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THE

Sunday Visitor

1942

VOLUME 7

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Greetings:

Again it is my happy privilege to present to you in book form the leaflets that have been distributed at our Bible Class each Lord's Day during the past year with the hope that the truths contained therein will bring comfort and encouragement to its readers.

In times like these we are made to appreciate more fully spiritual values. We need a spiritual awakening.

Let us reconsecrate ourselves and our lives in the service of our God and Savior so that we may shed an influence for good around those whose hearts are heavy, whose family ties have been broken, and those who are out of Christ and thus out of touch with his precious promises.

A. M. Burton

The Sunday Visitor

Published by

Bible Study Class No. 13

(Church Auditorium, 10 A.M. Sunday)

CENTRAL CHURCH OF CHRIST

145 Fifth Ave., N.

Nashville, Tenn.

Resolutions . . .

As we bid goodbye to the old year and start on the New, it is well to stop for a few minutes and review the things that we have accomplished—or failed to accomplish—and make plans for the New Year. We may not always keep our New Year resolutions, but it is good to make them.

A resolution is a firm resolve in heart to do or not to do something. It is the fixing of the purpose of heart to do or not to do.

Every forward step in the progress upward in the Christian life has been measured by a resolution. We may count our steps in our upward progress by our resolutions.

No one can afford to refuse or neglect to purpose in his heart every day to serve God and do good to his fellows upon the earth.

We should seek to know the purpose of our own hearts and to see that they are in harmony with God's will. We should pray that all of our hopes, ambitions and motives be pleasing to God. It will be noted that in the prayer given us as a model the things of God are mentioned first. This is in keeping with the general principles of Jesus' teachings. If we put the things of God first in our hearts and lives, he will give unto us his blessings in time and Heaven in eternity. No better motto can be chosen than this: "First Things First."

Let us promise ourselves this year that we will not bury our talents, that we will improve and use and pass along to others every blessing entrusted to us.

Let us put aside all feelings of animosity, of ill will, of hatred, of jealousy, all petty rancors, dislikes and prejudices.

Let us feed our soul on good and wholesome thoughts.

Let us endeavor to make our lives speak out for righteousness.

Let us strive earnestly to increase the happiness in the lives of those with whom we come in contact.

Let us pledge ourselves to be a real man, or a real woman, in our home, in our business, in our social relations, in our duties as a neighbor, as a citizen, as a Christian.

"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I trust." (Ps. 18:2.)

A Morning Wish

The sun is rising on the morning of another day. What can I wish that day may bring to me? Nothing that shall make the world or others poorer; nothing at the expense of other men; but just those few things which in their coming do not stop with me, but touch me, rather, as they pass and gather strength.

A few friends who understand me, and yet remain my friends.

A work to do which has real value, without which the world would feel the poorer.

A return for such work small enough not to tax unduly anyone who pays.

A mind unafraid to travel, even though the trail be not blazed.

An understanding heart.

A sight of the eternal hills and unresting sea, and something beautiful the hands of man have made.

A sense of humor and the power to laugh.

And the patience to wait for the coming of those things, with the wisdom to know them when they come.

Excelsior Banner

If we abide by the principles taught in the Bible, our country will go on prospering; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity.

Daniel Webster

A Matter of Personal Inventory

When Adam and Eve sinned in the garden, God came to them with questions. They were not for information, but for their self-probing. In the wrestling at the Brook Jabbok, God asked Jacob what his name was. It was to call Jacob's attention to the fact that his name indicated that he was a supplanter, a cheater. God asked Elijah at Horeb what he was doing there. The question was to make him take stock of himself. God sent the wise men to Herod with a question, "Where is he that is born King of the Jews?" The question went home to Herod, as it was intended. We are told to examine ourselves before we partake of the Lord's Supper. We are exhorted not to think of ourselves more highly than we ought to think, but to think soberly. In other words, God puts up to us the hard job of *self-analysis*.

Out of the Depths

I waited patiently for Jehovah;
And he inclined unto me, and heard
my cry.
He brought me up also out of a
horrible pit, out of a miry clay;
He set my feet upon a rock,
and established my goings.
And he hath put a new song in my
mouth, even praise unto our God:
Many shall see it, and fear,
And shall trust in Jehovah.

Ps. 40:1-3

There are depths into which the soul may descend, horrible pits into which it may be plunged. Like King David, we may be plunged into the depths of shame and sorrow by reason of our own transgressions (Ps. 51). Like the Savior, we may be driven into the garden of grief by reason of the sins of others (Matt. 26:36). Like an innumerable company of others, we may be plunged into the depths of darkness by reason of a great bereavement, some bitter trial, some heart-breaking experience.

This is the dark side of the picture. There is a bright side. To those who have faith in God and the triumph of eternal mercy, streams of golden light appear.

From the depths man can see. He can see God. He can see the higher life. Perhaps the man in deep sorrow can see more clearly than the man who is living on the level. "To

those who, at noon day, walk in the green pastures and by the still waters, the sky is an unstudded vault of blue; but to those who, from the abysmal depths of a mine, look through the long shaft to the same sky, it is at that same hour bespangled with sparkling stars." "Blessed are they that mourn: for they shall be comforted." It is the glory of the gospel of our Lord that it stoops to men in sorrow, bringing comfort to their troubled souls.

Into the depths God can see. Into the depths God does see. God saw brokenhearted Hagar, weeping for her child. "And an angel of God called to Hagar out of heaven, and said to her, What ailest thee, Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thy hand; for I will make of him a great nation." God sees the prodigal, the penitent prodigal when his face is turned homeward. While the son is "yet afar off," the Father sees him. The Father is "moved with compassion" at the sight of his son. He runs. He meets the son. He embraces the son. God sees the man who is looking for him, who is looking upward, who is sighing for mercy. Brother, are you in the depths of sorrow? Look to God in faith and God will see you. Those who look shall live.

From the depths men may call. From the depths men do call. While in the pit of sin and sorrow, David cried: "Have mercy upon me, O God, according to thy loving kindness." From the depths of grief caused by his own weakness, Simon Peter "wept bitterly." He wept like a little child.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them, my soul is exceeding sorrowful, even unto death; abide ye here, and watch with me. And he went forward a little, and fell on his face and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." The Man of Sorrows was calling from the depths.

Men never cry until they are plunged into the horrible pit. Then they cry so earnestly. Then they cry with such pleading pathos. Throughout the ages, men have been calling from the depths—the depths of shame, of sorrow, of grief. They are still calling from the depths: "Master, save us.

Save us from the darkness that besets us. Save us, or we perish."

God hears the cry from the depths. He listens. He inclines his ear. Nothing is more plainly taught in the Bible than that God hears man's cry, even the feeblest cry. God can see when no man on earth can see. God can hear when no man on earth can hear. God is always listening for a plaintive call, for a cry of distress from his grief-stricken child. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or, what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask him for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" (Matt. 7:7-11).

Out of the depths God lifts man—the believing, trusting, obedient man. He lifts him out of the darkness, out of the mire, out of the heaviness of guilt; he sets his feet upon a rock; he establishes his goings; he puts a new song in his mouth. When we look up to God he sees us; when we cry, he hears us. God is able to lift us out of the horrible pit and place our feet on the solid rock—the Rock of Ages.

—*Frank L. Cox*

Encouragement

There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by.

If a smile we can renew
As our journey we pursue,
Oh, the good we all may do
As the days are going by.

There's no time for idle scorning,
As the days are going by;
Let your face be like the morning
As the days are going by.

Oh, the world is full of sighs,
Full of sad and weeping eyes;
Help your fallen brother rise,
As the days are going by.

The Words We Say

"Let no corrupt speech proceed out of your mouth" (Eph. 4:29).

The words "corrupt speech" mean evil or wrong words. Such words should never be spoken by those who love God.

From God's word, the Bible, we learn many good lessons about controlling the tongue. If we want something from someone, we use our tongue to speak words to ask for this thing. When we are made happy by receiving a gift, we use words to thank the one who gave it to us.

When we drive a horse, we fasten a bridle on his head and pull on the bit in his mouth to turn him the way we want to go. This small bit makes it easy to guide a large horse. The ships that sail the ocean are very large but they too can be turned and guided by a very small rudder or steering wheel.

The tongue is a very small member of the body but it is harder to control than a horse or a ship. We can control it best by thinking only kind thoughts. If we are very careful, we will say only kind words. Then we will do only good deeds.

James says that the tongue is a fire. Fire is a great help to us, if it is controlled. It cooks our food. It warms us when we are cold. But fire is a great harm also. It burns up a great many homes because people are careless. Large forest fires that cannot be controlled, begin because someone did not carefully put out the little fire they used to cook their supper.

The careless words we say when we are angry or tired cannot be stopped. They hurt those whom we love. If we repeat gossip that we hear about others, we are helping the big fire of naughty words to spread and do more damage. If we control our tongue and speak only kind words to those we love, we will be doing right, just as this lesson teaches us. This will please God.

We can use our tongue to give thanks to God and to sing praises to him for his goodness to us. We can use it to tell others the sweet story of Jesus. Let us ask God to help us to say only the things that are good.

—S. C. Bailey

"With what judgment ye judge, ye shall be judged" (Matt. 7:2).

We can hardly help forming judgments of another. We must remember that it is important not only to have high stand-

ards and the courage to live up to them but also to have the spirit of love in our hearts as we judge others. Dwight Morrow, when asked the reason for his success in dealing with the people of Mexico, said: "I never judge a person until I discover what he would like to be as well as what he really is." Should we not go deeper than we ordinarily do in passing judgment? Perhaps if we knew a person well enough to know "what he would like to be," we would be more sympathetic and would help him on the road to "what he ought to be."

The Bible

The Bible has been translated in languages as follows:

The number of languages in which the whole Bible has been published is 184.

The number of languages in which the whole New Testament has been published is 227.

The number of languages in which a portion or book of the Bible has been published is 551.

The number of languages in which a selection has been published is 89.

The total number of languages in which the Scriptures have been published is 1051.

—*American Bible Society*

"People seldom improve when they have no model but themselves to copy."

"As you go through life it is not always going to be easy. You're going to have somebody say some things that are going to cut you to the core. The sun will not always shine; the flowers won't always bloom. But I have found this out: the storms that I go through are for my good, because no one appreciates the sunshine until he has gone through the storm.

My Lord knows the way
And I will obey,
For it must be the best for me."

"Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness" (Ps. 97:12).

Test Your Bible Knowledge

WHO SAID—

- "Am I my brother's keeper?" _____
- "Fear God, and keep his commandments, for this is the whole duty of man"? _____
- "Ah, Lord Jehovah! behold, I know not how to speak; for I am a child"? _____
- "And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins"? _____
- "Ye offspring of vipers, who warned you to flee from the wrath to come"? _____
- "If thou art the Son of God, command that these stones become bread"? _____
- "Never man so spake"? _____
- "He is of age; ask him"? _____
- "Separate me Barnabas and Saul for the work whereunto I have called them"? _____
- "For I am not ashamed of the gospel, for it is the power of God unto salvation; to the Jews first, and also to the Greek"? _____

Home and Heaven

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." (2 Cor. 5:1.)

The thought of heaven is more often associated with home than with any other idea. A thousand years before the coming of Christ, the wise man wrote, "Man goeth to his everlasting Home, and the mourners go about the streets" (Eccl. 12:5). The great apostle to the Gentiles once sighed, "Toil-worn man that I am! who shall deliver me from this body of death?" He felt it was far better to be "absent from the body and to be at home with the Lord."

What, let us ask, is the meaning of home? The first definition found in the dictionary is the place of one's abode—the place where one resides. Or, to put it in the language of the darkey, the place where one "stays." This definition may seem void at first, but when we come to think a little more seriously, a place to "stay" does mean something. There are thousands of people today who have no place to

stay. Not until one is out on the road, friendless, penniless, and with no place to stay, however modest it may be, can He realize what this really means. John Howard Crane keenly felt this when he wrote:

*"Home, home, sweet, sweet home;
Be it ever so humble, there's
no place like home."*

Again, home means a place of rest. Sometimes we go away on a visit for a few days or a few weeks, and when we return it always takes several days to rest. Mothers with children sometimes go away to visit their friends or relatives, and when they return home they are tired-out, and greatly in need of rest. Business men, who are on the road, in their offices, or about their place of business, matching wits with the public in an effort to keep things going, realize this as they often find their energy exhausted and their nerves ready to snap when they turn their faces toward home at the close of day.

Home means a place of security. In times of fear, distress, and danger we had rather be at home than anywhere else. In his home man is both lord and king.

It takes more than material furnishing to make a home. Before there can be a home there must be love in it. A one-room cottage, modestly kept, if there is love within, is worth infinitely more than a castle void of love.

When you go away from home and realize that a prayer ascends to the throne of Grace every night for your health, success, and safe return; when the lives of others are bound up with your life; when your success or your failure means that others rise or fall with you; that others rejoice or grieve because of your fortune or misfortune; that others believe in you, boost you, and defend you; that others are willing to toil, sacrifice, and labor that you may succeed! Then, but not until then, can you know the joy and meaning of home.

Home can never be enjoyed to the fullest till there are children in it. To be sure, they will cause much worry, sacrificing, and sometimes disappointments; but we could hardly expect to have the joys and happiness which children bring without some worries and sacrifices.

The breaking up of so many American homes is a tragedy much to be regretted. Home is the nearest thing on earth to heaven.

Heaven will be a place of rest. Paul says, "There re-

maineth a rest for the people of God." Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The rest Jesus gives to us here, from our sins, troubles and fears, is a guarantee of that rest which will finally be ours when we cross the Jordan of Death. To the apostle John, Jesus said, "Write: Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them" (Rev. 14:13).

Heaven will be a place of safety and security. There will be no robberies, no murders, no thefts, and no fears. There will be no bank failures, no broken homes and no material decay. Jesus said, "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal" (Matt. 6:19, 20).

Heaven will also be a place of order. It has been said, "Order is heaven's first law." There will be no revolutions, no overthrow of governments, and no dissension. God will be our king, and reign forever.

The only law of heaven will be the "law of love." There will be no disappointments, no betrayals and no misunderstandings. Nothing will be done by compulsion; every word, deed and act will be prompted by love.

Finally, in heaven we will all be children. Here we dream of the fountain of perennial youth, but we are never able to find it. There we will all be children—children of God—forever and ever. The finger of time will never leave its furrows upon our cheeks; our heads will never grow weary with age; no silver hairs will ever streak our brow; our forms will never grow tottery and stooped. We will always be youthful and gay. Blessed thought! Happy day!

L. R. Wilson

"Never a trial that He is not there,
Never a burden that He does not bear,
Never a sorrow that He does not share,
Moment by moment I'm under His care.

"Moment by moment I'm kept in His love,
Moment by moment I've light from above,
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am Thine."

D. W. Whittle

A Kind Word

Just a word of kindly greeting;
Just a thought of other's care;
Just a word of love repeating;
How it lifts the load that's there!

Just to know another's thinking;
Just to feel another's there;
Just to hope another's drinking;
At the fountain of friendship fair.

This it is that sets us feeling;
This it is that cheers the soul;
This it is that comes revealing,
What is friendship's real goal.

Let me then a kind word speak;
Let me cheer another's heart;
Let me joy for others seek
As in life I take my part.

Hall L. Calhoun

Devinci's Great Picture

Perhaps some of you have seen Leonardo Devinci's great picture, "The Last Supper," representing Jesus and the twelve in that upper room that night before his crucifixion, when he instituted the Lord's Supper. Do you know its true history? It takes years to paint a great picture. They cannot be produced in an hour, or a week, or a month, or a year even. Devinci worked upon this picture more than twelve years, and when he first began, naturally Jesus' figure and face was the central one. All the others were grouped about that. When he came to paint the face of Jesus he was unwilling to trust, great as was his genius, his natural powers to produce a face strong enough and splendid enough to represent the face of Jesus, the world's Savior, and he said: "I am going out into this great city and find a young man, about 30 years of age, with a pure enough and noble enough face to represent the face of Jesus. I am going to arrange with him to let me copy his face upon this canvas."

After a long search, one day he found him, a singer in one of the great churches of the city. As soon as he saw his face he said, "That is the face I want."

After the service he arranged with the young man to come to his studio and let him copy his face on the canvas to

represent the face of Jesus. Would not you think that an honor, to have a face pure enough and noble enough to represent the face of Jesus Christ!

Years passed, ten years and more, and now the great picture is finished, all but one face, and that's the face of Judas, the traitor, and again the artist felt unwilling to trust to his native powers to produce a face dark enough and sin cursed to represent the face of Judas, who sold his Master for a few pieces of silver, and again Devinci said, "I am going out into this city and hunt for a face where sin has done its work; where the devil has blotted out the image of God, and I am going to copy that face on this canvas to represent the face of Judas."

One day in one of the lowest dives in the city he found a man and the minute he saw him he said, "That is the face I want." He approached the fellow and said, "I want to hire you." The man answered, "What will you give?" Never asked what he wanted him to do. He would do anything for money. Devinci named a small sum and the man said, "Lead on, I will follow." Out from that low, filthy dive they came into a more decent street, and by and by they walked into the studio where the great picture had stood for more than a dozen years on the easel, in the same room, and when the man, following Devinci, walked into the room he looked around with a startled glare at the picture, and said, "Oh, my God, I can't do that. I can't do that." Devinci said, "Can't do what?" "Oh," he said, "I know what you want. You want to paint my face on that picture to represent the face of Judas. My God, man, I can't do that."

Devinci stepped to the door, closed it, locked it, took the key out and put it in his pocket and said to the trembling wretch, "You can, you shall, you must!" The man pointed with trembling hands and said, "There's my face painted as the face of Jesus." He said, "Twelve years ago I sat here in this very room. You copied my face on that canvas to represent the face of Jesus, and now you want it to represent the face of Judas." And Devinci copied that face.

That is why that picture is today considered one of the world's masterpieces. It shows what sin can do. That is not a made-up story. That is true as the word of God. Sin can take a face pure enough and noble enough to represent the face of Jesus and so blot out from it the image of God as to make it fit to represent Judas the traitor.

Hall L. Calhoun

Sowing and Reaping

If you should go into the garden and sow or plant some turnip seed, you would, in due time, have a crop of turnips to gather. You would not expect to gather a crop of potatoes, onions, radishes or tomatoes. What you reap or gather depends on what you sow or plant. If you sow turnip seed, you will gather turnips. If you expect to gather potatoes, you must plant potatoes. If you want to reap radishes, you must plant radish seed. You reap or gather just what you planted.

This principle is true also concerning the eternal reward of all of us. The kind of a reward we receive in the next world depends upon how we live here in this world. If we live a faithful Christian life, sowing the seed of love, kindness, helpfulness, and obedience, we will reap and have eternal life and a home in heaven. But if we live the opposite kind of a life, sowing the seed of unkindness, hatred, and disobedience, we will reap the displeasure of the Lord and be denied the privilege of entering into heaven.

Basil Shilling

"My grace is sufficient for thee"(2 Cor. 12:9).

To nearly everyone there comes sometimes in life experiences which black out all of life's joys, and all of the future's hope. The road one has been traveling suddenly makes a sharp turn and one finds himself going in the opposite direction. Sometimes it is a blank wall that looms up ahead with no vision beyond. Then it becomes impossible to go on living except for one day at a time. But God's grace is sufficient for just such living. He will grant enough light to see the road for one day's length. He will give enough strength to travel the road that far.

"Open my eyes that I may see
Visions of truth Thou hast for me.
Place in my hand the wonderful key,
That shall unclasp and set me free."
Charles L. Mead

Thought for the Day

"O, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it."

Keep Up Your Spirit

The invisible something we call spirit is undoubtedly one of the most valuable assets a human being can have. Like a buoy at sea it keeps us above water and has saved many a life. Just so long as we keep that unconquerable spirit of ours, we will be the master of ourselves.

As life accumulates experiences, and contacts are made with all sorts and conditions of people, this spirit is often attacked and made to suffer. There will be those who will try to break this spirit and make it subservient to their own will. Never surrender your spirit. By this we mean good health, poise, power, ambition and balanced confidence. Keep that spirit intact. Make it radiate. Be relentless with yourself. Make that spirit of yours inspire the spirit of others.

If at times you fail or fall, arise from where you are of your own free will and courage. Never wait for someone else to do the job. If you do, the restoration is sure to be but for a season. There will be nothing permanent about it.

What this old world needs, what the church needs, what every contest in life needs is a courageous spirit—a universal spirit of kindliness, of tolerance, or consideration for the humblest as well as the greatest—of brotherliness, of understanding, sympathy and good will.

Keep that spirit of yours alive by a daily watering of its ideals that it may thrive through the season of drought. Keep it nourished. Allow no one to trespass upon it. Make it your pride. Imagine yourself as always marching ahead of it ever looking to Jesus, "the author and finisher of your faith."

P. D. Wilmeth

"To comprehend . . . the breadth, the length, and depth, and height; and to know the love of Christ, which passeth knowledge" (Eph. 3:18, 19.)

Love is the highest attribute of God—the essence of God Himself.

Love's breadth is like the wideness of the sea, which stretches far beyond human vision, rolling its billows along all shores. The ocean of God's love reaches all races, all conditions of human need.

The depths of the riches of the love of Christ for lost men—how incomprehensible and past finding out!

Love's heights are higher than the highest heavens. The soul may ever behold higher heights in the lofty range of God's great mountains of loving kindness. He who loves us and gave Himself for us will ever lead us on to new discoveries of love, passing our knowledge to understand.

"Henceforth Thy love shall be our theme,
Thy service our delight,
Till Thou shalt say, 'It is enough,'
Till faith shall change to sight."

Know Thyself

"Know thyself," said a great teacher. To know myself I must have a standard of measurement. It cannot be myself; it cannot be other people; it must be the highest; it must be God. Isaiah faced God and found himself.

Face God! See your unholy self against the holiness of God. Face all of yourself before God.

Face your failures! Where do you fail and why? Get rid of alibis.

Face your success! Bring your plans and ambitions into the presence of God and test them.

Face your family! Are those relationships right?

Face your friends! Do they make or break you?

Face your foes! Can you face them as Jesus faced Judas and say, "Friend"? Can you love them?

Face your finance! What story does your bank book tell—love of God or of self?

Face your fears! Why fear? "Perfect love casteth out fear."

Face your future! Is there anxiety or trust?

Thought for the Day

"When man 'listens' God speaks,
When man 'obeys' God works."

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs.

He most lives

Who thinks most—feels the noblest—acts the best."

"Let me this day try to see life through the eyes of Jesus."

"The Question"

Were the whole world good as you—not an atom better—
 Were it just as pure and true,
 Just as pure and true as you;
 Just as strong in faith and works;
 Just as free from crafty quirks;
 All extortion, all deceit;
 Schemes its neighbors to defeat;
 Schemes its neighbors to defraud;
 Would this world be better?

If the whole world followed you—followed to the letter—
 Would it be a nobler world,
 All deceit and falsehood hurled
 From it altogether;
 Malice, selfishness, and lust,
 Banished from beneath the crust,
 Covering human hearts from view—
 Tell me, if it followed you,
 Would the world be better?

Selected

When we walk with God, we shall not lose our way but
 shall reach our destination.

Skin Deep

For many years each of us has been familiar with the old adage: "Beauty is only skin deep." No doubt, it has been an encouragement to some of us, keeping us from complete despair. Most of us, however, have given the matter only the most casual attention and with a shrug of the shoulders dismissed the matter from our minds. While we have laughed about things being only skin deep there has grown up a great host of things of which this is true. A great deal of that quantity that goes under the heading of "friendship" is only skin deep. The sparkling personalities that are often displayed, as well as the quick but inconsequential learning that is often popularly paraded, also fall under this heading of being no deeper than the surface. Advertising claims, political promises, and a host of other things join in the procession. But the greatest disappointment of all is that religion, too, is sometimes only skin deep. That was true in the time of Christ, for remember how he reproved the Scribes, and Pharisees, calling them hypocrites because, though they kept the letter of the law, their hearts were far from righteous. It probably has been true in every age, even our own.

Someone has said that Christianity is a religion of the feet, for it tells them where they may go and may not go; of the hands, for it tells them what they may do and may not do; of the eyes, for it tells them what they may see and may not see; of the ears, for it tells them what they may hear and may not hear; and of the tongue, for it tells them what they may say and may not say. All of this is true, but it is a thousand times more true that **CHRISTIANITY IS A RELIGION OF THE HEART**. "As a man thinketh in his heart, so is he," was the way Solomon put it in Proverbs 23:7. When God spoke to Samuel in connection with the anointing of a new king for his people, He said, "Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart" (1 Sam. 16:7). And in verses twelve and thirteen of the fourth chapter of the Hebrew letter, the inspired writer says, "The word of God is living and active . . . and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do."

No conscientious student of the Bible can fail to see that it matters not how good a man may appear on outward observation, if his heart is not right with God. The rankest infidel could be buried in the waters of baptism, but the state of his heart would make that baptism unacceptable. God looks upon the heart, and only when the heart is right are these overt acts acceptable in his sight.

To notice just how far this principle of heart-religion goes, let us look at two passages from Christ's great sermon on the mount. Verses 21 and 22 of Matthew 5, read, "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that every one who is angry with his brother shall be in danger of the judgment." In other words, when a man hates his neighbor to the point of wishing him dead, he is a murderer, whether he ever fires the fatal shot or not. There are many murderers running loose in the world today who have never committed murder. They did not have the nerve. They were afraid to take the chance, but in God's sight they are guilty.

A few verses later in that same 5th chapter of Matthew Christ says, "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that everyone

that looketh on a woman to lust after her hath committed adultery with her already in his heart." This language is so strong that words of explanation are unnecessary.

If you left it to man to name the greatest sins, he would list such overt acts as murder, stealing, adultery, lying, drunkenness, and such like, but God traces the matter one step farther back and catches the flow of unrighteousness at its fountainhead—at the heart. If there were a stagnant pool of water in our immediate neighborhood and mosquitoes were breeding there, we would not be content to put up screens on our windows and buy an extra can of "flit." We would go to the source and, putting oil on the water, we would make the further breeding of mosquitoes impossible. So God goes to the heart and says, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

If we are anxious to know who shall be saved, we can find the answer in David's 24th Psalm, "Who shall ascend into the hill of Jehovah, and who shall stand in His holy place? He that hath clean hands and a pure heart." Centuries later Christ reemphasized this truth when he said, "Blessed are the pure in heart, for they shall see God."

Batsell Barrett Baxter

Prayer

Prayer is the mainspring of religion; it is as essential to the spirit as food is to the body. We take time to eat, but how little time we give to prayer!

Prayer is a two-way experience. We talk to God and He speaks to us—if we give ourselves time to hear His voice. Prayer is an experience of communion with God; it cannot be hurried. We are told to wait patiently for the Lord. We have faith in a Personality who listens to our broken petitions, responds, and extends to us His strength and guidance. To doubt that there is One who hears our prayers is to doubt that the universe has meaning. There is no room for doubt, since

"Prayer is the Christian's vital breath,
The Christian's native air."

Faith in Christ

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The ultimate faith is faith in Christ. He alone can direct this conquering force along paths of perfect peace unto the land of endless day. This is to say that even faith must fail unless it takes him as guide. Faith in men will always come to its disappointing limits and leave the soul unsatisfied. It is not disrespect toward our parents to say that we come to the time when we recognize even their limitations and yearn for something more.

Neither is it small dogmatism to say that the greatest men, like Socrates, for example, with all their wisdom and sincerity, leave us saying, "Almost, but not quite." They help; they raise mankind's thoughts and manners; they bless with new organizations and new inventions for human comfort; but to the soul's deepest queries they have no satisfying reply.

How different with Jesus. His life we willingly accept as pattern, his words astound us still as we recognize infinite God in them, his death reveals perfect love, and his resurrection is our undying hope. He alone is great enough to include and direct all the little channels of faith until they flow like a mighty river into the ocean of God. He is "the Christ," appointed of God as our captain, and him alone we find worthy of all our allegiance.

*"My faith looks up to thee,
Thou Lamb of Calvary,
Savior divine!"*

"The beauty of our life lies in its usefulness to God and to man."

God Everywhere

Great souls have always found God in all the experiences of life. He spoke to Abraham in worldly pagan Ur. The heavens declared his glory to the psalmist, "And the firmament sheweth his handiwork." Wordsworth found him in flowers and fields. Jesus was conscious always of his Father's will. Even the wickedness of men and the sorrows of life reveal some of the laws of his being, such as justice

and comforting mercy. Grace Noel Crowell, in one of her beautiful poems, states the high use of sorrow:

"Out of my sorrow I shall make a song
So beautiful that other's grief shall cease."

Walt Whitman wrote:

"I find letters from God, dropp't in the street,
and every one is sign'd by God's name,
And I leave them where they are, for I know
that whereso'er I go,
Others will punctually come for ever and ever."

"If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."

Psalms 139: 9, 10

An Everyday Walk

The Christian life is not primarily a mountaintop ecstasy, but rather an everyday walk. God hasn't promised us a good time, but He does require obedience.

Nothing hurts the church more than the one who takes an important part in the Sunday services but does not pay his weekly debts. Or the other who praises God in church, and with the same tongue criticises and scolds his fellowmen. Or again, the member who cheats the Lord out of His one holy day to spend it in secular work and pleasure. Oh, that everyone might see that God wants us, first of all to do His will!

Yes, religion is a walk—often a steep, stony walk, but Jesus goes before to guide and cheer. He knows how hard it is for us to do right when it would be to our advantage to sidestep a bit. He understands that obedience for us as for a child, is often irksome. And because of these things, He appreciates our obedience all the more.

Forgiveness

Forgiveness is a great event. It means peace after trouble. It is the sun coming out again after the clouded sky and the rain; but at its center it is more than that. It calls for surgery, for probing, and excision of all of that tangle of malice.

Some of us protect ourselves by saying, "I can forgive,

but can't forget." We can't forgive because we can't stand the surgery of it; the excision of our peevishness, of our infected ego. We save up our grievances in our souls like old odds and ends in the attic, until they clutter up the whole place. We Christians grow weak with the infection of our cheap insistence on our rights or with our kept-up peevishness. "Malice drinks half of its own poison."

When the surgery of forgiveness takes place there is power. There is strength when you are right with God and man again; hates dissolve, fears fade, and the heart sings because it is clean of its former lovelessness. Christ was never so great as when He could say, "Father, forgive them."

"Be ye doers of the word, and not hearers only, deluding your own selves" (James 1:22).

Take Inventory

An honest inventory of our own souls is as essential as a close check-up of our business affairs. Such soul-searching will pay big dividends in a real advance in Christ-like character. It will make clear what things are of fundamental import. It will reveal that we have failed and sinned at the point where we have left out God, where we have forgotten and neglected to pray, "Thy will be done."

The Greek legend tells us that Achilles was vulnerable at one little spot in his heel, but it was here that the fateful arrow found its mark. Peter's grievous denial of his Lord was the result of the "little foxes" of over-confidence and a hasty temper. Let us begin today to make the mastery of Christ a certainty in these little things. Then we may be sure of His word, "Thou hast been faithful over a few things, I will make thee ruler over many things."

"Each night God sends a sunset to separate us from tomorrow's problems, and a night for rest and sleep."

"I believe that no Divine truth can truly dwell in any heart, without an external testimony in manner, bearing, and appearance, that must reach the witness within the heart of the beholder, and bear an unmistakable, though silent, evidence to the eternal principle from which it emanates."

All Night in Prayer

He went out into a mountain to pray, and continued all night in prayer to God (Luke 6:12).

All night in prayer! Did we read that aright? Yes, that is what the sacred record says. Jesus the Son of God prayed all night. The time had come for him to choose twelve men who in a special way were to be associated with him in his earthly ministry and to receive training for further service and leadership after his ascension.

As someone has said: "The fate of men to the latest ages would be determined by his choice. It is easy, and perhaps not irreverent to imagine our Savior bowed before his Father then, under the blue sky, and mentioning one by one, the men of whom he thought as possibly suitable for the first missionary task." If Jesus felt the need of prayer, how much more should we pray! If he needed to pray all night before making a decision of such far-reaching consequences, on what basis shall we make our decisions? Shall we be governed simply by our own desires, by the advice of friends, or by the promise of material gain or position? Or shall we seek and follow the will of God for us?

Could we take the time to spend all night in prayer? Is not the time given to prayer that much time gained rather than lost?

Unceasing Activity in Good

It would be singular indeed, since a well-known law of nature is incessant activity, if the spiritual life of man were intended to be a life of indolence and repose. All nature is busy. Every plant is a worker. Not a cell but has its ebb and flow; not a root but incessantly acquires; not a leaf but is ever asking and receiving from the air, the sunshine and the shower. The tissue is ever gathering, the fibre is ever forming. Even in the dead of winter all nature is busy—busy getting ready for the spring. Demosthenes described eloquence as energy or action; and one can say that eloquence of life as well as of language is ever action, action, action. Now, this is the law of spiritual life as well. We are to be unceasing in our personal devotions, in our cultivation of the graces, in our performance and prosecution of good works, and in the extension of the gospel throughout the world. While the enemy is sowing tares in the field, while the Devil is going about as a roaring lion seeking

whom he may devour, while souls are perishing, and millions are in darkness, Christians must be awake and at work. In such conditions idleness is a crime.

"In the harvest field there is work to do,
For the grain is ripe and the reapers few;
And the Master's voice bids the workers true,
Labor on till the close of day."

Seizing the Opportunities

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:15-17). "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

The idea is not that of "buying back" or recovering lost time; nor that of making up for lost time by increasing energy; but of "buying up" or taking advantage of such time as we have. Not only are the days evil, and so make it difficult for us to do our duty, but they are fleeting, and so put limitations on the period of our activity. The picture, as good commentators say, is that of merchantmen standing in the harbor, watching eagerly the incoming vessels and losing no haste in buying up their cargoes. Even the pagan Marcus Aurelius could say: "Be not as one that hath ten thousand years to live; death is right at hand; while thou liveth, while thou hast time, be good." Probably the heaviest debit which we shall have to face in the coming judgment will be not the list of actual transgressions but the column of lost opportunities. The noble thought, the kindly word, the beautiful deed, the soul rescued from darkness and sin, each or all may lie in the opportunities of a single day. And who has not come to the close of the day with regret over something left undone?

Thought for the Day

The value of the Christian life is found in the living of it. Of Christ, Philip said to Nathaniel "Come and see!"

"Do the duty which lies nearest thee, which thou knowest to be a duty. Thy second duty will already have become clearer."

T. Carlyle

Hope

There's never a road but has an end,
And each long day has its close,
And all must say good-bye to a friend,
And the frost must blight the rose.

There's always an end to laughter,
And always an end to tears.
Winter? But Spring will come after,
And youth must grow old with the years.

And even the rainbow that mantles the storm,
Is destined to pass from your view,
And the dark of the night is put paging the morn,
And the end is a door to the new.

So hope for tomorrow, trudge on with a song,
There's work for your hands to do,
Don't brood o'er the past and the things that are gone,
Life's best lies ahead of you.

Charles S. Poling

Religion and Health

Health is a priceless treasure, valued most when lost. Of all temporal blessings, it is the most precious. Fame, education, position, money, are dearly purchased at the sacrifice of health. Without health, no other blessing can be so fully appreciated or so keenly enjoyed. Without it, a person cannot so readily comprehend or so efficiently discharge his obligations to himself, to his family, to the world, or to his Maker. Whatever injures the body not only lessens physical energy, but also weakens the mental and moral powers. Every unhealthful indulgence thus makes it more difficult to discriminate between right and wrong, and casts its weight into the scale on the side of failure and final defeat. "The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence, it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being."

The religion of the Bible teaches that man's physical powers are a sacred endowment; that his body belongs to God; that it was formed in His image; and that the Creator will hold him responsible for its care and development. "If

any man defile the temple of God, him shall God destroy" (1 Cor. 3:17).

Often men squander the strength and vigor of youth as if these were a burden. True religion not only emphasizes the accountability of man to God for the preservation and care of his body, but it also restores to him the governing power over his appetites and passions, which, if not brought into subjection to an enlightened will, would undermine the foundation of health and also debase the moral nature. The final objective of life's training school is the development of perfect character. But character can be developed only through the exercise of the power of choice. If it were not possible to make a wrong choice, there could be no virtue in making a right one. Therefore the exercise of the power of the will in choosing the right by denying the demands of perverted appetites and passions insures not only greater physical vigor, but also added strength of intellect and force of character.

It was the surrender of the will to appetite which opened the floodgates of sin, misery, and disease upon the world. The religion of Christ imposes an effective barrier to health-destroying practices, and gives promise of the life that now is, as well as of that which is to come. Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The desire and purpose of the Father in heaven for His earthborn children are tenderly expressed in the words of Holy Writ, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John: 2). In the light of this declaration, would it be reasonable to suppose that we should find in the Bible no instruction which would aid our efforts to attain a high degree of physical health? Is the Book of Inspiration silent upon the great problems of life and health, which mean so much to our happiness, and which so vitally influence our character-building? There are few subjects which receive greater emphasis in the Scriptures. The very essence of the gospel is restoration, not only for the mental and spiritual, but also for the physical man. "Himself took our infirmities, and bare our sicknesses" (Matthew 8:17).

Prayer is fellowship with our Heavenly Father.

Seed-Sowing and Harvest

True religion is not a sentiment, but a principle. It takes into account and provides for the training of the entire man—mental, physical, and spiritual.

Is it not the function of true religion to teach the way of life, and to supply power to conform the physical habits to the laws of the Creator and His plans for the development of character? Disease is dis-ease, lack of ease, lack of harmony in the body; and it never comes without a cause. Often the way is prepared and disease invited by disregard of nature's laws.

Worry is blind and unreasonable. It never accomplishes any good, but is one of the worst enemies of health. It causes indigestion in the daytime and insomnia at night. It depresses the action of the blood-making organs, hardens the arteries, raises the blood pressure, and thus deranges the entire machinery of the body. Fear is the only basis of worry. The certain remedy is trust. The man who believes that God feeds the sparrows and not one falls to the ground without His notice, that He tints the lilies of the field and has numbered the hairs of our heads, will learn to cast all his cares upon Him, and will not allow his mind to be harassed with fear that he may come to want or lose his hold upon life and health.

No factor over which we have control exercises a more profound influence upon our health than the food we eat. Does the proper sphere of religion include the diet question? Is dietetics a Bible subject? How far could a person read from the beginning of the Book of God before his attention would be arrested by the diet question? He would find it in the first chapter.

But suppose he should begin reading the great prophetic book of Daniel. He would learn how three Hebrew captives, balanced by the religious training obtained in Jerusalem, refused to injure their bodies and weaken their minds by indulging in the luxuries provided at the table of the king of Babylon, and how God signally approved their decision and course, and blessed them with exceptional physical health and intellectual attainments.

One cannot have war in the stomach and peace in the mind at the same time, except by great grace.

The enemy of mankind is still striking at the human family at its weakest point, that of appetite. He knows that if

he can determine what goes into the stomach, he can also determine what comes out of the heart.

The Apostle Paul counted it a necessary element in his success in the Christian race, that he keep his body under and bring it into subjection; and in so doing through grace, he was not fighting an uncertain fight, as one who beats the air (1 Cor. 9:26, 27).

The natural inclination is to surrender the reins of government to appetite, and travel the road of least resistance, but the religion exemplified in the life of our Savior points out a different course, and provides ample power to hold appetite under the strict guardianship of the intellectual faculties. Thus it becomes a valuable servant, and not a severe master.

The religion of Jesus Christ is a religion of faith, trust, love, courage, and confidence. From the heart where these abide, fear, worry, anxiety, and dread are banished. Hope springs up and acts as a tonic, a medicine, vitalizing and energizing the whole being.

"Humble Beginnings"

Extracts from one of Alexander Campbell's talks made on occasion of the first meeting on Lord's Day to commemorate Christ's death, burial and resurrection until He comes again in the restoration movement.

"In retrospecting our course, and in collecting documents connected with the history of reformation principles, amongst the few memorabilia of early beginnings I have yet extant the exordium, or a part of the exordium and some of the details of a discourse pronounced under an oak, eight miles from our present residence, in the month of June, 1811 (2d Lord's Day, I think), with a special reference to the organization of a new church, founded on the New Testament alone, and meeting for the first time to commemorate the Lord's death statedly on every Lord's Day. The table was spread in the woods, and some sixty or seventy disciples, gathered out of various denominations, had assembled to show forth the Lord's death, covenanting with each other to follow the truth, the whole truth of Christianity, whithersoever it might lead us, without regard to former prepossessions, manners, or customs.

"Our text was as singular as the circumstances were novel; but I cannot recollect from any reflections or memoranda what association of ideas could have selected such a motto

for a sermon, except the strong conviction then entertained that we had got hold of the great principles of ecclesiastical union and communion on which all real Christians of all denominations, might, could, and certainly would one day unite.

"We had then been in the public ministry of the word only about a year. The text was from the words of Bildad—'If thou art pure and upright, though thy beginning was small, (we read it *be small*) yet thy latter end shall greatly increase' (Job 8:7). These stately oaks, under whose wide-spread boughs we now sit, sprang from humble acorns.

"And what shall we say of the beginning of the Christian institution itself? Nothing in human history compares with this. An obscure and humble virgin, a feeble branch of David's family, was betrothed to Joseph, a carpenter; himself, too, a descendant from the same stock, as humble and as weak as was his beloved Mary, the daughter of Eli. After their espousals, by the operation of that Spirit that raised up Eve out of the side of Adam, the body of Jesus was made of the seed of David according to the flesh. The child is born in a stable in the city of Bethlehem, and enjoyed his first sleep in a rough and cheerless manger. His earthly kindred, were all poor, feeble, and obscure. Feeble, too, were his beginnings: a few comparatively uneducated Galilean fishermen become his companions and only assistants in founding a kingdom on earth that was to endure as long as the sun, and to be diffused through all the kindreds of the earth. Thirty full years of his short and eventful life had already passed before he had selected a single stone for the foundation of that great superstructure of grace and glory of which he was to be the only efficient builder and maker. After his introduction to Israel, and after many discourses and innumerable miracles, he had collected only a few scores of followers, amongst whom but twelve were made conspicuous. He and they, during more than three years of incessant labors and toils—notwithstanding all his supernatural and divine powers, succeeded in forming a very humble commencement. A few scores, even at the end of his life, composed the household of faith. But after his resurrection and ascension into heaven, and the descent of the Holy Spirit, the cause fully commenced its operations, and multitudes flocked to the standard of the crucified Messiah. It spread through Judea, Galilee, Samaria, Syria, passed through proconsular Asia, followed the

Euphrates through Armenia Major, coasted the Euxine and Mediterranean, visited the Islands, seized upon Egypt, Greece and Italy—penetrated Arabia, Ethiopia, and the Islands of the Atlantic—subdued innumerable cities from Jerusalem to Rome; and, indeed, visited every place of note in all the Roman Empire in less than half a century from its first promulgation.

"We therefore renounce every teacher but Jesus, and all ambassadors from Christ except the Holy Twelve. Moses and the Prophets have led us to Jesus as the Lamb of God, the sin-atonement Lamb, and as the great interpreter of God to man; and we solemnly vow this day, before heaven and earth, that we do and will acknowledge no leader but Jesus, and no teacher but the Messiah. What we do this day might be done by all Protestant Christendom, if they were only sincere lovers of truth, union, and peace. For what are we here convened? To worship God, to commemorate the Lord's death and rising again, and to grow in grace, in favor with God and men, by growing in Christian knowledge and in the practice of the Christian duties—to follow peace with all men, and holiness, without which no man shall see the Lord—to bear with one another's weaknesses, and to maintain unity of spirit in the bonds of peace.

"Am I too sanguine when I say to my brethren here assembled, that I think we have found the sure foundation on which all the Lord's people can be visibly and truly one people? We can have no better creed than the Bible. The sects pretend to be founded on it: therefore the whole sectarian world acknowledges its excellency. We will not make it void by affixing to it the appendix of a human creed. We will build on the naked shoulders of the Apostles and Prophets, Jesus Christ himself the chief corner stone.

"We shall begin with the Acts of the Apostles, and as they intimate the apostolic doctrine and practice we shall follow these. In Jerusalem the church began. To Jerusalem we must then look for a fair beginning. Whatever we have got in our faith and practice which they had not, we shall return to the rightful owners. What they had and we have not, we shall append to our inventory of Christian duties and Christian excellencies. Meanwhile, we shall assist each other in getting rid of our prejudices and errors as soon as we can, and 'whereunto we have already attained, we shall walk by the same rule and mind the same things;'

and if we live in peace, the God of love and peace shall be with us: for he has promised it.

"Believing the ground assumed to be strong and tenable, we affirm our conviction that 'though our beginning be small,' both humble and obscure, 'yet shall our latter end greatly increase.'

"After presenting the scriptural reasons for the weekly observance of the supper, it was urged that we must not despise the day of small things.

"We are a weak band, an humble beginning; but so much the better. So were they of Galilee—such were they of Saxony—and such were the founders of this great nation. With the spirit of God in our hearts, with heaven in our eye, and the Bible in our hand, our God assisting us, 'we shall leap over a wall,' and 'put to flight the armies of the aliens.' Our strength is in the Lord. 'He is our help and our shield.' In him will we trust. The work is his; and if the time be come, 'he will establish the work of our hands;' if it be not, we shall not lose our reward for having attempted it. May he establish our goings! for his is the power and the majesty, the dominion and the glory, both now and forever. Amen!"

Health and Recreation

The Creator has so constituted man, His greatest masterpiece, that the highest efficiency of his being can only be attained by a harmonious development of his spiritual, mental, and physical faculties. The man who desires to become a tremendous worker in physical lines, will accomplish his end better by mingling brain work with brawn work than by confining his efforts to purely muscular labor. Likewise, a man can reach a higher standard as a brain worker if he engages in some bodily exercise, than if he devotes all his time and energy to mental production. Lastly, every man needs the spiritual element in his life. He needs a real respect for himself and the world's need of him in his sphere of life, if he will have the best health and the most lofty purpose. Never did seer speak truer word than Solomon when he said, "Where there is no vision, the people perish." A great unselfish dream for life is a tonic and a stimulant to a wealth of health.

God's Out-of-Doors

Nature is God's great physician. It is in Nature's arms and on her mighty breast that we get real recreation. This is the way to bring about a genuine re-creation of our spirits, our minds and our bodies. The pure air, the glad sunshine, the flowers, the trees, the giant mountains, the mighty canyons, and the rolling ocean, furnish surroundings that are truly health-giving. These all together form God's great dispensary—God's out-patient department, where the elixir of life is prescribed and dispensed in ample dosage to all mankind. Outdoor life is a great medicine. Its influence is powerful to heal the ills caused by business and society life. Hiking in the forests, climbing the eternal hills, tramping over the rocks and cliffs of a rough coast line—these are the genuine sanatoria where lung and muscle should be rejuvenated. For pure, fresh air, with a goodly degree of motion in it, is the heavenly manna that Providence has provided for lung food. How little do we realize that we are more dependent upon the air we breathe than upon the food we eat! Man can live a very considerable period without food, but only a very brief period without air.

Vigorous exercise on rising, in the cold, fresh air, is a great stimulus to health.

How much better is this sort of re-creation than that pseudo recreation obtained by hibernating in luxurious, devitalized theaters or dance halls, where people breathe and rebreathe their own toxic and bacterium-laden exhalations! How quickly we flinch at the thought of bathing in polluted water, and how little attention we pay to a polluted atmosphere!

The great out-of-doors is the cure par excellence for a shoddy nervous system. Walter Camp, one of the greatest coaches that Yale University has ever had, has well said, "Nature never intended a man to be old at thirty, fat at forty, and dependent at fifty on a trolley or a fliver to go a mile."

The Christian Attitude

To look up and not down;
To look out and not in;
To look forward and not back;
And lend a hand.

Do Not Worry

The king of insomnia is worry. It puts sleep to flight more surely than any other one evil thing in the world. Well did the Master of men admonish us when he said: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Is not the life more than the food, and the body than the raiment?

And well also did the great apostle supplement the teaching of his Lord when he wrote: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Peace is the antithesis of worry. A host of things that we do not understand, come into our lives. Even if we did understand them, we could not better or change them. To this Paul referred when he wrote: "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

The Great Divide

In the Rocky Mountain chain is a ridge extending from Mexico to Alaska. It is called by the popular name, "The Great Divide." It is a natural watershed. Rain-fall in that area will find its destination according to whether it falls east or west of this divide.

In the realm of the spiritual, Christ is the Great Divide. Eternal destinies are determined according to men's relationship to him. Many symbols of Scripture convey this truth. He is the stone of stumbling, the rock of offense, the fan of the threshing floor, and the ax laid at the foot of the trees. He said of himself, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division" (Luke 12:51).

When Christ was upon earth people had to do something with him. Even when they sought to evade making up their minds about him their lives were determined by their relationship to him. He is the Great Divide in modern times. Every life is being tested by him. History is being measured by him.

He will be the Great Divide in eternity. He will divide the righteous from the wicked. He will separate between

the saved and the unsaved. In which division do you stand? To neglect Christ is to reject him. To ignore Christ is to oppose him. Everything in time and eternity depends on your relationship to him.

Jesus gave to His disciples a great hope for the future. Though He was to leave them yet they were to continue. The work of God was to go on. Much was to depend on them. As he had worked, so they were to work. And they were to ask expectantly, and in His Name.

To an expectant, prayerful Church, God does come anew. Have we dared to ask enough? Have we asked in His Spirit? James tells us that so often our prayers fail because we ask amiss. What cannot be achieved by a group of people, united in fellowship, and open to God in prayer? Such a group was the early Church. They were "all with one accord, in one place."

Three Searching Looks

"Lift up your eyes, and look on the fields" (John 4:35).

Let us stand with Jesus as did the disciples in the long ago, and hear him say, "Look . . ." Out before us stretches a vast field of waving grain rapidly approaching the time for harvest, and Jesus reminds us that in his field of labor the harvest time is always at hand.

First, "look on the fields; for they are white already to harvest" (John 4:35). In our cities and towns, out in the country, everywhere the harvest is ready to be gathered. Souls need to be led to Christ; wayward Christians need to be reclaimed; inactive church members should be enlisted. Certainly we do not lack opportunity to work.

Second, look at the laborers; they are "few" (Matt. 9:37). A newspaper sometime ago carried a large advertisement: "Help Wanted—Harvest Hands." This sign might well be placed in every church bulletin, because truly the laborers are few. This is doubtless due to indifference, lack of enlistment, lack of vision, a wrong conception of our stewardship. But whatever the cause, the tragedy is that "the labourers are few."

Third, look at yourself. It is an easy matter to find fault with others, but what about yourself? What are you doing to bring the kingdom of God into the hearts of men? How long has it been since you led a soul to Christ? Have you

ever had this glorious experience? Are you faithful to Christ in all phases of your life?

A Canadian newspaper quoted a preacher in Bournemouth, England, as follows:

We have been a pleasure-loving people, dishonoring God's day, picnicing and bathing. Now the seashores are barred; no bathing, no picnics. We have preferred motor travels to church going. Now there is a shortage of motor fuel. We have ignored the ringing of the church bells calling us to worship. Now the bells cannot ring except to warn us of invasion. We have left the churches half empty when they should have been filled with worshippers. Now they are in ruins. We would not listen to the way of peace. Now we are forced to listen to the way of war. The money we would not give to the Lord's work, now is taken from us in taxes and higher prices. The food for which we forgot to say thanks, now is unobtainable. The service we refused to give God, now is conscripted for the country. Lives we refused to live under God's control, now are under nation's control. Nights we would not spend in "watching unto prayer," now are spent in anxious air raid precautions. The evils of modernism we would not fight. Now see what Germany, the seat of this teaching, has produced!

Christian Fellowship

"And he (Jesus) . . . began to send them forth two by two" (Mark 6:7).

When God made man and placed him in the garden of Eden he said that it is not good for man to be alone. This is true in every part of man's life, and is especially true in his spiritual experience. Periods of solitary meditation are helpful, but in the larger sense genuine Christian fellowship is a source of strength.

Christian fellowship weakens the power of temptation. Eve was alone when Satan tempted her. David walked on the balcony alone when he fell before the god of lust. Peter was away from his companions in Christ when he denied Jesus. Genuine Christian fellowship strengthens us in our battle against the evil one.

Christian fellowship emphasizes the effect of the good we do. The witness of the whole congregation greatly strengthens the preacher's message. Moral issues in the community are made more effective when Christian people unite their voices for the right.

Christian fellowship magnifies the message of the soul-winner. When Jesus sent the apostles out he sent them two by two. Where one may be timid, two are bold. One

may be tempted to shirk; two will be diligent. The witness of two will be far more effective than that of one.

In the light of this fact, should we not seek the fellowship of other Christian people? Every Christian should have a prayer partner. As soul-winners we should unite in a common effort.

You Are Rich . . .

"You are richer today than you were yesterday if you have laughed often, given something, forgiven even more, made a new friend today, or made stepping stones of stumbling blocks; if you have thought more in terms of "Thyself" than "Myself," or if you have managed to be cheerful even if you were weary. You are richer tonight than you were this morning—if you have taken time to trace the handwork of God in the commonplace things of life, or if you have learned to count out things which really do not count, or if you have been a little blinder to the faults of friend or foe. You are far richer if a little child has smiled at you, and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you."

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5).

"Forget the ache your own heart holds
By easing others' pain;
Forget your hungering for wealth
By seeking others' gain;

And make your life more brighter seem
By brightening up the years
For tears dry quicker in the eyes
That look for others' tears."

Christian Joy

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11).

Christian joy is a strange thing. If you do not have it, you know nothing of it; if you do have it, you want to give it away; and the more you give away, the more you have for yourself.

Jesus wants us to be joyful to the fullest extent. He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Many people, especially the young, think that to be consecrated Christians they must give up all joy. The devil would have us think that, but the contrary is true. God doesn't ask us to give up anything that wouldn't hurt us if we kept it.

A happy face is Christ's trade-mark; and Christianity's watchword is "Be of good cheer." Christ himself spoke these words often.

These words not only comforted the disciples during the earthly ministry of Jesus, but they also reassured Paul when his life was in danger in Jerusalem. "The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11).

It was a solemn hour when Jesus spoke the words of our text. He stood in the shadow of the cross. Before another sun would set he would be crucified. But he taught his disciples how to be joy filled Christians. And what were "These things" he had spoken? That they should abide in him and be fruit bearing and obedient disciples. There is no other way to real happiness.

"And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:21).

Horace Mann, speaking at the opening of a reformatory for boys, said that if only one boy were saved from ruin, it would justify all the cost and labor of establishing the institution. Afterwards, a friend asked the eminent educator if he had not exaggerated a little. "Not if that boy were my son," was the solemn and convincing reply.

God, our Heavenly Father, loves each of His children and would not have one of them lost, just as we love our children and would see them all safe and happy. It is a long step from our parental love up to that God-like love that would

enable us to look upon people of other nations and other races—even those we consider enemies of our country—as God's children just as we are. But many of the ills of this old world would pass away if we could reach that Christ-like plane so that we would see all men everywhere as our brothers in God's great family.

"As thy days, so shall thy strength be" (Deuteronomy 33:25).

Here is a word from God with promise and power. It comes with meaning, new every morning, to all believers—to the youth with lessons or labors before him; the aged, lingering in leisure; to the sick in home or hospital as well as the physically fit, with burdens heavy to bear; to the poor with meager supply and the rich in their abundance. All may claim the promise and receive its power.

All conditions are included. "As thy days"—whatever the prospects or problems; serious questions to be decided, ominous messages to be received, monotonous work or weary waiting, sickness or sorrow, depressing defeat or exultant victory. In every experience, no exceptions, God has promised strength according to the need. Paul knew its meaning when he said, "I can do all things through Christ who strengtheneth me."

Elbert Hefner

"For I do always what is pleasing to Him" (John 8:29).

Only Jesus could make such a statement as the above. His great follower Paul had to say: "For the good that I would I do not: but the evil which I would not, that I do." So with us all. Yet our goal—our aim—is to do always the things pleasing in the sight of God. His command is: "Be ye perfect." And such a goal means that we must grow in righteousness and obedience. It means that today we must be better Christians than we were yesterday. To accomplish this we must grow in faith, deepen our consecration, and kneel more often in prayer.

Thus our "pleasing Him" becomes the great task of dedicating all of life—its years, its days, its hours, its seconds—to His goal of perfection. It means pressing "toward the mark for the prize of the high calling of God in Christ Jesus," until His image becomes imprinted upon all that we think and do. Like Ernest of "The Great Stone Face," we are to be filled with a restlessness for perfection that makes us each day seek "the more excellent way."

Prayer

Our Father, help us to press forward along the upward way. Destroy all feeling of self-satisfaction. Fill our hearts with a hunger and thirst after righteousness, that being filled we may be pleasing in Thy sight and edifying to all men.

"A Christian is ever satisfied in Christ, but never satisfied with self."

"I will meditate in thy precepts" (Ps. 119:15).

A Nickel

"I am a nickel,
I am not on speaking terms with
the candy man.
I am too small to get in the
movies.
I am not large enough to buy a
necktie.
I am of small consideration in the
purchase of gasoline.
I am not fit for a tip. But—be-
lieve me, when I go to church
I am SOME money!"

False Witnesses

"For many bare false witness against him" (Mark 14:56).

Many are bearing false witness against Christ in our modern world. This is being done in three principal ways. One is by misinterpretation. Those who deny Christ's deity and contend that he was no more than an exceptionally good and brave man are giving testimony concerning him that is not true. Most assuredly the attempt to explain away the miraculous in his ministry and to discredit the scriptural claims concerning the supernatural character of his person and power are the equivalent of bearing false witness against him.

Another modern way of bearing false witness against Christ is by misrepresentation. There is a widespread disposition to make him the sponsor of causes which violate his spirit, to do in his name things utterly contrary to his

teachings, to claim his sanction for ideas and enterprises which he does not stand for at all.

A third modern way of bearing false witness against him is by misdeeds. The testimony of our lives, as well as of our lips, should be true. What we do speaks much more loudly than what we say. The Christian whose practices are utterly inconsistent with his professions is to that degree a false witness. Let us each resolve that by character and conduct we shall give testimony concerning Christ that is absolutely true.

"Go ye into all the world, and preach the gospel to every creature"
(Mark 16:15).

There are many kinds of religion in the world, but only one has a Christ, a cross, and an empty tomb. The Christian religion is a religion of action. It is the only religion that has a commission to evangelize the whole world. Those of us who share in the religion of Jesus Christ must bear His message to the outposts of the world. Our Christianity calls for sacrificial service. We must share our religion with others if we are to keep it ourselves. There is no such thing as selfishness in Christianity. If we are to pick the rose, we must suffer the prick of the thorns. If we are to wear a crown, we must bear a cross of unselfish giving, prayers, and loyalty to the Church and the Kingdom. There are many people who will never hear the gospel story if we do not share it with them. Our homes, churches, and the world at large fare best when we are filled with the missionary spirit.

Prayer

Our Heavenly Father, we humbly seek the guidance of Thy loving Spirit in our daily meditations. Help us to reach our hands across the troubled waters of these perilous days and to share with all people the blessed Spirit of our Lord and Saviour, Jesus Christ.

"What shall I render unto the Lord for all his benefits toward me?" (Psalms 116:12).

God loved me. He gave his all for me. His only begotten Son, that I might be saved.

Jesus suffered, bled and died upon the cross for me. He conquered sin, death and the devil, in order that I might

have life and have it more abundantly. The Holy Spirit calls me through Christ's gospel and keeps me in this blessed faith. Loved, redeemed, sanctified by God. Not only that, but this wonderful God daily supplies all my needs.

How then do I treat Him? I may treat Him like a beggar, into whose tin cup I cast a pittance. Like an employer to employee. Discharge him, if I have no need for Him. Like a partner! I would not think of appropriating that, which rightly belongs to my partner. Without God, My Partner, I can do nothing. I will give Him my heart, my time, my means, my life, my all.

Oscar J. Warnath

RULES FOR CHRISTIAN LIVING

Consider your body as the temple of the Holy Spirit and treat it with reverence and care.

Keep your mind active. Stimulate it with thoughts of others. Seek to render helpful service to any who need your help.

Take time to be holy, with daily Bible reading and prayer.

Have fellowship with others in Christian service.

Cultivate the presence of God. He wants to enter your life and will do so as far as you will let him.

Take God into the details of your life. You naturally call upon him in trouble and for the bigger things.

Pray for this troubled, war-torn world and the leaders who hold the destinies of the various nations.

Have a thankful spirit for the blessings of God—country, home, friends, and numerous other blessings.

Work as if everything depended upon work, and pray as if everything depended upon prayer.

Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.

"Lord, teach us to pray" (Luke 11:1).

Prayer is mightier than the sword, slaying the enemies of the soul. Prayer is brighter than the rays of the sun, revealing the hidden depths of the human spirit. Prayer is quicker and stronger than eagles' pinions, bearing us

from the atmosphere of earth to the atmosphere of heaven. It is a greater power in the transformation of the world than legislation or force of arms. The center of its power is in the heart which utters it; the radius of its influence is as infinite as the mind of God. It is a snowflake to cool, in a fraction of a second, the fevered brow. It is the lever of Archimedes to move the world.

George Ernest Merriam

"Where there is peace, God is."—*George Herbert*

All Your Care

1 Peter 5:7

Care is found everywhere—even in gatherings of Christians. Too, anxiously do they often ask, "How is it going with the cause of truth and righteousness?" There are hours when all but the bravest are overcome for the moment by the fierceness of the conflict—almost afraid to believe that the Kingdom of God is functioning among men, and must continue to so do. When leaden skies are lowering, and when winds beat fast and furious, there is no peace for the soul that has not learned to rise above the region of storms.

Any argument against care is at the same time an argument for faith. When the Master began his ministry, he pointed to the love which watches over the falling sparrow. If the Father cares for the tiny dying bird, how much more does he care for his children? Near the close of his personal ministry, even in the shadow of the cross, as he sat reasoning with his disciples, he made a plea for faith, "Let not your heart be troubled . . . believe." Slowly and in tender words he told them not to be afraid, for he was always to be with them. Paul argued from redemption to providence—God who spared not his own Son would not grudge nor withhold bread. Here, then is found the cure for care—the unwavering and unfaltering faith in him who though invisible is constant in his watchcare over his creation.

The strongest and the best things in the world are peace of mind and tranquility of soul. When one learns not to fret, not to grieve, not to despair, the more surely and the more swiftly is he led into such condition or quality of living. The Divine word says, "Casting all

your care upon him, for he careth for you." The more one follows this exhortation rather than his own reason, the more does he come to the truth.

Charles H. Roberson

"The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

God has given life, its opportunities and privileges. When life was in danger of losing its eternal quality, Christ came to give this quality anew. The secret is His Spirit. As man knows he has the Spirit of Christ in his heart, he also knows that he has eternity within him.

God bestows His Spirit, imparts grace and faith freely and without upbraiding. From Him cometh every good and perfect gift. These are freewill offerings, prompted by a holy love and kindly will. His gifts encourage and cheer and inspire with a deepening sense of His real and active providence. If men, touched by sin and selfishness, know how to give good gifts to their children, how much more does the Father in heaven know how to give what is good, even the outpouring of His Spirit to them that ask it. This assurance becomes an urge to seek the best gifts that have their origin in the Father's love and good will.

The Rejected Stone

"The stone which the builders rejected, the same is become the head of the corner" (Matt. 21:42).

Christ will forever remain the chief cornerstone of the temple of human salvation. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Man is given the choice of building his life and hope on that sure foundation. That many will reject the divine offer is clearly revealed in the history of God's dealings with Israel.

Many still stumble against the stone instead of building upon it, and their lives are broken to pieces by the fall. They believe nothing in the Bible. They reject Christ and his atonement. They launch their futile attacks against Christ and his church. On these one day the stone of divine judgment will fall.

God's purposes will not fail. He works by centuries and will surely bring his purpose to its culmination. Man may set himself to oppose God's will but nothing that he can do will ultimately defeat his will.

God will have the last word and the ultimate decision will rest with him. He offers Christ as the basis of our lives, the foundation of our hopes, the rock of ages on which to build a temple of faith for our eternal souls. We will determine our destiny according to our relationship to him.

*On Christ, the solid rock, I stand;
All other ground is sinking sand.*

Edward Mote

The kind of a man for you and me!
He faces the world unflinchingly,
And smiles as long as the wrong exists,
With a knuckled faith and force like fists;
He lives the life he is preaching of,
And loves where most is the need of love;
And feeling still, with a grief half glad,
That the bad are as good as the good are bad,
He strikes straight out for the right—and he
Is the kind of a man for you and me!

James Whitcomb Riley

Dear Lord and Father of Mankind

Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

Drop Thy still dews of quietness,
Till all our striving cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe thro' the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire,
Speak thro' the earthquake, wind and fire,
O still small voice of calm!

—John Greenleaf Whittier.

"I learned from William Booth that the greatness of a man's power is his measure of surrender."

J. Wilbur Chapman

Heaven

The Bible subject, HEAVEN, is one of such profound significance that most of us are hesitant even to speak of it. Preachers seldom preach on this subject. The thoughts in connection with the subject are so sublime that most of us feel that we are unable to do it justice. For HEAVEN, the eternal home of the soul, where at last everlasting salvation shall be a sweet reality, has been through the ages the highest and ultimate objective of all humanity. There is no race of people, neither has there ever been one so far as we know, that has not had hopes, though vague they sometimes be, of something in addition to and beyond this life, sweeter and happier, for those who can achieve it.

Four Hebrew words found in the Old Testament are translated HEAVEN. The word is found in the Bible in some form, hundreds of times. The idea is conveyed by a number of terms and expressions. All of them give us a rather hopeful picture. In Titus 2:12, 13 we read that, "... we should live soberly, righteously, and godly in this present world, looking for that blessed hope . . ." The statement indicates that there is to be *another* world to follow this one, and the expression *blessed hope* is simply another way of denoting what we more often call HEAVEN.

The word HEAVEN is seemingly used with at least three meanings in the Bible. First, it seems to designate the space or open firmament above the earth where the birds fly, as in Gen. 1:1, "In the beginning God created the heaven and the earth." Second, we find it used to denote the space where the luminary bodies have been set or fixed, as in Gen. 1:14, "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs and for seasons, and for days and for years." And, third, we find the word HEAVEN used as the abode of our Heavenly Father and of the "spirits of just men made perfect." It was in this sense that Paul used the word in 2 Cor. 12:2, when he said, "I knew a man . . . caught up to the third heaven." Of course it is in this latter sense or meaning that we are making this study of HEAVEN.

It is interesting that, as to location, HEAVEN is always spoken of as *up*. When Jesus was baptized, he "saw the Spirit of God descending like a dove . . . and lo, a voice from heaven, saying . . ." (Matt. 3:16, 17). When Jesus

was praying one time, he "... lifted up his eyes to heaven and said, ..." (John 17:1). Peter, in speaking of David said, "For David is not yet ascended into the heavens ..." (Acts 2:34). Mark, in describing the ascension of Jesus, says, "The Lord was received up into heaven" (Mark 16:19). And everywhere Bibles have gone people speak of Jesus going back to the Father as *up*—going *up*. Thus there is always something inspiring in the very thought of things *higher*; things *up*; and even anything worthwhile that is on the *up* and *up*! In nearly every situation we prefer that things be *up*. We usually do not like the expression, "going *down, down, down*!" So it is right and in keeping with the Bible's teaching for us to speak of HEAVEN as being *up*,—whether or not we understand what *up* means.

When we think of HEAVEN we naturally think of God also. Of course God is described as being everywhere with His influence. David said, "Whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hades behold thou art there" (Ps. 139:7, 8). And Solomon said, "The heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Kings 8:27). But in addition to the idea of God's being everywhere, there is also the teaching found in the Bible to the effect that God is localized and dwelling in HEAVEN. Solomon further said, "When they shall pray in this place, hear thou in heaven, thy dwelling place" (1 Kings 8:30). And Jesus prayed, "Our Father which art in heaven, hallowed be thy name ..." (Matt. 6:9).

It is not strange that Christians have a very peculiar interest in HEAVEN. Our Savior said, "Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven ..." (Matt. 5:10). Then Jesus had suggested to the young ruler that if he would sell all his goods and distribute to the poor, he might have "treasure in heaven" (Luke 18:22). Later Paul said, "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above and not in the earth" (Col. 3:2), and, "... our conversation is in heaven, from whence we look for the Savior" (Phil. 3:20). Peter adds, "Blessed be the God and Father of our Lord, Jesus Christ, which ... hath begotten us again ... to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3, 4). And finally, Jesus adds to our special

interest in HEAVEN when he said to the Seventy, "... in this rejoice not that the spirits are subject to you, but rather rejoice because your names are written in heaven" (Luke 10:20).

It is very appealing and satisfying to us to think of HEAVEN as a local place; that it is actually *somewhere* ("Beautiful Isle of Somewhere."). How human we are to so think! We are used to places here! Most of us go *places* and love to do it! A little cottage way back on a hill or down in the valleys—be it ever so humble—may be home to us! And it matters not how far or how long we may roam away from it,—it is always the sweetest *place* in the world! It is a *definite place*; it can be located! Just so does the idea of HEAVEN as a *definite place* appeal to us! It is somewhere,—it doesn't matter where! It is a prepared *place* for a prepared people. Jesus said, "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also" (John 14:2, 3). Thus, here we are on this earth, in these human bodies of clay, being trained and fitted for that eternal home just over *there*, HEAVEN.

And let us not forget that HEAVEN is promised only to those who *are prepared* for it,—to those who obey the commandments. Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). The writer of the Hebrew Letter says, "He became the author of eternal salvation to all them that obey him" (Heb. 5:9). And John writes, "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" (Rev. 22:14).

Certainly we would be out of place in HEAVEN were we not prepared,—ready for it. We must learn to do his will here, and to keep his commandments. We must know how to worship him and love the best in everything. We reflect outwardly what we are inwardly. Our capacity to know and to understand, and to appreciate, can and must grow here. As we busy ourselves here in keeping the will of the Father, our conception of God and of HEAVEN will grow. Thus we become more like God and more nearly *prepared* for HEAVEN. We must enlarge our

vision in this life. One man sees the Acropolis and sees only ruins; another looks farther and sees the Parthenon in all its majestic splendor. Once three men were doing exactly the same thing—hewing stone for use in building the world's second most famous church edifice—St. Paul's Cathedral in London. Each was asked by the great designer himself, disguised and unknown to them,—Sir Christopher Wren,—just what he was doing. The first man simply said that he was cutting stone. He had not been trained to see anything else in his work. The second man, doing exactly the same job, when asked a similar question, replied that he was working for so many shillings a day. He was little more visionary than the first, but he could see a little money coming at the end of a day as a result of his cutting stone. But the third man was doing a vastly better job and he knew it, though he too was just cutting stone, as the others were doing. His reply to the same question, asked for the third time, was that he was "... helping Sir Christopher Wren build St. Paul's Cathedral." Thus he had seen beyond his immediate task; he had trained himself to feel that he was a part of the grander whole, and with faith and vision, was fitting himself admirably to the task. He prepared as he worked. He would be ready for and could admire the ultimate achievement. Just so it should be with us. Going to HEAVEN is very much like that. Loafers, slackers, grumblers, and the unfaithful are not fit for HEAVEN. Only the good will get there. But they must realize that they are to prepare for it now, in this life. Too many of us see sickness, poverty, trials, and tribulations as ends in themselves. Thus doing, we complain, fret, and are discontent. We do not see beyond the temporary adversities, often coming our way, no doubt, for our own chastisement and benefit, to something better later on. As Paul would say, we fail to see that, "... our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

And isn't it really interesting to think about HEAVEN, especially in this time of many problems and great troubles! We think of it as being the climax of our plans and hopes—the last word in what we have partially seen here. Southey spoke of it as "... fellowship with Shakespeare, Dante, and Chaucer." John Foster said that HEAVEN will be the place where, "... all mysteries will be explained." The great Lightfoot explained it as, "... a place where all evil

will be banished, and only love and purity will remain." The old Greeks thought of HEAVEN as, "The Elysian Fields,"—Paradise! The American Indian envisioned the hereafter as "The Happy Hunting Grounds!" And surely we cannot condemn too seriously the simple faith of our pioneers in something better beyond the toils and hardships of frontier life, even as expressed in some of their sweetest songs, both old and new. HEAVEN is thus thought of as "The Gold Mine in the Sky;" "The Harbor Where Dreams Come True;" the place where I would like " . . . to take my vacation!" Yes, "The Last Round-Up" is the Westerner's pretty way of speaking of the end of life here, death—which comes just before, "It's Round-Up Time in Heaven." It is said that the most popular song ever sung over a current radio barn-dance program is, "The Great Speckled Bird," depicting to the masses of common people the *Church* and the *Bible*—prerequisites here to HEAVEN. Yes, HEAVEN is an interesting thing about which to think.

But the songs of the church speak of HEAVEN most touchingly. Evidently the best thoughts and music have been reserved for Christians. We "teach and admonish" (Col. 3:16) one another in our great church songs, HEAVEN as a place, "Where the Jasper Walls Are Beaming;" "Where the Gates Swing Outward Never;" "Where God Shall Wipe All Tears Away;" "Beyond the Sunset's Radiant Glow;" "On the Happy Golden Shore;" and, where, "We'll Never Grow Old." Yes, and as "The Home of the Soul." Some of earth's most important questions center about HEAVEN in still others of our great songs: "To That City Will You Go?" "Is My Name Written There?" "When the Roll Is Called up Yonder;" and, "O, Why Not (get ready!) Tonight?" With much joy we sing to each other: "Meet Me There;" "All Things Are Ready;" "Heaven Holds All For Me;" "I Have Heard of a Land;" and "One Sweetly Solemn Thought." How sweet it is to trust in Jesus here that "In the Sweet Bye and Bye" we may wear "Beautiful Robes," and enjoy forever in HEAVEN "The Unclouded Day." No, Christians are not in doubt as to the beauty and grandeur of HEAVEN. Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (1 Cor. 2:9). And John adds, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that,

when he shall appear, we shall be like him, for we shall see him as he is" (1 John 3:2).

Now let us give some thought to HEAVEN as a localized place. It is a place of blessed associations, celestial bodies, incorruptible! There we shall always feel good; we will neither grow old nor wear out! And, it seems that we shall know each other. How sweet the thought. It will be also a place of perfect worship; we are to be supremely happy, and with heavenly music. "Out on the glad hills of God's glory, moving in rapturous throng; The saints are rehearsing their story, Singing a wondrous song." Surely HEAVEN will be a place of great beauty. God would have nothing else. He is the author of beauty, color, harmony, and symmetry. Look at one of his lilies. Was anything ever more beautiful? "... even Solomon in all his glory was not arrayed like one of these."

Associated closely with HEAVEN are God, Christ, and the Great White Throne. They will be "land-marks, as it were, in the *Home of the Soul*." We read also of the *walls* of the city, walls not for protection for none shall make us afraid since it is to be an "open" city whose openness and confidence no treachery shall ever betray, but walls to add to the beauty of the place: jasper walls, with twelve gates, each made of one pearl, and with foundations garnished with precious stones! Gems that we spend a lifetime striving for here will be so common in HEAVEN that the walls will be studded with them! HEAVEN's street looks as if it were glass, but it is really pure gold! No lighting system here compares with that of HEAVEN, for the glory of God is the light thereof! And picture, if you can, the Tree of Life and the River of Life reserved for us in perfection in HEAVEN.

Most of us are interested in people here, who are our neighbors and associates. Nashville is just the kind of city that its inhabitants are. Our schools, churches, institutions, are but a reflection of the caliber of our people. HEAVEN is just that way too, but it will have perfect citizens, "... the new Jerusalem coming down out of heaven prepared as a bride adorned for her husband ... the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God" (Rev. 21:2, 3). Yes, we are enrolling our names in the Lamb's Book of Life now, if we are living godly lives, and HEAVEN will be our home. And we need not worry about our associates in that place. They are to be

"... clothed with white robes and palms in their hands . . . they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (Rev. 7:9, 14).

Better still, perhaps, as we look at it, HEAVEN will be a place of perfect happiness, a condition never quite attainable in this life. "And God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4). Each of us who goes to HEAVEN will be able in theory, if not in fact, to chase his favorite phantom along with the best of people, and that with none of the ills or disappointments that attend this life, on and on, forever!

And just think of it! These things are all true! Our dreams, air castles, and bubbles in this life nearly always fail to turn out as we had hoped. But the story about HEAVEN is all true. "And he said unto me, these sayings are faithful and true" (Rev. 22:6). And please think about this: I and you, and YOU, and Y O U, can actually go to HEAVEN! No power in all the earth can prevent my going but just *me*. And you too can go, if you want to go *in all sincerity*. "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. . . . And the Spirit and the bride say, Come. And let him that is athirst come. And let him that heareth say, Come. And whosoever will, let him take of the water of life freely" (Rev. 22:14, 17). May God help us to want to go to HEAVEN. Then we shall place first his kingdom and his righteousness, and if we so continue faithfully till life for us is over here, HEAVEN will be our home.

Gordon H. Turner

Eighteen Things God Wants You to Know

1. That Salvation is in Christ.
(2 Tim. 2:10). "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."
2. That Redemption is in Christ.
(Eph. 1:7). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

3. That Forgiveness of Sins is in Christ.
(Col. 1:14). "In whom we have redemption through his blood, even the forgiveness of sins."
4. That Eternal Life is in Christ.
(1 John 5:11). "This is the record, that God hath given to us eternal life, and this life is in his Son."
5. That Reconciliation is in Christ.
(Eph. 2:16). "That he might reconcile both unto God in one body by the cross, having slain the enmity thereby."
6. That We are New Creatures in Christ.
(2 Cor. 5:17). "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."
7. That We are Sealed with the Spirit in Christ.
(Eph. 1:13). "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."
8. That We are made a Heritage (Heir) in Christ.
(Eph. 1:11). "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."
9. That we are made to sit together in Heavenly Places in Christ.
(Eph. 2:6). "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."
10. That we are built for his Dwelling in Christ.
(Eph. 2:22). "In whom ye also are builded together for an habitation of God through the Spirit."
11. The Partaking of God's Promise is in Christ.
(Eph. 3:6). "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."
12. That We Triumph in Christ.
(2 Cor. 2:14). "Thanks be unto God, which always causeth us to triumph in Christ."
13. That Our Hope of Resurrection is in Christ.
(1 Cor. 15:22). "As in Adam all die, even so in Christ shall all be made alive."
14. That Our Hope of Heaven is in Christ.
(1 Cor. 15:19). "If in this life only we have hope in Christ, we are of all men most miserable."

15. That to be Blessed in Death we must Die in Christ.
(Rev. 14:13). "Blessed are the dead which die in the Lord from henceforth: Yes, saith the Spirit, that they may rest from their labors; and their works do follow them."
16. That all Spiritual Blessings are in Christ.
(Eph. 1:3). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."
17. That We are Baptized into Christ.
(Gal. 3:27). "For as many of you as have been baptized into Christ have put on Christ."
(Rom. 6:3-5). "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."
(Col. 2:12). "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."
18. That Baptism Saves Us Now.
(Mark 16: 15, 16). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."
(1 Pet. 3:21). "The like figure whereunto even baptism doth also now save us."

C. E. W. Dorris

The greatest thing the world has ever discovered about God, is that He is love. All that God does is an expression of his abiding love; it is changeless. Human hate and sin cannot kill it. A soul cannot drift so far as to be outside the zone of the love of God. The love of God is the hope of the world.

Jesus came to reveal a God of love. He believed that love was the greatest thing in the world. He not only believed it, but He lived it.

"The Place Where the Lord Lay"

"He is not here; for he is risen, even as he said. Come, see the place where the Lord lay" (Matt. 28:6).

Thus, we have the angelic challenge to the visitors at Joseph's new tomb "as it began to dawn toward the first day of the week." And thus, as the dawning light of another first day of the week appears, the angelic challenge is heard again. "Come, see the place where the Lord lay!" With profound reverence we draw near Joseph's new tomb. We look into that tomb. We find it empty. Our faith is greatly strengthened, for the empty tomb is evidence of the resurrection of our Lord.

I

"The place where the Lord lay" was a place of sorrow. The place where the children of men lay their beloved dead is always a place of sorrow. When we look upon the last resting place of those we loved and lost, sad memories are awakened. To the disciples who had worshipped and adored their Master, to those noble men—Joseph and Nicodemus—who had borne the lifeless form to the grave, to those heart-broken women who lingered there at the close of day, the place where the Lord lay was a place of sorrow. For all the world, it was a place of sadness and silent grief, for the day of Jesus' death was the world's darkest day.

II

"The place where the Lord lay" was a place of humiliation. To the sons of men, the ordeal of death is always the most humiliating experience. This is true because it marks the end of all that is earthly. This is true because death means defeat—the defeat of all plans and purposes concerning the life that now is. All the noble works of the Master—his kind words, his loving deeds, his marvelous miracles—seemed to end in the silent grave. What humiliation to the disciples who had trusted him, who had forsaken all to follow him, who had in his name suffered persecution, who had in him hoped for earthly glory!

III

"The place where the Lord lay" was a place of splendor. Having accepted the challenge of the angels, and having come to the place where the Lord lay, we observe that it was in a garden. We are informed that "in the place where he was crucified there was a garden; and in the

garden a new tomb." In that sacred sepulchre the body of our Lord was laid. It was a lovely spot fashioned by the hands of a rich man. Flowers of fragrance and unspeakable beauty must have bloomed there. Birds of paradise, singing the sweetest of songs, must have dwelt there.

Standing beside this lonely tomb, we observe that it was a beautiful and costly tomb. This fact surprises us when we recall that Jesus had said in pathetic tones, "The foxes have holes, and the birds of the heaven have their nests; but the Son of man hath not where to lay his head." How did it come to pass that this homeless and often friendless man was buried in a costly tomb? This question is full of interest. About seven centuries before Jesus came into the world, the prophet Isaiah foretold the death of Jehovah's suffering servant, saying,

"He made his grave with the wicked,
And with the rich in his death."

It was in the city of the king that the body of the Lord was buried. Joseph lived in a village near the city of Jerusalem; yet, he desired, at death, to be buried in Jerusalem. Hence, he had gone to that city and made his tomb, cutting it out of a huge rock. There, in that beautiful tomb "wherein was never man yet laid," they laid Jesus.

If he is to be buried, honorable members of the Sanhedrin shall be among his bearers; if he is to be buried, costly spices will enwrap him with his shroud; if he is to be buried, he will be laid in a costly tomb of the honorable Joseph. When he bowed his head in death, he paid the last debt due to the justice of God, as the vicarious sacrifice for human guilt. Immediately his honors began and continued until he lay in august repose in the superb tomb. He who was the Rock of Ages lay in the tomb of rock until he came forth in triumph in his resurrection. In the wonderful description of the apostle Paul, in the second chapter of Philippians, of the humiliation of Christ, we follow that humiliation from Christ's conscious equality with God, as it comes down step by step, until we see Christ obedient in death, even the death of the cross. With that death, Christ's humiliation reached its lowest point. Immediately his glorious ascent began. Though crucified like a criminal, Christ was buried like a king.

IV

"The place where the Lord lay" was a place of rest. Some years after the death of Christ, the apostle John wrote:

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: for their works follow with them" (Rev. 14:13). If the people who "die in the Lord" rest from their labors, surely the Lord himself found the blessedness of rest in death. He found rest from his trials, rest from his temptations, rest from the foes who pursued him so relentlessly. In the garden of the grave the Laborer found a night of repose, the storm-tossed Seaman a great calm, the battle-scarred Warrior an infinite peace.

"Life's race well run,
Life's work well done,
Life's victory won,
Now comes rest."

V

"The place where the Lord lay" was a place of victory. That place, no larger than an ordinary room, was a battle ground. There the greatest battle of the ages was fought. Two mighty forces, each antagonistic to the other, met in mortal combat.

On the one side we have the power of mighty Rome in the sealed tomb and the soldiers who stood guard, the dark prison house of the tomb, death yet unconquered, and Satan the monarch of the internal world.

On the other we have a power invisible and irresistible, a power which can make the earth quake, dispatch angels from the portals of glory, paralyze the bodies of strong men, open the sealed tomb and make the dead live.

The victory was decisive. In the book of Matthew we read: "Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow; and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, who has been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, he is risen from the dead; and lo, he goeth before you into Galilee; there ye shall see him: lo, I have told you."

The victory of the Christ was a personal victory, a victory well-deserved. Having lived a life of unselfishness, of unceasing service, he deserved to live again. The victory of Christ was more than a personal victory—he conquered the grave for his people. He “abolished death, and brought life and immortality to light” through his resurrection. Because he lives, his disciples shall live. He shares the fruits of his victory with God’s children.

VI

“The place where the Lord lay” was an orderly place. From the book of John we read: “And they (Peter and John) ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping down and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, who came first to the tomb and saw and believed” (John 20:4-8).

From these verses we notice that the grave-clothes in which Joseph and Nicodemus had wrapped the body of our Lord were carefully folded and not lying in a disorderly heap. The napkin which had bound the thorn-pierced brow, was folded in a place by itself.

Who folded these grave-clothes? In all probability, it was the work of Jesus’ own hands. The Lord does nothing in haste. He does nothing in a fit of frenzy. Rising in the glory and majesty of a king he would not leave the tomb in disorder. If the tomb had been visited by foes, they would have been in great haste; the grave-clothes would not have been folded by them. If his friends had carried the body to be buried elsewhere, they would have required the grave-clothes for burial. It is certain that Jesus slept until the appointed hour dawned. He then arose in sublime dignity, and went forth as the conqueror of death and the grave. With utmost deliberation he left the place where he had slept.

The effect of the orderly tomb upon John was most significant—“He saw and believed.” What did he believe? That the tomb was empty? The fact of the empty tomb was a matter of knowledge with him. He believed that Jesus had conquered death. He believed that the Master, whom he adored, was living again. His mental power,

quieter and deeper than that of Peter, laid hold on that sublime fact more readily. While Simon Peter, in his impulsiveness, was the first to enter the empty tomb, John, in his keenness of insight, was the first to grasp the hopeful thought of the resurrection. In fact, John was the first person in the whole world to fully believe in the glorious resurrection of the Christ.

John saw the place where the Lord lay, together with the orderly condition of the grave-clothes therein, and believed. The empty tomb proclaims the risen, the living Christ.

Frank L. Cox

"Lead on, O Christ Eternal!
We follow, not with tears;
For gladness shines like morning
When thy dear face appears."

Is my life a conveyor of the message of salvation?

Rules for a Christian Day

Begin the day with meditation and prayer. Acknowledge your allegiance to God as the sovereign of your life, the consecration of yourself to his service, resolving to do and to suffer his whole will. Pray earnestly, submissively, expecting a sure answer. Strive to realize God's constant presence, walk with your hand in his, your eyes fixed upon him. Think often of him, do nothing, think nothing, say nothing displeasing to him. You need not cry very loud; he is nearer than you think. Lean, in all hours of weakness, on his strength; in sorrow and disappointment, on his love. Be on your guard during the day. Speak kindly to all, and evil of none. Avoid all gossip. Be contented, patient, cheerful. Remember your own faults and do not complain of others. In solitude, guard your thoughts, in society, your tongue. At home, control a disposition to anger, so that all may go to you in trouble, with the certainty of help and comfort. Spend half an hour every morning and evening in meditation and prayer. Consider in what direction your thoughts usually run, what chiefly occupies them. At night, consider if you have adhered to the resolutions of the morning. It matters not what men think of you, but it is of the greatest importance what God thinks of you. Take Christ for your model. Consider if

you are following his example, and walking in his steps. Do you watch over your spirit when suffering unkindness from others who should be tender and thoughtful of you? Can you forgive, and return good for evil if others are provoking? If you are thus influenced by the religion of Christ, your example will have a saving influence on those around you. They will imbibe the same spirit and will walk with you in love, not only through one day, but through the whole of life.

The Christian Era

Unseen, But Loved

"Whom having not seen, ye love" (1 Peter 1:8).

The master motive in the Christian life is love for the unseen Companion who promised to be with us to the very end of the age. Without faith it is impossible to please God, and without love we cannot serve him acceptably. "If I give my body to be burned, but have not love, it profiteth me nothing."

Christ has a right to our love; he has a right to the throne of our affections. He is "fairer than the sons of men and altogether lovely." Sculpture has never been able to chisel his form, nor music adequately to sing his praises. The evidences of his love are on every hand. He has done enough to win the affections of every man, woman, and child.

Can we remember times when we could sing with glowing hearts,

*My Jesus I love Thee, I know Thou art mine,
For Thee all the follies of sin I resign.*

"I have this against thee," said Jesus in his message to the church at Ephesus, "that thou didst leave thy first love" (Rev. 2:4). Has love grown cold and duty become wearisome? Has another love usurped the place of this first love? Turn back the pages of your life to some spot hallowed with sacred memory, to some battleground of the soul, some Gethsemane with God. Recall the happy day when you and Christ became one? Come back, come back to thy first love!

"In all their affliction, he was afflicted, and the angels of his presence saved them: in his love and in his pity he redeemed them" (Isa. 63:9).

Nothing is harder to bear than to be misunderstood. It is hard enough to be misunderstood by our friends. And there is no time when we are in more danger of misunderstanding the best of all friends than when our eyes are filled with tears of sorrow. This was the mood of the two disciples on their way to Emmaus, when their Lord came to them and showed them that He was never nearer to them, or doing so much for them, as when they thought He had failed them.

The mystery of pain and suffering has always been hard to understand. Even our Savior, when bearing our sins and sorrows when the Father's face was turned away, cried out "My God, my God, Why?" Nor can the "thorn of the flesh" always be removed, even in answer to prayer. But He knows how much we can bear, and says, "My grace is sufficient for you."

W. D. Strangeway

Friendship

The friendship of Jesus and his disciples is well illustrated in the records of the gospel in its growth from Teacher and disciple, Lord and servant, to that of Friend and friend: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants: for the servant knoweth not what his lord doeth: but I have called you friends" (John 15:13-15). Literature abounds in many examples of lofty friendships but friendship with Jesus is the highest. He teaches that each and every man may have friendship with him if he does the things which he commanded. There is, therefore, no reason why all men cannot have for their friend, the friend, indeed, "that sticketh closer than a brother." His friendship is sincere, abounding in love, sympathy, tenderness, understanding, helpfulness, compassion.

Charles H. Roberson

"Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure."

Did You?

Did you give him a lift? He's a brother of man.
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue.
And a smile would have helped him to battle it through.
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?
Did you ask what it was—why the quivering lip?
Why the half suppressed sob, and the scalding tears drip?
Were you a brother of his when the time came of need?
Do you know what it means to be losing the fight?
When a lift just in time, might set everything right?
Do you know what it means—just the clasp of a hand?
When a man's borne about all a man ought to stand?

Selected

President Roosevelt, uttering the thought of many today, said recently:

“No greater thing could come to our land today than a revival of the spirit of religion, a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for the world. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual awakening.”

The Washington Star, April 4, 1940

A Brave Champion

“God hath not given us the spirit of fear” (2 Timothy 1:7).

Paul, the mentor, companion, and friend of Timothy, was familiar with the young preacher's background. Knowing the unfeigned faith of his grandmother Lois and his mother Eunice, Paul expected much of him. The “grand old man” of many years of missionary endeavor also knew the power of the enemy. Realizing that the battle was to be crucial and that forces of righteousness were scattered, he appealed to Timothy to measure up to his heritage and to the high hopes which were confidently placed in him.

As the great coaches of world championship teams gather their players around them for a final word of instruction and encouragement before a decisive game, Paul sought to explore the very heart of Timothy to inspire him to be a brave champion for God. He called upon him to be a fearless witness of the saving power of Christ and of his own loyal apostleship. He urged him to have the zeal of a true evangelist, the purity of a saint, and the vision of a prophet.

Watchwords

By Batsell Baxter

Each letter of the word "watch" is the beginning of something that every Christian should watch. Our gospel came in words. God's will is known to us through words. Christians are commanded to "preach the word" (2 Tim. 4:2). People are enabled to become Christians by the teaching of the word. "They shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:45). "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach" (Rom. 10:8). God "hath at the end of these days spoken unto us by his Son" (Heb. 1:2, 3). The book of Acts gives one case after another—examples in which men became Christians. In every one of these examples the preacher was present, and the sinner learned through words what he must do to be a Christian.

To the Children of God

Words guide us all the way home. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs" (Col. 3:16). The Holy Spirit has preserved God's instructions to the churches and to individual Christians in words. Every revealed item of the will of God, every explanation of his attitude toward us and of our obligation to him has been made known to us through words.

The Power of God's Word

Paul said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom.

1:16). "Seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe" (1 Cor. 1:21). God's word is "living, and active and sharper than any two-edged sword." God's word pictures every thought of our hearts and every act of our lives as it is. God's word shows us to ourselves as God sees us. In God's word we face a mirror, "the perfect law of liberty," which shows us exactly what kind of men we are. We should say with David, "I have hid thy word in my heart;" for really and truly God's word is a lamp to our feet and a light to our pathway.

The Importance of Words

Jesus had for three years and a half stored his words in the hearts of his disciples. He had called the man wise that "heareth these words of mine, and doeth them," and foolish that "heareth these words of mine, and doeth them not" (Matt. 7:24-27). It was very important that these apostles remember clearly the words of Jesus, so he promised them the Holy Spirit to "bring all things to your remembrance, whatsoever I have said unto you" (John 14:26), and many other truths they would need to know. Jesus provided for this also. "He shall guide you into all truth" (John 16:13). Before they preached a word of Christ's gospel, the Holy Spirit came to miraculously guide them, and the Holy Spirit conducted this miraculous guidance until he had given the word of the Lord to men in writing. Such is the power and importance of God's word and such was the necessity that they should get it right. Too much was at stake to risk a mistake.

Our Own Words

Our own words are powerful and very important. Jesus said: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). He warned his disciples also that in the day of judgment we shall give account of every idle word—that is, every word that is foolish and to no profit. Through James the Holy Spirit also warned of the power and danger of the tongue. He showed how the tongue could tear to pieces the peace of the community or the church and bring hell on earth (James 3:3-10). In this lesson he says: "If any man offend not in

word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

Words unspoken fall back dead,
But only God can kill them
When they are said.

Christians are commanded to watch. We are commanded to watch our words. Hasty, ill-advised, or unjust words are like the feathers emptied out of a pillow on a windy day. It is easy to turn them loose, but impossible to ever gather them up.

Grant me, O Lord, the strength today
For every task which comes my way.
Cover my eyes and make me blind
To petty faults I should not find.
Open my eyes and let me see
The friend my neighbor tries to be.
Teach me, when duty seems severe,
To see my purpose shining clear.
Let me at noon time rest content
The half-day bravely lived and spent.
And when the night slips down, let me
Unstained and undishonored be.
Grant me to live this one day through
Up to the best that I can do.

Edgar A. Guest.

There Is No Success for the Man—

Who vacillates.
Who is fainthearted.
Who shirks responsibility.
Who never dares to take a risk.
Who thinks fate is against him.
Who is discouraged by reverses.
Who does not believe in himself.
Who is always belittling himself.
Who is always anticipating trouble.
Who waits for something to turn up.
Who complains that he never had a chance.
Who is constantly grumbling about his work.
Who never puts his heart into anything he does.
Who blames circumstances or others for his failures.
Who can do a poor day's work without a protest from his conscience.
Who assumes the attitude of a victim whom everybody is bent on "doing."

- Who expects to eliminate from his work everything that is disagreeable or distasteful.
- Who is forever wishing that he were doing something else instead of what he is doing.
- Who shuts himself within his own little life so completely that he cannot take interest in anything outside of it.
- Who thinks the times are always out of joint, and that he was not born at the right moment or in the right place.

Success

The Lord's Day Worship

By George S. Benson

Worship is natural to all mankind. In every nation under the sun and in every isle of the sea, which is inhabited, it is natural with man to worship. Intelligent worship represents man at his best.

Religions are of two origins and all religions may be placed in two classes. There are false religions which have originated with man. There is the true religion which originated from God. Followers of the false religions worship the sun, the moon, the stars, the rivers, the mountains, the trees, or idols made with their own hands. I have visited single temples which had as many as five hundred idols. I have seen individual idols towering sixty feet high.

The worship of created things, however, is degrading. True worship, on the contrary, is inspiring and uplifting. Yes, true worship represents man at his best, communing with the great master of the universe.

In days past, God spoke to the fathers through the prophets and through various other means. Today he speaks to us through his Son. Jesus is the way, the truth, and the life. No man cometh unto the Father but by him. Accordingly, all intelligent worship in our dispensation must be in harmony with God's revelation through Jesus Christ. That revelation is available to us today only through the New Testament.

It is utterly impossible for man of his own accord to work out a satisfactory method of worshipping the living God. It would be just as futile for us to use our intelligence to work out a plan for worshipping God as it is for the heathen to use their intelligence to work out

a plan for worshipping God. God's ways are as high above man's ways as the heaven is above the earth. "It is not in man that walketh to direct his steps." "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Accordingly, our Lord's day worship must be based upon the authority of the New Testament. Whatsoever is not of faith is sin. Faith comes only from the authority of the word of the Lord. We must accordingly make the New Testament our one basis for our Lord's day worship. Yes, the one basis for all of our worship.

Turning to the Bible, we want to study at this time the Lord's day worship. We want to observe carefully the manner of worship which the Lord has ordained, that we may be guided thereby and that our worship be not in vain.

1. Singing is instructed of the Lord and is most inspiring in Christian worship. I quote from Eph. 5:18, 19. "Be filled with the spirit; speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord." This reference and others which might be quoted indicate clearly that singing is an act of worship instructed of the Lord. Therefore, on the first day of the week or at any other assembly of the Lord's people it is proper to sing, making melody in the heart unto the Lord. Songs may be to teach others or may be for the purpose of all joining in praise to God. The Bible gives no authority for mechanical music in worship, but singing is instructed of the Lord. We therefore, can sing of faith. Mechanical music could be used only upon man's own initiative. But man's initiative has no place in the worship of God. Therefore, mechanical instruments have no place in the ordained worship of the Lord.

Vocal music is the most inspiring form of music known. Congregations which are taught singing as every congregation should be are able to sing in a most inspiring manner, and I hope every congregation will aspire to making its singing a demonstration of the effectiveness of vocal music which is ordained of the Lord.

2. Praying is always in order for Christian people. We are taught to pray always. So when we have assembled on the Lord's day it is proper to pray. It is proper to pray any time we meet together in worship. It is proper to pray in our homes with every passing day. In prayer

we express our thanksgiving to our heavenly Father and we make known to him our requests. Prayer represents man communing with his creator, and provides opportunity for us to draw on that great eternal source of strength and power. Earnest, faithful prayer should be included in our worship on the first day of the week.

3. To teach and exhort is another essential step in the Lord's day worship. From the 20th chapter of Acts we learn that Paul met with the brethren at Troas on the first day of the week and preached to them even until midnight. After some interruption he again continued to talk until daylight.

In giving instructions to the young preacher, Timothy, Paul emphasized certain important principles and then said, "These things teach and exhort." Accordingly at any time the children of God are met together it is proper to have teaching and exhorting. On the first day of the week, on the Lord's day, when Christians are met together, certainly that occasion should be used for teaching and exhorting.

In instructing the young preacher, Titus, Paul again pointed out great fundamental truths and then said, "These things speak and exhort and rebuke with all authority." We should today have strong, firm teaching that the brethren might be properly grounded in the truth and might not be led astray with every wind of doctrine. To fail to provide strong teaching and exhortation would be a failure on the part of any congregation. Since the meeting on the Lord's day is the chief meeting of the week and the only one that many Christian people attend, certainly the worship on the Lord's day should contain strong teaching and exhortation.

4. The communion service is another vital factor in the Lord's day worship. Jesus redeemed us with his own blood. He gave his own life to pay the penalty of sin that we might go free. The Lord himself also ordained the communion service, and in the church of Jesus Christ as directed under the leadership of the apostles the communion is a regular part of the Lord's day worship. Church history affirms that throughout the first century the communion service was always a part of the Lord's day worship.

In Acts 20:7 we find, "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them . . ." We observe from this passage that the chief purpose of the meeting on the first

day of the week was "To break bread." In other words, this stands out as the purpose of the meeting of the first day of the week. It is right to sing, pray, teach and exhort any day of the week, but on the Lord's day—the first day of the week—the day on which Jesus rose conqueror over death, hades, and the grave—the communion service was observed. We are to observe this until the Lord returns, showing forth his death week by week.

The communion service is accordingly a vital factor always to be observed in the Lord's day worship.

5. Giving of our means is another factor in the Lord's day worship. I quote from 1 Cor. 16:1, 2 "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Paul's instruction is for every one to lay by in store on the first day of the week accordingly as he hath prospered. This means that each of us should have a definite plan and give a definite part of that with which we have been prospered, and this should be done on the first day of the week.

Our giving also is to be done cheerfully, not grudgingly or of necessity. In other words, the Lord is not laying upon us a tax which we must grudgingly pay. On the contrary, our giving should be prompted by a desire to have the largest possible part in the service of the Lord. We hereby lay up a great treasure in heaven. It is only the money we give to the Lord that we really save for eternity.

Nowhere in the New Testament has the Lord said what part of our income we are to give. I would not want to give less than a tenth which the Lord commanded of the Jews. We have a much better law than they had, and have a much more comprehensive work to do. Surely, we could not feel satisfied to give less than the Lord required them to give.

Nearly any congregation could increase its activities for good provided it had more money to use for that purpose. Accordingly, it is my opinion that nearly any congregation could make its own work more effective by increasing its giving. It is further my opinion that few of us give as liberally as we should. Accordingly, I believe that more teaching should be done on the subject of giving and that

we should manifest greater liberality toward the Lord in our giving.

When we have observed the five items of worship indicated above, we have observed the worship ordained in the New Testament for the church of the Lord Jesus Christ. May God bless us with courage and faith to hold fast to these traditions as delivered to us through the New Testament, in order that we may enjoy the favor of our God, that we may be fruitful in his service, and that we may in the end go home to be with our Lord forever.

Christ has no hands but our hands
to do his work today;
He has no feet but our feet to lead
men in His way.
He has no tongue but our tongue
to tell men how He died;
He has no help but our help to bring
them to His side.

What if our hands are busy with other
work than His?
What if our feet are walking where
sin's allurements is?
What if our tongues are speaking of things
His lips would spurn?
How can we hope to help Him and
Hasten His return?

Annie Jackson Flint.

Godliness with contentment is great gain (1 Tim. 6:6).

Some Reflections

To write the word of Christ upon the heart, or, what is essentially the same, to let it dwell in us richly, means more than to commit it to memory. It is to make it the dominant factor in our thinking and in our plans and purposes.

There is something radically wrong with a man's religion when it drives out of his heart all sympathy, kindness, and mercy. The hatred of the lawyers and the Pharisees toward Jesus was greater than their desire to see a sufferer healed.

The lawyers and the Pharisees were very exacting respecting the forms of the law and their tradition; but inwardly they were self-righteous, corrupt, and unjust. They

"left undone the weightier matters of the law, justice, and mercy, and faith" (Matt. 23:23).

Jesus put a higher value on man than on animals. "How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day" (Matt. 12:12). There is something of vast worth in man, else God would not have been mindful of him.

A life spent in entertaining and being entertained is an empty and useless life. The satisfaction that comes from knowing that one is of help to his fellow man is some reward within itself. How useless must a person feel who never does anything useful! How boresome such a life must be!

—*Annual Lesson Commentary*

The Greatest Institution

The church of Christ is the greatest institution in the world: (1) Because it was founded by the Lord, and not by man. (2) Because it was built on the rock (Matt. 16:18). There is no other foundation (1 Cor. 3:11). (3) Because Jesus knows better what man needs than the man himself. (4) Because it is the body of Christ. And he "gave him to be the head over all things to the church, which is his body" (Eph. 1:22). (5) Because it is made up of the redeemed. Jesus added to the church daily such as should be saved (Acts 2:47). When a man obeys the gospel, he becomes a Christian, and all Christians are members of the church you read about in the New Testament. No man can receive you into the church of Christ. (6) Its spiritual significance makes it better and greater than all other institutions. We worship in spirit. We believe with the heart, repent within the heart, confess what we believe in the heart, and then obey from the heart.

E. M. Borden

A bunch of good habits is worth more than a bushel of wits.

I expect to pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any fellow-being, let me do it now; let me not defer it or neglect it, for I shall not pass this way again.

Drummond

Judging from Appearances

By H. Leo Boles

Jesus said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured unto you" (Matt. 7:1, 2). Man's judgment is so often wrong. He draws hasty inferences and unwarranted conclusions. Man judges from outward appearances, which appearances do not represent facts, character, and ideals. We so often do injustice to those whom we judge from external appearances. Egoistic self-appreciation causes us to overrate ourselves and underestimate others. We so often think that our opinions, ways, and judgments are correct and all who differ from us are wrong. We are dogmatic in our judgments and depreciate the opinions and judgments of others. God has frequently warned us against judging from appearances, and has given us numerous examples showing the folly of such.

Samuel's Mistake

Saul had proved himself unworthy as king over Israel. He had rejected God and God had rejected him from being king over Israel. Samuel, the prophet of God, had been sent to Bethlehem to anoint one of the sons of Jesse as king to rule Israel instead of Saul. Samuel hesitated about going, fearing that Saul would learn of it and have him put to death. However, Samuel went and notified Jesse that he would be at his house and for him to have his sons ready. Seven of the sons of Jesse were caused to pass before Samuel, but Jehovah had rejected them. When Eliab came into Samuel's presence, Samuel said: "Surely Jehovah's anointed is before him" (1 Sam. 16:6). "But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth, for man looketh on the outward appearance, but Jehovah looketh on the heart" (1 Sam. 16:7). Here Jehovah taught Samuel a lesson nearly three thousand years ago which we have failed to learn today, Samuel looked at the countenance and stature, or the outward appearance, but Jehovah looked at the heart. Samuel judged that Eliab was suited to be king because he had a splendid physical appearance; but God looked into his heart and saw that he was not fit to be king over his people. Had Samuel had his way, he would have anointed the wrong man as king over Israel.

Pharaoh, the Boaster

During the days of Jeremiah, just before the kingdom of Judah was carried away into Babylonian captivity, Pharaoh, king of Egypt, had frightened the people. He had invaded Judah and had taken some of the people captives. Jehovah spake through Jeremiah and said: "They cried there, Pharaoh king of Egypt is but a noise; he hath let the appointed time pass by" (Jer. 46:17). Jeremiah was God's mouthpiece, and pronounced the condemnation upon Pharaoh. Pharaoh was "but a noise;" he was only "a bag of wind." The people were frightened at him; they were judging him from outward appearances. His loud boastings, like Goliath's, had frightened the people. They were afraid of him. David slew Goliath, but the people and Saul were afraid of him. So Pharaoh frightened the people, but they were judging him from outward appearances. They listened to his loud boastings and judged him by these. They made the mistake of judging from outward appearances.

Claudius Lysias

Claudius Lysias was a chief captain of the band of Roman soldiers. He rescued Paul from the hands of the infuriated mob at Jerusalem, and sent him under guard to Felix, the governor. Paul had gone to Jerusalem, and was in the temple keeping his vows, and the Jews thought that he had taken Gentiles into the temple. They were moved to kill Paul. They made an attack upon him, and probably would have killed him if it had not been for Lysias. When he rescued Paul, Paul spoke to him and said: "May I say something unto thee?" Paul spoke to him in the Greek language, and Lysias was surprised and said: "Dost thou know Greek?" (Acts 21:37). The Jews had misjudged Paul. They had passed judgment from outward appearances. And now Lysias mistakes Paul for an Egyptian. He was judging from outward appearances. Paul began to speak to him in the cultured language of the Greeks. Paul, who was well educated in the Greek and Hebrew languages, could speak fluently to the Romans and eloquently to the Jews. Paul had the words of life and salvation, but they misjudged him and thought him only worthy of death. What a blunder they made by judging from outward appearances! Even the church at Corinth misjudged Paul. They said of Paul: "His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech

of no account" (2 Cor. 10:10). They were judging from outward appearances.

Christ Misjudged

One of the reasons that the Jews did not accept Christ as their Messiah was because they judged him from outward appearances. In the beginning of his personal ministry they said with Nathanael: "Can any good thing come out of Nazareth?" (John 1:46). They frequently classed him with publicans and sinners (Matt. 9:11). They looked upon him and judged him from outward appearances. He came of a lowly birth, from a despised city, and from no parentage of renown. They expected the Messiah to come with royal splendor. They expected him to come to the temple and consort with the rabbis. He disappointed them in all of their high expectations. They judged him from what they saw, and rejected him as the Messiah. They thought that he had come to establish an earthly kingdom. He disappointed them in this, and they rejected him. He came and fulfilled the prophecies, but did not fulfill their expectations of him. Even his disciples sighed and said: "But we hoped that it was he who should redeem Israel" (Luke 24:21).

Jesus was misjudged and crucified. The Jews accused him of being a blasphemer. They were ready to destroy him because they did not believe him to be the Son of God. He was judged by the Jews and the Romans as a man worthy of death. He was crucified between two thieves and was judged by the people as being worthy of such a death. He was classified with publicans and sinners during his life and classified as a thief in his death. They had judged him from outward appearances. Their inferences were wrong; their conclusions were false. They made the fatal blunder of crucifying the Son of God by their judgment from outward appearances. Many today are making the same mistake; they are looking upon outward appearances and judging from these superficial appearances. They class the church of our Lord as another one of the denominations; they blaspheme the gospel and put it on the low level of their own dogmas and doctrines. They are committing a high crime against God, Christ, and his church by judging from outward appearances.

Music Divinely Appointed for Christian Worship

By B. L. Douthitt

There is one infallible way, and only one, by which this question can be definitely and properly settled. In fact, it is only by this one way that any question at all, involving man's religious duty, can be properly settled. The Bible answer to the two following questions will clearly set forth that way: (1) Has God expressed his will on the subject? (2) If so, what has he said? Surely there can be no question about the correctness of this position; and, hence, surely we can have unity and harmony here among all those who reverence the will of God and who desire unity and harmony of that will.

It is the purpose now to follow this infallibly safe way in an effort to settle the question concerning the music that may be used by divine authority in the worship of God under Christ. In pursuing this course we shall have the advantage, as will be seen, of resting our conclusions and our practice at each step on a positive "thus saith the Lord," and at no time on the mere wisdom or opinion of man. This is certainly an advantage which all the children of God should covet, and assuredly so in all matters over which there have been contention, strife, and division.

In this article we shall confine our remarks to an expression of God's will as reported by those whom he inspired to speak for him. The only way to arrive at the truth on this point is simply to place before us exactly what they say. Hence, we here reproduce all the passages in the New Testament that speak directly and specifically on the subject of music in the churches, or as used in the new order of worship under Christ.

1. At the Institution of the Lord's Supper: "And when they had sung a hymn, they went out into the Mount of Olives" (Matt. 26:30). The same thing is repeated in Mark 14:26.

2. Paul and Silas at Philippi: "But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them" (Acts 16:25).

3. To the Church at Rome: "And that the Gentiles might glorify God for his mercy; as it is written, Therefore, will I give praise unto thee among the Gentiles, and sing unto thy name" (Rom. 15:9).

4. To the Church at Corinth: "What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also" (1 Cor. 14:15).

5. To the Church at Ephesus: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5:19).

6. To the Church at Colosse: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16).

7. To the Dispersion: "Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise" (James 5:13).

Now, here are all the passages in the New Testament that bear directly and specifically on the matter of music in Christian worship, and we, therefore, have in these passages what God says, and all that God says, on the subject; hence, by collating what there is within this narrow compass we will have a complete expression of the divine will on the subject. Accordingly, by making such a collation we have the following facts:

1. Christians are instructed to sing. This settles it, if language can settle anything, that they are to make vocal music in the praise of God. This is not some man's opinion, but it is what God says.

2. They are instructed to sing psalms, hymns, and spiritual songs. This settles it that they are restricted in the kind of compositions which they use in making vocal music in the praise of God. They are not to use any kind of compositions that might be sung, but they are to use psalms and hymns and spiritual songs. Hence, any and all songs that are not spiritual are ruled out.

Now, the reader will please note that we have here learned two important significant facts which clearly and unmistakably express God's will on the music to be made in Christian worship. These facts are: (1) They are to sing; (2) they are to sing psalms, hymns, and spiritual songs.

Hence, finally, no matter what may be said about Christian worship otherwise, here we have a clear and incontrovertible expression of the divine will as to the music to be made in that worship; and all who are in search of a safe and enduring foundation on which to stand find here an impregnable rock.

3. When Christians sing or make vocal music, they can know that they are doing the will of God, for he distinctly tells them to do this. The ground is universally admitted among Christians. Here, then, to begin with, is a position that is safe, infallibly safe, and universally admitted to be so among all the children of God everywhere. All, without a dissenting voice, can heartily join in this service of praise to God, and it effectually and forever shuts out and silences all controversy over the question. Moreover, not only is it true that this act, so far as it goes, is the will of God on the question, but it is the entire will of God on the matter of music in his worship. No one can justly come forward with the claim that vocal music lacks anything so far as doing the will of God on the matter of music in his praise is concerned. On the divine will at this point it is complete and entire, lacking nothing. Hence, no matter what else may be said or done in the controversy over music in the worship of God, here is a position clearly taught, in the word of God, is universally admitted among Christians to be so taught, and it is, therefore, the one common ground on which all can be united in the worship of God. What a pity that anybody should stand against it, and thus block the way to union and harmony!

4. On the restriction or limitation as to the kinds of songs to be sung, there is also a ground clearly set forth in the Scriptures quoted on which there is universal agreement. That ground is that whatever may or may not be said on the different kinds of songs that might be sung in the worship of God, all admit that "psalms and hymns and spiritual songs" are acceptable to God, for he distinctly specifies them and tells us to use them. We are not seeking now for something that may be acceptable to God, but for something that we know is acceptable to him. Moreover, we are seeking for what, in this case as in the other, will make our worship complete and entire, lacking nothing; and those who praise God with "psalms and hymns and spiritual songs" fully meet this requirement, and they can know that, as to the kind of songs to be sung, they are doing the will of God, all the will of God, and nothing else but the will of God.

5. On the matter of instrumental music along with the vocal in Christian worship, we have the same divine light to guide us. The New Testament is silent on it, and, hence, it is no part of the divine will. God has nowhere told

Christians to make this kind of music in their worship; hence, when they make it there, they cannot justly claim to be doing God's will in the act, for he has nowhere told them to do it. Of course, if it is not his will, those who do it cannot properly claim, in that act, to be doing his will. Hence, we are here face to face with a significant fact—namely, whatever else may be said for or against instrumental music in Christian worship, it is no part of the will of God, and those Christians who engage in the practice are not in that act doing the will of God. He has told them to sing, but has nowhere told them to play. Hence, when they are doing the one, they are doing his will; and when they are doing the other, they are not.

Finally, whether this is or is not reason for all the controversy over instrumental music in Christian worship, which has marred the history of the church for twelve hundred years, it is, nevertheless, the best of all reasons why those who value union and harmony on the will of God should forever banish it from their worship.

The Lesson of the Fig Tree

By A. E. Emmons, Jr.

Jesus was returning to Jerusalem after spending the night with Mary, Martha, and Lazarus. He had probably left early, before breakfast; at least, it is said he hungered. He saw a fig tree, obviously with beautiful foliage; but upon close inspection, no fruit was found on it. The nature of fig trees in that land is supposed to have been on this wise; the fruit put out first, and then the leaves, so that by the time the leaves were grown the fruit was ripe. Jesus cursed the fig tree because it was barren, and it withered immediately.

This is the only record we have of Jesus performing a miracle for the purpose of cursing something; all the rest brought great blessings, but here Jesus wants to teach his disciples a lesson. The Jewish nation was like this fig tree: outwardly, to men, they appeared as possessing great religious faith and strength; but in reality they were barren and fruitless, as is evidenced by their rejection of Jesus as the Messiah. In a sense this is a profound prophecy which the world has seen in fulfillment for centuries. Because the fig tree bore no fruit Jesus said: "Let there be no fruit from thee henceforward for ever." If the Jews refused to

receive Christ as the Messiah and bear fruit unto his glory, which they did, then their fruit would be taken from them forever and given to the Gentiles. This we have seen demonstrated.

The Last Hope of Man

Man, with his fertile brain, has searched the corridors of time for a better way of life. From rude beginnings and simple procedures he has formulated the kinds of living that now exist.

For some reason these ways of life are yet found to be incomplete, and there is much left to be desired. There is still hunger and nakedness, crime, war, and strife; there are still men willing to climb, using for stepping-stones the bodies and souls of other men.

But there is a way of life, the last hope of man, not devised by man, and thus by him called "foolish." This last hope, this way, is Christianity—Christianity in its simple and its elemental form; for it is a part of this way that hunger and nakedness are the concern of all. Where this way is followed, crime and war and strife are no more, for their causes are removed. It is the law of this way that our brother's body and our brother's soul are better than our own. It is axiomatic of this way that it leads to something rather than nothing.

The last hope of man for a good home on earth and a continuing home in heaven is the conversion of the world to New Testament Christianity.

Max Leach

To be strong and true; to be generous in praise and appreciation of others; to impute worthy motives even to enemies; to give without expectation of return; to practice humility, tolerance and self-restraint; to make the best use of time and opportunity; to keep the mind pure and the judgment charitable; to extend intelligent sympathy to those in distress; to cultivate quietness and non-resistance; to seek truth and righteousness; to work, love, pray and serve daily, to aspire greatly, labor cheerfully, and take God at His word—this is to travel heavenward.

Grenville Kleiser

Stand—Walk—Run

Some take a stand for the Lord's way, having done all to stand (Eph. 6:13, 14). Others walk in the light as he is in the light (1 John 1:7). A few run with patience the race set before them (Heb. 12:1). The church needs such people in it if it is to grow. Many are not ready to take a stand and hold fast the truth, as it is written. Too few walk in the light very far, and those running with patience are indeed hard to find. The influence of those who do is beyond measure. No one lives to himself; very few live right with themselves. So many issues come before the church we greatly need men who will stand for the whole truth. Where shall we find them?

H. M. Phillips

Confess Your Faults

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual prayer of a righteous man availeth much" (James 5:16).

How easy it is to obey this divine injunction and yet how slow people are to do it! How easy it is and yet how hard it is to say, "I have sinned!" It is a small matter to confess the wrongs of others, but to see and confess our own wrongs is quite another thing. While all admit that no man lives and sins not, yet how many are slow to confess the sins of which they are guilty! While they disclaim perfection, yet they are unwilling to acknowledge their imperfections. In a general way they acknowledge they are not faultless, but are unwilling to confess their particular and real faults. Yet without real faults they would be faultless. Without sin—that is, unless they sinned—they would be sinless. Doing wrong, making mistakes, sinning, is why people are not faultless. But to confess the wrong, to own the mistake, to specify the sin, is what they are slow to do, and so slow that some never do it.

Why are most people so slow to confess their faults? It is because they are ashamed of them. Then they should confess them and get rid of them by being healed and doing better. Many, it is feared, think it a sign of weakness and lack of wisdom to acknowledge a mistake. But this is weakness and unwisdom itself. One can never do noble things or perform even a wiser act than to frankly confess his mistakes and wrongs. This of itself is a source of

strength. He feels stronger for the next trial along this line, and even fortified against another attack of the enemy at this point. It may be that some think if they do not acknowledge their faults, others will not see them, and, therefore, will think them perfect. This is a woeful mistake, because others see their faults frequently before they do. Why not be specific then, and confess the very sin or sins of which one is guilty? If this sin is the neglect of the Lord's table, then say so, striving to be more regular in attendance in the future. If it is the sin of talking too much, confess it, and talk less of harmful things and more of good things. If it is wasting your time—your precious, God-given time—in lounging and loafing around in other people's way, telling vulgar and indecent anecdotes, then own up, and find some useful employment or attend to what you already have more diligently. Maybe it is covetousness, or this is one with many sins, then frankly say so, and give more freely and more liberally. The thing is to *confess your faults*. Do not generalize, but *particularize*. Do not stop at simply saying you know you are doing many things you ought not to do, and you leave undone many things you ought to do. By review of life and self-examination find out what you ought to have done that you did not do, and what you did that ought not to have been done. How can one certainly know that he has left undone anything that he ought to have done unless he knows what that particular duty is which he did not perform?

To say, "I was at fault," "I did wrong," or "I was mistaken and I beg your pardon," is the scriptural way, and, therefore, the most effectual way to settle personal difficulties. The pardon is generally granted, and there the matter ends. It is not "Knuckling" to anyone or humiliating yourself; it is truly and really an ennobling act. If you owe a man one hundred dollars, you feel "honor bound" to pay him. It is not humiliating to meet this obligation. When you owe one an apology, why not feel "honor bound" to pay that too? "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). This is a duty you must perform and a debt you must pay before God will accept another act of worship from you.

Let us confess our faults, then, to those who have suffered

from them and ask their pardon—to our brethren that they may pray for us and help us, to God that he may forgive us.

And when you pray, do not deal so much in generalities. Be more specific in the confession of your faults to God. Tell the heavenly Father your particular weakness and definite sins. If you are intemperate, ask him to help you to be temperate. If you are negligent and careless, ask his pardon and his help to be more thoughtful and serious. If you have visited or entertained company on the Lord's day when you should have been with the faithful around the Lord's table, confess this particular sin to God and you will feel more like attending service next time. If you have cheated, defrauded, or wronged anyone in your dealings, or if you have stolen anything, make restitution and confess this sin to God and pray his forgiveness. Just as we are to confess our faults one to another in a definite and specific way, so we should to God when we pray to him in secret. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

I do not argue that this specification of sins is always essential to pardon, but it is very helpful and strengthening. Still I do not see how one can realize that he is guilty of any particular sin and not confess that sin to God, or how he can be forgiven until he does confess it. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22).

E. A. Elam, Gospel Advocate, 1889

Scatter Sunshine

Be generous with smiles and kindly words, if with nothing else. That which costs the least is often most valuable in this strange world. And kind words and gentle acts of sympathy have a way of reflecting that many and many a time has rewarded the giver a thousand-fold. It is a great thing to remember peacefully at eventide that some burdened heart has blessed you during the day for a timely word of cheer or glint of encouragement.

O thou magnetic Christ, draw us by thy cords of love and bind our wandering hearts to thee.



- If you want to be respected, you must respect yourself and others.
- If you want to control others, you must learn to control yourself.
- If you want friends, be friendly.
- If you want justice, be fair with others.
- If you want consideration, be considerate.
- If you want courtesy, be courteous.
- If you want to be strong, be quiet and unafraid.
- If you want to keep your character and reputation above suspicion, keep good company or none.
- If you want to be popular, never say an unkind word about anyone.
- If you want to know God's word, study His book.

The Value of a Soul

By S. C. Boyce

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark 8:36, 37).

What a truth! What a thought! What is the value of a soul? The human mind at best can only faintly appreciate its worth. It is worth more than this world, for this world will end, but the soul lives on and on. It is worth more than every whirling planet or twinkling star, for it thinks, loves, and lives, and they do not.

Again, let us test the worth of a soul by whether it can be replaced if lost. God has given to every man one soul, and only one. If he lose it, he has lost all. Many possessions can be replaced if lost. If a man lose a dollar, he may gain another; if he lose a friend, he may find another; if he lose a home, he may build another; but if he lose his soul, he can never regain it.

Moreover, can you think of any earthly possession for which you might trade your soul and make a good bargain? For what would you exchange your soul? For worldly power? Power brings heaviness of heart and will soon end. Power can never satisfy the deep longings of your soul. Would you exchange it for this earth with its fleeting treasures? If so, some day you will lose them and will

have for your possession bitter nothing with an awful eternity to mock your folly.

Many fine people who would not think of selling their souls for the sordid things of this world yet remain complacently idle and lose them. Remember, the one-talented man was condemned not for misuse, but for disuse, of his opportunities. Think just a moment what eternity means. The very thought staggers the mind. If a sparrow could fly to the farthest planet and back to earth in two billion years, and if he carried from this earth to the planet a small bit of a great mountain, in the ages to come the mountain would be transferred to the planet. It taxes the mind, but one can think of the world thus removed. But even the numberless ages thus required is a mere fraction of eternity, for eternity has no end. And the soul will live just as long as eternity lasts.

"But how can I save my soul?" the reader may ask. No greater question can be asked by man. Let the Bible answer it, for the Scriptures alone can answer perfectly: "He that keepeth the commandment keepeth his own soul" (Prov. 19:16). He that keeps the commandment keeps God's word, "which effectually worketh also in you that believe" (1 Thess. 2:13). The word can completely change the life of any man who will receive it. Christ is able to save to the uttermost those that come to him. A great sculptor will transform an ugly block of marble into a model of exquisite design if it yields to the touch of his chisel. Just so God by the power of the enduring word will remake us into his image if we submit to its transforming truths.

Now, when a man is in darkness and sin, and there shines upon him the light of the gospel, it reveals to him both what he is and also what he might be. Out of Christ, out of his blood-bought church, man is poor, without hope and lost; in Christ, he is rich, living the abundant life.

Stop, O man, and think on these things, and perchance it will cause you to diligently seek the higher and better life.

Do your sins weigh unbearably heavy upon your heart? Your very restlessness and dissatisfaction (although you may not realize it) are a sure sign you are carrying a sin burden that ought to be rolled off your soul. The blood of the cross is able to cleanse every sin, however deep, however vile.

*Would you be free from the burden of sin?
There's pow'r in the blood, pow'r in the blood,
Would you o'er evil a victory win?
There's wonderful pow'r in the blood.*

The story of the cross is the sweetest story ever told. Look at the cross. It is crimsoned with blood, hallowed with forgiving mercy, glorified with a love that "passeth understanding." Let its love draw you, its forgiveness free you, its crimson flow wash away your sins.

But how can we know, then, that the blood of the cross has washed away our sins? When we passed through the solemn service of baptism. Why? We are then in Christ. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Therefore, we are buried with him by baptism into death; that like as Christ was raised by the glory of the Father, even so we also should walk in the newness of life. When we are in Christ, we know that we are as close as we can draw to him, and, therefore, have touched the soul-cleansing blood of the Lamb. Just as certain as we believe God, just that certain are our sins washed away in baptism; for listen to these God-inspired words: "Arise, and be baptized, and wash away thy sins" (Acts 22:16). The same command and the same obedience which washed away Paul's sins will do the same thing for a sinner today.

If today, my friend and fellow "stranger in a strange land," you are out in a world of sorrow and sin, will you come to your heavenly Father? Will you in deep contrition confess the Lord Jesus? Break down that lost barrier—negligence, stubbornness, hardness of heart, love for the world—and accept the tender overtures of a pleading Savior.

What wonderful promises! The glory of a new life, sins washed away, eternal salvation! Thanks be to God for unspeakable joys laid up for the redeemed in heaven. He has given us a soul which will not be left in the silent chambers of the grave, and has made us "partakers of the inheritance of the saints in light" in a better and brighter world.

"Do not spill thy soul in running hither and yon, grieving over the misfortunes, the mistakes, and the vices of others. The one person whom it is most necessary to reform is yourself."

Myself

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able as the days go by
Always to look myself in the eye.
I don't want to stand with the
setting sun
And hate myself for the things I've
done.

I can never hide myself from me,
I see what others may never see,
I know what others may never know,
I never can hide myself, and so
Whatever happens I want to be
Self-respecting and conscience free.

Jesus Our Example

"And whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:27, 28).

James and John, through their devoted mother, have asked for the chief places in the kingdom of their Lord. True parents are rightly ambitious for their children. It is well, too, for the young to have aspiring spirits. But there is a danger of desiring to be great rather than good. It is far better to fill a lowly place well than to be lifted into a high place that one is not prepared to fill. Jesus would show his aspiring disciples the road to true greatness. He reverses all worldly conceptions of renown. Lowly service, sacrificial service, self-denying service; this is greatness in reality. A life sacrificed upon the altar of service for others is the finest possible conception of life. The servant of all is the greatest of all. In this matter the Son of man himself is the chief example. To ask for an exalted place, is to ask for the discipline, toil and suffering required to attain it. Prepared places are to be filled by prepared people. Greatness after all is not a matter of place, but of character. It depends more on how orders are received than upon how orders are given. Our King himself came to be a servant and a sacrifice for others. Let this be a check to all false ambitions and to all petty jealousies. Jesus washed the disciples' feet and died to redeem them from sin and death. Have we the spirit of the Master?

"I gave my life for thee, my precious blood I shed,
That thou might'st ransomed be, and quickened
from the dead;
I gave, I gave my life for thee, what hast thou
given for me?"

"Ye men of Galilee, why stand ye gazing up into heaven?"
(Acts 1:11).

The Apostles stood watching the spectacle of Christ's ascension in awe-stricken silence. There through the parting clouds they beheld their ideal. They caught a soul-moving vision. They heard the call to go and preach—to be His witnesses.

What a thrilling thing to walk through the years with their eyes on that opening sky! Possibly, because of awe and wonder, they might have gone on unheeding the command to go and witness, had they not been reminded that there was more to this than gazing into the sky. There was work to do. They were to seek those He loved and bring them to Him.

"Take into your heart every day some cheering word of God. Listen to some heavenly song of hope and joy. Let your eye dwell upon some beautiful vision of divine love. Thus your very soul will become a fountain of light and joy, and gladness will become more and more the dominant mood of your life."

Publish Glad Tidings

"That I may publish with the voice of thanksgiving, and tell of all thy wondrous works" (Psalm 26:7).

The American business man has shown to the world what aggressive, persistent, and intelligent advertising and salesmanship will do to attract customers and lead them to buy his products. He has studied the art of dealing with people: he is fired with enthusiasm for his company and his goods.

Why has it taken the Christian world so long to realize that this was fundamentally the method of Jesus? He was the master winner of men. He dealt with them wherever he found them. And when he is held up before men today, they will be drawn to him. But he must be lifted up. He must be presented. He came to seek the lost, and said: "As my Father hath sent me, even so send I you." We

must pray; we must plan; we must push out into the deep; we must persuade men to come to Jesus, the Savior of the world.

The pulpit, the press, and the radio are all wonderful means at our disposal to publish the glad tidings to a lost world; but in its finality, the world will be won to Jesus only when individual men and women, boys and girls, go out like their Master to seek lost people in home and office, on the street and on the highway, and introduce them to the only One who is able to save.

"By the grace of God, I am what I am" (1 Cor. 15:10).

Character is the determining factor of human life. The purpose of the religion of Jesus Christ is to create, develop, perfect character. Character is what I am in the sight of God, in the inmost recesses of my being; not what I seem to be nor what I would like others to think I am, but what I am in thought and purpose, in work and in deed. Character is the summing up of all I have thought and said and done. How is it to be secured and strengthened? Paul gives the answer: "By the grace of God." Without it we cannot progress God-ward. With it, we can do all things. It may be had by seeking; its effectiveness may be demonstrated by using. "By the grace of God" we may grow into the likeness of Christ, which is the realization of the Christian character.

Joseph M. Francis

Endurance

When first enthusiasms wane—and strength has all but gone—Endurance is the stuff that makes you smile and carry on—Beyond the point where weaker men put down their tools and say—"I've had enough—I can't go on—I'll try some other day."

When failure looms ahead of you and everything looks black—When courage flags and hope grows dim—You're tempted to turn back—When all the world's against you, yet—Undaunted, on you press—That's where Endurance triumphs, crowning effort with success.

"Good resolutions avail nothing, if we do not fill our minds with new ideas and new ideals. You cannot improve if you still retain the same old stock of ideas and motives. Growth comes by food and exercise."

THE PEACEMAKERS

"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). "Depart from evil and do good; seek peace and pursue it" (Psalm 34:14).

How great is the need for peacemakers! Members of families have misunderstandings; neighbors do not speak; there are industrial disputes, class hatreds, professional jealousies, wars among nations and racial hatreds. Some people are hard to get along with; they are sensitive, suspicious and quarrelsome; they go around with the proverbial chip on their shoulders. Then there are the trouble makers, the war makers, and the professional agitators and stirrers up of strife. They love to discover and magnify differences; they enjoy fanning sparks into flame. "Any fool can strike a match in a haystack and make a flame." To make peace is a blessed work, but a difficult one. Unless we are tactful and prayerful, we are apt to make matters worse. We must be right ourselves; we must never be meddlesome or quarrelsome or easily offended. We must love peace and pursue it; we must love people, and we must pray for divine guidance. Nothing will so advance peace as the gospel of the Prince of Peace. Peacemakers are called the children of God because they remind people of God. They partake of God's own nature and are interested in the same work. While they are trying to reconcile men to each other, they do not forget that the supreme need of men and nations is to be reconciled unto God.

"There comes to my heart one sweet strain,
A glad and a joyous refrain;
I sing it again and again,
Sweet peace, the gift of God's love."

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

Do you lie awake at night and worry about all the things that might happen to you? Worry is a form of fear. You are afraid to face the future. Why? Do you think that God is not in it?

Once there were ten men who were afraid to go into a land that God had given them. "There are giants in the land," they said. But two other men, Caleb and Joshua, who had gone with them to spy out the land, were unafraid. They knew they could take the land for God was with them.

And that is the secret of living without fear. If God is with you, you can let go all your worries. You can stand firm and unafraid at a time when the world needs men and women who are fearless.

Thought for the Day

"Through the darkness trust Him still
In the calm conviction
Everything subserves His will:
Each severe affliction
He will sanctify and change
Into benediction."

Sue Davidson.

God's Final Appeal

"Having yet therefore one son, his well beloved, he sent him also last unto them" (Mark 12:6).

The gospel of Jesus Christ is the one great divine appeal to the hearts of men. The incarnation of Christ was the last and final movement in God's plan of human redemption. Prior to his coming, many messages had been sent and many means has been tried to summon mankind to reconciliation and righteousness. When all these had failed, only one other resource remained. "They will reverence my Son." It was the last effort of divine mercy. He was the final embassy from the throne of the Great King.

He was rejected by his own Chosen People. Even today he is being rejected and dishonored by many who ought most to admire and revere him. He is crucified afresh by some who profess to show him reverence.

A distracted and confused world turns to other messiahs who make false promises in order to secure a following. But Christ remains forever the last appeal of God to mankind. He is the last because he is highest, strongest, and all sufficient. God came down in Christ. "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). God has been fully revealed in the surface of history in Jesus of Nazareth. All other efforts are but echoes of his voice and mirrors of his grace. Have we yielded ourselves to the power of Christ's death as the magnet of God for drawing us all to him?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself" (Matt. 22:37-39).

Perplexed, but serious-minded persons, seeking to learn the secret of right living, turn to the words of Jesus for instruction. Some real disappointment is suffered when they fail to find an elaborate set of rules for living. He who rightly discerns the Mind of the Master rejoices when he appreciates to the full the meaning of these wonderful words. Jesus Christ does not burden us with elaborate rules of conduct but He has given us a Principle of Living. This is the Principle of Love which He directs us to apply to two objectives: first, to the Lord our God, and so become spiritualized; secondly, to our fellow men, and so become socialized. The first is demonstrated in the second; the second is never possible unless the first is realized.

Robert Fortenbaugh

Rainy Days

When raindrops fall and skies look grey—You hear so many people say—"What awful weather!"—with a groan, they watch the rain come pouring down. They grumble if they venture out, and if indoors they prow about, with doleful faces all day long—and then, of course, things all go wrong. . . . But if we're happy right deep down—inside our hearts, we never frown because the rain clouds gather low. We take our brightness where we go. . . . Outside conditions can't annoy—when we possess that secret joy—that inward radiance nothing dims. So rise above the weather's whims! Why wait for the capricious sun? You'll find that there is lots of fun in being kissed by soft cool showers, and laughing with the grateful flowers.

Thought for the Day

"Be still, my soul: the Lord is on thy side,
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
In every change He faithful will remain.
Be still, my soul: thy best, thy heavenly Friend
Thro' thorny ways leads to a joyful end."

Robert S. Tat

Trees

"The trees of the Lord are full of sap, the cedars of Lebanon which he has planted" (Psalm 104:16).

The beauty of the woods, the charm of the forest, the wonder of the trees, poets have always sung, and painters have tried to depict. Bryant sings, "The groves were man's first temples; when in the darkling amidst the cool and silence, he knelt down and offered to the Mightiest solemn thanks and supplications." And Longfellow caught the spirit of the forest when he said, "Nature with folded hands seems kneeling there in prayer." When the psalmist rises to the highest note of his exuberant praise, he calls upon "fruitful trees and all cedars to praise the name of the Lord. While Isaiah crowns the glory of his golden age with this exultant verse, "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Man is like a tree. The godly man is "like a tree planted by rivers of water, that bringeth forth his fruit in due season; his leaf also shall not wither and whatsoever he doeth shall prosper." The righteous man shall "flourish like the palm tree: he shall grow like a cedar in Lebanon." The worshipful man is like a tree "planted in the house of our God, he shall flourish in the courts of our God." Christ's good man is like a good tree that brings forth good fruit. His evil man is like an evil tree that brings forth evil fruit.

"For the beauty of the earth,
For the beauty of the skies,
For the Love, which from our birth,
Over and around us lies—
Christ, our God, to thee we raise
This our hymn of grateful praise."

"I will remember their sin no more" (Jer. 31:34).

God does not forget His world. The sparrow is the object of His kindly watchfulness; and He clothes the flowers with lavish beauty and teaches the birds their music lessons. The restless planets in boundless space are tethered to the hand of the Eternal with ribbons of starlight.

He never forgets to love and care for all His children. Our heartbreaks and sadness wound His heart, and He

adds our burdens to His burdens; our little crosses made Calvary for Him.

But one thing God is able to forget—our sins and transgressions. As His love is great, so is His power to forgive. Those who love us most can forgive us most when we go astray. When we come to Him with repentant and believing hearts, he forgives and then forgets.

Thought for the Day

Just a violin string that is dirty and knotted,
But stretched by the master, a song it sings;
So, sin-smear'd lives in the hands of Jesus
Find His touch like the life of wings.

The Cost of Discipleship

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Christ lays down strenuous terms for discipleship. There is no appeal for weaklings.

1. The true disciple must place Christ above human relationships. If necessary he must turn away from the dearest ones on earth. Not that Jesus discounts these sweet and sacred relationships; but the love for these must sink into insignificance.

2. He must deny himself. This does not mean that he must eliminate all pleasures and desires, as some think, but deny selfish desires and purposes the right to rule and dominate his life. God has placed a throne in every heart, and he intends that only Christ shall sit upon it as Lord and Master.

3. He must take up his cross and follow Jesus. What is a man's cross? What was Jesus' cross? His was Calvary. He must die in order to fulfil his mission on earth; for, he came to "seek and to save that which was lost" (Luke 19:10). The Christian's cross then is his God-given task. Incidentally it involves his temporal responsibilities, but more, his spiritual task. God has a special job for each one in his great program. Let us ascertain what it is and do it with God's help and with all our might!

God's richest blessings come to those who follow the path of duty.

Prayer

Gracious Father, give us each a greater sense of responsibility to thee. Help us to discover thy will for us, and to do it with all the fire of our being.

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" (Matt. 17:4).

The transfiguration of our Lord has a deep significance in its relation to redemption. Peter made the mistake of desiring to spend his life in the joyful light of the mountain-top vision. But our Lord showed him that the vision would mean little or nothing to them and the world unless they should convey it in practical life experience in the valley where sinful, suffering humanity was eagerly awaiting the healing and blessing of the Gospel.

The Church has a mission and a message for the world, and as Christ's messengers, we must perform that mission and deliver that message. There may be a long distance between the mountain-top vision and the valley experience, but He commands us to go into all the world and witness for Him.

William A. Wade

Opportunities

There's nothing so sad as the sadness that comes when we think of the chances we've lost.—the big opportunities we have let slide and discovered too late. We might have done this, and we might have done that—idle words, for they haven't the power, to bring back again opportunities lost—or restore to us one little hour. Yes, it's useless to think of the things that we've missed; there is only one thing left to do—Make the most of each moment and take what it gives—disappointment and happiness too. And if Fate knocks you down with a shattering blow—it may be your big chance in disguise; if you stand up and meet it with courage and faith, looking onward with bright, fearless eyes.

"Faith in God, constant prayer, uplifting thoughts are the best cures for worry."

Christian Stewardship

Christians often fail to recognize that the mind of Christ concerning material goods must be the law that regulates our use of our possessions. When Christ says to "seek first the kingdom," we must seek to spread God's reign of righteousness on earth. When he informs us that one soul is of more value than the entire world, we are not willing to sell ours for the world, or a meager portion thereof. Most of us have the wrong attitude toward material possessions. We are thus placed in the position of trying to serve God and mammon, which Christ says is impossible. However, a Christian must serve God with his material goods. When we see the money that Christians have and then see that the work of the church is crippled because of a lack of money to support its world-wide evangelistic program, we can draw the sad conclusion that men's hearts have not been changed with regard to money and its use.

What Is Stewardship?

Is a person who lays by in store upon the first day of the week, yet who takes no thought as to how he uses the rest of his possessions, a steward? He is not, for stewardship involves all of our possessions. It is an attitude that finds expression in the way that we live.

A steward is entrusted with another's property. He must use it in the interest of the owner. This is certainly a tangled-up situation when the interests of the owner and those of the steward are contrary. But it is a splendid arrangement when the interests of the steward and of the owner are the same. We must recognize God's ownership of everything. God created the heavens and the earth and all that is therein; therefore, "the earth is the Lord's, and the fulness thereof" (1 Cor. 10:26). Jesus wants us to recognize this fact. I believe he implies this when he says: "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

Stewardship implies that our talents, opportunities, and possessions are in a real sense the gifts of God. We have them for a purpose—to do his will. His will is for us to obey him and help mankind out of the darkness of sin into the marvelous light of his Son.

Everyone—saint and sinner—is a steward. However, many of them fail to acknowledge their stewardship and

to regulate their life accordingly. Possession is not ownership, for we own nothing; we merely have the use of it. Someone else had it before we lived and someone else shall have it after we die. If you lay up treasures for yourself on earth and fail to be rich toward God, some day God shall tell you that your soul is required of you and he shall ask you: "The things which thou hast prepared, whose shall they be?" I do not know, but they certainly will not be yours.

But someone says: "My life is my own, and I shall do with it as I please." Some may say that, but a Christian cannot, for he is bought with a price and should glorify God in his body (1 Cor. 6:20). This, then, is the meaning of the Christian life. It is that we acknowledge that life, money, talents are not ours to be consumed by a selfish and lustful will, but that we have a life trust which can only be met with honorable and faithful Christian stewardship.

The Separate Portion

Someone says: "If it is true that all belongs to the Lord, then why should I lay by in store upon the first day of the week?" We are commanded to do so (1 Cor. 16:2; 2 Cor. 9:7). This gives the church money with which to carry on its work. It helps us to stop, to check up, and to realize that it all belongs to him. This is necessary; for if we are not exceedingly careful and watchful, self will demand more and more. Christ does not appeal to our fleeting selfish interests; he appeals to our faith. We, therefore, give upon the first day of the week as we have been prospered.

The Stewardship Lesson in Life

It means that a Christian will be one that is diligent, not careless, in acquiring material goods; but it also means that he will be just as faithful in giving and administering the material goods, for a Christian must operate on the principle of giving (Luke 6:38). But one must be exceedingly careful, or he will become so interested in acquiring that he will lose interest in his family, in his spiritual welfare, and in the church.

We must administer our goods in harmony with Jesus' teachings, which will be for the advancement of the kingdom of God. I wonder if we have the courage, which springs from a devoted love and a victorious faith, to apply the

stewardship test in our daily life. Here it is: Does that which I spend contribute to the advancement of the kingdom of God, directly or indirectly, and to my growth in ability as a servant of God? So the stewardship test is: "Why do you want a certain thing? What are you going to do with it?"

We Shall Have to Render an Account of Our Stewardship

We are stewards, not owners, and we are responsible to the Master. It is required in a steward that he be found faithful. How is your account? Would you be delighted with the Lord returning tomorrow ("ye know not the day nor the hour"), or would you ask for additional time to "fix" the books?

Will we have the Lord come unto us with a rod, or in "love and a spirit of gentleness?" Whether or not his appearance is going to be for our glorification or our condemnation depends on us—whether or not we acknowledge our stewardship by and in Christian living.

James D. Bales

Occupy Till I Come

Never was the Master's injunction, "Occupy till I come," more applicable than now when uncertainty, restlessness, instability, characterize the spirit of the day. To the Christian, however, this is the time for renewal of faith in the realities of the gospel, for stability and courage. Substantial preparation is the need of the hour.

Roger Babson, the famous economist has said:

- \$1 spent for a lunch lasts five hours.
- \$1 spent for a necktie lasts five weeks.
- \$1 spent for a cap lasts five months.
- \$1 spent for a car lasts five years.
- \$1 spent in the service of God lasts for eternity."

How long does your money last?

It is impossible to enslave, mentally or socially a Bible-reading people. The principles of the Bible are the groundwork of human freedom.

Horace Greeley

What Do You Believe?

Some people today are teaching that it does not matter what one believes. They claim that one ought to be honest and sincere in whatever he does believe, but the tenets of faith are not important. It is time for people to stop and ask: "Does it matter what I believe?" If it does not matter, truth has no advantage over error; the value of truth is no greater than the value of error. Such a disposition or attitude stifles investigation and discourages all search for truth.

Attitude Toward Error

Those who claim that it does not matter what one believes, religiously or otherwise, sustain an attitude of indifference toward truth. There could be no progress in science if scientists did not believe in truth. If those who investigate claimed that it did not matter what one believes in science, the results would be the same. Proceeding with that attitude, confusion would be the result. Suppose one says that it does not matter what one believes with respect to the law of gravitation, what would be the result? To ignore all known truth and discovered laws is to place error on a par with truth. If it does not matter what one believes in the realm of physical things, then there is no order and system in the material universe. If it does not matter what one believes in the moral realm, there can be no standard of morality. If it does not matter what one believes in the spiritual realm, God is a God of confusion. Such folly should not be tolerated. No greater curse can fall upon man than to adhere to such a position. To make no distinction in believing truth and error is to honor error and disrespect truth.

Effect of Faith

It is a mark of a perverse soul to sneer at the Bible. The flippant and shallow-minded who cast reflection upon the Bible reveal their own character. There never was a greater fallacy perpetrated on a long-suffering race than the idea that it does not matter what one believes. It is strange how intelligent men and women can accept such a theory, and yet many evidently do accept it. Every man or woman in the world is the product of what he or she believes. It is faith that shapes life and conduct. "For as he thinketh within himself, so is he" (Prov. 23:7). Right living or

wrong living is largely a matter of belief. We become like what we believe. The man who worships God as he is revealed in Christ and the man who worships gold and lives for himself alone are as far apart as the poles in their character and their conduct. What they are and what they do are the result of their faiths. The heathen in his blindness who "bows down to wood and stone" and the Christian who knows the love of God revealed in Christ are as far removed from each other in character, conduct, and desires as is possible for them to be. No man ever yet worshipped Christ truly who did not have a yearning in his soul for the pure, holy, lovely, and the things of good report. No one should be deluded with the fallacy that our beliefs do not matter. They are all-important; they shape our life here and determine our destiny hereafter. No intelligent person can act with greater folly than to accept the theory that what he believes does not matter.

The Bible

It should be remembered that the Bible remains the same. Every fact, truth, principle in the Bible remains the same, whether men believe it or not. What we believe about the Bible does not change the Bible. Our faith may determine our attitude and conduct toward the Bible, but certainly it does not change the Bible. One may believe that the account of creation as given in Genesis is fiction, but such a belief does not make the record in Genesis fiction. Many may believe that the stories in the Bible are the imaginations of man, but such a belief does not so make them. His belief will determine his conduct toward the Bible, but certainly does not change the Bible.

The Bible as it stands is the record of God's dealings with man, and is largely concerned with the history of sin as committed by man. What anyone believes about the record as given by the Bible does not change the record; the Bible still stands as a revelation of God's will to man. Men today may not have the primitive vigor and faith in the principles of Christianity that men had nineteen centuries ago; however, this does not change the principles of Christianity; they remain the same. The more people know about the Bible and the stronger they believe every statement recorded therein the firmer is their character. As the Bible stands, it is the great touchstone of belief. Present-day civilization may give us the Bible and blas-

pheme its teachings, as many are doing, but that does not change the Bible. We rejoice in the fact that the Bible does not change to suit the degrees of faith that men may have in it. It is the same Bible that our fathers and mothers believed; it is the same Bible that the founders of our nation believed; it is the same Bible that will judge us in that great day.

The Bible has passed through many translations. In language it has changed from its original copy, but in thought it has not changed. We believe in the providence of God that he has preserved the Bible for our generation. We are dependent entirely upon the Bible for a revelation of God's will. If our English Bibles do not give us the revealed will of God, then man is in helpless and hopeless darkness. The God who gave the Bible is able to preserve it; he who revealed the will of heaven to man is able to protect that will so that man may know it and follow it. We are not in sympathy with anyone who casts a doubt upon the Bible as the revealed will of God. It is today as it has ever been to man. "Thy word is a lamp unto my feet, and light unto my path" (Ps. 119:105). Man has no other guide, no other light. What we believe about it will determine our attitude toward God, Christ, Holy Spirit, Bible, church, and our eternal destiny. It is important as to what we believe in this life.

H. Leo Boles

The river flows to the sea by staying in its channel, and just rolling along as the earth slopes downward. So, all of us who follow the down grade keep to the line of least resistance to the first depression, where we stagnate in the combined backwaters of indecision, laziness, and procrastination. And, like Moses on the back side of the desert, we excuse ourselves for our indifference to the cries, sorrows, and afflictions of those who really need our help. We often say we have not the time. But as God used the familiar rod in the hands of Moses to work out His divine purposes, so He will use our common, everyday opportunities to His glory in the lives of those around us, if we will but yield ourselves to His divine guidance.

"O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

Three Rules for a Day . . .

Let God speak to you each day. Nothing can replace daily reading of the Scriptures, with seasoned meditation. David pronounces blessed the man whose delight is in the law of Jehovah and who meditates upon it day and night. David said of himself, "Thy law have I laid up in my heart that I might not sin against thee." Christ told his disciples that they were clean through the words which he spoke unto them. He who in the quietness of solitude gives some time each day over to opening the Bible to let God speak to him, ready always to yield his will to God's, will find blessings of strength and fortitude which he will not be able fully to appreciate. But his associates will be conscious, through his words and acts, that he has spent much time alone with God, letting God speak to him.

Speak to God each day. He who meditatively and openheartedly reads his Bible will inevitably reply unto God, when God's words of wisdom, of love, of mercy, of peace wield their powerful influence upon his spirit. Conviction or unworthiness will bring words of godly sorrow and penitence, as one confesses his sins to his God. The counting of one's blessings will cause the grateful spirit to express its gratitude and joy to the Author of every good gift. The problems and tragedies of life, to which all are subject, will cause him who has heard God speak of His sustaining hand to throw himself, with supplication, upon the bosom of his father for his tender comfort and loving care. All of this speaking to God will produce the nearness and intimacy which God insists he desires with all men. And Christian pleasure will approximate what God has made it possible that it should be.

Speak to someone about God each day. He to whom God means very much will find himself unable to refrain from telling others of God's great worth to him. He who finds himself speaking seldom to others of God will find, if he examines himself, that God means little in his own life. It must be so. How could it be otherwise? He who lets God speak daily to him, and who many times daily speaks to God, will find his faith and his life perfected in speaking to others of God. His communion with God will find its highest value, its highest reality, in communion with men, especially with those who need God most. He who yields himself daily to the word of God coming into his heart,

he who speaks his penitence, his gratitude, and his supplications daily unto God, he who tells others what God means to him and to all who listen to his voice and reply, this man cannot fail to realize to a very high degree the purposes of God in human life.

Wade Ruby

"In all the little things of life,
Thyself, Lord, may I see;
In little and in great alike
Reveal Thy love to me.

So shall my undivided life
To thee, my God, be given;
And all this earthly course below
Be one dear path to heaven."

"Let us bless the Lord each day for his loving care, His mindfulness over us. Let us not forget to thank the great Giver for His gifts. Let us try giving to Him and also to our comrades of the road praise where praise is due. Let us be glad givers of the things of the Spirit.

"There is no earthly father who does not delight in his child's sincere appreciation. So our Heavenly Father delights in a song of praise from a glad heart."

Confidence in God

One who reads the Psalms cannot fail to be impressed with the confidence in God that is expressed therein, confidence in his goodness, his greatness, his power. "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice," declares David in Psalm 55:16-17.

Also, we read in Psalm 46:1-3, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Words equally expressive of reliance upon God for protection and guidance in times of crisis and in all the affairs of life may be found in many other passages.

Perhaps never before in the history of the world has there been such a universal feeling of the need for refuge. We are in the midst of a great world upheaval. Dangers of many kinds beset us on every hand. Search as we may

we can find no such earthly refuge. The experiences through which the world is now passing should lead to a mighty turning to God by the people of every nation, tribe, and tongue. May we like the Psalmist cry unto God evening, and morning, and at noon. May we find refuge in him.

Removing Mountains

"Verily, I say unto you. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20). "And Jesus said unto him, If thou canst! All things are possible to him that believeth" (Mark 9:23).

It is almost impossible for us to appreciate the power of Christian faith. When Jesus speaks of faith as a grain of mustard seed we are not to think of its smallness and exclaim with many, "If a faith as small as a mustard seed can work so mightily what cannot a greater faith do?" All the wonders that were in the mind of our Lord at the time were to be wrought by the mustard-seed faith. Mountains were to be removed by the mustard-seed faith. He was not pointing out what a small faith can do. "O ye of little faith" was with him a lament and a wail. What he meant was that the faith which is like the mustard seed for vitality, for expansiveness, for tenacity, and for persistence, avails to remove mountains. The obstacles to Christian success may be in ourselves or in the world about us. In any case they can be removed by faith. Not every faith can do it, but there is a faith that can. Why then should a Christian be afraid of any field, or appalled by any task, or cowed by any opposition, in the promotion of his Redeemer's cause in the world?

Encamped along the hills of light, ye
 Christian soldiers, rise,
 And press the battle ere the night shall
 veil the glowing skies;
 Against the foe in vales below, let all
 our strength be hurled;
 Faith is the victory, we know, that over-
 comes the world.

Our Lord is on the right hand of the Father, and prays without ceasing for mankind. Can we, therefore, afford to neglect this great privilege of prayer to our Heavenly Father?

"We are troubled on every side, yet not distressed; we are perplexed but not in despair" (2 Cor. 4:8).

When Sir Walter Raleigh had laid his head upon the block, the executioner asked whether it lay aright. Whereupon he returned an answer, the power of which we should all feel in these trying days: "It matters little, my friend, how the head lies, provided the heart be right."

Many people are fearful of the outcome of the present world struggle. They seem to feel that there is no way out for us. Such a feeling of despair should not belong to a Christian. No man ever faced more difficulties than the Apostle Paul. He was "in labours more abundant, in stripes above measure, in prisons more frequent . . . thrice . . . beaten with rods, once . . . stoned . . . suffered shipwreck . . . in perils by the heathen." Yet he could say: "We are perplexed, but not in despair."

We, Christians, have the same God who delivered Paul. Let us not be distressed or in despair. God knows. He will lead. Put your trust in Him. Give Him your best, and He will give you His best, yea, He has given His best in His Son.

Missing the Mark

"One thing thou lackest" (Mark 10:21).

Jesus, the Great Physician, always knows how to put his finger on the trouble in any life. There was much to commend in this fine, gifted, enquiring young man; so much so that, "Jesus beholding him, loved him." But there was one thing that he very much lacked, willingness to make full surrender of himself to Jesus.

He claimed to have met the Ten Commandments in full. Jesus did not tell him in so many words that what he said was not true, but sweetly, tactfully, caused him to convict himself. The First Commandment says, "Thou shalt have no other Gods before me." This young man had not even kept that. Wealth was the god enthroned in his heart, and he was not willing to dethrone mammon for Jesus.

When God made us he put a throne in every heart. He intended that Jesus should occupy it as the King of kings and Lord of lords. We can find salvation only as we enthrone Jesus in our hearts by faith; and we can find the joy of salvation only as we keep him enthroned by faithfulness.

This young man "went away sorrowful," away from such marvelous love, into a few fleeting moments with his riches. If he had only submitted himself fully to Jesus that day, the record of his glorious service might have filled many pages of the New Testament. But, not so. How sadly he missed the mark! God forbid that we should be so foolish!

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27, 28).

Here is a passage that has brought, in times of trial, perplexity and distress, more comfort than any other Bible passage I know. Note first the references to ownership: "My sheep, my voice, I know, me, my hand." Then note the reciprocal relationship of the "owned": "sheep hear, they follow, give unto them eternal life, and they shall never perish." Here we have the great secret of security, both now and in eternity. The Shepherd "owns, calls, gives." The sheep "hear, follow and receive eternal life." And here are the "TWO HANDS": The Jesus hand and the Father hand; the eternal hands of God beneath us to bear us up at all times, and we are safe.

Under the comfort of the above passage many folks, fearing the surgeon's knife, have calmly and trustingly resigned themselves into God's hand and emerged from the operation victorious over disease and doubt. And lo, another miracle has been performed.

F. W. Hoffman

The Gift

It's not the price that sets the value on the gift we send—it's how much love goes with it—that's what matters in the end—the spirit of the giving, the affection that we feel—the selfless thought behind the act that makes it good and real . . . A little simple thing can bring great happiness to you—if given in sincerity with wishes kind and true . . . The gift we give without our love is worthless, dead and cold—while gifts we give from out of the heart are worth their weight in gold.

Our Enemy

You have heard national leaders recently warn that we not underestimate the power and the barbarity of the enemy. This is wise and timely admonition. It has been the practice of prudent men through the centuries. Peter, an apostle of Jesus Christ, gave such notice of danger when he said: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Who could pen the words of warning more appropriately than this disciple who was so sure of himself in the matter of his denying the Lord? The Master told him he would thrice deny him that very night. In vehemence, Peter declared that he would under no circumstances deny the Lord. But he did that night deny the Savior. Jesus knew more about the power and the atrocity of the enemy than the inexperienced Peter then knew. Jesus had met the devil in the famous temptations of the wilderness. After Peter's sad experience with the enemy, he was eminently qualified to write: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

Be sober. Soberness has to do with thinking. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." The man who thinks loosely cannot cope with our enemy in a successful way. Loose thinking reflects adversely upon one's education. The rich fool of the Scripture was not a sober thinker. He knew how to build barns. He understood the business of harvesting grain. But he did not remember that important fact that mortal life is uncertain. He was not ready to die. He was prepared to live. The sober thinker makes ready to live or die.

The unjust steward was a good thinker. His education was adequate to his needs. He knew that aside from the help of God he could not dig to his eternal profit. He knew, too, that without his own consecration he could not acquire by begging. So he took the sober, practical course of doing what in his power he could, and of appealing to God for favorable results. He acted upon the philosophy of a citizen deceased of ours who trusted in God and kept his powder dry.

Be vigilant. One must think soberly and see that his

sober thinking is translated into efficient activity. Bishops are enjoined to take heed to themselves and to all the flock. Moses was told to see that he built according to the pattern shown him on the mount. The rich fool built according to his pattern, but his pattern was not in soberness cut. The eagle eye of Paul saw the shipmen under color of letting down the anchor about to abandon the ship and take to the lifeboat. When Paul called this to the attention of the superior officer, they cut the rope and let the lifeboat fall. The shipmen had the skill to bring that boat to shore. The lives of the men in the ship depended upon the providence of God and upon the skill of the seamen. But for the vigilance of Paul, the sailors would have been gone when they were sorely needed.

We are told to be sober and vigilant because we have an enemy. We do have an enemy, and that enemy is formidable. Our enemy is not pictured to us as the fox who would make nuisance raids among the fowls in the middle of the night. Nor is he depicted as the wolf who annoyingly preys upon the sheep or the newborn calf. We may see in the ferocious lion the character of our enemy. Our enemy is not the full, fat, sluggish lion. Our antagonist is the roaring lion, raging for food. His is a ravenous appetite that would devour our flesh, crunch our bones, and greedily drink our warm lifeblood. Such are the crimson lines Peter draws in the profile of our enemy.

Our enemy walks about. He goes where we go. He patrols the playground of the human family. He sits at the banquet table. With the sons of God along with Job, he presented himself to God. He walks the realm of habit. Into the sacred privacy of the home he walks with impudent and muffled steps. This hateful enemy of ours walks about.

He seeks whom he may devour. He has acute instruments of search. His intelligence service is appallingly revealing. He peers deep into our nature. He sees the trend of our march. Knowing the terrain, he knows at what point to strike with the greatest inconvenience to us. He hears our conversation. His long experience at all out war with our kind enables him with painful accuracy to level his devices at our most vulnerable places.

Behold the lion. Consider the likeness of our mortal enemy. His vital organs are beneath shaggy shoulders. They are within the bony, muscle structure of his stocky chest. His brain is housed in a box of resistant bone. To

his cruel teeth massive muscles are securely, advantageously attached. How may we contend with an enemy so thoroughly prepared? "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." God knew the existence and the power of the devil. He has adequately provided for his people to successfully meet the enemy.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." The teeth of the devil cannot tear into that girdle of truth. He knows the resistant nature of that precious fabric. Though he has been busy thousands of years and though he will continue active till the end of the earth, yet he is too wise to waste his time with those who have the girdle of truth about their loins.

The teeth of the devil will not penetrate the breastplate of righteousness. The devil does not care to set his famous teeth upon that armor. The shield of faith in Jesus is an unfailing protection. The new weapons of the enemy through the centuries are useless against the girdle of truth, the breastplate of righteousness, and the shield of faith. Let us, therefore, put on the whole armor of God that we may stand against the wiles of the devil. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

John W. Pigg

"When your neighbor's house is in flames, your own house is in danger. No man can live to himself. Our own salvation is, to a degree, bound up in the salvation of others. What are you doing for your friends? Are you trying to save them? Are you telling them the story of the Cross, which is God's power to save? Save your neighbor's house and you save your own."

Thought for the Day

"I have no Yesterdays,
Time took them away;
Tomorrow may not be—
But I have today."

That best portion of a good man's life—
His little, nameless, unremembered acts
Of kindness and of love.

Wordsworth

The Meaning of Salvation

"For the grace of God that bringeth salvation hath appeared to 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 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 2:11-14).

The plan of salvation for lost souls is the central theme of the Holy Bible. Redemption from sin is the golden thread that is woven into its sacred pages from the opening verse of Genesis to the closing petition of John's Revelation. Other issues that are mentioned in God's Word are purely incidental to this plan for the rescue of perishing souls.

In like manner, Christ, the Savior, is the central personality of the Scriptures. The Old Testament points forward to him and the work which he came to do. In the New Testament, Jesus of Nazareth is presented as the glorious fulfillment of the promise of God to send the Messiah to redeem his people from their sins. This vast plan of salvation is briefly summarized in John 3:16-17, which is often referred to as the golden text of the Bible: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

To be more specific, the Bible was written for four distinct purposes: 1. To tell man in unmistakable language that he is lost. Every effort to save man has been, and will be, futile until there is a realization of the need of salvation. Sin separated the first family from God. Death and trouble came as a direct consequence of sin. The fault lies altogether with man: "Behold, the Lord's hand is not shortened, that it cannot save; never his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1-2). These miserable conditions will continue as long as sin remains. 2. The Bible was written to assure man that God desires the salvation of every lost soul. Jehovah is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). The very existence of the revealed will of God should be conclusive evidence of that fact. God has given us his will to guide us, the

church as a mighty rock of refuge concerning which we have the promise that "the gates of Hades shall not prevail against it"; he has given his only begotten Son as a sacrifice for our sins, and through this Son, God has given the hope of eternal life to all those who are faithful. Surely this is enough to convince every honest person that God desires the salvation of man. 3. The Bible was written to explain all that God has done in order that man might be saved. These merciful acts of the Almighty stretch from the giving of the promises to Abraham to the death of Jesus on Calvary's Cross, the final establishment of the church on the first Pentecost after the resurrection of Christ and through the completion of the New Testament as the creed, prayer book and discipline of the Christian faith. The work which God planned to do through Christ was described to Joseph by the angel: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:20, 21). Jesus explained to his disciples just before the ascension how God's purposes were gradually unfolding: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:44-48). 4. The Bible was written to inform man of what he must do in order to be saved. Jesus of Nazareth has made known the terms on which God will forgive our sins and save our souls. Learning and obeying these conditions of salvation is a matter of eternal life and death for every responsible person. Peter, in his famous sermon on Solomon's Porch, recorded in the third chapter of Acts, left no doubt as to the seriousness of man's situation. Quoting the words of Moses concerning Christ, the Apostle said: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear

that prophet, shall be destroyed from among the people" (Acts 3:22, 23). That prophet, of course, was Jesus the Christ. Pay careful attention to the last statement in this passage: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:23).

Without God man is lost and without hope in the world. That is a fact beyond any possible question. It is equally certain that God desires the salvation of man, for the Lord worked through more than twenty-five centuries to perfect this plan for our redemption. The supremely important part for each one of us is to learn what must be done in order to receive forgiveness of sins, become a member of the body of Christ and have thereby the hope of everlasting life.

The meaning of salvation is frequently completely or partially misunderstood. There are two distinct types of salvation. Both are offered to man in the Bible. 1. Deliverance from sin and its consequences. This is the remedial side of salvation. 2. Preservation from danger or harm. This is the preventive side of salvation. This distinction may be clarified by a simple illustration. Suppose a little child is playing in the street and is hit by a passing car. You rush to the scene, gather the injured child into your arms and speed to the nearest hospital in time to save the child's life. That is one type of salvation, the remedial type. But let us change the story a little. Suppose you see the on-coming car, dash out into the street and snatch the child out of the way in the nick of time. That is a still better type of salvation, namely, preventive salvation. Both of these types of salvation are sorely needed in the life of every individual for (a) all have sinned and need deliverance, and (b) all must face dangers and temptations from which they can and should be saved. There are four specific phases of salvation offered in the New Testament. These are: 1. Salvation from sins committed before becoming a Christian. 2. Salvation from sins committed after becoming a Christian. No human can live perfectly. 3. Salvation from the sins one would have committed had not the gospel become a restraining influence in his life. 4. Eternal salvation in heaven. This, of course, is the supreme goal of every true Christian.

Athens Clay Pullias

The Lord's Supper

On the night the Lord Jesus was betrayed he instituted the Lord's Supper. It is strictly a New Testament institution and should not be confused with any Old Testament service. Unlike the act of washing his disciples' feet—a custom long in vogue even as far back as Abraham, Lot, and Joseph—the Lord's Supper was first eaten on the night Jesus was betrayed.

The Scriptures call it the Lord's Supper (1 Cor. 11:20), the communion (1 Cor. 10:16), the Lord's table (verse 21). The Bible never speaks of the Lord's Supper as the Eucharist or the sacrament. Bible names and phrases are always best for Bible things. They always express the Bible idea better than any name or phrase that man might originate.

The Lord Jesus instituted the Lord's Supper. All authority concerning it comes from him. No man has authority to lay his unholy hands upon the Lord's Supper to alter it one way or another. To do so is to assume authority that belongs to the Lord Jesus only.

The purpose of the Lord's Supper is simply stated. As the Lord gave the cup and the bread to his disciples, he said: "This do in remembrance of me" (Luke 22:19). It is not to be eaten merely to comply with the custom or rule of some denomination, but "in remembrance" of our Lord. To eat the Lord's Supper for any other purpose is sinful. Men do many things in remembrance of their own great deeds, or great men, or some loved one. Monuments are erected all over the land, and sometimes in our homes we keep little trinkets, maybe a little shoe with the toe worn out or an old broken doll. The little baby has grown into manhood or the angels took him away. It is not the intrinsic worth by which they are valued, but by the sweet memory cherished in our hearts. Jesus did not select to erect a great monument made of bronze, gold, or granite, to which paths from all over the world would lead, in remembrance of him. Even this time and decay would eventually destroy. But he erected a lasting monument in the simple Lord's Supper, the elements of which are found wherever man is found on the earth. And as long as there are true disciples of the Lord on the earth, there will also be found the Lord's Supper.

Furthermore, the Lord's Supper proclaims the faith of the Christian. "For as often as ye eat this bread, and drink

the cup, ye proclaim the Lord's death till he come" (1 Cor. 11:26). In eating the Lord's Supper the Christian proclaims to the world that Jesus died to redeem man from sin, and that some day he will return to take his own to glory.

The church of the first century ate the Lord's Supper on the first day of the week (Acts 20:7). This was the day of worship for the disciples of the Lord. They were also taught to lay by in store on this day. "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collection be made when I come" (1 Cor. 16:2). They came together in the church (1 Cor. 11:18). They were exhorted not to forsake their "assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh" (Heb. 10:25). Two things specifically the church was taught to do on the first day of the week—viz., eat the Lord's Supper and lay by in store.

In eating the Lord's Supper, let each man prove himself (1 Cor. 11:28). No church, preacher, bishop, or disciple has any authority to debar another disciple from eating the Lord's Supper. It is not the Christian's privilege to either invite or debar; it is his only to accept the Lord's invitation to "this do in remembrance of me." Many err grievously when they fail to distinguish between the words "worthily" and "worthy." The Scriptures do not say, "Whosoever eats or drinks when he is unworthy shall be guilty of the blood and body of the Lord"; but, "Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord" (1 Cor. 11:27). The King James Version reads, "he that eateth and drinketh unworthily." To eat and drink in an unworthy manner, or unworthily, does not mean that the disciple is unworthy because of his sins; but the manner and attitude in which he eats the Lord's Supper is wrong. Should a man during the funeral of his friend show a light, frivolous disposition by laughing and joking with another, he would be acting unworthily, or in an unworthy manner. Paul rebuked the Christians at Corinth for their manner of eating the Lord's Supper, and said in so doing that they ate and drank damnation to themselves, "not discerning the Lord's body." No man, regardless of how near perfection in character he may attain, can say that he is worthy of eating the Lord's Supper. By the grace of God we are invited by the Lord to do this in remembrance of him. And if we love him, we will keep his commandments. *J. Roy Vaughan*

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. 17:7).

We live in a world in which the attitude of trust is the basis of all worthwhile relationships. God made it so. Yet how frequently we fail to trust our Heavenly Father! As a result, the meaning of God in our lives grows less and less vital. Our hold upon Him grows gradually weaker, until finally we forget Him and transfer our allegiance to the gods of this world.

Those lesser gods can become terrible tyrants. We are feeling their blighting influence in the world today, and yet how reluctant men have been to give up their trust in them! But God knows our needs better than we do ourselves, and He calls on us to put our trust in Him and look to Him for light and salvation.

"Cumbered with much serving and careful about many things, we miss 'the better part'—communion with our Lord."

Saving Faith

The initial step in obedience is faith. Every act of acceptable worship must be based on sincere faith in God as the father of all, in Jesus, the resurrected Christ, as the Son of God and savior of man, and in the Bible as the inspired word of God. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Jesus said plainly: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24). Worship is sacrilege apart from faith: "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin" (Rom. 14:23). Obedience in action must grow out of a sincere conviction in the heart. This means that it is utterly impossible to serve God in any capacity without faith.

Paul and John both speak eloquently of the indispensable value of faith: "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, and having on the breastplate of righteousness; and your feet shod with the preparation of

the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:13-16). "And this is the victory that overcometh the world, even our faith" (1 John 5:4).

There should be developed in each one of us a clear conception of the meaning of faith. Paul declares faith to be "the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Life is a continuous venture into the unknown of an uncertain future. Faith reaches out into this unknown future to point the way of life and peace. Through the eye of faith Abraham pierced the veil of the centuries to behold the coming of the Messiah. Jesus, speaking of this power of faith, said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). In like manner, through this magic eye of faith, the Christian can dream of heaven and its splendors. Faith in a most practical sense is "the substance of things hoped for, the evidence (or conviction) of things not seen." Faith gives us a solid grip on an otherwise unknown future.

Faith is far more than intellectual opinion. The difference is wide. A man may say: "I believe thus and so on the evidence I now have." That may be a strong opinion. But when he is ready to stake his life and eternal destiny on what he believes to be right, that is faith. The martyrs of old believed in God strongly enough to be faithful "even unto death." We read some vivid descriptions of their faith in Hebrews 11:32-39. Their faith was not a system of ideas, but rather a call to action. In telling of their faith in God, Paul describes their deeds. Faith to them was sustaining power; an unflinching trust in God. Becoming a Christian is in reality staking your life for time and eternity on the Christ way of life. Judging by this standard, how few are really Christian!

Courage, the vital requirement for victorious living, is sustained by faith. The faint and doubting yearn for the fleshpots of Egypt; the faithful courageously press on through the wilderness of suffering and hardship. The building of Christ-like character is likewise dependent on the possession of unwavering faith in Christ. Character is not built on fine-spun theories and theological dogma; character is built on unyielding faith in Christian ideals and sacrificial devotion to them. In this significant way faith reaches far beyond the power of knowledge in its accomplishments.

Since faith is so essential that without it we cannot

please God, that without it even our worship would be sinful, the wise are going to inquire, "Where and how can one obtain faith?" The Apostle Paul answers that question, "Faith comes by hearing and hearing by the Word of God," or if we use the Standard Version the "Word of Christ." There is nothing strange or mysterious surrounding the origin of saving faith; it is a natural product of teaching and preaching the Word of God. That is the reason Paul urged Timothy "to study to show thyself approved unto God" (2 Tim. 2:15). In this way Timothy could gain increased faith from the Word of God. This enabled him to obey a second command to "preach the word." Obedience to this commandment in turn brings faith to others through hearing the Word of God.

Suppose the faith that is in our hearts come from some other source than the Bible. That leaves two possibilities, man and Satan. Concerning one of these Jesus said: "But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Certainly acceptable faith could not come from Satan. That simply means that our faith must and will come from the study of Jehovah's book, the Bible. Saving faith cannot be derived from books written about the Bible, however learned they may be, but only from the Word of God itself. Faith, once obtained from the Word of God, must not change, for that Word does not change. Our understanding can and should be improved by study, yet the message remains the same. Paul admonishes: "Continue in faith grounded and steadfast" (Col. 1:23), and warns, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). The gospel which the apostles preached is with us in the New Testament. No miracle or sudden visit from the Holy Spirit is needed, and none need be expected, for none will come. He has given us the Word. He has commanded us to study it that we may obtain faith, a faith without which we cannot please him or serve him.

Saving faith, then, is the unfaltering trust that comes from the Word of God, that becomes the sustaining power of our lives, moving us to do the will of our Lord. Or to put it more simply, faith is believing and being willing to do the Lord's will. This faith is the first and basic step in becoming a Christian. Any worship or service toward God not motivated by faith is worse than useless; it is positively sin-

ful. The conclusion is inescapable—there must be faith in God, in Jesus Christ as his Son and in the Bible as his Word before there can be a Christian.

Yet faith only will not save. There is just one mention of "faith only" in the entire Bible. "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). There are other requirements to be fulfilled before we receive the forgiveness of sins.

Athens Clay Pullias

Thoughts

People are loved, not for their beauty or their intellect, but for the faith they inspire.

Each life needs to center about one special purpose, in which is implanted an abiding faith.

Faith receives a rude jar when confidence is misplaced.

Man is in the world for a definite purpose and faith enables him to work out his destiny day by day.

We cannot truly pray "Thy will be done" when we only want our prayer answered in one way—our way!

Trust in God is the sunlight of the soul.

Repentance

Faith in God, in Jesus of Nazareth as his Son, and in the Bible as his revealed word constitutes the first and the basic step in the process of becoming a Christian. However, this step alone is insufficient to translate one out of the kingdom of darkness into the body of Christ, which is the church, the kingdom of God. In fact, there is only one statement in the Bible on the subject of *faith only*. James said: "Ye see then how that by works a man is justified, and not by faith only. . . . For as the body without the spirit is dead, so faith without works is dead also" (James 2:24-26).

The importance of repentance is repeatedly stressed throughout the Scriptures. Jesus said bluntly: "Except ye repent, ye shall all likewise perish" (Luke 13:3). Conscious of the doom awaiting the impenitent, preachers of righteousness in all ages have endeavored to persuade men to repent. No task is more difficult. It is a relatively easy thing to passively believe in the teachings of the gospel, but repentance calls for action. John the Baptist, clothed in camel's hair, came preaching in the wilderness of Judea, saying, "Re-

pent ye, for the kingdom of heaven is at hand . . . prepare ye the way of the Lord, make his paths straight" (Matt. 3:2, 3). On numerous occasions Jesus called upon the people to repent. Even under the power of his incomparable preaching some refused to yield. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes" (Matt. 11: 20, 21). This stubborn unwillingness to repent on the part of the inhabitants of Chorazin and Bethsaida is typical of humanity's refusal to turn to God.

Peter on the first Pentecost after the resurrection of our Lord reached the climax of the first gospel sermon that was ever preached by accusing those who were present of murdering the Lord Jesus. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37-38). In the sermon recorded in Acts 3, Peter urged the guilty Jews to "repent ye therefore and be converted, that your sins may be blotted out. . . ." Paul on Mars Hill in Athens denounced the idolatry of the Greeks in these words: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he had appointed a day, in the 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" (Acts 17:30, 31). In his soul-stirring address before King Agrippa Paul, speaking of his own conversion and its effect upon him, said: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts 26:19, 20). In the messages to the seven churches of Asia John records repeated injunctions to *repent* or *perish*. An impressive passage is found in the message

to the church at Laodicea: "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19). These brief references forever established the importance and need of men repenting. It is a universal duty. All have sinned; all must repent.

There is considerable misunderstanding in the public mind as to the meaning of Christian repentance. Frequently it is confused with sorrow, so that if a person manifests regret for having committed a certain offense it is often assumed that he has repented. Sorrow may accompany repentance, but repentance does not always accompany sorrow. That repentance is not merely sorrow is also indicated in the events on Pentecost. After they were pricked in their hearts, that is they regretted having killed Jesus, Peter still commanded them to "repent." In 2 Cor. 7:9 and 10, Paul said: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." This makes very clear the distinction between the two kinds of sorrow, "Godly sorrow worketh repentance to salvation, but the sorrow of the world worketh death." Others confuse repentance with a reformation of life. There is a close connection between repentance and a change of life, though the two are not the same. Change of character is the result of repentance and is not repentance itself. Someone has defined repentance in this very apt way: "Repentance is a change of the controlling will, produced by godly sorrow and resulting in a reformation of conduct and character." To put it more briefly, repentance is a change of mind, which is the offspring of faith. Faith, then, without which "it is impossible to please God," generates repentance (a change of mind). This change of mind in turn works a regeneration in character.

The Prodigal Son is the classic example of genuine repentance. This young man requested his portion of the family inheritance. His father heeded the request and divided his possessions between his two sons. Then the younger son left his father's house, wasted his substance in riotous living, journeyed far from home, and was at last reduced to extreme poverty. Pity that some friendly adviser did not stop him, but those bent on sin seldom seek or take wise advice. Conditions became so bad with him

that he found it necessary to seek employment. The best he could obtain was a job feeding hogs, to a Jewish boy the most distasteful thing he could have done. Here in the swine fold he began to think of his father's house, of his father and all the good things there. This caused him to regret having left his home to the extent that he said: "I will arise and go to my father." Now look at what happened. He left his father's house, got into trouble, was sorry that he left, changed his mind, decided to go back, and actually went back. The parallel in becoming a Christian is clear. We have all sinned, or to put it another way, we have all left the Father's house. Through the preaching of the Word we come to believe that in the Father's house there is "plenty and to spare," and that if we go to our Heavenly Father our sins will be forgiven. That is the faith which comes from hearing the Word of God. This regret moves us to change our minds (repent) and to go home to the Father, who is ready to welcome all who will come to him. Repentance alone cannot save us, just as faith alone cannot save us. Neither can faith and repentance together save us. Faith can generate repentance, and that change of mind can lead us to obey the other commandments, to confess the name of Christ, and be buried with our Lord in baptism. The same faith will move the sincere Christian to "go on unto perfection." *Athens Clay Pullias*

Confession of Jesus As the Christ

Paul in Romans 10:9, 10 said: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

The promise of the Messiah was first definitely given when God appeared to Abraham in Ur of the Chaldees, 2000 years before Christ came. When Abraham dwelt at Haran God renewed this promise: "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12:1-3). There are

three principal promises given in these verses. First, that God would give him the land for an inheritance; second, that God would make of Abraham's offspring a great nation; and third, that through his seed all the families of the earth should be blessed. These promises have all been fulfilled. In Joshua 21:43 the fulfillment of the land promise is made clear. "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein." This passage forever denies the theories of a material kingdom. It was never intended that Jesus should establish an earthly kingdom. The second promise to Abraham, that his offspring should become a great nation, was certainly fulfilled by the time of Solomon, when the Queen of Sheba, thrilled with the splendor of Solomon's realm, exclaimed in amazement, "The half was not told me" (1 Kings 10:7). Consequently, there is no reason to expect a dominant Jewish state, and to expect Jesus to establish such a state is directly contrary to Scripture. The seed promise was fulfilled in the coming of Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). Beyond doubt Jesus the Christ came in fulfillment of the promise of a world-wide blessing to come through the seed of Abraham.

JESUS ACKNOWLEDGED BY GOD AND MAN

Jesus of Nazareth was born of the Virgin Mary in Bethlehem of Judea. He was first confessed as the Son of God by God himself. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17). Later on the Mount of Transfiguration God again acknowledged Jesus as his son, and therefore, the promised Messiah. This time God added the words, "Hear ye him" (Matt. 17:5).

Simon Peter was the first man to confess that Jesus of Nazareth was the Christ, the Son of God (Matt. 16:13-18). Jesus and several of his disciples were traveling in the borders of Caesarea Philippi. Jesus inquired as to what the people were saying concerning him. The replies indicated that the people had a variety of opinions. Some considered him to be John the Baptist, others held that he was Jere-

miah, while others contended that he was Elijah, or one of the other prophets. Like all human opinions, they were wrong. Then the Master put the direct question, "But whom say ye that I am?" The reply came from Simon Peter, "Thou art the Christ, the son of the living God." Jesus declared this to be a revelation from God, and then added, "Thou art Peter and upon this rock I will build my church." There are two aspects to Peter's confession which indicate Jesus' relationship to God and man. "Thou art the Christ." This signifies the office of Jesus as the savior of the human family. "The son of the living God." Here is his divine relationship to God. As the son of Mary and the son of God, he stands as the only being who has ever lived or can ever live who could qualify as the world's Redeemer. Therefore, "there is no other name under heaven whereby men may be saved." These facts form the foundation on which our salvation rests. Those modernists who deny the divinity of Jesus deny in reality the entire Christian religion. This confession is the cornerstone of Christian faith. It is in reality an open acknowledgement of an inward faith without which "no man can please God."

CONFESSION IS A CONDITION OF SALVATION

Those who hope to obtain the salvation that is offered in Christ must with their lips confess Christ. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). To deny him is to insure doom. "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:33). That confession as a condition of salvation is unmistakably set forth in Romans 10:8-10: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preached; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

WAYS OF CONFESSING CHRIST

There are two means by which we can confess our faith in Christ. Paul in the Roman letter says: "With the mouth confession is made unto salvation." Our lips can proclaim our faith in him. Yet an even more impressive way is to

confess Christ in our lives. Those who "walk in the light as he is in the light" become thereby "the light of the world" and "the salt of the earth." Few will deny Christ with their lips. Almost any man that you meet on the street would say with his mouth that he believes in Jesus, but few are willing to make their lives a living confession of their faith in Christ.

MAN'S ONLY CHOICE

Human beings do not have the privilege of choosing whether they will confess the name of Christ or not. The time will come when "every knee shall bow and every tongue shall confess to God" (Rom. 14:11). Paul, writing to the church at Philippi, sounds the same solemn word, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Men only have the privilege of deciding *when* they will confess the name of Jesus as the Christ. If they confess him of their own free will, while they live on the earth, and live out that confession by obeying his commandments, they shall receive abundant reward according to the promise of Abraham. But if they wait until the day of judgment their confessions will be of no avail. There are two questions which everyone should consider: "Have I confessed with my lips that Jesus Christ is Lord?" "Have I confessed by my manner of living that Jesus is the Son of God?" Here hangs the destiny of all mankind.

A Christian's Daily Dozen

1. A little Patience—once a day.
2. A bit of Self-control—somewhere.
3. A minute of Unselfishness.
4. A flash of Generosity.
5. One kind Word—possibly two.
6. A word of Appreciation to somebody.
7. An eager Excuse—for someone else.
8. One good Deed—not left undone.
9. A noble Thought—perhaps a text.

10. A little Prayer—for a friend in need.
11. A sudden smile—where it can do some good.
12. A snatch of Song—or hum a tune.

Baptism

The first mention of baptism in the Bible is found in the third chapter of Matthew in connection with the baptism of Jesus: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and cometh thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him, And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:13-17). From this passage three facts are established:

1. Jesus was baptized in the River Jordan.
 2. After he was baptized he came up straightway out of the water.
 3. The necessary inference is that he both went into and came up out of the water. However, it is not necessary to draw inferences in order to get the full truth. The plan is to let the Scripture interpret Scripture. Keep reading, and the truth will be found.
- In John 3:23 we read: "And John (that is, John the Baptist) was baptizing in Aenon near to Salim, because there was much water there; and they came, and were baptized." This shows that the amount of water was an important factor in performing the act of baptism.

The next event that will throw light on what constitutes scriptural baptism is the conversion of the Ethiopian eunuch, recorded in the 8th chapter of Acts. This man was sincerely religious before he became a Christian. He had journeyed by chariot from the distant land of Ethiopia to the city of Jerusalem that he might attend the Jewish feasts. While returning home the eunuch was engaged in reading the Old Testament. It happened that he was reading prophetic passages concerning Christ from the book of Isaiah

when Philip joined him. Philip began at this scripture and preached unto him Jesus. Somewhere in this unrecorded sermon, Philip told the eunuch that he must be baptized, and explained to him just what baptism was. I know this, because as they were riding along together they "came to a certain water; and the eunuch said: See, here is water, what doth hinder me to be baptized?" Now very carefully examine what took place: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:38, 39).

Up to this point several significant facts have been established:

1. When Jesus was baptized the event occurred in the River Jordan.
2. After Jesus was baptized, he came up straightway out of the water.
3. John baptized in Aenon because "there was *much* water there."
4. When the eunuch was baptized Philip and the eunuch both went down into the water; the baptism took place while they both were in the water, and then they both came up out of the water.

The question is this: Just what did Philip do to the eunuch in order to baptize him? Remember, it is not necessary to read between the lines. Let Paul answer: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

Now we know what happened when John baptized Jesus in the River Jordan; he buried him beneath the water. Now we know how *much* water John needed in Aenon near Salim; enough to bury those who were baptized. Now we know exactly what took place when Philip and the eunuch went down into the water; Philip buried the eunuch in the waters of baptism. These conclusions are drawn from statements, found in "so many words" in the New Testament.

The scriptural form of baptism is unmistakably immersion in water. There is not the slightest insinuation or suggestion that anyone in New Testament times was baptized in any

other manner. Other practices arose long after the New Testament was completed. You might read the New Testament through a hundred times and you'd never think of sprinkling or pouring in connection with baptism. There is then "one Lord, one faith, one baptism" (Ephesians 4:5). If you have any reason on earth to doubt the truth of these statements, I would not ask you to take my word or to read any book that any of my brethren have written or that any other man has written. I beg of you to do this one thing before finally making up your mind: take your own New Testament, read it through from cover to cover; do exactly what it commands in everything. That is all I could honestly ask of you.

Our plea is, and shall be, for unwavering loyalty to the Word of God.

The spiritual significance of baptism helps in understanding why immersion is the scriptural form. Baptism is a symbolic expression, in outward form, of a spiritual transformation that occurs when faith generates repentance and confession. It recalls to us the death, burial and resurrection of the Lord. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). For a burial to take place there must first be a death. For one to be scripturally buried with Christ in baptism, there must be the death of the old man of sin and a readiness to become the new man of righteousness. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). Paul then urges those who have been baptized into Christ to subdue sin in their lives. To immerse a person in water, who is not ready to bury the old man of sin, is the spiritual equivalent to burying a person alive. Immersion carries out perfectly the death and burial of the old man of sin and the resurrection of the new man of righteousness. It suggests to us that glorious hope of our resurrection unto eternal life, if we are faithful to the end of the way.

In Acts 2:38 Peter commanded those who were pricked in their hearts to: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." From this passage certain facts are evident:

1. Baptism is "for the remission of sins," or "unto the remission of sins," as the Revised Version expresses it.

2. Every responsible person is included in the command: "Repent and be baptized, every one of you."

Paul gives the language in which the gospel preacher, Ananias, commanded him to be baptized: "Arise, and be baptized and wash away thy sins."

Peter explains that our baptism shows our good faith in obeying the Lord. Referring to the salvation of Noah, he said: "The like figure whereunto, even baptism, doth now also save us, not the putting away of the flesh, but the answer of a good conscience toward God" (1 Peter 3:21). Paul declared that we are baptized into Christ, which is identical with becoming a member of the church, since the New Testament church is the body of Christ: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). In Gal. 3:27 he said: "For as many of you as have been baptized into Christ have put on Christ."

There are then at least four distinct purposes of baptism:

1. That you may obey a definite commandment of God.
2. That you may receive the forgiveness of sins.
3. That you show your willingness to obey God in all things; in other words, "in answer of a good conscience toward God."
4. That you may become a member of the body of Christ, which is the church bought with the precious blood of our Lord.

The next question that arises is this: *Who* may be scripturally baptized? In the Great Commission, as given by Matthew, that question is answered: "Go ye, therefore, and teach all nations, baptizing them (that is, those who have been taught) in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 18-20). Mark says: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved" (Mark 16:15, 16). Those who have heard the gospel of Christ, understood that gospel, and believed that gospel, may be baptized into Christ.

On Pentecost "they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls." No one is prepared to be baptized until faith has been created in his heart through the preaching of the gospel. That faith must also produce a change of mind, repentance. Then upon confession of faith in Christ the penitent believer may be baptized ac-

cording to God's plan. Therefore an infant incapable of hearing and believing the gospel could not be scripturally baptized. The Bible certainly does not teach infant baptism, neither does it teach adult baptism. The Bible teaches the baptism of penitent believers, those who have heard and believed the gospel of Christ.

But Is Baptism Essential to Salvation? This issue has arisen about nearly every point in religion. There is just one way to decide what is essential. Everything that God has commanded us to do in the New Testament is essential to salvation. Anything in addition to that is not only non-essential, but actually sinful as well. Anything less than that is a dangerous omission. This question then (Is baptism essential to salvation?) will depend entirely on what the Bible says. If the New Testament says it is, then it is. If the New Testament says it isn't, then it isn't. Mark makes an unqualified statement: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Peter says, "The like figure whereunto, even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (1 Peter 3:21). On the day of Pentecost when they cried out, "Men and brethren, what shall we do?" Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38). Saul of Tarsus, stricken blind, convinced beyond doubt that Jesus was the Christ, penitently fasting and praying, was not saved from his past sins. Ananias told him: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Faith, repentance, and confession were not enough to remove his sins. Baptism *was* essential in the case of Paul. It still is in our case. The New Testament commands baptism. Could you refuse to obey a plain commandment of God and still honestly expect to be saved? The New Testament says baptism saves. That should settle the matter, once and for all, for those who believe in the New Testament, and are willing to abide by it.

From What Does Baptism Save? Please do not be confused on this point. The criticism is sometimes made that those who insist on baptism "for the remission of sins," also believe that water baptism is all that is necessary to reach

heaven. This is not true. Baptism saves the alien sinner from his past sins (Acts 2:38; 22:16). The salvation of Noah in the ark is a type of baptism (1 Peter 3:21). Noah and his house were saved from the flood that blotted out the antediluvian world. Noah was not saved from getting drunk after the flood. In 1 Cor. 10:2 the passage of the children of Israel through the Red Sea is given as a type of baptism. They were saved from bondage in Egypt. This did not prevent all of them, except two, from perishing in the wilderness.

Baptism blots out past sins. It does not insure against future mistakes. The newly baptized Christian is a "babe in Christ" who must "grow in grace and the knowledge of the Lord."

When the alien sinner receives faith from the Word of God, repents of past sins, confesses the name of Christ before men and is buried with his Lord in baptism, several significant changes take place: (1) His past sins are forgiven, (2) he is added by God to the body of Christ. If faithful in the performance of duty to the end of life he will be blessed forever with a home in heaven.

The attitude of Jesus toward baptism provides an example for every listener. When Jesus requested John the Baptist to baptize him, John hesitated. Jesus then said: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness" (Matt. 3:15). In other words, "If the Father wants it done, I'll do it." May that be our spirit in all things.

Athens Clay Pullias

Can a Christian Sin?

The contention is often made that the Christian, a child of God, cannot commit sin. Several passages are erroneously used in an effort to prove this dangerous teaching. The principal passages are 1 John 3:9 and 5:18. We read: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." "We know that whosoever is born of God sinneth not! but he that is begotten of God keepeth himself, and that wicked one toucheth him not." John does not say that the Christian is physically incapable of committing sin. He says rather that you can't be *Christ-like* when you commit sin. A simple illustration will help clarify this

point. Suppose you said of a certain friend of yours: "John Doe is a *sober* man." Suppose I should reply: "Then he cannot drink." Would I mean that your friend John Doe was physically unable to take a drink? Surely not, and no one would so understand. I would mean that he could not drink and be a sober man at the same time. The parallel is evident. A Christian cannot sin and please God at the same time. Listen to the verse just before 1 John 3:9. "He that committeth sin is of the devil; for the devil sinneth from the beginning." For this purpose the Son of God was manifested, that he might destroy the works of the devil (1 John 3:8). When we sin it is of the devil, and not God.

Those who take the position that a Christian cannot sin, forget or overlook a whole array of scriptural facts. First of all, there are numerous passages in the New Testament warning Christians of the danger of committing sin and falling by the wayside. In 1 Cor. 15:58 Paul exhorts the stumbling Corinthian church to hold fast to the faith: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." The Hebrew letter says: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or "lest haply we drift away from them," as expressed in the Revised Version (Heb. 2:1). You can slip is the obvious meaning. In Galatians 6:9 Paul makes the final reward dependent on faithfulness: "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Paul warns Timothy against those who might lead him astray: "But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Peter sounds the same note of warning even more vividly: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). The unmistakable implication is "He might get you."

Furthermore, there were many Christians in New Testament times who did sin. Ananias and Sapphira were members of the church when they committed their most grievous

sin against God. The whole Corinthian church appears to have sinned in a wide variety of ways. In fact, as bad as conditions are in our time, they are much better than they were in Corinth. That is encouraging, to say the least.

Simon the Sorcerer was a Christian when he coveted the ability to impart the Holy Spirit to others for profit. The Galatian church had drifted away from God. Paul said in his letter to them: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6, 7).

The objection is sometimes made to these examples, that they were never really right with God. The case of Demas removes that question. There are three references to Demas in the New Testament. In the first reference, found in Philemon, Paul says: "Demas . . . my fellow-laborer" (Philemon, verse 24). The next time Paul just says "Demas." The last reference to Demas was made late in Paul's life in the second letter to Timothy: "Demas hath forsaken me, having loved this present world . . ." (2 Timothy 4:10). In those three brief sentences we have the sad biography of a Christian, a gospel preacher and co-worker of Paul, who did fall by the wayside. Demas was right and went completely wrong. It can happen to you, or me. "Wherefore, let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

Peter describes the miserable lot of some Christians who wandered away: "For, if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Peter 2:20-22).

Any lingering doubt as to the ability of man to sin after he becomes a Christian will certainly be removed by the words of John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and

to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8-10).

There is conclusive evidence then that even a Christian can sin against God.

1. Numerous warnings in the New Testament obviously imply that even the best of people can make mistakes.

2. Many Christians in New Testament times did make mistakes and sin against God.

3. Finally and conclusively: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

Athens Clay Pullias

Restoring the Erring Christian

God realized that it would be impossible for his children to live perfectly in a world like this. The newborn Christian is spotless, cleansed by the blood of Christ, yet temptations are so many, and the weaknesses of the flesh are so universal, that those who live will make mistakes. This means that the plan of salvation must, of necessity, include not only a way for securing forgiveness for the sins committed before one becomes a Christian, but also a means of securing forgiveness for sins committed after becoming a Christian. God did not make these provisions to encourage us to sin. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6:1, 2). He did know that we would sin and that some means of purification would be necessary.

CONTINUOUS FAITH IS NECESSARY TO FORGIVENESS

Christians as babes in Christ must continue to grow in faith and "in the knowledge of the Lord." "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word that ye may grow thereby" (1 Peter 2:1, 2). Paul suggested to the Colossians that they "continue in the faith, grounded and settled." In the Ephesian letter he emphasizes that above all, Christians should take the shield of faith wherewith they are able to "quench all the fiery darts of the wicked." Heb. 10:23 urges: "Let us hold fast the profession of our faith without wavering." All this is

commanded because "without faith it is impossible to please God." So if the Christian should lose his faith, it would not be possible for him to receive the forgiveness of sins committed after he became a Christian. However, just as faith alone will not suffice to secure forgiveness for the alien sinner, it is not sufficient to win forgiveness for the stumbling Christian.

THE ERRING CHRISTIAN MUST REPENT

God requires men to repent as often as they commit sin. *Remission of sins never comes without repentance.* Simon, the Sorcerer, was commanded to "Repent, therefore, of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). Forgiveness was definitely conditioned on Simon's willingness to repent. John in reproving the church at Ephesus declared: "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" (Rev. 2:5). The mercy of God delays our destruction, that we may have time to repent: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). The sinner, and that means every sinner, must be moved by faith to repent before forgiveness becomes possible.

CONFESSION OF THE SIN OR SINS

The alien sinner in becoming a Christian confesses his faith in Christ. The erring Christian is required to confess the sin or sins he has committed in order to receive forgiveness. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (John 1:9). Remission of sins is conditional on a confession of sins. Perhaps, the hardest thing in the world is to make, or get someone else to make, an unqualified confession of sin. So often we hear, "If I've done anything wrong," instead of "Father, I have sinned."

TO WHOM SHALL WE CONFESS OUR SINS?

1. Confession must be made to God always. Every sin is against God. Consequently, the Christian should always acknowledge his sins to the Heavenly Father.
2. Confession should be made to man when necessary.

In James 5:16 this commandment is given: "Confess your faults one to another, and pray one for another, that ye may be healed." This clarifies our course: confession must be made to God always, and to men when men have been wronged. Public sins require public confession. Private sins need only private confession. In every case the confession should be as public as the sin, but no more so.

The principle is clear, if you have wronged one man, go to him. If you have offended a group, go to them. If you have wronged the church as a whole, go to it. If you have injured a person in a distant place, go to that person. Correction is the purpose behind confession, not humiliation. This procedure is the only way things can be made right. There is the common practice among us of someone who has committed a sin in a certain locality making a confession of sins in another place. This is altogether out of order. To go before a congregation of people who neither know the individual nor the sin he has committed and make a public acknowledgement of error is without reason or purpose. The whole point of confession is to make right the sin with the people who have been wronged. Therefore, the confession should be before the people who know of the wrong and have been injured by it, and only before them.

ASKING FOR FORGIVENESS

When Simon, the Sorcerer's greed caused him to desire to make merchandise of the gospel, he was commanded to pray that the thought of his heart might be forgiven. John makes clear that this is the duty of all Christians. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1, 2). We are instructed to ask God to "forgive us our debts as we forgive our debtors." Penitently we pray, mercifully God forgives.

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
O, what peace we often forfeit,
O, what needless pain we bear,
All because we do not carry
Everything to God in prayer."

The plan of redemption for the alien sinner (that is, the one who is not a Christian) is: Faith, repentance, confession" of faith in Christ, and baptism "for the remission of sins, and "in answer of a good conscience toward God."

The plan of redemption for the erring Christian is: Faith, repentance, confession of the sin or sins, to God always, and to men when men have been wronged, and penitent prayer for forgiveness.

Athens Clay Pullias

The Preventive Side of Salvation

In the last fifty years medical men have shifted the center point of their work from *cure the sick* to *prevent sickness*. This does not mean that they have ceased to treat the victims of disease, or even that they have lessened their zeal in curative medicine. Physicians have learned that "an ounce of prevention is worth a pound of cure."

This same principle applies in religion. To rescue sin-cursed people from their evil deeds was important enough to send Jesus to the cross. The church is primarily concerned with redeeming sinners through the power of the gospel. But there is the additional responsibility of preventing the saved from falling again into the ways of sin. To bring one out of the world, and into the church, by preaching the gospel to him, only to have him return to former sinful practices is a pitiful tragedy.

The truth is that our Lord's church is designed: (1) to save lost humanity from their past sins through primary obedience, faith, repentance, confession, and baptism for remission of sins, and (2) to assist them in "arising to walk in newness of life," wherein they "grow in grace and the knowledge of the Lord."

There is annual tragedy enacted before our very eyes. Look at what is happening. Every year we baptize multiplied thousands of people into the body of Christ. In spite of this the church doesn't grow much, either in quantity or quality. The reason lies in the tragic fact that many, if not most, of these new converts drift quickly back into sin. When baptized they become "babes in Christ," or *baby* Christians. Babies need food, guidance, and protection, without which they die. Spiritual babies are in exactly the

same position. They need the "sincere milk of the word" that they may grow and be guided thereby; they need protection from false teaching and sinful human speculations. Every congregation should provide this care. Carefully rethink the message of the Great Commission. "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28: 18-20). Those who have been baptized must then be taught "all things whatsoever I have commanded you," to use the exact language of Jesus. This teaching is as much a condition of salvation as any other commandment in the Bible. Older Christians cannot be finally saved unless they teach younger Christians by word and example. Younger Christians cannot be saved unless they are taught. The average congregation isn't even "touching the hem of the garment" in teaching the baptized "all things whatsoever I have commanded you." Ask the elders or the preachers of the average church about converts of one, two, three and four years ago. Generally, they neither know who they are, nor what kind of Christians they are making. Yet elders are God's overseers to feed and care for the flock according to the New Testament plan, and preachers should be ministering servants. These babes are born into God's family and too often left on their own to sink or swim. Most of them sink. God will hold us responsible in judgment for this situation.

Suppose you visited a home where a baby has just been born. Everyone in the family is proud of it and rejoices over its birth. You are thrilled with the devotion which this family shows to this newborn child. You go away feeling sure that this child will receive the tender care and careful training which every child deserves. Then after the space of four years suppose you return to that same home. Naturally, you would inquire about the baby. "Where is that lovely child who came to bless your home four years ago? I guess he has grown much in these four years." What would you think if the mother replied: "That makes me think. I don't believe I have seen that child around here in two or three years." Oh, heartless mother! Is that the extent of your concern for your child? Put the same question to the elders and the preacher of the average

church: "Where is the boy who was baptized here some time ago?" "I don't believe I've seen him for several months." "Brethren, these things ought not so to be." It is criminal negligence to encompass the world to make one convert and then leave that one to die spiritually for lack of teaching.

The newborn Christian who is left untaught usually drifts back into the world. If he remains ignorant of New Testament Christianity and doesn't quit the church, he frequently does worse; namely, carry the church into worldliness, filling its work and worship with unscriptural practices. Everywhere congregations are splitting, false doctrines are appearing, and countless other similar symptoms of an untaught membership are arising. What we need is not so much *more members*, as *better* Christians. Our preaching and teaching in general has been to blame for this unhappy condition. We have converted too many people to one or two points, instead of converting them to complete loyalty to Christ and His word. The result has been the building of parties, factions and loyalties which destroy the unity and purity for which Jesus prayed. More specifically, the fault lies with the local church which leaves its babes in Christ without adequate instruction and spiritual guidance.

Growth is one of the basic laws of life. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:1, 2). Living things continually grow. When growth ceases decay begins. Death soon marks the end of decay. A child left without food or care soon dies, because these are necessary to life and growth. The Christian who doesn't grow isn't getting the proper food, which is God's word. In time this will result in spiritual death.

Healthy organisms can throw off germs readily. Sickly bodies are easily infected. The healthy Christian who is fed regularly on God's word is able to resist temptation. Ignorance is the door through which many sinful things have crept into the lives of individuals and congregations. Teaching without compromise and condemning error with equal fervor is the only means to a well-taught membership, which is essential to a loyal New Testament congregation. This will in turn insure a live and growing body of real Christians. "And beside this, giving all diligence, add to

your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Peter 1:5-11).

The church has the duty of bringing men to Christ through preaching the gospel. When penitent believers are baptized they become children who need to be constantly taught "all things whatsoever I have commanded you," to use Jesus' own expression. This will enable the growing Christian to more courageously resist temptation. The result will be loyal disciples of our Lord, pure in life and sound in doctrine.

There is a very common feeling that all young people, especially boys, must sow some wild oats." Even Christian families appear frequently to take this for granted. When a boy or girl goes wrong the matter is passed over lightly by saying, "Oh, well, boys will be boys." This is a shameful way of excusing ourselves for failure. There is no foundation in scripture, nor in human experience for an assumption that every person in youth must sow seed that will produce bitterness and remorse in age. The fact that most of us *do* make this blunder, is no evidence that it *has* to be made.

Many passages of scripture deny any such fatalistic theory. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Notice that Solomon doesn't say, as some have weakly suggested, that the child will come back to good rearing; instead, "he will not *depart from* it." Paul gives the same admonition: "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Are you providing the best available environment for your children?

These instructions, when carefully followed, will produce

results. Timothy is a case in point. His grandmother, Lois, and mother, Eunice, were women of faith. From the cradle Timothy had been taught the word of God. Paul said to him: "But continue thou in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:14, 15). A pure, loyal preacher of the gospel was the result. Paul attributes the faith of Timothy to this wholesome influence: "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and thy mother, Eunice; and I am persuaded that in thee also" (2 Tim. 1:3-5).

There was once a city built on the edge of a steep cliff. Frequently some citizen of that city would fall over this precipice to the rocks below. Everyone agreed that *something* should be done about this costly situation. When the town council met to consider this problem, it was divided in its judgment as to the wisest course. One group wanted to build a strong fence around the top of the cliff. Another hotly contended for an ambulance down in the valley. Finally, some well-balanced member made this apt suggestion. Let us build the strongest fence that we can build around the top of the cliff. In spite of this, some careless ones will still fall over. Therefore, let us also put an ambulance down in the valley. This simple old story suggests both the *curative* and the *preventive* work of the church. Beyond question the ambulance is needed in the valley to pick up the fallen. Yet this ambulance *does not* take the place of the fence that should be built around the top of the cliff to keep the inexperienced and young from falling over.

Two institutions can jointly erect this protective fence for our children. These are: the home and the church. When the word of God is followed these two fit together like hand in glove. Members of the home *can* be members of the church. The principles of the *church* can be practiced in the home. Both can teach the young the way of holiness by precept and example. In too many instances

the church is not a living factor in so-called "Christian homes." Often some mother or father comes and says to the preacher or elders: "I wish you would get my boy or my girl to come to church." The reply might properly be in many instances: "Why don't you try taking the church home to your boy or your girl?" Our children too often know only by hearsay of the life which Christ's followers should live. Children are unusually quick to see such inconsistencies.

Parents frequently allow years to pass before they start trying to persuade their children to be Christ-like. Better late than never, yet evil seed are already sown in such cases. The time to start building the fence that will keep your child from being entangled in sin is twenty years before its birth. Of course, we can never rear perfect children, even under the most favorable circumstances. But we can do far better than has been done. This principle applies with equal force to babes in the flesh and babes in the church.

Take a look at what is being done. Compare the religious instructions given the children of America with the secular training they receive. One-half the adult population are not members of any religious organization. At least an equal amount of so-called members must be classified as inactive. This means that only about twenty-five per cent of America's children receive anything that might be classified as religious training. Taking only those who worship after the New Testament order, less than one-half of one per cent of America's boys and girls are being brought up in the primitive faith, untouched by denominational errors and innovations.

The most active congregation provides a pitifully small amount of teaching. When Bible study, Sunday morning and night, Prayer Meeting, and a few other scattered classes are thrown together, six hours per week is the absolute maximum even for the most faithful. Everybody knows that most of these are poorly and irregularly attended. Can six hours per week overthrow the influences of the 100 or more other waking hours? It is fantastic even to expect it to do so.

Look at the time given to secular training. The public school term now required of high schools is nine months in most states. That involves recitations 180 days per year, five to seven hours per day, exclusive of home work. If

every person attended every service of the best congregation, even then five hours would be spent in secular training for each hour spent in religious studies. Do church leaders see to it that those who teach are apt to teach, sound in doctrine, and pure in life? You know the answer. Teachers in the public schools must be highly trained and properly certified. The only requirement for Sunday School teachers as a rule is a willingness to teach. Do elders know *what* is being taught in the Bible classes? No wonder our children often stray from the faith!

As to the home, one of the saddest developments of the modern age has been the decay of stable family life. Those personal, character-building relationships, so characteristic of a real Christian home, are being lost in the mad rush for things materials. For them is being substituted a coldly impersonal system in which a home is just a house, a place to eat, sleep and change clothes. Parents, it is your solemn duty to provide your children with the morally and spiritually healthful influence of a Christian home. It is one of the chief means by which the youths of our land may be genuinely converted to Jesus Christ.

Athens Clay Pullias

Salvation in Heaven

The supreme hope of every Christian is to rest some day in the bosom of the Heavenly Father. The literature of the world is replete with beautiful expressions of this almost universal human longing. Songs of heaven have been written by the hundreds and have been sung with fervor wherever religious people assemble. One of the sweetest of these songs was written by Brother Tillitt S. Teddlie of Dallas, Texas. May we read its inspiring words:

"Earth holds no treasures but perish with using,
However precious they be;
Yet there's a country to which I am going,
Heaven holds all to me.

"Out on the hill of that wonderful country,
Happy, contented and free,
Loved ones are waiting and watching my coming,
Heaven holds all to me.

"Why should I long for the world and its sorrows,
When in that home o'er the sea,
Millions are singing the wonderful story,
Heaven holds all to me."

The blessings of God in Christ are a hundredfold in this present world, yet they are as nothing compared to the glory that shall be revealed over there. Human language cannot adequately describe the majestic beauty of the heavenly Jerusalem. The mind of man cannot conceive the splendors which adorn that celestial home. May we read a few verses from the 21st and 22nd chapters of Revelation. The aged Apostle John is speaking: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:1-4). "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever" (Rev. 22:1-5).

"Salvation in Heaven" may be obtained by humble obedience to the will of God. The steps essential to eternal salvation are clearly set forth in the Bible. There must be salvation from the sins committed before one becomes a Christian. This requires (1) faith, (2) repentance, (3) confession of faith in Christ (4) baptism "for the remission of sins." These steps alone, however, are not sufficient to insure salvation in heaven. There must be salvation from the sins committed after we become Christians. This requires (1) continued faith, (2) repentance, (3) confession of the sin or sins committed, and (4) prayer for forgiveness in the name of Christ. There must also be continuous

Christian growth through study and worship. This involves the development of an ever-increasing ability to resist temptation. Personal godliness is as much a condition of salvation as any other commandment of God. Every soul must appear before God in judgment before entering heaven.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:10, 11). "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12:14). "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works" (Rev. 20:12, 13). This judgment will certainly include Christians. Peter says: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:17, 18). When we have done our best we are still unprofitable servants. Were it not for the grace and mercy of God, none would be saved. This does not, however, license us to sin that grace may abound. Instead, may we be stirred to give our all in service to the Lord. These truths lead us to a definite conclusion.

There will be a home in the New Jerusalem for those who have faithfully carried out the requirements of the New Testament. Often the question is asked: Is this, or that, essential to salvation? The answer is easy. Every command of God is essential, or the Lord would not have given it. Those seeking salvation from past sins must in faith repent of their sins, confess the name of Christ, and be buried in baptism. Each act of obedience is necessary. The same God who requires faith, requires baptism. To refuse to perform either one constitutes rebellion against God. There is no remission of sins until the last of these steps is taken.

The erring Christian must in faith repent, acknowledge his wrongs, and pray to God for forgiveness. The remission

comes only after faithful performance of every requirement of Scripture. Those who persist in their evil way will certainly go before God unprepared.

Christians are commanded to "grow in grace, and in the knowledge of our Lord." This is to be accomplished by worship, study, and a constant struggle to overcome temptation. Members of the church who fail to add the Christian graces cannot please God in their lives; for "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:9).

Never forget this: our hope of reaching heaven depends entirely on our willingness to do God's will. Hear John: "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" (Rev. 22:14). To willfully leave undone any portion of these requirements of our God will be fatal in the day of judgment. Do everything you can, and even then the best of us will be saved by the "skin of the teeth," to use the words of Job. Heaven, and all its glittering treasures, lies at the end of a faithful Christian life. Those who have the comfort of this glorious hope can face death "like one who draws the drapery of his couch about him and lies down to pleasant dreams."

Athens Clay Pullias

The Christian College

IN THE PRESENT EMERGENCY

The world today, with its colleges—and all other institutions—is in the grip of terrible circumstances over which it seems to have little control. The problems of yesterday seem trivial when compared with the difficulties of today and ominous forebodings of tomorrow. Our problems and questions are legion.

To meet the increased demands of these trying and difficult times, the colleges of America are speeding up their educational programs, adding many new courses, and in various other ways seeking to meet the emergency. David Lipscomb College is doing all those things required by the

times to meet the challenge of these problems. But just here we recognize the presence of an educational hazard. This speeding up process—the introduction of new courses, and the rush that accompanies these adaptations can and may result in decreased efficiency, the lowering of educational standards, and a general decline in scholastic attitudes and habits. Just here Lipscomb proposes to be especially alert. She does not intend that her ideals shall be lowered, nor will she permit her scholarship to lag. An unrelenting emphasis on high academic standards will be maintained, and an ever increasing academic efficiency will be expected of both faculty and students.

Education is no luxury for a people living in an easy going world. It is a prime necessity, definitely essential to the democratic way of life and to all successful living. It is a requisite of all who accept their responsibility for citizenship seriously.

Here are some of the things often proposed for a Liberal Education:

1. A Liberal Education helps to free us from ignorance and superstition—and all confused thinking. It shows a student how to discover facts and truths and how to use these in the interest of freer and more efficient living. The sciences have done much to help us, and we owe them a great debt of gratitude.

2. It develops the art of appreciation. T. H. Huxly said: "An educated man is one who has learned to appreciate all beauty, whether in nature or in art, and to respect others as himself." The capacity for response to the artistic, the cultural and the spiritual values of life must be developed by a program of liberal education.

3. The Liberal Education frees us from narrow provincialism and sectionalism. It helps us to understand how the other half of the world lives and shows us how to be increasingly sympathetic toward other people and races. It helps to develop a balanced outlook.

4. Its purpose is to help us to act in accordance with the insights we have developed to produce the best for ourselves and others. We are creatures, not only of intellect and emotion but also of will. The ability to reach decisions and the power to act are essential.

But the Christian college realizes that this program, deep and thorough in scholarship, and of a broad liberal arts nature, is not enough. Education may be a grave danger while possessing all these things that have been mentioned. Such a program may be hardly more than a means of developing a great pagan culture and it may present an increased danger as well as a great hope for the future. Without definite Christian guidance it may turn out students who have technical ability, but little moral integrity and with no worthwhile pattern of existence. Young people—and all others for that matter—need, in addition to a knowledge of history and nature, a general and underlying religious structure into which they can put the details of their knowledge and integrate it all for courageous and victorious Christian living. There is no reason why a teacher can't be a good *scholar*, keep his academic integrity, and at the same time give these ideals to his students.

David Lipscomb College seeks to combine both in her program.

But let us pause here to ask the question, what is Christian education? "Teaching is no more than the introduction of control into the experience of a person." A person grows, develops, and learns something whether he is taught or not. But teaching introduces control, guidance, direction, and stimulation into the activity of the person so that certain desirable ideals and aims will be attained. With this in mind we may define Christian teaching as the introduction of control into experience in terms of the teaching of Jesus and the New Testament. Truly Christian teaching is the guiding and controlling of the growth and development of the person so as to produce the Christian life.

The word "teach" comes from the Anglo-Saxon word *tæcean*, which meant "to show how to do." Christian teaching is showing persons "how to do" in terms of the life and teaching of Jesus Christ so thoroughly and skillfully that they will learn *to do* and *to be* all that is expected of Christian men and women.

The achievements of Christian education, then, are to be measured in terms of improvements in the pupils' lives. The teacher may say many nice things, and all of them may be very true, but unless by means of them a change for the better has been effected in the life of the pupil, no real *teaching* has been accomplished.

The Christian college provides teaching in the Bible, which is the word of God. But this is only one of the differences between it and the secular institutions. A school may offer courses in Bible and religion without being in any sense religious or Christian. The Bible is not just another subject added to the curriculum, but all subjects are studied from the viewpoint of religion. Indirectly, Christianity is taught in every course and classroom. It is the very atmosphere in which teachers and pupils together share their knowledge and experiences. Every subject in the curriculum carries religious implications. In the Christian college these implications are not hidden behind a screen of evasion, or subterfuge, but are made explicit at every opportunity.

The Christian college is not concerned primarily with *subjects* and *curricula*, but with *persons*—each boy and girl. It seeks to guide each boy, each girl by counsel and study to gain academic knowledge, useful skills, and also into the fear of the Lord which is the beginning of wisdom. It wants to make good doctors, good lawyers, good preachers, who will be first and foremost *good Christian* men and women.

Here are a few of the things the Christian college does in addition to giving academic instruction already mentioned.

1. It gives constructive confirmation to the faith and teaching young people have received in Christian homes and in the church.

David Lipscomb College provides individual religious guidance. Mass production fails here. There is not one chance in 282 trillion billion that any two students will be exactly alike. Jesus, the Master Teacher, dealt with people as individuals rather than as units of a great mass. The faculty of David Lipscomb College assumes a vigorous leadership in the indispensable program of helping students with their personal problems.

The integrating factor of religion is essential in helping the student find his way in the hopeless confusion of modern life. The Christian way of life is the only hope. The faculty, living in congenial proximity to students, is seeking always to guide students in finding a life purpose that will make them leaders in the community, servants in the church, and builders of a better world.

Teachers who are so winsome in personality that students will say, "I want to incorporate into my personality the philosophy that has produced a man like that" are the kind we wish at David Lipscomb College. The whole sphere of life at David Lipscomb College is permeated with religion. The purpose of the whole educational process is to help the individual student be more intelligent about all life's values and more loyal to the will of God.

2. The Christian school seeks to develop Christian character in the boys and girls, men and women entrusted to its care. This it does by providing instruction by men and women of deep Christian faith and genuine interest in the development of Christian personality. Purely secular education has miserably failed in this respect. We have learned with great sorrow that a trained mind does not guarantee a straight life. Only the teaching of Jesus Christ can do that.

3. The Christian college returns students to their homes equipped and motivated to do their utmost to fill a place of service in the community and in the church. It emphasizes Jesus' statement, "he that would be greatest among you must become the servant of all."

4. It equips young people for leadership by helping them prepare to be better parents, teachers, elders, and preachers. In this way they are able to contribute their part to the teaching and preaching of the gospel and the growth of the church.

5. It encourages educational independence. It does not follow all the fads and fashions of the prevailing mode of educational philosophy. It has convictions that are definitely Christian and which cannot be sacrificed for these passing things.

We are not embarrassed nor apologetic about being committed to a definite philosophy or attitude of religious life. While some circles debate first what philosophy *is* best, David Lipscomb College is free to step out forcibly and wholeheartedly, to advocate the philosophy of the Christian religion.

A college that supplies these needs and accomplishes these purposes will be rendering a great service to democracy, to Christian homes, to Christian young men and women, and to the Kingdom of God, and thus justifies its reason for existence.

J. P. Sanders

