

# Spiritual Call

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

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

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## "THE HARVEST IS PASSED, THE SUMMER IS ENDED, AND--"

"The harvest is passed, the summer is ended, and we are not saved."—Jer. 8:20.

IT SEEMED only a few weeks ago that farmers and gardeners turned over the soil and planted their seed, and then later ploughed the plants and kept down the weeds. And then they waited for rains and sunshine to do their work. Later they gathered in the fruits and grain, and then celebrated with "harvest home" picnics and family gatherings. They had worked hard, and were then rejoicing that they have the sustenance of the ground to carry them through the winter when the wind and snow are whirling down from the north, and the mercury is dropping to zero. The harvest is passed, the summer is ended, and they are saved from destruction in the winter because they have made preparations. But in the days when farming was the business of nearly every one, the poor, indifferent fellow who did no ploughing and sowing, had calamity awaiting him.

How forcefully Jeremiah, the old Prophet, applied these facts to people in his day. He had been sent of God to warn the people of their sins, and he denounced with tears at times, and denunciations chiefly, their idolatry, covetousness, adultery, and treachery. He cried, "Stand ye in the ways and see and ask for the old paths, where is the good way; and walk therein; and ye shall find rest for your souls. But they said, we will not walk therein." (Jer. 6:16). Finally God began to bring the calamities the prophet said he would. Enemies crept closer and closer to their cities, till finally the land was overrun, the cities destroyed, Jerusalem laid waste, thousands of the people slain, and a miserable remnant carried into Babylonian captivity. Their opportunities were all gone. The prophet wept as he cried, "The harvest is past, the summer is ended, and we are not saved."

But those who heeded his warnings were left in the forsaken land as vine-dressers—they and the prophet were saved.

The lesson applies to us today as either individuals or a nation. We have been warned over and over again to prepare for the winter of death, but we have spent the spring and summer and autumn of life in the vain pursuits and pleasures of fleeting time. The winter of death is at hand. We have lived only for self. We have no treasures laid up in heaven. We have heard the gospel invitation again and again and have closed our ears; now the Grim Reaper calls and we can not turn him down. How saddening that will be. "The harvest is past, the summer is ended and we are not saved."

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

The prospect for our nation is not much brighter. We owe our greatness and prosperity to the God of heaven, yet we have slipped away from Him. As wealth accumulates, men decay. Some faithful ones cry aloud against our covetousness, adultery, selfishness, worldliness, indifference, and try to call us back to the old paths; but with Israel of old we cry, "We will not walk therein!" Now the nation is in great confusion with its treachery at home, and its muddle abroad. People are so intent on their pleasures that they will not move to do anything which deprives them of them. The apostate church is more interested in socialism than in salvation; yet Paul tells us "the Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost," Rom. 14:17. Jesus says, "The Kingdom of God cometh not with observation x x x the Kingdom of God is within you." Luke 17:20, 21. When we try to call people back to the old paths, as Jeremiah did, they reply, "We will not walk therein." This perverseness and indifference bring our Savior's question to mind, "When the Son of man cometh, shall He find faith on the earth?"

"The harvest is past, the summer is ended, and we are not saved."

O, you unsaved men and women, why delay? If you are lukewarm, Jesus says He will spew you out of His mouth. If you have never started, he says, "Except a man be born of water and the spirit, he cannot enter the Kingdom of God." John 3:5.

"In the world you've failed to find  
Ought of peace for troubled mind;  
Come to Christ, on Him believe,  
Peace and joy you shall receive."

### If You Are a Christian, Communism Says You Must Be Exterminated!

There was a fanatical gleam in the young Communist's eyes as he answered the American's question about his faith in the party.

"Why, if my leaders told me to kill my own mother, I would do it without batting an eye!"

How did Communism get such a hold on that young man? If we could have watched the development of the theories of Communism in his life we would have the answer to the grip it has on its converts. It went something like this:

First, any convictions or beliefs he had regarding right, wrong and religion were torn down. He was told that truth and honor and right are all terms of a foolish morality set up by the ruling classes to safeguard their interest and fool the people. He was persuaded that religion is an opiate, a narcotic to keep the common people pliable and subjective. Then he was sold on the ultimate goal of Communism, that

present-day religion and morality must go and the religion of Communism must take its place.

Having been robbed of his sense of right and wrong, and his faith in God and Christ, it was a simple thing to convince him that any method or means is right if it will help to overthrow the present way of life and establish Communism. It is all right to make and break agreements and lie and cheat and steal. It shows real courage and service to the party to shoot and kill, or to excite to riot and create conditions of unrest. Any and everything goes so long as it will bring about the desired results.

That is fanatical Communism as it works in the mind of the blinded follower. It is more than a conviction; it is an obsession, and it is absolutely contrary and opposite to all that is Christian. Communists have declared war on Christianity, and Christianity is equally opposed to everything for which Communism stands.

Communists are determined to exterminate Christians because they realize all too well that one who is a believer and follower of Jesus Christ could never accept and hold to the philosophy of Communism. Thus Christianity must be stamped out. Reports from Communist-controlled countries tell of efforts to undermine and control Christian groups, and even of the torture and death of faithful Christians. And the danger is closer home than many realize.

—Moody Monthly.

## The "Open Door" May Sometime be Closed

"I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." (Rev. 3:5).

It is a comforting thought, if we are faithful, to know that whatever we do, the Lord knows. If we have kept His word and suffered for so doing, He knows, and we can rejoice that we are found worthy to suffer for Him.

But if we deny Him, He knows and will deny us before His Father and His angels. How terrible it would be to have Jesus deny us before His Father.

"Behold I have set before you an open door and no man can shut it." There is still opportunity for men and women to enter into the Kingdom of Christ, through faith in Him and obedience to His law.

The opportunity still remains for those who have a little strength to set forth the gospel of Christ to a world that is dying in sin. The gospel of Christ is the only hope for this world.

The opportunity to serve Christ will not always be afforded us. Some day it may be too late and we may be of those who stand without seeking for entrance, but the door will be closed forever.

If we believe in the Son of God, why not confess Him, turn from the life of sin and in obedience to Him, be buried in baptism and rise to walk in newness of life?

The joy in serving Christ will be above every pleasure that is of this world. "Blessed are they that do His commandments, that they may have right to the tree of life, and enter in through gate into the city." May we be concerned about those who are wandering in sin and travelling towards eternal despair, and use our time and talents in bringing to them the gospel of Christ. We may be able to save some. It is a fearful thing to fall into the hands of the living God.

"Let us work while it is day, the night cometh when no man can work."

Love for all the faithful in Christ Jesus. C. D. McCAY.

## Jumping to Conclusions

It happened many years ago on a wheat ranch of the central Canadian prairies. Gas tractors were unheard of. A few of the larger growers did their plowing and binding with steam power. For the most part all field work was done with horses.

The harvest rush was at its peak. That far north the summers are short, and every minute is precious. The huge separators were running from daybreak until after dark. As always, everyone was too excited and happy to be tired.

Early one morning the men on this particular spread went to the stable to feed and harness their horses. On the way to the barn they noticed that the stable door was open—an unusual thing, for the horses were always shut in at night. Hurrying inside, they found several sets of harness off the pegs and down on the floor. When it was untangled, they discovered that one collar and a riding bridle were missing.

The rancher's first thought was theft. Someone had prowled his barn. But who? Working for him that summer was a young man whom he had come to regard with distrust. He had no fault to find with the lad's work or behavior, but somehow—for reasons he could not clearly give—he had built up a secret dislike for the boy.

At once he connected the young man with the suspected theft. He called the boy from the loft and confronted him with what he supposed were the facts. Emphatically, and perhaps too impudently, the lad denied all knowledge of the missing collar and bridle.

Quickly the rancher's distrust of the boy flared up. He accused him of the theft, and when the lad continued to deny it, he was paid off on the spot. Without waiting for breakfast, he rolled his few belongings and walked away, never to be heard of again.

Harvestime passed. Fall plowing was begun and continued until freeze-up. The long northern winter set in and continued for months. The wheat rancher never quite forgot the missing collar and bridle. He knew that the boy had not taken them with him when he left. He knew that they had not been sold to any of his neighbors. He had not been able to find them hidden anywhere about the buildings or yards. He was not sorry for what he had done, but he did wish for more positive proof.

At last spring came. And then—

While turning the first furrow in the pasture south of the house, he plowed into the missing collar. Nearby, trampled in the grass, was the riding bridle. Instantly he knew the truth—and he was overwhelmed by the mistake he had made. The bridle and collar had not been stolen after all! The colts must have broken into the barn, he mused. Somehow one had caught the collar over his head, and another the bridle. Then they all had galloped away and lost them at the far side of the pasture.

It was impossible to apologize to the boy, but in his heart the farmer knew the real sorrow of true repentance. In his later years he often told the story, always closing with these words:

"Never jump to conclusions! Even when you're sure you're right, you may be terribly, cruelly wrong."

How grossly unfair it is to base decisions merely upon outward appearances!

That neighbor across the back fence, that man beside you in the truck, that certain someone who lives down the street or across the tracks—he doesn't need to be told of his failings. He probably knows them only too well already. The desperate need of his life is to be understood, sympathized with, helped, loved, forgiven. Not until we have borne his

burdens, shared his griefs, suffered his disappointments, and wrestled with his problems should we presume to evaluate his conduct.

"Judge not," says the Scripture, Matthew 7:1.

How obvious is the rightness of the enjoinder! Yet how difficult it is to escape this fault! How difficult and how imperative!

Only when our discernment is quickened by the Holy Spirit can we detect this sin, for many and varied are its ramifications. Only when Christ reigns supreme in our hearts shall we have the will and strength to rid it from our lives.

—*Signs of the Times.*

## Some Silly Arguments of a Disbeliever—II

Notice that I am using the name "disbeliever", for the word signifies one who turns away from belief. Bruce Barton has heard God's Word and has deliberately turned away from it. Here are two more paragraphs from him, with emphasis mine:

• He [God] is a hard bargainer. When He announced His intention of wiping out the wicked city of Sodom, Abraham pleaded for *mercy*. He argued: "Peradventure there be fifty *righteous men* within the city . . . wilt Thou not spare the place for the fifty righteous that are therein?"

God said yes, if Abraham could find fifty righteous in the town He would spare it. Abraham couldn't, and proceeded to beat the Lord down to forty-five, then to thirty, and finally to ten. But when even ten were unproducable the *negotiations* were broken off abruptly, and He "rained upon Sodom . . . brimstone and fire."

Notice that he speaks of the affair between Abraham and God as a "bargain." Now this word evidently applies to transactions in which both parties receive, or try to receive—personal benefit. It devolves often into "biggling". Abraham was concerned about Lot, who was there, and so Abraham was the one who did "jewing", NOT GOD, who simply let Abraham take his course. To speak of God "as a hard bargainer" is to belittle the God of the Old Testament, whom Jesus Christ endorsed, for Jesus had the same Old Testament that we have, and He endorsed it. God knew what He was going to do, for He said, "Shall I hide from Abraham that thing which I DO." (Gen. 18:17.) Barton's term "negotiate" also is an effort to belittle the God of the Old Testament.

Here is another paragraph—

The New Testament presents Him as a "loving Father," but few Sunday school children conceive any real affection for Him. I know I didn't. *He seemed to be against almost every kind of good time*; and Sunday, His own special day, was so cheerless that it made us shudder at the thought of spending an eternity in Heaven.

Now in the Old Testament God often punished people with temporal disaster, and often, too, he gave them temporal prosperity for obedience. He is spoken of as a "loving Father" in the Old Testament, but only to those who obey Him. In Psalm 103:13, we have this: "Like as a father pitieth his children, so the Lord pitieth THEM THAT FEAR HIM." (Read the whole Psalm.) In many places we have the same sentiment. But the Jewish Law was a school-master to bring the people to Christ who was to take away the sin of the world. "The better age lay ahead for them. It is written "for our admonition," and comfort and consolation.

Barton tries to make a difference in the God of the O.T. and the one of the New, but he shows his utter ignorance of the New by such statements. In addition to all the

blessings and mercies toward them that obey Christ, he says of the wicked, "At the end of the world, the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth," Matt. 13:49, 50. He is the **same** God as the one in the Old Testament toward those who have had opportunities to learn the truth and obey it and have turned it down. He has consideration for those who have not had the chance. "Unto whomsoever much is given, of him shall much be required."

"He seemed to be against almost every kind of good time." Here Barton gives the key to his thinking. He believed in having a good time, like so many today, and he did not like the teachings of the Bible BECAUSE THE TEACHINGS OF THE BIBLE DID NOT LIKE HIM!! He did not wish to develop the spiritual man within him, but rather the physical. The Book says we should "deny ourselves ungodliness and worldly lusts, and live soberly, righteously and godly in this present world," and Barton wished "a good time." Well, he has the majority of the world going with him, but what a world! J. Edgar Hoover, the FBI chief, is alarmed at the crime in America; but then, they are just "having a good time", according to their idea.

Every indication is that it is just such teaching as this of Barton, with its practice, which has gotten the glorious United States of America into the horrible mess it is in. Some denominations are teaching about the same thing, and their adherents have lost faith. A return to the simplicity of the gospel of Christ is the only remedy for the muddled world. But what are we Christians doing to enlighten those who are in this darkness? Why not hand such papers as you are now reading to your friends and neighbors, and try to awaken them to the dangers which beset the world.

It may be later than we think.

(To be continued)

## We Would Better Watch Ourselves

Therefore thou art inexcusable O man, whosoever thou art who judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. Rom. 2:1.

In the last verses of the previous chapter Paul mentions twenty-three sins which he says the Gentiles were guilty of, and with which God is displeased, whether committed by Gentiles, Jews, or Christians, and if either Jews or Christians commit the same things that they condemn in others, they are condemning themselves, and will not escape the judgment of God for there is no respect of persons with God.

Some of these twenty-three sins which Paul enumerates are so obviously sinful and wicked that they need no comment. Others seem to be almost a part of our human nature and hence of necessity we must be always on our guard lest we are found guilty of them.

James tells us, For whosoever shall keep the whole law, and yet offend in *one point*; he is guilty of all. James 2:11.

Referring to the list mentioned above, if *one* is covetous, whether it be of money, or of social position, of authority, or even of the influence that another may have over others, he is just as much a transgressor before God as though he had committed the whole list of evils.

One of the ten commandments was, Thou shalt not covet. Again one may be proud of his position, success, or ability, and become boastful concerning himself; he too is a transgressor before God and will receive the judgment of God. For God resisteth the proud, but giveth grace to the humble. James 4:6 also 1 Peter 5:5. For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and

# SPIRITUAL CALL

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upon every one that is lifted up; and he shall be brought low. Isaiah 2:12. Thus we can see how God abhors the proud.

Jesus said, Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Matt. 7:21-23.

This is a class of people whom Jesus describes as false prophets, (or teachers) who go around in sheep's clothing, pretending to be good, but inwardly they are not. They think, and claim that they are doing God service, and boast of the wonderful work that they are doing in His name; but Jesus said, I never knew you: depart from me, ye that work iniquity.

Then there are covenant breakers; those who make an agreement or covenant with another or pledge themselves to stand by and uphold him, then turn against that one, such do not meet with God's approval. David tells us that God is well pleased with one who sweareth to his own hurt and changes not. Psalms 15:4.

From these quotations and many others we can see that it behooves each and every one of us to be constantly on our guard lest we fall into temptation and become exalted with pride over our wealth, proud of our social position, proud of whatever position of authority that may be given to us, proud of our learning, proud of our accomplishments, or proud of the influence that we may have over others. There are numerous ways in which we may become proud, and the Bible tells us that God resisteth the proud, but giveth grace to the humble. Moses was spoken of as a meek man, and he found great favor with God. Paul was given a thorn in the flesh to keep him humble, lest he should become exalted over the visions and revelations that God gave him.

Jesus said that Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock. And whosoever heareth these sayings of mine and doeth them not, shall be likened to a foolish man that built his house upon the sand, and when the storms came and beat upon it, great was the fall of it. Matt. 7:24-27. So let us not only hear the sayings of Christ and His apostles, but do them. Then when the storms of adversity come, and when we stand before God in that great judgment day, our house, that is our life, has been built upon the rock, Jesus Christ, and will stand.

—Fred D. Weed.

## Just As I Am

"He who has suffered nothing what does he know?" was asked by the French philosopher, Madame de Stael. We know that Christ, who suffered for all mankind, was made perfect through sufferings, and that by the things which He suffered He learned that greatest of lessons, obedience. (Hebrews 2:10 and 5:8). The author of one of our finest hymns, Miss Charlotte Elliott, suffered for fifty years as an invalid, and through pain and sorrow learned the many truths which she declares in her tender religious poems, the greatest one being, "Just As I Am."

Miss Elliott was born in 1789 into a family of well-to-do English gentlefolk, who had homes at both Clapham and Brighton. Early in life she became an invalid, but the "delicacy" of the period allows us no hint as to the nature of her illness. An uncle and two brothers were clergymen in the Evangelical Party of the Church of England, and it was in this atmosphere that she was reared. Her alert mind and tender heart grieved because of her own physical helplessness. We learn of her sorrow from Bishop Handley C. G. Moule, her nephew by marriage, who tells how she came to write this famous hymn:

"Ill health still beset her . . . it often caused her the peculiar pain of seeming uselessness in her life while the circle round her was full of unresting serviceableness for God. Such a time of trial marked the year 1834, when she was forty-five years old, and living in Westfield Lodge, Brighton . . . Her brother, the Rev. H. V. Elliott, had not long before conceived the plan of St. Mary's Hall, at Brighton—a school designed to give, at nominal cost, a high education to the daughters of clergymen . . . In aid of St. Mary's Hall there was to be held a bazaar . . . Westfield Lodge was all astir; every member of the large circle was occupied morning and night in the preparations, with the one exception of the ailing sister Charlotte—as full of eager interest as any of them, but physically fit for nothing. The night before the bazaar she was kept wakeful by distressing thoughts of her apparent uselessness; and these thoughts passed—by a transition easy to imagine—into a spiritual conflict, till she questioned the reality of her whole spiritual life, and wondered whether it were anything better than an illusion of the emotions, an illusion ready to be sorrowfully dissolved.

"The next day, the busy day of the bazaar, she lay upon the sofa . . . The troubles of the night came back upon her with such force that she felt they must be met and conquered in the grace of God. She gathered up in her soul the great certainties, not of her emotions, but of her salvation: her Lord, his power, his promise. And taking pen and paper from the table she deliberately set down in writing, for her own comfort, 'the formulae of her faith.' Hers was a heart which always tended to express its depth in verse. So in verse she restated to herself the gospel of pardon, peace, and heaven . . .

"As the day wore on, her sister-in-law, Mrs. H. V. Elliott, came in to see her and bring news of the work. She read the hymn, and asked (she well might) for a copy. So it first stole out from that quiet room into the world."

Thus Charlotte Elliott wrote the poem in 1834. The seventh verse, not often used in our hymnbooks, was composed and added some fifteen years later. Of the poem her brother, the clergyman H. V. Elliott, said, "In the course of a long ministry, I have not done so much good as my sister has been permitted to accomplish by writing her one hymn, 'Just As I Am.'"

Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come!

Just as I am, and waiting not  
To rid my soul of one dark blot,  
To Thee, whose blood can cleanse each spot,  
O Lamb of God, I come!

Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings and fears within, without,  
O Lamb of God, I come!

Just as I am, poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need, in Thee to find,  
O Lamb of God, I come!

Just as I am! Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God, I come!

Just as I am! Thy love unknown  
Has broken every barrier down;  
Now, to be Thine, yea, Thine alone,  
O Lamb of God, I come!

Just as I am, of that free love  
The breadth, length, depth, and height to prove,  
Here for a season, then above,  
O Lamb of God, I come!

Charlotte Elliott (1789-1871)

## Truth Seekers and Truth Followers

If a preacher preaches the truth,  
We shall be damned *if we don't* ACCEPT.  
But—if a preacher preaches error,  
We shall be damned *if we don't* REJECT.

If a writer writes the truth,  
We shall be damned *if we don't* ACCEPT.  
But—if a writer writes error,  
We shall be damned *if we don't* REJECT.

If an elder, bishop, teaches the truth,  
We shall be damned *if we don't* ACCEPT;  
But—if an elder, bishop, teaches error,  
We shall be damned *if we don't* REJECT.

If elders exclude according to truth and justice,  
A sister church will be damned *if it doesn't* ACCEPT;  
But—if elders do NOT exclude according to truth and justice,  
A sister church will be damned *if it doesn't* REJECT.

"COME OUT from among them, and be ye separate, saith the Lord," (2 Cor. 6:17). REJECT error and errorists, out or in the church.

"Mark them which cause divisions and offenses contrary to the doctrine [TRUTH] which ye have learned, and AVOID THEM," (Rom. 16:17). REJECT them.

"Let us CLEANSE ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," (2 Cor. 7:1). REJECT all evil within ourselves or without.

"Perverse disputings of men of corrupt minds, and destitute of the TRUTH . . . FROM SUCH WITHDRAW THYSELF, (1 Tim. 6:5). REJECT them.

"Having a form of godliness, but denying the power thereof: FROM SUCH TURN AWAY," (2 Tim. 3:5). REJECT, when you see you can do no good.

"We ought to obey God rather than men," (John 5:29).  
"But the fearful [COWARDLY, S. R.] shall have their part in the lake which burneth with fire and brimstone," (Rev. 21:8).

"We must all appear before the judgment seat of Christ [NOT MAN] that EVERY ONE may receive the things done in HIS body, according to that HE hath done, whether it be good or bad," truth or error, right or wrong. (2 Cor. 5:10).

"The TRUTH shall make you free," Jesus, (John 8:32).

"Truth never dies. The ages come and go:  
The mountains wear away; the seas retire;  
Destruction lays earth's mighty cities low;  
And empires, states and dynasties expire;  
But caught and handed onward by the wise,  
Truth never dies.

Though unreceived and scoffed at through the years,  
Though made the butt of ridicule and jest;  
Though held aloft for mockery and jeers,  
Denied by those of transient power possessed,  
Insulted by the insolence of lies,  
Truth never dies.

Truth answers not: it does not take offense;  
But with a mighty silence bides its time.  
As some great cliff that braves the elements,  
And lifts through all the storms its head sublime,  
So truth, unmoved, its puny foes defies;  
Truth never dies.

The lips of ridicule dissolve in dust;  
The sophist's arguments, the gibes are still;  
God working through the all-compelling Must,  
Has broken those who dare combat His will;  
New Systems, born in wild unrest, arise;  
Truth never dies."

—D. A. Sommer.

## "We Dedicate Ourselves"

May we dedicate, not this house, but may we dedicate ourselves whole heartedly to the service of our Lord, who died upon Calvary's cross for us. And may we and the generations that follow use this house, and the plot of ground upon which it sets, for the true worship, and services set forth in the New Testament.

Let it be known, and stand as a place where prayer is want to be made, a place where those in this era can come and worship with a good conscience toward God. Knowing, understanding, and appreciating this fact, that we are keeping house for the Lord, and not man.

Furthermore a place where it is not only your privilege, but your duty, if any one thinks we teach, or practice, or endorse, that which the gospel does not plainly and adequately set forth, either in precept or example to come, and make it known, and your inquiries will receive a courteous answer. Finally, if you are sincere this is not a church, but the church, not a denomination, but God's plan. Won't you accept it as such and search the scriptures daily whether these things are so? And may the Lord help us to be as wise as serpents, but as harmless as doves, and may you consider seriously if you are not truly a member of Christ's Church. That it is for your spiritual good, that an effort of this kind is being made in this community.

—H. L. Carlton.

## The Divine Plan

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Heb. 12:15-17. "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

Such inspired declarations serve to hold the faithful on the narrow way, "which leadeth unto life," and to refute the dangerous and false idea of a second chance, or a chance after death. Some will say, that it is not important to speak of things beyond this life; that they are in the realm of eternity, are under the power of God alone, and do not concern christian duty. In response, let us say that it is certainly true that things beyond this life are under the power of God, but concepts of the eternal realm may affect christian duty, even though such concepts do not directly set forth such duty. Paul wrote of those "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. 2:18. It might have been said that the resurrection was within the power of God, which is true, but the thought of it having already come to pass removed the very hope of the christian, and overthrew his faith. Even so, the idea of a chance after death will result in disobedience while we live in the flesh and thereby rob us of the precious time allotted for preparation to stand approved before the judgment seat of Christ. Men reason, "I will have time to prepare after death; why should I consume the short time allotted me here on earth in the sacrifices prescribed for the christian?"

There is a popular doctrine now in circulation among God's people which is a close kin to the doctrine of a second chance, and many do not seem to recognize it. It has the same effect as the doctrine of a second chance in that it condones sin and disobedience and condemns the faithful if they dare to expose the evil. It is clearly couched in a formal treatise of a scriptural subject, which serves to conceal the snare that has been set for unwary souls. The subject of scriptural discipline is under consideration, a man has been excluded, he appeals to his brethren, who will not heed his pleas, and he is left alone, knowing that an unscriptural deed has become a record to face some one at the judgment, if it is not corrected on time's side of the grave. This popular doctrine to which we refer instructs the man who has been unjustly treated to submit to the unscriptural action, in the following words: "The man, if he has been unjustly treated, can suffer himself to be defrauded, and realize that in the final day he will have all things adjusted to his credit in which he is deserving."

The fundamental error in this heresy is refuted by the fact that we will not appear at the judgment for adjustments. When we stand before the bar and look upon the face of our righteous judge, from whose face the earth and the heaven will have fled away, see Rev. 20:11-15, it will be "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "The things done in his body" are the things done while living here on earth. And the sentence will be "ACCORDING TO THAT HE HATH DONE" and not according to adjustments after he

leaves the body. A most dangerous characteristic of this popular doctrine is the subjection to unscriptural work under which members of a church are brought. While obedience to the commands of Christ is taught in all other matters, in this case a member must accept disobedience in the hope that it will be adjusted at the judgment. There may be various concepts and motives that will influence good brethren to involuntarily subscribe to the crafty doctrine but the result is disobedience, nevertheless.

Another fundamental error is found in the advice that the man who has been unjustly treated should "suffer himself to be defrauded." The law of Christ would have christians to suffer themselves to be defrauded in "things pertaining to this life," but the temporal things of life are not to be placed on a level with the official and public action of a church. Note 1 Cor. 6:1-8. The church must act scripturally in all her public functions. It is a failure to thus act by divine authority that results in an apostate church, and there are no exceptions. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10. Careful brethren! the doctrine of adjustments at the judgment is a dangerous doctrine! —Fred W. Fenton.

## Sentiments of Some "That Fear the Lord"

Then they that feared the Lord spake often one to another and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels.—Malachi 3:16, 17.

IF YOU HAVE RECEIVED THIS PAPER, never having subscribed, it has been sent to you by a friend. If you find that it has helped you along the rugged way, why not help some of YOUR friends in the same way. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Daniel 12: 3.) "He that converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—the sinner's sins. (James 5: 19, 20.)

DEAR BROTHER SOMMER: Bill and Dorothy, and my wife and self visited Newsho Lord's Day, Sept. 2nd. We had a nice audience and a good meeting. Bill led the singing. He also did the driving. We did not stay for night services, as that would be too much for us. Brother Ottwell is to be there Oct. 10th I believe. —Fred W. Fenton.

WORTHINGTON, MO.—Bro. Harold Ottwell began a meeting here Aug. 18 and continued to Sept. 2. Weather was against us and there was considerable sickness, but in spite of this we had a good meeting. Attendance was not what might have been expected. One placed membership and one confessed faults. Bro. Ottwell did his part well. The church was strengthened. Attendance was better today. Visiting brethren from Brookville, Unionville, East Concord and Martinstown.—Come again brethren. "Behold how good and how pleasant it is for brethren to dwell together in unity." J. A. Collins.

THE PUBLISHER recently visited the Wood River, Ill., Congregation which is making a fight for apostle simplicity, and spoke twice. Rev. Harold Ottwell began a two weeks' meeting that day. I did what I could to encourage and warm hearts. The next night there was a big explosion in the Shell Refinery where some of the brethren work and I have not heard whether any of the brethren or friends were involved. This we know, "It is appointed unto men once to die, and after that the judgment," and that is going to be a saddening event for those not prepared. —D. A. Sommer.

VIENNA, ILL. Closed profitable short meeting at New Castle, Ind., Sept 23rd. Brethren there have been put to the test the last few years, but some, we believe, remain faithful to the word. It is a sad thing when those whom we rightfully expect to be examples to the flock, bring reproach upon the church by their disqualifications and unchristian maneuvering, and should cause some (preachers and others) to stop and pause for station identification.—H. L. Carlton.

**"EVERYWHERE PREACHING"**—It is said of the apostole Christians who were persecuted and scattered, "they went everywhere preaching the word," Acts 8:4. I think that means that every Christian told the story of Jesus to those he met, probably mostly private. When we reproduce that **individual** interest, we shall have more of the apostolic results. Let every Christian tell the story, and if an interest develops, maybe you can send for some public preacher who may help you. Here are the names and addresses of a few who might be near you within driving distance: Geo. A. Anderson, 806 "F" St., Charleston, Ill.; Harold Ottwell, 327 Broadway, East Alton, Ill.; H. L. Carlton, R. 1, Vienna, Ill.; Fred W. Fenton, 1720 Orville Ave., Kansas City, Kans. Also the publisher of this paper can run out now and then, and spend a few days in evangelistic services or in strengthening "those that fear the Lord." We have no centralized system; no **binding together** of churches for permanent work or worship of any kind. Churches and individuals help one another in temporary needs (as early Christians in sending help to the poor saints at Jerusalem). Gibbon, the great infidel historian, in his famous "Decline and Fall of the Roman Empire," says in his XV chapter concerning the church—"The aecletias [churches] which were instituted in the cities of the Roman empire were united ONLY by the ties of faith and charity." (We have emphasized the word "only.") Gibbon then shows how they centralized in the local churches, making an unscriptural distinction between "elders" and "bishops" (which are different words for the same man, see Titus 1:5, 7); and how in the Second Century they began to **tie the churches together**; and out of this centralization grew the Roman Catholic Church. Smaller hierarchies grew in the same way; and so we oppose any "3 year plan" or any other tying together of churches as dangerous and unscriptural, no matter how apparently advantageous it may seem at the time. Gibbon says—"The institution of synods was so well suited to **private ambition** and to public interest, that in the space of a few years it was received throughout the whole empire." Every innovation, or acoustasy, has the plea—"Look at the good we can do, or are doing." We would better not run fast than to run fast and stumble and fall. There is no better way to save souls than the apostolic way—**every individual Christian** doing all he can, according to his ability and opportunity. Paul didn't wait to bind churches together to support him. But when Philippi sent more than once to his necessity, he commended it, (Phil. 4). I believe the great thing today is to convert men's hearts so that we shall have the zeal of the apostolic Christians, if that is possible.

**"GOD HAS A PEOPLE IN BABYLON, AND, THE DEVIL HAS A PEOPLE IN THE CHURCH"**

This will be the title of the feature article in the next issue of the Spiritual Call. We believe it will contain some very important principles which will help clear up some confused things in many minds. It will be a good article to hand to any person in denominationalism or the world, as well as in the simple Church of the New Testament. Why not send us an order AT ONCE for a dozen copies, so that we can be sure to print enough to scatter to all who desire it? Why sing, "Send the light, send the light", but never do it?

**AN OLD BROTHER AND HIS WIFE** have just sent twelve copies of the Simplified New Testament to twelve of his friends and relatives, and also the Spiritual Call to each for a year. They are "sowing the seed." The Spiritual Call is intended to try to stir the hearts of men and women, to read God's Word and obey it in the beauty of holiness, and the Simplified part of this New Testament, is to make it easier for them to read it, by giving definitions of hard words, explanations of difficult passages, headings which help the reader through the Book as signs along the highways tell the driver where he is going. How many of YOUR friends and relatives have you treated in the same way? "Lift up the hands which hang down, and the feeble knees."

**DEAR BRO. SOMMER and CALL READERS** Just received the S. C. and read it all with interest, especially your report about J. Edgar Hoover being so greatly concerned about the drift toward immorality in U. S. I fully agree with your idea of a man attacking a woman dressed in shorts. In Matt. 5: 28, Christ said that "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." This being as true, as all other statements the Savior made, may I ask the question, what about a woman dressing or acting in such a manner as to cause a man to look on her with a lustful heart? Please read 1st Tim. 2: 9, 10, also 1st Pet. 3: 3-6, and remember the Saviour said, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the

**will of my Father** which is in heaven", Matt. 7: 21. . . . Bro. and Sister Geo. Anderson, Charleston, Ill., was with us over week end, Sept. 1st and 2nd, Bro. Anderson preaching four good sermons; first time to meet Bro. A. but hope not the last. Brethren, why not call Bro. Anderson, he will appreciate it and I believe you will too. He doesn't seem to be worried about being put out of the Synagogue, Brethren, let's push the S. C. and all men that are Spiritual. Yours for working while it is day for the night cometh when no man can work.—G. R. Blankenship, Brookfield, Mo.

**A SISTER IN A PRIVATE LETTER**

Dear Bro. Sommer:—Some have said "The hand that rocks the cradle rules the world" and others have said "young America rules the world." God did not give the ruling of the temporal world to any one human being; each nation or empire to have their own ruler. That was true in New Testament times and is still true.

Different national leaders do not understand each other too well. Some peoples have thought they **should be** "over all in the world." Some individuals have thought they are so spiritually minded that they should "be over all persons 'of like faith' in the world." The spiritual rulers are (or is) God and His Son Christ Jesus, who are one. Their words are given in the Bible (The Word of God). Bible says, "Women are to be keepers at home," and instead so many women have sought employment away from home and the children have had to look after themselves and no wonder they are restless and wander away from place to place and become problems to the towns and states. Sometimes problem folks get into office in church congregations or in state or government affairs and many suffer. All wars whether spiritual or temporal have come from some problem folks wanting to rule. In a nation such **would rule** if they bankrupted the country, while in a congregation such would change God's words (add to or take from) in meaning or practice just to please their vanity or that of others. . . .

No time during a day that one can not by radio hear some kind of music to soothe the savage (?) Now wonder why so little serious thinking and why so much restlessness of children and warfare of men and women. Who **keeps** their children at home, who **trains** their children at home? Children play gypsy or Indian or soldier for "wandering" ideas or excitement, all for lack of peaceable instruction by parents at home. . . .

No sister can take a man's place in the Church work and there is much she can do to help sick and needy members and others. —A Sister.

**Can You Sleep on a Windy Night?**

Farmer White was in need of a new farm hand. One day a bright but timid young farmer lad made application.

"Well, young man," said Farmer White. "What's your name?"

"John, sir," was the meek reply.

"Do you know anything about farming?"

"If you please, sir, I can sleep on a windy night!"

"You can WHAT?" asked Farmer White.

"I know how to sleep on a windy night," the lad repeated.

In spite of some misgivings, Farmer White hired the lad. He worked steadily for several weeks. And then one night, the wind blew. It gathered itself in great gusts on the hills, and hammered against the buildings, and howled down the chimney. When Farmer White heard it, he sat straight up in bed. He knew that wind. Many times it had wrenched doors off his barns, and scattered his hay stacks all over the fields, and howled over his chicken coops. So he jumped out of bed.

"John!" he shouted in a voice louder than the howling wind. There was no response. "John!" he shouted again, louder than before, but no word from John. The farmer bounded up to the attic and shook John severely. "John! my lad, get up! The wind's taking everything!" John grunted and slept like a log.

Farmer White dashed out into the wild night, expecting to see everything tumbled about. But he found the stable doors safely fastened, and the horses tethered, and the windows firmly locked, and the cattle all snug in their stalls. He found the stacks of hay well roped. He found the pigsty secure and the chicken coops firmly on the ground. The wind was tear-

ing all around them. Then Farmer White laughed out loud—it came to him suddenly what John meant when he said he could sleep on a windy night!

Can you sleep soundly on a stormy night, knowing that all is well with your soul because you have made preparation to meet God? —Selected.

### The Good Shepherd

In the 10th chapter of John we have a lesson on the good shepherd and the sheep. Christ is the Good Shepherd and we are the sheep. When sheep are used to being handled by a person they learn that person's voice and will follow it, but will not follow a stranger. They are easy to be led but it is extremely difficult to drive them.

So with the followers of Christ. They can be led but don't try to drive them. You will have trouble when you do. They hear (heed) the voice of Christ, but will not follow a stranger, (any one but Christ). Christ goes before us and leads us, so we are not afraid to follow Him. We know he will not lead us astray. But we also know it is dangerous to follow after man. Men will lead us astray. We know the teaching of Christ and will accept that and follow it, but let some man start teaching some of the commandments and doctrines of men, it does not sound right, instinctively we sense danger and flee from the false doctrine.

Some may follow after it for personal reasons, mistakenly thinking that gain is godliness. This is the hireling. He will sell his birthright to heaven to satisfy his lust for power, popularity or filthy lucre. Then when danger appears he will flee and leave the sheep to the mercy of the wolf. Nothing will test a man like this. Let him see the danger of losing his pay and see how quick he will get a call to other fields. Let a weak congregation call him to hold a meeting for them and he immediately decides to spend his time "with the key points". Why is this? Because he is an hireling and cares nothing for the sheep. Souls mean nothing to him. All he wants to know is—Will this add to my prestige, power or pocket. Yours for following the Good Shepherd. —J. A. Collins.

### Stand

Dear reader, what do you stand for in religion? There are so many shades and grades of departures from the main course set forth by Christ and his apostles, that all the brands are hardly known,—so just where have you made your stand in things pertaining to the Church? Are you determined to know nothing but Jesus and his plan, as set forth in the gospel, the power of God unto salvation? Rom. 1:16. Have we not eyes to see with and ears to hear with: "The eyes of your understanding being enlightened." Eph. 1:18. If so, I am sure we can see what stand to make, for I Cor. 2:5, says, "that your faith should not stand in the wisdom of men, but in the power of God."

Sad, indeed, to contemplate, but our Savior said, of some, "Their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, (or changed), and I should heal them", Matt. 13:15. How can we expect to please the Lord when we neglect or refuse to hear, and heed the words and teaching of Christ and his apostles. "He that is not with me is against me, and he that gathered not with me scattereth abroad," Matt. 12:30.

Dear reader, what effect do the scriptures have upon you? Does it not appear to you that if Jesus endorsed and stood for just about anything, that the people might want, including "the church of their choice", he would have so stated in

his word? On the other hand, let us consider seriously the following, Matt. 15:8, 9. "This people draweth nigh unto me with mouth and honoreth me with their lips, but their heart is far from me; but in vain do they worship me, teaching for doctrines, the commandments of men".

Rev. 6:17, "For the great day of his wrath is come: and who shall be able to stand?" —H. L. Carlton.

### Bob Shuler Says Young Methodist Ministers Are Seminary Victims

Dr. Robert P. Shuler, pastor of the Trinity Methodist Church, Los Angeles, Calif., editor of the *Methodist Challenge*, in the September issue of the *Challenge* entitles his feature editorial, "Victimizing Young Ministers." The young Methodist preachers are the victims of their modernist seminaries, according to Dr. Shuler.

He writes: "Of the ten divinity schools of the Methodist Church, there is not one that lays real stress upon the original doctrines and teachings of Methodism. There is not one in which some at least of the Articles of Religion of the Methodist Church are not discounted and in many instances denied and refuted. There is not one in which revivals, such as made Methodism the greatest spiritual force of the centuries, are not discounted. There is not one in which the blood atonement, sometimes called by our Methodist fathers the substitutionary atonement, is not scoffed at and ridiculed, and yet Methodism built her whole original program upon a cross on which Jesus Christ shed His blood for our sins.

To expect our young ministers to come from such schools, preaching a gospel of redeeming grace and saving power, is simply to expect too much! The Methodist Church has built and endowed these schools, manned them often with unbelieving professors and then practically forced our young men to go to them for their training."

—Christian Beacon.

### COMMENTS BY EDITOR OF SPIRITUAL CALL

Harvard, Yale, and Princeton Universities were "religious" schools established to propagate their faith, and educate their young people; and now they are hotbeds of Modernism which is nothing less than infidelity. The same is true of all the Methodist divinity schools, as Bob Shuler, one of their great, old preachers now testifies; and true, also, of other denominational schools and colleges. And Bethany College, which was established by Alexander Campbell to teach the Bible and develop preachers, and show the world that that movement believed in education, is now a hotbed of modernism. What is to prevent the Bible schools and colleges of "Churches of Christ" in the South from going the same way? There are some indications of their slipping that way now, some of their friends testify. Any human organization established by Christians to teach the Bible, do missionary work, or take care of the needy, is unnecessary, unscriptural, and dangerous. Unnecessary, because the Apostolic Church had none of them, and they accomplished more than any age since; unscriptural, because we are commanded, "Unto God be glory in the Church," Eph. 3:21; dangerous, because ALL of church history shows that those schools established to propagate the faith, in the course of time, tore it down, as they are doing today. They had only one organization in apostolic times, and that was the Church itself. The local church with its scriptural elders (bishops), and deacons, is the only organization endorsed in the New Testament. It would help bring churches closer together to uphold that New Testament church alone, and that is what the "Spiritual Call" is contending for.