

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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Number 1

We Must ALL Appear Before Judge Jesus When He Comes

"We must ALL appear before the Judgment Seat of Christ."
—2 Cor. 5:10.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom, preach the word."
—2 Tim. 4:1.

Strive as we may, we can not escape the final Judgment where every one will have to answer.

Judas Iscariot will be there, and all the "fellow-travelers" in America who would betray their country. And Mary Magdalene will be there who followed Jesus to the tomb.

The soldiers who drove the nails will be there; and the rulers of Israel who forced them to crucify Jesus. Also, will be there, the backsliding Christians, and the worldly-minded, and hypocrites, who by their lives have "crucified the Son of God afresh and put him to an open shame," Heb. 6:6.

The many chief rulers "who believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God,"—they will be there. Likewise all preachers, elders, and others, who are like them, will be there.

Humble elders (bishops) who have indeed been examples to the flock will be there; also those who have not been examples, and who have talked much of their "authority" and "obedience" of members to them, and have disobeyed Peter's plain command, not to "lord over God's heritage", but have even tried to put that meaning out of the text, 1 Pet. 3:5—they, too, will stand before the Judge.

All workers of the devil will be at the Judgment Seat of Christ; also the Christians who have failed to "abound in the work of the Lord," (1 Cor. 15:58). "Every branch in me that beareth not fruit, he taketh away," John 15:2.

The communists will be there with their deceptive plea of helping the underdog; also the rich Christians will be there who have failed to "do good unto all men, especially the household of faith," Gal. 6:10.

Stalin, Vishinsky and their clique will be there, who have tried to conquer the world by their deception, tumults, wars, tyranny, liquidations, and lies; also, will be there the Christian tax-evaders, crooked politicians, and deceptive "white liars."

And the good moral man—who tried to be saved without Jesus—without being born again, of water and the spirit, (see John 3:5)—will appear there; together with those who have read the words of Jesus that those who hear and do not are building on the sand.

"The word that I have spoken, the same shall judge you in the last day," John 12:48.

"I dreamed that the great Judgment morning
Had dawned, and the trumpet had blown,
I dreamed that the nations had gathered
To Judgment before the white throne;
From the throne came a bright, shining angel,
And stood on the land and the sea,
And swore with his hand raised to Heaven,
That time was no longer to be.

The great man was there, but his greatness
When death came was left far behind,
The angel that opened the Record,
Not a trace of his greatness could find,
The rich man was there, but his riches
Had melted and vanished away;
A pauper he stood at the Judgment,
His debts were too heavy to pay.

The widow was there, and the orphan,
God heard and remembered their cries,
No sorrow forever in Heaven,
God wiped all the tears from their eyes,
The gambler was there, and the drunkard,
And the man who gave him the drink,
With the people who gave him the license—
Together in hell they did sink.

The moral man, too, came to Judgment,
But his self-righteous rags would not do;
The men who had crucified Jesus,
Had passed off as moral men, too,
And the souls that had put off salvation—
"Not tonight; I'll get saved by and by,
No time now to think of religion"—
At last they had found time to die.

And, oh, what a weeping and wailing,
When the lost were told of their fate,
They cried for the rocks to fall on them;
They prayed, but—their prayer was too late!"

Modernists Confess to "Solving World Problems" the Wrong Way

The problems of the United States and the world have not only been NOT solved by the theories and practice of the "modernist" Christians (?) but they have been aggravated. You do not learn from daily papers just what this modernism is, yet it has been the chief cause of the decay of morals and religion in the Christian world.

There have been many shades of modernism, but the main evils have been that they deny that the Bible is the inspired word of God, deny that we are saved by the blood of Jesus Christ (in the sense that has been understood through the ages), and deny that Jesus was born of the virgin Mary, and that he was bodily resurrected from the grave. Such unbelief has taken the pith out of Christianity, in fact has emasculated it, so that the preachers have not preached Repentance to save from wrath to come, with the result that men and women have slipped into all kinds of sins. To try to hold the people, modernists have adopted a social gospel, teaching that if there were no slums, no poverty, and every one had a bath tub (!), etc., the world's evils would be largely solved. Many of them even fell in with communism to a certain extent, so much so in Methodism that someone wrote a book on the "Red Fringe of the Methodist Church," showing what many of their great preachers have been teaching. Other denominations are much like this one. But now some of them are finding that they have erred, or at least that they must get back to the commandments of God.

The Presbyterians recently met in Indianapolis in their New Movement, concerning which we have this in the daily paper:

"Ministerial viewpoints are shifting from the sociological needs to the more spiritual needs of recognizing God's requirements.

That is the observation of a spokesman for ministers of Indiana, Kentucky and Southern Illinois attending a three-day New Life School of Preaching at Tabernacle Presbyterian Church.

"For the past generation or so our emphasis has been on an analysis of social needs," Dr. Roy B. Connor, Jr., minister of Meridian Heights Presbyterian Church, said.

"But the idea of solving the world's problems with a perfect environment is giving way to an insistence that each individual and group recognize the requirements of God."

Read again this confession they make—"The idea of solving the world's problems with a perfect environment is giving way to", etc. They thought that if everyone had this perfect environment of plenty, good schools, leisure, etc., earth would become a Heaven; but experience has disillusioned them. They had not reckoned with the corrupt heart of man. Poor creatures! to think that after all Paul said against the wisdom of man in religion in I Corinthians, they would not walk by faith, but had to walk by experience! *The editor of the Spiritual Call considers that most of the world's woes right now have been largely nurtured through Modernism.* Long ago there would have been revivals had modernism not taken the power out of the gospel by their false teaching concerning it.

Notice, that now these modernists are turning from their delusion "to an insistence that each individual and group recognize the REQUIREMENTS of God." Now they are getting somewhere. Coming back to the commandments of God. Here are the "requirements of God, as portrayed by inspired" Micah, 6:8: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with

thy God?" We must be "just" in all our dealings with our fellowmen; we must "love mercy" toward all men; these are duties toward man. But man cannot be saved simply by discharging duties toward his fellows—he has a duty also to God: "And to walk humbly with thy God." He must humble himself before his God; this means under the New Covenant that he must be born again, of the water and Spirit, and that he must walk as a child of God.

The same thought is expressed in other words in Revelation, 22:14—"Blessed are they that do his COMMANDMENTS, that they may have right to the tree of life, and may enter in through the gates into the city." We rejoice that some of these modernists have at last turned away from their "perfect environment" theory of man, back to the "requirements" "commandments" of God. *If the whole denominational world now will do the same, there will be a great religious revival.*

Let me add, too, right here, that at the same time, there will result a UNITY they have not had since the days of the apostles. It is because professed Christians have left the "commandments", "requirements of God", that divisions have arisen. We have injected the commandments and doctrines of men into the "requirements of God."

We ask ALL our readers to search the Scriptures for the "commandments", "requirements of God", marking them as they read, and DO THEM, and CAST EVERYTHING ELSE ASIDE.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"My Faith Looks Up to Thee"

"My Faith Looks Up To Thee," it has been said, "is by far the most precious contribution that American genius has yet made to the hymnody of the Christian Church." This lyric which has won such high praise was written by a young man twenty-two years of age. Ray Palmer was born in 1808, in Little Compton, Rhode Island, a descendant of John and Priscilla Alden, through their daughter Elizabeth. In 1830 he graduated from Yale University and went to teach in a girls' school in New York. It was during this first year that young Palmer, away from his family and struggling alone against poverty and illness, found comfort in Christian faith and gave it expression in the magnificent poem, "My Faith Looks Up To Thee."

"The words of the hymn were born of my own soul," Mr. Palmer afterwards said of the poem. In a quiet hour in his own room, the young teacher was reading and translating a German poem which pictured a suppliant kneeling before the Cross. Touched by the lines, Palmer expressed the feelings that came to his heart in verse, a habit he had formed from childhood. "I gave form to what I felt by writing, with little effort, these stanzas. I recollect I wrote them with very tender emotion, and ended the last line with tears. I composed them with a deep consciousness of my own needs, without the slightest thought of writing for another eye, and least of all of writing a hymn for Christian worship." He wrote the lines on a loose sheet of paper, and then copied them into a small leather-covered notebook which he carried in his pocket.

It was Lowell Mason who brought the poem, "My Faith Looks Up To Thee," to light. For two years it lay hidden in Ray Palmer's notebook. In 1832, the two men chanced to meet in Boston. Dr. Mason knew of young Palmer's poetic talents, and asked him to contribute some poems for a hymnbook which he and Thomas Hastings were soon to publish. Palmer produced the notebook, and made a copy of "My

Faith Looks Up To Thee," which Dr. Mason pocketed without much notice. Later, when studying the verses carefully, Mason was greatly impressed with their tender beauty, and composed for them the tune "Olivet," which stands unchallenged even today for its fitness to the poem. A few days later, Mason again met Palmer, and greeted him with the oft-quoted exclamation: "Mr. Palmer, you may live many years and do many good things, but I think you will be best known to posterity as the author of 'My Faith Looks Up To Thee!'"

Mr Palmer composed several other hymns that have endured, and some of his translations from Latin hymns have gained international fame. Palmer himself considered "Jesus, These Eyes Have Never Seen" his best composition, and his last audible words were a stanza from that hymn. But the prediction of Lowell Mason proved to be correct. "My Faith Looks Up To Thee" has been more widely used in hymn-books of all faiths than any other American poem, and outnumbers all others in its foreign translations.

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine.

While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Bid darkness turn to day;
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be,
A living fire.

When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distrust remove;
O bear me safe above,
A ransomed soul!

—D. M. K.

What Daniel Saw

In studying the book of Daniel the prophet, we find in it some lessons, the principles of which we can apply to ourselves today. Paul tells us that these things that happened to ancient Israel, happened for examples to us, that we might profit from their experience.

The first lesson recorded by Daniel tells us how the king Nebuchadnezzar commanded that certain of the Jews whom he had brought captive to Babylon should be selected and fed and educated in all of the learning of the Chaldeans so that they might stand and serve before the king. Among those selected were four, Daniel, Hananiah, Mishael and Azariah. These four determined to keep themselves clean and pure, as God had commanded, and not become defiled by eating and drinking the wine and meat which the king had

provided. Daniel proposed that they be fed pulse and water instead of the king's meat, but the prince who was over them objected for fear of the king. Then Daniel suggested a trial of ten days, and that they would be guided by the results.

At the end of the ten days trial, they seemed fairer and fatter and better fleshed than those who ate the king's meat.

God gave these four men knowledge and skill in all learning and wisdom.

When the end of the period of preparation came and they were brought before the king, Nebuchadnezzar found them ten times better in all matters of wisdom and understanding, than all the magicians and astrologers that were in all his realm.

The lesson in this for us is, that God looks down from Heaven and sees each and everyone of us, and knows whether we in our hearts are determined to follow and obey him wholeheartedly.

We then have it recorded how that Nebuchadnezzar dreamed a wonderful dream. The dream was such that it troubled him so that he could not sleep. Yet he could not tell what the dream was. He then called in all of his wise men, magicians and astrologers, and demanded that they not only tell him the dream, but also interpret its meaning to him. If they could not tell the dream and the interpretation of it he decreed that they would all be slain. This was an unreasonable thing to ask, and the magicians answered the king, and said that no man on earth could show the king's matter.

Nebuchadnezzar was very angry at this and ordered all the wise men and magicians to be slain. When they sought for Daniel and his friends to slay them, Daniel asked for time of the king and that he would show him the dream.

Then Daniel and his three companions prayed to God that he would make known the dream so that they should not perish with all of the rest of the wise men of Babylon. Then God made it known to Daniel in a vision in the night.

The dream showed a great image the head of which was of gold, which represented the kingdom of which Nebuchadnezzar was king. The body, legs and feet, even to the toes represented other inferior kingdoms which would come up afterwards.

Then there was a stone seen, which was hewn out of the mountain without hands; this stone smote the image in its feet which were part iron and part clay (which represented the kingdoms in a divided and weakened condition). This stone was interpreted as a kingdom which the God of heaven would set up, this kingdom would smite the other kingdoms and destroy them, so that they would be like the dust unable to be found.

This dream of the image reveals to us that there never will be another world kingdom like the kingdom of Nebuchadnezzar, all succeeding kingdoms decreased in power and strength until they became divided and weakened like clay. While this stone grew to be a mountain and filled the whole earth.

As we look back through history we find that this prophecy has been partially fulfilled. There appear to be some parts of it that have not yet been fulfilled.

There has never been another world empire like the Babylonian one, and according to this prophecy of Daniel there never will be, although men have arisen and may yet arise, who have aspired to create such a kingdom, and have such great power, but they have failed and will fall short of their goal.

We have with us today, what appears to be a threat of Communism to overcome and rule the whole world. Will it succeed? Never, for the God of heaven has decreed against

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it. Besides this Communism is an acknowledged foe of God and Christ, and is out to wipe all religion off the face of the earth, and history shows that no power that has defied God has ever been successful.

We can see what has happened to Germany and Japan who also aspired to that end, and I am firmly convinced that the same end will come to communism.

This kingdom that God would set up, which is generally accepted to be the church, the Kingdom of Heaven, has not as yet accomplished the end as set forth in this vision.

God has many times used human hands and minds to carry out his purposes.

With this in mind, I would like to present a different point of view from that which is generally held by students of prophecy.

The founders of this country came here because of religious persecution. The government which they set up, the U.S.A., was different and built on different principles, than any government that had been organized before. (Shall we say made without hands?) It has never started war, and has never been defeated. It has crushed two powerful nations and it looks as if the crushing of that great image in the dream, was still in progress.

This nation is, I believe, broadly speaking, the only nation spoken of as a Christian nation.

Does not all this have a significant appearance? Whether this is true or not time alone will determine; but the Christian, whatever the outcome may be, can rest assured, with his faith firmly anchored in the promises of God, that God and righteousness will triumph in the end. Let the world worry over Communism and the atom bomb, if it hits us it will be but the means of taking us from this world of trouble to those mansions above which our Savior has gone to prepare.

Oh! if people would only have as much concern over their spiritual condition, and be as active in being prepared to meet the Lord Jesus when he comes, as they are over the threat of an attack by Russia!

The attack by Russia is conceded by all to be uncertain, but the coming of the word is *certain*, and we know not when it will be. But when the Lord sends the angel of death to tap us on the shoulder, and says "Come", then we will go to meet the God of Heaven, whether prepared or not, and when we see others dying suddenly and without warning, it should cause us to think and ask ourselves, am I ready, if not, why not? Why not get ready?
—Fred D. Wesel.

"Children obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee and thou mayest live long on the earth. And ye, fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

Meditation

Down below the hustle, bustle of the city's surging crowd,
Dimmed all thoughts I might have had of peace and love,
So I strolled along the avenue until I came upon
This hill top situated high above
The roaring of the traffic and the rushing of the mob,
It's peaceful here, ecstatic, and sublime,
Forgotten is the roaring of the city's deaf'ning noise;
Forgotten too, the lapsing of the time,
The beauty of this quiet place can never be described,
For words are insufficient to portray
The myriad colors of the sun descending in the sky:
The azure blue, the pink, the green, the gray,
Then darkness, like a shadow, steals so gently cross the sky.
The stars come twinkling forth to light the way,
The wonder of this beauty came upon me and I fell
In reverence upon my knees to pray:
"God, grant that ev'ryone may be as fortunate as I,
That they may find somewhere a lonely hill
Where they can go to find new peace of mind in nature lore—
Where ev'rything is beautiful and still."
—Blanche E. Skelton.

Scattered Thoughts

"Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2:22).

The prophet brings to our mind that whatever we may expect of man cannot always be depended on. His time on earth is short so that if he were wise and faithful yet he has not power to accomplish what he desires to do.

But millions go through this life depending upon man for their guidance. "It is better to trust in the Lord than to put confidence in man."

Jesus said: "I am the good shepherd, and a stranger, will they not follow," and again: "My sheep hear my voice, and I know them, and they follow me."

If any man speaks anything but the word, he is speaking in a voice different from the voice of Christ, and the followers of Christ will not listen to that voice.

Too many of the professed followers of the Lord do not know his voice, they have put *their confidence* in man. How can we trust in the Lord if we do not know his word?

We are commanded to "add to our faith, knowledge." Is there any place we can go to obtain a knowledge of God, except his word?

The Lord has uttered a curse against the "man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (See Jer. 17:5).

Does not one's heart depart from him, when he fails to study his word, in order to learn his will?

But we neglect to study, and then depend upon man to tell us what to do.

I fear that many will be lost because they fail to read and meditate upon God's word.

Let us study the word and put our trust in the Lord and have no confidence in the flesh.
—C. D. McCay.

Unchanging Earth—a New Theory

Man's life hangs on a precarious balance of elements. A slight decrease in the thin coating of ozone in the atmosphere, and the sun's ultraviolet rays would burn him up; a trace more ozone, and he would starve for lack of vitamins. A minute rise in the ocean's salt content would kill off the fish he eats; a little more oxygen in the air and most of civilization would go up in flames.

What keeps the balance just right? To biologists, this is no mystery. The plants and animals that evolved in the world, they explain, naturally adapted themselves to it. Had the ocean been twice as salty, the fish would have been different; if the sunshine were hotter, plants and men would be tougher.

To the geologist, however, *it is not so simple*. His is the study of *how the world, the air and the water got the way they are*—and more important, *why they stay that way*.

The classical theory of the geologic formation of earth and its blanket of gas and moisture runs something like this: The world, in the beginning, was a fiery mass of molten rock; around it swirled clouds of hot gasses and steam. As the mass grew colder, the rock hardened and the steam condensed into torrents of hot rain. The rain formed rivers and then oceans; the remaining gases, when they cooled, became air.

This theory, studied for years by geology students, has only one great flaw: *It doesn't fit the facts*.

In Washington last week, at a meeting of the Geological Society of America, William W. Rubey, 51, the society's retiring president, told 2,000 of his fellow geologists where it falls down and why. Spare and scholarly Rubey talked unconscionably long and illustrated his complex thesis with difficult charts. But his audience stuck it out. Rubey, they knew, was chewing at the rocky core of the geological apple.

—Pathfinder.

(While the "scientists" go on guessing about the earth and origin of life, and contradicting one another, the Christian will continue in the simple way of faith and be happy about it. It is easier to believe the simple story in the Bible than the theories and speculations of men about things concerning which they can not learn the certainty by their own means. —Editor S. C.)

The Challenge to Faith

"We were pressed out of measure, above strength, inasmuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

—2 Cor. 1:8, 9.

God allowed the crisis to close around Jacob on the night when he bowed at Peniel in supplication, to bring him to the place where he could take hold of God as he never would have done; and from that narrow pass of peril, Jacob became enlarged in his faith and knowledge of God, and in the power of a new and victorious life.

God had to compel David, by a long and painful discipline of years, to learn the almighty power and faithfulness of his God, and grow up into the established principles of faith and godliness, which were indispensable for his glorious career as the king of Israel.

Nothing but the extremities in which Paul was constantly placed could have taught him, and taught the church through him, the full meaning of the great promise he so learned to claim, "My grace is sufficient for thee." And nothing but our trials and perils would ever have led some of us to know Him as we do, to trust Him as we have, and to draw from Him the measures of grace which our very extremities made indispensable. Difficulties and obstacles are God's challenges to faith. When hindrances confront us in the path of duty, we are to recognize them as vessels for faith to fill with the fulness and all-sufficiency of Jesus; and as we go forward, simply and fully trusting Him, we may be tested, we may have to wait and let patience have her perfect work; but we shall surely find at the last the stone rolled away, and the Lord waiting to render unto us double for our time of testing.

—A. B. Simpson.

Don't Quit

When things go wrong, as they sometimes will,
When the road you're trudging seems all uphill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but *don't* you quit,
Life is queer with its twists and turns,
As every one of us sometimes learns;
And many a failure turns about,
When he might have won had he stuck it out,
Don't give up, though the pace seems slow,
You may succeed with another blow,
Success is failure turned inside out—
The silver tint of the clouds of doubt—
And you never can tell how close you are;
It may be near when it seems afar,
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit.

—Author Unknown.

Sentiments of Some That "Fear the Lord"

LOOK PLEASANT

We can not, of course, all be handsome,
And it's hard for us all to be good;
We are sure now and then to be lonely,
And we don't always do as we should.

To be patient is not always easy,
To be cheerful is much harder still;
But at least we can always be pleasant,
If we make up our minds that we will.

And it pays every time to look kindly,
Although you feel worried and blue;
If you smile at the world and be cheerful,
The world will smile back at you.

So try to brace up and look pleasant,
No matter how low you are down;
Good humor is always contagious,
But you banish your friends when you frown.

—Author Unknown.

THE WORLD IS GOING DOWN TO DESTRUCTION, because men will not do what they know to be right. Envy, covetousness and pride seem to hold sway in the hearts of men. Just a few days ago I was in the basement of one of the department stores, and came across a "member of the church" at _____ He was buying a rifle for his son, only 13 years old. He gave me a good opening to say what I thought and I said, "I would wait a while," and he made the excuse that boys he played with had guns, and he thought his boy ought to have one. At the same time it is against the law for a person under 16 to carry firearms. This shows that people who profess to be Christians, on account of envy (and pride) do not obey the laws of the land. . . . (The above was written by an old soldier of the Cross who has sacrificed much for truth and righteousness, and who helps us send this paper into scores of homes. In the right spirit, let us inform people of the truth and righteousness of the gospel, and what we must do to be saved. John was banished to the isle of Patmos, "for the testimony of Jesus", and we, too, may be banished from society for testifying for Jesus; so we and John will be together! Pretty good company, eh? And they killed Jesus because he told them of their sins. "Me the world hateth because I testify of it that the works thereof are evil." We shall have his company, too, if we are otherwise faithful. Say, folks, let's hurry, and get into such exalted company!—Editor.)

BRO. WEED ESCAPES. (Private Letter): The storm here instead of being snow and cold as in the West, was rain and wind with hurricane force. Half of one of the large maple trees in front of the house blew down crushing the front porch and damaging the rest of the house some. We have got it about all repaired now. We were fortunate no one was hurt. I had just passed by there not more than three or four minutes before it fell. It might have been much worse. Wishing you and yours the

best of happiness for the coming New Year, I am, Yours in the faith, Fred D. Weed.

(Brother Weed wrote a series of articles, the reader remembers, in the Spiritual Call, on "Rightly Dividing the Word." He thought that if they could be used in protracted meetings, private work, he would have them printed in tract form. Let our readers who wish them printed, write, Fred D. Weed, Bethel, R. Conn., and tell him how many you wish.—Editor.)

TO BROTHER AND SISTER SOMMER: 1950 will soon draw to a close, and I want to send in another bit of a contribution to the work, and I trust it will be the means of helping save some souls. Yes, I'm sure you are doing good, and may you continue to do so. This old world it seems has so few real Christians at heart. May you live long to continue your work of saving souls, is the wish of * * *. (She sent two pieces of paper, one having a picture of Lincoln, and another having a picture of Hamilton!! Thanks much. Also, several in a business concern handed the publisher a bill at church with a picture of Garfield on it! Others have sent such pieces of paper, which amounted to the same thing. All these help change the color of our ink with the printer from red to black—in our efforts through the Spiritual Call to scatter the glad tidings of salvation into honest hearts. How many apparently honest friends do you have? Why not send them the Spiritual Call this year. And those who don't have the money, send their names, and other contributions may help send the gospel. We know we are doing good in a very indifferent age. Let us work hard—who knows, **this may be the year the dear Lord will come.**)

WHICH?

There are two ways of beginning the day—with prayer, or without it. You began today in one of these two ways. Which?

There are two ways of spending the Lord's Day—idly or devotionally. You spend the Lord's Day in one of these two ways. Which?

There are two classes of people in the world—the saved and the unsaved. You belong to one of these two classes. Which?

There are two great masters of men in the universe—God and Satan. You are serving under one of these two great masters. Which?

There are two roads which lead through time to eternity—the broad road and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord"; others "die in their sins." You will die one of these two deaths. Which?

There are two places to which people go—Heaven and Hell. You will go to one of these two places. Which?

Ponder these questions! Face them honestly! May the issue be your salvation from uncertainty and doubt into the glorious assurance of living faith in Christ.—**Selected.**

CALIFORNIA.—Sorry you were ill, but so very thankful you are better. [We are coming along all right.—Editor]. We just don't know who could (or would) be able to carry on the good work you are doing. We would certainly miss the Spiritual Call if we had to do without it. We are enclosing a Postal Note. Wish they could be more often. With Christian love. * * *

ILLINOIS. . . . The remainder use in any way to aid you in your gospel work. I would miss the paper very much and like to use it along with Bible study, so do not want to miss an issue. . . . How sad the war makes me feel. I know Christ said there would be wars and rumors of wars. Hoping you and Sister Sommer are in good health, and that you can continue in the Lord's work. I am—* * *

BROTHER J. H. HICKMAN of Worthington, Mo., passed away Sunday morning, December 3, at his home. He appeared as well as usual and had just gotten in his car to leave for worship services when he went suddenly. He was born in 1864 and had worked faithfully for over 50 years at the Martinstown congregation. He was buried with his Lord in baptism at the age of 16.

D. C. Montgomery.

OHIO.—Dear Brother Sommer: Thank you very much for your extra effort in sending me the August issue (on "Is God Chastening Christians Through Communism?"). I would have very much regretted to have missed this number. I have read it with much interest indeed, and fully endorse every word of it. I would like so very much to have 15 or 20 copies of this number to distribute here. I think it might cause a much-needed awakening. Enclosed

please find \$2—use as you think best. So thankful your life has been spared to so nobly defend the teaching of the blessed word of God in these last perilous days. Your sister in the one faith, —* * *. (We still have a few copies left. We sing, "Send the gospel light"—but do we?)

A DYING CHURCH

A church that is doing nothing for the public is on its way to the cemetery.

All its members who are doing nothing are acting as pall bearers.

All who are so busy with their own affairs that they have no time to devote to the church, devote a wreath.

The brother who says nothing at all is driving the hearse.

The ones who are constantly drawing back when the advance moves are to be made are throwing flowers on the grave.

The brother who is continually talking of hard times in the church is preaching the funeral sermon and singing the burial hymns.

And thus lies the church buried, free from all cares. Brother, which of the acts are you performing?—**Woodfield Messenger.**

THE WAR.—The Korean situation is very, very real to me as our son is there somewhere. We need the prayers of the brethren as we pray for all the boys and the leaders of our nation to come back to the Lord. Our son was in World War II and we lost our son-in-law. My burden of grief is almost more than I can bear sometimes as my health is not very good. I sincerely hope you keep well to keep the paper coming. Please do not sign my name if you publish this. Sincerely and prayerfully,—Missouri. (This sister sends 10 new names, and asks us also to send the August issue, on "Is God Chastening Christians Through Communism?") Let us all pray earnestly every day that God will give wisdom to the rulers of our land that they will guide all things to the freedom of all men and to the glory of God; pray that the ambitious, unscrupulous, atheistic, murderous characters who are seeking to conquer the world may be brought low, so that they will realize that there is a God of Justice who rules in the kingdom of men. But let us pray, too, that if it is necessary to bring sinful Christians to repentance, we may have more reverses with our armies. And then, if this is indeed the beginning of the end, more will be ready for the Lord when he comes.

HIS PATIENCE

Still, still He waits,—and still His heart is yearning
That men might turn and find in Him their peace;
Might read with clear and spiritual discerning
That Christ alone from sin can give release.

Still, still He waits, but stronger grows the burning
To come and take His blood-bought bride away;
Look up, then, saints, 'tis certain He's returning;
How soon we know not,—but perhaps today.

—Unknown.

"AND POUR CONTEMPT ON ALL MY PRIDE"

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable.

Pride of **birth and rank.** "Is not this the carpenter's son?"

Pride of **wealth.** "The Son of man hath not where to lay his head."

Pride of **respectability.** "Can any good thing come out of Nazareth?"

Pride of **personal appearance.** "He hath no form nor comeliness."

Pride of **reputation.** "A friend of publicans and sinners!"

Pride of **learning.** "How knoweth this man letters, having never learned?"

Pride of **superiority.** "I am among you as he that serveth."

Pride of **success.** "He came unto his own, and his own received him not."

"Neither did his brethren believe on him."

"He was despised and rejected of men."

Pride of **ability.** "I can of mine own self do nothing."

Pride of **self-will.** "I seek not mine own will, but the will of him that sent me."

Pride of **intellect.** "As my Father hath taught me, I speak those things."

Pride in **death.** "He became obedient unto death, even the death of the cross."

—Gospel Message

A SISTER in this issue of the Spiritual Call tells the circumstances of the writing of a hymn. She had written to us about some books on that subject, and we asked her to write. She will do the same with some other hymns with which we are acquainted. I am sure it will do us all good. After reading the circumstances, be sure to read thoughtfully the words of the hymn she quotes. It will bring you closer to God, and that is the purpose of our hymns, though so many thoughtlessly sing the words. Always make a special effort at divine services, to place your mind on every sentiment in a hymn rather than the mere sound.

FIRST PURE

While we were in a once true Christian church
We were impressed by all her power and lore,
Though often we could feel the subtle lureh
To unbelief and all the vain world's store.

But so much emphasis was placed on "Peace"
We almost had forgotten purity!
For "Toleration" is the golden fleece
That clothes the dragon with security.

In fear we sought a better sheltered berth,
And, oh, what confidence and rest we know!
The peace we now enjoy is not from earth,
But from the One "from whom all blessings flow."

For wisdom from above must first be pure,
Then peaceable, with honest, kind control.
How else could Heaven itself be sweet and sure?
How else could Christ Himself have saved a soul?
—Laura Woodruff in Christian Beacon.

WE WISH THE SPIRITUAL CALL to be as helpful as possible to as many as possible in as many ways as possible. Many write how the paper has encouraged them. A nurse recently wrote, "I do enjoy the Spiritual Call so much—and so many helpful articles all the way through it." This is encouraging to us. Many write in the same way, as you notice; and we wish every one who reads it and has been helped, to write a few words to that effect and tell in what respect it has helped you, so that we may know as definitely as possible needs of its readers. Do the articles cause you to read the Bible more, and to pray more, or more fervently, and to meditate more on God and his wondrous works and goodness to us? Does the paper enlighten you on modernism, apostasy, indifference, worldliness, and cause you to shun these evils. Are you made happier by reading it? What kind of articles do you the most good? Would you like to have articles which show that the Bible is indeed the Word of God, to give you material to use against the unbelievers you meet? Do you wish warnings against worldliness? Do you wish the editor to write more on "Jesus Is Coming Again"; for there are many things yet which we can say which will encourage the faint-hearted. Does the poetry lift you up? And why be selfish—why not write something yourself which you think might help encourage some one in the narrow way? We will print only your initials, and not them if you say so. As you read the New Testament, mark how many places you find the writers telling the readers to "comfort one another," "lift up the hands which hang down," "strengthen the feeble knees," "encourage the faint-hearted," "warn the unruly," etc. Let's scatter seeds of sunshine—maybe we can do a little of that by passing the Spiritual Call on to others and calling their attention to some article which has helped you, and which you have marked. Suppose every reader of this paper would do that—think of the sunshine there would be! It would help make earth a "land of cloudless day, a land of unclouded sky." Thanks for the letter you are going to write to help the editor and the readers!

One Protestant Preacher Who Has Some Courage

(The editor of the Spiritual Call has searched the papers in vain for some denominational preacher with courage to tell what the Scriptures say or do not say, regarding praying to Mary, and regarding her so-called "assumption" to Heaven without bodily decay. Here is the first one, and we have written him a letter of commendation for his courage. —Editor S. C.)

WHY ONE MINISTER REJECTS NEW DOGMA

A sermon from one of the best-known pulpits in the U. S. last week rejected the new Roman Catholic dogma. The bodily assumption of the Virgin Mary into Heaven (PATHFINDER, Nov. 15), said 46-year-old Robert J. McCracken of Manhattan's Riverside Church, is without "a shred of Biblical evidence to support it."

The Assumption dogma, Scottish-born Dr. McCracken told his 2,200 listeners, "involves defiance of all the canons of historical scholarship." Protestants, he said, disavow the elevating of Mary above the plane of humanity, holding that there is "no warrant for it in Scripture or in the ascertainable facts of history and experience."

Idolatry? McCracken recalled that at the International Marian Congress in Ottawa in June, 1947, a plaster image of Mary was kissed on the foot so often by kneeling nuns that the paint was worn off before the five-day Congress ended.

"This is the sort of thing," he said, "that provides ammunition for Communists who attack religion as an outmoded superstition."

Soft-spoken Pastor McCracken, who succeeded Harry Emerson Fosdick at Riverside in 1946 after a distinguished preaching and teaching career in Scotland and Canada, prefaced his sermon by saying he had no desire to stimulate a controversy between Protestant and Catholic. But the dogma, he thinks, will accentuate the cleavage between Roman Catholics and Protestants on matters of faith. —Pathfinder.

Traditional Customs Fix Many Standards of Life

PREJUDICE MAY CAPTIVATE THE MIND

"Our fathers worshipped in this mountain; and ye say, that Jerusalem is the place where men ought to worship." John 4:20. The worship of her fathers was the deciding factor in the religious life of this woman of Samaria, while prejudice against the Jews led her to call in question their worship at Jerusalem, notwithstanding the fact that God had indeed required it of his people. See Deut. 12:10-11, 1 Ks. 11:13.

While the Saviour defends the worship at Jerusalem, he also announces a new plan, under which "the true worshippers shall worship the Father in spirit and in truth." The conclusion of the Jewish age, and the establishment of the gospel marks the induction of this new plan. See Heb. 10:9-10. But, even under this new plan, people employ the same sort of reasoning as that of the Samaritan woman. Our biased minds may lead us to fashion our lives in accordance with customs established by tradition. This motive for adopting a religious standard takes precedence over that of submission to the will of Christ, with the result that the divine will does not hold that sacred place in our hearts that it should. And in many cases, prejudice has so captivated the mind that even plain scriptural declarations will not penetrate the darkened heart. In a prayer to the Father, our Lord declared, "Thy word is truth," John 17:17, and when this fact is associated with his definition of "true worshippers," we arrive at the conclusion that such a position of divine favor can only be achieved by adherence to the requirements of the Word of God in sincerity of spirit. All earthborn influence must be cast aside, and every act of Christian duty must be actuated by a "thus saith the Lord." Every thought must be brought into captivity "to the obedience of Christ," 2 Cor. 10:5, where the bondage of traditional prejudice is broken by the glorious liberty of the true children of God. —F. W. Fenton.

This Little Girl Wasn't "Converted"

A few weeks ago in the house of God, a little girl about four years old sat with her kinfolks in the seat in front of us. It seems they had given her a coin to drop into the contribution basket. She did not know much about the Lord and religious affairs and what Christ has done for man; but she probably did know that that coin would buy candy. Her little fist was tightly closed on the coin. When the basket passed in front of her, she did not drop the coin, she *would not* drop it. Her kinfolks finally pressed the little fingers apart, so that the money would drop, and the girl began to cry. She was loathe to give it up.

I smiled to myself, for I thought, how similar to many grown-ups who are supposed to know all about it. They hang on to their money, and though they may drop an amount in the basket, small compared to what they can, and should drop in, one can see they have much the disposition of the little girl. They seem to think of the good things of this life, its luxuries, it can buy; and do not remember that they have been bought with the precious blood of Jesus, and are not their own, and that all they are and have belongs to the Lord, and that they should glorify Him in their bodies and spirits which are His.

Even when we give much to the Lord, you all, of time and energy and money and talent, still when we consider that we are redeemed by the blood of Christ, we must confess that "we are saved by grace."

The Preacher Who Thought He Did, But Didn't

There was a young preacher once who thought a considerable of himself and his ability. One time he preached a discourse, and an elderly man in the community who had never obeyed the gospel came forward to accept his Lord. Later, the young preacher said to this elderly man, "You had heard many discourses yet had never come forward before to accept Christ as your Saviour. Now it would interest me to know just what it was in my sermon which moved you to obey the gospel?"

The old man replied, "Nothing at all, sir, nothing at all."

The young man astonished, then asked, "Well; what was it that caused you to come forward?"

Replied the convert, "It was the life of old Brother Smith over there which caused me to obey the gospel. I have known him for years, and have seen that he is what he professes to be, a real Christian; though he has not said much with his mouth, he has said much with his LIFE. I want to be like him."

Too often, many evangelists get the idea that THEY converted all the people that come forward, when often many personal workers did much; and lives of earnest Christians did much. Paul put it thus, "We are labourers together with God," 1 Cor. 3:9. Paul plants, Apollos waters, but God gives the increase.

The same is true of scattering the truth by Christian literature. We here in the Spiritual Call office may gather the articles, and correct them, and read the proofs, and see after the printing and mailing, and the *bills* (if we can with *your help*); but we are all workers together. Those who get the names, write the articles, send the offerings, hand out or send the papers, are all workers together with God. He knows what we have done, what we are doing, perhaps no one else does (and what does that matter). "The Lord knoweth them that are his." We are doing this as members of his Body, his Church; hence, "in the Church", and shall receive praise of Him if we are otherwise faithful.

CHRIST

Christ my Saviour, Christ my Friend;
Christ my Treasure without end;
Christ when waves of sorrow roll;
Christ the Comfort of my soul;
Christ when all around should fail;
Christ when enemies prevail;
Christ when false accusers rise;
Christ my Solace in the skies;
Christ when days are dark and drear;
Christ when all around is clear;
Christ when all the earth is gone;
Christ my King upon the throne;
Christ at home and Christ abroad;
Christ my Company on the road;
Christ in sickness, Christ in health;
Christ in poverty and wealth;
Christ who once on earth has trod;
Christ the blessed "Son of God";
Christ for time and Christ for aye;
Christ for all eternity.

—Selected.

Whom Shall I Believe?

Mary, Queen of Scots once said to the reformer John Knox, referring to his teachings and those of the priests: "You interpret the scriptures in one way and they in another; whom shall I believe, and who shall be judge?"

"You shall believe God," said Knox, "who plainly speaketh in his word; and further than the word teacheth you, you shall believe neither the one nor the other. The word of God is plain in itself, and if there appears any obscurity in one place, the Holy Ghost, who is never contrary to himself, explains the same more clearly in other places, so that there can remain no doubt but as to such as are obstinately ignorant." (McCrie's Life of John Knox, page 228.)

How many today are like Mary? How many are perplexed by the Babel of confusion which pours forth from the radio, the press and the pulpit? Some say one thing, and some another! Whom shall I believe?

God is not the author of confusion. Certainly an all-wise God would not reveal his will to man in such a way that it could not be understood.

God's word is the source of authority in religion. Faith comes by hearing that word (Rom. 10:17).

Many denominationalists today are like baby birds—with shut eyes and open mouths they blindly swallow whatever the "pastor" [or elders or evangelists] says, *right or wrong*.

Since *your* salvation is at stake; since *you* can study for yourself, why not imitate the noble Bereans when Paul preached, *examining the scriptures daily, whether these things are so* (Acts 17:11).—Jack Shackelford in "Pause-Ponder-Profit."

A PRAYER BY THOMAS CHALMERS

"Let me not be the slave of human authority, but clear my way through all creeds and confessions to Thine original revelation . . . Deliver me, O God, from the narrowing influences of human lessons, and more especially of human systems of theology. Teach me directly out of the fullness and freeness of Thine own Word, and hasten the time when unfettered by sectarian intolerance, and unawed by the authority of man, the Bible shall make its rightful impression upon all, because the simple and obedient readers thereof call no man Master but Christ only . . . Oh, that we were unfettered from all which has the effect of distorting and deranging the Christianity of the Bible in the artificial system of human orthodoxy."—Short Biographies for the People.