

# Spiritual Call

A Continuance of "Macedonian Call"

To be carnally minded is death, but to be  
**SPIRITUALLY** minded is life and peace.

←Romans 8:6

Walk worthy of the vocation (calling)  
wherewith ye are CALLED.

—Ephesians 4:1

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

(Ninth in a Series)

### Ye Do Show the Lord's Death till He Come

JESUS DIED FOR US.

A long, long time ago, an owner of a great park, put a man and women in that park, or garden, and told them to take care of the trees. All kinds of fruit trees were there. But the Master told them they could eat of all the fruit trees of the garden except one; and that if they ate of that, they would die. But the woman thought that the forbidden tree would be very good for food, and she knew that it was pleasant to the eyes, and she had been told by an enemy that it would make her wise. So she ate of the tree and gave to her husband to eat. Then the Lord of the garden did as he said,—he sent them out of the beautiful garden lest they eat of the tree of life and live forever in a fallen state.

But He did not leave them hopeless. He told them that in after ages one would come who would save them from the evil effects of their sin. This man who was to come would be the Second Adam. He would restore man to the garden, the park, the "paradise of God." Through all the years till the Christ came, the people of God were looking forward to the Golden Age ahead. Rev. 21, 22.

The enemy that deceived Eve had taken the form of a serpent, and now God pronounces this curse on the serpent, yet intimates a promise to the woman "I will put enmity between thee and the woman; and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15). Literally there has been enmity between man and a serpent, and spiritually too. The heel is not a vital place, but the head is, and it seems that man, in the future person of Christ, was to bruise the serpent in the head, a vital place,—was to overcome Satan. Paul seemed to refer to this when he said, "And the God of peace shall bruise Satan under your feet shortly." (Rom. 16:20.)

God endeavored to keep alive in the minds of the descendants of this man and woman, that the One who would save them in future ages from the effects of their sin, would do so through death, through *blood*; and so he gave them the animal sacrifice which pointed forward to the blood of Christ. Jesus was a "Lamb slain from the foundation of the world." (Rev. 13:8). And God gave Christians the Lord's Supper till Jesus comes again.

But modernists ridicule the idea of one being saved through

death, through the blood of Christ. I do not think this such a strange doctrine, for that is exactly how man is saved physically. We live by the death, the blood, of that chicken, that steer, that rabbit, that fish, that hog, that quail et al. And the potato, corn, wheat, apple, peach must die in order that we may live. So it is but a *natural* doctrine that we live through death, through blood.

### THE LORD'S SUPPER REMINDS US OF HIS DEATH FOR US

Jesus divested himself of all the glory he had with the Father, and came to this world as a child of very humble parents. He was tired as we, he was hungry as we, he became sleepy as we. He had no settled home, but went among the poor of the earth, so that it could be said that the poor had the gospel preached to them. He himself said that the foxes have holes and the birds have nests, but the Son of man hath not where to lay his head. He had friends who forsook him, and he had enemies who killed him. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." He was tempted in all points like as we, yet he was without sin. He died to take away our selfishness and to inspire us to live for Him, the Great Unselfish One. "He died for all, that they which live, should not henceforth live unto themselves, but unto Him which died for them and rose again." II Cor. 5:15. *The Lord's Supper keeps us in memory of this great event for us.*

So this Supper strikes at most of the evil in the world. It was selfishness which caused Satan in heaven to try to lift himself above other angels. The conquerors through the ages have been impelled by selfishness largely. The saloon keeper wrecks the bodies and minds and souls of men and women through his selfishness. The gambler fleeces the unwary by his arts, through selfishness. The low-down night club operator thinks only of the gain he will obtain. Hitler, Stalin and their kind, are seeking self-exaltation. Even some preachers and lordly bishops, have wrought havoc in the Church by their ambitious projects to exalt themselves. But Jesus died to lead the world away from this, and proposed that we keep this teaching in mind through the Supper he gave for us.

The Lord's Supper is the center of the worship of God. The disciples did not come together on the first day of the week to hear a wonderful discourse. They did not come together to listen to exquisite singing. They did not assemble to display their new clothing (as on Easter). But "the disciples came together on the first day of the week to break bread", Acts 20:7. The singing, teaching, giving all centered around the memorial of the greatest event in the history of man—the death of Jesus Christ FOR us to take away our sins, and take away our selfishness.

This should not be a mere form, but appropriate words should be spoken to draw our minds to this great event. This memorial is a funeral service,—a death and a burial and a resurrection. Fitting scriptures should be read and comment-

ed on with emotion. Or, an appropriate hymn can be read and talked about, such as "When I survey the wondrous cross, on which the Prince of glory died." *Such a service is bound to make the heart better.*

#### HOW OFTEN SHALL WE EAT OF THE LORD'S SUPPER

True, the Lord has not said, "Thou shalt observe it every Lord's Day"; neither did he say to the Jews, "Remember every sabbath day to keep it holy." John says in Rev. 1:10: "I was in the Spirit on the Lord's Day"; and what day could more appropriately be called "the Lord's Day" than the "first day of the week", the day the Lord arose from the dead, and the day the Church was established (Acts 2). Besides, "upon the first day of the week, the disciples came together to break bread" (Acts 20:7). And "concerning the collection for the saints (the fellowship, the partnership, the contribution) . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:1, 2). And in Acts 2:42, it says, "And they continued steadfastly in the apostles' doctrine and fellowship (laying by in store), and in breaking of bread, and in prayers." Now, the expression "the first day of the week" means every first day of the week, just as the expression "the sabbath" meant "every sabbath" in the command, "Remember the sabbath to keep it holy." And since early Christians were commanded to lay by in store (attend to the fellowship, contribution), upon "THE first day of the week", as often as that came; and since they attended to the Lord's Supper at the same time as the fellowship, contribution,—we can see that bringing all the testimony together they were to attend to the breaking of bread, the Lord's Supper, on the first day of the week, as often as that came, which is every first day.

All church history shows that the Lord's Supper was observed every first day of the week, and Luther and Calvin and Wesley all taught and wrote in favor of its weekly observance. (Send a stamp for tract giving their full words on the Lord's Supper and Baptism.—Publisher S. C.)

Jesus said, "Do this in remembrance of me." He was the Great Unselfish One to lead the world out of its selfishness. And it is very possible that one reason there is so much selfishness among Christians is because they do not observe this remembrance of the Unselfish One every first day of the week. But it must be made truly spiritual, not a mere form, to reach the heart.

*If I were in a group of religious people which did not have this observance EVERY First Day of the week, I would get out of such group and stand with those who do wish to follow the scriptures on the subject.*

Through Adam we lost an earthly paradise; through Christ, the Second Adam, we gain a heavenly paradise.

Before Christ, the sacrifice foretold that we would be restored through death, through blood; after Christ, the Lord's Supper tells us that we are saved from sin, and restored, through the death, the blood of Christ.

And Christians are commanded to keep this before their minds through "the breaking of bread," "on the first day of the week"; and Paul says that thereby—

*"Ye do show the Lord's death TILL HE COME."*

How appropriate then this beautiful little poem from an unknown Christian—

#### "TILL HE COME"

There is a plainly furnished room,  
'Tis in a village street,  
And to a company of saints  
It is a sweet retreat;  
For in that place the Lord has set  
His Name, to which we meet.

Each Lord's Day morn we gather there,  
Responding to His plea;  
"As oft as ye do this, beloved,  
Ye do remember Me—  
My body broken, and My blood  
Poured out in death for thee."

Our Lord Himself, is there to bless  
His own memorial feast;  
His presence "in the midst" ensures  
A welcome to the least;  
And all we need in Him we find—  
Our Sacrifice and Priest.

Around the table of His grace,  
Spread with this feast of love,  
We meditate in perfect peace  
On our High Priest above;  
With praise and gratitude we trace  
The wonders of His love.

The love that bore our sin and shame,  
And brought us nigh to God,  
Has cleansed our souls from every stain,  
Through faith in Jesus' blood,  
Each blood-washed soul, thus saved by grace,  
Is now a priest to God.

The prayer, or song, or scripture read,  
Repeats the same sweet strain,  
"All praise and glory to the Lamb—  
The Lamb for sinners slain:  
For us He died, for us He lives,  
For us He'll come again!"

His presence is a holy place—  
A Bethany most dear,  
Where we can sit at Jesus' feet,  
Forgetting every care,  
"Great peace have they which love Thy law,"  
And heaven-born pleasures share.

Oh, let not earthly things intrude,  
Or keep us from our place  
Before the table of our Lord,  
Drawn by His wondrous grace,  
Each Lord's Day morn may be the last  
Ere we shall see His face!

#### "To the Glory of God"

Whatever you do, do all to the glory of God. (1 Cor. 10:31.)

God says of those who are called by his name, "I have created him for my glory." (See Is. 43:17.)

He sent his son into the world to teach us how to glorify him, and that we might prepare ourselves to live with him.

Obedience to Christ is the only way in which we can add to the glory of God and be able to enjoy him forever.

But if we have failed in obedience we have failed to fulfill the purpose for which we were brought into the world.

If we add to the things that the Lord requires us to do, we are taking unto ourselves the glory that belongs to him.

When we add to or take away from God's word, are we not really saying that we know more about what is best for us than he does?

Men get together in conventjons and councils to determine what *they* shall teach. Are they not lifted up in pride and fallen into the condemnation of the devil? Are they not trying to take away the glory from God and add it unto themselves?

This condition is found not only in the denominational world, but it is creeping into the professed churches of Christ. Where are we drifting?

I can say for myself, I am not drifting. I stand only for the word of God, as I have always stood. Those who stand true to his word are my friends. My confidence is in God and not in men.

When anyone departs from God's word he becomes an enemy and there is where we part. We are to turn away from them who do not follow Christ.

Let us glorify God through obedience to his Son, then when we come to depart this earth we will have nothing to regret.

Brotherly, C. D. McKay.

### What the Gospel Will Do for Us

Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:15, 16.

The propagation of the Gospel is the Lord's way of introducing the sinner to his God. It shows him his sinful degraded conditions and points him to the Lamb of God that taketh away the sins of the world, and invites the weary and heavy laden to come to Christ and find rest. Yes, sweet happy rest for the soul.

The gospel is mentioned about one hundred times in the will of Christ—New Testament. The gospel is God's power to save sinners. Rom. 1:16; 1 Cor. 15:1-5. It's the gospel of his grace, the word of his grace, word of salvation. The gospel is God's means to build us up in the most holy faith, and to give us an inheritance among all them which are sanctified. And we must hear the gospel in order to believe. Acts 15:7. The faith comes by hearing the word of God. Rom. 10:17. What shall the end be of them that obey not the gospel of God? 1 Pet. 4:17. Answer: The Lord with his angels shall be revealed from heaven taking vengeance on them that *obey* not the gospel of our Lord Jesus Christ; who shall be punished with *everlasting* destruction from the presence of the Lord, and from the glory of his power. 2 Thess. 1:8, 9.

In the face of these plain and undisputed facts, some of our modern Holy Ghost preachers say the gospel, word of God as written in the New Testament, is a dead letter, and cannot and will not save. I heard one of those so-called Holy Ghost, special sent of God to proclaim the gospel preachers, for an hour, proving to his audience, as he thought, that the gospel had nothing to do with saving the lost. I consider such bosh wholesale *blasphemy*. I approached this man (so full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness), and asked: "What do you do with 1 Cor. 15:1-4, which says we are *saved* by the *gospel*?" This modern Holy Ghost preacher instantly became angry and harshly replied, "I leave it right where it is, sir." I replied, "Why not leave it all where it is and quit preaching then?"

Many of the latter day Holy Ghosts are still palming off such deceptive God-dishonoring broth, to deceive, delude and lead into captivity those deluded souls whom Jesus died to save. Paul fully preached the gospel, said men are saved by it, and declared, "Though we (apostles) or angel preach any other gospel than what we (apostles) have (past tense)

preached, let him be accursed. So no apostle nor angel could change the divine message. If any man (and this means me) preach any other gospel unto you than that ye have received, let him be accursed. These declarations bind us hand and foot to the injunction of the chosen twelve, who did preach the *gospel* in reality with the Holy Ghost sent down from heaven.—J. D. Powers.

### "Always Abounding in the Work of the Lord"

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

And thirdly, "ALWAYS ABOUNDING IN THE WORK OF THE LORD." Now if these things are true, then *this work, in which you and I are engaged, is not our work at all; it is the work of the Lord, not yours or mine, but His*. He is the President, and the Proprietor of the Company. Some people think He owns a little of the "stock" in the churches, but He owns it *all*—it is His Church. His enterprise. The revenue is all His. The glory belongs to Him, and to no one else. It is His work, be it prayer meeting, preaching, teaching, whatever it is, it is His work, and I am glad.

In other enterprises sometimes the genius that created it, passes away. He may have trained other men to walk in his footsteps, and perhaps a greater enterprise continues. But in some cases, when the man who founded the work passes, it passes with him. The Church throughout the world is not dependent upon men: "Upon this rock"—what rock?—"Thou art the Christ, the Son of the living God"—"upon (that) rock will I build my church." It is His work, not yours or mine. We don't own anything of it. We are merely His servants, and the servants of each other for Jesus' sake.

*In the work of the Lord we should abound*. That is to say, Do as much as you can. You Labour Unionists won't be offended when I say that I fear something of Labour Unionism gets into the church. Someone says, "I have done my 'bit'." We had a saying in the first war of people's doing "their bit." What was that? The man enlisted in the war, put on the king's uniform, and went out to stand in the front line. What was his "bit?" The last drop of his blood, if necessary.

That is our "bit" in the work of the Lord *abounding* in the work of the Lord, being dissatisfied with every day's work, if by any means we could have done more than we have done. Do not be afraid of killing yourself with hard work. We all have a long, long way to go before we reach that danger. Hard work never killed anyone "Abounding in the work of the Lord."

The Apostle Paul said here, "I laboured more abundantly than they all. I tried to do an extra 'bit.'" And so he did. That is the way to work. Because of this great enterprise in which we are engaged; because of Him Who is the Head, and the Centre and End of it all; and because of what He has done for us; because of the revenue of glory we have received in our own salvation, and in the salvation of others—therefore, because of all that, let us abound in all good works. But, over and above the gift of grace, we are to be rewarded for our works.

Then there is another word, "*Always abounding in the work of the Lord*." Have you not seen it? Someone gets enthusiastic, and comes and says, "I want a class. I want to teach." Metaphorically he takes off his coat and goes to work. A week or so passes, then one day the superintendent says, "Where is So-and-So?" "We don't know." He abounded—but not for long! Like a man I knew of, who

# SPIRITUAL CALL

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had the habit of getting drunk. But he signed a pledge, and resolved that he would drink no more. He did not touch liquor for several weeks. Then someone said to him. "Why, John, I am glad to see you living a sober life." "Yes; I have not touched drink for so long." "Well, now, that is fine. Here is a shilling for keeping sober." "Oh, thank you, sir."

After the man had gone, he said, "I think I will take that shilling to give good resolution a treat." So he went off into the "pub" and got drunk again—sober for a little while, then he had to give his good resolution a treat. Many of the Lord's people do similarly in respect to the work of the Lord. They work, and work, then suddenly they get tired, and you cannot get anything out of them at all.

Now, because these things are true, let us be always abounding in the work of the Lord. That does not mean on Sunday only, but every day in the week, witnessing constantly for Christ.—Christian Beacon.

## Why Not Send a Testament to the Hospitalized Along with Cards or Flowers?

Flowers and cards cheer those lying on their backs in a hospital. But the cheer in the cards is soon lost and the flowers soon fade. Often the sick think seriously of the Hereafter as never before. A good time to start the wayward to thinking of doing something! Recently in the hospital the writer asked the librarian what the patients called for most, and she answered, THE NEW TESTAMENT. I showed her the Simplified New Testament which I had at hand, and she liked it, and was pleased when I presented the Patients' Library with a copy. Three nurses liked it, too, with its helps and analyses and definitions, etc., and each procured a copy. The Gideon Bibles are heavy and poorly printed, while a smaller book can be held aloft easily when lying in a bed, and the black face is easily read. The "Nuggets of Gold" references in the Appendix to this testament give the reader a wonderful chance to encourage or warn his spirit, as he turns and reads the passages. He has time, and has more of a disposition than when in good health, especially if he is near the river. The American Bible Society will soon foster a "Worldwide Bible Reading, Thanksgiving to Christmas." They are trying to stimulate Bible reading. *Let each one of us try to stimulate such reading all the time, by setting the example and presenting good testaments to those who may be helped.*

## "They Shall Walk with Me in White"— Jesus

Two years ago I took my first trip in an airplane, traveling from New York to Springfield, Missouri.

It was a dark, dismal, misty day when we entered the plane in New York. Soon the pilot took us up above the clouds, and there was revealed to us a sight which I think I shall never forget. The sun was shining bright up there, the sky above us was nice and blue, and looking out of the window we appeared to be sailing along on the pillowing clouds. They say that every cloud has a silver lining, now I can say that literally it is so. Those clouds were pure white, brilliant, dazzling white, whiter than the new fallen snow. Not a thing there to mar the whiteness of it. So white and brilliant that it was impossible to look out for but a few moments at a time.

Now when I think of the whiteness of the raiment of Jesus at his transfiguration, of his appearance when Paul saw him on his way to Damascus, and of how the righteous will be clothed in white, as recorded in the book of Revelations, I think that the brilliant whiteness that I saw on top of those clouds will be nothing when compared to the white raiment that will be given to those who shall be found worthy to stand before the great white throne, and sing praises to the Most High. In Revelation 3rd chapter we read what the Spirit told John to write to the angel of the Church in Sardis, "These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches."

From this we see that not all of those who have obeyed the first principles of the Gospel, will be saved, but only those who keep themselves clear and overcome all of the trials and temptations of this life, these are the ones who will walk with Jesus in white. Those who may have slipped and fallen are admonished to repent and remember whence they are fallen, and do the first works.

Jesus said, "If ye love me keep my commandments," John 14:15: and again in the 23rd verse he says, "If a man love me, he will keep my words."

Love is not something emotionally sentimental, or gushy, which expresses itself "I love I love," but it is something practical. If we love a person we show our love by doing those things which we know will please them. So it is in a religious sense,—If we love God, and Jesus, we will do those things which He commands us.

God has shown his great love for us in that he gave his son, Jesus, to die on the cross for us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 16:27.

Surely if we appreciate the love, which caused God to make that great sacrifice for us, we will want to show our love in return, by doing those things that he has commanded.

Jesus said, "He that believeth and is baptized shall be saved," Mark 16:16. Is this too much for you and me to submit to? Should we quibble over going down into the water in the way that they did in the time of the Apostles to be baptized?

Can we consider the anguish that the Savior endured in Gethsemane, and on the cross for you and me, and lightly toss it off that we may enjoy the pleasures of this world?

If we desire to walk with him in White, then we must have faith, or believe in him and obey him, must be baptized as he was, by going down into the water, and coming up out of the water, and then as Peter writes in his 2nd Epistle, add to that faith, virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ, 2 Peter 1:5-11.

Brethren and friends let us think seriously on these things, and not close our eyes in mental blindness to the awful consequences of failing to obey the gospel, for Paul says that the Lord Jesus will come in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, 2 Thess. 1:8. Rather, let us follow Peter's instructions, and have that abundant entrance into the everlasting kingdom of our Lord, where we can walk with Him in those robes of white which far exceed in whiteness the brilliance of the silver lining of the clouds.—Fred D. Weed.

### "Fires of Evangelism"

This is the thing we have so largely done while we are busy saving society in bloc, in toto, in mass, fashioning new measures, planning immense organizations, avidly following the progress of international conferences and developments, our eyes are blinded to the lost and dying all around us. Their spiritual condition moves us not. It is the lack of care that has chilled our hearts and rendered pulseless our hands of appeal. Our spiritual heavens have turned to brass, our spiritual earth to iron. Mute testimony to the dearth in our hearts are our unspoken testimonies, our unwept tears, our unsought lost, our unopened Bibles, our unburdened hearts. We stand immobile, stolid, transfixed, like an image without heart, soul, or compassion while the tragedy of the ages in each lost human life is enacted before us.

The director of a funeral home one time asked me to come and hold a service for a little child. The family were strangers in the city. Going to the home, I met the little family with their few friends, then I looked at the little body we were to lay away. The child was three years old with beautiful hair in golden curls wreathing her face and with her little hands folded, for all the world looking as if she were just asleep. I stood by the little open casket to bring my words of comfort, but it was too much for me. Our own little girl at that time was three years old, and the thought of the loss of so sweet and precious a child broke my heart. I could not go on, and after a prayer turned the service back to the director.

The young father and mother came forward to see the sweet little face for the last time. The mother fell on her

knees, wringing her hands and crying piteously. "Oh, mother's little darling. How can mother live without you? Oh, my precious little girl." But the young father stood there, with his arms folded, like an image. I could see no trace of care or of emotion on his face at all. I could hardly keep from crying aloud, "Say, young fellow, why don't you cry? Is it nothing to you? Don't you care? At least, you could bow down, place your arm about your sorrowing wife, and say a word of comfort."

*That picture of the father standing with folded arms above his bereaved wife and the body of his baby, without tears, without care or compassion, is a picture of the Christian churches. With the lost all about us, we see them perish without care, without compassion, without tears.*

*"Set us afire, Lord,  
Stir us, we pray.  
While the world perishes  
We go our way;  
Purposeless, passionless,  
Day after day:  
Set us afire, Lord,  
Stir us, we pray."*

For two long, weary weeks I held a meeting in a church that had no burden for the lost. Morning and night I preached, but to no avail. No one was interested, no one was saved, no one was seeking the lost, no one was seeking the Lord. On Friday of the last week, at the morning service, in despair I asked the members present, one by one, if they were burdened for anyone lost, if they were praying for and expecting any definite one to be saved. No, not one. I went through the whole congregation present. Not one was burdened. Finally, a little mother rose to speak. "I am a widow," she said, "and I have two boys. They will soon be grown, and my boys are lost." She began to weep and could not speak further. Finally she said one sentence more: "Oh, won't somebody help me win my boys to the Saviour?"

That noon, as usual, we were entertained in one of the homes. After a sumptuous meal, we all took our chairs out under the trees in the front yard to spend the afternoon in pleasantries. As the hours wore on my heart grew heavier and heavier. Eventually I said to the pastor, "Sir, did you hear what the little mother said this morning? Her two boys are lost. She needs somebody to help win her boys to Jesus."

When I learned there was no disposition on the part of the pastor to respond, I finally said, "If you do not mind, would you excuse me from this company and take me to that home?" The pastor acquiesced, took me in his car to the lane that led to the humble home of the poor widow, let me out of the car, and I walked up to the house.

When I knocked at the door, she soon answered and I said, "I heard you this morning. Your two boys, they are lost. And you need somebody to help you lead them to Christ. I have come to help. Where are the boys?"

"One of them is doing the milking; the other has not come in from the field."

"You pray here for me, little mother," I said, "and I will do my best to lead the boys to the Saviour." So while she prayed I went first to the barn where the younger lad was milking the cows. I read to him out of the sacred Book, made a plea in behalf of our Lord, prayed and extended my hand "If you will accept Him as your personal Saviour, in the forgiveness of sin, in repentance and faith, will you clasp my hand?" He clasped my hand warmly, deeply moved.

The older boy soon came in from the field. As with the younger, I made my plea from the Holy Scripture in behalf

of Christ, prayed, and made an invitation. And he, too, warmly clasped my hand in token of his acceptance of our Saviour. That night they made their confession of faith, the only two converted during the meeting.

I believe in seeking the lost. I believe in winning the lost. I believe in visiting the lost. I believe it is God's great call to His people in every land, everywhere. *I believe it is God's great charge to every teacher, and professor, and preacher, and Christian.*

*"Stir me, oh, stir me, Lord. Thy heart was stirred  
By love's intensest fire till Thou didst give.  
Thine only Son, Thy best beloved One,  
Even to the dreadful cross that I might live.  
Stir me to give myself so back to Thee  
That Thou canst give Thyself again through me."*  
—Moody Monthly.

#### OFFICE NOTES

Dear Bro. Sommer and Family:

Just got home from my vacation and am writing you the results. I was at Martinstown, Mo. for 2 weeks—had 7 additions, baptized 6 and one came from Babylon. Closed there with 151 present Sunday night. Went on to Unionville and had 5 additions there—all by placing membership. Closed Sunday night with 68 present; good interest prevailed throughout. Lemons and Worthington both turned out and helped in the two meetings. I am to return to Martinstown for two weeks next August.

Harold Ottwell

WASHINGTON—Dear Sister and Brother Sommer: I received your paper this A.M. announcing you had been discharged. I was pleased to read it. I had been wanting to write you for some time but fell and broke my right arm at the wrist and wore a cast for over two months. Had it removed a week ago Saturday. I have read the Spiritual Call and also the M.C. and Apostolic Review, when your father and mother published it. Am truly thankful you have stood for the Bible all these years without additions or subtractions. I am sure you have been persecuted many times, but we are told that if we are persecuted for righteousness sake happy are ye. . . . Your Sister in Christ. . . .

P.S.—Wish I were in a financial position to do more than I am.  
Sis. McDonald.

BUSINESS—The month before your time is out, we write the date on your paper or wrapper, and also write it the month it expires. Please renew promptly; and if possible send other names for we do not generally run more than a couple of times before taking off the name. . . . Some of our NEW readers are so pleased with the paper that they not only renew but send a list of TEN NEW names for a year for ONLY FIFTY CENTS EACH.

You are invited to join them. . . . It's here, it's here!—the cool weather when reading is a pleasure. Are you stocked with good religious reading matter. Notice our list of books. How many have you sent that August issue to on "Is God Chastening Christians through Communism?" Some send money and we procure the names. . . . How many of our readers would like to see the front page article of this issue on "Ye Do Show the Lord's Death Till He Come", in leaflet form? If so, be sure to write SOON.

The Lord's Supper, properly observed every First Day, strikes at practically all the evil in the world, and maybe that is one reason the world is so wicked. Let's do something about it.

#### GOOD BOOKS FOR FALL AND WINTER READING

SIMPLIFIED NEW TESTAMENT—A Combination of Authorized Version, and Bible, and dictionary, and commentary, and translations (all on same page), black face type, analyses of each book, running headings which help one keep the line of thought, fits man's coat pocket, etc.; thousands in use. Price, \$3.10 each; FIVE copies, \$2.60 each.

GUIDE THROUGH BIBLE HISTORY—An analysis of the Old Testament history, with outlines of the characters, and lessons of right and wrong portrayed (which make good stories with lessons for talks or sermons). Of this book, a nurse recently said, "I've enjoyed it so much. It certainly helps me to understand the Bible better." Price, 35 cents each; 12 copies, \$3.60.

FOSTER'S STORY OF THE BIBLE—A great book for young people, with many pictures. Price, \$2.50.

FIRST STEPS FOR LITTLE FEET, by Foster, for young children who can not read. Price, \$1.50. . . . STORY OF THE GOSPEL for small children, \$1.50.

CHURCH OF CHRIST—237 pages giving classified scriptures on the New Testament church. Also, giving what man teaches on the Church which is not in harmony with the New Testament. It gives a refutation of these false doctrines. One dollar a copy.

DRAMA OF WORLD EMPIRES—A short Ancient history for Bible students, which is very helpful in the study of the Old Testament prophecies. 50 cents each, three for one dollar.

THE FIGHT OF FAITH—A neat little pocket-size tract of 32 pages, composed altogether of classified scriptures, comparing carnal and spiritual warfare. It was intended for soldiers, and many thousands were distributed to them in World War II. Ten cents, supply limited.

BIBLES—Here is a good one. Clear-face type, pronouncing, King James Version, references in the verse (no more searching from verse to column), combined dictionary-concordance, size 5¼x7½, French Morocco leather, divinity circuit, gold edges, \$5.75.

COMMENTARY—A SISTER procured a Jamieson, Faussett and Brown Commentary, and obtained so much good from it, that she donated a copy to a friend who is also pleased. On the whole Bible, by real scholars, a standard work in the religious world for probably 75 years. Look up his references and STUDY, don't memorize. Price \$7.00.

SONG BOOKS—"Great Songs of the Church" is as good a song book as you can get—best songs, well printed, price one dollar each, postpaid. State whether you wish round or shape notes.

Send orders to D. A. Sommer, 918 Congress Ave., Indianapolis, Ind. Don't delay till last minute.

THAT AUGUST ISSUE on "Is God Chastening Christians through Communism?"—is being called for. Bro. C. D. McCay, an old war-horse, says, "The August issue of the S. C. is to my mind one of the best articles you have written on general conditions of the Church and the world, and I agree with what you have written. I do not see how this old world can exist very long in the condition it is now in. I am hoping that the coming of the Lord is near at hand, but we must keep our lamps trimmed and burning." . . . One elder sends a copy each of the August issue to each of his six children. Another elder sends for a bunch to give to all the members of the congregation, and others of his friends and neighbors. One sister had it sent to about a dozen, one being the senator and representative each, of her state. From the Far West a sister sent for 35 copies. A nurse who attended the editor in the hospital sent for another copy to send to a friend. Others have circulated it. "You shall know the truth, and the truth shall make you free."—Jesus.

OUR DEAR DEAD—Brother and Sister A. W. Adams lived many years in Ashland, O., where I visited them at times and held meetings for faithful brethren there. Later they moved to Newark, O., and more than a year ago wife and I visited them there, and I spoke for the brethren. Again they moved back to Ashland, and two weeks after they moved into their new house, she died, and wife accompanied me to speak at the funeral. She was 67 years old. I have always regarded Brother and Sister Adams as Christians who stood for something and opposed departures from the Word, for which they suffered persecutions. Bro. Adams will be lonely without her, having also lost their two children; but he has the precious promises of the gospel. I spoke to a large crowd at the funeral home, and tried to warn them of the final judgment. Several whom I have baptized in years gone by, came and spoke to me, and I was glad to see them all. . . . SHAW—a daughter of Sister Minnie Shaw, of Nebo, Ill., writes the editor concerning the death of their mother. I do not remember ever meeting her, but know that she was interested in her several children, and kept sending them the Spiritual Call, to try to keep them interested in the work of the Lord. These children, too, have the blessed promises of the gospel, and we hope they all live as close to God as I think the mother did.—D. A. Sommer.

LETTERS—"We thank the good Lord that you have been spared to continue your good work, and trust that you will be here several years yet. It was wonderful that even when you seemed so near the crossing over, your heart was so concerned over warning and admonishing others to be prepared for that event which will happen to every one of us. The Spiritual Call is so good, every number. We are sending five dollars this time, and would like a dozen or more copies of the August issue. Oh, how the people everywhere need to read it and wake up out of their infidelity, greedy, pleasure-loving, selfish way of life which is bringing all this war and tragedy upon us. Father and I agree one hundred

per cent with what you have written, and feel that God's hand directed you in it."—West. . . . I RECEIVED the copies of the Spiritual Call and have enjoyed reading the many good articles in them. I feel it's the paper for me and am sending my name in as a new subscription, along with nine others—I hope to send more later. If it is God's will may your life be spared a while longer to carry on the good work for the Lord."—A Sister in Christ, in West. (Inasmuch as we receive many such letters, we feel much encouraged to continue the work, especially since there is a rising tide of interest in spreading the truth through the S. C. It is our readers and writers, and workers, who make the paper, and we are all "workers together with God".

KANSAS CITY, KANSAS.

Dear Brother Sommer: We had a most enjoyable, and I trust profitable visit among the Lord's people, beginning Sept. 9th, when we spent a night in the home of Brother Blankenship, of Brookfield, Missouri. We were with the brethren at Unionville Lord's Day the 10th, and also Monday night following. From Unionville we went to Worthington, where we enjoyed two good meetings, Tuesday and Wednesday evenings. We had a good visit in the home of Brother Collins while at Worthington, and also made a visit to the home of Brother Hickman, of the Martinstown congregation, where we enjoyed a fine visit, renewed old acquaintances, and talked over things concerning the Kingdom. While in Unionville we enjoyed the hospitality and good visits in four homes of brethren with whom we were associated in the Lord's work almost thirty years ago. It was truly encouraging to find good and true soldiers of the cross still fighting the battles for our King, using the same old "Sword of the Spirit" and determined not to lay it down for the philosophies of men. See Col. 2:8. Meetings were attended by brethren from five congregations.

The work in Kansas City is prospering, for which we express our humble thanks. Brother and Sister Stoneman took membership at our regular meeting Friday evening. Their son, who was ill that evening, plans to place membership. Another brother, who was present at the worship today, expressed intention to place membership. We rejoice to know that the work is firmly established in Kansas City, and it is right that we should acknowledge that "The Spiritual Call" has assisted in bringing scattered members together in this area.—Yours in Christ Jesus, Fred W. Fenton.

U. S. Diplomats Drunk at Yalta, WCTU Says

(In the Spiritual Call, August, we stated in article on "Is God Chastening Christians Through Communism?" that there was drinking at Yalta, and this recent news item confirms that.—Ed. S. C.)

DENVER, Sept. 18—Two speakers at the convention of the Woman's Christian Temperance Union have charged that the United States diplomats were drunk at the Yalta conference with Soviet representatives.

The speakers agreed that the alleged intoxication of United States officials permitted the Russians to win important concessions which resulted indirectly in the Korean conflict.

But they disagreed on how the Americans became inebriated.

Dr. Caradine R. Hooton of Washington, executive secretary of the board of temperance of the Methodist Church, charged yesterday that "Stalin's crowd" did the trick by simply "drinking our representatives under the table."

But Mrs. D. Leigh Colvin, WCTU president, said earlier that Stalin and his subordinates were smart enough to "switch to water when our representatives did not."

A WCTU official charged also that the spread of beer and liquor sales to the corner store has increased alcoholism among women.

"The number of women addicts has skyrocketed with the opening of more and more beer and whisky retail places in residential neighborhoods," Violet T. Black, of Evanston, Ill., told the convention.

Dare to be a Daniel

Memory Help.—The 12 chapters of the book of Daniel naturally divide themselves into 2 equal parts,—the first half, (6 chapters), gives interesting events in the life of Daniel; and the second half, (6 chapters), gives the visions of Daniel.

Faithfulness Rewarded.—Nebuchadnezzar set up a great image and commanded that all the people should fall down and worship it when they should hear the sound of all kinds of music. But Shadrach, Meshach and Abednego would not bow down. When interrogated by the king, they said that they would not worship the image. They were then thrown into the fiery furnace; but God saved them, and they came out alive.—God may not save us in the same miraculous way when we are confronted with persecution for his sake, yet the deliverance will come sooner or later.

Pride and Cruelty Punished (Daniel Ch. 4).—Nebuchadnezzar dreamed he saw a great tree in whose branches all kinds of birds lodged, and under whose shade all kinds of animals took refuge. He saw a holy one come down from heaven and command that they cut down the tree but leave the roots. Daniel was called and his interpretation was that the tree represented the king, and that for his sins he would be humbled; and he exhorted him, "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." But the king refused, and lifted with pride he looked over his great city and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" God took away his reason, and his subjects drove him out and he "did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Then God restored his reason, and the king said, "I, Nebuchadnezzar, praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment [justice]; and those that walk in pride he is able to abase." What a solemn lesson for those who are lifted up because of their money, education, fine personal appearance, clothes, costly church house, etc.! It was pride which caused Satan to rebel against God, and causes one nation to rise against another nation. Even the love of money has pride largely at the root. "God resisteth the proud but giveth grace unto the humble."

Irreverence.—Belshazzar, a king of Babylon after Nebuchadnezzar, made a great feast to a thousand of his lords, and commanded to be brought out the golden vessels which Nebuchadnezzar had brought from the temple at Jerusalem. A hand came and wrote upon the wall the doom of his kingdom, as it was interpreted by Daniel.

To regard lightly sacred things will bring trouble sooner or later. The birthright was a sacred something, and when Esau sold his he brought trouble to himself, and was styled by Paul a "profane person." (Heb. 12:16.) Belshazzar lightly drank from the sacred vessels of God, and was slain that night, and the great city of Babylon was taken. Many, even professed Christians, show irreverence for divine things. Some are not particular whether they eat of the Lord's Supper as he has commanded; and if they do eat, they whisper or look about them, idly thinking of something else. They eat and drink "unworthily" (in an unworthy manner), and they eat and drink damnation to their souls. (1 Cor. 11:29.) Some lightly esteem the New Testament baptism which is a burial (see Rom. 6:4), and if they attend such a baptizing they look for something funny. To talk and laugh loudly before and after a meeting where we have gathered to engage in religious exercises, is irreverence and

should never be indulged in by Christians and should be stopped in outsiders and children.

*Faithfulness Rewarded, Again.*—Daniel had been exalted to a high place in the Babylonish empire, and when it was overcome by the Medes and Persians he was still left in a high place. Many of the presidents of different parts of the empire were envious of him, and as they could not get anything against his work, they tried to trap him in religion. They had a law passed that no one should ask anything of anyone within a certain period except of the King, Darius. As they had expected, Daniel paid no attention to their decree, but continued his prayers to God three times each day. The enemies then reported this to the king who tried to save Daniel; but as the laws of the Medes and Persians change not, he was cast to the lions. But God saved him from them, and the king then cast to the lions the men making the accusations against Daniel.

Oftentimes, trouble, ridicule, banishment from home, and possibly death may seem to confront us for faithful obedience to God, but the Lord has promised never to leave nor forsake us; and though he may not preserve us in the miraculous way he did Daniel, yet we shall finally come off more than conquerors through him that loved us. "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth nor any other creatures shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39.) The story of Daniel has been given us that "through patience and comfort of the Scriptures we might have hope."—From "Guide Through Bible History."

### "Early Christians Always Happy, But Always in Trouble"

Recently I ran across this expression above from a historian, and it struck me. That is exactly the truth, I said to myself. And why?

Why should not the Christian be always happy today? He is redeemed from all his past sins, no matter how great they have been, if he has obeyed the gospel of his salvation, and he should be happy. He has the promise of the life that now is and of that which is to come. If he obeys the laws of God in nature and lives a temperate life, he is going to have good health, generally at least. If he is persecuted for righteousness' sake, the Savior himself says he is "blessed," which simply means "happy." He has the promise that Christ will reward the faithful when he comes. Even sickness, financial disaster, death of friends, wars, and all disasters—all work together for good to them that love the Lord, to them who are the called according to his purpose. Say, beloved, we are not getting the joy out of this religion as we should, and as the early Christians did. Paul says, "Rejoice, and again I say, Rejoice." Let's get into the spirit of the New Testament disciples, and we shall have their joy, and also their persecutions.

Yes, we shall not only be happy—but always in trouble. We stand for the truth, and so few today stand for that. We are not in a boat drifting down stream, but have our hands on the oars and are working our way UP to heaven. Jesus said, "The world hateth because I testify of it that the works thereof are evil." That is why the early Christians were always in trouble, and we will be in trouble for the same reason. Even in the church, we must fight the evil, for there is spiritual wickedness in high places. Denominations generally do not seem to have much trouble, for when an evil arises in their midst, they simply put it to a vote and

the majority rules, and they continue to float down stream. But in the true Church of Christ, when an evil arises, some will not drift down and away from the Word of God, and often there is a break. The general command under such circumstances is, "Come out from among them," "From such turn away." "There must be heresies among you, that they who are approved may be manifest among you."

And so, there is much truth in the statement of the historian. Let us be sure we are standing with the Word, and then let us be happy in the fight for it no matter what may arise. "He that endureth until the end, the same shall be saved."

### LOST BOY

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men and women would rise up to rescue if need be. Unfortunately, the losing of this lad is without dramatic excitement, though very sad and very real.

*The fact is: his father lost him,* being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

*Yes, his mother lost him.* Being much engrossed in her teas, dinners and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to his home.

*Yes, the church lost him.* Being much occupied with the sermons for the wise and elderly who pay the bills and having good care for dignity was unmindful of the human feelings of the boy in the pew. And so the church and many sad-hearted parents are now looking for the Lost Boy.—Selected.

### WHAT WILL YOU LEAVE BEHIND?

Of all our possessions, what can we take with us when we are called by death? We must leave behind the trinkets we have labored so hard to collect. We shall not be able to carry along any of the luxuries we have struggled feverishly to possess. When man stands on the brink of eternity he is stripped of his possessions. Only the character he has developed, his words and deeds abide with him, and these he must account for in the day of judgment. (Matt. 19:36, 37).

What does man leave behind? His houses crumble, his lands pass to others, his wealth is fought over by ungrateful relatives, and even his name is soon forgotten. Actually all that a man leaves behind that endures is his influence. If he has helped a youth to have faith in God and in his fellow men, that lives on. If love has flowed from his heart to others, that endures. He may leave no rich legacy, he may not find a niche in the Hall of Fame, but God remembers his loving service.

What did Jesus Christ leave behind when He died on the cross? Only a few garments for which Roman soldiers gambled? No, this was not all! He left the love of God in human hearts. He left us salvation from sin and the assurance of eternal life.

Over and over again Jesus taught the futility of material treasures. To the rich young man who asked the way to the kingdom, the Master said "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." (Matt. 19:21)—Highland Highlights.