

# 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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## "Re-Dedication" Each Lord's Day, in the Lord's Supper

### THIS MAN LIVED AND DIED FOR OTHERS

**JACKSONVILLE, FLA.** "One Sunday morning during the summer, our beloved Bro. and Sister Francis Wilson came up from Interlachen to meet with us in the morning worship. These two fine souls were the pioneers that began the work on Edgewood around 25 years ago out of which at least six churches were established over the course of years that have followed. Woodstock is the original body and the others were outgrowths of it. We had sung a few songs, listened to the scripture reading and I asked Brother Wilson to lead the congregation in prayer. Only moments after leading us in prayer, as I began to speak he was taken with a stroke and very shortly afterward went to be with his Lord.

"After he was rushed to the hospital, we had a season of prayer and I did not attempt to finish the sermon but only related to the congregation how he and Sister Wilson had pioneered this very work and that he had by his very presence there that morning preached a greater sermon than I or anyone else could have hoped to bring. We sang the invitation hymn and nearly everyone in the house came forward for rededication."—Word and Work.

### CHRIST JESUS LIVED AND DIED FOR OTHERS

Christ Jesus left his home above, and came to this earth and lived and died that we might be with God forever. He taught the way of Life and commanded his disciples to go into all the world and preach the gospel to every creature. He did not go to Jerusalem and furnish a nice apartment with carpet and swivel chairs, and put out a sign, "DR. JESUS CHRIST, Come and be Healed." He went from village to village among the commonest and poorest people, so that it could be said, "The poor have the gospel preached to them." And he expects every Christian to tell the story of Jesus as best he can where ever he can.

His enemies gained power over him according to God's Plan, and they drove the nails into his hands and feet; and thus he died for us.

"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." "Christ died for all, that they that live should not henceforth live unto themselves, but unto Him who died for them and rise again."

The Lord's Supper was given to keep fresh in our minds this great sacrifice for us, and the early Christians observed it each Lord's Day. Each work day one should arise and dedicate his life that day to the Master to whom he belongs. And especially should we each Lord's Day renew, as it were, our vows to Him. We need not go forward and publicly proclaim this; but deep in our hearts, as we eat the bread and drink the fruit of the vine in memory of Him, we can "re-dedicate" ourselves to Him, in our meditation—"Dear God,

thou art everything and I am nothing. Thou hast saved me through Jesus, and his death. Forgive me; and may I this coming week try to serve Thee better, if possible, than in the week that is gone."

"When I survey the wondrous cross

On which the Prince of Glory died;

My richest gain I count but loss,

And pour contempt on all my pride.

Forbid it, Lord, that I should boast,

Save in the death of Christ, my Lord;

All the vain things that charm me most,

I sacrifice them to His blood.

See, from His head, His hands, His feet,

Sorrow and love flow mingled down,

Did e'er such love and sorrow meet,

Or thorns compose so rich a crown?

Were the whole realm of Nature mine,

That were a present far too small,

Love so amazing, so divine,

Demands my soul, my life, my ALL."

—D. A. Souther.

## Living and Looking for that Blessed Hope

For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Lord and Savior Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.—Titus, 2:11-12.

God sent his Son into the world that those who believe on him and obey Him might be saved.

Jesus teaches us in the words of his apostles, that we must separate ourselves from ungodliness and worldly lusts; we are commanded not to love the things of this world. When we give up the things of the world, then we find time to live sober and righteous lives.

We should live soberly because our life is too important to waste it in the pleasures of the world which are bound to crowd out the things we must do in order to glorify God, which is our real purpose in life.

After giving up the things of the world we are then ready to obey Christ and follow him, doing the things that are pleasing to him.

If we live righteously, we will do good unto all men, we will love our neighbor as ourselves. There will be no defrauding, no evil speaking, or lifting up of ourselves, but meek-

ness, humility and kindness towards one another, each esteeming others better than themselves. And to live righteously and Godly in this world we must obey all the teachings of Christ as given unto us by his apostles, "For it is not in man that walketh to direct his step," therefore we must always turn to God's word and be directed thereby in order to stand approved in that great day which is coming to us all.

How important it is that we should live soberly, righteously and Godly in this present world!

For we all must appear before the judgment seat of Christ to give an account of the deeds done here in the body whether they be good or evil. Jesus gave himself for us that he might redeem us from *All* iniquity and purify unto himself a peculiar people, zealous of good works.

If we are Christians, we are a peculiar people because we are so different from the world that others can see that we are in reality a people for God's own possession.

The world is seeking its own pleasure and caring little for those about them who are in need, not willing to help those in distress only when it might add to their own glory.

Let us really be a people separate from the world and zealous of good works, then when we stand before the Judge of all the earth we will not fear but will enter into that rest prepared for all the faithful, and we can praise and serve him forever.—C. D. McKay.

## Only WE Can Separate Ourselves from God

Unto the Angel of the Church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted, nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitians, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. 2:1-7.

Thus John was instructed to write to the church in Ephesus.

John was the last of the Apostles, he had lived to see most, if not all, of the other apostles die a violent death because of their love and devotion for Christ, and for teaching in his name.

John, himself, had also suffered much persecution and tribulation for the cause of Christ. And now he was exiled on the Isle of Patmos, away from all of his friends and associates, but they could not banish him from God, for God was with him wherever he was, as David wrote in the 139th Psalm, The Lord knew his every act and word. Such knowledge was too wonderful for him. Whither shall I go from thy presence? He writes, If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. This and more that David writes in this Psalm, tells us that we cannot escape from the presence of God.

Paul also in Romans says, who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay in all these things we are more than conquerors through him that loved

us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:35-39.

No, none of these things can separate us from the love of God, but as these letters from the Spirit unto the seven Churches show us, WE can separate ourselves from the love of God. Hence we must always be on our guard lest we do something which will separate us from the love of God, or fail to do that which will keep us in his love.

When Paul met for the last time with the elders of the Church at Ephesus, he warned them that of their own selves men would arise, speaking perverse things, to draw away disciples after them. Acts 20:30. From what the Spirit says in this letter, this had evidently come to pass, men had arisen claiming to be apostles, or teachers, and the Ephesians had tried them, as Paul had instructed them, and as he wrote to the Thessalonians to "Prove all things" I Thess. 5:21. And as John also exhorted in his first letter, Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world, I John 4:1.

The Spirit commends them for the many good things which they had done and accomplished for his name's sake, also that they hated the deeds of the Nicolaitanes, which I also hate. Nevertheless, in spite of all of this, he had somewhat against them, because they had left their first love, and warns them that unless they repent, and return and do the first works that he will remove their candlestick out of his place.

So it is today, some when they first obey the gospel are very faithful and enthusiastic in the works of the church, but after a time they allow the things of this world to absorb them, and they become indifferent to the work of the church, to all such this warning to the Ephesians should come with full force to repent, and return and do the first works, for Christ is not well pleased with your indifference.

Then too, we should take the lesson in what the Spirit commends those at Ephesus for, and try and prove those teachers that arise amongst us, whether they are teaching in accordance with the word of God. For there is no one today who is inspired by God as were the apostles, and they are all as liable to err as you or I, whether they be leaders, evangelists, ministers, deacons, or elders, they have no authority beyond the New Testament: if they teach differently than that they *must be rejected*, no matter how well learned and scholarly they may be. The *New Testament is our guide*, and we must each give account for ourself to God, as to whether we follow its teaching, or that of some human teacher.

Finally, we should give good heed to the admonition given in each of the seven letters to the churches. He that hath an ear, let him hear what the Spirit saith unto the churches, and so live as to obtain the promise given to those who overcome and are faithful until death.

Yours for a better knowledge of, and a more faithful adherence to God's word.—Fred D. Wood.

## Why Did God Make the Night?

A few nights ago, wife and I had finished our work for the day, and were thinking of going to our beds. I stood on the register, peering out into the darkness of the night, thinking. Finally I said to her: "Why did God make the night?"

She did not answer, perhaps thinking what a silly question. Finally I said:

God has made man to work and grow tired, and to need sleep about one-third of his time, and he has made the darkness of night, so that it will help him get that rest he needs.

Of course, some people work at night, and sleep in the day time, but that is not natural, and it is hard for nearly every one to sleep his eight hours while the sun is shining.

If God had made the earth so that it is light all the time, we would probably all have wished to sleep at different times, for we are of such contrary dispositions that we don't wish the other fellow to tell us when to go to bed! Many people would go to sleep just when others are waking up, and it would have been at so many different hours that it would have been impossible for us to do concerted things. Each person would have acted to himself, and for himself, perhaps. What a funny world we would have had! But God has made it so that it is much easier to go to bed and sleep at night than in the day.

When we see the many evils in the world, and even in the Church, we are apt to take a pessimistic view of life. But all this is not God's fault, it is man's. God made man upright but he has sought out many inventions, thinking he knows so much more than God. Yet even in the midst of all this, God has provided a way of escape, and if we seize the prize he offers, all will be well. Yes, he offers a relief from work, and sorrow, and pain and death; a relief that will last forever. He offers relief from the weariness of life. Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

In that better world—

*"there shall be no night there."*

Why, no night? Night we have seen is for rest, and over there will be no toil, and no need of rest for the weariness and disappointments of life, but one eternal day—

"In the land of fadeless day,

Lies the city foursquare;

It shall never pass away,

And there is no night there,

There they need no sunshine bright,

In the city foursquare;

For the Lamb is all the light,

And there is no night there,

God shall wipe away all tears,

There's no death, no pain, nor fears;

And they count not time by years,

For there is no night there."

—D. A. Sommer.

## The True Vine

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me. I am the vine, you are the branches; He that abideth in me, and I in him the same bringeth forth much fruit for without me you can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." *John, 15: 1-6.*

There are many kinds of vines. For instance, there are wild grape vines, but the fruit is not good, the grapes are small and sour, unfit for use. But Christ is the TRUE vine. Will not bear anything but good fruit. We, as individuals are the branches, and as a branch of the true vine we should bear good fruit. In fact as long as we abide in the vine we cannot bear otherwise. The more fruit we bear, the more we will bear. Our abilities increase with use.

But suppose we become too lax and negligent to bear fruit,

what will happen? We will be pruned out and burned, destroyed. I have some grape vines. Each year I prune them closely, cutting out the dead vines and useless vines. Dead brush is no good to a grape vine. Neither is a spiritually dead person any good to Christ. A dead branch bears no fruit. We had better be busy bearing fruit for the master. I have also noticed that it is the new growth that bears practically all the fruit, so the christian who is not growing is not bearing much fruit.

It is essential that we abide in Christ to be able to bear fruit. When a branch is severed from the vine, it is separated from its source of life and cannot bear fruit. So, when we are separated from Christ by sin, we die spiritually and no matter how hard we try, we cannot bear fruit to Christ. Our fruit will be little, wormy and blighted. We cannot bear fruit while separated from the source of our strength. Fruit is what the Lord looks for, it is not who is the big branch or who is the little branch. I do not hesitate to cut off a big branch any more than a little branch if the big branch is dead or in the way of the vine. So with the Lord. There are no big I's or little you's.

If we abide in Christ and he in us we will bring forth much fruit. But Christ is all in all. Without him we can do nothing. If we do not abide in him we will be cast forth, and at the judgment will be cast into the fire and burned. But what does it mean to abide in him? It means to remain in him steadfastly. Unwavering. The person who renews his obligation at every protracted meeting and then backslides as soon as the meeting is over never does much growing or bearing. We should keep ourselves so we do not have to be grafted in every time the church has a meeting. If we are faithful as we should be, we will be in a position to help get others into the church instead of having to get back in it ourselves.

What do we want the Lord to find in our basket when he comes? Would we want him to find it teeming with precious fruit and hear him say well done thou good and faithful servant, or have him look and see no fruit and say to us thou wicked and slothful servant depart from me you that work iniquity, I never knew you. Reader, think on these things, because on our conduct in this world hangs our eternal destiny in the world to come. "Herein is my Father glorified, That you bear much fruit; so shall you be my disciples."—J. A. Collins.

## The Divine Plan

"For I determined not to know anything among you, save Jesus Christ, and him crucified." *1 Cor. 2:2.*

A marvelous characteristic of The Divine Plan, and one that expels all blundering in matters of christian living is contained within the scope of this resolute plan of the apostle. Moreover, it is in perfect accord with the workings of the entire scheme that was put into effect by all other inspired workers under the great commission. With a faith centered in the crucified one, and a system of worship focused on Calvary, human exploitations are excluded. It is in this way that Christians are planted on the rock, and as expressed in verse 5: "That your faith should not stand in the wisdom of men, but in the Power of God."

A faith that stands "in the power of God" is one that stems from Calvary and embraces every act of Christian devotion, while it throws off "the wisdom of men." Associated with the thought of "Jesus Christ, and him crucified," is the thought of "standing in the power of God." It is the power that atoned for sin, overcame death, and "brought life and immortality to light through the gospel." *See 2 Tim. 1:9-10.*

The gospel "is the power of God unto salvation," according

# SPIRITUAL CALL

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to Rom. 1:16; the facts of the gospel are The Death, Burial, and Resurrection of Christ, according to 1 Cor. 15:1-4 God has shown "what is the exceeding greatness of his power to us-ward who believe," by the resurrection of Christ, according to Eph. 1:19-20; and the context places the Son of God in an exalted place of authority, not only "above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;" but also as "head over all things to the church, which is his body, the fullness of him that filleth all in all," believing the report of the death, burial and resurrection of Christ is associated with obeying the gospel, according to Rom. 10:16 and Isa. 53; and those who do not obey the gospel "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," according to 2 Thess. 1:7-9.

From such as the foregoing references the scriptural and logical conclusion is reached that every act of true devotion to God is related to the death, burial and resurrection of Christ, or "Jesus Christ, and him crucified." The very first step of the sinner in his return to God, which is Faith, embraces such a conviction, Rom. 10:9. Repentance is enjoined "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," see Acts 17:30-31. Confession of Faith in Christ follows the telling of the story of the cross, Acts 8:30-31. And baptism is "into his death," Rom. 6:3.

Having become a child of God, every act of Christian devotion is related to "Jesus Christ, and him crucified." The sufferings and death of Christ are connected with the song service, Heb. 2:11-15. Prayer is associated with the thought of him "Who gave himself a ransom for all," 1 Tim. 2:5-8. In the Lord's Supper "ye do show the Lord's death," 1 Cor. 11:26; Yes, it is "A NEW AND LIVING WAY, WHICH HE HATH CONSECRATED FOR US, THROUGH THE VEIL, THAT IS TO SAY, HIS FLESH," Heb. 10:19-20. Give Christ his rightful place in the church and we shall see the greatest transformation of all time. Take men out of the picture and allow each life to be "hid with Christ in God" (see Col. 3:1-3) and we shall see the great work begun. "HE THAT GLORIETH, LET HIM GLORY IN THE LORD." See 1 Cor. 1:30-31.—Fred W. Fenton.

## "He Leadeth Me"

Today, if you were to walk by the United Gas Improvement Building in downtown Philadelphia, you would see a bronze memorial tablet with the following inscription:

"He Leadeth Me," sung throughout the world, was

written on the 26th day of July, 1862, by the Rev. Joseph H. Gilmore . . . in the First Baptist Church, which stood on the ground upon which this building is erected . . ."

Joseph Henry Gilmore was the son of a governor of New Hampshire. He began his career as a Baptist preacher; later he became Professor of Hebrew in Rochester Theological Seminary, and still later Professor of English Literature in Rochester University of New York.

In 1862, Dr. Gilmore visited Philadelphia and was invited to conduct the Wednesday evening lecture at the First Baptist Church there. Dr. Gilmore himself tells about this service, and the circumstances which inspired the hymn for which he is remembered today:

"The Twenty-third Psalm was my theme, and I had been especially impressed with the blessedness of being led by God—of the mere fact of his leadership, altogether apart from the way in which he leads us and what he is leading us to. At the close of the service we adjourned to Deacon Watson's home, at which I was stopping. We still held before our minds and hearts the thought which I had just emphasized. During the conversation, in which several participated, the blessedness of God's leadership so grew upon me that I took out my pencil, wrote the hymn just as it stands today, handed it to my wife, and thought no more about it."

Mrs. Gilmore, without her husband's knowledge, sent the poem to the *Watchman and Reflector*, a religious paper published in Boston, where the poem was first printed. Two years later, the poem caught the eye of composer William B. Bradbury, who gave it a tune, and included it in his Sunday School song book entitled "The Golden Censer." All the while, the history of the poem was unknown to its author, Joseph Gilmore. He later tells how he "discovered" his poem:

"Three years later I went to Rochester to preach for the Second Baptist Church. On entering the chapel, I took up a hymn book, thinking, 'I wonder what they sing?' The book opened at 'He Leadeth Me' and that was the first time I knew that my hymn had found a place among the songs of the Church. I shall never forget the impression made upon me by coming in contact then and there with my own assertion of God's blessed leadership." —D. M. K.

He leadeth me: O blessed thought!  
O words with heav'nly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.

Sometimes 'mid scenes of deepest gloom,  
Sometimes where Eden's bowers bloom,  
By waters still, o'er troubled sea—  
Still 'tis God's hand that leadeth me.

Lord, I would clasp Thy hand in mine,  
Nor ever murmur nor repine;  
Content, whatever lot I see,  
Since 'tis my God that leadeth me.

And when my task on earth is done,  
When by Thy grace the vict'ry's won,  
E'en death's cold wave I will not flee,  
Since God thro' Jordan leadeth me.

Chorus: He leadeth me, He leadeth me,  
By His own hand He leadeth me;  
His faithful follow'r I would be,  
For by His hand He leadeth me.  
—Joseph Henry Gilmore (1834-1916)

## Sowing God's Ever-Powerful "Seed of the Kingdom"

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not, whether shall prosper, either this or that, or whether they both shall be alike good."—Ecclesiastes 11:5, 6.

God intends for his children, every one, to sow the seed of his Kingdom, and leave the results with him. Too often, we look too much at the harvest, when that is God's business, not ours. We may die before the seed brings forth. We can not always judge aright which soil is best, though of course we have to use our judgment as best we can. We can not always judge aright the time that is best. So in the scripture above we are to sow in morning and evening, and let the life-giving seed do its work. It will either save or condemn those who touch it, or have the opportunity of touching it.

I remember once when holding evangelistic meetings in a rural district, in Kansas, that I climbed over a fence (I think it was a barbed-wire fence at that!), in order to invite to the meetings a man out in the field. I had some talk with him, and before the series closed he obeyed the gospel, and has been a leader of that congregation through the years.

In a mining town of several thousand people, I jumped over a small fence, and knocked on the door and handed a bill to a woman and invited her out (as I was doing with places in that part of the town). She came, and finally left her Babylonian affiliations, and in time brought many of her relatives out of Babylon or the world. Both of these two characters are still working for the Lord, and send lists of names for this paper, which they have done for many years, to try to bring others to the full truth.

Once there was a prominent preacher in New England who was holding a series of meetings in a village. One night there was a big snow storm, and it was very cold. The preacher felt it his duty to go, lest some soul should come and be disappointed, and possibly turn away. There was no one there. But the preacher continued awhile and finally a man came into the room, and sat down in the back seat. The preacher learned many years afterward that he came in merely to get warm from the intense cold.

The preacher remembered that Philip had one man to preach to in the chariot, and so this preacher did his very best, understanding too, and possibly remembering the scripture above, to sow both morning and evening, since no one could tell the results. No doubt, he knew too, that God had said that his Word would not return unto Him void, for it would either convert or condemn those who heard. When the preacher had concluded, he gave his benediction, and opened his eyes and—the man was gone! The preacher knew, at least, that he had done his duty.

Years afterwards, he was at a place preaching, and a man came to him and said, "Do you remember me?" to which the preacher replied, "No, I do not remember you." "Well," said the man, "do you remember one cold, snowy night, preaching at Blank, and there was no one there but one man?" "Yes, I remember that." "Well," said the man, "I was that man. And your sermon converted me, and I not only became a Christian, but a preacher, and have myself brought many people to Christ!"

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not, whether shall prosper, either this or that, or whether they both shall be alike good."

"Sown in the darkness or sown in the light,  
Sown in our weakness or sown in our might;  
Gathered in time or eternity,  
Sure, ah sure; will the harvest be."

## Chest Aid to CYO Brings Protest

The leader of Marion County's largest Protestant denomination has denounced the inclusion of the Catholic Youth Organization in the Community Chest and is working to have it ousted.

He is Dr. Sumner L. Martin, superintendent of the Indianapolis district of the Methodist Church. He says executives of at least 10 other denominations have joined him in his sentiments.

The Protestant contention is that *the CYO is an agency for the propagation of a single faith and has no more right to Chest funds than youth organizations of Protestant churches.*

"The CYO is exclusively a Catholic organization and a propaganda organization designed to proselyte Protestant youth," Dr. Martin declared in defending his position. "I don't think the city should support their (Catholics) denominational activities."

However, Michael McCaffrey, Chest general chairman, said Chest officials definitely have "no thought of eliminating the CYO."

Dr. Martin told The News that he had written to 20 denominational executives with jurisdictions in Indianapolis. He received 10 replies, *all unanimous in disapproval of the CYO in the Community Chest, and that most executives said they would contact their members and work toward expulsion of the Catholic organization.* \* \* \*—Indianapolis News.

## We Have Lost Something

—1 Cor. 1-10

When Israel lost the Ark of the Covenant to a strange people, they lost more than the crude box with the rings and poles. They lost the influence it had on the congregation, for within was the evidence of what God was to them. The Manna. The tables of stone and Aaron's rod that budded. For when Israel saw this Ark of the Covenant, knowing what was in there, they took courage, they trusted in it, they had hope, they felt the sacred nearness of God, and the fellowship of each other. Now those who were not Jews could see the effect it had on them.

So it is to day, as we enter a town we see churches bearing the name of Church of Christ, and people on the outside waiting, their heads knowing as well as we do that the influence that was once there is gone. And when you reason with them about their souls' salvation, they say, why are you divided, and the same answer comes ringing back as it did of the Ark of the Covenant. Men have taken things in their own hands, to rule for God. And when they look, they only see the house and name.

They sometimes see elders sitting with a well dictated program prepared by some figurehead who is figuring how he can further his influence. Or some boy preacher sitting in authority over some old established congregation directing the treasure instead of directing the work of the Lord. Some people are not as blind as some may think.

When we see articles put out by some who express their desires to see weak congregations supported and strengthened, and when these weak places write to them to come to their aid, they inform them they are "working with the key points," they put you in mind of a magician who is talking out both sides of his mouth at the same time.

But Peter warns us of these fingernail polish and lipstick preachers whose consciences are not wounded. Where men who know the word of God preach them a Gospel sermon and then walk out, and when other men come out with articles of how they love the brotherhood, people see how

they are stabbing them in the back every chance they get. Paul must have been looking down to this very time when he wrote to young Timothy, II Tim. 3:1-4. For we are far from seeing the thing exist that Paul wrote to the Church of Corinth, I Cor. 1:10. But those who love the Lord should look up as did Israel and see the Lord instead of man, offer their sacrifice to God, and praise His holy name.  
—Harold Ottwell.

### Sentiments of Some "That Fear the Lord"

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

THERE IS NO BETTER EXERCISE for strengthening the "heart," than reaching down and lifting people up.—Anon.

NEOSHO, MO.—Dear Bro. Sommer: Bro. Ottwell did a good work in his meeting. The brethren are going ahead with the work, and doing it well. Bro. Fenton did not get to come Nov. 11, circumstances would not permit, looking forward to his coming as he can. We all enjoyed having Sister Ottwell with us, too. The Robertsons are so faithful to come as far as they do. (The round trip is about 100 miles—Ed.) We need more like them. The Oct. No. of S. C. is so full of good reading.—Mary Cook.

UNIONVILLE, MO.—We receive and read the Spiritual Call regularly, and enjoy it all. Hope you are feeling well. We have our new church building just about completed; enough so that we are meeting in it. We are having very good attendance.  
—Ora L. Robinson.

(He and another send many subs from there.)

ENCLOSED FIND MONEY ORDER for renewal of Spiritual Call. I enjoy the paper very much and hope you are able to keep up the good work.—Mrs. E. A. C. \* \* \* WE HAVE DEFERRED the article on "God has a People in Babylon, and the Devil has a People in the Church," for the reason that other articles came up which we thought more suitable at present.

DEAR BRO. SOMMER: Just a few lines as to the good vacation the wife and I had at Neosho, Mo., working with the faithful there. We had a Bible study each evening for the kiddies and they sure did enjoy it as well as did the older folk. They feel the church is in better shape to work now than it ever has been. We assisted in selecting new trustees, making up a program where everyone will have a part. It was necessary to withdraw from some so the church could be both pure and peaceable. Some who had been pushed out by the glory seekers came back, and a happy expression were on their faces to be back and at peace.

They are meeting and having services on Sunday night, now. Bro. Leonard Choute is going to carry on with a group for developing the young people. Everyone seems to have that old soul. to get going. So let us all pray for these brethren that they may push on for the Lord. Harold L. Ottwell.

"STILL ALIVE" Just a few lines for the Spiritual Call to let our friends know we are still alive and enjoying good health for people of our age, 80 and 80.

We still meet for worship three times a week. Since my husband is so near blind some one comes for us and brings us home. The members are very thoughtful of us and we love them all. Our place of worship is Homegardens, Calif. (at Corona, Calif.—Editor) so if any of you are ever out this way be sure and stop at Homegardens.

We are walking in the old paths. If God be for us who can be against us. Recently three were baptized into Christ, one a Catholic woman that had met with us for more than a year; one a man close to 50, his wife is a member; the other a young man, the son of Bro. and Sister Martin.

We look forward for the arrival of the Spiritual Call. I read it to my husband. The time I used to spend writing letters I now spend reading to my blind husband. We believe the Lord is with us and will continue to be if we study his word and practice what we learn.—Mr. and Mrs. W. J. Stone.

### "GOOD WORK SUBSCRIPTIONS TO THE SPIRITUAL CALL."

This was at the bottom of a check for \$10 to send to 20 new people.

DEAR BRO. SOMMER: I had the privilege of meeting with the brethren at Marshall, Oklahoma on Lord's Day, September 23. I spoke at both morning and evening services.

The following Lord's Day, September 30, I started a meeting at Vienna, Illinois. It was a short meeting, one week. I believe that the church was strengthened, and there was a lot of outside interest, which I hope will bear fruit in the future.

I was at Neosho, Missouri, Saturday night and the following Lord's Day morning, October 21. Brother Harold Ottwell was holding a two-weeks meeting there. Brother Ottwell and I both spoke at the morning services.

I read your statement in the Spiritual Call in regards to the explosion at the Shell Refinery.

I am glad to state that none of the Brethren were in it. I am sorry to say, though, there were several in it, whom I have worked with at the plant. Your brother in Christ, J. E. Grapes, 144 W. 5th St., Hartford, Ill.

ARE YOU, TOO, A STRAWBERRY VINE?—I gave some of my papers, Spiritual Calls, to a lady where I work, and she in turn sent them to a relative in another state, who wrote she enjoyed reading them. I will pass them on as they come.—Mrs. A. E.

DEAR BRO. SOMMER—I just finished reading the Spiritual Call and think it is very good. I like Bro. Weed's talk on "Watching Ourselves," and also Bro. Carlton's talk. The poem on "Truth Never Dies," is also very good.—Mrs. E. M.

DEAR BROTHER SOMMER: I am enclosing \$5.00 for renewal of subscription to "Spiritual Call" and the little left over, please use for the carrying on of God's work in any way it will help. I hope to never be without the paper, I sincerely wish I could send many dollars, often. Somehow, the way we are being taxed on every side, I wonder how people with lots less income than ours can live at all. Surely with the war in Korea and the lack of leadership here, as well as communism over all the world, this old earth is fast reaching the end of it all. It seems there is more meanness, wickedness, immorality, greed, and all the bad things possible in the world today than before in our time, certainly. Every article in the "Spiritual Call" is edifying. I enjoy the "Divine Plan" each time; I follow with great interest. your article, "Some Silly Arguments of a Diabolever." In October so many of the items were wonderful. Again I thank you for the Spiritual Call in a wicked world.—A. H.

I AM ENCLOSING check for \$5.00 as I desire three more "Church of Christ" books, I have two out now doing missionary work, and I feel it is the best book out for that purpose, and wish to have one on hand all the time.—C. A. Sanderson, Phoenix, Ariz. (The price is \$1.00 each, but 5 copies, 75c each.—Pub.)

STOCKTON, CALIF.—Dear Bro. Sommer: The brethren here were greatly cheered last month by a brief visit from our dearly beloved brother and sister Powers of Long Beach, and they were made glad, also, to see the progress the small congregation has made here. We are still few in number but feel God's blessings are with us, both in spiritual and temporal things. We have our two lots clear of debt now and plan to start building our church house soon. As for spiritual blessing we have sweet peace and harmony and brotherly love; this is deeply appreciated. \* \* \* Bro. Sommer we feel we must tell you the S. C. is just getting better all the time. We appreciate so much your many warnings to parents of young children. We hope and pray with you that these articles will help some parents to do their duty by their children. In a small eastern city where we lived for many years, an old couple tearfully plead with the Judge to let them pay with their lives for a crime their only son had committed, and for which he went to the electric chair. THEY FELT THE CRIME REALLY LAY AT THEIR DOOR. When they face their higher Judge, will they be permitted to pay in their sons' stead? \* \* \* We found the way too late in life to help them very much. \* \* \*

DEAR MR. SOMMER: I am sending one dollar for a donation subscription for an old friend of mine. I wish to say I like the Spiritual Call, fine. While I don't know who was so kind to have it sent to me, I've gotten the fourth copy. Now, by careful reading I find it suits me better than any church paper I've gotten yet. So want to return the favor to someone else.—A sister in Christ, Mrs. G. T.

MANY READERS are receiving this paper by donations from others. If you like it, why not you, too, donate to ten of your

friends and acquaintances for only five dollars? You remember the old "chain letters?" Why not make this "chain subscriptions for the spread of gospel truth?"

"HIS TRIBE STILL EXISTS"

Who is an expert and does he really excel? One newspaper writer said, "An expert is anybody who says he is," and "His tribe still exists." Only God is all-wise and His son, Jesus, said "only God is good." We learn what we need to know of God's wisdom by learning the word of God in the Bible, His Book. Who can excel the creator of all things? Yet man attempts to do just that by writing new words or taking away old words from the Bible. Is man wiser than God, his creator. Could man improve on the word of the All-wise Being, God, Himself. How insulting men be toward their creator who think they can. "In the mouth of two or three witnesses shall a fact be established." (Bible.) Yet some have tried to reduce the inspired words from God in books of Matthew, Mark, Luke and John to fewer words and thereby reduce the thoughts God wanted those inspired men to convey to all mankind. Some uninspired men have dared to change the meaning of some words and sentences in the Bible. They must think themselves "expert" in that. Expertness in training children is needed today to prevent and correct errors of beings who will be the men and women of tomorrow. With men changing or reducing the words of God's Book, the Bible, what can children expect to read in the future. "God is unchangeable." "There is nothing now under the sun." (Bible.) Why fool ourselves by even daring to think we are experts in spiritual things, and deceive whom?—Ourselves.)

WE ARE about three-fourths through the seventh edition of the Simplified New Testament. If we print a new edition in these inflationary times, we find we shall have to raise the price to be justified. So if you wish copies at \$3.50 each, or 5 copies for \$3.00 each, now is your chance, if your copy is well worn, or you wish to send to friends.

WHAT MONEY CAN'T DO!

Do you ever think as the horse goes by  
That some day you may even die;  
You'll ride along in that big black hack  
With never a thought of coming back.  
If you skip and slave a fortune to save,  
You'll lose it all when you go to the grave.  
For if life were a thing that money could buy,  
The rich would live, but the poor would die.

Matthew 10:26—"For what is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

What Will We Do?

There's a better land than this one  
Though we find this one is fair.  
How we love the weeping willows  
And the flowers of beauty rare.

We love the singing robins  
The wrens, the jays and all,  
We love the glowing sunshine  
And moonbeams on the wall.

We love each little creature  
That God has placed hereon,  
But the Holy Scriptures tell us  
That these perish and are gone.

Jesus speaks to us in Matthew  
Twenty-four, verse thirty-five,  
"Heaven and earth shall pass away,  
But My word alone survive."

He tells us to be ready  
For the coming of the Lord  
No one knows, nay, not one angel  
He informs us in His word.

So He warns us to be watching  
E'er it is the final day  
That is why we must not tarry  
To believe, repent, obey.

We must follow in His footsteps  
If we would wish eternal life  
We must gird ourselves with armor  
To avoid all worldly strife.

People say the world's allurements  
Movies, dances, drink and game,  
Are to be enjoyed and sought for  
"We live but once," they fiercely claim.

But it seems our earthly living  
Is our test in God's huge plan.  
It's up to us, the good or evil,  
We can fall, or rise, we can.

—Mrs. Anita Hurry

"How Foolish I Was, Not to Eat that Dessert!"

A few weeks ago I saw a story in the newspaper to this effect: A quite "stout" woman was told by her doctor to give up dessert. Of course, that was hard for her to do, just as with so many fleshy people, for that thing they like the most is the very thing that makes them fat. But she was fighting hard.

One evening she was at a party, and with effort refused the delicious dessert. On her way home, she was in an automobile wreck. When one feels that he is in danger of being killed, he usually thinks of his past life, in a flash; and often the evil he has done looms before him in that moment. But not so with this woman, as she afterward confessed to some one. She said, "When I saw my life was in danger and I thought I would die, the thought flashed through my mind, 'How foolish I was not to eat that dessert, for I am going to die anyway!'"

Don't laugh, reader, for so many of us are much like her. We think of satisfying the lusts of the flesh, lusts of the eyes, and the pride of life, on up almost to the very moment when we exchange worlds. We have so given vent to our desires that we have little control of ourselves; and yet, do you know, that nearly all the evil habits we have are simply uncontrolled goods? Fornication is the uncontrolled desire which keeps the population of the world going. Gluttony is uncontrolled appetite which keeps our bodies alive. Wrath is uncontrolled temper which gives us the power to fight evils when they arise. The turning loose of criminals is misguided mercy. And so on and on.

Self-control is perhaps the greatest virtue man possesses. The power to say, "This is right, and I will do it, no matter what it brings to me; and this other is wrong, and I will not do it, no matter what pleasure it gives me,"—what is to compare to such a POWER? The gospel of Christ is the "power of God unto salvation," to every one who opens his heart to the Spirit of God. Reader, remember the scripture on the front page of this paper—"To be carnally (fleshly) minded is death, but to the spiritually minded is life and peace." Let's forego all the "dessert" the devil puts before us, that we may have, not sound bodies, but sound souls, fitted to live forever with God.

## The Sheep and the Goats

Matthew 25:31-46

Judgment day is coming! This is the sure word emphasized again and again in the Bible. It is a truth that should motivate Christians to clean living and Christian activity, and should prompt every follower of Jesus to be urgent in season and out of season, pleading with others to accept and obey the gospel.

Judgment day is coming! Nations of the world may continue to fill up their cup of iniquity with sin and corruption in high places and low. Society may consider the breaking of the Ten Commandments a pleasant form of indoor sport, with a gentle sneer reserved for the old-fashioned person who believes in morality and righteousness. As in the days of Noah men may continue their habitual rounds as though they and the world were going to endure forever. But the day will come when justice and equity will hold sway as the King of glory takes His place upon the throne and all the nations of the world are called before Him.

Jesus will be the judge! When He came to earth the first time He came as the suffering servant of God and the Saviour of mankind. He was meek and lowly, a man of sorrows and acquainted with grief. When He was reviled and persecuted, He answered not a word. When vile men mocked Him, beat Him, and spat in His face, He endured. When the nails were driven through His hands and feet, He prayed, "Father, forgive them, for they know not what they do." Thus He bore our sorrows and carried our iniquities, so that by His stripes we may be healed.

But when He returns it will be as King of kings and Lord of lords. He will sit on the throne of His glory and will be completely vindicated before the universe. Before Him every knee shall bow and every tongue will confess His deity and His lordship.

There will be a clear-cut separation. The entire human race, all who have ever lived, will be separated into just two classes—the saved and the lost, the sheep and the goats, those on the right hand and those on the left. In this world we are separated and divided by many walls and partitions, some natural and some artificial. Men are divided into races—white, black, yellow, brown, and red. They are divided by nationalities and languages. They are divided religiously, politically, economically. But in the last assize all these distinctions of earth will fade away and the sharp knife of divine judgment will make a sharp, clean cut, right through the middle of humanity. No mistake will be made. Those who belong on the left will be there, and all those who should be on the right will be there.

Deeds will be the basis of judgment! The question will not be, "What were your intentions?" or "What were your theories, or your opinions?" but "What did you do?" And even that question will not be asked. It will be answered. The record will be there, the record that we are writing with our lives—minute by minute, hour by hour, day by day. "You did it." "You did it not." We will be judged by the facts from which there is no escaping.

There will be some surprises. "Lord, when?" The surprises are on both sides. "Lord when did we feed thee?" "Lord, when did we feed thee not?" Deeds and men that the world call great are not so reckoned by the Son of God. The cup of cold water, the visit to the sick and imprisoned—these are accounted as having been done to the King of kings himself. Thus the Highest identifies Himself with the lowliest. Let us not overlook this fact.

"Come, inherit." An inheritance is for a son. Thus the children of God are acknowledged and graciously ushered into everlasting joy. "Depart." This is one of the saddest

scenes portrayed in the Word of God—the final leavetaking of the lost from God.

"A place prepared." Heaven is a prepared place for a prepared people. Hell is not prepared for people at all. It is not fit for human habitation, but those who, in spite of warning and pleading, follow the devil have no choice but to spend eternity with him.—Christian Standard.

### Stand

The Savior said, "Upon this rock I will build my church," which he did a short time later, after plans and preparations had been completed for this great foundation. And since there is no other foundation that any man can lay, I Cor. 3:11, I want to ask, Is that what you stand for? Do you long for, and does your heart rejoice as you see this great plan and scheme of human redemption unfold before you? The New Testament is the only place where full and complete details are given. Then we certainly can agree and stand for the same things. But here comes the trouble and its mostly on our part, we are not willing to follow closely the instructions given to the apostles and later given to us by inspiration in the gospel. Now if we are not willing to stand for what we find in the gospel and nothing else, could we possibly be right? "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." "Stand therefore, having your loins girt about with truth."—H. L. Carlton.

### Only for Strength

I would not ask of Thee, dear Lord,  
From burdens to be free;  
Only for strength to bear them well,  
That they may count for Thee;  
For strength to say, Thy will be done  
What e'er my lot may be.  
For come what may, I know that Thou  
Art watching over me.

Just grant that I'll be faithful, Lord,  
Though trials press me sore.  
A little while and then all pain  
And sorrow will be o'er.  
I'll ever trust Thy guiding hand  
To lead and care for me  
Till I can sing the victor's song  
Throughout eternity.

—Mrs. O. H. C.

### In Times of Trouble

The sainted Andrew Murray adopted the following rules for his life, and also gave them to others in trouble:

In Times of Trouble Say:

First, He brought me here; it is by His will I am in this strait place. In that I will rest.

Next, He will keep me here in His love, and give me grace in this trial to behave as His child.

Then, He will make the trial a blessing, teaching me the lesson He intends me to learn, working in me the grace He means to bestow.

Last, in His good time He can bring me out again—how and when He knows.

Say: I Am Here—  
By God's appointment.  
In His keeping.  
Under His training.  
For His time.