

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

Volume 24

INDIANAPOLIS, INDIANA, SEPTEMBER, 1950

Number 9

Yes, Jesus is Coming Again, To Reward the Righteous And Punish the Wicked

(Eighth in a Series)

UNBELIEVERS TRIED TO THROW JESUS OVER A PRECIPICE

If, "Partakers of Christ's Sufferings . . . when His Glory shall be revealed . . . glad . . . with exceeding Joy."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. *But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with EXCEEDING JOY. If ye be reproached for the name of Christ, happy are ye.*"—1 Peter 4:12-16.

Jesus was brought up in Nazareth. There his father worked at the carpenter's trade, and there he did the same. The people knew him. But he went elsewhere and taught and worked miracles, and his townspeople did not believe much in him. One day he read the scriptures in the synagogue and showed them that what he read referred to himself, but their unbelief was so great that they rushed him to the brow of a hill to cast him down and kill him, but using the power God had given him, he passed through their midst and went his way.

Often the followers of Jesus may do nothing more than Jesus did—read and explain the Scriptures, and many will not believe and would throw the speaker over a precipice if they had a good chance. People do not want to hear the truth, it seems. They wish the good words and fair speeches. But Christ said to his brethren, "The world cannot hate you, but me it hateth because I testify of it that the works thereof are evil." One may lead a quiet Christian life, and not try to scatter the word to others, and not receive much persecution; but when you cross people's path, then they turn against you with a vengeance. But if we are partakers of Christ's sufferings, when he appears we shall be glad with exceeding joy.

THEY CRITICIZED JESUS BECAUSE HE DIDN'T HAVE A "COLLEGE DEGREE"

One time when Jesus was telling the people the truth, and they could not help see that it was the truth, they exclaimed, How does this man say these things, not knowing letters, never having gone to our schools—in modern language—having no college degree.

Today the world is crazy on "degrees" from colleges. Among the educated classes, one is not considered anything unless he has such a degree. A school teacher is paid according to the degrees he or she has, and not really according to the ability to bring out truth to students. Some who have the greatest number of degrees are dumbbells in respect to imparting it to others. It is even so in religion. The one who has the greatest number of degrees gets the biggest and best paying jobs among churches in the denominational world, yet often it is the one who knows his Bible and gets close to the people who saves the most souls; he does more than a half a dozen with their Reverends, Doctor of Divinity, Rabbi, Father, Ph.D. Nearly everything worth knowing is in books, and many of the greatest men in the world were self-made, and never went to college. Recently I heard about one of these "degree" preachers who delivered discourses in two places from which I received information; and the hearers did not appreciate the talks at all, because there was too much of his degrees in his speeches and not enough of the Word of God. Of course, a certain amount of education is necessary to study aright the Bible to explain to others; but with the different translations we have today, we can arrive very closely to the original thought of inspiration. Let them make fun of you because you do not have any degrees or have as much education as they, for they treated the Savior the same way. If ye be reproached for the name of Christ, happy are ye.

THE BLASPHEMY AGAINST THE HOLY GHOST

There has been much discussion as to what this sin is which will never be forgiven. Jesus cast out devils; and the stubborn, jealous Jews charged that he did it by the power of Beelzebub, the prince of devils. Now, they knew beyond a doubt, that such statement was not true. Jesus shows the flimsiness of their criticism. He shows that then he was casting out the devil by the devil's power itself, and hence it was a house divided against itself and would fall. Then he adds that such sin as theirs would never be forgiven, "Because they said he hath an unclean spirit." Mark 3:30. It was not unbelief, nor something they did, but something they said. They charged to the devil that which they could see beyond a doubt was the work of God, but they were so jealous of the rising influence of Jesus that they were determined to break him down.

If one can commit the sin against the Holy Ghost today, it is probably done when one sees the truth, and then in order to hold his prestige he will charge his rebukers with the spirit or work of the devil for presenting that which he knows is the truth. I tell you, friends—one must be honest if he is going to be saved. "For this cause God shall send them a strong delusion that they may believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." So, don't be surprised, beloved, if you are sometime charged with being in cahoots with the devil simply because you present truth.

THEY CRITICIZED JESUS FOR FORGIVING SINS

Of course, we cannot forgive sins, but we can teach God's method of forgiveness. Roman Catholics say Christ gave keys to Peter that whatsoever he should bind on earth should be bound in heaven, and that whatsoever he should loose on earth should be loosed in heaven, and that this power has been handed down to the priest today. But this same power was given to *all* the other apostles! "And when he had said this, he breathed on THEM, and saith unto THEM, *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained*" (John 20:22, 23). But Peter was given the keys of Kingdom, to be the first one to open the doors of the Kingdom to the world. He was the one who opened the doors on the Day of Pentecost, to the Jews, and opened the doors at the house of Cornelius to the Gentiles. (See Acts 1 and 10.) *All the power the apostles had in respect of forgiving sins lay in the inspired word which God gave them to speak.*

We do not have power today to forgive sins, but we can tell what is necessary to salvation from our sins as alien sinners. Jesus said, "Except a man be born of water and the spirit he cannot enter into the Kingdom of God"; and Peter said on the day of Pentecost, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins" (John 3:5, Acts 2:38). Also, we are commanded to believe and to confess with the mouth the Lord Jesus. We cannot stop with any one of these conditions of forgiveness, as so many denominational people do, but *must take them all*. And yet some people will say, "Oh, that's Campbellism". They know that is just what the word says; and it may be that that sectarian spirit comes very near, if persisted in, being the sin against the Holy Ghost. We must be honest if we are ever saved.

JESUS MARVELLED AT THEIR UNBELIEF

He came unto his own people, and his own received him not. He brought the simple truth to them, and yet they would not believe, so that he marvelled at it. It was the ambitious, jealous, stubborn leaders who swayed the people, and raised persecution against Jesus, for the common people had heard him gladly.

So now it is entrenched preachers, pastors, elders, bishops, deacons who are stubbornly standing in unbelief in order to retain their hold on the people. You can present nothing but the scriptures to some of these leaders, and they will deliberately turn it down. And people in general are getting the same spirit. We are not today disciples, learners, of anything which will hinder us in following the lusts of the flesh, the lusts of the eyes, and the pride of life. Talking to a young man on a bus the other day, he said that everyone knows just what is right in his own estimation, and one cannot give them any new thought. He evidently had been having some experiences. We do not need to accept what another says, unless it is the truth; but if we are wise for time and eternity, we will be disciples, learners, in everything. "Ye shall know the truth, and the truth shall make you free." If we are partakers of Christ's sufferings, we shall be glad with exceeding joy when he comes again.

THEY ALL FORSOOK JESUS

When Jesus was feeding and healing the multitudes, he had great crowds following him, for they were after the loaves and fishes, and the relief from bodily pain. But as the plots against Jesus became more and stronger, the crowds dropped off. The closer he came to the cross, the fewer were his disciples. Jesus told even his apostles that they would forsake him, but Peter boldly affirmed that he would not,

though he denied him soon afterward. Some of the disciples followed afar off. When he was crucified, he was alone. That he might endure as no one else had, even God seemed to forsake him, so that Jesus cried, "My God, my God, why hast thou forsaken me."

When we follow Jesus closely, not "afar off", we may expect about the same treatment from men. So we should not think it a strange thing that they should treat us that way. The servant is not above his lord, nor the disciple above his teacher.

When the Roman soldiers broke the legs of the thieves crucified with him, they marveled when they came to Jesus that he was already dead. He died sooner than one would under normal circumstance. It was not the nails alone in his hands and feet that killed Jesus. *He died of a broken heart*—because of the unbelief and constant criticism and utter lack of sympathy and pity and comfort even among those who professed to be friends of truth. Here is the Psalm which says so (69:20)—"*Reproach hath broken my heart; I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none.*"

Oh, how easy it is to sing, "I will follow Jesus, anywhere, everywhere, I will follow on," but oh, what a different thing to do it! We quail when we come to the test—when the finger of scorn is pointed at us because we contend for the simple teachings of Jesus against the doctrine of men and against the ungodliness of the world.

But oh, what comforting promises, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, *when his glory shall be revealed, ye may be glad also with EXCEEDING joy. If ye be reproached for the name of Christ, happy are ye.*"—D. A. Sommer

Is the "Eleventh Hour," "Death-Bed Repentance"?

Jesus in his teaching often spoke in parables, or referred to common everyday practices in order to illustrate his lesson, and make it all the more impressive.

In the twentieth chapter of Matthew we have it recorded that he said that the kingdom of heaven was like unto a man who went out early in the morning to hire laborers into his vineyard. Those whom he hired first in the morning, he agreed to give a penny for the day's work. He went out and hired others at the third hour, and again at the sixth and ninth hours; these he told that he would pay them whatever was right. Finally he found some who were still idle at the eleventh hour; he asked why they had stood idle all day; they replied, because no one had hired them; these he also sent into his vineyard to work, and assured them that they would receive such wages as was right.

In order to rightly understand this parable, we must know how time was recorded at that time. The day was divided into twelve parts or hours, the third hour would correspond to our nine o'clock in the morning, the sixth to twelve, or noon, the ninth to three o'clock in the afternoon, and the eleventh hour would be the same as five o'clock, nearly the close of the day.

In making the application of this parable, which Jesus said was an illustration of the kingdom of heaven, the vineyard would represent the portion of our lives we spend in working for the Lord after we have accepted his call, and have complied with the terms of salvation which he has given. The penny which the man agreed to pay, represents the reward of heaven and eternal life, that God promises to those who will believe and obey him.

Those who were hired early in the morning, are those who accept the gospel early in life; and those hired at the third, sixth, and ninth hours are the ones who accept the gospel at various periods in life. While those who went into the vineyard at the eleventh hour, may be likened to the persons who accept the gospel in old age or the latter part of their lives.

When even came, and the lord of the vineyard paid the workers, he paid those hired at the eleventh hour first, giving them a penny the same as he had agreed to pay those whom he had hired early in the morning.

This proves to us that God promises to give pardon and eternal life to all who will accept and obey him, whether they do so early in life, or middle life, or in old age.

One may be tempted to say, If that is the case, then I can wait until I am not so busy and may have more time later in life to devote to the work of the Lord.

Is that reasoning sound? By no means. Notice the illustration, those who began work at the third, sixth, and ninth hours, did so at the first opportunity they had. Even those who had stood around all day until the eleventh hour went to work as soon as they were called.

Some reason that the eleventh hour represents "death-bed repentance", that if one repents and accepts the Savior, even when dying, that they will be saved. Such an interpretation of the Savior's illustration is altogether wrong. To make such an application of the parable, one must divide his life into twelve periods, and these periods, or hours, cannot be the same length of time for everyone. Some die in their youth, some in middle age, while some live to old age, hence what might be the eleventh hour for one, might be but the sixth hour for another. No, there is nothing in this parable whereby one can excuse himself for procrastination in obeying the gospel. No one knows how soon the angel of death will tap him and say, Come! When that happens, the eleventh hour has past and it is then *too late*. The admonition is, *To-day* if you will hear his voice, harden not your hearts.

Jesus said that many are called, but few chosen. So we must accept the call *now*, while we may, before it is too late. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation (Heb. 9:27, 28).

Oh! that we might all say with the apostle Paul, 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, shall give me at that day: and not to me only, but unto all them also that love his appearing (2 Tim. 4:7, 8).—Fred D. Weed

The New Testament Church

Having noticed foundation and origin of the church in a previous article, I wish to notice something of the organization of the church in this. Any church that is not right in origin, organization, name, doctrine and practice is not the church of Christ. The Lord told us the kind of officers that should be in the church, gave us the qualifications they should have and gave us their functions. We cannot change the functions or authority of these officers any more than we can change their qualifications. The only officials in the church is the Elders (Bishops) and Deacons. Their qualifications are found in 1 Tim. 3; and Titus 1. I do not propose to notice all these qualifications. One of them is he may not be a novice, new convert. That might cause him to be lifted up with pride and result in him falling. But

that is not the only reason. An elder should be a man of mature judgment and experience, so that he will know how to rule with justice and in harmony with God's law. There is a doctrine in the world that the authority of the elder is supreme in the congregation. This is wrong. The supreme authority is Christ. He has no authority outside what is given him by Christ. He must not be self-willed, soon angry, etc. But he **MUST** be sober, **JUST**, holy, temperate, etc.

It would seem from Acts 6; that the deacons are to look after the temporal affairs of the church.

Some have concluded the evangelist was an officer in the church. I do not agree. The evangelist is a servant of the church.

I recently read an article in which the writer claimed there were no elders in the church today, except in an official capacity, none personally. This man has failed to study his Bible as he should. God would not have given the qualifications of elders if he did not mean for us to have them. But I will agree that some men get into the eldership that should not be there. For that reason the greatest of care should be taken in the appointment of elders, for it is much easier to get the wrong man in the office than it is to get him out again, and he may do much harm before you get him out.

How should they be appointed? The congregation knows the members better than anyone else. Therefore the Lord said "Look ye out from among yourselves." Thus the congregation selects the man and suggests his name to the evangelist and the evangelist at the behest of the congregation appoints the elder. Tit. 1:5. But for an evangelist to go into a congregation and attempt to appoint an elder in the arbitrary manner that some have done is as unscriptural as for an elder to appoint a man to that office over the protest of other members of the congregation.

Each individual member of the church has his responsibility and work to do, thus we all become workers together with God. If every member of the church will do the work he is capable of doing, there will be no time left for disputings over authority. When we are all converted to Christ his authority is all we will be interested in. Then our influence and our authority will not bother us, for if we are living right and working, our influence will take care of itself and we will have no cause to worry about who has the greater authority. Our interest will be in the church.—J. A. Collins

The Divine Plan

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."
—Heb. 11:1-3

This divine definition of faith is introduced in connection with its application to our conception of God, the devotion that we owe unto him, and the hope that we have in him. The apostle has just exhorted that we should not cast away our confidence, "which hath great recompense of reward," that "the just shall live by faith," and that true Christians "believe in the saving of the soul." See chapter 10:35-39. Chapter eleven records a list of great examples of faith, and nestled right in the midst of all these examples is the following important declaration: "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Verse 6.)

"Through faith we understand that the worlds were framed

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

Subscription Rate

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

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

by the word of God," Heb. 11:3, and from this we learn that faith looks back to the wonderful works of God, as well as forward to the fulfillment of his great promises. Indeed, we are assured of a fulfillment of every divine promise by a clear record of God's omnipotence. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," Rom. 1:20. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Psa. 19:1-3. Here is evidence of God's glory and power, declared and understood by all the peoples of earth. As surely as the heavens envelope the earth, just that surely is God's glory and power declared to all men. And just as surely as he has created the universe, and provided for the temporal needs of man, just that surely will he fulfill all of his promises concerning the spiritual realm. See Acts 14:15-17; 2 Pet. 3:13.

Intermingled, or combined with the thoughts that God has "spoken unto us by his Son," that he has "by himself purged our sins," and that he is now sitting "on the right hand of the Majesty on high," are the statements of facts that it was by him "also that he made the worlds;" and that all things are upheld "by the word of his power." See Heb. 1:1-3. The word of God repeatedly and consistently combines that which may be seen of the works of God with those things which must be accepted by faith. This is the approach that John makes to this important subject, when he speaks of the beginning—associates the Son of God with the creation, merges into the spiritual realm, and arrives at a climax in the following declaration: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." See John 1:1-18. This same apostle uses similar reasoning in I John 1.

Paul speaks of our Lord as "the image of the invisible God, the firstborn of every creature;" that, "all things were created by him, and for him;" and, in this manner he introduces his supremacy as "the head of the body, the church." See Col. 1:15-18. The whole picture, including the creation of all things, "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers," and becoming "the head of the body, the church," is summed up in the following declaration: "For it pleased the Father that in him should all fullness dwell." Verse 19.

Our Lord holds his just place in the universe, and the result is beauty and harmony. The glory of God is declared throughout the earth in all languages. All men stand in admiration, if not in awe, of the glorious work of God, and it may just as well be true in "The Church of Christ." He is the builder of that divine institution; Matt. 16:18. He

is the head of it, Col. 1:18, Eph. 1:22-23; and it is in the church that he should receive the glory of which he is truly worthy. Eph. 3:20-21. Indeed, his church is to be a "glorious church" (Eph. 5:25-27).

As we lose ourselves in a study of the divine plan, we give thanks for the privilege enjoyed by the people of God to "sit together in heavenly places in Christ Jesus" (Eph. 2:6). We recognize the church as a divine creation, Eph. 2:10, and accept no controlling authority but that of the creator. We know that we must bow to his holy will in order to be a part of that divine creation. "The simplicity that is in Christ," 2 Cor. 11:3, is beautiful to the true child of God, for he knows that it is there that he finds his maker. The noise and glitter of a perishing world, fade and become dim while we walk in "the light of the glorious gospel of Christ." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." See 2 Cor. 4:4-6.—Fred W. Fenton

Back to the Fold

'Twas a *sheep* not a *lamb* that strayed away,
In the parable Jesus told;
A grown up *sheep*, that had gone astray
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a *sheep* the good Shepherd sought
And back to the *flock*, safe in the *fold*,
'Twas a *sheep* the good Shepherd brought.

And why for the *sheep* should we earnestly long,
And as earnestly hope and pray?
Because there is danger if they go wrong
They will lead the *lambs* astray.

For the *lambs* will follow the *sheep* you know,
Wherever the *sheep* may stray,
When the *sheep* go wrong it will not be long
Till the *lambs* are as wrong as they.

And so with the *sheep* we earnestly plead
For the sake of the *lambs* today,
If the *lambs* are lost what a terrible cost
Some *sheep* will have to pay.

—Unknown

Be "Unmovable"

"Be ye steadfast, *unmovable*, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord."—I Cor. 15:58

"The next word is *unmoveable*." That means someone who is not subject to external influences; one who is not driven, or carried, about by every wind of doctrine, driven by the wind, and tossed. Were you ever in the desert, our American deserts—Arizona, for instance? Yonder is a bit of stuff like heather. It has a little life in it. It is superficially rooted in the sand. It draws a little nourishment, I don't know how, that it lives on. Then a strong breeze comes up, and picks it up, and rolls it along the desert sands. The breeze dies down, and it stops. Then it puts out its roots, and stays there till the next breeze comes along. Then it goes traveling on again.

There are some people like that, always on the move, always transplanting themselves. They are not *unmoveable*: they are always running after some new thing, like the

Athenians, who "spent their time in nothing else but either to tell or to hear some new thing."

A certain young man, associated with me some years ago, a very fine fellow, but very emotional, came to me one day, and said, "Doctor, I just heard the most wonderful man I ever heard in my life. He is an extraordinary character. What he has done is simply wonderful." I said, "Tell me about him." He told me of the exploits of this marvellous man he had just heard. I said, "I used to think the Apostle Paul was a bit of a man, but this man must even have outclassed Paul. He would be a tyro compared with this fellow." "Oh, but he is a wonder. I wish you could hear him." I said, "I don't know whether I shall have opportunity or not. But, by the way, who told you all this?" He smiled, and he said, "I never thought of that: he told us himself." I said, "Yes." Time proved the man to be far the otherwise than he had represented himself to be.

There are many people like that, who are carried away by the last thing they hear. You have heard the saying, "He always reflects the opinion of the last person who pulled his ear"—one thing today, something else tomorrow, a rolling stone that gathers no moss, a bit of heather in the desert that never is rooted and grounded anywhere.

But if the gospel be true, what more do you want? If you are now in Christ, and you have come to know the truth—then stay there. Be "unmoveable": stand up against all the winds that blow.

It is an inspiration to find people unmoveable.

A lot of strange things passed through my mind when I returned to Toronto recently. I came down Jarvis St., and I stood outside, and looked up, and I said, "I have been in the air for forty thousand miles, or thereabouts, all round the world, but there is the old church still standing just as I left it. It has not moved since I have been away." And I said, "Thank the Lord, I know a lot of people inside just like the building. They have not run away; they have not fallen from their own steadfastness: They are "steadfast, unmoveable."—Christian Beacon

You Can Use the War to Testify for Christ

Often Christians would like to say a word for Christ, but do not know just how to begin. Well, everyone wishes to talk about the war, and that makes a good place to begin. The picture is dark, and the fight against atheistic Communism may continue for many, very many years yet, possibly till the end of time. One can then say a few words about the Coming of Jesus, and emphasize a few scriptures he has memorized. But, in fact, one needs to read and study much on the question. From then on, the sailing will be easier.

If the parties seem interested, tell them you will send them some literature on that subject, if they desire. We can still send all the series in this paper on, "Yes, Jesus Is Coming Again," except January. We are trying to consider *every scripture* on that subject, in the series which will probably continue well into, if not through, next year. *You can now send the paper for a year to NEW readers, in lists of TEN names for only five dollars. . . .* We now have several hundred new names, and if our new readers are interested in this series, (and I do hope you are, for your salvation depends on your being interested in God's Word), and wish to send to your friends, why not list TEN or more of them and send the paper a year, and try to bring or hold them to the greatest thing in the world—the salvation of their souls? Shall we hear from you SOON? The good reading weather is right here now.

"Begin All Over Again in an Apostolic Way"

Note carefully the following in TIME Magazine of a few weeks ago—

The pews are hard in London's Westminster Chapel, but the facts faced there last week by 3,000 delegates to the Annual Assembly of the Congregational Union of England and Wales were even harder. Congregationalism, they were told, had declined by 100,000 members in the past 20 years—a third of the total membership. If church reports winnowed out inactive members more strictly, the official membership figure of 240,000 might be even lower.*

To the shocked flock before him, Assembly Chairman Dr. Lovell Cocks, 56-year-old principal of Bristol's Western College, delivered a sizzling fight talk: "Can faith as halting as ours outrun the fierce dynamism of the Marxist creed? Can we hope to beat the Communists until Christians know their stuff as well as the Communists know theirs? Till we do, the Communists need not be afraid of us."

Big, ill-attended churches, cried Cocks, are bonds of bricks and mortar, crippling to little fellowships. "These fellowships have come to believe that the cause of the kingdom means keeping these buildings going, and everything else is sacrificed. . . . *May it not be that what Christ really wants them to do is to sell out, to get rid of their buildings and hire a room over a shop—an upper room, and begin all over again in an apostolic way.*"

Comments by the S. C. Editor

There is surely something wrong with the modern, popular religion with their big church buildings, empty almost, except Sunday morning. This speaker thinks they would better get back to the simplicity of the First Church.

Well, reader, *that is exactly what the Spiritual Call is trying to do—lead the people back to that simplicity*, from which Paul said he feared their minds would be corrupted, see 2 Cor. 11:3. We dwell at length on that subject in the August issue, on the subject, "Is God Chastening 'Christians' Through Communism?" Let's get rid of all mere, human Churchanity, and get back to God's Christianity. Let us throw aside everything for which we do not have precept or example in the New Testament, or which is contrary to any scripture or principle there. Anything else is dangerous.

A Letter With Comments

To the Editor of the Spiritual Call:

I wrote you some time ago that some one had sent me your paper. I am sending some names in now of those who I believe would be glad to receive such a paper. Eight years ago our oldest boy was at the point of death in the hospital. It was then that I first uttered the words: "God be merciful to me, a sinner." I didn't realize at that time what those words meant, but I do now. It's just of late that my mistakes of the past have come to me.

What is the difference between Repent and be baptized, and Believe and be baptized. I am in a little confusion and so are some of the people to whom I am sending the paper. —A Woman in Pennsylvania.

Comments by S. C. Editor

There are a number of things to which our salvation is ascribed in the New Testament, and one cause of division regarding that is that some people take only part of what God has said. *We must take ALL that God says on that subject, or any other, in order to have the full truth.*

First, we are commanded to Believe on the Lord Jesus

Christ, and thou shalt be saved and thy house." That was spoken to a heathen jailer, who had been frightened by the earthquake who threw open the doors of the prison, and of course that was the first thing for him to do. But that does not say that that was "ALL" he had to do. Read the full text: "And they (Paul and Silas) spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, STRAIGHTWAY" (Acts 16:31-34).

Then we are to "Repent and be baptized, everyone of you in the name of Jesus Christ, for the remissions of sins," (Acts 2:38); and confess at the same time that Jesus is the Son of God—"And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, *I believe that Jesus Christ is the Son of God.* And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." (Acts 8:26-40.) "Noah . . . eight souls were saved by water, the like figure whereunto even baptism doth now save us", (1 Peter, 3:20, 21).

"With the heart man believeth unto righteousness, and with the mouth Confession is made unto salvation." (Rom. 10:10.)

"Ye see then how that by Works a man is justified, and not by faith only." (James 2:24—read whole connection.)

We are saved by Grace, but not by grace alone.

We are saved by Faith, but not by faith alone.

We are saved by Repentance, but not by repentance alone.

We are saved by Confession, but not by confession alone.

We are saved by Baptism, but not by baptism alone.

We are saved by Works, but not by works alone.

Why, oh why, won't men take ALL that God says on a subject and not merely what they desire to satisfy a theory they have in their minds. "We ought to obey God rather than men."

(If any of our new readers would like more on this subject, write the editor of this paper, and he will send tracts which present it in detail. Also, if any of our new readers wish to ask questions about the Commandments we must obey to be saved, we shall be glad to answer in the paper. But we are not interested in matters of speculation, which do not pertain directly on Salvation. "Blessed are they who do his Commandments, (Rev. 22), that they may have right to the tree of life.")

HERE ARE ONLY A FEW THOUGHTS from the many good letters we receive: I want to express my appreciation of the Spiritual Call. It stands out from other publications as truly spiritual. —Illinois . . . I am enjoying immensely the work of the Spiritual Call, and hope its influence continues through the years to come.—Missouri (and he sends 6 names) . . . My husband has passed on to his reward. We found your paper a help to us in our efforts to be true and faithful servants of the Living God. Nearly all the members of the country church at Lovell, Okla., are subscribers to the Spiritual Call. We were sorry to learn of your serious illness, but hope your health is much improved by now.—Oklahoma . . . Bro. Sommer baptized me very many years ago, and my son a few years later. We are still faithful and I am looking for my Savior to come. I received the card saying you were much better. I am so thankful to the Father above that your life is spared. I think you have done a great work and will continue on. Your card seemed to renew my strength. . . . I am going to send five new subscriptions. I am reading all the articles on the Second Coming. I can see my Lord's coming, in my mind. That will be a sight to behold—so wonderful, so glorious. It seems that I

can not wait. But I want to work for Him who died for me. I will work till the last beam fadeth.—Missouri. (John says, "Every man that hath this hope in him purified himself even as HE is pure," 1 John 3:3). Not till Christians look for Him any time, all the time, will they be much better in their lives as a whole.—Editor). . . . I do hope you will continue to improve until you are normal again, as you are needed in the greatest fight of your life. So little faith, yes, and lots of guile and deceit. Just received the S. C. Your piece of front page ("Looking Square into the Face of God, from a Hospital Bed") is sure good, glad you put it in that way.—H. L. Carlton (an evangelist) . . . We look forward to receiving the Spiritual Call—sit right down and read it from the beginning right straight through just as we do personal letters. It is filled with so many good things. Thank you so much for such a good paper. We are enclosing another ten dollar Postal Note for you to use as you think best. (It will go to the printer—Ed.)—California. Bro. Sommer, you spoke one Lord's Day of intending to make an extensive study of the Second Coming. I thought, I wish I could read the fruit of your search. And one day that wish having materialized lay in my hands in concrete form (Back papers from February on "Jesus is Coming Again") I was overjoyed. The truth is interesting, fascinating and instructive, and I feel there is no estimation of the good you are accomplishing. Hope you are steadily improving. —Indianapolis. (A religious paper which does not have a BIG circulation or many advertisements, must depend on donations to pay its bills, and we have neither, so—what?! Thanks to the many who keep us going, and we are very hopeful.—Editor).

KANSAS CITY, MO.—There is a great work going on here in Kansas City. Brother Aree is now with us, and we have a strong congregation. We have appointed eight leaders, and they work in pairs. One with more experience is working with one younger, and these leaders take regular turns at arranging all details for the services. Young brethren occupy time at Lord's Day services. We have several song leaders, and fine prospects for material for officers. I hope in not too far distant future. For your information, our first Lord's Day contribution was \$58.15, with an attendance of 56, counting children. Others have told us that they have driven past our place of meeting, and are talking of attending. We do not plan to build this fall now, since the rent on the present place of meeting is much less than interest that we would have to pay on borrowed money. As long as this meeting place fills our needs it is best that we save more money with which to build, and save the high interest. The place will seat 100 and is clean and inviting.—Fred W. Fenton.

UNIONVILLE, MO.—Harold Ottwell was at Martinstown for two weeks. There were 7 additions, six baptized, and one from Babylon last night at their meeting—151 present. We started our meeting here at Unionville Monday night. The interest is good with one addition tonight. Bro. Collins of Worthington, Mo. and Bro. McConnell of Lemons congregation are attending our meeting, as well as others from Martinstown. Expecting several congregations to be represented here next Sunday. The future looks brighter here than at any time before, in unity and fellowship.—Ora Robinson.

IS THERE SPIRITUAL GROWTH in your group? Why not tell it to our readers; it may encourage them to know the devil has not captured everything! Please write your "REPORTS" on a separate sheet of paper from business affairs, and write ON ONE SIDE OF THE PAPER ONLY. The printer wishes it that way and by having it on a separate sheet it saves my copying it again. Thanks. . . . The editor is glad to report that his health is improving all the time. And again "Thanks" for all the encouragement we have received through this trial. . . . Have you sent yet for a bundle of August issue to send or hand to apparently honest, yet worried people, on, "Is God Chastening 'Christians' through Communism?" Only a few minutes ago a former neighbor stopped and after preliminaries asked what we thought of the War, and we told her that we thought it was the beginning of the end, and she said she thought the same. I am sending her back issues of the S. C. on "Jesus is Coming Again," including the August issue. Perhaps the evening shadows are creeping over the world. It may be later than we think.

A Needed Emphasis

Among many lessons emphasized by Jesus Christ, one of the most outstanding is that of personal, individual responsibility.

Have you observed that every parable of judgment spoken by Jesus was in condemnation for *Failure to do*, and not for

wrong doing? Check them—"The Marriage Feast," "The Ten Virgins," "The Sheep and the Goats," "The Rich Farmer," "The Rich Man in Hades," and all the rest—all were condemned for a *failure to do that which should have been done, rather than for living immoral, base, sensual lives.*

This by no means insinuates that Jesus will excuse sins of immorality: it means that he recognizes the need of and placing the emphasis on doing that which should be done—positive conduct.

Here is where the emphasis needs to be placed today, while at the same time not neglected to cry out against sinful practices. Let every Christian recognize that he is "Salt," "Light," "Leaven," where he works among those with whom he associates in a social way and in the community as a whole.

Let each feel keenly his responsibility as a "missionary", and for the growth and development of the church and the spiritual life in his own vicinity, and the story will be different.

If this is a fundamental cause of failure in making the impressions, we should know what is the remedy. The remedy is to be found in emphasizing personal responsibility through preaching, teaching, and in the whole pattern of local church work. Until every disciple is made keenly conscious of his individual responsibility, the church will never realize the maximum of its power in the world.—Homer Hanley in Christian Leader.

Call for Mobilization

For Americans, the word, "mobilization," has an ominous sound. But if we have to fight again, it will be the natural outcome of a policy of expediency. Our country is plagued with people who are more anxious to be popular than they are to be right. For years in things political, social, and theological, the emphasis has been on being what the world calls a "good fellow." Assume those on the opposite side of any question are as "nice" as you are, avoid the questioning of motives, be pleasant at any cost and the issues will resolve themselves.

When will America wake up? In the political arena, the rumble of sixty-ton tanks and the rattle of machine gun fire, the discovery of American soldiers tied together and shot through the head are beginning to cloud the dreams of a united world. And it is time, before our nation, our freedom and our opportunities are gone, that we awake to the danger that such an attitude has brought us.

What happens when America with its Christian heritage and its reputed character goes into conference with the Soviet Union? Because Vishinski says, "We never pray," the representatives of our country forget their need for God in being nice. The conference is held without a word of prayer and we wonder at the confusion that results.

Bible-believing Christians meet in conference or convention and face a similar situation. Perhaps they find themselves confronted with subtle, smoothly stated plans which promise the "kingdom of God" if no one will raise separating issues. Just be understanding, the argument goes, and remember that others are good people, too. Remember this even though they don't believe that Jesus is the Son of God, that He was virgin born or that the Bible is the inspired Word of God. We must not impose our dogman on other folks, they say. We must all work together.

But the loss of convictions about anything, the fear that others may be displeased by opposition, has brought our land to the greatest crisis in her history. Faced with men who

know what they believe, who intend to carry it out, who will sacrifice anything—popularity, freedom, life itself—to gain control, we speak of brotherhood and the necessity for being nice.

A little group of men who one short generation ago controlled nothing and had nothing but a burning idea has gained control over the lives of more than 700 million people, and is determined on world power. Fanaticism, skill, intrigue, ruthlessness and murder have carried their program far. It is these men, their philosophy, their atheism, their determination, their skill and their power which America faces today.

And America will fail and fall unless, with superior conviction, greater skill, more determination and militant faith she matches the power of the enemy. Anti-Communism is not enough. No negative philosophy will win this battle. The devil has arrayed his hosts. The powers of darkness are massed for action. Communism is not afraid: the Soviet does not plead.

What has become of the thunder of Patrick Henry, the hardness of the Puritans, the conviction of Washington? Where are the men who will, out of their own burning conviction, persuade our country of the value of its freedom, who will inspire men to the loyalty and patriotism we so greatly need?

Where are the men who will stop being merely nice and stand on their convictions? *Where, above all, are the men who will call America back to the faith that has made her great? Here is our need today—men who will call our nation back to the faith in the Sovereign God of the universe, faith in the Man of Calvary for whom millions have died and from whose convictions and sacrifice every good thing we have known has come, faith in the omnipotent Spirit of the living God who indwells His people, and who, if He were allowed His way in our lives, could frustrate every purpose of the enemy, faith in the purposes and will of God demonstrated in lives of power and love, lives that spend themselves to bring men to God, to alleviate their suffering, to improve their condition.*

This is the Church's job and the job of every member in it. It is late, but it may not be too late. The enemy comes in like a flood—it would be better to die doing the job than to die because we hadn't done it. And who knows? It may be we need not die.—Moody Monthly.

"Not Mine But Thine"

"God pity those who cannot say,
"Not mine but thine"; who only pray
"Let this cup pass"; and cannot see
The purpose in Gethsemane.

"Teach me, my God, my King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee.

"I do not ask for mighty words
To leave the crowd impressed;
But grant my life may ring so true
My neighbor may be blessed.

"Lord, let not my religion be
A thing of selfish ecstasy,
But something warm with tender care,
And fellowship which I can share."

—Selected

Weekly Communion

Dr. Mason says, "Weekly communion did not die with apostles and their contemporaries. There is a cloud of witnesses to testify they were kept up by succeeding Christians, with great care and tenderness for above two centuries. . . . Communion every Lord's day was universal, and was preserved in the Greek Church till the seventh century; and such as neglected three weeks together were excommunicated. It was in the fourth century that the church began very discernibly to forsake her first love."

Pliny, in his Epistles, Book 10, Justin Martyr in his Second Apology for the Christians, and Tertullian, De Ora., page 135, testify that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sung praises.

Neander says in volume 1, page 332 of his work: "As we have already remarked, celebration of the Lord's supper was still held to constitute an essential part of divine worship on every Sunday as appears from Justin Martyr; and the whole church partook of the communion after they had joined in the amen of the preceding prayer."

B. B. Edwards in his "Encyclopedia of Religious Knowledge" says on page 1040: "We are informed by Eusebius that from the beginning the Christian assembly on the first day of the week, called by them the Lord's day, for the purpose of religious worship, to read the Scriptures, to preach and to celebrate the Lord's Supper."

One of the Lateran Councils decreed that "an annual communion at Easter was sufficient." Calvin writes concerning this latter practice, "And truly this custom which enjoins communication once a year, is a most evident contrivance of the devil, by whose instrumentality soever it may have been determined." Calvin again says, "Every week at least, the table of the Lord should have been spread for Christian assemblies."

Wesley says, "I also advise the elders to administer the supper of the Lord on every Lord's day."

A Campbell writes, "All antiquity concurs in evincing that, for the first three centuries, all the churches broke bread once a week."—Word and Work

"If any provide not for his own,
Especially for those of his own house,
He hath denied the faith,
And is worse than an infidel."

—1 Timothy 5:8.

The Devil's Lies

Listen to the lies the devil tells. He says, "Oh, don't bother to read the Bible. You cannot understand it. You will only get yourself upset about nothing. Let it alone."

Again the devil lies when he says, "Oh, the Bible is just a bundle of Jewish fables and silly myths. No intelligent person would take it seriously."

However, the most subtle of all the lies the devil tells is this. He says, "You must agree that there is much truth in the Bible. But you have to pick out the truth for yourself. Just as a beautiful gift comes wrapped in a package, so also must you cut away the wrappings, so to speak, of the Bible in order to see the truth that is in it." In other words, you can believe some of the Bible, but most of it is unnecessary wrappings that must be discarded.

Thousands of years ago in the garden of Eden, Satan began his temptation of Eve by throwing doubt on the word of God. Today, in the twentieth century A. D., the devil still

finds the word of God to be the biggest obstacle he has to face, and he is doing all that is in his power to destroy it.

When you come face to face with the devil, your only hope of defeating him is the word of God. When Jesus met Satan's temptations in the wilderness, he used the word of God as his weapon, that is, he quoted scripture to him. And today, when sin crosses your path, you will find the Bible to be your weapon for destroying it. The word of God, living and active and sharper than any two-edged sword, is the sword of the Spirit whereby you can fight against the spiritual hosts of wickedness all about us.

The Bible, then, is the weapon whereby you can defeat Satan. The Bible is the word of God which produces faith to the saving of your soul. James admonishes us to "receive with meekness the implanted word, which is able to save your souls." "The words that I have spoken unto you," said Jesus, "are spirit, and are life."

Friends, the Bible can produce faith to save your soul. Therefore the Bible is worth more to you than silver and gold; the Bible is worth to you the price of your eternal soul. Let no one take it away from you; let no man keep you from reading its life-giving message; let not the lies of the devil interfere with your reading it, believing it, obeying it to the saving of your soul.—Taken from Tract

Give Me Thyself—Romans 12:1, 2

Give me thine EYES, and I will make thee see
Lost, dying souls, undone in misery.
I'll take thy blindness and thy failing sight,
And give to thee clear vision—so through night
Of deep and dark despair, thou mayest see
The ones for whom I died on Calvary.

Give me thine HANDS, and I will set them free
For use, for time and all eternity.
I'll take thy shaking clumsiness that fain
Would lift some load—yet effort all in vain—
And make thee to break bread upon the shore,
To feed poor, hungry souls forevermore.

Give me thy FEET, and I will speed them on
To those in darkness, those whose hope seems gone.
I'll teach those fult'ring, slothful feet to take
With measured tread the path that I shall make;
I'll lead thee on from place to place until
Thou'rt in the place of My appointed will.

Give me thy VOICE, and I will make thee sing
Praises to Me, your Saviour, Lord and King.
I'll take thy stammering tongue and give to thee
Rich, firm, untrembling speech that speaks of Me—
Of how I bore men's sins in lowly shame,
How new life comes through trusting in My name.

Give me thine HEART, and I will break its stone
And spread through thee a love that stands alone.
I'll take thy cold unyieldedness and leave
A melted heart, that for men's sins shall grieve;
Indifference will change and thou shalt move
In tenderness, compassion, pity, love.

Give me thy LIFE, and I will cleanse its dross,
And make of thee a standard of the cross.
I'll take thy slackness—prevalent today—
And thou shalt blaze a trail along the way;
So souls in after-time will look and see
The Christ and praise His name for knowing thee.

—Author Unknown