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1942: Abilene Christian College Bible Lectures - Full Text

Don H. Morris

Athens Clay Pullias

Jesse P. Sewell

W. B. West Jr.

L. S. White

See next page for additional authors

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Authors

Don H. Morris, Athens Clay Pullias, Jesse P. Sewell, W. B. West Jr., L. S. White, Robert C. Jones, Eldon A. Sanders, and Charles H. Roberson

JOHN P. LEWIS
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PUBLISHER'S PREFACE

We offer the 1943 Lectures of Abilene Christian College with confidence and appreciation. The speakers are, all, men well known in the fields of educational and religious endeavor. These lectures, delivered at the February Lecture-ship, present a substantial and worthwhile addition to the literature of the churches of Christ. We commend them all to the attentive consideration of those who read.

G. H. P. SHOWALTER

Austin, Texas,
October 1, 1942.

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THE NEED FOR THE CHRISTIAN SCHOOL

By Don H. Morris

In answer to a query concerning the need of Christian schools and the right to require students to study the Bible in these schools, David Lipscomb once wrote: "There are some things so simple and self-evident that it is difficult to argue them. If a man were to ask me to prove 2 and 2 make 4, I could not argue with it much. . . . For a parent to require a child to wash its face and keep its body clean and not require it to learn and obey the Bible is to teach that the body is worth more than a pure heart and a clean and holy spirit. For a parent to require a child to learn spelling and reading and arithmetic (and, may I add, the essentials of engineering and science and language arts and business in demand today) and not require it to study the Bible is to teach by a forcible object lesson that it is more important to be qualified to live in this world than to be fitted to live in Heaven. There is no evading these simple truths."

Brother Lipscomb continues: "This all applies to the family and the school. It is just as much the duty of the parent to see that his child is taught the Bible when away from home at school as it is to require it

at home. The teachers in the school occupy the position of the parents to the child and are under the same obligation to require the children to study the Bible and to teach the Bible to the children that the parents are. . . . He (the Christian) is to teach 'every creature' in 'all the world'. How can he excuse himself from teaching children under him from day to day and from month to month? . . . The Bible places the study and the teaching of the word of God above everything else. And he is not a true friend to the Bible, to God, or to men who gives it a secondary or inferior place. A Bible or Christian family or school is that which places the study and practice of the Bible above everything else."

What a forcible definition, and how adequate it is! I repeat the quotation. "A Bible or Christian family or school is one that places the study and practice of the Bible above everything else."

In 1892, the year the Nashville Bible School was established, David Lipscomb wrote in the Gospel Advocate, and again I quote: "We are doing what we believe should be done in teaching every child, whether he intends to farm or merchandise, preach the gospel or practice medicine. All alike read the Bible teaching; need to learn to appreciate religion above all else, and to carry the teachings of the Bible into their lives, whatever they do and wherever they go. Every Christian parent ought to seek for every child just such in-

struction as we try to give at the Bible school. Every church, every community, ought to have a Bible school. And every Christian parent should seek, if possible, a Bible school for every child, girl or boy. Our religion should be earnest, the highest aim and only end worth living for. . . . A Christian man must be a Bible man, and all his work will be Bible work; his farm will be a Bible farm, his workshop will be a Bible shop, his school or college will be a Bible school or college."

But someone thinks—he dare not say it—"Brother Lipscomb wrote years ago, before the days of modern education." I answer by saying that if time and its changes toward materialism and reliance upon self and steel, in education and out of education, means anything, it means that we need Christian schools as much or more now than we did a half century ago.

Not long ago I was talking to one who might be called a hard-headed business man. A member of the Lord's church, he was, and yet he was a man of business. He said to me bluntly, "The man who does not believe in Christian education is crazy."

And so I say that in these days when there are so many things that are uncertain, when so many of our plans go awry, and when we cannot even "ask to see the distant scene," we stand together and re-affirm our faith in Christian teaching and re-dedicate ourselves to the purposes and the necessity of the Christian school.

The purpose, the need of a Christian school is based on three simple advantages: First, it provides Bible teaching. The Christian must be a Bible teacher, whether he is in his home, field, shop, pulpit, or office, in the school—college—in which he teaches. The purpose of the Christian college is to provide a place where this teaching can be done in an organized, effective way in Bible courses, just as the teaching of literature or one of the arts may be done. In Abilene Christian College, for example, nineteen courses in the Bible are offered, and others are offered which touch in one way or another on Bible themes. Students register for more classes in Bible than for any other subject. One time the purpose may be to emphasize an appreciation of God's word and will. Another time it may be to present the great fundamental doctrines of Christianity, or a history of Bible events, or the error of man's way, or the essentials of Christian honesty and daily living, but the purpose is always to teach the Bible. Now, if we had in Abilene today a school where none of the teachers except the Bible teachers were Christians and where there were very few students who were members of the church, but where the Bible was taught to the students by Christian men, this one thing in itself would make it a far above the average school. And so, to state this purpose of the Christian college—Bible teaching—is to state the need of the Christian school.

The second simple advantage of, and contribution to the purpose of the Christian school is that it has Christian men and women as instructors. If a wise man is looking for a school, grade school, high school, or college for a boy or girl, one thing that he wants to know about the schools considered is the type of instructors under whose guidance and influence the student is to be placed. Many a parent has said to me, "One advantage that my boy will have at San Marcos Teachers College is that Dean Speck is there." Others have said, "Brother Sweet can help my boy at College Station," or "Brother Wilburn Hill can help him at Oklahoma A. & M." The purpose of the Christian college is to provide the student with an environment where godly, consecrated men and women, with all of the humanities that they might have, are to teach every class, every hour, and every day. I quote now from a maxim of education and human experience: "As is the teacher, so is the school." This is true everywhere and anywhere. And you will find it true also that as is the school, so will be, to a great extent, the men and women who have been its students.

If we had, too, in Abilene a school where no Bible could be taught in a formal way, but where all the members of the faculty were members of the church of Jesus Christ, this alone would make it a good school. To state this advantage, this purpose, is to emphasize beyond measure the need of the Christian college.

The third natural advantage of the Christian school is that, in the main, it attracts students who are Christians or who are from Christian homes. The records at Abilene Christian College show that at the beginning of the fall semester over a period of years an average of more than 80% of the students were members of the church. This fall semester 90% were members and of the 10% who were not members, more than 1/3 were baptized before the close of the semester. If we had in Abilene today a school where no Bible could be taught, where no member of the faculty was a member of the Lord's church, but where 90%, 80%—94% now—of the students were church members, this by itself would make an unusually desirable school.

Now, the purpose of the Christian school is not just to assemble these three advantages as so many static, lifeless, admirable parts of a beautiful piece of handiwork. The purpose is to take these basic fundamentals—Bible teaching, Christian teachers, and Christian associations, along with that which will prepare for efficient living in the businesses of life—and by planning, by direction, and by consistent effort and prayer, to lead those who attend the Christian school to live as determined, humble, and consecrated Christian men and women. The degree to which we here and at other places accomplish this purpose establishes the need of the Christian school.

You will note that the purpose of the Christian

school is positive and not negative (for the protection and guarding of students) only. From a standpoint of results desired, the aims of the Christian college may be analyzed as follows: The first aim is to exalt truth. Someone has said, "The true Christian college is alive and honest, and it is intent on finding, knowing, teaching, and exemplifying Truth." Let us never fail to hold up this standard around which those who lead in our schools may always rally and stand.

Taken from this standpoint, a second fundamental aim of the Christian school is to build character, to cause men to act according to truth—to put truth to work. The third important aim, and this is a natural corollary of the other two, is to cause the men and women who attend these schools to give themselves in service. We ask for, we beg for the assistance of all as we work toward the accomplishment of these ends. If there ever was a day in the history of the world or the history of the church when Truth, pure and strong and kind and immovable, needed to be exalted and held up, and if there ever was a time when men and women of character were needed for the services of the world and humanity, that day is 1942. So, we need our Christian schools and we need to protect and hold them in such a way that they may render the best for the generations to come.

Our Christian colleges often fail in reaching in every particular all of these desired ends. Their leaders and

instructors, the best of their students, make mistakes, but to illustrate the fact that to some extent at least these goals are reached, I quote you from a rather enthusiastic estimation of the values found in Christian colleges from an ex-student of one of our schools: "Thus through words, but chiefly example, the students imbibe the spirit of the teachers. Furthermore, in a four-year college the freshman comes into a society in which the rest of the student body, except other freshmen, have moved for one, two, or three years and have drunk deep of the spirit which, emanating from the faculty, permeates that society. They associate with many young men and women of powerful personality who not only are not ashamed of Christ, but who glory in his cross. They see that men can be scholarly without renouncing religion as a thing of ignorance and superstition. They are inspired with the vision of service which makes foreign missionaries, faithful gospel preachers, well-qualified elders, and faithful fathers and mothers, who bear into the world the spirit of Christ handed down from godly men and women. They see that faith is a thing not merely to be guarded, but a force powerful in leading to deeds of beneficence, to a life of willing sacrifice."

So far I have been calling your attention to the principles underlying the purposes of and the needs for Christian schools. We have said that there must be teaching, that there must be the proper direction and

influence and associations for youth, wherever he lives and whatever he does. This means, of course, that every Christian has a responsibility for seeing that the proper influences and teaching are provided for the young who are entrusted to parents, and entrusted, too, to every member of the church.

Let us go to the Book for help and admonition. The Bible is full of warnings and injunctions that emphasize the principles underlying the purposes and the need for the Christian school. The apostle wrote: "Be not deceived: Evil companionships corrupt good morals" (1 Cor. 15:33). Hosea said, "Ephraim is joined to idols; let him alone" (Hos. 4:17). And the one of wisdom wrote: "Walk with wise men, and thou shalt be wise; But the companion of fools shall smart for it" (Prov. 13:20).

The importance of the right kind of teachers, whether they be in the church or school or home or wherever they may be, is suggested over and over again in God's Word. James 3:1: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment." Paul said to Timothy: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Paul wanted faithful men as teachers which would indicate the danger of placing especially the young under the influence of unfaithful teachers. This scripture, too, emphasizes the practica-

bility of and the necessity of providing for those who desire further education—those who will be leaders—the inspiring and directing influence of a Christian college.

The teacher, yes! Paul had his Timothy and his Titus and he himself taught two years in the school of Tyrannus, so “that all that were in Asia heard the word of the Lord.

Where shall we go for scripture and example on teaching? To almost any page of the Bible, Old Testament and New. A few familiar passages will suffice. (Deut. 6:6-9). “And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.”

Jesus once answered personal criticism from the Jews by saying, “It is written in the prophets, And they shall all be taught of God. Everyone that hath heard from the Father, and hath learned, cometh unto me” (John 6:45). The Master said, “Go into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway, even to the end of the

earth."

Since the first couple lived in the garden, men have been led into temptation, and into ways everlasting, according to the teaching that has influenced them most, and according to the teachers that have won their confidence. Adam and Eve listened to Satan rather than to God. The children of Israel sometimes obeyed the prophets of God and sometimes followed after the prophets of Baal. These were all written for our example.

I am reminded that teaching is for the church. Yes! But teaching is a universal principle. Its obligation rests upon the home and upon the individual, and the necessity of its being genuine and Christian rides upon every highway and sits in the classroom of every teacher. And the consequences of teaching, good or bad, follow after it wherever it is. We need Christian schools.

This business of teaching and the importance of teachers and associates is not just a doctrine to which we may nod our approval. For a congregation to give voice to the importance of teaching and to the necessity of spreading the gospel of Christ and at the same time to fail to provide the most efficient type of local teaching program possible and the congregation to fail, though its membership, to assist and direct the lives of its youth, and/or for a congregation at the same time to fail to go beyond its own borders shows at once

poor judgment and a lack of faith in the doctrines of Christianity. For an individual and certainly a teacher not to take advantage of his opportunity to lead students aright reveals the same condition. For parents to trust to chance, or to their own youthful desires, for their children to study the Bible, and for parents to fail to see to it that those whose care has been trusted to them are led and taught in the right way in school, for parents, I say, so neglectfully to face these solemn duties shows a lack of Christian zeal and interest both in the individual child and in the Lord's cause.

It should be said that the Christian college is not responsible for and does not deserve all of the credit, or all of the criticisms, for the success, or mistakes, of those who may pass through their halls. First of all, the church in an organized way must teach and lead. The individual Christian must teach and lead and encourage and reprove as he finds opportunity, and he must make opportunities. The home must bring up its children in the nurture and the admonition of the Lord. As has been indicated, the greater part of the students who come to our Christian schools have already had the advantage of Christian teaching in the home and in the church. But what a pity it is to take students who have been so influenced and taught and place them in educational situations where that which has already been given them may be either endangered or nullified. Rather would it not be the sensible and the wise and

the Christian thing for those of us who are older to provide Christian schools for such students and to lend our influence toward the patronage and support of such schools?

And so, we must keep our Christian schools. We must keep them Christian with all that that word means, and we must keep them alive, and going, and serving. There should be other Christian schools built as time and money will permit. Those established must have more and more the support in money and in good will of those who believe in Christianity and in the Lord's church.

To show the immensity of our task, there has been spent at Abilene Christian College during the past 36 years for buildings and equipment alone hundreds of thousands of dollars. Men who were young when the school was started are now in their 60's and 70's, and scores of them have given themselves almost literally that what we have might be, and that more might be built in the future. Mistakes have been made, but when we consider the frailties of life, the work has been done with as little selfishness and as much sacrifice and good judgment as could be expected in any enterprise.

The results have been over 10,000 ex-students, with approximately 9/10 of them active members of the Lord's church. More than 40% of the students who have entered without religious affiliations have become

members of the church before they left school, and more than 4/10 of those who have entered as sectarians have become members of the church of Christ before their graduation. Of the hundreds of couples that have met on the campus and married, only one or two has ended in divorce. As I have said 1/3 of those not Christians who enrolled last September already have been baptized. All of those who have entered the school have been protected against the temptations that come from the teaching and campus life of materialistic institutions, and most of those who have passed through the halls of the institution have gone out with a better understanding of the right and more zeal for its proclamation than they had at the time they enrolled.

In the days that are ahead much will need to be done. Educational standards will have to be met; the remaining part of our debt must be paid; new buildings are needed now and will have to be built. Problems of a war-torn world will come in a special way to schools like ours. With appreciation for every dollar and every life that have been contributed and spent here, and for every prayer that has been prayed that our work may continue in the righteous purposes for which it was founded, we ask that you and all of the friends of youth and the Lord's way may continue to give, that Christian schools like ours may continue to live and serve.

HOLD FAST TO ETERNAL THINGS

By Athens Clay Pullias

The scripture reading for our lesson is found in the Second Corinthian letter. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed. . . . We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an

house not made with hands, eternal in the heavens" (2 Corinthians 4:8-9, 13-18; 5:1).

"These are times that try men's souls." The last fifteen years have witnessed cataclysmic changes in human affairs. These changes have seemed to usher in a reversal of centuries of progress and development. Fifteen years ago we were dreaming of an area of permanent material prosperity, of unparalleled social morality and lasting international peace. When I was a student in high school this beautiful dream of the future was discussed in every class and reflected in the behaviour of the general public. We had recently completed a war to end all wars. The prohibition law had promised to make sobriety and temperance a universal virtue, and political leaders were eloquently portraying a vision of prosperity which would put two chickens in every pot and two cars in every garage. Events of the past few years rudely shattered this glorious dream. Depression, poverty, unemployment and consequent social revolution stumbled over each other in rapid succession. Then before a staggering world could recover its economic equilibrium a war descended upon humanity, which by comparison dwarfs all previous human conflicts. The dream of 1929, at the peak of the golden era of hope, has been drastically transformed into the ghoulish nightmare of 1939. That storm of destruction which struck the world in September 1939 daily increases in ferocity and tends to oblit-

erate the moral, spiritual, intellectual and social gains of fifty centuries. This is no war to end war. Instead, the world is in a death grapple for its very existence. In spite of fifty centuries of practice it appears that man has learned little about how to live usefully and happily in this present world.

Naturally we ask, "What will remain after this tempest is done?" "What will be left when the battle drums throb no longer?" "What are the eternal things?" There are always two separate, and often conflicting, sets of values. These are: (1) The immediate values and (2) the ultimate values. Those who clearly distinguish between these two sets of values will gain tremendously in the battle to hold fast to eternal things. This distinction is reasonably simple. For example, a small boy with ragged trousers and a hungry stomach passes by a fruit stand. He sees a shining red apple. He has no money with which to buy the apple. If he gets it, it will be necessary to steal. In deciding whether to steal the apple or to go on hungry he must make this distinction between immediate and ultimate values. Immediately it would be more satisfying to take and to eat the apple. Physically, he would feel better. Yet there are more permanent values involved than his immediate hunger. To take the apple would be at the expense of honesty, integrity and decency. It might easily be the first step in a criminal career that would end on the gal-

lows. Young people are constantly confronted with this same decision. They are tempted to "gather ye rosebuds while ye may," or to "enjoy the pleasures of sin for a season." Those who dare to do it will lose the ultimate values of morality and personal purity. It is essential, then, that the intelligent Christian studiously distinguish ultimate values from immediate values. So our question recurs. "What will remain after this tempest is done?" "What will we have after the present storm of war and strife is over?" "What are the eternal things?" Paul said: "The things which are seen are temporal." Those who cling to the immediate values of wealth, sensual pleasure, physical ease, and worldly position will lose eternal life and will lose the eternal values that go with eternal life.

Literature, both sacred and profane, is replete with confirmations of this statement of Paul that "things which are seen are temporal." James Fenimore Cooper, famous author of "The Leather Stocking Tales," said, "It is the destiny of all things to ripen and then decay." Job, vexed on every side, poured forth these mournful words: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job. 14:1-2). David in the ninetyeth Psalm speaks of the swiftness with which the years roll by. "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the

night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. . . . The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. . . . So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:4-6, 10, 12). In the one hundred and forty-fourth Psalm David said: "Man is like to vanity: his days are as a shadow that passeth away" (Psalm 144:4). This reminds us of the lines penned by William Cullen Bryant:

"As shadows cast by cloud and sun,
Flit o'er a summer's grass
So in thy sight, Almighty One,
Earth's generations pass."

Isaiah almost screams out the frailty of man. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the godliness thereof is as the flower of the fields" (Isaiah 40:6). James reminds man that he must be humble in view of the frailty of the flesh: "Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower there-

of falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways" (Jas. 1:9-11). The same writer reemphasizes the uncertainty of life in the fourth chapter of his epistle. "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:13-14).

The apostle Peter adds these words: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1: 22-25). "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day

of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:8-14). Jesus shocked his Jewish hearers by predicting the destruction of the magnificent temple, which was the heart of the Hebrew nation. "And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matthew 24:1-2).

In Gray's Elegy this verse is found:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour.

The paths of glory lead but to the grave."

Another poet has said:

“’Tis the wink of an eye, ’tis the draft of a breath
From the blossom of youth to the paleness of death,
From the gilded salon to the bier and shroud
O why should the spirit of mortal be proud?”

Indeed “the brightest glories that earth can boast just glisten then are gone,” for “the things which are seen are temporal, and the things which are not seen are eternal.” The ultimate destiny of this generation, and of all generations to come, does not depend upon our productive capacity or our striking power. The immediate future may well depend upon these purely temporal things, but the final future does not. Physical power, on which we are so inclined to depend, will not and cannot decide the eternal issues. The trust which we so complacently place in material things is misplaced.

In a neighboring state there lived an old Southern gentleman, who owned several hundred acres of river bottom land. We will call him Uncle Tom, for he was a typical old Southern gentleman. Uncle Tom was past his eightieth year. His physical frame was stooped and feeble. At best his sojourn upon the earth could only be a few more days.

Early one Autumn Uncle Tom fell sick, desperately sick. In view of his advanced age and enfeebled condition there was no hope for him to recover. Uncle

Tom was not a Christian. To use his own words, he handled all his religion by proxy through his wife. He wasn't a bad man, as men go. He was a stable, reliable, honest citizen, who was so interested in the affairs of this life that he took no interest in the eternal things.

During his last illness a preacher of the gospel visited Uncle Tom. He tried in vain to arouse some spark of interest in religion in Uncle Tom's heart, even in those fading moments of his life. This preacher thought that he had made some progress. Just as he was about to leave the old man raised up feebly on his elbow and said, "Preacher, I am worried almost to death, and I want you to do something for me." The preacher's face lightened up, but then Uncle Tom said, "Preacher, the backwater is rising, and I have got 300 acres of corn that must be gathered in the next few days or it will ruin. I want you to go down and see Jim Jones, who runs my river land, and tell him to get that corn out before the backwater gets it." Then, Uncle Tom fell back exhausted, and the preacher fell back bitterly disappointed. Poor old man! With only a few days at most to live he could think of nothing but river bottom corn. He thought those 300 acres of corn to be very important. In reality they constituted about the least important thing in his life at that moment. "The things which are seen are temporal."

There is a story in the Bible which is similar in many

respects. There was a foolish rich man who thought up to the very last that a program of bigger and better barns was more important than anything else in the world. Not until it was too late did the foolish rich man realize that "the things which are seen are temporal, and the things which are not seen are eternal."

Jesus would never stoop to the material things. For him life was first spiritual and moral. He nowhere expressed this better than in the sixteenth chapter of Matthew, verses twenty-four through twenty-six: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sak shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Our original question recurs. "What will be left when this tempest is done?" "What will remain when the present tempest is o'er?" "What are the eternal things?" Paul said, "The things which are not seen are eternal."

The Bible begins with the eternal cornerstone: "In the beginning God." Before everything else, and over everything else, as the author of all things stands the limitless personality of the Almighty God. All eternal values are in him and through him, for in "him we live

and move and have our continual being." In the ninetyeth Psalm David spake of God in these eloquent words: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:1-2). In the book of Deuteronomy Moses said: "The eternal God is thy refuge, and underneath are the everlasting arms." The Son of God is the everlasting personification of mercy, grace and love. The word of God is eternal wisdom revealed to man through the sacred pages of the Holy Bible: "The word of God which liveth and abideth forever." The kingdom of God, which shall never be moved—a kingdom which is the symbol and substance of eternal victory, the "gates of Hades shall not prevail against it"; the children of God, who shall inherit rest in that home where changes never come—these are the eternal things. God the Father, the Son of God, the Holy Spirit of God, the word of God, the Kingdom of God and the children of God—these are the eternal things. Time and circumstance will never overcome these eternal forces. Therefore, we say, "Hold to the eternal things."

Those who hold fast to eternal things can face with confidence, complete confidence, and unshakable courage, whatever fate may lie ahead. Even death, the final destroyer of all that is temporal, holds no fears

for the faithful children of God. The Christian who has laboured faithful and true can say with calm faith:

“Under the wide and starry sky
Dig the grave and let me lie
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill.”

—Robert Louis Stevenson.

With the aged Tennyson the faithful Christian can say:

“Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless
deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

With the aged Paul those who hold to the eternal things can say: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8). Therefore, we plead with you: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matthew 6:19-21). In a world gone mad, in a world of uncertainty and death, hold fast to eternal things.

THE LORD IS OUR REFUGE

By Athens Clay Pullias

David said in the forty-sixth Psalm, the first verse: "God is our refuge and strength, a very present help in trouble." Frequently in recent days I have heard many people calmly say, referring to the dreadful crisis that has descended upon the world, "The Lord is our refuge." This is both encouraging and thought-provoking. That is a beautiful statement, and if true, a glorious truth. Yet to declare that the Lord is our refuge is to presume that our lives are acceptable in his sight. It is not a claim to be made lightly or quickly. God is the refuge and the strength of those who place their lives in his hands. There is no possible doubt about that. Whether we are among that number who have committed themselves to Jehovah is the question that each one of us should thoughtfully and prayerfully consider. The Lord is the refuge of the righteous, but I am not at all sure that I have the right to proclaim myself as a righteous person whom the Lord will protect and bless. Jehovah has never promised to defend the wicked or the unrighteous. Those who have refused to do his will have never received

his favor. The Lord is our refuge when, and only when, we are his people in heart and in life.

Some months ago a new popular song caught the ears and swept across the heart strings of the American people. The song was in the nature of a prayer.

"God bless America,
 Land that I love,
 Stand beside her,
 And guide her,
 Thru the night with a
 Light from above;
 From the mountains,
 To the prairies
 To the oceans
 White with foam;
 God bless America,
 My home, sweet home!"

These words have echoed in the hearts of millions from shore to shore. Yet this prayer for protection brings home a stirring question—What kind of an America will God bless? The sacred power of the Almighty will not be prostituted in an unrighteous cause. If there ever was a time for the American people to ask themselves the question (Are we the kind of people that God will bless and protect?) that time is now. There is still shocking evidence of greed, of ambition and of licentiousness that must be removed before

America can pray with confidence for the protection and guidance of the Almighty. Those who devote their efforts to making America better, spiritually and morally, will render the greatest conceivable service to our country and to all mankind.

Jesus challenged his hearers on one occasion with these words, "Why call ye me Lord, Lord, and do not the things which I say." It is futile to say that the Lord is our refuge unless we can say with truth we are servants of the Lord.

The vital question resolves itself into this: Under what circumstances will the Lord be our refuge as individuals and as a nation? Spiritual security lies in knowing and doing the will of God. Every prayer for help and each reliance on the mercy of God must be based, if it is to be successful, on determined and unrelenting effort to do the will of Jehovah. There are some conditions that must exist in our lives before God will be our refuge. May we briefly consider some of these requirements that must be present before we can say the Lord is our refuge.

Each Christian must have a clear-cut conception of things as they should be. There is grave danger that we are plunging into the future uncertain of what we are striving to attain and equally uncertain of the means which may be properly used. The world of the future, individually and nationally, must be a planned world. Aimless drifting during and after the present

crisis will inevitably lead to the rocks of chaos again. The first step toward a permanent solution of the problems of man is the development of a proper conception of things as they should be. This conception can be obtained from the word of God. The cynics have scoffed at the ideal world of which Jesus dreamed and at the methods by which he proposed to achieve these ideals. These cynics, who like to call themselves realists, have brought the earth to the brink of utter destruction. It is high time that men turn to the lowly Galilean that they may catch a vision of things as they should be.

It would not be enough to develop a Christian conception of what men should be and how men should live. There must then follow hard work over a long period of time to bring this vision of things as they should be into actual being. No great thing has ever been achieved without extended effort. Jesus said of himself: "I must work the work of him that sent me while it is day, for the night cometh when no man can work." There seems to be in our land an increasing tendency to despise labor and toil. Even in this critical hour there remain many who consider the best position in life one with short hours and high pay. This country was not built on a love of leisure and luxury. When our forefathers crossed the Appalachian Mountains in the latter part of the Eighteenth century and looked down upon the lovely valley of the Tennessee they did

not behold homes, schools, churches and the other equipment of civilization. Instead, they beheld a trackless wilderness infested with ferocious beasts and savage men. Their material equipment was pitifully small; their moral and spiritual equipment was tremendously better than ours today. Armed with their faith in God and in the dignity of man they took their broad axes in hand and carved out of that wilderness the dazzling civilization which we have inherited. To them there was a job to be done, a vision to be realized. There was no regard for hours and wages in their minds. Their only concern was for a goal to be achieved. They arose with the voice of the bird in the morning and toiled through the day till the set of sun. From their visions and labors we have received inestimable rewards. An unwillingness on our part to work hard and long, will insure our complete and final overthrow. Paul said bluntly: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (2 Thessalonians 3:10-12).

If our stake in this present crisis is no more basically moral than a desire to return as quickly as possible to our earthly pleasures, then disaster is certain.

“Heights of great men reached and kept,
Are not attained in sudden flight;
But they, while their companions slept,
Toiled upward in the night.”

Somebody has put it in these words:

“Dream that you may have the courage to work,
And work that your dreams may come true.”

America must get from the word of God a conception of things as they should be, and America must have the faith, the hope, and the love to work, day in and day out, year in and year out, to make a reality out of that vision.

There is another quality which those who can truly say, “The Lord is my refuge,” must possess. Let us call it moral stability, the ability and the determination to stand for right, truth and decency regardless of the cost and regardless of the circumstances. Such a course is far from easy. When the crowd is going in one direction it requires both courage and conviction to set your face in the opposite direction. A thrilling example of moral stability is recorded in the Old Testament in the case of Joseph. At a tender age he was sold by his own brethren into bondage, a heartbreaking experience. While he sought to faithfully serve as a slave in Potiphar’s house, that evil woman, Potiphar’s wife, planned his moral ruin. This boy, though a slave,

had the resolution to steadfastly refuse to do wrong. It sent him to prison for a while; because he dared to do the right, he lost even the humble station of a slave, but his courage and faith were not lost. It was this unyielding will to do right in the heart of Joseph that bridged the yawning chasm between the bottom of Pharaoh's jail and the prime ministership of the Egyptian Empire. Godliness lifted this boy out of the prison and on to the throne.

Victory doesn't always come in a day. Those who have the courage and faith to say, "The Lord is my refuge," must also have the patience to wait until God in his own way and time brings victory to his people. There lies before us hardship and suffering.

The storm which has arisen over the face of the earth will not quickly pass. To use the words of another, "Let us go into the storm and through the storm, trusting in the final victory of righteousness and decency." How long we must wait and how much we must bear before the glorious moment of triumph comes no man can possibly know. Whatever may be the burdens which this storm and tempest may place upon us, they must be borne with patience and fortitude. The people of God must have the patience, and the faith, to leave the future in the hands of God. The Christian is in partnership with God, ready to stand or fall upon the truth and power of the Christian gospel. Let us be very sure that our lives harmonize with his will, then we can

say with certainty, "God is our refuge and strength, a very present help in trouble."

These then are the qualities that will enable the sons of men to say, "The Lord is our refuge." A conception of things as they should be, gained from the word of God; a willingness to work hard and long in the cause of righteousness; a determination to stand for right come what may; the patience to leave the time and manner of victory completely in the hands of God; and finally, a realization that the Christian lives in constant partnership with God.

When these things have been achieved in our lives, then the Lord is our refuge. We have his own righteous word to sustain us in that conviction. Through Isaiah he said: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isa. 26:3-4). "That peace which passeth all understanding" is the exclusive possession of the faithful children of God. The promises contained in the first Psalm are enough to thrill the hearts of God's people: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his

leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:1-3).

In the fifth Psalm David said: "For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield" (Psalm 5:12). The thirty-seventh Psalm is equally comforting to the people of God. "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psalm 37:1-6). Again in the same thirty-seventh Psalm David said: "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore" (Psalm 37:23-27).

In the New Testament our Master was even more positive in pledging the protection of God to the people of God. "And why take ye thought for raiment? Con-

sider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matthew 6:28-30). In the eighth chapter of the Roman letter the apostle Paul expresses with eloquence and beauty unlimited confidence in the power and goodness of the Almighty. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). We have taken great pains to show that men call fall by the wayside, and so many have fallen that it is difficult to see how anyone could ever doubt man's ability to fall. On the other hand, it is not necessary for man to fall. If we would get in Christ and stay out of everything else, "there is, therefore, now no condemnation to them that are in Christ Jesus." In the twenty-eighth verse of the same chapter Paul assures the children of God that whatever may come will redound to the glory of God and the good of his people. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). In the last verses of this eighth chapter of Romans the total power of the Almighty is pledged to the protection of his saints. "Who shall

separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35, 37-39).

In his last letter to Timothy, which was almost the last message of the great apostle Paul, that battle-scarred veteran revealed a faith unshaken and undiminished by the storms that raged around him. "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). The Hebrew letter impressively asserts that God will never desert his people. Listen carefully to these words: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Hebrews 13:5-6).

Alexander Stephens has well expressed the attitude which a Christian should take toward whatever fate may chance to bring. He said: "I fear nothing on

the earth, nor above the earth, nor under the earth, man nor beast, angel nor devil, except that I may do wrong." The Christian has only one thing to fear, and that is doing wrong. Do the will of God, and fear nothing.

Our ability to assume this attitude will depend upon our faith in God. Often we will not be able to understand the stormy events that surge around us. A lack of understanding only serves to make faith more definitely essential to victorious living.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

Then trust in God thro' all thy days;
Fear not, for he doth hold thy hand;
Tho' dark thy way, still sing and praise;
Sometime, sometime we'll understand."

In the face of whatever may come, let us say:

"I know not what the future hath
Of marvel or surprise;
I only know that life or death
His mercy underlies.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

The people of God can say with Browning: "God's in his heaven—All's right with the world," for those who trust in Jehovah and do his will. And so we plead again: "Hold fast to the eternal things."

OUR ABIDING SOURCES OF STRENGTH

By Jesse P. Sewell

Introduction

Emerson, somewhere in his writing, expresses a petition in these words: "Nerve us with incessant affirmation." When our enthusiasms have become sick and weak; when our dreams have become dim and drab; when we have been all but completely drained of hope: it is neither argument nor logic we need—when we stand face to face with our human limitations, weakness, mistakes, short-comings, failures and sins we are conscious of the need of power superior to our own.

When we stand on the very edge of utter despair and destruction; or of victory and joy, what our souls need is a constant, steady, confident affirmation of our abiding sources of strength.

Here is the First One: The Abiding Father

1. Psalm 90:1-2. 1. Lord, thou hast been our dwelling place in all generations. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

2. Psalm 102:25-28. 25. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. 26. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: 27. But thou art the same, and thy years shall have no end. 28. The children of thy servants shall continue, and their seed shall be established before thee.

3. 1 Timothy 1:17. Now unto the King, eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.

The Holy Scriptures begin, "In the beginning God." They close, "the grace of our Lord Jesus Christ be with you, Amen." They nowhere argue God—they continuously affirm him, the everlasting one,—the abiding Father.

As we stand in the midst of prosperity or adversity, gain or loss, joy or sorrow, encouragement or temptation, victory or defeat, and look for something on which we may lay hold that can give to us strength to stand and to fight, that can bring to us a song of victory and not a dirge of defeat:

God Is the Answer

1. Deut. 33:26-29. 26. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. 27. The eternal

God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. 28. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. 20. Happy art thou, O Israel: who is like unto thee, a people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee: and thou shalt tread upon their high places.

2. Psalm 46:1-3, 7. 1. God is our refuge and strength, a very present help in trouble. 2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; 3. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. 7. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

3. Psalm 121:1-3. 1. I will lift up mine eyes unto the hills, from whence cometh my help. 2. My help cometh from the Lord, which made heaven and earth. 3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4. 2 Timothy 1:12. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

5. 1 Peter 1:3-5. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

In the eternal Father, we have an abiding source of: Strength, power, love, mercy, grace, help, security, pleasure, joy and victory.

We may lay hold (here) and hold on to the end—and there will be no end! He is “the same yesterday, today and forever,” (Heb. 13:8). With him is, “no variableness, neither shadow that is cast by turning” (Jas. 1:17). If we would know victory and contentment we must have our lives anchored by a living faith to this abiding source of strength, the eternal God—the everlasting Father, the One in whom we live and move and have our being, who is never far from any of us.

II

Here is the Second One: The Eternal Son

1. Heb. 1:8-12. 8. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9. Thou hast loved righteousness, and hated iniquity; therefore God,

even thy God, hath anointed thee with the oil of gladness above thy fellows: 10. And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11. They shall perish; but thou remainest; and they all shall wax old as doth a garment: 12. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Here we have: An eternal throne; a sceptre of righteousness; an eternal king; unchanging throughout the generations.

When we face what seems utter defeat, wreck and ruin, the soul finds shelter, light and victory in Jesus Christ. He is abiding, ever present;—in himself—in his word—and in his deeds. He is unchanging in a changing world. He is untouched by raging human conflicts or by time—he is the Way, the Truth and the Life for each succeeding generation to the end of time.

Jesuss—John 15:5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Paul—Galatians 2:20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Philippians 4:13, 19. 13. I can do all things through Christ which strengtheneth me. 19. My God shall supply all your need according to his riches in glory by Christ Jesus.

Peter—2 Peter 1:3-4. 3. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Paul again: Ephesians 2:4-7. 4. But God, who is rich in mercy, for his great love wherewith he loved us, 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved). 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7. That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Col. 3:3-4. 3. For ye are dead, and your life is hid with Christ in God. 4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Hebrew 7:23-25. 23. And they truly were many priests, because they were not suffered to continue by reason of death. 24. But this man, because he con-

tinueth ever, hath an unchangeable priesthood. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Here we have: God, rich in mercy and love; sinners, dead in sin, quickened with Christ, saved by grace, raised up and sitting in heavenly places with Christ; living and bearing fruit in him; escaping the corruption of lust, and partaking of the divine nature through his power; receiving all needs and the strength to do all things through him; given all things that pertain to life and godliness by him, lives hid in Christ, saved to the uttermost by him the eternal, unchanging high priest, exhibited in ages to come as demonstrations of his grace, to appear with him in glory—what more does man need?

The one who stands in this abiding source of strength, the one who counsels with Jesus, and walks with him, is safe and secure in life, in death, and even in the end of time, and the crash of worlds.

III

And Here is the Third: The Eternal Spirit

The same "Spirit of God" that "moved upon the face of the waters," in the process of the organization of the earth, the heavens and the sea. The same Spirit that filled Jesus without measure. The same Spirit promised by him to the apostles, and which came on

Pentecost to make the material he had prepared into a living church, and to inspire the disciples that they might preach the gospel. The same Spirit that inspired the writing of the Bible.

1. 1 Cor. 3:16, 17. 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

2. 1 Cor. 6:19, 20. 19. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

3. Ephesians 3:14-17. 14. For this cause I bow my knees unto the Father of our Lord Jesus Christ. 15. Of whom the whole family in heaven and earth is named. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17. That Christ may dwell in your hearts by faith.

"But," says some one, "the Spirit dwells in Christians through the word and only so." Why lose or obscure the fact, the great and important truth by entering into a discussion of the method—the how. What difference does the how make when the "how" is God's part in this case? The truth is that the Spirit dwells in God's faithful children. Their bodies constitute the

temple of God—and as such are to be kept undefiled that they be not destroyed.

Paul prayed that the Ephesian Christians might be strengthened by the Spirit in the inner man. "But" what does the Spirit do for Christians that God's word is not said to do?

Romans 8:26, 27. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Then the Spirit, in our hearts, is our ultimate source of power in prayer. This is one way at least in which he helps our infirmities, in a manner in which the word cannot.

As Christ dwells in us by faith, so the Holy Spirit dwells in us to strengthen us, and as a source of help in our prayers. And without success in prayer no man can walk with God.

Matt. 7:7, 8. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

1 John 5:14, 15. 14. And this is the boldness which we have toward him, that, if we ask anything according

to his will, he heareth us. 15. And if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.

Philippians 4:6, 7. 6. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

John 4:2, 3. 2. Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. 3. Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures.

IV

And Here is Our Fourth Abiding Source of Strength: The Eternal Word

Nothing is more steadily, consistently and emphatically affirmed throughout the Holy Scriptures than that the word of God is imperishable and that it abides from generation to generation to give to men: light, truth, faith, salvation, life, comfort, strength, conviction, courage, devotion, cleanness and purity of life.

1. Isaiah 40:8. The grass withereth, the flower fadeth: but the word of our God shall stand forever.

2. Isaiah 55:10, 11. 10. For as the rain cometh down and the snow from heaven, and returneth not

thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

3. Mark 13:31. Heaven and earth shall pass away: but my words shall not pass away.

4. 1 Peter 1:23-25. 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. 25. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Hebrew 4:12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

5. 2 Timothy 3:14-17. 14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15. 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. 16. All scripture is given by inspiration of God, and is profitable

for doctrine, for reproof, for correction, for instruction in righteousness. 17. That the man of God may be perfect, thoroughly furnished unto all good works.

6. Romans 1:16. For I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

7. John 20:30, 31. 30. Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book. 31. But these are written, that ye may believe that Jesus is the Christ, the Son of God: and that believing ye may have life in his name.

8. Acts 20:32. And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

9. John 12:48-50. 48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

“Our little systems have their day;
They have their day and cease to be.”

The flesh and the world are temporary, they cannot endure. The material is transient, a thing here today and gone tomorrow,—but “the word of God shall stand forever.” The heavens and the earth shall pass away “but God’s word shall abide.”

It is Spirit, quick, living, powerful—eternal—it cannot become old, obsolete, or useless. It abides: It meets the present need of each generation.

(a) All of the power it ever contained it retains for this generation, and all those to come.

(b) All of the comfort it ever possessed it possesses for the broken-hearted of each generation to the end.

(c) All of the truth it ever recorded it records for man of today and the last day.

(d) All of the light it ever flooded on man’s way, it shines on that way for each succeeding generation.

(e) All the life it ever brought to dying men it brings now and to the end.

(f) All of the salvation it ever brought to human souls it brings to the lost of today and every day.

In each case it is all that is necessary to meet the needs of any human soul at any time, at any place and in the midst of any condition.

“Swift to its close ebbs out life’s little day;
Earth’s joys grow dim, its glories pass away.”

But the word of God abides forevermore.

It is as new—as young—as vital—as powerful—as much a source of strength for man now as on the day it was given by the Holy Spirit.

When:

1. Our faith becomes thin and pale
2. Our courage becomes cold and gray
3. Our convictions become weak and limp
4. Our devotions become lazy and lax—and
5. Our hearts and lives become contaminated with sin—then it is in the word of God that we find the creative power and redemptive persuasions necessary to lift us up and to restore our faith, our convictions, our courage, our devotion, and our cleanness of heart, and life.

The career of David was drawing to its close. He had called all of the people together to hear his farewell. He had given to Solomon the pattern and plans of the temple of God. In super abundance the people had given willingly for the Lord's house. He then called the multitude to prayer:

1 Chronicles 29:10-14. "Blessed be thou, O Lord, our Father, for ever and ever. Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make

great and to give strength unto all. Now, therefore, our God, we thank thee and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee."

This was age and experience and understanding at prayer. David had reached the high eminence at the end of the road. From it he looked back over the winding pathway of life. He saw in the midst of all the experiences of life the one thing that had been his source of strength and victory and he fervently thanked God for God.

Will you join me in a simple but earnest petition to God?

Father: We thank thee for the eternal God, the eternal Son, the eternal Spirit and the eternal word—our abiding sources of strength and power, and we pray thee to give us the humility and the good sense to stand in them and to draw upon them in complete trust and without reservation in all of the experiences of life. In Jesus' name and for his sake—Amen!

GOD'S LOVE THROUGH JESUS CHRIST, HIS SON

By W. B. West, Jr.

Brother Smith, Brethren, and Friends: An introduction, particularly of the type which Brother Smith has given, is always embarrassing, but I do want to assure him, Brother Morris and members of the faculty of Abilene Christian College of my appreciation for the invitation to participate again in these annual historic lectureships. Nothing affords Mrs. West and me more pleasure than to return to the campus of Abilene Christian College where in other days, as students, we received great blessings which continue to mean much unto us. But particularly fortunate are those of us who are able to return at a time when opportunity is presented to associate and have fellowship with hundreds of brethren from various sections of the country with whom we are comrades in the greatest cause on earth.

This evening I have a story to tell you. It is very simple and familiar, yet beautiful and meaningful, especially in days like these in which we are living. It is the theme of the entire Bible expressed in one verse which has been called the most wonderful sentence ever written. It is John 3:16, which reads: "For God so

loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have eternal life." For weeks it has been my constant prayer to be able to present to this congregation tonight, the story of God's wonderful love through Jesus Christ his Son.

I. God So Loved the World.

1. "God." The Bible and nature tell us much about God, the Bible speaking of him about three thousand times, and in nature we behold God in every observation of the eye and in every sound of the ear, but only once is God defined and that is in 1 John 4:8, where the writer said, "God is love." It is true that attempts had been made prior to this definition to define God. The Jews whose history reached back through the millenniums unto Abraham had come to think of God as the expression of law. The Greeks whose civilization developed along the lines of architecture and painting, in their groping for God, thought of him as beautiful, and the Romans who were led by the Caesars on a hundred battlefields to victory, with the boast that the Roman eagles never turned backward, said that God is strength. But it was left to him who sat not at the feet of Socrates, Plato, nor Aristotle, nor at the feet of the Stoics, nor the Epicureans, nor even at the feet of Moses, but at the feet of the Lord Jesus Christ to give a definition of God as he had seen him revealed in

the person of Jesus Christ, his only begotten Son, that is, as love.

We may think of many expressions of God's love, as the creation of the world, the leading of the children of Israel from Egyptian bondage, his nursing them as a father in the wilderness for forty years, his leading them across the river Jordan into a land flowing with milk and honey to eat of vineyards they did not plant, his raising up prophets as Amos, Isaiah, and Jeremiah to lead them back to God after they had wandered from him, and his blessing Israel in a thousand ways and loving them with an everlasting love, but it is not this love of which we read in John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

2. "So loved." Love is greater than faith and hope and without these we could not exist. Love is greater than oratory, however important it may be, or prophecy, regardless of how much it may be coveted, or the giving of all of one's goods to feed the poor or the giving of one's body to be burned. It is the greatest thing in the world or in heaven. But God not only loved, but so loved. This little adverb, "so," should be spelled with capitals for thus is it emphasized in the Bible. "I have not seen so great faith, no not in Israel"; "Let your light so shine"; "If God doth so clothe the grass of the field"; and "We love him because he so loved us."

3. "The world." The measure of love is indicated by its object. Jesus said: "God so loved the world." The world which God loved and loves included and includes all the nations of the universe and the races of the earth, with the more than two hundred billion that have been and the unnumbered billions to be, if God postpones sufficiently long, the arrival of the Saturday evening of time. His great arm of love reached around the globe to every nation and every race of every clime and of all time when he gave his only begotten Son.

In loving the world, God loves individually. We say, referring to preaching the gospel to them, we love the Chinese but we mean as we would speak of the trees of a forest so far as the aggregation is concerned. But that is not the way in which God loves. He loves every Chinese, every Japanese, and every Englishman, and everyone in the world individually. And as the beams of the sun come pouring down into every eye of a group of people looking up to it, so the love of God comes down, not upon a crowd as an aggregation, but upon every single soul that constitutes the group.

It is easy to see how God could love some people as Abraham, Moses, David, Isaiah, John, and Paul, but it is hard to understand how he could love Cain, Jezebel, Judas Iscariot, and Hitler, yet he loves them. In fact, the word world used by John usually signified sinful men—men separated from God. And Paul said: "Faith-

ful is the saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." And Jesus said: "I came not to call the righteous but sinners."

II. That He Gave His Only Begotten Son.

1. "That he gave." The Greek should be translated "gave up" his only begotten Son. The measure of one's love is his gifts. If you will tell me how much one gives, I will tell you how much he loves. A gift is not to be measured in its amount but in cost. Millionaires who have given millions for philanthropic purposes have usually sacrificed nothing for themselves nor their families in their benefactions. The widow who crouched in the shadows of the temple until all the millionaires had given their thousands, and then untied her little handkerchief and silently slipped in her two little mites, which was all she had, into the treasury, and slept that night on a bed of straw, gave more than all the millionaires who cast into the treasury that day, for what she gave cost her everything she had.

2. "His only begotten Son." In Philippians 2:5-8 Paul says: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obe-

dient even unto death, yea, the death of the cross." Think of it. Jesus in the bosom of the Father as his only begotten Son before time from all eternity and "emptying himself, taking upon himself the form of man, becoming obedient unto death, yea, even the death of the cross." It has been said that a number of things could have been done by God to show his love for the men of the world. He could have created other worlds, worlds of beauty, happiness, and purity, but to have done this would have cost him nothing. A thousand Grand Canyons, Niagara Falls, and Alps with a beautiful and gorgeous sunset for every evening in every locality could have been made but these would have cost him nothing. Ten thousand archangels and twenty thousand angels could have been sent to the world in the interest of mankind, but these would have cost him little. To redeem and to save man God knew he must send to the men of the world his most precious gift—his only begotten Son.

The story is told that one day years ago the keeper of a drawbridge over a large river, heard the coming of a train, and as he did, his little boy, playing by his side, fell down the steep bank of the river into the angry stream below. He saw if he plunged to rescue his little son he could not close the drawbridge, and all the passengers on the train would be plunged to their death. He hesitated a moment, then slowly swung the bridge out to its place, and plunged into the river and

pulled out his dead son. He was unable to save both his son and the passengers on the train, and it cost him only what a father who has lost a son whom he has idolized knows, to save the passengers. So God could not save the world and his Son at the same time and he only knows what it cost him to save us.

III. The Life, Death, and Resurrection of Jesus.

In the fulness of time God sent his Son into the world, his coming into history and not out of it. He was begotten of the Holy Spirit, conceived by the Virgin Mary, and born in Bethlehem of Judea. He spent thirty years of his life on earth in Nazareth and three years in public ministry, always in the service of others. In Nazareth he grew up as one of a number of children in a simple home in which Jewish religion was honored, its feasts and festivals observed, and the Hebrew scriptures were read and committed to memory.

At the age of thirty, he said to his mother goodbye at the door of his earthly home in Nazareth and went out into the world to serve and to redeem mankind and to show them what the eternal things are and their value. First, he went to the river Jordan and was immersed by John the Baptist to fulfill all righteousness and that the Father might announce from heaven that he was his Son in whom he was well pleased. Then Jesus was led up by the spirit into the wilderness to be tempted of the devil so that he might be made there

and elsewhere like unto his brethren and be tempted in all points like as we are, yet without sin. After forty days he returned to Nazareth and entered into the synagogue on the Sabbath day, the book of the prophet Isaiah being delivered unto him, which he opened and found the place where it was written: "The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord" (Luke 4:18-19). Upon this reading he declared: "To-day hath this scripture been fulfilled in your ears," upon which an attempt was made to throw him headlong over a cliff of the city. Upon this he moved to Capernaum, the crossroads of the Jewish world, and a cosmopolitan city on the western shore of the Sea of Galilee. From Capernaum, his new home, Jesus began his life's work. When it came to its close, he was able to say, "I have finished the work which thou hast given me to do, and it is finished." Different from this, millions across the centuries have been forced to acknowledge failure.

As a teacher Jesus taught as one having authority and not as the scribes. He spoke as man had never spoken. His words were words of power which calmed tempestuous Galilee, healed the sick, and raised the dead. In his teaching he emphasized sincerity, with its

implications to practice what one teaches and to know that heart and not lip service is acceptable to God. His teaching was of such character that the authorities tried to silence him, his own countrymen drove him out of their cities, and even his family wondered if he were beside himself. He wrote no books, yet his teaching has set in motion more pens, typewriters, and presses than all the teachers of the world combined. Millions across the centuries have been richly blessed, made blissfully happy, and given eternal security by his teachings. To many a person on the storm-tossed sea of life he has met, saying to him as to the frightened disciples on Galilee in the long ago: "It is I, be not afraid."

The supreme message in the teaching of Jesus was the establishment of the kingdom of God on earth which to him was the rule of God in the hearts of men. From the beginning to the end he dreamed and worked for the coming of the kingdom. He knew this would place every relationship of life on the right basis, that of husband and wife, father and son, mother and daughter, employer and employee, friend and friend. He saw the time when the knowledge of the Lord would cover the earth as the waters cover the sea and the kingdoms of this world would become the kingdoms of our Lord and his Christ.

Within recent years attempts have been made to show that Jesus was not original in his teaching—the

claim advanced that in contemporary Judaism, in the Old Testament, and contemporary religions of Jesus' day, his teachings in essence can be found. We believe these attempts have been subjective and know the claims are not established. But it is significant that these critical scholars without hesitation and in great reverence, affirm Jesus to have been and to be the most unique and greatest character of all time, and that his uniqueness and greatness consist in his life—the fact that he practised what he taught. The question of Jesus: "Who can convict me of sin?" has not been answered in the affirmative and the verdict of Pilate: "I find no fault in him," has not been reversed through nineteen centuries of history. And when he hung on the cross, he did not pray God to forgive him of any sin he had done, for he had committed none, but he asked the Father to forgive those who had crucified him.

On one occasion Jesus said: "The scribes and the Pharisees sit on Moses' seat: All things therefore whatsoever they bid you, these do and observe: but do not ye after their works: for they say, and do not." (Matthew 23:2-3). Through the centuries a number of great teachers have arisen but none have practised what they taught but Jesus alone. When Jesus taught humility, he took a towel and girded it about himself and washed his disciples' feet, saying, "If I then your Lord and Master have washed your feet, so ought ye to wash one another's feet." When he taught forgiveness,

he forgave many. When he said: "A man's life consisteth not in the abundance of the things he possesseth" Jesus practiced this principle by a life of self-denial, and of service to others, and no man ever gave himself so unselfishly for others as he, exemplifying the truth he taught: "Whosoever shall lose his life will find it." Many a teacher goes to teach giving up everything but the teacher. Many a preacher goes to preach giving up everything except the preacher. And, even, many a missionary goes to the foreign field giving up everything except the missionary. But Jesus came into the world emptying himself as Paul expresses it and lived and died completely for others, revealing the heart of the Father.

From the beginning of his ministry Jesus knew that his teaching and his manner of life would not be accepted and that churchmen would at last crucify him on a cruel cross. If he had desired Jewish and world church acceptance at the sacrifice of principle and truth, an escape of the cross, and to have lived to a ripe old age, he would have joined the Jewish Sanhedrin. But he chose the way of the cross to show men the fullest expression of the love of God for them and to demonstrate the greatest principle in heaven and on earth (John 12:24-25). Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it

unto life eternal. In the parts of Caesarea Phillippi Jesus announced to his disciples his approaching death at Jerusalem and steadfastly set his face toward it. Sometime thereafter, arriving in Jerusalem triumphantly welcomed by shouts of praises from those who one week later cried "crucify him." On Thursday night he ate the last passover with his disciples, announcing to them that one of them should betray him. Judas went out into the blackness of the night on his still darker errand while Jesus and the eleven remained in the upper room and Jesus instituted the Lord's Supper, thereafter departing with them for Gethsemane to pray. He stationed eight of them at the entrance of the garden, taking Peter, James, and John farther into the garden with him, requesting them to wait while he went a short distance to pray, for his soul was exceedingly sorrowful even unto death. He went about a stone's cast and fell upon the ground and prayed three times: "My Father, if it be possible, let this cup pass away from me; nevertheless not my will but thy will," returning each time to find the trusted three apostles asleep. Someone has said it must have been harder for Jesus by taking the three into the garden with him. The New Testament says his sweat was not water but blood and let us remember this was Gethsemane and not Calvary. We shall ever know the agony of Jesus in Gethsemane with the shadow and the loneliness

of the cross in bold outline before him, with three bosom disciples asleep and one outside betraying him. The ordeal must have been unbearable for Jesus, for God dispatched an angel to strengthen him. About that time Judas led his mob of churchmen to Gethsemane to arrest Jesus and to carry him to the house of Caiaphas for a Jewish trial. All the disciples forsook Jesus except John, Peter following afar off and denying him at the trial, when Jesus needed him most. Jesus was condemned to death by the Jewish court, but the power of the execution of a death sentence having been taken from them, they had to go to the Roman governor, Pilate, with the case of Jesus. Pilate found no fault in him but yielded to the populace and the Jewish church leaders in their demand for his crucifixion. In mockery of his claim to be king, a scarlet robe was placed on his body and a crown of thorns on his head, and a reed in his right hand. They spat on him and took the reed and smote him on the head and compelled one of Cyrene to bear the cross to Golgotha where Jesus with two criminals was crucified. There with nails through hands that had always helped others, he hung with all the weight of his body suspended upon those nails, each move of his body tearing wider the wounds and adding to the torture. Cicero tells us that the most horrible of all deaths was the cross and that no Roman citizen should die upon one. As Jesus hung on the cross the mob came by and railed at him saying: "He saved

others, let him save himself." One of the early church fathers tells us that they turned up their noses at Jesus. But Jesus looked upon them out of the great compassion of his soul and asked his Father to forgive them.

About the sixth hour darkness was over land until the ninth hour.

Well might the sun in darkness hide,
 And shut his glories in,
 When Christ, the Mighty Maker, died
 For man, the creature's sin.

Jesus cried: "My God, my God, why hast thou forsaken me?" Oh, the loneliness of Jesus in that hour. All had forsaken him except John, his mother, and a few women and now it seemed God had left him. But soon Jesus said: "It is finished," and commended his spirit unto God. He was taken from the cross and buried in Joseph's new tomb. Caiphas, Pilate, and even his disciples thought all was done—Christ had died in shame and his work was a failure, but not so for on the third day by the power of God he was resurrected from the tomb, regardless of the Roman seal that had been placed on it and the Roman soldiers that had guarded it. He spent forty days and nights after his resurrection with his disciples, speaking unto them the things concerning the kingdom of God, ascending to heaven from Olivet's brow as wondering disciples

looked on, having told them in Matthew 28:18-20: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Some of you may be thinking, why the cross for Jesus? It is true that thousands had died upon Roman crosses before Jesus, but practically all of them had died because they were worthy of death. But Jesus had done nothing worthy of crucifixion. He had committed no sin. Why should the Son of God die? We may think of the cross of Christ as representing two roads, the first of which is a long road, thousands of miles in length in which men through sacrifices and through burnt offerings sought reconciliation with God. The second road which the cross of Christ represents is the road of atonement, the road of God coming down in the very person of his Son as a manifestation of his immeasurable love unto the sons of men. Jesus Christ died upon the cross of Calvary for your sins and for mine.

The story is told some years ago on a train was a young man in his late twenties. He was exceedingly nervous. He crossed one leg and then the other one, biting his fingernails, moving from one side of the seat

to the other. Then he would get up and walk up and down the aisle of his coach. A minister was sitting near who observed that something was wrong, so he went over and attempted to talk with the man. Sitting beside him, he said, "My friend, I believe something is wrong. Will you tell me?" The man closed up as a clam. The minister said, "My friend, I am a minister. I am interested in you. I wish you would confide in me." And the man closed up tighter. They rode on a little distance, the man no longer being able to refrain from telling his life story and his agonizing experience. So he said to the preacher, "Years ago, over the protests of my father and mother, I left home. I went into a life of sin and disgrace. Many months ago I became tired of it all and wanted to go back home, back to mother and dad, so I wrote a letter home asking dad if I might come back. Day after day, for months, I waited. No reply came from dad so one week ago today I wrote a letter to mother asking if I might return, but in the letter, I said, 'Mother, I'm not going to wait for an answer, I'm boarding the train and if you and dad will let me come back home please place a white rag on a limb on the old crab apple tree in the old orchard by the railroad track.'" The man said, "Mr. Preacher, just around the curve is the old orchard and I'm frightened to death that there may be no rag on that crab apple tree." The minister placed his arm around the man and said, "Close your eyes. I'll look for you." As the

train went around the bend, and the preacher's eyes caught just the glance of the crab apple tree, he said to his friend: "Why, my friend, look, there's a white rag on every limb of that crab apple tree." My friends, that was what was done on a large and world-wide scale by God in the long ago when Jesus hung on Calvary.

IV. The Meaning of Jesus for Today.

1. Why present conditions?

In our present world of chaos, confusion, sin-sickness, and a world which has been described by George Bernard Shaw as "the lunatic asylum for the other planets if they are inhabited," what place has Jesus? Many men and women today are saying, "Why does God permit such a holocaust of war as the one in which the world is enveloped tonight? Was not the sending of Jesus Christ, his Son, into the world to bring peace to the sons of men, a failure? Is not God being defeated in his purposes?" Still others are saying, "Why doesn't God do something about it?" He is, my friends, but not in your way and mine. He is doing it in a spiritual way. We all may be assured that he is far stronger than Mussolini, than Hitler, than Hirochito, or all three of them combined. His plans will materialize whatever those plans may be. It is reported that Dr. Harry Emerson Fosdick, America's most famous pulpiteer, has said that the axis powers are being used by God to punish the democracies for their sins. Wheth-

er Dr. Fosdick is right, we are not here to discuss, but in other days Sargon II and Nebuchadrezzar were used to punish the children of Israel for their sins.

2. The verdict of history is that right will win and that the eternal things will abide.

“Truth though crushed to earth shall rise again
The eternal years of God are hers.”

In that ancient civilization, out of which Abraham came, Hammurabi was a great king, and a man of tremendous power and importance, but it was not he, but Abraham who has lived through the centuries, and whose faith has been a stimulus to millions. Rome, in all her powers, came and went, but the humble Galilean whom it crucified, lives on.

“Our little systems have their day
They have their day and cease to be
They are but broken lights of thee,
And thou, O Lord, art more than they.”

3. Christ, the only hope of the world.

I submit to you that the only hope of the world tonight is the love of God which was manifested in the coming of Jesus Christ to the world and what his coming has meant. The problem is that Jesus has not been taken seriously. Theologians have been busily engaged arguing in theology, and not living the principles of Jesus. If the principle of the Golden Rule, “doing unto

others as you would have others do unto us," were practised by the nations of the world, war would be no more. If the principle of the second mile, "Whosoever shall compel thee to go one mile, go with him two" were practiced what a revolution in our conduct would come to pass. And if the admonition of Jesus to love our enemies could be fulfilled in our hearts, what a wonderful peace would fill our hearts and our homes. On the horizon, tonight, it is true there are dark clouds, clouds of war and clouds of hatred, yet I can see in the not-distant future, the passing away of those clouds and standing in their place the Prince of Peace with outstretched arms, saying, to the war-worn, war-torn nations of the earth, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."

After the close of World War No. I, Lloyd George said, "It is Christ, or chaos." When World War No. II shall have come to a close, we shall feel more than ever the significance of the statement of Lloyd George. All shall share with Bernard Shaw who is reported to have said some years ago: "After reviewing the world of human events for sixty years I am prepared to state that I can see no way out of the world's misery but the way Christ would take were he to undertake the work of a modern statesman." Struthers Burt, one of our

contemporary poets, has expressed the mood of our time in these lines:

“Out of the dark we come, nor know
 Into what outer dark we go.
Wings sweep across the stars at night,
 Sweep and are lost in flight,
And down the star-strewn windy lanes the sky
 Is empty as before the wings went by.

We cannot brook the wide sun's might,
 We are alone and chilled by night;
We stand atremble and afraid
 Upon the small worlds we have made;
Fearful, lest all our poor control
 Should turn and tear us to the soul;
A dread, lest we should be denied
 The price we hold our ragged pride
So in the end we cast them by;
 For a gaunt cross against the sky.

Nineteen centuries of experience are compelling men to turn to that “gaunt cross against the sky” and to the one who hangs upon it.

JEHOVAH GOD REIGNETH

By L. S. White

I count myself happy to have the privilege of addressing you on the great question, "Jehovah God Reigneth." Your beloved President assigned this subject to me; and told me the purpose of these lectures at night: "Is to stress the eternal things which we can hold to with assurance at any time"; and specially requested me: "To emphasize the fact that there is a God, and that he reigns"; and I gladly follow his suggestions along this line.

For a foundation for this discourse, we read from Gen. 1:1, first verse in the Bible, and first four words of that verse: "In the beginning God." The name "God" is of such vast importance that it is used several thousand times in the Bible, beginning, as our text shows, in the first verse, and goes on through the Bible, even to the very last, as we read: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19). There

are only two more verses in the Bible after the name of "GOD" is used the last time.

On the meaning of the name "God," Webster says: "The Supreme Being; the eternal and infinite Spirit, Creator, and Sovereign of the universe, Jehovah"; and, an inspired apostle says: "God is love" (1 John 4:7). And, many centuries after the flood, God appeared to Moses to have him lead the children of Israel out of Egyptian bondage, as we read: "And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them" (Ex. 6:2, 3). And still later, King David said to God: "That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth" (Ps. 83:18). Also, a grand old prophet said: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song" (Isa. 12:2). And, as to how long the good Lord will be what he now is, the same prophet says: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength" (Isa. 26:3). And, to further impress this great truth, we read to you from the inspired apostle Paul, who in preaching to educated heathens, said: "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's

hands; . . . seeing he giveth to all life and breath and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; . . . and that he is not far from every one of us: for in him we live, and move, and have our being; . . . and that we are his offspring" (Acts 17:24-28). And, in speaking of God to another people, the same inspired apostle said: "To whom be glory for ever and ever. Amen" (Gal. 1:5).

And now, a very important thing to us is: "How shall we think of God?" For, when some one says: "I believe in God," he may have in mind an entirely different conception of God to some other person who says the same thing; and, this is so important, that, upon one's conception of God, will depend the nature and quality of the religion he practices, as well as the character of his life; for it is impossible for us to rise higher in life than the thoughts of our hearts, as the wise man said: "For as he thinketh in his heart, so is he" (Prov. 23:7). We must have correct ideas about Jehovah God, and these must be Christian ideas as taught in the Bible; for nothing else can be right; and wrong conceptions of God will even lead Christians astray, for all our correct thoughts about God come from the word of God, the Bible, consequently, we just simply cannot rise higher in life than our conceptions of God!

Then, Jehovah wants us to understand that he loves and cares for us, as we read from his word: "Casting all your care upon him, for he careth for you" (1 Pet. 5:7); and also: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). And we are so glad that our great Jehovah wants all people to be saved, as we read: "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 Pet. 3:9). Then, to be true Christians, we must surely have the right conception of God. But what is the Christian's conception of God? In the first place, a Christian must realize that Jehovah God is the source of all things, as we read from his word: "O Lord, our Lord, how excellent is thy name in all the earth" (Ps. 8:9). Also: "The heavens declare the glory of God: and the firmament showeth his handiwork" (Ps. 19:1). But, of course, this is only done to those who have been taught the word of God from the Bible. Hence, we can see at a glance the great value of teaching the plain word of God. And we are glad, that to real Christians, Jehovah God is more than the "creator," for, to Christians, God, is Father, Savior, Friend!

Then, in the next place, we remind you that Jehovah "God is Spirit" (John 4:24), and we must "Worship

him in Spirit and in truth," as we can see that Jehovah God has intelligence, thinks, feels, and wills, as we have already shown that God does not want any one to be lost.

In the next place, to the real Christian, Jehovah God is personal. For a person who does not believe in a Personal God, does not believe in the true God at all. By this we mean that God knows himself as God, directs his own actions, and is the one perfect personality! Then, we must fashion our own personality after that of Jehovah, because our personality is in an imperfect degree.

In the next place, The Christian's conception of Jehovah is that God is good, as our Savior, Jesus Christ, said: "There is none good but one, that is God" (Matt. 19:17). The Bible clearly teaches that God is inwardly perfect, and outwardly consistent with this perfection. And, "in Christ" we see what the "goodness of God" really means, as we read: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1 and verse 14). No greater truth ever challenged the attention of the human family than that "The Word" became flesh and dwelt among us, for thus we see that the Holy Christ was the manifestation of Jehovah God in human

flesh. And this is so true, that after one of the apostles wanted Christ to "show the Father to them," Christ said: "He that hath seen me hath seen the Father; and how sayest thou then, show us the Father?" (John 14:9).

With these wonderful Scriptures before us, let us now study Jehovah God's plan: In Gen. 1:26, 27, we see God's purpose in creation, as we read: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Then, when that image was marred by sin, Jehovah God never lost sight of the destiny he planned for us; and this plan is worked out in Jesus Christ, the beloved Son of God, as we read: "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). And the power of "looking" is so great, that Christians are taught to be "looking unto Christ" (Heb. 12:2). And our Lord further impressed this truth, when he said of himself: "And I, if I be lifted up from the earth, will draw all men unto me" (John 8:32). And is just as true today as it ever was, that we will go the way we look. So, if we look the way the holy Christ has shown us, we will

go that way, and he has shown us the "way of salvation," as he said to his disciples just before he ascended to heaven: "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 condemned" (Mark 16:15, 16). Then, by reading Eph. 4:7-16, we get a view of the consummation of God's plan for us in Christ.

God's Manifestation in the Old Testament:

In Old Testament times, God looked for people who would open their eyes to the light of divine truth; and a few did this, such as Noah, Abraham, Isaac, Jacob, Moses, Daniel, Isaiah, Job, and others, including a number of good women. But in New Testament times, God manifested himself through Jesus Christ, as we have already seen; and he also manifested himself through the Holy Spirit, as we read in John 14:15-17; John 6:62, 63, and other scriptures. And, as we read in Acts 1:8, Christ promised that the Spirit would come in a few days from that time; and by reading Acts 2:1-4, we see that promise fulfilled. So now, we have the three-fold manifestation in the sense of being baptized "into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). This is the great "spiritual marriage ceremony" by which we are spiritually married to the Holy Christ, and the concluding act by which we become Christians, and entitled to wear the name Christian. And the

distinct personality of these three is made plain in the Bible: Jehovah God promised Christ; Christ promised that God would send the Holy Spirit; and the Holy Spirit came upon the apostles, and guided them into all truth in teaching people what to do to be saved, how to live the Christian life; and also guided them in writing the New Testament as our only guide in the realm of religion! Then, we can see at once that every Christian has a partnership with Jehovah God, as we read: "That which we have seen and heard declare we unto you, that ye may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3). And to further show this fellowship, Jesus Christ said to his apostles: "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me" (Matt. 10:40).

Our success or failure will be counted according as we accomplish that which Jehovah God has taught us and intends for us to do; for we must take God into account. When we recognize God's ownership of all life, it produces a stewardship that demands for the life a definite plan for living and serving! Then, we must, if we live the Christian life, take Jehovah God into every phase of every plan and purpose that we have in life; and love is a large part of the very foundation of this sublime relationship with Jehovah God, as he has told us through an inspired apostle:

“God is love” (1 John 4:8). Love is also the foundation of our relation with God on the human side, as we read in the word of God: “And now abideth faith, hope, and love, these three; but the greatest of these is love” (1 Cor. 13:13). When we get to heaven, faith will then be sight, and hope will be a glorious reality, but we still have love to bind us to God and to each other for ever and for ever. Consequently, as long as real love acts with the right kind of “faith and hope,” we are sure to be all right; for the faithful steward — the good Christian — determines to match God’s plan in his own life, as our blessed Lord set us the example of prayer to God, when he said: “Not my will, Father, but thine be done (Matt. 26:39). And here, we remind you that when Jesus Christ called his disciples, he offered them himself; and asked but one condition, and that was personal loyalty to him and to Jehovah God his Father; and the very same condition is binding on us now, as Christ said of people after being baptized into the “name of the Father, and of the Son, and of the Holy Spirit,” they are then Christians, and must “observe all things he has commanded them to observe” (Matt. 28:19, 20); and, this is so true that we cannot get to heaven without faithful obedience to him, as we read: “Christ became the author of eternal salvation to all who obey him” (Heb. 5:9). Also, we read: “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). Even Jesus Christ did not do his work to please himself, but to please God his Father, who sent him, as he said: "For I do always those things that please him" (John 8:29). And now, our invitation to all others is: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely" (Rev. 22:17).

Three Kingdoms of God:

And now, let us spend the remainder of our time for this discourse in the study of "Three kingdoms," and see what they are, who is reigning now, and who will continue to reign. The first kingdom we name is "the kingdom of nature." This kingdom we entered when we were born into this world. It is in this kingdom that we "live, move and have our being" at the present time; and, it is in this kingdom that we receive so many temporal blessings. Jehovah God rules in this kingdom, and has been the ruler in the kingdom of nature from the beginning. All people are in this kingdom so long as they live here on earth; and all kinds of people receive the blessings of this kingdom, whether saints or sinners, as our dear Lord Jesus Christ says of God: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). And by reading the

first two chapters in the Bible, we see that God created every thing in the "kingdom of nature." But what will become of this earth and every thing in it? Answer: The earth and all in it will be burned up, as an inspired apostle says: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up" (2 Pet. 3:10). And, it would be difficult to make anything plainer than the apostle has made this; and that is, in the "day of judgment," the earth and all in it, in fact, every thing in the kingdom of nature will be burned up. Jehovah God reigns in the kingdom of nature, and has done so from the beginning. But, of course, while Christ was here on earth during his personal ministry, Jehovah God gave him control over every thing in the kingdom of nature when a lesson could be taught by the same, such as healing the sick by miracle, raising the dead, controlling the wind and the sea, providing food for the hungry, and many others, all to help make believers that Jesus Christ is the Son of God, and that people might have life through his name, as we read: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name" (John 20:31). And to further show that Jehovah God rules in the kingdom of nature, we read this scripture:

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17). But, as we have already shown, all these will be burned up in the day of judgment, so we need not spend more time on this thought.

The Kingdom of Grace:

The next kingdom we name is "the kingdom of grace." The kingdom of nature makes no provision for the forgiveness of sin; and whoever violates a law in the kingdom of nature, must pay the penalty, and there is no escape from this. But, we thank God that in the kingdom of grace provision is made for salvation, and at last, a home in the eternal city of God for all people who enter the kingdom of grace, and remain faithful in living the Christian life.

But how do people enter the kingdom of grace? Answer: We entered the kingdom of nature by a fleshly birth; and we enter the kingdom of grace by a spiritual birth, as we read: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:24). And our dear Lord, himself, tells exactly how to enter the kingdom of grace when he said: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). And, to be "born of water and the Spirit," is to be baptized into Christ, as we read: "For as many

of you as have been baptized into Christ, have put on Christ," (Gal. 3:27). And we are happy to know that to be "in Christ" is to be in "his kingdom," or the "kingdom of grace," and to be in the kingdom of grace is to be in his church, for the church of Christ, the "kingdom of Christ" and the "kingdom of grace" are exactly the same thing; and, the kingdom of grace—the church—was established on the first Pentecost after the resurrection and ascension of Christ; and, to rule over this kingdom of grace, God gave to Christ "all authority in heaven and on earth," as we read in Matt. 28:18. Christ also said to his apostles, "Upon this rock I will build my church; and the gates of hades shall not prevail against it" (Matt. 16:18). And, in the very next verse, Christ calls the church "the kingdom of heaven"; and, on the day of Pentecost, the inspired apostle Peter informed the people that Jesus had been made both "Lord and Christ" (Acts 2:36). And we thank God that Jesus Christ still reigns over the "kingdom of grace." But how long will Christ reign over this kingdom? Answer: Christ will reign over the kingdom of grace, his church, till the end of the world, which will be the day of judgment, as we read: "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man

in his own order; Christ the first-fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:20-26). Then, Christ's reign as King over the kingdom of grace will end on the day of judgment, for, on that day, Christ will turn his kingdom entirely into the hands of Jehovah God. And what will then take place? Answer: God's people, on that day, the day of judgment, will enter into the kingdom of glory, as we read of the faithful: "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 Pet. 1:10, 11). The grand old apostle, guided by the Holy Spirit, wrote this to the same people whom he taught on the day of Pentecost to "repent and be baptized into the name of Jesus Christ for the remission of sins," and who were on that day "born of water and of the Spirit" into the "kingdom of grace"; and thus we see, that in the day of judgement, Christians will enter into the "kingdom of everlasting glory," or into heaven itself; and then, as long as the eternal years of God

shall roll their cycles on, Jehovah God will reign over this eternal kingdom, and give his people all the blessings that the Holy Christ is now preparing for his disciples in the "home where changes never come"; for he assured his disciples that he was going to "prepare a place for them, and would come again to receive them into this heavenly home" (John 14:1-3). And here are some of those marvelous blessings and joys that the beloved apostle John saw in store for faithful Christians: "And I John 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. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful" (Rev. 21:1-5).

And now, let all of us while we are here in the "kingdom of nature" and in the "kingdom of grace," if we are Christians, do all we can to get all others to

enter the kingdom of grace, the church, and then may we all live in such a manner, that in the day of judgment, we may hear the welcome: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; and there we will to be with God, with Christ and the holy angels, and with all the pure and holy of earth as long as eternity shall last; and, all the time in "the home where changes never come," Jehovah God will reign over us. Amen!

THE WORD OF THE LORD ENDURETH

By Robert C. Jones

I am very thankful to Brother Morris for the invitation to speak tonight. It is a pleasure to appear before this great audience. And I consider it an honor to have a place on this program with the fine men and faithful ministers who have spoken and who will speak in this lectureship.

The Word of the Lord Endureth, is the subject I have been asked to discuss. In these days, while so many changes are being made in the world; while so many fine and valuable things are being destroyed; while many of our loved ones and friends, whose lives we value more than our own, face the horrors and dangers of war, it is a good time for us to study this great subject. At a time when some of the disciples of Christ were strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, when they were in heaviness through manifold temptations, and in the midst of fiery trials, to them the apostle Peter said: "Seing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure

heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:22-25). Being under similar conditions we need the admonition and the assurance of this scripture. While much of the world, as we have known it, is passing away we need the assurance that the word of the Lord endureth for ever, and he that doeth the will of God abideth for ever (1 John 2:17). The ability to recognize things of eternal value, the power to know that which is of abiding worth, so that we may hold to things that death and hell cannot destroy, should be desired by all men. No man will set his affections on things above, while he can be forever satisfied with the things of the earth. While we live in this world it will change, values will be increased and diminished, fortunes will be gained and lost, it will be affected by joys and sorrows, the ravages of time and of war will mar it, and in the end, "the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10). No wonder God said, to

the rich man who laid up treasure for himself, and was not rich toward God, "Thou fool" (Lk. 12:20). "For riches are not forever: and doth the crown endure to every generation?" (Prov. 27:24). Seducing spirits, doctrine of devils, perverse things, pernicious ways, damnable heresies, the commandments and doctrines of men, and the perverted gospel shall likewise perish (1 Tim. 4:1-3; Acts. 20:29, 30; 2 Pet. 2:1, 2; Col. 2:20-22; Gal. 1:7). Our attitude toward truth and error should be that expressed in Psa. 119:127, 128, "I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way."

"The truth of the Lord endureth for ever. Praise ye the Lord" (Psa. 117:2). Praise ye the Lord, because his truth endureth forever, and because we are made free from sin by the truth (Jno. 8:32). We are saved by belief of the truth (2 Thess. 2:13). Our souls are purified in obeying the truth (1 Pet. 1:22). By believing and obeying the enduring word of God we shall endure. "If thou shalt do this thing, and God command thee so, then shalt thou be able to endure" (Ex. 18:23). We should "buy the truth and sell it not" (Prov. 23:23). "The counsel of the Lord standeth for ever" (Ps. 33:11). Believing in the permanency and power of God's counsel the Psalmist said: "Thou shalt guide me with thy counsel, and afterward receive me to glory" (Ps. 73:24). "For ever, O Lord, thy

word is settled in heaven. The righteousness of thy testimonies is everlasting. Concerning thy testimonies, I have known of old that thou hast founded them for ever. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever" (Ps. 119:89, 144, 152, 160). "The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40:8). Jesus said: "Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:35). The gospel, which is the power of God unto salvation, is an everlasting gospel (Rom. 1:16; Rev. 14:6). Them that obey the eternal word will have eternal life (Heb. 5:8, 9; 1 Jno. 2:17). Them that obey not the everlasting gospel will be punished with everlasting destruction (2 Thess. 1:7-9).

When we think of man being assigned to the place of his eternal destiny, we are reminded of the judgment day. On this day, after the world and all the material things in it are destroyed, the word of the Lord, the glorious gospel of our salvation lives on, and by it all men are judged. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jno. 12:48). "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" (Rev. 20:12).

Additional proof of the indestructable vitality of the word of the Lord is found in the scriptures teaching that the church, which is the kingdom, is an eternal institution. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Lk. 1:33). "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28). "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21). This eternal kingdom is produced by the word of the Lord, which is the seed of the kingdom (Lk. 8:11). Every seed brings forth after his kind (Gen. 1:12). Therefore we conclude that the word of the Lord endureth for ever, because it produces a kingdom that shall stand for ever.

The word of the Lord endureth because it came from God. "All scripture is given by inspiration of God" (2 Tim. 3:16). "Holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21). They received of the Lord that which they delivered unto us

(1 Cor. 11:23; 15:3). The apostles and inspired evangelists knew they were speaking of themselves, or of some other man, or the words of God as they were moved by the Holy Spirit. The heroism and martyrdom of these men proves they knew the word received and declared was the truth of God. They were good men, and good men will not die for a lie. Good men will not give up all that a man ordinarily considers valuable in order to deceive their fellow men. Paul said, and the others were like him in this respect, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ" (Phil. 3:8).

The word of the Lord endureth because it is the truth. Being the truth of God it is powerful. It has won its own way, fought its own battles, built its own house, and erected its own throne, this and much more has been accomplished in the face of all the forces of hell and the wicked powers of the world. The word of the Lord frees us from our arch enemy; it changes our grief into gladness and our sobs into songs. It turns us from death to life, from darkness to light, and from the power of Satan unto God. Surely the word of the Lord is the most glorious truth. If it is not the most blessed truth ever proclaimed, it is the most infamous lie ever told. Could a lie, the worst one ever

told, accomplish the greatest good ever wrought in the world? "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:18). Therefore we believe the Bible came from God, and it will endure forever.

The word of the Lord endureth because of its comprehensiveness. By its voice and its silence it includes all things essential and righteous, and excludes all things non-essential and sinful. It approves all righteousness and condemns all sin. It supplies perfectly all our needs today, just as it did the needs of those who lived in the first century of this era. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Pet. 1:3). "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25).

The word of the Lord endureth because of its power to bless. So great and numerous are the blessings brought into the hearts and lives of men, for time and for eternity, by the word of the Lord, good men who

know and love the truth will do all in their power to preserve and proclaim the glorious message. Because of the many great blessings coming to us through the word of the Lord, we believe our Heavenly Father is the source of these truths. If a wise man stood at the mouth of the Mississippi river and saw the vast flow of fresh water pouring into the Gulf of Mexico, without a knowledge of the geography of the country, he would conclude that the river came from a great continent. For no stream could gather so much water from a small island. From many other rivers and smaller streams; from the melting snow on many mountains; from thousands of springs in the hills and valleys, and from the rains that fall on the great expanse of many sections this mighty river gets its water. The many great blessings coming to us through the word of the Lord, proves to every thinking person that this great stream could not flow from mere men. It comes from the all powerful, all wise, and ever loving Creator. And he has said: "The word of the Lord endureth for ever."

The word of the Lord endureth, although the forces of hell and the evil powers of the world are arrayed against it. Moved by sinful passions, unholy purposes and vain imaginations men have tried to literally destroy the word of the Lord. "All this has been fulfilled in our day, when we saw, with our own eyes, our houses of worship thrown down from their elevation,

the sacred scriptures of inspiration committed to the flames in the midst of the markets, the shepherds of the people basely concealed here and there, some of them ignominiously captured, and the sport of their enemies; It was the nineteenth year of the reign of Diocletian, and the month of Dystrus, called by the Romans March, when the imperial edicts were everywhere published, to tear down the churches to the foundation, and to destroy the sacred scriptures by fire, and which commanded, also, that those who were in honourable stations, should be degraded, but those who were freedmen should be deprived of their liberty, if they persevered in their adherence to Christianity" (Eusebius, book 8, chapter 2). Thousands of books have been written and millions of dollars spent in trying to destroy the Bible and its influence. Misguided men and women have written many foolish and contradictory books, claiming divine origin for them. Men have met in council, conference, synod and convention, and written creeds, disciplines, confessions and manuals. By these, the people have been divided, the importance of the scriptures minimized, and the completeness, or perfection of the word denied. In spite of all the strenuous opposition for nineteen hundred years, the word of the Lord endureth, and this is the word by which the gospel is preached unto you.

The time will soon come when we cannot hold to the temporal things of this world. We must tell all our

loved ones and all our friends good-by. But we may always hold to the eternal truths and precious promises of the word of the Lord, if we believe and obey its divine teaching. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my father, and I will love him, and will manifest myself unto him" (John 14:21).

CHRISTIANITY IN THE HOME

By Eldon A. Sanders

Introduction

During these days of trouble, doubt, war, destruction, and suffering, there is surely not a subject in which we should be more interested. We have seen France, a world power, fall due to the disintegration of the home which preceded her defeat upon the field of battle. We may see America fall unless we revive an abiding interest in the home and build it as the structural unit of this nation.

We should be vitally interested in Christianity in the home: First, as Americans, because our democratic way of life and our government which is "of the people, by the people, and for the people," depend upon the Christian home in order that it "may never perish from the earth," and that the stars and stripes may "Forever wave o'er the land of the free and the home of the brave." Secondly, as lovers of liberty, because of the security of the four freedoms, viz., freedom of speech, freedom of religion, and freedom from want and fear, depends upon the Christian home, the birthplace

of freedom. Thirdly, as Christians, because the church depends upon the Christian home to serve as a training of the youth of today, the church of tomorrow.

Although Christianity and the home are different institutions, when they become "two in one" the result is a Christian home. Therefore, we shall devote our study to Christianity, the home, and Christianity in the home.

Christianity

Christianity is that system of religion or righteousness conceived in the mind of God, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). The Son of God set forth the essence of Christian religion in the Sermon on the Mount wherein he emphasized purity of heart and the necessity of righteousness and concluded in these words: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; And the rains descended, and the floods came, and the winds blew, and beat upon the house; and it fell; and great was the fall of it" (Mt. 7:24-27).

The Holy Spirit revealed this system of righteousness through the instrumentality of the gospel. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of the world is judged. I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:7-13). "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. For therein is revealed the righteousness of God from faith to faith: as it is written, the just shall live by faith" (Rom. 1:16-17).

The apostles and the disciples planted and propagated Christianity according to the command of Christ in the Great Commission. "Go ye therefore, and teach all nations, baptizing them 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: and, lo, I am with you alway, even unto the end

of the world" (Mt. 28:19-20). Being guided by the Holy Spirit, the apostles began their work in Jerusalem on the first Pentecost after the resurrection of Christ, and continued this work until they spread the gospel throughout the world.

Christianity has been perpetuated by the church, the institution which Jesus founded and purchased with his blood, that it might be "The pillar and ground of the truth" (1 Tim. 3:15). "Holding forth the word of life" (Phil. 2:6).

Christianity is founded upon three fundamental principles: faith, "the substance of things hoped for, the evidence of things not seen" (Heb. 11:1) to make man strong that he might be pleasing to God and victorious over sin; hope, to cheer man lest he be overcome by the weariness of life and the fear of death; love, that man may sustain the proper relationship between his Creator and his fellowman. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it. Thou shalt love thy neighbor as thyself" (Matt. 22:37-38).

Christianity is a way of life, a manner of living, including the highest type of moral conduct known to man of every race in every walk of life. In order for a man to live according to this new way or manner of life, he must be a new creature. "Therefore, if any man be in Christ, he is a new creature: old things have passed

away; behold, all things become new" (2 Cor. 5:17). He must have holy ambitions and affections, mortify the deeds of the flesh, and adorn himself with Christian graces according to Paul's resume of this way: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupisence, and coveteousness, which is idolatry: For which things' sake the wrath of God cometh in the children of disobedience: In the which ye also walked sometime, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, forgiving one another, if any man have a quarrel against any: even as Christ forgave you so also do ye. And above all things put on love

which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:1-17).

Yet some individuals maintain that Christianity as a standard of living has failed and that we need a new standard. In answer to this charge it may be said: "Christianity has not been tried and found wanting; it has been found difficult and not tried."

Christianity offers riches which are unsearchable, advantages which are incalculable, and privileges which bring joy beyond measure. Paul made reference to the unsearchable riches of Christ and to the riches of his grace: "Unto me, who am the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ" (Eph. 3:8). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

Someone has set forth the advantages and privileges of Christianity as follows: "The obligations which the world is under to Christianity never can be fully known. As the riches of Christ are unsearchable, so

the advantages of Christianity are incalculable. The poor and the weak are peculiarly benefitted by the protection and assistance it affords them. Its foundation is laid deep—at the bottom of the heart. While other systems only regard the outward forms and acts of life, this regards the motive—inward thought. While other systems seek to sweeten the streams, this changes the fountain and purifies all the streams at once.

Who can compare the advantages secured and the privileges enjoyed in Christian lands, and fail to thank God that he is so highly favored in his lot? Who would not dwell in a Christian country? Who would not be a Christian? Were less attention paid to the mint and anise and cummin, the more to judgement and mercy and the love of God, it would be favorable to the cause of Christianity and better for those who are designed to be benefitted by its holy principles.

Christianity is not a system of religion for the ascetic, but it sets forth principles which are applicable by man in every walk and relationship of life. To citizens, Paul said: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained by God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil" (Rom. 13:1-3). To business men,

Paul said: "Servants, (employees), obey in all things your masters (employers) according to the flesh; not with eyesight, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ" (Col. 3:22-24). "Masters, (employers) give unto your servants (employees) that which is just and equal; knowing that ye also have a Master in heaven" (Col. 4:1). To man in regard to his social relationship, Christianity offers many suggestions, admonitions and examples. However, in this lesson we shall study Christianity as it pertains to the home.

The Home

In the beginning after God had created the heavens and the earth and all things therein, he said: "Let us make man in our image, after our likeness" (Gen. 1-26). So God created man in his own image and placed him where he was surrounded by the beauty and grandeur of the Garden of Eden. God said that "it is not good that man should be alone; I will make a helpmeet for him" (Gen. 2:18). "And the Lord God, caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh thereof: and the rib which the Lord God had taken from man, made he a woman and brought her unto the man. And Adam

said, This is now bone of my bones, and flesh of my flesh: she was called Woman because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:21-23). Thus we have the origin of the home, the first institution ordained by God.

In order to perpetuate this institution, God ordained two things, marriage and birth. By the marriage relationship, God's laws may operate for the replenishing of the earth. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth" (Gen. 1:28).

Today, many are not considering the marriage relationship with deep concern and are entering into it without due consideration of the problems associated with it. Even in regard to the marriage relationship, it may be said: "An ounce of prevention is worth a pound of cure." An individual should consider seriously the physical, mental, and especially the spiritual characteristics of the one with whom he plans to enter the marriage relationship. Because a Christian should "be not unequally yoked together with an unbeliever" (2 Cor. 6:14). He should also remember that the disintegrated home results in a disintegrated nation and a disrupted church.

A young man should select a young lady to be his wife who will make a great mother. Someone has said: "One good mother is worth a hundred school mas-

ters." Napoleon said: "The great need of France today is more good mothers." Abraham Lincoln said: "All that I am, or ever hope to be, I owe to my angel mother." God has paid tribute to a worthy mother: "Her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom: and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and called her blessed: her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellent them all. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised" (Pr. 31).

Great men have had great mothers almost without exception: Moses was trained by his mother and he, although reared amidst the pleasures and temptations of a king's palace, became the deliverer of God's people. Samuel, the priest-judge, was dedicated to the Lord by his mother when he was only a child. Timothy, Paul's son in the gospel, from a child had known the holy scriptures because he had been taught them by his mother Eunice and grandmother, Lois.

A young woman should select a young man who will be a faithful husband and an honourable father in or-

der to have cooperation in the home for the discharging of her duties so that her influence for righteousness will not be conetracted by the unfaithfulness and ungodliness of her husband. She should be able to say of him as God said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment" (Gen. 18:19).

Jesus' estimate of the importance of the home has been set forth by a leading authority: "Ordinarily Jesus had little to say about institutions. . . . In only one case did he depart from the usual rule. That exception was the family. With all the vehemence of deep conviction he sought to safeguard the family. There were many reasons why he gave this institution a central place in his teaching. In so doing he was but following the example of the earlier prophets, priests and sages of his race. Through all the centuries the chief glory of Judaism has been the family life. Israel's entire social structure was built upon this institution as its chief cornerstone. Jesus recognized that, if this was imperfect or insecure, no stable social order could be established."

For the building of the home of the highest type Christianity is as essential as hydrogen is essential for the making of water. Each may not have a beautiful home nor even a comfortable house in which to live,

but each can have a part in the building of a Christian home.

Christianity in The Home

Christianity teaches that the relationship of the members of the family should be based upon love and righteousness. Concerning the relationship of the husband to the wife: "Husbands, love your wives, and be not bitter against them" (Col. 3:19). "Likewise, ye weaker vessel, and as being heirs together of the grace of life" (1 Pet. 3:7). Paul also teaches concerning the relationship of the wife to the husband: "That they may teach the young women to be sober, to love their husbands" (Titus 2:4). "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22). "And the wife see that she reverence her husband" (Eph. 5:33). Parents are taught to bring their children up in the nurture and admonition of the Lord. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Parents by precept and example should train their children in righteousness for according to Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). The children are also taught to obey their parents. "Children, obey your parents in all things: for this is well pleasing to the Lord" (Col. 3:20). "Children, obey your parents in the Lord, for this is right" (Eph. 6:1).

Christianity protects the home, within and without, from foes which would destroy the home and break every tie that binds the hearts of the family into one sweet and blessed union. It protects the home from divorce, one of the greatest enemies in every age. Jesus said: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Mt. 5:31-32). Speaking again to strengthen the union in the home, Jesus said: "What therefore God hath joined together, let no man put asunder" (Mt. 19:15). Yet this nation is leading the civilized world in divorces just because Christianity is not practiced in every home. During the last fifty years the divorce rate has trebled and is still increasing more rapidly than the population. For the sake of the child, give Christianity a chance to defeat this foe in order that he may enjoy the fellowship and blessings of a Christian home and be happy.

Other enemies from which Christianity protects the home are Communism and Nazism. Communists advocate "free love" and declare themselves against the Christian home and marriage. The Communistic Manifesto says: "Abolition of the family! Introduction, in substitution thereof, an open legalized community of women." The Nazis found it necessary to

replace the principles of Christianity in the home by a form of paganism and hero worship in order to bring the youth of Germany under their control to usher in the present era of war and destruction.

Also the home is protected by Christianity from such evils as envy, ingratitude, avarice, slothfulness, disobedience, extravagance, unfaithfulness and hypocrisy.

Christianity develops wholesome personalities and strong characters in the home. A perfect example was set by Christ who "was subject unto his parents," and "increased in wisdom and stature, and in favour with God and man" (Luke 2:52). Peter has well described the process of character and development which will produce Christian character. "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 love" (2 Pet. 1:5-7). These traits also suggest Old Testament characters which are worthy of our study and emulation as Joseph, Abraham, Ruth, Solomon, Daniel, Job, and Moses.

The Catholics have said: "Give me your child till he is ten years old, and you may have him; but he will be a Catholic as long as he lives." This statement merely sets forth the truth in regard to the formative period of youth, the period for the laying of a foundation for character. During this period the parent yields the

greatest influence over the child as the child learns more during the first five years than any ten year period thereafter. Therefore it behooves parents to use the best system of character developmmt, viz., Christianity to train youth: "To develop a standard of honor; to make word as good as bond; to face criticism and injustice; to do what is right; never to let wealth or power influence from the path of duty; to build into life principles of dependability, love, vision, frankness, loyalty, and humility."

Christianity teaches the members of the family to reverence God's word. As Moses commanded Israel, so should parents be commanded today to plant the word of God in the hearts of their children while they are young, receptive, and pliable. "Hear, O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart; and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be when the Lord thy God shall have brought thee into the land which I swear unto thy fathers, to Abra-

ham, to Isaac, and to Jacob, to give thee goodly cities which thou buildest not, vineyards and olive trees which thou plantest not; when thou shalt have eaten and be full. Then beware lest thou forget the Lord, which brought thee out of the land of Egypt, and the house of bondage. "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name" (Deut. 6:4-13).

As it was necessary for God's word to be planted by Israel in the hearts of their children, lest they forget God, it is necessary that we heed the same admonition lest our homes are destroyed, and our children "forget God" and are "tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness" (Eph. 4:14) and "turn away from the truth and be turned aside unto fables" (2 Tim. 1:4). We cannot expect other institutions and individuals to do that which only the home can do. State institutions as the school and the orphans home render a great service. Orphan homes supported by Christians also serve the child in a commendable manner. But only the Christians can serve the child as God would have him served.

Therefore, I urge parents to impart to youth in the home the word of God because it "contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its histories are true, its doctrines are holy, its precepts are bind-

ing, and its decisions are immutable. . . . It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the sailor's compass, the soldier's sword and the Christian's charter. Here paradise is restored, heaven is opened, and the gates of hell are disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. . . . It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents." Thus the child who has been properly taught the word of God, when he is ready to depart from the home to go into the world, will be prepared to face and to overcome the difficulties of life. God's word will give him strength that he might be "strong in the Lord" and it will be a "lamp unto his feet and a light unto his pathway," (Ps. 119:105) to guide him safely in the way of righteousness.

Conclusion

Christianity is the hope of the home, and the hope of the home is Christianity. Therefore, let us consider the home as an institution ordained of God wherein we may teach and practice the principles of Christianity.

Parents taking advantage of this opportunity will make the greatest investment of life, a treasure in heaven; will paint upon the canvas of the soul of the child a beautiful picture, the Christian ideal; will sculptor a masterpiece of the heart of youth, the image of Christ; will build character of the child's immortal soul which will stand, not only for the time but for eternity, upon a firm foundation, the Rock of Ages.

Christianity in the home will make of it a haven of rest wherein we may enjoy some of the realities of that eternal home which Jesus has gone to prepare for the redeemed. To it, father may return at the close of the day to be renewed in body and mind in order to discharge more efficiently the tasks of life as he serves his fellowman and worships his God. In it, mother may labor with love, patience, and hope, so that in time to come "her children arise up, and call her blessed; her husband also, and he praiseth her" (Pr. 31:28). From it, the children will go with the principles of Christianity indelibly written upon their hearts to be as shining lights in a world of darkness, serving their fellowman in righteousness and glorifying God in the beauty of holiness.

Christianity in the home will make it one of the sweetest and dearest places on earth to every member of the family and each can truthfully and sincerely say:

“Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which sought thru the world is ne'er met with else-
where.

An exile from home splendour dazzles in vain,
Oh, give me my lowly thatched cottage again;
The birds singing gayly, that came at my call,
Give me them, and that peace of mind dearer than
all.”

RIGHTEOUSNESS EXALTETH A NATION
But sin is in a reproach to any people. (Prov. 14:34)

By Chas. H. Roberson

God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him (Acts 10:34f).

Introduction

In the word of God the motive for right conduct is mainly prudential; there is no sense of mystery or wonder, no tendency to speculation or doubt. The sum of the whole is, "Be good, and you will prosper; be wicked, and you will suffer." Such a sentiment as the text well accords with the utterance of wisdom:

"By me kings reign, and princes decree justice.

By me princes rule, and nobles, even all the judges of the earth.

I love them that love me, and those that seek me diligently shall find me." (Proverbs 8:15ff).

Most religious people are willing to admit that the "fear of the Jehovah is a fountain of life, that one may depart from the snares of death" (Proverbs 14:27). But it is not always observed that the same attitude

is necessary in every phase of life. In both the religious and the intellectual life of a nation, it is well to realize what Coleridge said: "There is no chance of truth at the goal where there is not childlike humility at the starting point."

On the occasion of the two hundred and fiftieth anniversary of Harvard University, James Russell Lowell said:

"I am saddened when I see our success as a nation measured by the number of acres under tillage, or of bushels of wheat exported, for the real value of a country must be weighed in scales more delicate than the balance of trade. . . . The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation of mankind."

The Psalmist in his praise for Jerusalem's restoration and prosperity exclaimed:

"He (Jehovah) hath not dealt so with any nation"
(Ps. 147:20).

It is impossible to read the story of Israel seriously and thoughtfully without running upon the religious motive everywhere. It is the purpose of Almighty God that his people shall bear witness to the worth of men, without respect of race, or color, or condition. It is to this principle of the inherent worth of men as men, entirely apart from the incidental adventitious circumstances of wealth, or station, or family, or race, that

surely is found the innermost heart of a nation that is true to Jehovah. There can be no great nation that does not rest upon great manhood. And if the people of God are to demonstrate the worth of man, and the hope there is for him, it cannot be done theoretically, not by anniversary speeches, nor even by acts of Congress, but only by producing men that are worthy.

Under God I believe that righteous conduct can touch helpfully and healingly all the ends of the earth; act with consideration toward the abolition of war; raise men to higher national ideals; promote justice and brotherhood and good will among men. Let not righteousness be only a small candlestick to give light to those only within her own house, but a city set on a hill whose rays are to flash out through all this shadowed globe. Even so, let it be, for then men and nations will be lifted from the morass of friction and strife and conflict, from the dark valleys of race prejudice and hatred and animosity, from the social abysses of greed and lust and ambition, up, up to the sunlighted summits of concord and fraternity and justice.

Righteousness

The idea of righteousness is one of the most complex and difficult of the ruling ideas of the Old Covenant. There it is strictly a personal attribute, which may be described as forensic, ethical and religious. A. Campbell said: "The original word, of which right-

eousness is a translation, is one of the most comprehensive in the Hebrew language, or indeed in universal language. . . . In the Bible sense, we consider this word as very important—wonderfully and peculiarly significant. . . . Righteousness combines, in an eminent degree, the lovable attributes of Jehovah.”

Out of some 520 instances where the Hebrew root, p. 7 y (tsedeq) occurs, about 400 are rendered in AV by “righteous,” “righteousness,” or “righteously”; more than 100 by “just,” “justice,” or “justify.” In the LXX a great majority are represented by the Greek, dikaios (dikaios). It belongs to the region of moral ideas.

In the forensic sphere, righteousness means, primarily being in the right in a particular case; unimpeachable moral conduct. In another sense, it is that which depends on the public administration of justice. It is “the state of him who is such as he ought to be” (Thayer).

Nation

Usually men think of a nation as a huge organization, quite apart from themselves, which they are at liberty to step into or out of at will. A nation is simply a body of individuals bound together by the bonds of brotherhood. A nation is nothing apart from the individuals that compose it, and men are beginning to see that individuals have larger relationships than was once imagined and greater responsibilities than here-

tofore thought. The true conception of redeemed humanity is not that of an organism existing on its own account, but that of individuals knit very closely together in their social relationships and touching one another for good in these relationships (1 Cor. 1:2; Rev. 7:9f).

Prophetic Ideal

A well-governed State repressing all wrong and violence and securing to the meanest his rights as a member of Jehovah's kingdom is a dominant note in the prophetic ideal of righteousness. Civic righteousness is perhaps more a function of a sound and normal condition of the body politic, than a rule of individual conduct.

The idea of righteousness is wider far than that of obedience to written law. There is appeal to moral sense, the intuitive perception of inherent rights of human personality. It includes a large-hearted construction of the claims of humanity; it is the humanitarian virtue par excellence, true in both private and national relations. It is more than merely a neutral, impartial attitude of mind which may arbitrate between rival interests; it is a positive energy on the side of right, a readiness to protect and to aid those who have no help in themselves. Righteousness has as its aim the upbuilding of individual lives.

In this sense righteousness is rooted both in the moral intuitions of man and in a reflection of the character

of Jehovah. The demand for social righteousness is one of the most inflexible and impressive things in the word of God. The claims of righteousness are absolute, and the nation that will not yield to them must perish. It is the moral law of the universe, and the supreme law of Jehovah's operations in history.

Cause of Failure: Remedy

The lack of righteousness was the cause of Israel's destruction and even so the presence of it is a constant feature of the Messianic reign. It stands written, "A king shall reign in righteousness, and princes decree justice" (Isa. 32:1). The Messiah's kingdom shall be established in righteousness (ib. 9:7), and he shall judge the poor in righteousness (ib. 11:4f). (See also Jer. 22:15; 23:5; 33:15; Hos. 2:19; Isa. 1:26; 32:16f; 33:5; etc.). Righteousness in men becomes a name for that disposition and method of life which accords with the will of God. Righteousness is Godlikeness. The Greek words in the New Covenant connote what is conformable to an ideal or standard, agreement with what ought to be. Righteousness is rightness according to the Divine standard.

Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and the Pharisee, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). The Pharisees had reduced righteousness to a matter of externals; the inner content was

lost almost entirely. But the Master taught that the central element in righteousness is the intention to be right and to do right. The keeping of the commandments has, of course, an important place in the divine economy, but it must not be thought as being of some artificial or mechanical fashion. The righteous man is the man who is in right relations with God, who has been made right, who has been properly adjusted to the law and the plan of Divine government for his life. Men are to hunger and thirst after righteousness (Matt. 5:6).

Inasmuch as the Master said, "Seek ye first his kingdom and his righteousness" (Matt. 6:33), it is imperative to inquire, "What are the characteristics of true righteousness?" And the answer is: spiritual poverty, that is, a sense of one's weakness and sin; mercifulness; meekness; purity; and peacemaking. They are qualities which stand opposed to pride, presumption, and selfishness. There is nothing that illuminates this world like the vision of righteousness, and therefore there is nothing which heals doubt like that vision.

True righteousness is heroic, constructive. It is concerned with motive and truthfulness. It calls upon men to suffer injustice rather than to resort to revenge, and to love all men. Truth or righteousness is not merely something to be known; it is something to be done (1 Jno. 1:6; 2:29). The man is a righteous man who walks in the truth as his native element (2 Jno. 4; 3

Jno. 3f); in whom the truth dwells, controlling him and guiding him (Jno. 8:44; 1 Jno. 2:4); who belongs to the truth and draws from it the strength and inspiration of his life (Jno. 18:37; 1 Jno. 2:21; 3:19). Doctrine and life are inseparable.

Truisms

The book of Proverbs repeats with numerous variations and shades of coloring that wickedness is an evil, and that righteousness is a blessing. These are placed in the form of maxims which may be fastened in memory, and so readily occur to the mind on occasions of trial. Some of these are brought to your attention with the hope that each of us shall receive some impulse towards transforming the conviction which none can dispute into a mode of conduct which none can decline.

These maxims are unflinching in asserting that wickedness is a mistake, a source of perpetual weakness and insecurity; while righteousness is in itself a perpetual blessing, ever yielding beautiful and unexpected fruits. The fact that they are repeated or reiterated impresses the mind of the student deeply.

“The hope of the righteous shall be gladness; but the expectation of the wicked shall perish” (Prov. 10:28).

“The righteous shall never be removed; but the wicked shall not dwell in the land” (ib. 10:30).

“Overthrow the wicked, and they are not (i. e., there

is no rising again for them) ; but the house of the righteous shall stand" (ib. 12:7).

"The wicked earneth deceitful wages; but he that soweth righteousness hath a sure reward" (ib. 11:18).

"A man shall not be established by wickedness; but the root of the righteous shall not be moved" (ib. 12:3).

"The righteousness of the upright shall deliver them; but the treacherous shall be taken in their own iniquity" (ib. 11:6).

Iniquity, crooked ways, malignant thoughts, hatred against one's neighbor, guile in the heart, evil things from the lips have one issue—destruction. Meanwhile, the light of the righteous man rejoices because he attains unto life. Righteousness guardeth him that is upright in the way; delivers him from trouble; brings mercy and truth to shine upon him; brings honor and kindles hope that, if actual blessedness does not occur in this life, the fruit will grow in another life.

The Great Fact

It is a great fact that God is with the righteous and against the wicked, that he judges them according to their integrity or perverseness, and accepts them or rejects them simply upon that principle. This truth is lofty and all our conceptions on the subject are cleared by some citations:

"The perverse in heart are an abomination to Je-

hovah. Such as are perfect in their way are his delight" (Prov. 11:20).

"He weighs the heart and keeps the soul and renders to every man according to his works" (ib. 24:12).

He does not regard prayer so much as righteousness. "He that turneth away his ear from hearing the law, even his prayer is an abomination" (ib. 28:12).

Sacrifice goes for nothing in his sight if the life is not holy—"To do righteousness and justice is more acceptable to Jehovah than sacrifice" (ib. 21:3).

It is this solemn truth, the truth of God's own way of regarding righteousness and wickedness, that makes earnestness on the subject imperative. When each man begins to understand that the Supreme Ruler of all things loves righteousness and hates iniquity, visits the one with favor and the other with reprobation, a new sanction is introduced. Inspiration teaches simply and truly the alliance of God with righteousness and the abhorrence in which he holds wickedness. It is a discovery which men are slow to make, and is a principle on which they seem unwilling to act.

Our Lord set forth this truth in the forefront of his message to men. He made it the very keynote of the gospel that not every one who says, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of his Father in heaven. He painted with exquisite simplicity and clearness the right life, the conduct which God requires of us, and then likened every

one who practices this life to a man who builds his house on a rock. He declared that men are judged by their fruits, and made it plain that God loves righteousness and judges and destroys wickedness. May God grant us a clear vision in this matter! If we see righteousness, let us thank God, for there, be sure, his Spirit is. And where we see wickedness, let us recognize that it is evil, and let no profession or orthodoxy of belief restrain us from courageously contending against it.

A Great Text

“He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God” (Micah 6:8).

A visitor to the Congressional Library in Washington observes this passage as the motto of the alcove of books on religion. It contains the three major requirements of all true religion, namely, do justly, love mercy, walk humbly! It has ever been the function of the prophet to simplify religion. According to the Talmud David reduced the 613 requirements of the Pentateuch to eleven (Ps. 15). Micah sums them to total three. The Master reduced them to two: Love God; love thy neighbor (Matt. 22:35-40). Do justly: Justice is recognized as elementary morality. It is the basis of all moral character. No one renders to his fellows all his fellows have a right to expect. The jus-

tice set forth here is not the justice of Shylock, who persistently insisted upon his pound of flesh. Mere justice is not enough. The ideal justice portrayed by the prophet is the eternal justice of the Golden Rule: "All things therefore whatsoever ye would that men should do unto you, even so do ye also to them; for this is the law and the prophets" (Matt. 7:12). The last clause is often overlooked.

Love kindness: This is above mere justice. Kindness postulates righteousness; for while justice implies a debt, kindness implies grace and favor. Indeed, kindness is the guaranty of justice. If a man does not love a principle he will evade, if possible, its application. True, surely, to say: "The man who does good, but does not love, is not a good man. He pretends to be, but would be different if he could." God wants not so much ours as us!

Walk humbly: This third essential is a condition of the other two. One cannot obey the first two without keeping the third. Amos asks, "Shall two walk together except they have agreed?" "To walk humbly" implies "bowing low" as little children. Humility is the great ornament of a righteous life.

Rights and Duties

"Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:7).

It is a God-ordained duty to respect the families of others, the lives of others, the reputation of others, the property of others. As citizens of a nation, men obtain the same dues as they pay—namely, the right to be shielded from the adulterer, the murderer, the thief or covetous man, and the false witness. Among civilized nations, the laws of God set forth in the Decalog stand as the sure basis of civilization.

In the passage under consideration the apostle speaks of duty to the nation of which each is a member. He does not regard it the duty of the church—Christians—to upset the existing order and frame another on a new model. No one today who prefers a Socialistic State to that under which he lives has the right to appeal to Christianity in support of his preference. This is not to say he has not the right to his preference, but rather he must not appeal to Christianity in support of it. The expression “Christian Socialism” is as meaningless as Christian individualism. Whatever one’s nation is, the apostle bids each member to render to all members their dues.

Brethren, it is hard to enjoy paying taxes; there is a decided preference that others should pay them. But this is not really harder than to pay with a glad heart and ready will the other duties each owes to his fellow-citizens. Let me venture to say that no one can pay his taxes in a Christian spirit whose active duty towards his nation is restricted to paying taxes. National

duties, like family and social duties, require for their right performance that feeling of interest which looks not to one's own satisfaction and profit, but also to that of others. They require that touch of unselfish imagination which enables men to realize their kinship and common interests. Render therefore to all their dues. And in order to do this, put on the Lord Jesus Christ and make not provision for the flesh to fulfill its selfish lusts.

The Blessings of Righteousness Not Limited to the Righteous Man Himself

The blessings of righteousness fall on the children of the righteous man.

"A righteous man that walketh in his integrity, blessed are his children after him" (Proverbs 20:7).

"A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the righteous" (ib. 13:12).

The righteous man is a guide to his neighbor also, (ib. 12:26). His character and his well-being are a matter of public, even of national concern, for there is something winning in him; he acts as a saving influence upon those who are around him. Behold the righteous shall be recompensed in the earth (ib. 11:31). When the righteous increase the people rejoice (ib. 29:2); when they triumph there is great glory (ib. 28:12); when it goeth well with the righteous the city

rejoiceth (ib. 11:10); and by the blessing of the upright the city is exalted (ib. 11:12). Yes righteousness exalteth a nation. Blessing to himself, blessing to his children, his neighbors, his country, is the beautiful reward of the righteous man.

Counsel

This address is to my younger fellowmen who will yield to none in point of respectability, prospective influence, and importance. Suggestions have been made on the high import of righteous conduct, and a plea in your own behalf, and in behalf of a world which needs your influence, and your highest, holiest efforts. Others may talk of philanthropy and benevolence, but who gave their hearts and their energies for the salvation of the world, except those whose minds have been enlightened, and whose hearts have been impressed by the truths of Christianity? Who built the first hospital known on earth? A Christian. Who conceived the idea of free schools for the whole community? A Christian. Who are the men who have pushed civilization among the barbarous, who have broken fetters, both from body and mind, and created civil liberty for man? Who ever made efforts, vigorous, systematic, untiring, to spread free inquiry, to instruct the ignorant, to invigorate the mind, and raise the intellectual and moral character of mankind? They are the enlightened men who act under the influence of the Bible.

To the youth of our nation—to those whose minds are now in a process of cultivation and discipline, we now look for those elevated souls who will go abroad over the face of the earth for the good of all. If the mind of man shall ever be raised from its brutishness and debasement; if liberty is to wave her banner where tyranny now sits; if woman is ever to occupy the station for which she was created; if domestic happiness is to be known and enjoyed through the world—the youth in our schools, who have been born from above, have a great work to do.

Never did young men approach the stage of action under circumstances more intensely interesting—circumstances which demand a regenerated, purified heart, a balanced, disciplined mind, a burning zeal and eloquence, and a love for doing good which many waters cannot quench, nor floods drown. You live in a nation full of enterprise and increasing in daring experiments and hazardous venture. You will live and act among those who will give permanency to our institutions, or you will begin the work of undermining. You are coming forward at a time when mind seems to be exhausting itself, and genius to be leaving poetry, that he may aid in subduing matter, so that scores of miles may be reduced to nothing, and time and space so annihilated, that a journey across the continent is a matter of a few hours. You are to act in a time when public opinion is most compelling. A standing army retires

before it, and marshals only in the shade of the thrones of tyrants. Every man has opportunity to do good or hurt. You are coming forward at a time, and in a nation, where a good education is a sure passport to respectability, to influence, to power.

You have friends to cheer you on in every worthy enterprise, who will uphold your hands when they fall, encourage you when you fail, share your burdens, and rejoice in your success. You come forward with the history, the experiences of all other nations in your grasp. You have the Bible, too—the mightiest of all weapons—, under whose broad and powerful aid, individual and national character ripens into greatness, and one which is the sole grand instrument of blessing mankind. Under the full, the purifying light of the gospel, you are called to live and to act. Live for God, fulfill the high destiny which is before you. There are thousands all around you to cheer you onward, to strike hands with you, and go forward as agents of a benevolence whose aim is to bring many sons and daughters to glory. Enlist your powers, your faculties, your energies, your heart in a crusade for righteousness. White and full are the fields that await you; girded and strong are the companions who will go with you; beautiful upon the mountains shall be your feet, wherever they carry the tidings of the beauty of the Lord. The state of the world is such, and so much depends on ac-

tion, that every thing seems to say loudly to every man, "Do something"—"do it"—"do it."

The mother of all graces of conduct is the bowing of the will to divine authority. To obey self is sin, to obey God is righteousness. The issue of such obedience are "length of days . . . peace." "The path of the just is as a shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

A Solemn Obligation

There is clearly an obligation to treat all men with a spirit of Christian love. But what is it for which love calls? The answer is: Love seeks for whatever is best, both for him who receives and him who gives. The aim of the largest life for all persons whom we can reach must always be kept in view. In a large measure social righteousness is concerned with the thought of the world which now is.

There is not the desire to speak in terms that might seem to be reproach and scolding. The question is far too serious, the ailment is far too widespread, to need or to warrant any exaggeration. But, brethren, far too often have men thought of righteousness as a kind of "fire-escape." To many, it comes as a new thought that, in so far as practical living is concerned, each life ought to be that which steadily increases in the manifestation of righteousness. Teachers who have understood Christianity best have insisted that to the

most complete degree the present world must be redeemed by the life-giving forces which inhere therein. It must be in our thinking that earthly righteousness takes its start from heavenly righteousness. God is present, and manifests his holy love. This love manifests itself chiefly in the conscience and the love of the Christian. But the terms must not be used in the abstract. Abstract conscientiousness leads one's life out of touch with things that are real. Abstract love exhausts itself in well-wishing. Both conscience and love must be kept close to the earth by emphasis upon the actual realities of the sphere of our existence. Righteousness is the best and the highest in the ordering of a life here and now, and if the life is right now in the present time, each of us may be assured that it will be right in the future life.

Conclusion

May God grant us a clear vision that we may know that the principal thing is righteousness; it is for it that all religion exists. What a man believes in his heart we can never fully know, but whether he is righteous or not is a matter as plain as day. If we see the lovely graces which shine in our Lord Jesus Christ, gleaming, however fitfully, in our fellow-men, let us recognize the Master there. "If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him" (1 Jno. 2:29).

Let us know that a nation's life consisteth not in the abundance of the things which it possesseth, nor in the extent of the empire which it rules, and that national sincerity and veracity are bred in a people in proportion as they recognize the judgments and the mercies of the God of truth. National loyalty depends at last on common faithfulness to our immortal and invisible King.

"Peace" is a word which includes all well-being. "God gives peace to men through righteousness. Peace is always the consequence of righteousness. Paul speaks of 'the peaceable fruit of righteousness,' which is freely accorded to just and righteous men and nations. There can be no real peace in the world except through righteousness—the grand source from which all happiness springs."—A. Campbell.