

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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A "Better Home and Garden"!

MANY OF OUR READERS are acquainted with the magazine named "Better Homes and Gardens." It is practically as large as an ordinary book, yet published every month, and we wonder that they can make it so cheap. Yet when we remember the great mass of advertisements, and the high price the advertisers pay, we know. It is interesting to run through this beautiful book and look at the pictures. Many beautiful houses called "homes" are portrayed, and no doubt many good suggestions regarding building such, or remodeling or furnishing, IF—you have the money. The ordinary working man, or his wife, better not dream over the book very much, else they will become dissatisfied with their humble abode, and hence become unhappy. I fear such is true of too many people.

Possibly there is more building of houses now than ever before in the history of the country, but one has to possess a considerable bank account to do it, or throw himself dangerously in debt. Many people are doing the latter; and though the man makes \$80 or \$100 a week, they find they can do better if the wife, too, leaves home and works. Thus, in part, the children are turned loose, that the group may "keep up with the Joneses" in the "better homes and gardens" business. Many people put their noses to the grindstone to make this display in their "dream home," and may keep their nose there as long as they live, and the real things of life worthwhile they must throw into the background. They have no time to train the children in divine things, no time for father to be a companion to his boy, and the mother to her daughter. Besides, if a depression should strike—which it might do at any time; or, at least a recession—they might lose the whole "better home and garden," and wind up with unhappiness and possibly a broken "home and garden." Young people should use judgment and keep their heads above water and let the Joneses do what they will, while they themselves sing the song, "Be it ever so humble, there's no place like home."

Suppose you do obtain that beautiful "home and garden" you have dreamed about and are privileged to live there awhile, how long will that last? Maybe you have given almost all your life to paying for that place to stay, and have neglected the most important thing of all. Even if the house does not burn down, or the deed is not bad, you yourself must finally lie down and leave that beautiful "home and garden" to which you have given your life. Then what?

If you have neglected to be interested in God's beautiful "Home and Garden," Paradise above (the word Paradise means garden), then it will be just too bad. The

apostles gave up their all to follow Jesus. He was about to leave them, and He saw they were discouraged and He said, "Let not your heart be troubled; ye believe in God, believe also in me. 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." (John 14.)

The last two chapters in the New Testament describe in detail this Home of the Soul, and we read this with joy, for we wish to go there. But not all, even professed Christians, will reach it, for a mere profession of following Jesus is one thing, and a real submission to Him is something else. "The fearful [cowardly] and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire and brimstone." (Rev. 21:8.) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.) "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise [garden] of God." (Rev. 2:7.)

I fear millions of people here have beautiful gardens and homes who will never have the eternal Home and Paradise in heaven. Oh, dear eternity-bound reader, let not that be true of you. Will you not so resolve before you lay this paper down? And will you not resolve, too, to take as many friends with you as you can to the eternal Paradise of God? —D. A. Sommer.

Warning the Wicked

And he said unto me, Son of man, I send thee to the children of Israel to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day.

For they are impudent children and stiff hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet amongst them. Ezekiel 2:3-5.

This is God calling upon Ezekiel and sending him forth to warn and prophecy concerning the children of Israel.

Before he sent him, God presented him with a vision as described in the first chapter. The singular appearance, and the great glory of it, was such that Ezekiel would be overwhelmed with the conviction that it was from God.

When we consider the history of the Israelites of that period, as recorded in the 24th chapter of 2 Kings, we find

that the wickedness of Manasseh, king of Judah, had provoked to great fierceness God's wrath; so much so, that he had said that he would destroy Judah.

When Josiah, the grandson of Manasseh, became king, he turned the people back to God and worshipped him according to the law, and as he humbled himself before God and because of his faithfulness in serving Him, God withheld the execution of His wrath until after his death.

The kings, which succeeded Josiah, did not follow in his footsteps, but turned back to worshipping idols and doing that which was evil in the sight of the Lord.

During the reign of Jehoiakim, God sent the Chaldeans under Nebuchadnezzar, against Judah to destroy it. They took the king, his princes, his mighty men, and all of the skilled craftsmen away captives, so that none but the poorest of the people remained.

It was five years after this that God sent Ezekiel to this people, to tell them the words of the Lord, to induce them if possible to obey him.

In the 15th verse of the third chapter, God says, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of 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 speak to warn the wicked of his evil way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked ways he shall die in his iniquity: but thou hast delivered thy soul.'"

Again, "When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning he shall die in his sin, and his righteousness which he hath done shall not be remembered: but his blood will I require at thine hand. Nevertheless if thou warn the righteous man that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

Here in this account is a lesson for us. We, who know God's plan of salvation through the gospel are, as it were, a watchman on the tower, to give warning to those around us, of the danger of their failure to accept God's terms, as given in the gospel. If they refuse to heed our warning, they shall die in their sin, while we have cleared ourselves of responsibility. Whereas if we fail to warn them, will not God hold us responsible? God told Ezekiel that He was not sending him to a strange people whose speech he did not understand (Chap. 3:5), but to the house of Israel. Likewise we do not need to go to a foreign people. There are those around us, friends and neighbors, who have not obeyed the gospel. Let us speak to them, and warn them. If we saw that they were in danger of great physical harm we would exert ourselves to the utmost of our ability to save them. Of how much greater importance is it to save their souls from everlasting destruction.

These lessons from the Old Testament were recorded for our instruction. Let us give them careful thought and consideration, and profit thereby.

Brother: "If any of you do err from the truth, and one convert him: Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19, 20.)—Friedl. H. Weed.

The Church at War

"Manifold are the difficult and arduous tasks of a minister of Jesus Christ; but the most difficult and arduous of all, beyond question, is the task of proclaiming the pure doctrine of the Gospel of Christ and at the same time exposing, refuting, and rejecting teachings that are contrary to the Gospel. The minister who does this will discover by practical experience the truth of the old saying, *Veritas odium parit* (telling the truth makes enemies).

"If faithful Athanasius in his day had been content to proclaim his doctrine that Jesus Christ is true God, begotten of the Father in eternity, and also true man, born of the Virgin Mary; if he had not at the same time vigorously attacked Arius and the Arians, who denied this doctrine, he would undoubtedly have finished his life in honor and pleasant peace, for he was a highly gifted man. Had Luther followed the example of Staupitz of quietly teaching the pure Gospel to his brother monks without at the same time attacking the abominations of the Papacy with great earnestness, not a finger would have been raised against him. For even before Luther's day there had been monks who had come to understand the Gospel and make no secret of their knowledge; but they did not come out in public to fight against the errors of the Papacy. Accordingly they were allowed to live in peace and quiet as long as they held to the cardinal point in the teaching of the Roman Catholic Church—the Pope.

"Worldly men and all false Christians cannot but attack those who teach a faith and doctrine different from theirs and to regard them as disturbers of the peace, as peace-haters, quarrelsome, and malicious men. These unfortunate people have no idea of the blindness which enshrouds them; they do not know how gladly the boldest champions of Christ would have kept peace with all men, how much they would have preferred to keep silent, how hard it was for their flesh and blood to come out in public and become targets for the hatred, enmity, vilification, scorn, and persecution of men. However, they could not but confess the truth and at the same time oppose error. Their conscience constrained them to do this because such conduct was required of them by the Word of God.

"They remembered that Jesus Christ had said to His disciples, not only: 'Ye are the light of the world,' but also: 'Ye are the salt of the earth'; that is, you are not only to proclaim the truth, but you are also to salt the world with its sins and errors; you are to sprinkle sharp salt on the world to stay its corruption. They remembered that Christ had distinctly said: 'Think not that I am come to send peace on earth; I came not to send peace, but a sword.' (Matt. 10:34.) Not as though the Lord took pleasure in peace-destroying wars; not as though He had come into the world to start dissensions and discord among men; but He means to say: 'My doctrine is of such a nature that, if it is properly proclaimed, thetically and antithetically, peace among men cannot possibly be preserved. For as soon as My Word is proclaimed, men will divide into two camps; some will receive it with joy, others will be offended by it and will begin to hate and persecute those who receive it.'

"Moreover, preachers of the right character remember that the Church is not a kingdom that can be built up in peace; for it is located within the domain of the devil, who is the prince of this world. Accordingly, the Church has no choice but to be at war. It is *ecclesia militans*, the Church Militant, and will remain such until the blessed end. Wherever a Church is seen to be, not *ecclesia militans*, but *ecclesia quiescens*, a Church at ease, that—you may rely on it!—is a false Church."—Dr. C. F. W. Walther, quoted in Christian Beacon.

Your Mission

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boats away.

If you have not gold and silver
Ever ready at command;
If you cannot toward the needy
Reach an ever-helping hand,
You can succor the afflicted,
Over the crier you can weep;
With the Saviour's true disciples
You a tireless watch may keep.

If you cannot in the harvest
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Oft the careless reaper leaves,
Go and glean among the briers
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

If you cannot in the conflict
Prove yourself a soldier true;
If where fire and smoke are thickest,
There's no work for you to do,
When the battlefield is silent
You can go with careful tread—
You can bear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess—
She will never come to you,
Go and toil in any vineyard;
Do not fear to do or dare—
If you want a field of labor,
You can find it anywhere.

—Ellen M. H. Gates.

The "Simplified New Testament" Makes the Writers "Like Friends"

Simplified Bible House
918 Congress Ave.,
Indianapolis, Ind.

Gentlemen: I own a copy of D. A. Sommer's "Simplified New Testament" and use it daily. It is by far the most easily read and understood copy of the New Testament I have ever read. The manner in which it is compiled—the paragraph headings, outlines of each book and so on, make it so easy to find just that particular passage or thought one is seeking—not to mention the brief history of each author's life, which has been so helpful to me and I feel I KNOW these men, they seem closer, like friends now.

But, to me, the part that has helped me to understand certain words and phrases, really understand them for the first time in my life, is the footnotes. They are just wonderful.

I have not seen another Testament or Bible like this one and neither have any of my friends. Naturally, being so

pleased with my copy, I have shown it to everyone, and as a result I have had so many inquiries about where and how to get one. And all of us are wondering if Mr. Sommer has done the entire Bible in this same way? So would you please send me full details on this? I shall be eagerly awaiting to hear from you. Most Sincerely, Mrs. R. R. P., Okla.

COMMENTS BY THE EDITOR OF THIS TESTAMENT

Notice the words we have underscored in this letter, "The brief history of each author's life has been so helpful to me. I feel I KNOW these men—they seem closer, like friends now." Many of the hundreds who have commended this testament, have no doubt felt the same way, yet did not express it exactly so. And that was the purpose in editing this volume—to bring each reader in touch with the writers and ones written to, and of course the SUBJECTS written on. Paul and Peter and James and John and all the other writers seem like brothers to us, which is exactly what they are. They had the same battles to fight that we have; the same troubles, the same temptations. Abraham, Isaac, Jacob, and Noah, Daniel and Job are brothers, too, and we shall all sit down with them in the kingdom of heaven. One brother said, "When I get to heaven, I wish to sit down with Paul and ask him what he meant in some of his expressions in the book of Romans." I myself wish to sit down with Priscilla and Aquilla, and talk about their wonderful work in establishing churches, or at least having church meetings in their homes, and doing so much for the Lord that Paul said that "all the churches of the Gentiles" gave thanks for that couple. Read Rom. 16:3-5, where the church at Rome was meeting in their house. When we all get to heaven what a gathering that will be—the redeemed out of every nation, kindred tribe and tongue, with God as Father, Jesus Christ our Elder Brother, and all we brothers and sisters in this Great Family of God. The Simplified New Testament (and Spiritual Call, too) are intending to bring out this happy picture, and help the reader so to live that he will be in that white-robed throng, "The whole family in heaven and earth."

"Where Shall the Ungodly and Sinner Appear?"

For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (1 Peter 4:17-18.)

Here is a statement and question by the apostle, that every person should consider. Judgment will begin at the house of God. Those who have obeyed the gospel of Christ are going to be judged. Then what hope have those who obey not the gospel? "For we all must appear before the judgment seat of Christ," (1 Cor. 5:10.)

What will become of those who obey not the gospel of God? The Lord asked the question that we might consider our condition. He answers it in this statement: "The Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ.

Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." (1 Thess. 1:7-9.)

If we have not obeyed the gospel of Christ, we have no hope in this life or that which is to come. Blessed are they that do His commandments that they may have right to the tree of life, and enter through the gate into the city.

Dear reader, do you want to have a right to dwell in that city that John saw coming down from God out of heaven?

SPIRITUAL CALL

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That privilege will be for all those who do His commandments. Why not turn from following the desires of the flesh and the mind, confess Christ and be buried with Him in baptism and arise to walk in a new life, and be conformed to the image of God's dear Son, who died for us, that whether we live or whether we die, we are the Lord's. Our hope is all in Christ. We have no assurance of any more time to become obedient to Him than today. Today is the day of salvation.

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

In this world of strife and despair, only those who obey the Lord and put their trust in Him have assurance of peace in this world and in the world to come. Will we submit ourselves to the will of God, or follow after the pleasures of the world and not be prepared to meet the Lord in judgment? "Choose ye this day whom ye will serve."—C. D. McChy.

Did Christ Make Peter the Foundation of His Church—No. II

Dear Mrs. Blank:

Let us examine further what the New Testament says, or your "faith" says, regarding Peter, Prince of Apostles, or as the foundation of Christ's Church.

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted [turned again], strengthen thy brethren. And he said unto him, I am ready to go with thee, both to prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me." (Luke 22:31-34.)

None of the other apostles, except Judas, showed the weaknesses that Peter did. Jesus did not pray for him because he was more important than the others, but *because he was the weakest of the eleven, and NEEDED His prayer*; and when he was converted he was to strengthen the brethren. These brethren became weak, but Peter became so weak he flopped over with the enemy. If Peter was the foundation of the church, he was a shaky foundation; for at another time, Paul condemned Peter's hypocrisy. (See Gal. 2:9.) No other one of the eleven denied Christ and acted the hypocrite to escape persecution.

Mrs. Blank, we shall continue right on through the New Testament and consider every scripture we can think of, pro and con, on this most important subject.

Christ gave Peter the keys, inspiration, to open the Kingdom on the day of Pentecost; and in Acts 1 and II, he does

that. In the ten days between the ascension of Jesus and that day, the disciples were in an upper room and Peter, guided by the Holy Spirit, had the disciples cast lots for one to take the place of Judas. They prayed God to show them. Now this casting of lots was a matter of chance, and God guided it. (See Prov. 16:33.)

As we have already shown, on the day of Pentecost Peter used the key Christ had given him, which was the inspiration to be the first one to tell people what to do to receive the remission of their sins and to enter the Kingdom of Christ.

Then again in Acts 3:19, he tells those people to "Repent and be converted [turn again] that your sins may be blotted out."

In Acts 4:19, "Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God judge, ye. For we can not but speak the things which we have seen and heard." Peter and John both show that we must hearken unto God more than unto man—unto *God's word* more than unto the doctrines and traditions of men, *not* in that word.

In the community of goods arrangement, which was incidental and temporary, some of the people, "having land, sold it, and brought the money, and laid it at the apostles' feet." (Acts 4:37.) Not Peter's feet, simply, but "the apostles' feet."

In Acts 5:29, "Peter and the other apostles answered and said, *We ought to obey God rather than men.*" Now, Mrs. Blank, the people in your "faith" and other "Christian" faiths have nearly all recognized the New Testament *alone* as the inspired word of God. That is one reason we reject the uninspired tradition handed down by your "faith." We know *only* that we are obeying God when we obey *only* God's inspired New Testament.

In Acts 4:8, "Peter was filled with the Holy Ghost"; and he was in Chapter 5, when Ananias appeared before him, for he could look into the heart of Ananias and see that he was lying. In 5:40, other apostles, or apostle, were working with him.

Only the inspired apostles could lay their hands on people so that they could work miracles. Many received special miraculous gifts directly from heaven; and some, by the laying on of apostles' hands; but only the apostles could transmit such miracles to others.

Philip taught by inspiration, but could not transfer miraculous gifts such as tongues; and that is the reason that when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost. . . . Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:14-17).

Notice that it was "the apostles," as a whole, at Jerusalem, and not Peter alone, that took charge of this matter; and John as well as Peter laid hands on the disciples. All the apostles were inspired men and they worked together; though Christ had given Peter the prominence of being the first one to use the keys to open the Kingdom to the people.

In Acts 9, Peter heals Aeneas, and raises Dorcas; and in Acts 10 and 11, he uses the key to open the Kingdom to the Gentile, Cornelius; as we mentioned in our first letter to you, Mrs. Blank.

In Acts 10:25, 26, "as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, *Stand up I myself also am a man.*" Is it not true that in your "faith," the so-called successors of Peter have called upon visitors to fall down, or bow very low, in their presence? Why shouldn't they demand this when one

of their greatness said, "WE HOLD UPON THIS EARTH THE PLACE OF GOD ALMIGHTY." (See Encyclical Letters of Leo XIII, p. 305, published under the "Imprimatur"—official sanction of "Jno. M. Farley, Archbishop of New York." Published by "Benziger Brothers.") Now, Mrs. Blank, this was not put forth in the 13th but the 19th and 20th centuries.

I have visited the greatest Cathedrals in Europe; and while wandering through them, sometimes found myself in the dimness standing between a devotee (on knees and in the posture of prayer) and the image of some "saint." Peter, whom your "faith" says is the foundation of the Church, said, "Stand up; I myself also am a man."

In St. Peter's Cathedral in Rome, is a "statue of St. Peter in bronze. . . . *The right foot is worn smooth by the kisses of devotees.*"—says Baedeker's Guide-book, I have seen that myself. Would the real Apostle Peter stand for that sort of thing?

In Antioch Peter and others were eating and drinking with the Gentiles socially; but when certain Judaizers came in, Peter separated himself and others followed suit, thus acting the hypocrite; and Paul rebuked Peter for his hypocrisy. Says Paul, "They who seemed to be somewhat in conference *added nothing to me.* . . . And when James, Cephas (Peter), and John who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship." (Gal. 2:8-10.)

Here Paul shows distinctly that Peter and the other Apostles didn't add anything to him; then says: "But when Peter was come to Antioch, *I withstood him to the face, because he was to be blamed.* For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled [acted hypocritically] with him; insomuch that Barnabas also was carried away with their dissimulation" [hypocrisy]. (Gal. 2:11-14.)

Here, Mrs. Blank, you have "the foundation" of your "faith" criticized very seriously by Apostle Paul; which shows such foundation somewhat wobbly. I wish to be on a firmer foundation than that. No kind of a subterfuge can escape the fact that Peter was *not* the foundation of Paul—Paul was built on Christ. "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5).

This matter was then taken to the Church at Jerusalem (See Acts 15); and they called a meeting of different inspired preachers, not to make some new laws, but to find out what the Holy Spirit had done through inspired men. Peter did not call the meeting and guide it, but "the apostles and elders came together for to consider this matter" (Acts 15:6). Peter, Paul and Barnabas told what God had done through them. Then James (not Peter, the so-called Prince of Apostles), took charge, and summed up the matter. "Then pleased it the apostles and elders to send chosen men of their own company to Antioch" with a letter. Notice, that if Peter is the so-called "Prince of the Apostles," he was falling out here. Can't you see, Mrs. Blank, that Peter is only one in this group of "apostles and elders"?

And notice this, too, that Peter's speech in Acts 15, is just the opposite from his hypocritical actions at Antioch for which Paul rebuked him. No, Peter can not be the foundation of Christ's Church.

(To be Continued)

The World's Two Greatest Christian Teachers Were Deserted by Disciples Before They Died

One of the greatest weaknesses of most people is that they do not, will not, stand alone. We do not wish to be different from the crowd in dress, in morals, in religion. We don't wish the finger of ridicule or scorn pointed at us. But all reformers, at first, have stood alone, whether in politics, religion or morals. In these trying times the one who tries to hinder the downward trend is run over and trampled in the dust.

And yet, if we would reach heaven, we must often stand alone.

Jesus Christ, the greatest teacher the world has even seen, often stood alone. People did not like his teaching, for it was so often against the desires of their flesh. Even the apostles, whom Jesus trained for three and a half years, when the real test came, lost heart and scurpered away. Jesus had taken them with him to the Garden of Gethsemane, had separated Peter, James and John to watch with him in prayer, but they had gone to sleep like so many of his followers today. And when the band of soldiers came to take Him, "all the disciples forsook Him and fled," as many of His followers are doing today.

Paul says, "Follow me even as I follow Christ." He gave his life in establishing in the earth, the truth and righteousness of Jesus. Through many years he encouraged men to carry on the work. Now in his prison cell in Rome, where he must soon make the supreme sacrifice for Christ, he wrote to Timothy: "Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." (2 Tim. 4:9-18.) How often faithful gospel preachers can say much the same! Many they have brought to Christ, some whom they have specially helped to work for him, have finally taken the way of least resistance and gone after the world.

"Creseens [has gone] to Galatia; Titus unto Dolmutia." Perhaps they thought, "Why stay here at Rome with Paul. Nothing can be done. The opposition is great and dangerous. We have something to look after."

"Only Luke is with me." Luke, the beloved physician, who attended Paul so many years, who wrote the account of his life in Acts, and the life of Jesus their Savior; who shared so many of his privations and persecutions—"only Luke is with me." Many times the tears have almost come to my eyes as I pondered the circumstances of that sentence. After all these years of service for Christ, and the end of it all so near—to think that all had forsaken him. Only Luke is with me!

Yet there was one other who would stand with him to the end, if he had the chance, and that one was Timothy. He had been tried before, for when Paul was in prison the first time, he wrote to the Philippians concerning Timothy, "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" (2:20, 21).

"Take Mark and bring him with thee; for he is profitable to me for the Ministry." He deserted Paul on the First Missionary Journey and Paul did not like it; and when Barnabas insisted on taking Mark with them on the Second Journey, it caused a temporary rift between Barnabas and Paul. But that is all healed now; Mark has recovered himself through the years; and Paul exhorts Timothy to bring him.

Paul is now a prisoner in Rome, and he knows that he is about to finish his course. In this same chapter he says, "I am now ready to be offered, and the time of my departure is at hand."

Many years ago, I searched out one or two of those ancient prisons in Rome—they are cold, dark, damp holes. No wonder Paul wrote Timothy "to come *shortly*," and "the cloak that I left at Troas with Carpus, when thou comest, bring with thee . . . Do thy diligence to come *before winter*." He knew that summer and autumn would soon be ended, and that he would need that old cloak which probably he had carried so many years. Perhaps he did not have money enough to buy another one.

"Alexander, the coppersmith, did me much evil; the Lord reward him accordingly to his works; of whom he thou were also, for he hath greatly withstood our words." It seems this opponent was there in Rome, and Paul is fortifying Timothy *before he arrives*.

"At my first answer [defense] *no man stood with me, but all men forsook me*; I pray God that it may not be laid to their charge." Through all the long years, Paul had always stood with the truth, and *with all those who stood with the truth*; but on this occasion they all forsoke him, and he stands alone. . . . Through nineteen hundred years, many true, courageous disciples have been deserted, too; and they should not be surprised nor disheartened, but encouraged by the example of Paul and Jesus. "All the disciples *forsook* Him, and fled!" "Demas hath forsaken me." "Only Luke is with me."

But there was One who did not forsake Paul. "*The Lord stood with me, and strengthened me*; that by me the preaching [message] might be fully known, and that all the Gentiles might hear; and *I was delivered out of the mouth of the lion*. And the Lord shall deliver me from every evil work; and *will preserve me unto his heavenly Kingdom*."

That's what counts! that's what counts! Not man's institutions, and plans, and judgments, but God's Kingdom in heaven. No man can keep us out of that.

And though Paul was forsaken by disciples, he triumphantly said, "I have fought a good fight; I have finished my course; *I have kept the faith*. Henceforth there is laid up for me a crown of righteousness, which the Lord, the *righteous* Judge will give me in that day. And not unto me only but *unto all that love his appearing*."

"Demas hath forsaken me, having loved this present world." "At my first answer no man stood with me; but all men forsook me."

"Every human tie may perish,
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove,
But—no changes can attend Jehovah's love."

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.

WHAT SOME THINK A Sister who sends about 50 subscriptions a year says with her latest list: "These and many others don't wish to miss a copy of the Spiritual Call; so keep it coming. . . . THE POSTAL RATES on the Spiritual Call have been increased quite a good deal, which will take a good many more dollars this year to send out to you. Do you care? . . . A SUBSCRIBER writes: 'Enclosed is cashier's check for \$10 for now to be used where most needed, even for personal assistance if necessary. I'm sorry you have been the victim of the flu and truly hope with proper care you are much improved. 'The work needs you' . . . There is rest for the people of God. Rejoice in the Lord. The Bible is full of good news. With pleasure we think and pray for you and yours and the Congo. . . . A CHRISTIAN CHURCH recently ordered 24 copies of the Simplified New Testa-

ment. This makes about 60 copies altogether they have ordered. They give a copy to each convert. . . . TEN NEW OR DONATED SUBSCRIPTIONS, yours included, to the Spiritual Call for one year, only 50 cents each. . . . A SISTER recently sent a subscription saying: I had a talk with this one, and he says he is fed up on sectarianism. He reads his Bible a lot and says too many people go to church just to hide their sins. I asked him if he would read a paper that I would send him, and he said he would be glad to." Let's every one of us do that, then SEND them the messages our writers give. . . . THERE ARE SO MANY TIMELY WARNINGS in the Spiritual Call that it is really a call back to "the old paths." Am sending five dollars.—M.A.C.

A COMMUNIST whose group took over a New York Church building, said, "We will win, for it is obvious to the world that you Christians do not mean business, and will never make the necessary sacrifices."—Christian Beacon.

Uh, oh! Is that true of you, brother, sister? .

A Blessed Example

Sitting alone at the close of day
While the dying embers on the hearth stone lay,
My thoughts went back to childhood days
Of years that were spent in carefree ways;
And I thought of my father and mother so dear,
And the lessons they taught me while living here,
Before God called them to cross the divide,
To that Heavenly home with him to abide.

I thought of the example they set in their time,
Their faithfulness to God and his teaching divine;
How they guided my footsteps all along life's way;
They read from His Word at the close of each day;
Then we all knelt to pray in the old house on the farm,
And mother asked God to bless and keep us from harm.

Now as I near the sunset of life's day,
I think of trials and sorrows I've met on the way;
With a husband who loved me and stood faithful and true,
And a son who has followed the Christian life, too,
What more could one ask when such blessings were given
Than to ask God to guide us on that highway to Heaven.

And one thing I'll praise Him for, while life shall last,
Will be all the blessings I've enjoyed in the past,
A dear Christian mother a God-fearing dad,
A blessing more precious no one ever had,
A husband whose life a Christian has been
A blessed example for our son to follow him
And when life is over and God calls us home,
May we all be together near that heavenly throne.

Written and dedicated to my husband and son
By Alta Catherine Sanderson, March 31, 1969

A Serious Teaching Which Should Make Us Think?

John says in Revelation 12:11—"And they overcame him, by the blood of the Lamb, and by the word of their testimony; and *they loved not their lives unto death*."

We may not understand the connection here, in its fullness, but John saw children of God fighting against the devil; and, first, they overcame the devil because they trusted that the blood of Jesus had cleansed them from all sin.

But that was not the end of the effort in conquering him.—too many seem to think it is, for they do nothing to thwart his plans. But the scripture also says they overcame him "by the word of their testimony." In other words, they did not sit down on the stool of do-nothing, but they stood up and walked on the path of do-something. They overcame the devil by constantly talking about the One who had redeemed them.

Apostolic Christians, when scattered, "*went everywhere preaching the word*" (Acts 8). Merchants sailing to different ports in the Mediterranean Sea, made believers in many places. Soldiers talked Jesus to their comrades. Wives convinced husbands, by their lives and words, that the religion of Jesus was worth while. Servant girls told the story of

Jesus and His love, to their mistresses, who in turn often converted their rich husbands who sometimes were Roman Senators. And so, in the course of several centuries, they overcame the devil's opposition by "the word of their testimony."

Are we, today testifying for Jesus Christ? Have we ever said anything in his favor to the ones we work with? Have we sent letters to dear friends at a distance, telling them what a wonderful thing it is to be a Christian, and citing them to scriptures which tell one what to do to be saved?

Perhaps you say you can't talk well or write well. Then you can send them printed literature. The Spiritual Call is intended to help you in that important work. The editor spends many hours, and even days on each issue, to try to make it a complete tract which you can send to everyone you think may be honest. Many of our readers are sending at least ten copies to others. Some are sending as many as fifty copies to others. They make it *the Lord's business* to keep their eyes and ears open and take down names whom the truth in the paper might help.

And they don't grow discouraged because they don't convert half of those to whom they send. Many a protracted meeting of two week ends, and no one is brought to Christ, and the church has spent \$150. Do they stop? No. Year after year, the church continues. It is our business to sow the seed, and leave results with God.

The serious thing is that in our text, the children of God "overcame by the word of their testimony." This implies that they would *not* have overcome the devil if they had not told others about Jesus. Maybe the reason we are not overcoming Satan is that we are not doing enough "missionary" work—"not sending out the word." If we are not trying to save others, we would better get busy if we wish to overcome.

How much money will you spend in pleasure this summer? How much in overcoming the devil by the word of your testimony?

Thousands of disciples are *being overcome* by the devil simply because they don't try to overcome *him* by the word of *their* testimony. Will you let the Spiritual Call help you in this work?

Maybe we are afraid to testify for Jesus. If so, Jesus says, "If any man draw back, my soul shall have no pleasure in him" (Heb. 10:38). In the Acts 1:29, when disciples were persecuted other Christians prayed "that with all boldness they may speak thy word." Wouldn't it be appropriate that all who are zealous in spreading the gospel would pray that indifferent and timid disciples may have more boldness to send the gospel to others?

Remember, that the faithful in our text overcome the devil, "by the word of their testimony, and they loved not their lives unto death."

Serious inquiry: If we don't have any "word of testimony", shall we be able to overcome?—D. A. SOMMER.

The Silent Preacher

I preach some weighty sermons,
But utter not a word;
And tell folks things worth hearing
Although I can't be heard.

Born of a love for mortals,
I help those in distress—
To find the loving Jesus,
Who gives the weary rest.

I go into the prisons
Where captives sadly moan.

And for eternal freedom
I tell them how to hope.

Unto the sick I hasten
With a prescription sure;
Tell where the poor and needy
Great riches can secure.

'Tis strange but true: my message
Doth comfort, bless, and cheer;
Yet oft the truths I herald
Make sinners quake and fear.

Yes, many miles I travel—
And sometimes I'm sent back.
I go where you can't enter,
For I am A GOSPEL TRACT.

—Geneva Ray.

I-Am Saddened at This Garbling of God's Word

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12, Authorized Version.

"To all who received him, who believed in him, he gave power to become children of God."—(Same verse in Revised Standard Version.)

"As many as received him, to them gave he power"—? ? ?—(Same verse as quoted several times by the most prominent denominational preacher in America of 50 to 75 years ago.)

Again and again have I heard this passage given as evidence that all one has to do to become a child of God is to receive Christ, to believe on him, when the truth is that it proves exactly the opposite. And I was saddened to read the passage in a book of sermons as quoted above, and cut in two, mutilated—"to them gave he power." That garbling has been done to get rid of baptism in God's plan of remission of sins for the alien sinner.

John does not say that as many as receive him, who believed on his name, were the sons of God, children of God; but only that they were given *power to become* children of God. They are not yet fully children. They have been begotten by the Spirit, but have not yet been born of water. Jesus says, "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God" (John 3:5).

There are many scriptures that we might adduce to confirm this, but we give only one. Jesus "said unto them, go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.)

Notice that Jesus did not say what many denominational preachers say, He that believeth and is saved, shall then be baptized if he wishes to be, but it is not necessary. But Jesus puts the baptism *before* the salvation—"he that believeth and is baptized, shall be saved." Which shall we believe?

Now don't run off the verse, and rely on your own reason more than the plain language of Jesus. We must take *all* that the New Testament says on salvation. Don't run back and cry, "The thief was saved without baptism." While Jesus was personally on earth, he could bestow blessings of his kingdom as he saw fit, saying "Thy sins be forgiven." "Today thou shalt be with me in Paradise"; but after he died, and the Church was established on Pentecost (See Acts 2), there is no evidence that sinners received the remission of their sins except by full obedience to the gospel. Bringing all the conversions together in Acts of Apostles, we find they believed in

Christ, repented of their sins, confessed Christ as their Savior, and were baptized by "going down into the water", and, "coming up out of the water" (see Acts 8); and this baptism was "for the remission of sins" (Acts 2:38).

Dear reader, be honest, take all God says on conversion, take no man's word, but read Acts of Apostles and the entire New Testament for yourself, for by it you shall be judged in the Last Day.

The "Undie Raids"

Of course, readers of the daily papers know what has been going on in these "raids." Men in universities over our land have made raids on the dormitories of the women, and robbed them of whatever "undies" they could find. In many places they were cheered on by the girls. Too much leniency by school authorities is partly responsible for the reproachful affairs—the same kind of leniency that produced prison riots here, and also in Japan.

Well, when one thinks of how American papers, magazines, radio and television magnify sex, there is small wonder at the outbreaks. Recently, a southern Christian Mayor in a small town tried to abolish indecent dress on the streets, and the women defied him and did in special efforts, exactly what he forbid. This all shows the low moral tone of the people.

Something else it shows, along with the political, social and religious decay we have—it shows that the thing most needed in America, is not better business, better homes, better schools, but *better churches*. I refer to the professed Christians and not the church houses. Such "raids" as named above, would not result from real Christian homes and real Spiritual Churches. That's the reason we changed the name of this paper to "Spiritual" Call—that we might help to greater spirituality.

After studying religious conditions for many years, the editor of this paper considers that the troubles in the homes, the churches, the nations, and the world go back to *unconverted hearts*.

Unless we convert the heart of individual men and women there is no hope for homes, churches, our country, or the world.

But it is not what we "consider" or "think" about this, but *what we do*.

The editor, with much work and sacrifice, is putting out the *Spiritual Call*. But his sacrifice and work will accomplish little unless you, too, are willing to work to this noble end.

"He that received one talent came and said . . . I hid thy talent in the earth. His lord answered and said, 'Thou wicked and slothful [lazy] servant . . . Cast ye the *unprofitable* servant into outer darkness, there shall be weeping and gnashing of teeth.'" (Matt. 25.)

"Of all the sad words of tongue or pen,
The saddest are these,—*It might have been.*"

Hope of Happiness for the Ugly Girl

In these days when personal beauty in women's face and form seems to be the great thing in society, many ugly girls have given themselves over to disappointment and discouragement.

But, sisters, do you stop to think that happiness does not always go with beauty? In fact, contentment and beauty do not usually go together. You can't all be beautiful, but you can behave yourself and thus recommend yourself to all right-thinking people, and for those who don't think right you don't care. My mother used to say, "Beauty is as beauty does." After all—it's what God thinks of you that counts.

But here is something to think about from Watchman Examiner:

"WHAT HAPPENS TO BATHING BEAUTIES"

"It is still true that he that soweth to his flesh shall of the flesh reap corruption. An investigation as to what happens to the majority of young girls who engage in bathing-beauty parades would bring a shocking revelation. The American Weekly states that of the fifteen 'Miss Americas' who have been chosen in the Atlantic City tournament, eight have been in the divorce courts and several have encountered more grievous difficulties. One came very near losing her life at the hands of an outraged wife whose husband had 'fallen for' the bathing beauty. One married a millionaire theatre operator, whom she later shot and killed in France. An indulgent French jury accepted her self-defense plea. When she came to this country with her two children to take possession of the estate, it was found to be far less than was expected and most of it was consumed by legal claims. Quite a number of the 'Miss Americas' have had tragic endings, and almost all of them know nothing but sin, sorrow, and ultimate shame as a result of their indecent exposure. One of the beauties, a suicide, declared before she died: '*I might have been happy if I had been ugly.*' God's idea of beauty is modesty, virtue, simplicity, and grace coming out of a heart indwelt by His divine Spirit. 'But she that liveth in pleasure is dead while she liveth.'"

Cheering Someone On

Don't you mind about the triumphs,
Don't you worry after fame,
Don't you grieve about succeeding;
Let the future guard your name.
All the best in life's the simplest;
Love will last when wealth is gone;
Just be glad that you are living,
And keep cheering someone on.

Let your neighbors have the blossoms,
Let your comrades wear the crown;
Never mind the little setbacks
Nor the blows that knock you down.
You'll be there when they're forgotten,
You'll be glad with youth and dawn,
If you just forget your troubles,
And keep cheering someone on.

There's a lot of sorrow around you,
Lots of loneliness and tears,
Lots of heartaches and of worry
'Through the shadows of the years.
And the world needs more than triumphs,
More than all the swords we've drawn;
It is hungering for the fellow
Who keeps cheering others on.

—Otto A. Wurm.

MY TESTIMONY AND MY PRAYER

Lord of my life, hence forth I bear
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 generosity,
Will point to Thee unwittingly.
Therefore, O Christ, my spirit claim,
And make me worthy of Thy name.