

Spiritual Call

A Continuance of "Macedonian Call"

*To be carnally minded is death, but to be
SPIRITUALLY minded is life and peace.*
—Romans 8:6

*Walk worthy of the vocation (calling)
wherewith ye are CALLED.*
—Ephesians 4:1

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Explanation

The Editor and Publisher of the "Spiritual Call" has had a heart attack, and has been flat on his back for many days. Yet after becoming better, he has managed to scribble the following meditations which came to him in his dark hours. Many of the readers know him personally; and may, along with others, be interested in this different approach to some of the problems of life. The series on "Jesus is Coming Again" will be resumed in the next issue, the Lord willing; the subject being, "Is God Using Communism to Punish the Wicked World?" He may be sure to read it. And say, maybe you can send a list of new readers for that timely series on Christ's Second Coming! We have all back numbers except January.

Looking "Square" into the Face of God from a Hospital Bed

"Here it comes now," said my wife, looking out into the street, I turned over in the bed, and saw a long, black car. (Thank God it had no "tassels" on it). Two men in white coats alighted, and brought a stretcher into the house. It was a new experience for me—an ambulance to take me to the hospital. Never before had I had any serious sickness; never before had I been taken to a hospital; never before had I been so dependent on others; God had been so good to me. The doctor had taken a cardiograph, and pronounced it coronary thrombosis—blood clot on the heart—and had said I should go to the hospital.

Wife sat by my side as we rolled down Northwestern Avenue. Buildings at which I had been looking for half a century, seemed strange from this new angle. Down this avenue I had ridden street cars and busses for several decades; down it I rode my bicycle to Shortridge High School in the long ago. Would I ever ride down it again as in the past?

Another ambulance pulled into the receiving quarters of the hospital, a few minutes after we did; but the woman was moaning, and they took place before us, for my case was not urgent. There are 700 beds in this hospital, and every one is filled with physical wrecks, and it is this way throughout the world. But even from this there can come good, if only we will learn. Through long, narrow passages I was rolled, then up an elevator, and across the aisle to Room B-714, where I was to lie.

After the preliminaries, I am left flat on my back—alone; yet not alone! I am looking square into the face of God from my hospital bed. Nothing intervenes. Earthly gold, glory, pleasure, are all excluded. The shouting crowd, the flattering tongue, the envious heart, the lying mouth, the threats of lordling bishops—are absent here. Truth and righteousness alone stand. I lie face to face with God. Human skill may or may not avail. Am I to arise and go on with my work for God as of yore? Or—is this to be the end? Such thoughts are not altogether new to me; in

fact, my life's purpose and work have been bent to this very event.

Five or six blocks west of the hospital is the old canal; and about a mile to the north is the place in that canal where half a century ago I was buried with my Lord in baptism and raised to walk in newness of life. When I confessed Jesus I meant it from the depth of my heart, for life has always been serious to me—where did I come from? Where am I going? I dedicated my life to the work of trying to bring others to Christ, at the age of 16, and my studies at high school were to that end. I have stumbled sometimes along the way, but have consistently tried to honor God, and my almost-daily prayer through the years has been that I might do nothing to reproach his Holy Name. I have not always succeeded, but have persistently tried.

Through the years I have engaged in many "doctrinal" discussions, to try to hold as many as possible to the simplicity in Christ. Always I have tried to find truth first, and I have not considered popularity, money nor job. It seems I have always been on the unpopular side, but I know my Lord had passed that way. Looking into the face of God from this bed, I say that my one desire through the years has been to honor Him alone.

But I hate deceit; I hate guile; I hate a lie; and I don't wish to have anything to do with such people. When preachers will deliberately garble the writings of others, to cover their own wrong doing and ambition, and will try to break the force of inspired apostle's condemnation of elders who act as "lords over God's heritage," to cover their own ambitious and diotrefesian acts of trying to cast people unscripturally out of the church—I confess I shrink from such hypocrites, for I regard them as religious crooks. Paul says of all evil characters, "Come out from among them," "Avoid them," "from such withdraw thyself" "from such turn away." I utterly refuse to talk with such men on disputed questions, for with good words and fair speeches, they deceive hearts of the simple; but I insist that such discussion be *in writing*, so that all can see their deception, and they can not get away from the truth. Jesus tried to convert such deceivers in his day; but finally he denounced them as "scribes, Pharisees, hypocrites", and turned away from them, and told his disciples to beware of them.

But must we have everlasting discussions of differences among professed children of God? Possibly so. Jesus spent much of his life in discussions with entrenched, hypocritical, religious teachers; and so did Paul. But if we come back to the simple principles of the religion of Jesus, will not that eliminate many? The classification of Christianity is—God and I and my neighbors, God loved me and gave his Son to die for me; I become his child by a new birth—being born of water and the Spirit; and then that new spirit within me causes me to try to bring my neighbor into this happy relation, and to help him physically if he need it.

Since most of the evil in the world comes through selfishness, God has ordained the Lord's Supper, to remind us of

the sacrifice for us of the Great Unselfish One. Paul says, "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11.) When men were qualified as elders, they were appointed to lead the flock according to the word; and brethren were to comfort and edify one another, (1 Thess. 5:11; 1 Cor. 14:26; Rom. 15:14).

The early church "continued steadfastly in the apostles' doctrine (teaching), fellowship (partnership, contribution), breaking of bread (Lord's Supper), and prayers, (Acts 2:42); and they spake to themselves in psalms, hymns and spiritual songs. They were so interested in helping each other that many sold their possessions and laid the money at the apostles' feet to distribute to the needy. "And they, continuing daily with one accord in the temple, and breaking bread (meals) from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added unto them day by day those who were being saved." (Acts 2:46, 47, Revised Standard Version.)

Oh that we could have today that same charity, humility, simplicity, sincerity! In this pure Christianity alone, can we have that unity which true Christians so desire, and for which our Savior prayed.

Those early Christians had no fine church buildings to drain their time and money from the poor; no conventions of uninspired men to dominate their brethren; no drives, no rallies, no pilgrimages to so-called holy places. They had no human organizations to do charitable, educational, or missionary work for Christians, for this was all done by the individual Christians and the local churches. There was no distinction of clergy and laity, for all were kings and priests unto God. They had no festivals, shows, nor bingo parties, nor raffles, nor other worldly or gambling devices to raise money, for Christians were to *give* as they had been prospered, (1 Cor. 16:1, 2).

Bishops, elders, were not to be "lords over God's heritage, but *examples* to the flock. Yea, *all* of you be subject one to another", (1 Pet. 5:1-7), in all things which do not affect the commands of God, for in them we are to "obey God rather than men." No Christians were to try to boss their brethren, but they were to "humble themselves under the mighty hand of God, that He may *call* them in due time," (1 Pet. 5:6). There was to be no mere outward form among them, but they were to worship God in spirit and in truth.

Oh, how saddening that complex, unscriptural, lifeless "Churchanity," has taken the place of the simple, sincere Christianity of the First Church of Christ! There is no excuse for us, for Paul warned in the First Century, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be *corrupted from the simplicity that is in Christ*," (2 Cor. 11:3). We can pray for unity from now till doomsday, but it will do no good, till we turn from Churchanity back to the Christianity of the First Age.

As I lie here with my broken body, I am happy that when I was able, I fought for this simplicity. Perhaps that is one reason the body is broken. Many hate you when you show their unscriptural ways. Jesus said, "The world can not hate you; but me it hateth, because I testify of it that the works thereof are evil," (John 7:7). With Christ the zeal for God's house had eaten him up. Often I have stood practically alone, as is true of many in their community, trying to save a remnant for this simplicity in Christ. Often one has a desire to depart and be with Christ, as Paul did. The burden has been great, along with the publishing of the Spiritual Call, to hold Christians to the

simple faith. I have expected a physical break under the stress and strain of these battles for the Lord. And now it has come. I am perfectly willing to go, if it is God's will.

As I lie here, helpless, I am sure there is not a man or woman in these 700 beds, that is more happy than I, no matter what the outcome may be. God and I know my heart and life, and with others it does not matter. The prayers of the faithful in many states, as expressed in their cards and letters, make me feel that God still has a work for me. "Not my will but Thine be done."

Be a "Mail Missionary"

It is Sunday morning. You look out of your window. The boy next door dashes from his house and off down street. Soon he returns, carrying a bulky Sunday newspaper and two popular pictorial magazines. In a few minutes, he is absorbed with the "funnies." His elders are deep in the news and feature sections—and watching for the chance to relieve Junior of the comics.

Up street, the church bell is ringing. It is Sunday school time. Junior ought to be there, but he's too busy absorbing the comics. And the entire family next door spends Sunday at home, or out in the car. You have repeatedly invited them to go with you to your church, but in vain. You hesitate to persist, lest you offend them. But you know they are unsaved, and you do not rest easily. What can be done?

There is power in the printed word, as we know. Power for evil, or for good. Unnumbered periodicals and books sow evil seed in the minds of readers. You can help sow good seed, if you will.

No, you can't walk over next door, hand the family a Bible or Sunday school paper and order them to read something good. Perhaps you cannot help them in any way, if they know you are trying. But very possibly you can give them access to good literature, even doing it anonymously if necessary.

As a Christian, you of course read one or more good papers or magazines which exalt Christ and encourage you to live a Christian life. Perhaps it's your own church paper. Again, it may be another Christian periodical which you like. *Why not share its message with the family next door—or with families living farther away?*

This is a practical missionary effort which may pay large dividends. Arrange to have a good Christian paper arrive regularly in the homes where a spiritual message is lacking. You probably won't wish them to know that you are the sender. In some cases, that would spoil everything. Some people take offense quickly if they suspect their mode of life is questioned. "I'm just as good as *he* is!" is their quick assertion. But they need not know. A Christian paper can be sent so that it "just drops in" with the family mail. If the paper is attractive, interesting, and has a definitely Christian message, it is pretty certain to be read—from curiosity at first, from interest later. . . .

Many seemingly ungodly homes continue that way largely because no one takes the time, trouble, or patience to change them. The members will not seek spiritual help; and if it isn't brought or sent to them, they will not get it. Many who would resent any suggestion that they are sinners and need a Saviour, often know in their hearts that it is very true. They long for that something—or Someone—which they cannot define and which no one tries to give them. *A gospel paper, quietly, unobtrusively, anonymously dropped into the home may bring help where a human missionary perhaps could not.*

You will, of course, want to saturate such effort with your earnest prayers. God has promised to bless His Word—no matter how it is sent to the unsaved.

And of course you will do this missionary work without the least thought or expectation of either reward or appreciation. If you chose to remain anonymous, you will escape blame, too! We know of several cases in which a gospel paper, sent anonymously, did much good.

How shall you pay for these subscriptions? The same as you give to missions or to your church. If you are a tither—and we trust you are—you can set aside a portion of your tithe money for this special ministry.

Next to distributing God's Word itself, we know of no finer missionary effort than this. If you enter into it with a sincere missionary spirit, you will receive God's blessing. *You will find it intensely fascinating, too, to single out individuals, or family groups, where a good paper will bring a blessing and then send it quietly and prayerfully. . . .*

This will prove a fruitful ministry which you can carry on wherever you are, under nearly any circumstances. It can be a sweet secret between your Lord and yourself alone, kept through the years, until some day, "over there," you receive your reward and rejoice to hear Him say, "Well done."

Chester Shuler in Moody Monthly.

The Purpose of the "Spiritual Call"

First, it is to help convict men and women of sin through the Word, and to "call" them to His service; and second, to help show them how to live that devotional life of service He commands. Since so many know so much better than they do, we need many articles, clippings from other papers, exhortations to the spiritual life, from our readers, in these terrible days of apostacy, stress, discouragement, war. God alone, reigning in men's hearts, can make this world better. *We must ALL work toward a spiritual revival.* Will you merely say, "Yes," and then do nothing?

Here is a concrete plan: Almost every mail brings commendations of the good the "Spiritual Call" is doing our readers. Don't you have many friends, neighbors, or even enemies, who should have the spiritual influence of this paper. You can now send it a year to ten such new people, for only 50 cents—\$5 for the ten. This does not pay for the papers, but we trust in God and his children, to finish paying the printer's bills.

Many people now are more interested in the Second Coming of Christ, than possibly ever before in our day, as appalling events shapen up for perhaps the final crash. Our series on "Yes, Jesus is Coming Again," will continue with renewed interest. *Will you send at least 10 new names real soon?* We can send them all the back numbers in this series, except January which is exhausted. "Upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Are we ready? Are our friends and neighbors ready?

He Will Come as a Thief—are We Ready?

The fourth chapter of 1st, Thessalonians from the thirteenth verse to the close, contains the passage that is so frequently read to comfort those who have been bereaved. In it Paul tells us, through inspiration, that death is not the end of our existence, that there is another life beyond the grave, that Jesus is coming again, and will take those who believe and obey him, whether they be among the dead, or among those who are living at the time, to be forever with him; and by this hope of again seeing our loved ones in another life, we can be comforted in our bereavement.

When that day is coming we are not told, and do not know; but it will come as a thief in the night, suddenly

and with no more warning than that given by a thief, which is none. Jesus said that not even the angels know when it will be, no one but God alone. See Matt. 24:36-39.

We may ask how will it occur? The sixteenth verse says that the Lord will descend from heaven with a shout. Peter says that the day will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, the earth also and the works that are therein shall be burned up. 2 Pet. 3:10.

Peter continues, Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness. Here we have Jesus, Paul, and Peter, three witnesses telling of these things, and admonishing us how we should live, which should be convincing proof that Jesus is coming again without warning, and as Paul writes in his second letter to the Thessalonians, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thess. 1:8.

Since this tells us that the gospel is something that must be obeyed, we may ask what is the gospel? Turning to 1 Cor. 15:1-4 we read, Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried, and rose again the third day according to the scriptures.

That is the Bible definition of the gospel, or the good news, to a lost world, that Christ died for our sins, was buried, and rose again, all according to the scriptures which foretold of this hundreds of years before.

1 John 3:23 says that this is his (God's) commandment that we should believe on the name of his son, Jesus Christ. But belief is not enough, for James says that the devils believe and tremble, James 2:19. We must act on that belief, as Abraham did when God told him to offer up his son Isaac; he did that, even going so far as to bind his son on the altar and raise his knife to kill him before God stopped him, and said, Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me.

In order to obey the gospel what must we do? Jesus said, He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark 16:16.

When the people asked Peter on the day of Pentecost "What shall we do?" Peter said, Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins.

Some teachers refer to Acts 16:31 where Paul and Silas told the jailer to believe on the Lord Jesus Christ and thou shalt be saved, and thy house. On the strength of this statement, they say, all you need do is to believe on Jesus and be saved. But these teachers close their eyes to the following verses, which tell us that after Paul had spoken to him the word of the Lord, that he acted on that belief, and he and all his house were baptized the same hour of the night.

Summarizing all this, it is evident beyond dispute, that Jesus is coming again; that we must be prepared and ready, for we know not when; to be prepared, we must repent of our past sins, and be baptized in his name, then live in all holy conversation and godliness, watching and waiting for his coming, and he has promised to receive us, to live with him forever at God's right hand.—Fred D. Weed.

SPIRITUAL CALL

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The New Testament Church

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16.

Many people will tell us that they would come into the church, only they cannot tell which church is right. It is no wonder that people are in confusion with all the contradictory doctrines there are being taught in the world. But I believe we can tell the true church from the counterfeits if we will come to the Bible and see the pattern given there. The Lord has made the way of salvation plain enough for the most simple to understand.

Now we know that the foundation of any building should be laid before the building is erected. Also a wise builder will lay a foundation that will stand through the ages. The wise master builder will test the material that goes into the foundation. That is exactly what the prophet says the Lord is going to do in laying the foundation for the church. First he is going to select the stone, then He is going to test that stone to be sure it is the right kind of stone to use in the foundation. After it is tried we know it is a sure, substantial and safe foundation. Now if we can find when and where that foundation was laid we will have taken a long step toward finding the true church.

"And I say also unto thee, that thou art Peter, and upon this ROCK I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. First the prophet said I will lay in Zion for a foundation a STONE. Then Christ said upon this ROCK I will build MY church. This assures us that the church was built upon the foundation that was laid in Zion. We also note that the church which He built was His church, not Luther's, not Smith's, not Campbell's, but Christ's church. But says one, I have been taught that this "rock" refers to Peter. Christ is the subject here. "Whom do men say that I the son of man am?—" "Thou art the Christ." All right, "upon this rock I will build my Church." That is enough to prove that Christ is the Rock, but I will prove beyond question that this is true.

"For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11. Here Paul declares that the foundation to be laid in Zion upon which Christ said He would build His church, was Jesus Christ himself. That settles the question as to what the foundation is.

We are now ready to find when the foundation was laid. We know it was to be a tried stone, so it was not laid until after it was tested. I will not mention all the tests that were given Him, but will mention a couple. After his baptism he was tempted in the wilderness, but he stood the test. He proved that he was adamant against the lust of the flesh, the lust of the eyes and the pride of life. But the

supreme test came in his resurrection. He claimed to be the Son of God and he would be put to death and rise again the third day. If he failed to rise as he said, all his claims would be dashed to pieces, the stone would not have stood the test, and therefore would not have been placed in the foundation. This being the final test God was now ready to lay the foundation. This was about the year 33 A.D.

When the foundation was completed the church was ready to be built. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2:2-3. Notice this is to take place in the "last days." "And it shall come to pass afterward, that I will pour out my spirit upon all flesh." Joel 2:28. When is the "last days?" On the day of Pentecost (Acts 2.) when the Holy Spirit was poured out on the apostles, Peter (who spake as the Spirit gave him utterance), said, "This is that which was spoken by the prophet Joel." Then Pentecost came in the last days (age). This was when the Lord's house was to be established. But what is the Lord's house? It is the church of the living God. See I Tim. 3:15.

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:47. This is in agreement with the prophecy of Isaiah, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The Gospel then, must have its beginning at Jerusalem. "But tarry ye in the city of Jerusalem until ye be endued with power from on high." Lk. 24:49. "And when the day of Pentecost was fully come, they were all with one accord in one place. It was then and there that the Holy Spirit was poured out upon them giving them power to speak with tongues and to preach the Gospel of salvation to the assembled multitude. "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2:42. Always before this the church is spoken of in the future tense; here, for the first time, it is spoken of in the present tense. I believe this is sufficient to show the time and place of the laying of the foundation and establishment of the church. More to follow.—J. A. Collins.

"Show Me Thy Faith"

James 2:18. "Yea, a man may say, thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."

This scripture is foremost in the minds of many of our brethren when making their defense against sectarians, and truly it is an important scripture. We must be diligent in seeking knowledge as to the meaning of both faith and works as used in this scripture. James 2:5. (Read verses 2 to 26). "Hath not God chosen the poor of this world rich in faith," in verses 2 and 3 the writer contrasts the attitude toward the rich and the poor as is too often the case in our assemblies, and where such distinctions are made, it cannot be faith by works. Verse 26 of this chapter reads "For as the body without the spirit is dead, so faith without works is dead also." And in the 19th verse, he says, "Thou believest there is One God; thou doest well; the devils also believe and tremble."

James, in the 26th verse, compares works to the spirit, and faith to the body. By works James means love which

we make manifest in our true and devoted service to God; thus showing our faith by our works. Simply confessing Christ, and being baptized in his name, and thereafter consoling ourselves with the pretense that we are Christians, will not show our faith by our works.

The Apostle Paul on one of his journeys, as recorded in Acts 20:17-35 called the elders from Ephesus, and among many things admonished them, that he had labored among them working with his own hands to support himself and those who labored with him, and had taught them all things how that so laboring they ought to support the weak, and to remember the words of the Lord Jesus, "It is more blessed to give than to receive."

It is indeed a consolation to those who are in Christ Jesus, to know that His Grace has been bestowed upon them, and that they can go to God in prayer, in and through the name of Christ, and by showing their faith by their works, as the Apostle Paul and many others have shown, will be able to say as Paul said, "I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

As recorded in Acts 20:26, Paul told the elder at Ephesus, "Wherefore I take you to record this day that I am free from the blood of all men," and in the 31st. verse he says, "Therefore watch and remember that by the space of three years, I ceased not to warn everyone night and day with tears."

There is evidence on every side that the spiritual condition of the church at this time is weak. The world is offering more and more of the products of Satan, to draw church members away from the religious work, and it is said but true many of our own members are being led away, and from observation, little is being taught from the pulpit, to warn them of this danger. Organization is the main cry, baptize them and get their names on the church book, and we will make a name for ourselves. Is this the kind of work James was talking about?—H. F. McConnell.

"Therefore"

"Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

This fifteenth chapter of first Corinthians is one of the weightiest chapters in the Bible, and one of the greatest arguments to be found in all polemic literature. Paul gives written confirmation here of the gospel which he has preached. He declares that he first received it of the Lord, and that then he gave it to them. He sums up that gospel as the central truth of it, in the fact of the death and resurrection of the Lord Jesus, which he declares was "according to the scriptures". Thus he makes the thesis of this chapter an integral part of Holy Scripture as a whole, and the central truth of it all is the death of the Incarnate God, and His resurrection from the dead.

Paul then argues in support of the resurrection, certifying that it was abundantly witnessed. The Lord appeared to Cephas, then to the twelve, then to above five hundred brethren at once. He appeared to Thomas, and to all the apostles, and last of all, said Paul, "He appeared to me also, as of one born out of due time."

Thus he asserts that the resurrection of Christ is indubitably established—really, actually, factually, Jesus Christ rose from the dead.

From that, as his major premise, he proceeds to the argument that everything is dependent upon the actuality of the resurrection. He is willing to accept the full consequences of the disproof of that as an historic fact, for

"if Christ be not raised, your faith is vain; ye are yet in your sins." All that has been contended for the message of the gospel, or for the Person and work of Jesus Christ, must fall to the ground as utterly invalidated, if it be that Christ is not risen from the dead.

He proceeds further to assert it most positively, on the ground of what he has testified: that Christ is risen from the dead, and has become the firstfruits of them that sleep. And so, from the resurrection of Christ, he argues the resurrection of all believers.

From this he proceeds to prophecy, and declares that the time shall come "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." And, like a triumphant warrior, he utters this victorious cry: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

By an irresistible logic, therefore, which marches like an invincible army, he reaches the magnificent conclusion that that which was prophesied, has come to pass, that He has been manifested Who came to destroy the works of the devil; so that poor, sinful, human nature, may now give thanks because it is always caused to triumph through Jesus Christ.

What an argument!

On the basis of that, he gives us this word of admonition and exhortation, "Therefore," Do not forget the "therefore," for that connects it with this whole argument: because Christ has come, and the gospel is really true, because these matters have been placed beyond the bounds of peradventure, and ultimately accepted as absolutely true, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—Christian Beacon.

Put Me in Remembrance

If there is anything in this world that the people need today it is to stop for a few minutes and meditate upon God's word. As we study through the Bible from Genesis, it gives us many warnings which would do us good if mankind would just observe them. As great lessons in history make us feel small when we think of the luxury that man has today, so it is with God's word,—it instructs us and keeps us in God's way when we think that our burdens are heavy.

When we put our minds in remembrance that God's word is true and will abide forever, as we look back over God's word, we find that his power is greater than all the world can contain. As Moses crossed the Red Sea on dry land and sang the great song of deliverance on the other side, it must have been a great day for God's people to look back and see the enemy beaten without a spear being used. God showed his great power to Hezekiah and others when he delivered the city from the king of Assyria and turns the sun ten degrees backwards, Isa. 38:8. We know that Hezekiah was a man in the ways of God and humbled himself to his obedience, Joshua 10:13, also tells us that the sun stood still and it is written in man's record today that these things are so.

We also remember the man of God, Abraham, God gave him a great promise that his son should come through Abraham's seed. But one thing we must keep in mind as we read Romans 1:13, the promise that he should be heir of the world was not to Abraham or to his seed, through

the law, but through the righteous of faith. By this verse we find that his righteous and faith in God made him heir of the world. His faith was strong enough in God that he even offered up his son Isaac when he was commanded to do so. Paul tells us in 1st Corinthians 10:11, Now all these things happened unto them for ensamples and are written for our admonition. He also told the young evangelist Timothy, It is a faithful saying, if we be dead with him we shall also live with him, if we suffer with him we shall also reign with him, if we deny him he will also deny us, if we believe not yet he abideth faithful he cannot deny himself. Of these things put them in remembrance.

James also tells us in James 2:26, For as the Body without the spirit is dead so faith without works is dead also. The old apostle John told them no new commandment I write unto you but that you love one another, and also the world passeth away and the lust thereof, but he that doeth the will of God abideth forever. The law, or the Old Testament, is as a school master to bring us unto Christ that we might be justified by faith and obedience to the New Testament.

And we find in 2nd Timothy 3:16, a thought which we all need today, All scriptures are given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instructions in righteous that the man of God may be perfect thoroughly furnished unto all good works.

We remember, as we read all through the Old Testament that when God's people transgressed the law and went into idolatry, other nations punished them with war. The last thought we will leave is God's word is steadfast and unmoveable, Heb. 2:2. And those that die in the Lord will receive great blessings, Rev. 14:13.—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."—Malachi 3:13-18. (Read the whole connection and mark in your Bibles, to have its importance permanent.—Editor.)

LET US BE FAITHFUL

In the last days perilous times will come leading brethren off, because of various things, such as having men's persons in admiration, as pointed out in Jude 16. I think one of the most common causes hence the most dangerous, Brethren, let us not worship man but God. Your only safe guard is the word of God. Put on the whole armour of God that ye may be able to stand in that great day and not fall from your own steadfastness, 2 Pet. 3:17.

You can do this only by growing in grace and knowledge of our Lord, 2 Pet. 3:18, and by studying to show ourselves approved unto God, 2 T. 2:15. Now if we are faithful Christians, we will never become discouraged, no matter what happens. Dwindling numbers and rebuffs will not halt us in our onward march, for in due time we will reap our crown of life if we faint not. Gal. 6:9.

Now remember if the blind lead the blind, both shall fall into the ditch. Again, if we are fortified by the word of God, he will keep us against all odds, Rom. 8:31; and as Paul said in Col. 2:5.

So above all things let us not be weary in well doing, but rather be zealous and happy, because great is your reward in heaven, Mt. 5:12, 48.

Remember in all thy ways to honor God and in all thy ways acknowledge him, Prov. 3:6. That should be an increasing joy to us, as we mould our eternal destiny for better or for worse, by our conduct in this short sojourn in this land of sin and sorrow. So may we never lose sight of that precious promise in Rom. 8:31, If God be for us who can successfully be against us.—C. A. Anderson, 8809 N. 11th Ave., Phoenix, Ariz.

MEETING at or near Lovell, Okla. closed night of May 28, having continued over three Lord's Days. Fine brethren there who stand for truth. I enjoyed my association with them. Efforts have been made to lead them into the heresy. Obey elders right or wrong, but they don't take to such doctrine. I think nearly every

male member takes part in public service, and Bro. Reed Hall is beginning to sound out the gospel. I learned to love them.—J. D. Powers.

HARTFORD, ILLINOIS.—Brother Sommer: On June the 3rd and 4th, Bro. Harold Ottwell and I visited the Church of Christ at Yale, Illinois. We both spoke for them at the morning service. We did some visiting Saturday. The church at Yale has taken their stand against the false teaching, that is sweeping the brotherhood. Preaching brethren and others are invited to visit and worship with them. Brother H. L. Cariton is to be with them on June tenth. The church at State and Marguerite, Wood River, is moving along nicely, having good attendance.—William F. Doman.

THE BROOKFIELD (MO.) MEETING.—The first of June, the publisher spent two Lord's Days with the faithful disciples at Brookfield, Mo., and we spoke each time on the Coming of Jesus. Brethren seem to have been interested. The last Lord's Day, visiting brethren were present as follows: Harold Ottwell and Hess and families, from Wood River and Hartford, Ill.; Elder H. F. McConnell from Lemons, Mo.; J. A. Collins and family from Worthington, Mo.; J. A. Powers and wife from California; several car loads from Unionville, Mo.; and others from a distance whom I do not now recall. Bro. Ottwell and myself both made short talks in the morning; and in the afternoon, many of the visiting brethren made short, spiritual talks. Nearly every one present had, in the past few years, gone through the fire of persecution, in their effort to stay with the simplicity in Christ. The day was ideal; the little white church house on the large, shady lot; the table spread for the lunch between the morning and afternoon meetings; the simplicity, the peace, the love—gave us a little taste of the glad future feast above, with those who have come up out of great tribulation and washed their robes in the blood of the Lamb.—D. A. Sommer.

BROOKPORT, ILLINOIS.—May 18. Dear Bro. Sommer: On Monday, May 8th, my dear wife was buried. She had been failing for a year or more and I did all that could be done to save her. My heart is heavy and I am so lonesome. We lived happily together for over 52 years and it seems that I am left alone. However, my children and grandchildren are so good to me; that of course helps some. I shall go on and make the best I can until God calls me home. Pray for me as I need the prayers of the righteous. Your brother in the Lord.—A. T. Kerr.

TO WHOM IT MAY CONCERN AND THAT ALL MAY KNOW:

We of the Church of Christ at Yale, Illinois stand or earnestly contend for the New Testament teaching, believing it alone can prepare us for every good work; that the gospel of Christ is the power of God unto salvation, trusting that our obedience therein will overcome all discord, confusion, contentions, hatreds, malice, envy and divisions of the past. Assuring all, of our desire to have love in our hearts for our fellowman and especially those of the household of faith, and not to have or to hold any hatred or malice toward any one. We extend a hearty welcome to all who will come and worship in a like manner. May we be delivered from the unfruitful works of darkness or those who preach, teach or practice man-made doctrines (which are so prevalent) whether they be put forth by a preacher, teacher, preacher-groups or otherwise. We of this congregation are few in number, endeavoring to keep the unity of the spirit of the bond of peace by conforming our lives with the unadulterated truth as revealed in Christ Jesus our Lord and Savior.—Signed Logan Walden, Elder.

INDIANAPOLIS, IND.—After the Brookfield, Mo., meeting, the publisher ran down to Independence, Mo., visited a few hours, old brother and sister Blunt, and then went to Kansas City, Kans., and spent a night and day with Bro. Fred W. Fenton. Bro. Fenton is a civil engineer with that city, and also has been preaching 30 years. He and a few others there have also recently gone through the fire, trying to stay with the simplicity in Christ. I spoke for the little group that night. The prospects there are good for gathering quite a number out of Babylon, and we hope the friends of truth and righteousness in the Kansas City, Mo., area will get in touch with Fred W. Fenton, 1427 Minnesota ave., Kansas City 2, KANSAS, and talk it over. They hope to build a little house before winter. . . . Coming home, the publisher mailed the June issue of Spiritual Call, then went to Newark, Ohio, and spoke three times on Lord's Day to nice audiences, who were impressed with the truths concerning the coming of Jesus. But that night we had a little attack, but came home, and the next Lord's Day night, took our bed. . . . If any one has ordered books and not received them, please let us know. . . . We thank our readers for their

many words of sympathy in our trial, and for donations which some have sent. When we can get to it, we shall answer all, privately. Your gifts help us "keep on keeping on." . . . The doctor says we are getting along 100 percent. We are scribbling this in our chair on writing board.

CLEARING THE RECORD

It is generally known that I have accepted and defended, in the past, action against Brother D. A. Sommer, at New Castle, Indiana. My position on this matter, from the beginning, was based on the thought of honoring the discipline of faithful Churches of Christ. This is a scriptural thought and position, on condition that churches involved are truly "Faithful Churches of Christ."

This whole matter hinges on the question of whether or not the church in question is truly a "Faithful Church of Christ." Brother Sommer has not changed, and the writer has not changed in doctrinal principles. I am changing my attitude toward Brother Sommer, however, because it is now clearly established that the church taking action against him has slipped from the truth. This church digressed from the truth in its very action against Brother Sommer, but the fact was not clearly established in the mind of the writer until further developments revealed this to be true. We both stand for the same Gospel Truths that we have defended through the many years of service for the Master, and the trials through which we have passed now serve to bring us together into that fellowship that we enjoyed in the past.

In Christian Love,
 Fred W. Fenton
 1427 Minnesota Ave.
 Kansas City 2, Kansas.

STOCKTON, CALIFORNIA

STOCKTON, CALIF.—Dear Brother Sommer: We wish to tell you how much we appreciate all the pieces in the Spiritual Call now. My husband and I enjoy reading the continued article "Yes Jesus Is Coming Again" so much; in fact, I feel sure I would be safe in saying all the friends here enjoy those articles. Its so wonderful to have that day to look forward to in these troublesome times.

The work here is going along nicely. We are few in number, but we have several visitors each Lord's day. Our young people's attendance is getting better. We have not yet been able to build a church house, but brother J. D. Powers very generously helped us solve this problem by opening up his residence here for a meeting place for us, during his absence abroad. We miss brother and sister Powers very much, but feel sure they are doing worthwhile work where they are. We are thankful there are still left to mankind men like brother Powers, men who are willing for the gospel's sake to sacrifice their own comfort, determined to teach the gospel just as it is even in the face of persecution and hardships. All his friends here want him to know we are thankful of his work. All the friends here send greetings. We all hope the bright day you are writing about isn't too far distant in the future.—Yours in hope,—Eunice and Willis Owens.

DEAR BROTHER SOMMER: We were very sorry to hear of your sickness. We hope you are much improved by now and that you may soon be able to continue your work for the Lord. We need you and more men like you. We enjoy the Spiritual Call very much, especially your articles on "Jesus is Coming Again". It seems every article gets better. We are sending what we can to help you and hope to be able to send more next month. We will pray for you and believe many others will do the same.—Yours in the true faith,—California

DEAR BROTHER SOMMER: I think the paper is just as good as it has always been and I do enjoy it more and more as I grow older in years because there is much food for thought in it. I'm afraid there are far too few people doing any serious thinking these days. One can't help but wonder how much longer this wicked world can stand. May the Lord Bless you in your labor for his cause.—Kansas City, Mo.

University Students' Poll Shows Unbelief

The Advance, official organ of the Diocese of Chicago (Episcopal Church), in its June, 1950, issue, reports the results of a survey made of the Episcopal students in attendance at Princeton University. The report says:

"St. Paul's Society, which is the Episcopal student organization at Princeton, comments as follows:

"The results indicate that a large number of registered Episcopalians regard themselves as Christians and yet seem to hold beliefs which are opposed to essential articles of the Christian faith."

The remainder of the report follows:

"Eleven per cent of the Episcopal students at Princeton, although proud to be considered church members, do not classify themselves as Christians, according to a recent personal interview poll taken by Princeton's St. Paul Society of the 611 undergraduate churchmen.

"The interviews, which were concerned with what the students thought the Episcopal Church teaches showed that: 6 per cent do not believe in God and do not think they have to in order to be 'Episcopalians in good standing'; 34 per cent are convinced that at death they will cease to exist; less than 50 per cent believe Jesus Christ to be 'God and Savior'; 30 per cent look on Him as merely 'a very great ethical teacher'; 49 per cent do not feel Christianity is superior to other religions; 55 per cent do not feel that an effort should be made to convert Orientals to Christianity; 54 per cent said that 'God is synonymous with all that exists,' and 38 per cent said that the Church does not teach that Jesus is divine."

—Christian Beacon.

(Episcopalians like to consider themselves the elite, but surely, if this is a sample, they are ignorant of the Bible. Jesus said, "When the Son of Man cometh, will He find faith on the earth?" Much of the Christian world lieth in much the same unbelief. Surely Jesus will soon come.—Editor S. C.)

Unfinished Business

When our life work is ended, can we expect to have "no unfinished business?" It is a familiar and welcome phrase in the minutes of committee meetings, but how far should it apply to our activities?

There are realms of a Christian's life over which he should be able to write those words every night; but there are other spheres in which it is no discredit to him to leave some things unfinished. We ought not to end the day with unconfessed sin lying heavily on our hearts, or clinging to something which God has been asking us to yield to Him. We ought not to be laggards in the Christian duty of asking forgiveness for wrongs that we know we have done to others. We ought not to be remiss in keeping our promises to God or others, and parents should be particularly careful to keep their word to their children. "Hope deferred maketh the heart sick" (Prov. 13:12), and how many little hearts are made heavy by broken promises! Financial debts ought to be paid promptly and with scrupulous care. And when the final call comes to us, we ought to have finished, as far as lies within our power, the special work that God has given us to do.

But it is a different thing when it comes to our hopes, our desires, and our godly ambitions. No one can follow on to know the Lord without becoming keenly conscious of his own shortcomings, weaknesses, and sin, and without an ever-increasing longing to be more like Him. To the end of his life, any conscientious Christian who knows his own heart will be ready to say with Paul, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14).

He will still be searching for new nuggets of truth in the inexhaustible riches of the Bible. He will want to be swifter

to hear and slower to speak (James 1:19). He will want to be wiser and kinder in his dealings with others, and yet to have less fear of man and more of the love of Christ in his heart. He will want to be more careful in his use of time. He will ever hunger and thirst after righteousness; and doubtless he will have on his mind and heart new projects that he would like to carry out for God. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).—*Sunday School Times.*

Do You Want a Revival?

If all the Sleeping folk will *wake up*,
 And all the Lukewarm folk will *fire up*,
 And all the Dishonest folk will *confess up*,
 And all the Disgruntled folk will *sweeten up*,
 And all the Discouraged folk will *cheer up*,
 And all the Depressed folk will *look up*,
 And all the Estranged folk will *make up*,
 And all the Gossipers will *shut up*,
 And all the Dry Bones will *shake up*,
 And all the True Soldiers will *stand up*,
 And all the Church Members will *pray up*—
Then You Can Have a Revival,

—Exchange.

The World Situation

The present world situation calls for earnest thought. It is no time for men to seek their ease, or rest on their laurels. We still need Paul's admonition to be sober in all things, to suffer hardship, to be on the job as an evangelist, and to fight the good fight.

The good fight must go on until all the world hears, and the message is fully proclaimed at any cost. Alone and in prison, Paul thought not of surrender but of world conquest. The two empires were already engaged in a death struggle and Paul knew which was to win. "In real life," says an eminent preacher, "Nero sits on the throne and Paul languishes in prison, and many years must pass before people begin calling their dogs Nero, and their sons Paul! But that time comes! As God lives, that time always comes."—Samuel M. Zwemer, in *How Rich the Harvest.*

Use Me, Lord!

Break my heart, Lord, as Thine own was broken,
 That 'twill bleed as Thine, for souls in need;
 Crucify me with Thyself at Calvary,
 That those souls through me Thy voice will heed.

Melt me to Thy fire, Lord, I'm yielded;
 Cleanse from every taint of sin's dark stain,
 Taking all of self which is so worthless,
 Thine own likeness in me to remain.

Mold me in Thy potter's hands, my Saviour,
 In such fashion as Thy will demands;
 Whether it be vessel fine or lowly,
 I will always hark to Thy commands.

Use me now, Lord, Thou anew hast made me:
 Every step will be not mine but Thine,
 Living only, always, for Thy glory,
 That Thy beauty may forever shine.

—Jean M. Shoe,
 in *The Alliance Weekly.*

He Is Coming

Great Bible interpreters and great Bible preachers have generally received much comfort from the doctrine of Christ's second coming. Read these words from the pen of Dr. G. Campbell Morgan:

"To me the second coming is the perpetual light on the path which makes the present bearable. I never lay my head on my pillow without thinking that, maybe, before the morning breaks, the final morning may have dawned! I never begin my work without thinking that, perhaps He may interrupt my work and begin His own. This is now His word to all believing souls, till He come. We are not looking for death, we are looking for Him."

—Watchman-Examiner.

God's Own Promise

"When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee."—Isaiah 43:2.

Is there any heart discouraged
 As it journeys on its way?
 Does there seem to be more darkness
 Than there is of sunny day?

Oh, it's hard to learn the lesson,
 As we pass beneath the rod,
 That the sunshine and the shadow
 Serve alike the will of God;
 But there comes a word of promise,
 Like the promise in the bow,
 That, however deep the waters,
 They shall never overflow.

When the flesh is worn and weary,
 And the spirit is depressed.

And temptations sweep upon it
 Like a storm on ocean's breast
 There's a haven ever open

For the tempest-driven bird,
 There's shelter for the tempted
 In the promise of the word:
 For the Standard of the Spirit
 Shall be raised against the foe.

And, however deep the waters,
 They shall never overflow.

When a sorrow comes upon you
 That no other soul can share
 And the burden seems too heavy
 For the human heart to bear.

There's a Burden-bearer ready
 If you'll trust Him with your load:

For the precious promise reaches
 To the depths of human woe,
 That, however deep the waters,
 They shall never overflow.

When the sands of life are ebbing,
 And I near the golden shore,

When I see its waters rising
 And I hear its billows roar,
 I will reach my hand to Jesus,

In His bosom I shall hide
 And 'twill only be a moment

Till I reach the other side:
 It is then the fullest meaning
 Of the promise I shall know—

When thou passest through the waters . . .
 They shall never overflow.

—Author Unknown.