

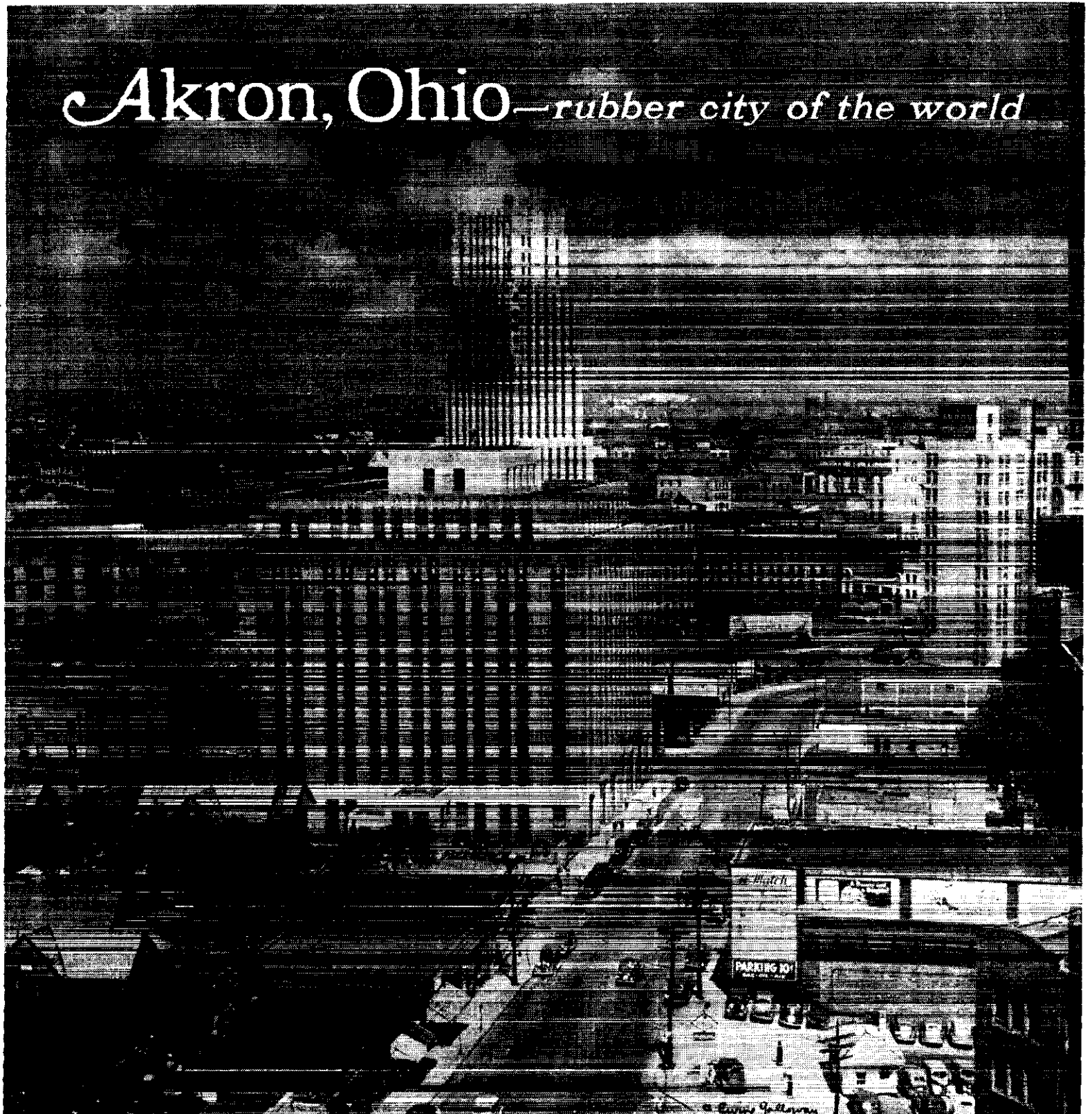
the Alliance Weekly

VOLUME 82

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Akron, Ohio—rubber city of the world



From the Editor's Pen

Divine Strengthening

*"Be made powerful in the Lord,
and in the strength of his might"*
(Eph. 6: 10, R. V. marg.).

It is part of the excellent working of grace that the more we receive strengthening in our inward man, the more consciously dependent we become upon the Lord. The more ardently we seek spiritual satisfaction in God, the more intense the soul thirst for Him seems. The fuller the revelation of divine life to our inward being, the deeper the sense of our need of its unceasing flow. The further the progress in the walk of obedience, the higher the peaks of divine holiness tower above us. We realize increasingly each day of our pilgrim walk the completeness of our separation from the world that presses us in on every side, and that it has less and less to offer. We are reaching out toward divine perfection, and as the goal—which is conformity to the image of God's Son—comes nearer, as it does through infinite goodness and grace, there is an outflow of worship and praise that fills us with a holy delight. God has indeed made us for Himself, and our hearts are gladdened with the ever-augmented revelation of Himself.

It is God that thus draws the responsive heart into deeper knowledge and closer fellowship. If we at times are tempted to think that the approach is from our side, it is well to pause and meditate on the well-expressed truth that

"... every virtue we possess,
And every vict'ry won,
And every thought of holiness,
Are His alone."

For, as the sun lifts toward itself the inert water of the sea and changes it into vapor which will later be poured out in blessing upon the thir-

sty earth; as the magnet not only draws the steel by its attraction, but also imparts to the steel a similar attraction as long as the two are in close contact, so it is life from above that alone imparts spiritual life, and divine love alone that, outflowing from the Spirit (Rom. 5: 5), quickens the human heart to an answering glow toward God. Human nature, despite all the encomiums of poet and author, is absolutely dead to the things of God. Until it is born from above it is as inert to the divine love as are the water and the steel in themselves.

But to us, into whose lives there has come the quickening and the energy which Calvary has made possible, there is given the challenge of the Word of the Living God to a heavenly life. We are the losers if a day passes in which our hearts are not definitely opened in worship and praise to God and in fellowship with the Father of our spirits. He calls us, enables us, constrains us to take grace for grace, but we must co-operate. Why should any of His children, blessed with "every spiritual blessing in the heavenlies in Christ Jesus" (Eph. 1: 3), ever complain of weakness when He Himself, by His command, "Be made powerful in the Lord, and in the strength of his might," assures us of an unfailing and superabundant supply?

At the General Council

Two features are never absent from the gatherings of the General Council—a common interest in the matters of business, and a hearty Christian fellowship. The latter especially is looked forward to, and it is a genuine bond between the delegates. To meet friends and acquaintances again is enjoyable; but there is also a consciousness of unity in a God-appointed ministry which is being prayerfully and efficiently carried forward. If the contacts were merely social there would be lacking the element which is of most value—the sense of the presence of the Lord in the midst.

The Christian and Missionary Alliance was called out from the churches for a peculiar service to the lost at home and abroad. That it has become an organized and separate society is not its own fault, but the result of conditions that could not be controlled. Nor can it be said today that there has been anything vital lost by the transformation. On the con-

trary, a multitude of earnest hearts have been brought into new relationships that have been a spiritual blessing to themselves and others. Sound doctrine, spiritual warmth and aggressive evangelistic effort is characteristic of the Alliance in every part.

There is always a danger in bodies such as ours of living on past reputation. The Alliance is known everywhere for what has been accomplished by great leaders and Spirit-filled workers. The meetings of the Council are the place where stock is taken of our spiritual state. That there is growth at home and abroad is evident to all. If declension is manifest keen eyes must detect and warning voices be raised. Those who attend and those who stay at home are responsible for a volume of discerning and persistent prayer that shall uncover weakness and clothe with fresh vigor for the understanding and the performance of the same will of God that has through the years guided and used our society for widespread blessing.

A Great Saint

Once in a while books appear of transcendent spiritual worth. They are ageless, but they are few, and not often of modern authorship. Many excellent ones have been almost buried by the passing centuries. When such a treasure is rescued from obscurity and placed again before the church the finder is a benefactor to multitudes of the people of God.

Such a volume is that by the French prelate Fénelon, which is discussed by Rev. A. W. Tozer on page 295. The author was born about the middle of the 17th century. Perhaps the majority of Christians are better acquainted with Madame Guyon, of whom Fénelon was a convert and a disciple. He was not in favor with the ecclesiastics of his day because of his deeply spiritual nature and his clear and scriptural views. It is good to hear that such a book has been republished.

Religious Freedom in Italy

A strong protest was recently filed by the evangelical churches in Italy with the Constituent Assembly against a clause of the new Constitution that reads: "The relationships between the state and the Catholic Church are regulated by the Lateran pacts."

(Continued on page 302)

A Great Salvation

A Study of Psalms 32 and 34

By REV. HAROLD M. FRELIGH

WHEN Adam sinned he opened a Pandora's box of troubles and let them loose on his posterity. Distress of mind, perversion of thinking, sickness of body, weariness and pain, distress and discouragement, defeat and disaster, curse on the ground and curse on the soul were some of the evil brood that settled like vultures on the human race. Presiding over all, the ubiquitous Nemesis Fear exacted her unkind toll of mankind. Adam never knew fear till after he fell, but as soon as he fell there came the sense of shame and the attempt to cover his nakedness. And as soon as he heard the voice of God, he experienced a strange and alarming emotion: "I heard thy voice in the garden, and I was afraid" (Gen. 3: 10).

Since that day no one has been exempt from the evil effects of this tragedy. Suffering and death are the common heritage of the human family. And everyone has been oppressed by fear of some kind or other. Must we forever bear this yoke of sin and its consequences? Is there no release from this bondage? Is there no salvation from the unbearable weight of such burdens? Let David give us his testimony.

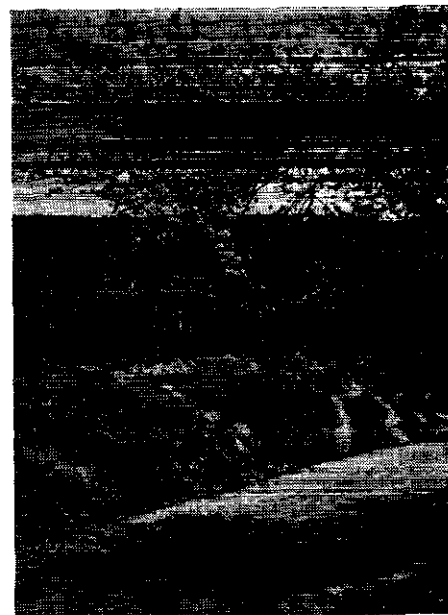
Psalms 32 and 34 are good examples. The first is his personal testimony, believed to have been experienced after his great sin and the repentance expressed in Psalm 51. The second was probably written earlier, but it too expresses his praise for deliverance. In Psalm 32 David sings his solo. In Psalm 34 he sings his solo part and then calls on the chorus—"Come, ye children" (34: 11)—to join him. The first is quoted by Paul (Rom. 4: 7-8); the second by Peter (1 Pet. 3: 10-12). Psalm 32 has been called "The Gate to the Confessional" (Vincent). It was a favor-

ite of both Augustine and Luther. Psalm 34 has been called "The Children's Psalm" (W. W. White). It is the praise of "this poor man." Psalm 32 deals with sin in its various ramifications, and deals with it by *confession*. Psalm 34 deals with the various *effects* of sin, and shows us the way out.

In dealing with sin in Psalm 32 David is both comprehensive and specific. In the first two verses he uses three important words for sin: transgression, sin, and iniquity. Transgression means a passing over a boundary, or to break away from. It is a revolt, and refers to one who rebels and trespasses. This was the act of the Prodigal Son. He broke away from the parental discipline and protection. He went his rebellious way into a "far country." He was one of the "all we like sheep" who went astray. It was for this sin of transgression that God's Son was stricken (Isa. 53: 8).

The word sin used in Psalm 32:1 is the most common word for man's condition found in the Old Testament. It means to miss, to lack. It refers to one who is at fault because he has missed the mark. It applies not only to the positive acts of evil of which one is guilty, but also to the negative acts of failure to live up to God's standard. By this word the most upright moralist is indicted.

Iniquity means what is turned out of its proper course. It refers to the perverted nature. It designates a crook. Jacob was such a warped and twisted character until the Infinite undertook the gracious work of straightening him out. It was iniquity that was purged from Isaiah's lips when he had his over-powering vision of God (Isa. 6: 7). And it was "the iniquity of us all" that was laid upon



G. Smith

Blossom time

the innocent head of Jesus Christ, God's suffering Servant (Isa. 53: 6).

We are not able to appraise ourselves. We do not know the depths of depravity to which sin has reduced us, or the capabilities for evil which lie like rapacious beasts in the caverns of the inner life. One may think the beasts tamed, but suddenly the creatures spring upon him and he finds himself overcome. Consequently, about all we can confess is what we see and know—our transgressions. Note how each of these phases of sin, expressed by the three words, is dealt with. We confess the acts of revolt that have outraged God, the transgression (verse 5) which is but an outward expression of something more subtle and hidden. But God, when he forgives, goes deeper; He forgives the iniquity of our sin (verse 5). Transgression is the *effect* of an evil, fallen nature. God's work goes beyond effects to *causes*. The work of grace penetrates the recesses of one's life through the atoning work of the Lamb. "Thou forgavest the iniquity of my sin."

But this does not mean we are not to coöperate with God as He deals with our deep-seated, inner need. David *acknowledged* his sin (verse 5). Like Jacob, when he said, "My name is Jacob," so David acquiesced to all that God knew about him. He took God's attitude toward sin. It is not enough merely to recognize that we have sinned. Often one may be forced to do so because he is cornered

and cannot do otherwise. True acknowledgment of sin means that we recognize the justice of the condemnation that rests upon us as sinners, and that we stand at God's point of view and take sides against ourselves. Vincent has said, "You may just as well spare your breath if you are not ready to acknowledge the *guilt* of your acts, as well as the acts themselves." And again, "True confession implies your *viewing that fact in the same light in which God views it.*"

And David did *not* hide his iniquity (verse 5). Instead of putting on a cloak of outward conformity to conventional standards, instead of trying to straighten himself out, instead of trying to vindicate or justify himself, he simply exposed himself—his iniquity—to the Divine light. It was through such a confession that he experienced forgiveness, the forgiveness of the iniquity of his sin.

And the outcome? "Blessed is he" who experiences such a work of Divine grace. The word is literally plural, "blessednesses." The verses that follow in Psalm 32 give a list of these blessednesses. There is access in prayer (verse 6). There is protection against and deliverance from foes (verse 7). There is guidance (verses 8-9). And there are those ever-present twin blessings, mercy (verse 10) and joy (verse 11) that accompany us all along the path.

"But," you say, "I know God has forgiven me, that He has taken away the iniquity of my sin, yet I have

troubles, and afflictions, and even fears. Can I expect a work of salvation that will deliver me from these?" Psalm 34 deals with these very effects of sin, such as fears (verse 4), troubles (verses 6, 7), and afflictions (verse 19). To have the sin question settled does not mean that one is exempt from afflictions. These may be many, but the deliverances are many too. And God has not promised His children there would be no troubles. He has, however, promised to be with us in troubles (Psa. 91: 15), and to save us out of them as we cry to Him (Psa. 34: 6, 17). There is often the necessity for the chastening rod of love. There is sometimes the "need be" of "heaviness through manifold temptations" (1 Pet. 1: 6). One should not think it "strange" when tested by the fiery trial (1 Pet. 4: 12). These are all God's divinely appointed instruments, not to punish his children but to discipline them.

Who has not suffered because of fear—fear of the opinions of others, fear of man, fear of financial failure, fear of moral failure, fear of having one's sin discovered, fear of the record of the past, fear of the circumstances of the present, fear of the unknown future, fear of death—fear, fear! Is there no remedy? What do you do with your fears? David sought the Lord concerning them (Psalm 34: 4). It is more heroic to openly tell God our fears than to stoically lock them in the closet of our heart. To lock them in means to retain them. To open to God means to let in perfect love

that "casteth out fear." What is perfect love? Is it not Christ, the personification of love, the One who is perfect love? Tell Him the fears. Let Him into the darkness, and lo, the fear is cast out, the darkness is dispelled. "He . . . delivered me from all my fears."

Are you suffering because of troubles, afflictions, fears? There is a remedy for these in Psalm 34. First, put God first; not your feelings or your desire for sympathy or your morbid enjoyment of suffering. Magnify the Lord, not your troubles. "O magnify the Lord with me, and let us exalt his name together" (verse 3). The evidence that God is put first is the presence of a wholesome, godly fear. This does not mean to be afraid of God, but it means that our love of and reverence for Him make us fear displeasing Him. The young bride is not afraid of her loving husband, but she has a healthy fear of not doing things the right way so as to satisfy his love for her. "O fear the Lord, . . . there is no want to them that fear him."

Second, put God to the test. "Taste and see that the Lord is good" (verse 8). Perhaps you are so occupied tasting the bitterness of your sorrow that you find it difficult to believe that God is good when He could let such affliction come to you, and you find it hard to "taste and see" for yourself. Dare to give up that morsel of bitterness and prove the goodness of God even in your trial.

(Continued on page 300)

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*Time is the present, the period of choice. And
when there is "time no longer" there will be*

Eternity

By REV. THOMAS WILLIAMSON

Pastor, The Christian and Missionary Alliance, Glendale, California

THE TERM *eternity* occurs but once in Scripture. Incidentally, it is found in a text in the heart of the Bible and reads, "Thus saith the high and lofty One that inhabiteth *eternity*" (Isa. 57:15).

Every Christian minister should believe in eternity and publicly discuss its tremendous issues. In a little while temporal conditions will mean nothing, whereas the eternal realities will begin to mean everything.

Every human attempt to describe eternity necessarily must be feeble. Man is neither mentally nor spiritually equipped for such a task. Even his most scholarly dissertation must sound like child's prattle in the ears of the Infinite. Superlatives, philosophy, and mathematics are absolutely inadequate. The simple expressions of John in Revelation are as equal to the task as language can find. Listen again and try to visualize the meaning of it all. John pictures it to us as time without end; the immediate moment forever present; no tomorrow and no yesterday; light without sun and day without night; no sin, curse, or death, but life, eternal life; Christ's life, love, joy, peace, and everlasting bliss; the glory of the Lord revealed and every moment forever filled with God. Eternity!!!

Employ mathematics and attempt to bring eternity within the limits of finite conception. Compute, if you can, the number of earth's ages, both historic and prehistoric. The total is tremendous, a hundred million years perhaps (if you can accept the suggestion of science), but scarcely a fraction of eternity. Multiply the age of earth by the tree leaves of every springtime. The answer is bewildering, but it is not the measure of eternity. Multiply again by the sands

of every seashore. The result is staggering, but even this is not eternity. Multiply once more by the dust of earth. The figure is fantastic, still it is not eternity. Multiply, finally, by the rain drops of all time, and by the blades of grass of every green field. The sum is utterly incomprehensible. Yet, even then, you have computed an infinitesimal fraction of the time called eternity—years without number and ages without end!

Physical life is an earnest of your everlasting existence. By and by, paradoxically enough, death will usher you into the eternal experience of life and being. Soon you will fall asleep in time and awaken in eternity. Soon you will close your eyes on earth to open them and see GOD! Each moment brings you closer and closer to that period of eternal duration. Some years ago the writer read the following homily on human life: "A traveler hears the roar of a lion (fate) behind him. In terror he flees only to find his path intercepted by an impassable chasm (circumstances). He knows not how to escape, but seeing the lion almost upon him, he seizes two slender vines (cords of life) and lowers himself over the edge of a cliff. For the moment he feels safe. In this precarious position he hangs for sometime. Glancing below, hoping to escape, he is dismayed at discovering a dragon (death) snapping at his heels. The climax of his horror comes, when, looking up, he sees two rats, one white (day) and the other black (night), gnawing at the vines to which he is hanging. Just so, death and eternity are inevitable. Almost imperceptibly, yet irresistibly, you are being drawn into the maw of death, into eternity. There is no possible escape for you."

These facts stir some into a blind rage against God. Obviously, however, it is senseless to rage against the inevitable. In the long run, your whole lifetime of hate and disobedience is of little consequence to Him. You are so temporary. He is so eternal. To God your whole life span is but a moment. In a little while, as far as earth and time are concerned, you will be no more. Your dismissal is final. You cannot return. Meantime, the law of averages works. Eventually someone will acquiesce to His will and methods and accomplish His purpose. As the eternal One He continues through all time, so, if necessary, He can wait for another man in the next generation. Nothing is as certain as the will of God; therefore, it is good sense to adjust yourself to the inevitable.

Eternity will usher you into your permanent state. No readjustments can be made once eternity begins. Then adjustment will be either impossible or unnecessary; unnecessary for the believer and impossible for the unbeliever. These facts are divulged in Revelation where the Spirit cries, "He that is unjust, let him be unjust still." Death, therefore, crystallizes the sinners' disposition forever! The Spirit continued in the same strain. "He which is filthy, let him be filthy still." Here again death made the sinners' disposition concrete. They had "filthy" minds and mouths. They loved immoral thoughts. They enjoyed immoral "jokes." Now, they are forever plunged with a morally deranged mind, steeped in evil, rotten, corrupt. Never again can they think a decent, let alone a holy, thought. Eternity will be to them like an insane asylum. How horrifying! And how pathetic to think it

was their mind and their mouth that drew them into hell and damnation. I wonder what would happen if they were to hear in hell a strain of Lowry's famous hymn:

"What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus."

But—that blood is in heaven on the mercy seat, and they have no access to it there. Therefore, all hope for recovery is gone. Mentally and morally they will never be "whole again." And I wonder what would happen if someone should raise Cowper's familiar song:

"There is a Fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

Imagine the anguish of one cringing wretch in particular—the crucified thief—as the second verse is heard:

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

Both thieves had committed identical sins; they were companions in crime; both, with "filthy" mouths, had cursed and spit upon the Christ of God. Certainly both were equally guilty, but one had repented and was now in Paradise; the other, dying unreconciled, was sentenced to the damnation of hell. If he was ignorant of the fate of his former friend, what a revelation that second verse must have been to him! His buddy had been redeemed! How those lines must have goaded him particularly:

"There may I, though vile as he,
Wash all my sins away."

Certainly, the one had been as vile as the other, but *he* chose to die that way and remain so forever.

Again the Spirit speaks, "He that is holy, let him be holy still." There is no need of adjustment here. Incidentally, have you noticed how many different types of people there are in hell; the unbelieving and the fearful; the idolater, the abominable, and the liar; the murderer and the whoremonger? But, in God's heaven there is only *one class of people*—holy people.

To some this whole proposition of eternity seems incredible; incredible both as a factual occurrence and as an

Unto the Least of These

*If God should, by a still, small Voice,
Bid me His Word proclaim,
And ask of me—dust that I am—
To go in His dear name;
And there in jungle-fested town,
Or village black with sin,
To tell of Him whose nail-pierced hand
Has washed my soul from sin;*

*If He should say, "This is My will;
Thou art My chosen one;
The fields are white, the harvest waits—
Souls must be lost or won!"—
And I again should hear their cry,
Their outstretched hands should see,
Their hungry hearts, their waiting souls,
Calling aloud to me.*

*And children black, of curly head,
Beloved by God as thine,
For them that same sweet Voice appeals:
"These, too, are lambs of Mine;
Oh, go and take the Word to them,
Wilt thou do this for Me?
I gave My all—My only Son;
He gave His all—for thee!"*

*So list, my soul, as you pray tonight,
And the golden grain you see—
"As much as to one of the least of these,
Ye have done it unto Me!"*

—SARAH ARMSTRONG.

*What if I hung my head in shame,
And from Him turned away;
Saying: "Lord, send another one;
I cannot go today.
The ties of home are all too sweet,
And in this land so near
Are also many unsaved souls—
Can I not labor here?"*

*Then in some homeland village small
My lamp of life burns out;
Or it may be I sudden hear
The Lord's descending shout;
And raptured—ere death's vale—I see
Christ's banner waving o'er
The ramparts of those ransomed souls
Whom Satan rules no more.*

*Then, at the Saviour's nail-pierced feet,
I lay my trophies down,
And while the choirs of angels sing
Exchange them for a crown.
But, on that day, whose morning brings
The roll-call in the skies
Of names of those I've won for Christ—
How many shall arise?*

actual personal experience. Is it possible that God could keep my being intact forever and subject it to the eternal torture of hell? It would seem that eventually hell would destroy my being, consume it and thereby end my misery. But this will never be. Scientists admit that absolute destruction of any created thing is impossible. Even a block of wood thrown into a roaring furnace is not actually destroyed. Its elements are merely released. You cannot do even to wood what some hope will happen to their souls. Hold no such delusions, friend!

Does it seem impossible that such a fate should occur to you? My friend, face it honestly just once. It will happen to you unless you take advantage of the freely provided salvation of Christ.

No message on eternity would be complete without asking that pertinent question, "Where will you spend eternity?" Will you spend it with the redeemed in glory, or with the doomed in eternal perdition?

Let Christ redeem you that you will neither be ashamed to live nor afraid to die.

Absolute Submission

In a deaf-mute home a distinguished visitor was watching a review of the classes when he suddenly requested that he might be permitted to ask a question and have the children answer it on the blackboard. And so he had the question translated into their sign language: "Could any of you children tell why it is that God has permitted you to be so strangely and sadly afflicted by the loss of your natural organs of speech and hearing?"

There was a great silence. The principal was much embarrassed. The teachers, feeling that it was a strange and perhaps improper question to ask, hung their heads.

But one little lad raised his hand, and stepping to the blackboard, wrote: "Even so, Father; for so it seemed good in thy sight."

Tears fell from the eyes of the stranger, and the lesson was never forgotten. This is the foundation of all character and all morals: absolute submission of the will of man to the will of our Father in heaven.—A. B. Simpson.

Fénelon's Christian Perfection

By REV. A. W. TOZER

FOR SOME time I have had in my possession a little volume which I have held in tenderest esteem and have read and reread with growing appreciation. It is called "Christian Counsel," and the author is the French saint, Francois Fénelon. The book is an old one and has been out of print for a great many years.

So highly did I value this little work that I would not let it get out of my possession except in a few rare instances when I lent it to some favored friends whom I felt would be specially benefited by it. Everyone who read it had the same testimony to offer concerning it, that it was positively the greatest aid to the spiritual life he or she had ever read. One brother thought so highly of it that he was preparing to have the whole thing typed out for his personal use, seeing that it could not be obtained in book form.

Then a wonderful thing happened. Early this year Harper and Brothers published a new book called "Christian Perfection." Upon examining a copy I found to my delight that it was none other than my old friend "Christian Counsel" under another name, the only difference being that the new book contains considerably more material and is in a new translation.

I feel that I owe it to my fellow believers to say a few words in praise of this unusual book. Its author is too well known, at least by reputation, to need introduction. His name has, for more than two hundred years, stood for all that is finest and loftiest in spiritual things, and a slight acquaintance with this book will tell us why. Here is a man who knew God, who lived in God as a bird lives in the air, and fortunately for us he was endowed with ability to lead others

into the same kind of life. He was a mystic, no doubt, but only in the sense that Simpson and Rutherford were. He was a robust and healthy mystic without a trace of the morbidity which has, unfortunately, marked some of the men and women who have borne that name.

Fénelon was a soul surgeon. His power to diagnose the inward life is amazing. He was a physician of the soul who could trace with great skill the heart's troubles and prescribe the cure with a wisdom not of this world. He knew God, he knew the Word and he knew human nature. Though he was an apostle of the inward life, he was never introspective. He probes the interior reaches of the soul only that he may turn the inner eyes outward and focus them upon the person of Christ. He would break the self-regarding habit of the half-sanctified and lead the souls upward into the wonderment that is God.

There is in the book "Christian Perfection" a faint similarity to the "Imitation." Fénelon knew that little work and quotes from it occasionally, but the difference between the two books is vast. Fénelon rises to heights of spiritual power which the author of the "Imitation" never dreamed of. The Dutch saint never quite succeeded in freeing the heart from itself. Fénelon shows us how to do this, and his method is the Cross. He begins where most modern devotional writers leave off, takes us on past the outer court and into the holiest, and makes us see the glory of God. Yet there is never a feeling that the way is too rough or the demands too exacting. There is about his theology a sweetness, a buoyancy and radiance not found in any other work with which I am acquainted.

One quality about Fénelon's writ-

ings that makes them so refreshing is their spiritual originality. There is never a useless word, never a conventional phrase or worn-out expression. We very quickly sense that we are reading the words of a true seer. He saw, and his gift is to tell us *what* he saw.

To buy and read "Christian Perfection" is to practice an economy of time and money, for there will be found within the compass of this one book more food for the humble soul than can be gotten from all the religious books turned out from the presses in several decades.

The re-issuing of Fénelon can be nothing less than an act of God for our day. Fundamentalism is decadent. Growing numbers of observers are noting that fact. It is dying of spiritual in-breeding. The leaders among the Fundamentalists have for two generations written books which have been read by those who in turn wrote other books copied after the ones they had read, and so the circle goes around and around, but sadly enough the whole thing has been moving on a descending spiral. The stock has run out and the breed degenerated. Scarcely an original voice has been heard in a generation.

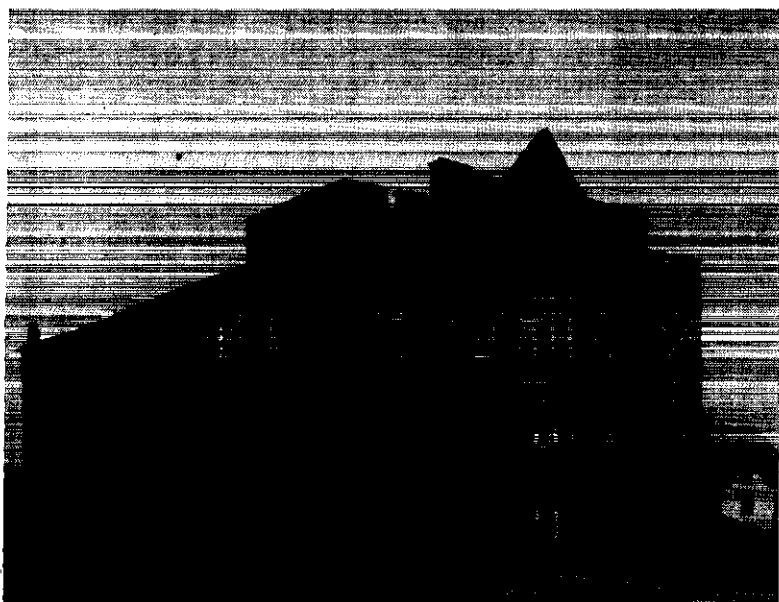
The same is true, I regret to say, of our "Full Gospel" and "Deeper Life" movements. Whatever the names might suggest, in actual practice they are no "deeper" nor "fuller" than the rest. Our spiritual bankruptcy is revealed in our eager adoption of every new promotional scheme or religious gadget to try to prop up our sagging fortunes. Most of us are literally hanging on the ropes praying for the bell that will end the farce and save our faces before a cynical world.

(Continued on page 300)

Rev. G. J. Bersche has been pastor of the Locust Street Church of the C. & M. A. since 1941



Rev. L. L. Brooker became pastor of the Brown Street Church, 783 Brown Street, early in 1946



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The Christian and

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sion fields giving the gosp

Council Counsel

The Christian and Missionary Alliance cannot live on its past record. Six decades of expansion can terminate in a downward trend if the faith of our founder is departed from, and his zeal for the salvation of the lost be not emulated. Each officer, each evangelist, each preacher, each member is called anew to walk constantly in the fulness and under the fresh anointing of the Holy Spirit as we go forward "Toward New Spiritual Horizons."

The close of the war has hurled at the Church of Christ a tremendous challenge. There has been a response, but is it one that is fully worthy of the Master we serve? Beyond the

Grace Reformed Church, where the business sessions will convene





Rev. C. E. Kerr has been ministering in the Lawndale Church, 2416 East Avenue, since 1943



Rev. W. A. Pruett, former missionary to Indo-China, became pastor of the Lovers Lane Church early this year



Spiritual Horizons

GENERAL COUNCIL

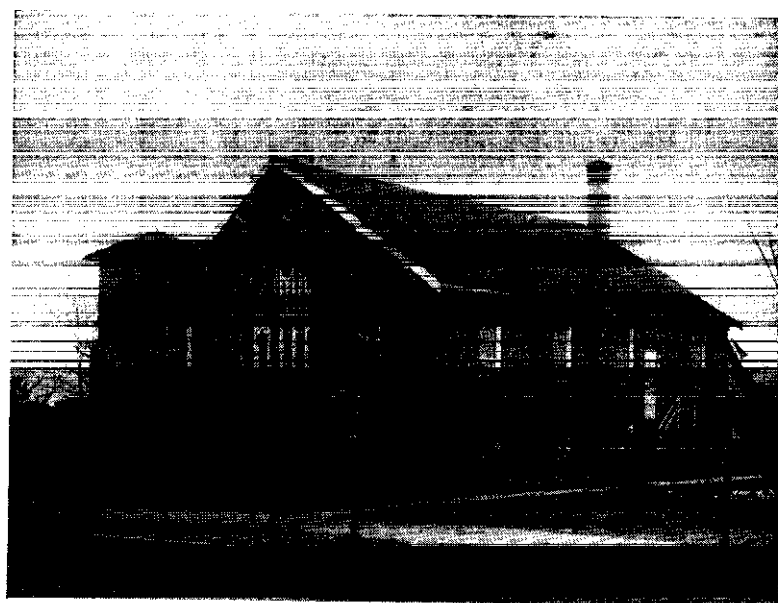
(Year)

May 9-14, 1947

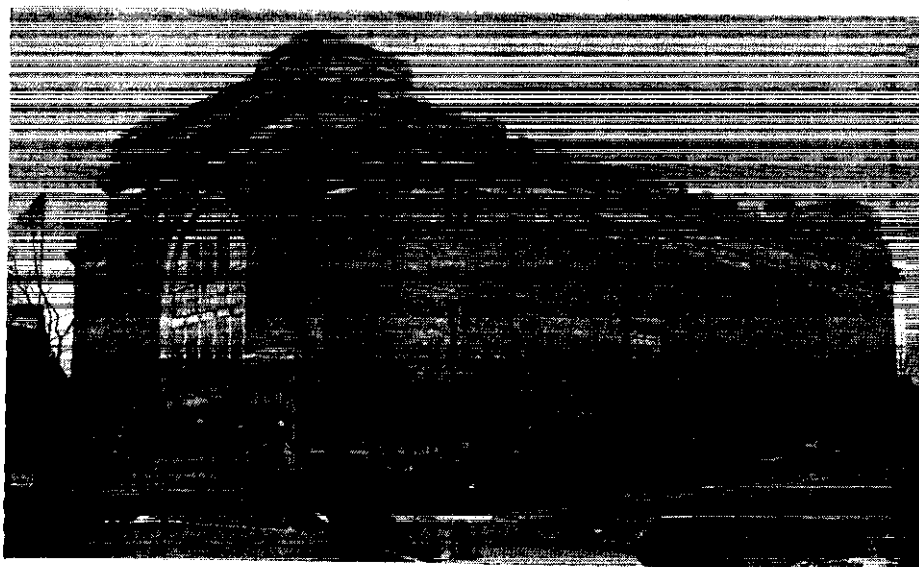
Missionary Alliance

evangelistic in its ministry

missionaries in twenty-one mis-
sions in 110 languages and dialects



The Armory, where the public evening and Sunday services will be held



MAY 10, 1947

horizon stretch whitened harvest fields that are positively boundless—masses of lost humanity, souls that await the message of salvation. To complete our task we need that God shall enlarge our vision to bring us in line with His eternal purpose for the calling out of the people and the return of the Lord.

Delegates are in Akron to support the Council. Let its sessions, both business and the inspirational, be faithfully attended.

Pray for the President and officers. Their schedule is heavy, and their responsibilities great.

Encourage the speakers at the devotional sessions by your presence. Don't join the rush for the open air when the business is adjourned.

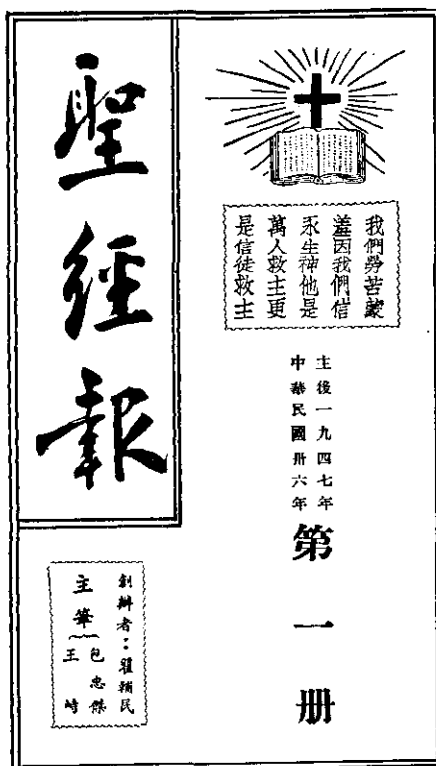
Publishing the Word in Troubled China

By REV. PAUL H. BÄRTEL

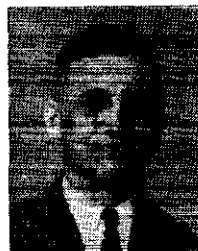
"The Lord gave the word: great was the company of those that published it." Psalm 68:11

IT WAS a real red-letter day for the China Alliance Press when the first number of the new postwar edition of the *Bible Magazine* was issued. The glad day came after months of planning, praying, and penning. Both Brother Wilson Wang and I were in the tiny Shanghai office to welcome the printer when he brought the first copies. We looked at its cover with admiration. We fondled its pages with deep gratitude to the Lord and His people for making this initial step possible. The volume was the same in design as before the war, with but minor changes in the layout. Scanning the pages, we felt confident that the Lord had enabled us to give the Chinese Christian public a volume of rich spiritual food. The authors are such familiar names as A. B. Simpson, R. A. Jaffray, R. A. Torrey, Wilson Wang, and Timothy S. K. Dzao. The articles include sermons, Bible exposition; an article on methods of conducting revivals, and other brief messages. Brother Wilson Wang has given a brief biographical article on the life and labors of the late Dr. Jaffray, and also included a splendid photograph of him. The type employed in the magazine is beautifully legible and large enough to assure easy reading.

Our hearts are deeply grateful to God and His children for the many sacrificial gifts which have gone into making this first issue possible. Five thousand copies have been printed. These volumes full of heavenly light are going out into the four corners of the great land of China. Surely never has the *Bible Magazine*, since its inception by Dr. Jaffray in 1912, gone forth to meet a greater need for its illumination and instruction than in these distressing times. We feel sure that it is going to enjoy a greater welcome than ever before. I had a few copies in my hands as I went



Above—The cover of the Bible Magazine which is circulated throughout all the Far East. Below—Rev. Wilson Wang and Rev. P. H. Bartel, Editors



about shopping and doing various errands in the streets and stores of Shanghai. Imagine my satisfaction when strangers, reading the large name on the cover page, immediately asked me if I was selling these. There is a hunger for spiritual food and to us has been given the high privilege of helping to relieve that

hunger by means of the printed page.

The entire first issue is being sent out free of charge to all whom we think might be interested. Even before this issue was off the press, subscriptions began coming in from those who heard that it was to be republished. Our Publication Committee has given much careful thought to the planning of the publishing work. For the present we intend to print six copies of the Magazine a year, each issue consisting of ninety-six or one hundred pages. We hope to keep the subscription price as low as possible so that we may not bar those poor Christians and workers who are financially pressed from enjoying its pages. For the heavy deficit involved in doing this, and for our heavy overhead, we solicit the gifts of God's children.

Original plans called for the opening of a branch office of the press in Hankow. In anticipation of this, we had a large number of tracts, books and posters sent to that place from the United States. We also had printed a good supply of posters in America. When we arrived in Hankow we found that this material had arrived in good condition and was ready for immediate use. How thankful we were for the supply. The printing and the paper were both superior to anything that can be secured in China now.

After further deliberation with our Committee it was felt wise not to proceed with the plan for a branch in Hankow, but that we should take a new step of faith and venture into a still broader sphere of service. Wuchang, just across the river from Hankow, has a large student population, and it was felt that we should combine our publishing work with a special effort to reach the students. Thus we are "lengthening our cords" in the publishing work to in-

clude a definite effort to reach the students of Wuchang in the form of a reading room, which we trust will become a rendezvous for those students who have a desire for the things of God. We already have a supply of English books and magazines, and we hope to build up a sizeable library of sound evangelical literature to be placed at the disposal of the students of this center.

I had not been in Wuchang many days when one of the church leaders of this city came and pled with us to take an English class in a government college located near our church. He urged that it was important for us to avail ourselves of this opportunity to contact government students. His plea was so insistent that we could not deny him. Surely for a government college to request missionary teachers is a clear indication that this is a new day of opportunity to reach these young folks for Christ. My heart ached because we did not have more missionary personnel who could step in and buy up this wonderful opportunity. There is a real working of God's Spirit in the hearts of the young people here in China. We believe that one of the best means to reach the students is by a reading room or student center to be located in the proposed Alliance Press building. The other parts of the building will be used for a bookshop, stock rooms and office. The Alliance Mission has a very suitable site in Wuchang, near the Missionary Home and the church, where a modest building could be erected. We shall look forward to the realization of this plan with eager anticipation. For the immediate future we hope to have the reading room in one wing of the church and the press stock room in some temporary quarters. Please pray with us expectantly.

Wuchang is in the geographic center of China, connected with north and south China by rail, with various parts of China by air, with east and west China by river. Will you not pray with us that we may be able to send out ever increasing amounts of sound Christian literature to all corners of this great nation. God has given us another time of opportunity. We do not know how long it will last, but we do know that we have the present and it is up to us to do all we can in the golden present. "The King's business re-

quireth haste" keeps ringing in our ears. We must *hasten* because opportunities are passing, *hasten* because our own life is so brief, *hasten* because we do not know how soon the open doors in China may again be closed. Finally, we must *hasten* because the conditions in the world indicate that the coming of the Lord draweth nigh.

"O Zion, haste, thy mission high fulfilling."

The Fate of Widows in Gabon

Rev. and Mrs. Albert Corby tell of visits to some villages in Gabon:

"The Bapounou people have a custom requiring widows to remain in seclusion for a year following the death of the husband. They must not leave the house, nor are they supposed to bathe. The taboo varies with the circumstances. We were in one village holding a service when we learned that there was a houseful of widows who, of course, were not permitted to come out to our service. So we stopped and peeked into their house and asked if they would like to hear the Words of God there in their house. Not a word did we get in answer. We repeated and asked if they had understood us, but they did not even answer in the negative. Then finally another village woman explained that they were not allowed to speak to outsiders, for that was part of their taboo. In another village when we found seven widows in the house, we again asked if they would like a service and they assured us loudly and with enthusiasm that they would. One of them confessed her sins at the close of the service and we felt that the Spirit of the Lord was in our midst. When we were ready to leave, we put our hel-

metts on and then we saw one little widow motioning frantically at our hats. We could not imagine what was wrong, but finally they explained that it was taboo for anyone to cover his head in this widow's house, at the risk of losing one's hat. However, when we removed ours again, they told us they would let us keep them.

"One day as we were entering a village hitherto unreached by our missionaries, we saw the villagers carrying out of the 'passenger house' what looked like a native drum. We wondered about it, but it did not occur to us to ask. However, the native teacher who was with us came quickly to tell us not to shake hands with the man in the blue trousers, for he was a leper. And then he went on to explain to us that the drum was a hollowed out log in which the local witch doctor was mixing medicine for the leper, and that the doctoring had been done in one half of the house which was to be our resting place. I do not know what the medicine was, but the smell of it was awful! Fortunately the house was made with two rooms with a court between, and you may be sure that we occupied the other room! The Lord blessed the ministry in that village and the others in that area where we were privileged to minister. The young man who was our cook for two years is now stationed there with his young wife, and souls are being saved."

Strife and Blessing in Jerusalem

Rev. L. F. Irish writes of the blessings in Jewish work in Palestine.

"The missionary work among Israel in this land continues in spite of the many adverse circumstances which tend to make it more difficult. Our hearts are often cheered to see earnest souls coming into *The House of Seekers after Truth* to inquire about the things of Christ. Attendance is not quite as good as it has been in the past, but still it is good. The troubles seem to have hindered, probably because they were very near to us this time. For months there were curfews nightly, and only late-



The personal belongings of a Bapounou chief are put on his grave. They include a bed frame, water pitcher and basin, figurette and shawl, probably secured in barter with traders (French Press photo)

ly have these ceased to be common. Twice recently the Street of the Prophets, where we work, has been the center of conflict, and heavy shooting continued for three hours or more. During the battles we seemed to be in the midst of it all, and the bullets were hissing and hitting all about us, but thank God we were untouched, even though we must admit it was hard on our nerves.

"Sarah, a girl from Hadera, who was gloriously saved last summer, is again living at Hadera, apparently with her family. She is standing true to her faith even though she is having a hard time. She has suffered much at the hands of her relatives, and even yet they are keeping her from any contacts with Christians. She needs much prayer that she may be delivered from all fear, and that she may be led out into a life of real Christian consecration."

Christian Perfection

(Continued from page 295)

If a fresh impulse of life ever comes to the Church in our times it must come from some source other than the coarse and clamorous gospel movements which are seeking the public eye today. Perhaps we need to hear again from such men as Fénelon and his kind. They may set a new direction for us which will bring us again into the good land for which we secretly languish.

It would be hard to overstate the value of Fénelon's book. One such gem as this appears in a thousand years. It is nothing short of a major tragedy for us all that it has lain dormant for a generation while the presses continued to turn out dull religious twaddle to serve as nourishment for the weak and rickety babes who were trying to follow Christ.

I am frankly recommending that everyone get a copy of the book at the first opportunity. And if I may take the liberty to do so, I would humbly offer some advice about the reading of the book. Let me number the points for the sake of order.

1. Come to the reading of the book with a spirit of longing. Without strong desire nothing will do us much good. Be determined to know God and your whole inner life will be quickened and enriched.

2. Read only after prayer and medi-

tation on the Word of God. The heart must be readied for this book; otherwise it will be as any other book and will have little effect upon us.

3. Come in an attitude of devotion, in silence and humble expectation. If possible, get alone to read. The presence of even the dearest friend often distracts the heart and prevents complete concentration.

4. Get your surrendering and consecrating done before coming to Fénelon. Remember he begins where others leave off.

5. Be in earnest. Fénelon assumes the seriousness of his readers. If anyone should be infected with the strange notion current today that religion should afford amusement as well as salvation, let him pass Fénelon by. This book is for the soul that thirsts after God. There is no fun in it, but there is glory for those who are interested.

6. This is important: Never read more than one chapter in one day. It would be a mistake to hurry through the book. Remember it is to be studied, meditated upon, marked, prayed over and returned to as often and as long as it continues to minister to the soul.

Most large book stores carry "Christian Perfection," but a great many of our readers will want to buy it from our own stores. It will be sent postpaid from William H. Dietz Co., 10 S. Wabash Ave., Chicago, Ill., or Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa. The price is \$1.75.

A Great Salvation

(Continued from page 292)

Third, guard the tongue. "Keep thy tongue from evil, and thy lips from speaking guile" (verse 13). James tells us the mark of the perfect man is the guarded tongue. Perhaps our loose tongues have brought us into the trouble we are now suffering. The boomerang of our own comments may be coming back to us.

Fourth, pursue peace. "Seek peace, and pursue it" (verse 14). We may pride ourselves on the fact that we do not speak back, that we hold our tongue, that we keep peaceful. These are all negative virtues. Are we also trying to bring about peaceful conditions around us? Do we look apathetically, or perhaps even with

Inspiration

*I tried to write a poem of
The things I used to know:
Of merchandise in marts of earth—
Of things that come and go.*

*But oh! the words would not take shape;
They fled elusively.
My mind had room no more for them—
It was too full of Thee.*

*Too full of Thee, to write aught else,
Save Thy rich grace alone.
The pen can only truly write
Of what the heart has known!*

—LOIS REYNOLDS CARPENTER.

some sense of amusement at the quarrelsome Christians who live in the waves of discord so far below our own rocky pinnacle of perfection? What are we doing to bring peace to them? Are we, by our indifference, augmenting the troubling of the waters, or are we pursuing peace?

Fifth, cry to the Lord. This summarizes the whole list. Whatever our troubles, our afflictions or our fears, tell Him about them all. The Prodigal Son was afraid the Father would not receive him, but what a welcome he received! Jacob had many troubles, but God brought him through them all. That once stormy life closed in the peaceful glow of a calm sunset with all his beloved sons about him, satisfied with the Lord's goodness. David had dangers enough and fears. He frankly says so. But he found a Saviour who delivers from sin and who rescues from distress. There was One who accompanied him through every valley. His testimony is not theoretical but practical. "None of them that trust in him shall be desolate" (verse 22).

Psalm 34 is an acrostic. Each of the verses stands for one of the twenty-two letters of the Hebrew alphabet. This Psalm tells of salvation from A to Z. It begins with praise and closes with the blessed assurance that none who trust in Him shall be "desolate" or "held guilty" (R. V. margin). What a salvation!

David mounts the witness stand: "Blessed is he whose transgression is forgiven, whose sin is covered. . . . I sought the Lord, and he heard me, and delivered me from all my fears." To this testimony Jacob and Isaiah, Paul and Peter respond "Amen." Come, let us join this illustrious company of witnesses. "I will bless the Lord at all times."

Everywhere Preaching

Births

Mellor—On April 19, to Rev. and Mrs. William Mellor, Nyack '33, a son, James Clement, at Boston, Mass.

Larkin—On April 15, to Rev. and Mrs. John E. Larkin, Clawson, Mich., a son, Richard Duane.

Edmonds—On April 23, to Rev. and Mrs. H. W. Edmonds, a son. Mr. Edmonds returned to the Philippine Islands last November, while Mrs. Edmonds has been living in Calgary, Alta., Canada.

Lytle—On April 11, to Mr. and Mrs. Richard Lytle, French West Africa, a son.

Miess—On April 28, to Rev. and Mrs. G. William T. Miess, Halethorpe, Md., a daughter, Miriam Esther.

Obituary

Mrs. Maggie Loushway Crippen (nee Mathersell), recently went to be with the Lord. Many years ago she ministered in the Pittsburgh area under the direction of Rev. E. D. Whiteside, and had helped to start some of the churches in southwestern Pennsylvania.

Personalia

During the summer months Rev. Otto F. Schenk will be holding meetings in the following places: Tracy, Minn.; Alto Township, S. Dak.; Milaca, Minn.; Bloomfield, Richey, and Lambert, Mont. Anyone desiring his services during the fall and winter months may address him at 57 Court St., Deposit, N. Y.

Of Local Churches

Wadsworth, Ohio. The Christian and Missionary Alliance held the first services in the basement unit of the new church on Easter Sunday, after worshipping for seven months in a school auditorium. Rev. W. D. Lindsey was the speaker, and Rev. S. J. Farinel was soloist and chorister assisted by the Taylor University Quartette. The president of the local ministerial association and other visiting pastors also took part. A cash offering of \$1,445 on the new building was received. Situated in the heart of a growing residential area, of brick veneer with glazed tile interior, the building con-

tains an auditorium seating over 200, and class rooms for Sunday school. Rev. N. E. Fye is pastor.

Memphis, Tenn. A most successful series of real revival meetings recently closed at the Memphis Branch of the Christian and Missionary Alliance. Rev. Lucian Smith, a former Methodist pastor and evangelist, was the minister. The work of the Holy Spirit in salvation and sanctification was stressed in the evening services and in the daily broadcasts over WMPS. Definite results were seen in the altar services as souls met the Lord. The daily devotional broadcast conducted by the pastor, Rev. B. R. Lewis, is now in its ninth year of consecutive production.

Titusville, Pa. A successful series of evangelistic meetings was held April 8-20 at the Christian and Missionary Alliance Church, with the Rev. J. E. Low of Homer City, Pa., as the evangelist. The attendance was very fine at every service, and souls sought the Lord at the altar. Many souls were saved and the entire church helped. The pastor, Rev. Carl L. Westover, and his people are looking to the Lord for His continued blessing.

Sickles, Okla. The revival meeting at Sickles Community Church, held in connection with the Missionary Convention, came to a close April 13, but the revival fires are still burning. Rev. Larry De Shays, of Tulsa, was the evangelist. In spite of heavy rainfall the attendance was good. There were four conversions and others received special help from the Lord.

The missionaries, Rev. S. D. Lommason and Miss Reba Law, were a great blessing to the community and the missionary pledge was the largest ever made. Rev. Fred L. Recer is pastor.

News from Japan

A letter from Chaplain Eugene Q. McGee, now stationed in Japan, contains the following interesting paragraphs:

"God will not forget the labor of love that was poured upon this country through efforts of the past, and let us hope that even yet the seed sown many years ago may spring into full flower. Recently a Japanese pastor, with whom I am conducting a Bible class in our home, presented me with a copy in Japanese of *The Gospel of Healing* by A. B. Simpson!

"Our work here among the soldiers is wonderfully fruitful, and we are seeing many of them converted and coming out into the separated life of holiness unto the Lord Jesus. It is a great privilege and responsibility to be ministering to so many young men. I pray God that scores of them may be thrust forth into the harvest fields!"

Central District Tour No. 1

The Central District Tour No. 1 started March 2 at *East St. Louis, Ill.*, and *Brentwood, Mo.*, simultaneously. Missionary messages were given by Rev. Samuel Kerr, of India, and Miss Rosalie Robel, of Ecuador, South America. At the same time, and following the convention, in *East St. Louis*, "The Texas Evangelistic Party," made up of Rev. A. Harrison and Rev. Wesley K. Williams, ministered to this congregation. The Lord blessed and individuals sought the Lord.

In *Louisville, Ky.*, the missionary convention brought eight days of blessing to the church. Rev. A. C. Marvin, Assistant District Superintendent, opened the convention Sunday morning, with the following speakers in addition to the regular party assisting throughout the week: Rev. William Christie, pioneer missionary to Tibet, now of New York; Rev. Gerhard Jacobson, of China; and Mrs. H. V. Andrews, of India. Rev. Paul S. Allen, District Superintendent, and Mrs. Allen, returned missionaries from Persia, were present for the "Missionary Review of the Nations" platform meeting the last Sunday afternoon. Mr. Christie presided at this meeting, and the missionaries appeared in native costume. Delegations from nearby churches increased the congregation. The Lord's presence was manifest throughout the convention and there was a considerable increase over last year's pledge, which had been overpaid.

At *University Place*, besides the missionaries of the tour, the other speakers were: Rev. A. C. Marvin, Rev. G. Jacobson, Miss Margaret Wearley, leader
(Continued on page 304)

Local Conventions

Convening May 11-25

The need of the heathen world is greater than ever. The cost of world-wide missionary endeavor is higher than ever. The Lord of the harvest is just as sympathetic and anxious as ever that we "Go into all the world and preach the gospel."

Southwestern District

Langley, Okla. May 11-14

Northwestern District

Brinsmade, N. Dak. May 11-14
Fort Totten, N. Dak. May 15-18
Wildrose, N. Dak. May 21-25
Milaca, Minn. May 18-21
Mille Lacs, Minn. May 22-23
Remer, Minn. May 20-23
Northfield, Minn. May 13-16
Hastings, Minn. May 18-21
St. Croix Falls, Wis. May 22-25

Religious Freedom in Italy

(Continued from page 290)

These pacts are the agreements made between Mussolini in the hey-day of his power and the Vatican, and are in direct opposition to the terms of the Italian peace treaty, signed February 10, which demands that freedom of religion be established.

The plea of the churches, however, was disallowed. As a result, the Evangelicals of Italy are in the same evil situation as in the past. They have no constitutional rights and are not granted freedom of worship, though it is probable that the latter will not be seriously interfered with for a time at least. Rome considers such freedom as not intended for others than her own hierarchy.

Divine Supply

An after-dinner speaker at a Business Men's meeting had been commenting on how God had divinely provided for certain projects in evangelism. He concluded by saying, "It was hand to mouth; but it was from God's hand to our mouth, and we were satisfied and blest." The words struck an answering note in the hearts before him, and were warmly applauded.

Only those who have, under the urge of the Spirit, been led through straitened ministries can fully realize his meaning. When there is absolute certainty as to the work being of God, there can be equal certainty of His taking care of it. But let the individual or group beware of going forward merely on their own initiative. The Holy Spirit is the Administrator as well as the Revealer of God's purposes. Those who keep in step with Him will not be disappointed as to supply.

Faith and Prayer

Dr. Torrey once told the secret of the remarkable religious revival which attended his ministry abroad (1904). A few years before some Christian friends in Chicago began to pray in unison and faith that God would bring about a religious revival throughout the world. They continued their prayer from month to month. It was not long before God's working began to appear. A deputation from Australia waited on Dr. Torrey in Chicago and invited him to visit that country and conduct a series of evangelistic services. The

result of those meetings was a remarkable religious awakening that spread over the whole of Australia, and was followed by similar meetings in other places. Faith and prayer

are the mightiest equipment of the Church of God and the highest ministry of the people of God. Shall we prove His power as never before?—
A. B. Simpson.

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How should departments be graded?

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Sunday

DAILY READING—James 4: 1-10.

DAILY TEXT—"Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you" (verses 7, 8).

Our personal attitude to the tempter and to the Lord determines the results of every test and experience that comes to us. If we surrender to Satan, God is not going to step in and shield us from the consequences. But if we resist, God is bound by His promise to stand by us and give us victory. On the other hand, God is not going to force His blessings upon us, but they must be sought and claimed. He complains of His people, "There is none that . . . stirreth up himself to take hold of thee." But to the heart that presses hard after Him, He has promised to give all that faith will dare to claim. How much we lose by lack of perseverance and importunity!—A. B. Simpson.

Monday

DAILY READING—Jeremiah 33: 1-9.

DAILY TEXT—"Call unto me, and I will answer thee" (verse 3).

Prayer, when it prevails, has about it a boldness, a holy audacity which reminds us of the prophet whose plea was, "Do not disgrace the throne of thy glory." When the saint understands that prayer has three intercessors—the interceding Spirit within, the interceding suppliant, and the interceding Christ before the Throne—he feels himself but the channel through whom a current passes, whose source is the Holy Spirit in his heart, whose final outpour is through our Great High Priest into the bosom of the Father; and he loses sight of himself in the thought of the divine stream, and its spring and its ocean. How can he but be bold? Prayer becomes no more lame and timid asking—it is claiming and laying hold on blessing. Nay, it is waiting for and welcoming the blessing, as a returning stream from the heart of God, pouring back into and through the heart of the suppliant. While he calls, God answers.—A. T. Pierson.

Tuesday

DAILY READING—Acts 2: 1-12.

DAILY TEXT—"They were all filled with the Holy Ghost" (verse 4).

We need to renew Pentecost! We need new Elijahs by the water-soaked altars; new Stephens with visions of an open heaven and the Lord Jesus at the right hand of God; new Pauls, willing to be accursed for our kinsmen, if haply they may be saved; new Timothys doing the work of an evangelist, and so fulfilling their ministry! Ah, how we need new churches ready to pluck out their eyes

Meditations in the Word

By MISS EDITH M. BEYERLE

for the gospel's sake. God give us a new, a sweeping, burning, consuming zeal for Christ! We are in a wilderness way! We are dying of thirst for the wells of water springing up into eternal life! We need power! Oh, for a day at the right hand of God! Spirit of God return! Come again to the Churches Thou hast given up! Anoint once more the ministers who have lost passion! Yet again give to the young men visions! Recover Thy Church ere it be too late! Restore to Thy people the joys of salvation!—Massee.

Wednesday

DAILY READING—Song of Solomon 6.

DAILY TEXT—"Who is she that looketh forth as the morning, fair as the moon" (verse 10)?

The moon shines with a lustre not her own,

So would I shine with borrowed light from Thee;

For without Thee I am dead as stone,
And dark as moonless night on dreary sea.

The light I get from Thee, resplendent Sun,

I would transmit where Thou wouldest have me be,

Not thinking that the task I have is done
Whilst one benighted traveller fails to see.

O'er all the world is darkness of the night,

We still await the glad, eternal morn;
So, 'mid life's trials may I shine full bright,

Till in more hearts the Son of Man is born.

—T. Pittaway.

Thursday

DAILY READING—Job 22: 1-8.

DAILY TEXT—"He that is wise may be profitable unto himself" (verse 2).

Negatively stated a kindred, but contrary, truth may be presented: "He that is unwise may be unprofitable unto himself." Who is there that has not, at some time in his life, reaped the effects of an unwise action or word? It may have seemed very trivial at the time, but the after-effects proved all too well how

important was the reaction upon the life. The selfish act reaped a harvest of disdain; the proud or arrogant word or look brought forth only disgust; the cruel thrust made a damaging enemy, and the unjust deed resulted in apparent dislikes—all reacting unfavorably or "unprofitably" upon the perpetrator. On the other hand, the kind word, the unselfish interest or the humble service were rewarded in kind. All this because of either the lack or possession of wisdom—the wisdom which is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3: 17).—Pameii.

Friday

DAILY READING—1 Corinthians 13.

DAILY TEXT—"Love . . . seeketh not her own" (verse 5 R. V.).

This is certainly a counsel of perfection, for we all seek our own as naturally as we breathe the air. In copying out this chapter, an early scribe paused in astonishment at this amazing sentence and inserted a "not." He felt sure there was a mistake somewhere: the text ought to say, "Love does not seek what is *not* her own." He could not understand the other-worldly character of love's selflessness. True love is not solicitous for her own happiness alone. "Every man seeketh his own," mourned Paul. "I seek not mine own," claimed the Son of God. What do we seek? Are we clinging tenaciously to our own rights or do we surrender them in the interests of the object of our love? Hear Paul on this subject: "Nevertheless we have not exercised this right, but suffer all things, lest we should hinder the gospel."—Selected.

Saturday

DAILY READING—Acts 10: 34-43.

DAILY TEXT—"God is no respecter of persons" (verse 34).

The salvation of the soul . . . is not offered to ministers only. Ministers are not the only men who are, to begin with, dead in trespasses and sins. The Son of God did not die for ministers only. The Holy Ghost is not offered to ministers only. A clean, humble, holy heart is not to be the pursuit of ministers only. It is not to His ministers only that our Lord says, Take up My yoke and learn of Me. The daily cross is not the opportunity of ministers only. It is not to ministers only that tribulation worketh patience, and patience experience, and experience hope. It was to all who had obtained like precious faith with their ministers that Peter issued this exhortation that they were to give all diligence to add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience,—and so on.—Alexander Whyte.

A Glimpse at the Lesson

By REV. IRA E. DAVID, Ph.D.

May 18, 1947

The Struggle for Social Justice

Amos 5: 6-15, 21-24

GOLDEN TEXT: "Seek good, and not evil, that ye may live." AMOS 5: 14.

DEVOTIONAL READING: James 2: 14-26.

Introduction

The lesson for today is given by the prophet Amos, who lived nearly 800 years before Christ. He prophesied primarily to the northern ten tribes of Israel, although he came from the kingdom of Judah. He exercised his ministry during the reign of Jeroboam II, who was an able but idolatrous king. Jeroboam was warned of the destruction of the Northern Kingdom because of their sins.

At the time it did not appear likely that Israel would be annihilated, yet within fifty years the kingdom was destroyed.

However, the vision of Amos was wider than the Northern Kingdom. Beginning with the first verse of chapter three, he reveals Jehovah's controversy with the whole family of Jacob.

Amos introduces himself in the very first verse of his book. He admits that he has not been trained as a preacher or a public speaker. He has come forward as a herdman from Tekoa in Judah, and has prophesied in the days of Uzziah, king of Judah, and of Jeroboam, the son of Joash, king of Israel.

I. Amos Must Prophesy

In chapter three Amos raises seven questions. They are all introduced by the question, "Can two walk together, except they be agreed?" The answer to this initial question is the answer to all that follow: "Certainly not."

Then he makes this comment: "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?"

The Lord had spoken to Amos of the sins of the whole family of Jacob. Like many other servants of God, Amos shrank

from preaching judgments on his own people; but he knew that judgments were certainly coming, and he was constrained to warn others.

America has become desperately wicked. The sale of intoxicants is greatly multiplied; women as well as men use rum and tobacco; sex immorality abounds; covetousness is rampant among all classes. Now the Lord is looking for witnesses like Amos and Isaiah, and is saying to those who will listen: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58: 1). If I were asked for one word that characterizes our generation, I would answer: "Covetousness." The judgments Amos announced fell first on the ten tribes, who went into the Assyrian captivity, and later on Judah, carried into Babylonian bondage.

II. Idolatrous Sacrifices of Israel Scorned by Jehovah

In chapter four God's hatred of idolatry is stressed. In scorn He says: "Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years; and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel" (Amos 4: 4, 5). For this God would send cleanness of teeth, want of bread, drought, famine, and national captivity. God deals with other nations on the same principle.

III. Prepare to Meet Thy God, O Israel

We might with equal propriety adapt the text to our present day national life, and write: "Prepare to meet thy God, O America!" Amos was talking of meeting God in judgment. His people had become so selfish, so idolatrous, and so drunken, that Amos knew judgment had to come. They had had centuries of grace, thousands of invitations to repent, to receive God's overtures of mercy. When they would not, judgment had to come. Grace resisted is judgment invited. This is as true now as it was twenty-six hundred years ago.

IV. Seek the Lord

Chapter five of this great, little book gives us Jehovah's lamentation over Israel. "Hear ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen . . . she is forsaken upon her land . . . The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel." In view of all these judgments that are coming, Jehovah says unto the house of Israel: "Seek ye me, and ye shall live." The great word in this chapter is *Seek*.

It occurs five times. The house of Jacob was sinking. Once they are told: "Seek not Bethel." This then stood for idol worship. But "Seek ye me" . . . "Seek the Lord, and ye shall live" . . . "Seek him that maketh Pleiades and Orion" (v. 8, R. V.) . . . "Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you."

When we view a great, well equipped army, it makes a vast difference whether that army is for us or against us. When we think of Jehovah, God of hosts, there is unlimited satisfaction in knowing that He is with us and for us. Those who at last realize that God and the armies of heaven are all against them must sink in horror. May those who teach this lesson be faithful to emphasize the warnings of God through Amos. These are days when Modernists in effect say: "Prophecy not unto us right things, speak unto us smooth things, prophesy deceits" (Isa. 30: 10).

Central District Tour No. 1

(Continued from page 301)

of the Alliance Home Mission Work in Eastern Kentucky, and Rev. Paul S. Allen. A number came forward to re-consecrate their lives, and others accepted the Lord as their Saviour.

The group in the Crothersville church was ministered to next by the missionary party. Mr. Allen gave a heart searching message the Sunday night of the convention, and there was blessing upon the ministry of the speakers.

From March 16-23 the 49th Annual Missionary Convention convened in Indianapolis, Ind. The principal speakers were: Dr. Raymond Buker, Dr. Vincent Brushwyler, and Mrs. Tamar Sterling. Rev. Samuel Kerr and Miss Rosalie Robel brought tidings from their fields.

The conventions at Danville and Lapel were held simultaneously. The missionary party had the privilege of ministering at the first missionary convention at Allen Bethel Chapel, near Yorktown. There was real interest manifested. The Anderson and the North Anderson, Ind., conventions were also simultaneous.

We thank the Lord for His working and enabling at each place. There were visible results in souls seeking the Lord for salvation, young people dedicating their lives for full time Christian service, and missionary giving. Hearts were awakened as appeals were made for more prayer help for the missionaries and the work on foreign fields, and also for the pastors and churches at home.

News items should be sent to the Editor, 260 West 44th Street, New York 18, N. Y.