good to take a little warning along this line and be on our guard against those who would detract from the truth.

Some would try to deceive us into the idea that it is better not to say anything about sin and transgression. If one reproves and rebukes that others may fear the Lord, and respect his word, then some fellow thinks up a long story that sounds good but has nothing to do with facts or material that concerns the truth, something that he is reminded of, in thinking of how he might deceive some into thinking they can get by. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5:6.

Another device commonly used by the devil to deceive is, "Look at the good we are doing; look how many we have and how few there are against us." All such are the tricks of the devil intended to deceive, for those who deal in the truth, use no such tactics. "Ye shall know the truth and the truth (and nothing else) shall make you free." John 8:32. If one does not wish to face the truth here, he can be assured he will have to face it later. "Be not deceived, God is not mocked for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

Deceit is everywhere manifest in the world and in the church, yet the New Testament is full of warning against it. It becomes the solemn duty of every true disciple of Christ to be on his or her guard against these tricks of Satan to

deceive God's people. Let us keep our record straight when discussing things that concern the people of God. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. —H. L. Carlton

The Preacher's Business Is—

To comfort the Troubled, and to Trouble the Comfortable!

Well reader, that covers the ground pretty well, does it not? That's what I thought when I first heard it put that way.

Paul says to Timothy, "Preach the word, reprove, rebuke, exhort, with all long suffering and doctrine." (2 Tim. 4).

Christians need much exhorting today in the midst of the many discouragements. A reciting of the faith of the worthies in Old Testament times, as well as New Testament times, helps them along the way. The affirmative preaching of the word to enlighten hearers is needed at all times. Most of the preachers today engage nearly altogether in this preaching and exhorting, but fail to do any reproving and rebuking, for it hurts the sinners' feelings and does not "Win friends and influence people" to pay our salaries! The Spiritual Call tries to "trouble the comfortable" as well as to "comfort the troubled"—reprove and rebuke, as well as preach and exhort. So don't turn away because we are trying to carry out what we are commanded, for our souls' salvation depends on our doing our duty.

God said to Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, "Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, *but his blood will I require at thine hand.*" (Ezekiel 3:17, 18).

This is one of the most piercing scriptures to me as a preacher of the gospel, that is in the Book, especially when the thought is repeated by Paul in Acts 20:26, 27: "I am pure from the blood of all men, FOR I have not shunned to declare unto you ALL the counsel of God." This shows that if, for popularity's sake, or money's sake, or any other sake, the preacher fails to preach the full gospel to save the souls of the hearers, he is NOT "pure from the blood of all men." He is diligent in comforting the troubled, but he will not, *will not,* trouble the comfortable, the lukewarm, backslidden, worldly, indifferent, the wicked; he will not reprove and rebuke them.

"His blood [soul] will I require at THY hand?"

Every evidence to me is that: crooked lawyers and fearful judges and cowardly preachers and indifferent parents are more responsible for the corruption in America than all other classes combined.

"But the fearful [cowardly] shall have their part in the lake." Rev. 20.

"What Is Your Life?"

What is your life? This is a thought that the world needs to bring to the mind today. We are living in a world that is neglecting life for the spiritual part of mankind, and yet James sums life up (James 4:11), as "even a vapor, that appeareth for a little time, and then vanisheth away." The world is striving today for the things for the physical body and giving little thought for the spiritual part of man.

God tells in his word hundreds of years before the coming of his son, that righteousness exalteth a nation but sin is a reproach to any people. We have found this to be true in Old Testament times and even in recent years. We lay treasures up today for our earthly body but give little thought for the spirit that God has placed in mankind. Yet Christ said in John 14:2, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." God has placed mankind here to prove himself worthy of the great mansions he has prepared for eternity.

Christ said in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Thus we find that Christ is eternal life for mankind. He has left his word to man by the giving of his blood, that we might have life much more abundantly. As he says in John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

We find in the instructions in the word of God the way to gain that life (Hebrews 11:6), we must have faith, "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." We must believe and confess him (Romans 10:10). "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." We must be born of water and of the spirit (John 3:5), "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Thus we have the ways of life for the soul of mankind for eternity, if we keep the commandments that God has given us. (Revelation 22:14), "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."

—Elmer R. Smith

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 3:16, 17.

East Alton, Ill. Dear Bro. and Sister Sommer: Just a few lines, hoping you are both feeling well. The wife and I went to Neosho, Mo., over a recent weekend and sure did enjoy our being there. They, as every other place, are suffering quite a lot of sickness in the congregation, but they have made a great growth spiritually since last fall, when I was there.

Under the leadership of Bros. Leo Culp and Robertson, they are developing their talent. Bro. Guy Gates led the song service with Bro. Everett Owens reading the opening lesson, and he also offered a beautiful prayer. Bro. Leonard Choat and myself delivered an exhortation which with the beautiful song service was a perfect pattern of the early Church. So hope other faithful brethren who can, will stop over with them and lend a helping hand. Harold Ottwell.

BLUNT Bro. F. O. Blunt of Independence, Mo., passed on to his reward March 2, 1952. He was 82 years old. Bro. and Sister Blunt lived many years at Brookfield, Mo., and there I often stayed in their pleasant home. They were good, quiet, plain Christians, who stood for the simple gospel of Christ and not for any deviations therefrom. They have quite a family of boys, and they moved to Independence to be near their children in their old days. Sister Blunt has the consolation of the gospel, though she will miss the one with whose life hers has been linked so many years. Bro. Ralph Aeree spoke at the funeral.—D. A. Sommer.

WE ARE GLAD TO REPORT that the editor is coming along all right in his health, though his cough is still clinging to him somewhat as is true of most of the people this winter who have had flu. We are in hopes the warm weather will give us relaxation so badly needed. The new batch of Jameson Fausset and Brown Commentary necessitates raising the price to $8.00.

WHAT SOME ARE THINKING Enclosed is check for $10, and list of 4 names, and I wish a Guide Through Bible History. Use the rest as you see best. And may you live many

years to continue the good fight of faith. E. L. D. . . . D. C. tells of good done in presenting Simplified New Testaments to friends and concludes, "Ever praying our loving Lord to bless your labors of love for him, Yours for the faith." . . . RENEWING SUB, this reader says, "I do not wish to miss any issue of the Spiritual Call. May God ever be your guide and bless your efforts in His cause.—D. P. . . . I LIKE to get the paper.—Canada. . . . The February issue of the S. C. is so good, especially the article on "The New Testament Church and God's People in Babylon," a wonderfully complete sermon which every one both young and old should read and heed. I would like TEN copies," etc. (How many have YOU circulated, reader?) . . . ENJOYED the Feb. issue very much. We are having very good attendance at our meetings considering the road is not hard surface, getting to our new building.—Ora Robinson. . . . We enjoy reading the helpful articles in the Call so much, and they are read a number of times over.—M. E. G.

This I Know

I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road,
Nor see beyond today;
But this I know—my Saviour knows
The path I cannot see,
And I can trust His wounded Hand
To guide and care for me.

I do not know what may befall
Of sunshine or of rain,
I do not know what may be mine
Of pleasure and of pain;
But this I know—my Saviour knows,
And whatsoe'er it be,
Still I can trust His love to give
What will be best for me.

I do not know what may await,
Or what the morrow brings,
But with the glad salute of faith
I hail its opening wings!
For this I know—that in my Lord
Shall all my need be met,
And I can trust the heart of Him
Who has not failed me yet.

E. Margaret Clarkson

Let God Direct Your Steps

O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps (Jer. 10:23).

Since man is not capable of directing his steps aright, the Lord has given him instructions in his book, how he must conduct himself in order to be approved in his sight, that he might regain that which he lost when he disobeyed God in the beginning.

To complete the plan of man's redemption, God sent His Son into the world that He, being clothed in flesh, might know and be subjected to the temptations and trials of the flesh, and in overcoming all temptation, show us how to live, that we might be approved in the day when all shall give an account of the deeds done on this earth. The final trial was the death on the cross whereby He was made a sacrifice for our sins.

Jesus, so far as the record of His life tells us, never used any of His power for His own needs, but all His works were in order that we might believe in Him and that we might know how to live in order to be pleasing to God and thus be found worthy to be with Him throughout eternity. Jesus has the power and authority to direct our steps and after His resurrection from the grave, He gave to his chosen apostles the authority to tell us how to walk in order to inherit eternal life; saying, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you."

The apostles were given the Holy Spirit that they might remember all the teachings and commandments which they received from the Lord. They faithfully carried out all the instructions of Christ; And we have those instructions handed down to us in the New Testament scriptures.

And we come to this conclusion: Since the apostles have furnished us the law by which we can be saved, any addition to what the apostles have taught, is an attempt to direct our own steps, which God has said we are not capable of doing; Also, any failure to keep all the law of Christ is likewise an attempt to direct our steps, which authority God has given into the hands of His Son.

How careful we should be not to infringe upon the things which God has reserved to Himself!

Remember, "It is not in man that walketh to direct his steps."

"Trust in the Lord with all thine heart, and lean not unto thine own understanding." (Prov. 3:5). Oh! that man would fear God and put their trust in Him! There is no hope for us unless we get back to obedience to the Lord in all that He has commanded us to do.

We cannot save ourselves by following the doctrines and commandments of men. God's word is our only guide.

Let God direct your steps.

C. D. McCoy

Oh, If We Could Choose Our Fathers, Mothers, Grandmothers!

Of course we love our parents for what they have done for us, but when we come along in life we sometimes wish we had received better opportunities for good from those who could have helped us in childhood. Timothy was specially favored as regards religious trainin , and the events may help us to have them rehe rs d.

When Paul made his Second Missionary Journey, he came to Lystra, "and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek; which was well reported by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with them." (Acts 16:1, 2.) And he stayed with Paul through the years, as a helper in many ways. There is no evidence that this young man ever "sowed his wild oats," and he surely was a model in several ways. When Paul took this young man, I don t whether he was more than 15 years old, for even at the end of Paul's life, he writes to Timothy to "flee youthful lusts." (2 Tim. 2:22).

When Paul was in prison the first time, he wrote to the Philippians, "I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally (genuinely) care for your state. For all seek their own, not the things which are Jesus Christ's," (Phil. 2:19, 20). Timothy was an unmarried man, as were probably most of the other traveling companions; but those who had families had some cares regarding them. Yet even with that apology for the others, this young man stood out as a model of devotion to Paul, and the cause of Christ. Paul said, "I am mindful of thy tears."

And WHY was he such a man? Paul wrote to him on one occasion, "From a child thou hast known the holy scriptures," (2 Tim. 3:15); and again, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also," (2 Tim. 1:5).

Here is one of the secrets of this young man's fine Christian character—he had a good mother and grandmother, who taught him the word of God. Perhaps the grandmother was a widow and was staying in the home where Timothy was reared. Lois had taught her daughter, and the daughter, Eunice, taught Timothy, and both of them sowed the seed of the kingdom in this young man's mind.

Incidentally, there is sometimes a question as to what to do with elderly fathers and mothers. If such are Christians, and are compelled to live in the home of their children, having more leisure than their children, they can spend time on their grandchildren. What a great and eternal occupation for Christian grandparents! But oh! God, how few of them are prepared for such a work, sometimes by their lives, sometimes by their ignorance of the Word of God themselves!

I fancy I can see Eunice, stopping her work sometimes, to answer some of the questions of the inquiring child. I can see the grandmother Lois reading out of the Jewish scriptures concerning events in the long ago of their history, while Eunice was engaged in household duties. Lois brings out the faith of Enoch, Noah, Abraham, Moses, and the other founders of their state and religion. She believes in them, and teaches them to Timothy now, as she taught them to Eunice. She teaches them of the coming Messiah; and now, when Paul comes and shows that the Messiah has come, Timothy's mind is ready and believes, and he gains an immortal name to himself because of his faith. If these women had been socialites or gad-abouts or novel readers or cigarette fiends, we would never have heard of Timothy and his faith and devotion! Little did these women think that they

were influencing millions of young men for good through the faith they were instilling into Timothy's mind by their words and lives!

And the great good they accomplished should influence millions of young women with children to have faith, and to teach it by life and deed to their children and grandchildren.

No, we can not choose our mothers and fathers and grandmothers, but we can choose the fathers and mothers and grandmothers of our children and grandchildren, and can have real faith ourselves which is so badly needed today, and can instill it in the minds of our posterity!

Leaving The Lord's Table

"And when they had sung an hymn, they went out into the mount of Olives" (Matt. 26:30).

At the close of the Passover Supper, Christ instituted the Lord's Supper. He blessed and brake the bread saying: "This is my body." Then taking the cup He gave thanks and said: "This is my blood of the new testament which is shed for many for the remission of sins." He promised to drink it now with them in the Father's kingdom. "And when they had sung an hymn they went out. . ."

I. DISMISSAL

This completed the service. We watched the Son of God and the disciples leave the upper room to go out into the night. One had already gone out to betray Christ (John 13:21-30). Now these disciples follow their Lord out of the city, down the slopes, across the brook Kidron, and up the Mount of Olives. They sang a hymn and went out—Christ, to be crucified; the disciples to forsake Him, one to deny Him, all to doubt His resurrection, and one to stand at the foot of Christ's cross.

Again we gather about these holy emblems of Christ's body and blood. Christ is in our midst (Matt. 18:20). It is night outside. It is dark. It is the blackness of moral midnight. As the service closes we will sing a hymn and go out, and, in the sense of Hebrews 6:6, Christ will be crucified afresh and put to an open shame by many. May Christ grant us His sufficient grace to stand by His cross and *not* depart from Him, deny Him or doubt Him.

II. DENIAL

One took of the bread and wine and joined in the singing of the hymn only to go out and *deny* Christ. Christ warned His disciples of this, saying: "All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. . . . Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice" (Matt. 26:31, 33, 34).

Proof that Peter was mistaken is seen in the gradual steps that led up to his blunt denial of Christ. Once they arrived in the Garden of Gethsemane Christ charged Peter, James, and John to "watch and pray." But when the agonizing Man of Sorrows returned to them He found them "asleep, and saith unto Peter, What, could ye not watch with me one hour?" (v. 40). "If ye cannot watch with me one hour, how can ye watch with me all night?" Peter was sleeping when he should have been supplicating. The path from the Lord's table leads to the garden of prayer. Many of Christ's professing disciples are found at the Lord's Supper who are *never* found in the church prayer meeting. If they cannot watch one hour a week in fervent prayer, how can they watch throughout the whole night of this age?

It is sorrowful, but not surprising, to hear prayerless Peter later say before the enemies of the Lord, when questioned as to his allegiance to Christ: "I know not what thou sayest" (v. 70); and again that "he denied with an oath, I do not know the man" (v. 72), and again: "Then began he to curse and to swear, saying, I know not the man" (v. 74). I am persuaded that such Peters frequent the Lord's table at many of our gatherings.

III. DEPARTURE

In Gethsemane the soldiers arrive. Blinded by the flaming torches and bewildered by the gruff, angry voices, the sleepy and weary disciples flee. "And they all forsook him and fled" (Mark 14:50). Those who lately fed with Christ now fled from Christ.

"Are ye able," saith the Master,
"To be crucified with Me?"
"Yea," the sturdy dreamers answered,
"To the death we follow Thee!"

"And they all forsook him and fled."

Outside this fellowship the Devil and the hosts of hell oppose us. Do not depart from Christ through sinful neglect of Bible study, passionate prayer, supporting God's work freely, lack of interest and attendance in all of the services in your church. "Fight the good fight of faith" (1 Tim. 6:12). Put on the whole armour of God and "stand" against the foes of faith in Christ (Eph. 6:10-18).

IV. DOUBT

Beware of doubt as you leave this table. Be careful that you do not act as if you doubt that Christ is risen and living. This the disciples *did*.

Christ has promised and prophecied that He would rise again, after His crucifixion. Even as they left the table that night the Son of God said: "But after I am risen again, I will go before you into Galilee" (v. 32).

However, when certain witnesses who had been to the tomb came saying that they had met angels announcing Christ was risen, we read that the disciples "believed not" (Mark 16:11). Mary Magdalene, returning from the tomb with the news of the Redeemer's resurrection, they "believed not." Two disciples returning from Emmaus with the testimony of conversing and dining with the risen Christ they believed not. And when they were finally convinced by the appearance of Christ in His resurrection body there was yet one who maintained: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25).

V. DEVOTION

"And when they had sung an hymn, they went out." And one of the disciples stood by the cross. "Now there stood by the cross of Jesus his mother. . . . and the disciple . . . whom he loved" (John 19:25, 26). The Communion table points us to the cross and beyond it to the empty tomb and on to the throne. But we must stand by the cross! Learn anew what the cross means—that "Christ died for our sins" (1 Cor. 15:3), and that the "blood of Jesus Christ . . . cleanseth us from all sin" (1 John 1:7); that it means that "I am crucified *with* Christ . . ." (Gal. 2:20) along with my "affections and lusts" (Gal. 5:24); and that the "world is crucified unto me and I unto the world" (Gal. 6:14).

After the supper, we too shall sing a hymn and go out. May we not leave here to deny Christ, depart from Him or doubt Him. God grant that we may stand by Christ's cross!

—Christian Beacon.

The Little Girl Couldn't Reach the Mail Box

There is a verse which I love to quote to myself very, very often. When Jesus came to the grave of Lazarus, and told them to take away the stone, He lifted up His eyes to heaven, and said this: "Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." I believe that, don't you? And I believe what He said in that prayer: "I knew that thou hearest me always." I know that I have a Friend at court, and I know that He never prays in vain.

I told you a story once; let me repeat it for the children's sake. I was going along the street one day in Hamilton, and I saw a little girl trying to post a letter in the red box fastened to a pillar. She stood on her tiptoes and reached as high as she possibly could, but she could not reach it. Then after a while she jumped at it, and tried to throw up the lid and put the letter in, but she could not do it. She tried it several times as I was coming along the street. Then she saw me coming, and she ceased her trying, and came running toward me holding up her letter. I suppose I looked to her as though I could reach anything, I do not know. But she came running up, and she said, "Please sir will you post my letter for me, because I cannot reach." I took the letter, and I saw it bore the image of His Majesty, the proper stamp, and it was addressed. And so I took her along with me, and when she came to the box I lifted her up, and I said, "Now you post your own letter." She lifted the lid and put her letter in, and I let her down. She said, "Thank you sir." Ah, when I have written a letter to heaven, as I do many times a day, I stand on tip-toe, and I jump, but I cannot reach the High and Lofty One that inhabiteth eternity. Then I see my great Intercessor stoop to my low estate, and He says, "Give me your letter, and I will present it to my Father." He takes my poor prayer, He stamps it with His merit, and He presents it to His Father, and I have found it gloriously true these many years, I know that God hears Him always.

—Christian Beacon.

Giving Poison to Your Children Through TV

(Jimmie Fidler, a commentator on Hollywood affairs, writes the following:)

HOLLYWOOD—In a scathing editorial Variety called the other day for a clean-up in television.

It pointed, with examples, to the tide of smut and sexation that is flooding America's TV screens, decried the over-emphasis on murder and mayhem and ended with the prediction that unless the television industry washes its own face, and quick, censorship born of indignation will undertake the task.

It seems to me that Variety, while completely correct in its remarks about the current delinquencies of TV, skipped one very obvious conclusion.

The boss-men in television today are not newcomers in the entertainment field. Almost every one of them is a veteran of either the motion picture industry or radio. In their former employment they were subject to the "must nots" imposed on them by censorship and they observed them.

Not until they turned to a new medium, which, so far, has only their own sense of decency to govern it, did they start to play fast and loose with the rules of good taste.

These, of course, are the same men who, while still in motion picture jobs, are screaming that censorship should be abolished. They argued that the motion picture industry has "grown up," that it has acquired a sense of moral responsibility, that it can now be trusted implicitly to avoid censorable material.

It seems to me that with the muck they are using in TV they have answered their own arguments. Had they remained in their movie jobs and been freed entirely from the restraints of censorship, it is likely that they would have been any more zealous in following the dictates of good taste than they are in producing entertainment for television? I don't think so.

Censorship, after all, is not imposed upon mediums. It is imposed upon the people who control mediums.

OUR DWELLING PLACE

"Lord, Thou hast been our dwelling place."
Life's storms may fiercely rage, the lightnings flash,
The daily path be steep and drear,
And circumstances like great billows dash
Against my soul. I stand secure,
I dwell in God.

"Lord, Thou hast been our dwelling place."
The things of earth, in crisis hour, may fail,
Its riches fade and blow away,
Dear friends misunderstand; fierce foes assail,
Yet having Christ—I still have all.
I dwell in God.

"Lord, Thou hast been our dwelling place."
When problems vast confront at every turn,
When obstacles lie thwart my path;
When wisdom fails and controversies burn
And mar, and sear—Lord, make me know
I dwell in God.

"Lord, Thou hast been our dwelling place."
O glorious portion; O wondrous bliss!
To dwell in love divine and know
Peace, safety, rest and joy in Christ. Ah this
Is better far than earth can give.
I dwell in God.

"Lord, Thou hast been our dwelling place."
How can it be that sinful men can live
In holy God! Oh mystery
Of love divine! Through grace Thou dost forgive
Even sinful man and make him whole
To dwell in God.

—Alfred C. Snead.

SINGING!

Singing reveals the spirituality of a congregation. Church members who are passive and unconcerned, will sing poorly or not at all, while those who love the Lord will sing fervently. Singing does not come from hearts filled with hatred and strife. It is amazing to observe the number of Christians who never sing in worship. Some others sing only sporadically and that in an unconvincing manner. A lack of training, absence of a good singing voice, no knowledge of music and other such excuses are offered. Such excuses are the result of a mistaken attitude toward the real purpose of singing. Singing is worship, not entertainment of the audience. Seriously, this is a spiritual rather than a musical problem. When our hearts are really attuned to God, singing follows naturally. Christians sing because they have something to express to God in the way of praise and adoration. Our singing will be meaningful in proportion to our acquaintance with God. Christians have a song in their hearts. Do you?

—Selected.

YOUR GOSPEL?

You are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say,
Men read what you write,
Whether faithful or true
Say, what is your gospel,
According to you?

—Paul Gilbert