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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- LITTLE THINGS THAT ANNOY AN AUDIENCE -- By J. B. Chapman

There is little Use for the preacher to exhort people to attend his services. He may announce them, but if people who come once do not come back again it must be because the meetings did not appeal to them. The people themselves may be at fault. Perhaps they are incapable of appreciating interesting meetings. But it may be that they are possessed of good taste and good judgment and the meetings have but small appeal to them on these accounts. If this latter is the case, then "something ought to be done about it."

There are many little things which annoy an audience, things which could be remedied without in any wise sacrificing a principle or limiting the scope of the service. Among these we mention the following:

1. Long drawn out announcements in which the preacher repeats and exhorts -- much of the time given to such matters as the midweek prayermeeting which has been held on the same evening of the week, and at the same hour in the evening for the last ten years. If more than one or two minutes are used for announcements the meeting suffers.

2. Too many preliminaries. If the service is to run an hour -- and most meetings should not run longer -- the preliminaries should not occupy more than twenty minutes. But we seem to be long on special singers and the special singers seem to select songs with many verses. There should seldom be more than one special song -- we are under no obligation to console the kinfolks by putting up children and amateur adults to try their hand on us in the church -- and two or at most three verses should be the limit for that song.

3. Beginning the Scripture reading and the sermon with indifference. It is the vice of many preachers that they read the Scriptures as though they were themselves about to go to sleep, and speak for the first five or ten minutes as though they were dreaming. Or they speak in such dull monotones as to suggest that they do not intend the people to hear.

4. Especially for a pastor, the habit of "dividing the audience" by propositions which make strangers feel uncomfortable. Evangelists may use plans like these, but it is scarcely possible for the pastor to produce an atmosphere that makes such plans advisable. It should be the pastor's thought to induce outsiders to come and to come again. And if he embarrasses them by having all the others to stand in testimony to certain spiritual attainments, strangers feel like strangers and that is

not a comfortable feeling. And people so embarrassed are likely to find it convenient to stay away the next time. You have to catch rabbits before you can have rabbit pie.

5. Making too many hard pulls for money in the public services. Of course a preacher must find ways to finance his programs, and it is wholesome to have an occasional "Special offering," but when there is a nucleus of spiritual people who know they must bear the burden of the financial responsibilities anyway, some plan should be found for gathering in the necessary funds without making money "begging" a frequent occurrence in the church. For the pastor to be making frequent drags to bring up deficits in the regular expenses of the church is to testify of un-businesslike methods and faulty organization.

6. Making a habit of running the services over time. Practically any audience will forgive a preacher for occasional tendency for "preaching the everlasting gospel," but if he makes a habit of running his services over time the people, especially the young people and the children, will learn to dread both the church and the preacher. It is good for the popularity of the preacher if, whenever possible, he will spur up and dismiss his service ten minutes earlier than the regular time. Try it and see.

7. Fooling the people by giving a false indication of termination. It is proverbial that the preacher does not mean it when he says, "And now in conclusion," but the proverb does not justify the habit. If you indicate that you are about to cease, make good your promise--the people have a right to expect you to do so.

8. Study and pray and plan to learn how to bring a service to a happy conclusion. More preachers are weaker at this than at almost any other point. It is not enough to simply quit, you must conclude smoothly, expeditely and properly. When you are to conclude with an invitation for people to come forward for prayer or whatever your purpose and plans are, it multiplies the usefulness of a service to be able to conclude it in a proper, interesting and impressive manner.

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02 -- EDITORIAL NOTES -- J. B. Chapman

Tonight I heard a preacher give the following as a quotation from John Wesley: "No man can live on what God did yesterday."

An Englishman told the following story in the meeting tonight: An Englishman had been the proprietor of a tailoring shop in his little town for forty years and had had no competition for the trade. Then an American came and put up a tailoring shop just across the street from him. This was an insult to the Englishman, so he placed a big sign above his door, which read, "John Smith,

Tailor. In Business for Forty Years." But two days later the American raised a sign which read, "Sam Jones, Tailor. Just opened for business yesterday -- no old goods in stock." It made me think of some who love to call themselves "old preachers," that is all.

Today a preacher told of a salesman who was scheduled to lose his job because of inefficiency and he found it out. When he was called into the manager's office, he thought he should say something funny to break the monotony of the situation. Noticing that the manager wore a black bow-tie, the salesman said, "I see you are in mourning for me all ready. But why is it you do not have on a mourning suit? Why do you confine your mourning just to your tie?" "That," said the manager, "is because you are just dead from your neck up." And the preacher said, "That is the way it is with some preachers."

A man was describing some kind of an animal, I believe he said it is native to Australia, which, like some species of crabs, practically always travels backward. He said, "This animal does not seem to care where it is going, but is very anxious to see where it has been." And the man thought perhaps this animal represents some preachers whose victories and opportunities are all in the past.

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03 -- THE DOCTRINE OF PREDESTINATION -- Paul S. Hill

Part Four

The Limited Will Of Man

Enough has been said already to show a clear distinction between the eternal purposes and decrees of the Almighty and at least some of the events that have entered into human history. It has been shown that the will of God is sovereign, and that it has been the choice of the sovereign Creator to create a man in the divine image and endow him with the power of moral choice. Thus we have two wills, or two beings with the power of choice. As the will of the Almighty is sovereign (for within this sovereign will of God man was created and endowed likewise with the power of choice) there must of necessity be a limit to the power of choice with which man is in possession. To say that man's power of choice is equal to that same power in God is to rob God of His sovereignty. Indeed any power of choice anywhere, in any degree, that is not a product of the exercise of the creative will of God would mean that the will of God is not sovereign. We are not saying that the exercise of every volitional power is in harmony with the will of God, but it must be understood that that gift of volition, that power to choose, that human characteristic which we call the human will, is there because the sovereign will of God willed it to be there.

It takes only a glance at the question under consideration to see the limited capacity of the human will as compared with the sovereign will of God. The will of God is infinite, man's will is finite. Man has no creative ability through which by the exercise of his will he can create worlds. He cannot make even one hair black or white. He cannot add one inch to his stature. He cannot choose his parentage, and can have only a very limited control over his children. The great issues of right and wrong he cannot change. He cannot make sin anything else but sin, nor can he separate from sin the guilt which is its sure and natural consequence. The more we consider the will of man as to the extent of its range the more limited it appears. It is safe to reason that not one of the prerogatives of God has been surrendered to the small limits of human will. The will of man is so small and limited in comparison with the vast realm of things both spiritual and physical that were all the individual wills of humanity united into one great personal will, representing the will power of the entire human race, it would be wholly inadequate for those matters that demand the exercise of the sovereign will of God.

The Limited Realm Of Human Choice

It seems clear that the limits of the realm of human choice are very confined. Men brag about their will power, but such bragging is against all reason as well as good manners. The truth is that man is constantly and extremely dependent upon his Creator. Without the divine superintendence man could not exist, much less rule the universe.

However we must not conclude that the power of human choice is not important. Indeed it is very important. Though the realm in which it may be exercised is very limited, yet that realm is given, through the sovereign will of God, into the keeping of man, and God respects that gift, nor does He destroy man by removing it from him.

The Important Realm In Which Human Choice Is Exercised

There are two general aspects to the realm of human choice. One is that realm of choice where no moral issue is involved. The other is concerned with moral decisions. Men make decisions every day. Some of these decisions are related to common, everyday affairs of only passing importance. Other decisions deal with right and wrong, sin and holiness, heaven and hell. The predestinarians declare that all these decisions are the result of the sovereign purpose and decree of God. It is indeed a species of warped reasoning that makes a man choose to go to church, and go to church and go home again, and yet, though he choose to do so he could not help going. Or to have him stay at home because he did not choose to go, and yet he could not do anything else. He chose to stay at home, but he couldn't choose anything else. The only way such a state of affairs could happen would be for the sovereign will of God to exercise itself irresistibly through the human will, thus captivating the human will, and bringing the man into bondage. There are doubtless occasions when this has been done, as will be shown later, but for the

present we must state that if every human choice is the sovereign will of God exercising itself through the human will then all the sinful events of human history are chargeable to a holy God, and man is blameless of all sin, for he had no choice in the matter, though he was endowed with a power of volition. It is about like saying that man has a will but he does not have any use for it, because it is only a medium through which God makes contact with the affairs of human life and thus shapes every event of human history. But all such reasoning arrives finally at the place where a holy God is charged with sin.

The really important matter in reference to human volition in its relation to the subject of predestination is the realm of moral choice. The fact that man is not only a free agent but a free moral agent is the important thing here. If moral choice were outside of his realm of being then indeed we could not blame man for sin at all. In fact the entire sin question so far as man is concerned would not be present, for if it is true that the first sin as well as all subsequent sins result from the act of moral choice then it logically follows that if the power of moral choice had been denied to man in his creation neither the first sin nor any subsequent sins could have been committed. Sin is impossible without free agency acting in the department of moral choice. In other words, sin does not lie in those choices which men make that are not related to moral being. But in that realm of free moral choice there, and there only, is human sin possible.

This shows the real importance of the realm of human choice. We have already shown that there is much with which men have to do that lies entirely outside their power of choice, and over which they have no control whatever. But the fact that they do have, through the power of their God given volitional nature, control in some measure over some things, and among those "some things" is included a list of moral elements affecting their very life in its present and eternal future, this makes the realm of human choice important. It is within this realm that character is made. Good character and bad character are alike the result of man's moral decisions. We do not wish this to be understood as excluding the power in the life of the atoning work of Christ, but even in that there must be acceptance through the action of the human will, acting within the scope of its moral limits.

A Further Discussion Of The Human Will

It has already been stated that not all of the actions of the human will are related directly to moral choices. Probably the great majority of human choices are made when no moral matter is under consideration. While it is well understood that the moral element might quite readily be admitted into nearly everything with which man has to do, and in many cases the non-moral choices are indirectly related to moral things and thus take on a moral aspect, yet the far greater number of human choices have no dealings with moral affairs. A man chooses to go to business by one street or another. It makes no difference so far as his moral living is concerned. He may eat toast or untoasted bread to suit his fancy with no thought of making a moral choice. He may cut his firewood with an ax or a saw, whichever is easiest for

him and he will not be blamed for his choice. The great number of choices that a man is called on to make from his childhood on through life are varied and frequently difficult, but it is through these choices that he shapes his business and social life. It is only when moral choices press in upon his life that he is called on to decide for right or wrong, sin or holiness. Only then does he change the direction of his moral pathway. We feel that it is quite safe to say that every man makes moral choices, many of them, every day, but he also makes a much larger number of choices in which there is no moral element involved.

The Variety Of Events Affecting Humans

It seems almost useless to say that much with which man has to do is not the result of his own volition. He deals constantly with things over which he has no control. The vast majority of things are far beyond him so far as control is concerned. The seasons of the year, the condition of the weather, the general condition of world living, the movements of nations and groups of people, the trend of time and human life, etc., etc., all are beyond his power to stay or direct. Even with the matter broadened out so far that it includes all of those things which other humans are engaged in, and which are the result of the collective will power of the race, whether it be a result of the actions of past generations, or whether it is the result of action of his contemporaries, whether it be collective action or, as most human events are, a disconnected and aimless and unrelated and unintelligent conglomeration of choices where each individual is doing what he wants to do, still all of these do not begin to cover the field of things and events that man is called upon to deal with. There is a still greater field than the one shaped by human choices. Just as there are things that lie beyond the control of the human individual so also do they lie beyond the reach and power of the collective will power of the race. Though human choice is important within its realm there is a much bigger realm where human choice avails nothing. Many and varied are the events which concern humanity over which man has no control but to which he must find adjustment through the action of his will.

The Action Of The Sovereign Will

Man the creature cannot create, neither can he superintend to any great extent, the creation that is here. The general and detailed superintendency of the creation belongs to the Creator. And it is in this superintendency of creation that we see the result of sovereign will or choice. It is here that we have the great mass of events and things over which man has no control. The limited sphere of the human will in no wise means a limited will in sovereignty. In God we have the absolute. Man, if he could, might thrust some things aside so that he would not have to deal with them. But the sovereign will of God orders them into existence, and orders man to deal with them. And just as in creation all was done in harmony with the holy character of the Creator, so in the superintending providences, there is to be observed that same plane of holy procedure and process.

To say that the will of man either individually or collectively, either past or present, accounts for all things that concern him is absurd. There is much more that lies beyond the border of human will than is contained within it. The sum total of "things and events" which have gone into the history of our race has for the most part been ordered by another will than that of man. God, who created and who preserves His creation by a series of things and events which follow certain well defined laws, is ordering those "things and events" with which humanity has to do, and there is no true understanding of God, the Creator, that says that those events and things are so ordered that without the choice of man in the matter, one group is sent to perdition and the other group to heaven.

Enough has been said so that the reader can gather the idea of a predestination of events through the purposes and decrees of the sovereign God which does not necessarily mean the salvation or damnation of any man. Or in other words it can be stated, there is a predestination of things and events, which is according to the sovereign will of God from all eternity. There are purposes and decrees of God aplenty. They date back to eternity, and spring from the sovereign will of God. With many of these things, events and purposes man has to deal; but it does not follow that because these things are so they are also so related to human choice and human destinies that some humans are from all eternity foreordained to heaven and some to hell, and that without the free play of that God given ability of man to make moral choice.

Why confine the subject of predestination to a small boundary? Why relate it only to the absurd conclusion of a fixed future for each individual? Why not enlarge it to include the angels, and the brute creation, and the insect world? They are as much a part of things and events as men are. If men are predestinated so also are the beasts that roam the forests and the insects that fly and crawl. If human will can play no part in predestination then assuredly neither can animal instinct or any lesser power. If human choice has no power over the career and final ending of an immortal soul, then surely a lesser power can have no force in the history of animal, bird, fish or insect. Instead of placing all of these in an unalterable groove from which they cannot escape, and to which they are forever held by a decree of God from all eternity, we would rather take the more reasonable position that even these, lesser creatures than man, have some degree of self-government, and at least to some extent live their own lives and shape their own individual career. And if this position is true of the rest of creation beside man, then it must follow that man who has the highest power of choice of them all has at least as much to do in determining his manner of living as they. If the power of the brute is limited to instinct, and if through the power of instinct it lives, mates, rears a family, propagates its kind, lives in lands best suited for its welfare, protects itself from enemies, chooses proper diet, builds suitable homes, nests and dens, and has managed to survive through countless generations, then it must still be remembered that man has greater abilities and endowments. Man thinks, reasons, has a wide range of emotions, is capable of eternal improvement, has a true sense of right and wrong, a desire for worship and a capacity for faith and holiness, as

well as for sin and doubt. Must it not follow that humanity thus endowed will have at least as much power over its own destiny as do the beasts and birds?

Man And Beast Surrounded By The Same Events

If man is surrounded by events that are fixed from all eternity, so also is the brute. The laws of nature operate alike for them both. The seasons with their periods of seedtime and harvest, come and go in regular repetition. It is through these physical laws and forces that all creation has its supply of the wherewith of living. The suspension of one season would mean the extinction of the greater part of the brute creation, and an unexperienced hardship on all the rest, including man. The seasons are a matter of true predestination. God's covenant with Noah was "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The events which have resulted from the constancy of the seasons are events with which the brute as well as man has dealt, and they have been things of help instead of hindrance. All has been arranged that life might continue instead of being exterminated. The whole matter is a blessing instead of a curse. Without these events which accompany the constancy of the seasons all humanity would perish. Nor can it be said that the purpose of God which fixed the seasons in their courses was an afterthought with Him. Evidently the seasons were rolling their rounds before the flood, and the covenant of God with Noah. As part of the plan of the infinite mind they were in the purpose of God from all eternity, apart of those events and purposes which alone belong to our sovereign Creator.

Grace As Well As Nature Is Helpful

If the order of material things is such that they are arranged for the continuance of life and existence, why then should we reason that grace, which cost the death of Christ to procure, is administered in such a manner that regardless of human choice some are predestinated to be lost through its administration? The material things of time are of passing endurance, but grace is eternal in its reach. If the laws of nature are helpful and favorable to human existence how much more are the things of grace favorable to man's salvation rather than to his damnation. The fact is that both nature and grace are so favorable to mankind that only a misapplication of their benefits, or direct opposition to them, can make them inoperative to their fullest and most favorable extent. The statement that "All things work together for good to them that love God" is not a mere platitude. It is a solid truth of both nature and grace.

Grace Is Predestinated

It is not true that human choice is predestinated only as the human will is in the sovereign will of God as has been explained, but it is true that the grace of God, "which bringeth salvation," and which "Came through Jesus Christ" is predestinated. God has decreed that grace should come into the world. It is one of

those fiats of the sovereign will of God. Man did not order it, nor want it, but God sent it. The grace of God is a matter of predestination, and is accompanied by a thousand events with which man must deal, and not only must he deal with grace, but he must deal with grace in that realm of his powers that embraces moral choice, and it is in this dealing with the grace of God, which is for his help and salvation, that man shapes his destiny for an eternal future. He may be saved or lost according to his own moral choice. And in moral choice man is free.

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04 -- EXPOSITORY MESSAGES ON CHRISTIAN PURITY -- Olive M. Winchester

The Kingdom Of God

"For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost" (Rom. 14:17).

The state and condition of a purified heart is expressed under various figures in Scripture. The one given us in this passage was very familiar to Jewish Christians, for they had brought it down from their own theology into Christian terminology. The kingdom of God was the phrase which gathered up all their hopes and expectations at the time of the coming of Christ. Jesus had taken this conception and had given to the Jewish forms of thought a Christian content, and the Apostle Paul uses it in the passage before us, no doubt because in the issues presented the Jewish Christians were involved.

The Kingdom Not Primarily In Petty Scruples

In speaking of the kingdom the apostle approaches it from the negative aspect, and lays down the principle that its essential essence is not quibbling over petty scruples. The thought here is not that the kingdom within the heart of man does not produce some fundamental convictions which will regulate outward conduct; it will do this by all means, and the kingdom has not come to man if it has not established in that man some fixed principles of conduct, principles of conduct that will regulate his life in charity toward his fellowman so that he will not put a stone of stumbling in his way. But there must not be a confusing of cause and effect, and also there must not be the forcing of general fundamental principles into petty casuistry.

While it is true that the kingdom of God in the heart produces certain regulative principles of conduct; these are the effects of the kingdom and not the kingdom itself. The kingdom stands within the heart as a great primary cause in relation to these regulating principles. What is true, moreover, is that regulative principles of conduct may come from other sources than the kingdom of God in the life; they may come from a cultural or moral training. All true cultural and moral life has as a background the religious and moral nature of man given by God and more

often has a particular background of Christian culture, but with all this taken into consideration we find that there is a tendency for these to gradually lose their ideals if there is not present the momentum of the kingdom of God within the heart; thus we come back to the first assertion that the kingdom of God produces regulative principles of conduct.

The second point that we noted in this connection that while there is the fact that the cause fundamentally of regulative principles of conduct in the life is the kingdom of God in the heart, yet there must not be the forcing of these general principles into petty casuistry. Sometimes we seem to savor of the medieval scholastics when we carry general principles into minutiae of conduct. We make life a burden to bear not only for ourselves but also for others by seeming to convey the thought that the essential nature of the kingdom of God consists in the observance of certain things of secondary importance; they may be affected but the whole spirit of the kingdom may be lost in altercation over them. The essential nature of the kingdom does not lie in these questions of petty casuistry.

A Kingdom Of Righteousness

After dealing with the negative aspect, the apostle turns to the positive and gives as his first fundamental premise as to the nature of the kingdom that it consists in righteousness. The thought of righteousness had resounded down through the ages from the days of Amos. Isaiah sounded forth the praises of this virtue with all of the glowing fervor of his being. The content brought down from the Old Testament was enhanced in the New.

Viewing righteousness as we do from the study of our New Testament, we may regard it as righteousness imputed, righteousness imparted and righteousness practiced.

Since we have already touched somewhat upon this last point, that is, righteousness practiced, in that we have stated that the kingdom produces regulative principles of conduct, we will now dwell principally upon the two previous statements. First there is righteousness imputed. This we see in a passage of Scripture such as is found in Rom. 5:1, "Being therefore justified by faith, we have peace with God." To be justified is to be accepted by God as though we had not sinned. The atoning death of Christ grants us this reprieve. Or we may translate the word justified a little differently and probably will be more true to the Greek in doing so, if we say, "Being declared righteous." We cannot be declared righteous through any means of our own, but through Christ and His atonement we can stand before God acquitted or through the merits of that death declared righteous. Thus those who teach or have taught in the past the thought of imputed righteousness have a truth, but in many cases they have taken this truth and carried it beyond the original purpose. They have assumed that imputed righteousness took the place of imparted righteousness; that cannot be so. Imputed righteousness is our justification but not our sanctification.

More fundamental in righteousness is the impartation into our nature of a new operative principle whereby we can function according to the life that is in Christ Jesus and not according to "the law of sin and death." This impartation begins in regeneration, when sanctification is begun, and is given full control unhampered by any sin principle in entire sanctification. Herein lies the essential essence of the kingdom of God. There may be many who cry, "Lo here, lo there," but any diversion from this centrifugal point means a deflection from the true essence of the kingdom. We should be as watchmen set on a tower to guard this great fundamental truth. We should not let ourselves be diverted from this great fact to points of petty casuistry. To lose this truth means in time to lose all; to guard it faithfully means a dynamic spiritual life. Imparted righteousness! The divine nature imparted to us! What a glorious privilege! Who would wish to come short of this hope in Christ Jesus? Who would wish to fail to recognize the fullness of this privilege? While there is comfort in imputed righteousness, there is far more in imparted righteousness. Moreover it is more dynamic in the life for one is external to us, but the other operates within, creating the nature anew in a full, complete restoration so far as sin is concerned.

A Kingdom Of Peace

The passage of scripture goes on to say that the kingdom of God is peace. It is interesting to note that the verse or statement does not read, "But righteousness, peace and joy in the Holy Ghost," but it does read, "Righteousness and peace and joy in the Holy Ghost." The fact that we have the conjunction between the first and second thought would indicate it might seem that this second element has a relation to the first as well as being a part that is predicated concerning the kingdom of God.

The fact that the thought of peace may be related to righteousness, not only as part of the kingdom in the heart, but as a resultant of righteousness itself is supported by the nature of peace itself or its inherent meaning. Peace denotes primarily the cessation of hostilities. The natural heart of man is at enmity against God, and in the regenerate heart while at first there is a dominant sense of peace, yet as life proceeds there is detected a warring element within the soul, but when there comes the final purification of the heart in entire sanctification, then there is a cessation of all hostilities. Peace follows.

But there may be postulated another element in connection with peace; it naturally follows from the first, at least when we are dealing in the realm of the divine. It may be true in human relations that peace may bring a cessation of hostilities, yet not bring the parties concerned in harmony and favor one with another. To be sure this is a precarious peace; it is formal rather than real. But when we enter the realm of the divine, we find the true peace. Not only are we reconciled to God and He is reconciled to us, but there is the peculiar sense of the divine favor. This comes to us first in our regeneration, but afterward we find our

peace disturbed by the stirrings of sin within, and then it comes accentuated in entire sanctification.

But peace is not a state and condition correlated with righteousness as part of the kingdom of God within the heart; it comes forth from righteousness; it is one of its firstfruits. When the Holy Spirit has wrought His full work in the heart, then does peace spring up; it is a resultant of righteousness. Whatever way we look at peace this is true. If we look at peace as a cessation of hostilities, then we have a resulting relation from righteousness, and if we look at peace from the standpoint of a sense of the divine favor, then we have an element of feeling, and feeling is always an attendant, never an entity by itself.

A Joyous Kingdom

The last assertion made concerning the kingdom of God within the heart is that there is "Joy in the Holy Ghost." The fact that joy comes is not to occasion wonder. When the condemnation of sin has been removed, and the stain of sin has been washed away, with the consequent impartation of righteousness, then this alone would lay the groundwork for joy. There needs to be no special quickening of the sensibilities to cause the wellspring of joy to yield its fruitage; this fact alone is sufficient to occasion joy."

As the realization of this momentous work within seizes the field of consciousness and its glorious reality dawns upon the mind, as far as the mind may apprehend the reality, then should we wonder that the sensibilities are stirred into action and that they act and react until at times the whole being is overwhelmed with joy? We might wonder if there were no joy.

Then there is a double background for joy. There is the sense of righteousness within and consequent to this comes peace. The flow of peace within the heart accelerates joy. On this point let us listen to Wesley. "With this peace of God," he says, "wherever it is fixed in the soul, there is also 'joy in the Holy Ghost'; joy wrought in the heart by the Holy Ghost, by the ever blessed Spirit of God. He it is that worketh in us that calm, humble rejoicing in God, through Christ Jesus, 'by whom we have now received the atonement,' the reconciliation with God; and that enables us boldly to confirm the truth of the royal psalmist's declaration, 'blessed is the man,' (or rather happy) 'whose unrighteousness is forgiven, and whose sin is covered.' He it is that inspires the Christian soul with that even, solid joy, which arises from the testimony of the Spirit that he is a child of God; and that gives him to 'rejoice with joy unspeakable, in hope of the glory of God': hope of the glorious image of God, which is in part, and shall be fully 'revealed in him,' and of that crown of glory which fadeth not away, reserved in heaven for him" (Sermon II, Vol. I).

But while joy is generally an accompaniment, two points should be noted, first that its manifestation is various, different persons expressing it differently, and second that it is not an absolute criterion of the experience. On this point let us

have a word from a writer for the "Guide to Christian Perfection" in 1841 more especially as he quotes Mr. Fletcher. "Another wrong idea," he tells us, "imbibed by many, is, that one of the most prominent evidences of a state of entire sanctification is great joy. That it generally accompanies this state, is true; that it necessarily does, is an error; and that, of itself, it is a principal evidence of its attainment, is far from the truth. As Mr. Fletcher says, 'It is holiness, not happiness, we want.' Faith, living by faith, walking by faith, and that every moment, is the great proof of this state. Often it is great peace, rather than joy, that marks its attainment. That there is great happiness to be enjoyed in this blessing, is a truth we would have shining in our minds, with all the clearness of an unclouded meridian sun; but that it is holiness -- purely the image of Christ that we should more especially seek, is an idea we would have blazing in upon the mind with a strength and clearness that should eclipse the other."

Thus have we in brief perspective viewed the elements of the kingdom of God within the heart. With such abiding truths of magnitude, we would not turn aside to petty scruples to demean ourselves with some of the very small things that will become regulated naturally if the greater principles reign within, but we would diligently seek that righteousness dwells in our heart by faith bringing with it its attendants, peace and joy.

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05 -- THE SPIRITUAL CONDITION OF THE HEATHEN -- Henry W. Frost

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If the heathen -- those who have never heard the gospel or received life through Christ -- are not "lost," one would feel almost warranted in openly disobeying the command of Christ and making no effort to carry the gospel to them. For what use would it be simply to civilize them and give them our western culture? To be sure they need some things which go with our civilization, such as teachers, schools and colleges, and, particularly, doctors, nurses and hospitals. But it would cost too much to give them these at the sacrifice of separation from loved ones, living in faraway lands, consorting with alien and uncouth peoples, enduring deep and long drawn-out loneliness, exposing the body to serious climatic diseases, facing possible attacks by lawless mobs, and finally, it may be, passing through sudden and terrible death. Life is too precious to trifle with it and to throw it away by spending its strength in the pursuit of secondary objectives. It requires a strong inducement to warrant our giving up homeland advantages when the alternate is to be, not gain, but large and perpetual loss. For this reason we should be tempted to say, in spite of the arrant disloyalty of it, "Let us disobey Christ and stay at home, unless the heathen need the gospel for the saving of their souls." In such a case, we should come to the conclusion that the Master had dealt ruthlessly with us when He commanded us to go to peoples, not lost but having sufficiently good religions of their own to save them.

Suppose, however, the heathen are lost; what then? Suppose their religions are false, their idol worship is vain, their long pilgrimages are wasted time, their sacrifices are destructive of everything good; what then? Suppose they are worshiping not God, but demons, and suppose, when they pass through the portal of death, they go out into an unilluminated darkness and into an eternal separation from God and Christ and all that is pure and beautiful and holy; what then? If these are facts then indeed it would be worth while to leave homeland, kin and kindred, ease, comfort physical and educational advantages, all that goes to make the home life alluring and profitable, for the sake of delivering souls from perdition and bringing them to Christ and, at last, to an eternal and beatific heaven. In such a case we should understand why Jesus said to go and asked us to sacrifice our all. And in such an event we should not think Him ruthless, but, on the contrary, very compassionate, not only to the heathen, but also to ourselves, in spite of our heavy loss. And in such a happening, there would be those who would desire to go abroad instead, of staying at home and would consider it a high privilege, honor and joy to obey the commandment of Christ to preach the gospel to every creature. Yes, it would make all the difference in the world if we knew that the heathen are really lost.

Missionaries of old felt this to be the case; and they went. This was true of Judson, Carey, Livingstone, Morrison, Burns and Taylor. It has been true of a countless number of others who have followed in their train. And it was true of that greatest of all missionaries, Paul, who became all things to all men that he might save some.

Now it must be conceded that God is the only One, in heaven above or on earth beneath, who really knows whether or not the heathen are lost. For it is only His eye that sees the true condition of souls and their eternal state and destiny. This implies that there is not a man living, however educated, intelligent and spiritual, who, of himself, has the slightest conception of the heathens' spiritual condition. So far as the natural man is concerned, there, the subject is beyond understanding and had best be left unconsidered. But, in spite of this conclusion, a question may be asked: Has the All-knowing One made any revelation to man concerning the spiritual condition of the heathen? If He has not, we must remain in ignorance. If He has, we may rightfully seek to know what is revealed. This, then, is our present attitude of mind. Feeling that we must know, if possible, the truth of God concerning the heathen, in order that we may understand what to do in reference to the command of Jesus to preach the gospel to them, we turn to the Scriptures to discover what their testimony is.

The question of the spiritual condition of the heathen is discussed even in the Old Testament. David said, "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17); and again, "Confounded be all they that serve graven images, that boast themselves of idols" (Psa. 97:7). Isaiah wrote, "The idols he shall utterly abolish" (Isa. 2:18-21). Joel declared, "Let the heathen be wakened

and come up to the valley of Jehoshaphat; for there will I sit to judge the heathen round about . . . for their wickedness is great" (Joel 3:11-13). Micah affirmed, "I will execute vengeance in anger and fury upon the heathen" (Mic. 5:15).

New Testament Declarations

When we come to the New Testament we find that it is replete with statements in reference to the heathen and their spiritual condition. We would review some of these declarations, as follows:

If we should be asked what verse in the New Testament most reveals the love and grace of God we should probably reply in these words, "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). But there are things about this verse of compassion and mercy which we do not usually recognize. They are these: It says that God loved "the world"; then we must conclude that all the world had need of that love and the gift that followed. Also, it says that God gave His Son to the world that it might "not perish"; then it follows that the world was perishing and that the only way in which it could be kept from perishing ultimately and utterly was by believing on the Son whom God has given. In other words the verse declares that the reason why God manifested His love and grace was because the whole wide world was lost.

Jesus put at the very heart of the Great Commission -- according to Mark's Gospel -- these solemn and startling words: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16, R.V.). The Master here implied that the preaching of the gospel was a matter of life and death; that the man who did not believe it would remain in his lost condition and would be divinely condemned, and that it was only the man who heard and received it who would be saved.

Christ, when He spoke from heaven and commissioned Paul to be a missionary to the Gentiles lifted the veil which hung over the heathen and discovered to the apostle and thus to us their spiritual state. He spoke as follows: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:17, 18). Here, then, is the revelation of the All-seeing One. He affirmed that the heathen are spiritually blind and do not see; that they walk in darkness and need the light; that they are in the possession and under the dominion of Satan and require to be delivered from him and brought to God; and that their sins are so many and great as to call for a divine forgiveness.

Paul is profuse in his statements concerning the heathen. The following are some of his declarations:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). In the light of this verse, we cannot say that the heathen will be lost if they do not hear the gospel and be saved. The proper statement is that they are lost and will remain in this condition if they do not hear the gospel and are saved. The spiritual "death," spoken of is the state of being lost and that death, because of man's transgression and universal sin, has fallen upon all. In other words, all men, including the heathen, are born in a state of spiritual death and need the redemption of Christ. The only question is, "Will they come to know Christ and be delivered from their lost condition?"

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:18, 20). There is much talk about the "innocent heathen." But they are not found in experience and the Scripture never describes them as such. God, in the last words of our passage, definitely and positively affirms that the heathen are "without excuse," He being revealed in the physical world by which they are surrounded.

"For as many as have sinned without law shall also perish without law" (Rom. 2:12). The "law" here spoken of is the Mosaic law. The verse says then, As many as have sinned apart from the Mosaic law shall also perish apart from the Mosaic law. This refers to the heathen, and the reason of it is, first, though the heathen have not the Mosaic law, they have the law of conscience; and second, no man can be saved by law, whether it be that of Moses or conscience, for no one can keep the one law or the other (Rom. 2:11-16). It is thus that God adds, not shall be judged without law, but "shall also perish without law."

"But I say, that the things which the Gentiles sacrifice, they sacrifice to demons and not to God" (I Cor. 10:20, R.V.). Let us observe from our verse, that the One who sees and knows does not look with complacency upon the sacrifices of the heathen, however earnest and self-denying these may be. He declares, in effect, that all heathen religions are nothing else than demonology. This is a serious charge, coming from such a One as God.

"And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:1, 2, 12). Paul had a first-hand knowledge of the heathen, having been brought up in their midst. He knew, not only the worst of them, but also the best of them, having been highly educated and having been associated with those of scholarly minds and cultured lives. Also, he had in mind, in writing to the

Ephesians, the refinement and high-plane living of many of the heathen who dwelt at Ephesus. And yet, he implies as to all of the heathen of that city and thus of all the heathen everywhere, that, they walk "according to the course of this world," and "according to the prince of the power of the air," namely, the devil; that they are "Without Christ," are "aliens from the commonwealth of Israel," are "strangers from the covenants of promise," and are "without hope" and "without God in the world."

If these words do not describe the lost state of the heathen, including the best of them, we know not what words would. Take, for instance, these two words, "without hope." We hear much in these days, especially as related to the heathen, about the "larger hope." But God did not coin that phrase. His statement is "No hope," which, according to the word "no," must refer both to this present world and the next. So then the heathen at large, in spite of their religions, philosophies, altruisms and negations of self, are in a hopeless state. This, as God sees things, is being utterly lost.

"As other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17, 18). There is infinite distance between God's thoughts and man's as touching the heathen. We count their ignorance of the way of righteousness an entire and valid excuse for their not walking in that Way. Ignorance in some cases is excuse. But this is not the case with the heathen. For their ignorance is the direct result of a wilful blindness of heart. God does not hold them responsible for not knowing the gospel. That is the responsibility of the Church, and a heavy one it is. What they are responsible for is this, for not seeking to obey the One who has revealed Himself in sun, moon and stars, flowers, fruits and waving fields of grain, the rain that falls and the wind that blows, all of which are so many sights and sounds of the living and true God. Their ignorance, therefore, is self-imposed and it results from the blindness, not of their eyes, but of their hearts. It is for this that God will judge them. And as it has meant an alienation from God in this life, so it will mean an alienation in the other.

John, the seer, is given a vision of the last things and is permitted to give us to see what he saw, including the last of the last things, namely, the final judgment of God. As we look at this revelation, we shrink back appalled, for the view is other than we should like and is shocking to every fiber of our being. And yet, if we believe God's Word and love truth more than ourselves, we shall look again and believe what we see through the words which we read. And as we read, we shall remember that it was the beloved apostle who wrote the words, the man of God who loved and pitied as no other man did. His words are these: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). And mark it, the items of sin mentioned describe the heathen almost more than any other class of human beings, for pre-eminently it is true of them that they are "abominable, murderers, whoremongers, sorcerers, idolaters and liars."

So then, we conclude that the All-knowing One has granted to us a revelation and has given us to see what He sees, namely, a perishing world. With this sight before us, it is easy to understand why Jesus, who loved us, said "Go"! He is not willing that any should perish, and, as God sacrificed Him, He is constrained to sacrifice us, if only the lost may be saved. All that remains, therefore, is for us to decide which we love the better, ourselves and our ease, or Christ and the souls of men. -- Missionary Review Of The World.

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06 -- THE MISSIONARY MESSAGE OF THE CROSS -- A. T. Pierson

The word "cross" in the Scriptures never occurs in the plural. To Christ the cross meant one thing, and nothing less: His sacrifice of Himself to save others. That is what it must mean to every disciple -- self-abnegation. To take up the cross and bear it after Christ is to undertake, like the Master, a life of self-crucifixion for the saving of others. It is to lose the self-life for His sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross His enemies tauntingly said, "He saved others: himself he cannot save." No sneer ever hid a truth so sublime. In the Christian life, saving self and saving others are utterly incompatible; and the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves, and yet be saved. And so it comes to pass that thousands go to church, come to the Lord's table, utter prayers and bear the name of Christ, yet live a life essentially worldly, and are engaged in no truly soul-saving work. They spend many times as much on self-indulgence as they give to feed the hungry, clothe the naked, or give the Living Bread to dying souls.

Consider what would be the result if every professed child of God could burn with Paul's passion for souls, could know the continual heart burden for the unsaved, that made it possible for him even to wish himself accursed that they might be saved.

That was cross-bearing. The Apostle Paul died daily; he was "crucified with Christ," he bore branded in his body the marks of the Lord Jesus. Could ten thousand of the millions of professed believers burn with such a Christlike passion for souls, for one year, the gospel would be carried round the globe within that year. Arguments and appeals are vain while you argue and appeal to the spiritually dead. Before the church can "convert the world," the members of the church must be converted. The real difficulty is not in unsanctified purses, or unsanctified cradles, but unsanctified hearts.

A light that does not shine, a spring that does not flow, a germ that does not grow, is not more a contradiction than a life in Christ which does not bear witness to Christ. If there be a spring within, there will flow a stream without. If there is no

witness, is there any experience? "He that believeth on me, as the scripture hath said, out of his innermost being shall flow rivers of living water." He who has no passion to convert, needs conversion. The saved man is not content to have unsaved men go unwarned, or the saving power of God to go unwitnessed.

It may well be doubted whether one who bears no part in testimony to Christ has any part in His salvation. Would that everyone might feel the full force of this paradox of missions:

Christ alone can save this world, but Christ cannot save this world alone. --
Arthur T. Pierson, in *The Missionary Review Of The World*.
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07 -- WHY I BELIEVE IN THE FREEDOM OF CONTRARY CHOICE -- C. B. Strang

I do not believe that a person's actions are necessitated or determined. All nature obeys a natural law, but the thing that distinguishes a human personality from other realms of nature is the fact that man is free. Not only is he free to do right, but he is free to do wrong. If he were not free he would not be responsible for his actions. They would not only be blamable on his ancestors, but on God. If he is not free, man should neither be punished by man's law nor by the law of God.

Men have argued that any product coming from the hand of the Infinite is of necessity not free, because that creation has been set in a certain direction by the Creator. But we know, judging by our own experience, that we have the power to exercise contrary choice. We may know the right, but at the same time elect to do the wrong. This is one of the most obvious facts of personality. Of course we are bound to some extent by traditions and customs; by hereditary influences and environmental influences, which, more or less, dictate to us a course of conduct. Habits dictate to us also. But it is possible, in spite of all these influences, to break away from them and to make a choice. Nature follows a set law, and always has and always will, but when God created man he created a creature that had power to disobey Him.

Not only in the realm of the religious does man exercise contrary choice, but also in the moral realm. Experience teaches us that man may decide to be neither religious nor good. Men are exercising this power of choice constantly.

If man did not have the power of contrary choice, but could only choose the right, we could not then account for the evil that exists. It was the power of choice in the direction of evil that introduced evil into the world, with the suffering that goes along with it. Man elected to disobey the highest dictates of his mind and conscience; he was willing to choose a lower principle rather than a higher, and thus evil and sin came.

This freedom of choice is one of the greatest gifts that God has given man. If there was no freedom of contrary choice there would be no progress, and if progress could result there would be no sense of achievement.

In the religious field John Wesley was a great exponent of contrary choice. He insisted that it was the overcoming of these evil tendencies which brought man present blessing and assured him of future eternal blessings. John Calvin, while believing in the power of contrary choice as far as present actions were concerned, did not believe that man could choose eternal bliss. This he said was predestinated by God; some were elected to be saved, others to be lost.

Nazarenes believe that man is not predestinated to be either good or bad, nor is he predestinated to go to either heaven or hell. We believe the Bible teaches that man by his own choice determines his actions, and by his own choice he settles his eternal destiny. Man through the grace of God can be right and do right, but he has the power to go contrary both to the will of God and his own conscience.

Men have argued over the question of contrary choice for years, but the strongest argument that I could produce, aside from God's Word, would be one which is born of an inward conviction, and that is, that I, myself, as a person am continually conscious of the fact that I can make a choice either to do right or wrong. I can choose to be bound by customs and traditions, or I can throw them off. I can be ruled by hereditary influences or environmental conditions, or I can overcome them. I can be a victim of circumstances, or I can rise up in might and overcome them.

I am not free to do as I please without suffering the consequences for such action, but in spite of consequences, if I wish to do a thing I am conscious of the fact that I am free to do anything that I am able to do.

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08 -- A PAGE OR TWO OF ODDS AND ENDS -- Selected By J. B. Chapman

"I dare to assert, without fear of successful contradiction, that the inspired writers attribute all the blessings of salvation to the precious blood of Jesus Christ. If we have redemption, it is through His blood; if we are justified, it is by His blood; if we are washed from our moral stains, it is by His blood which cleanseth us from all sin; if we have victory over the last enemy, we obtain it not only by the word of the divine testimony, but through the blood of the Lamb; and if we gain admittance into heaven, it is because we have 'washed our robes and made them white in the blood of the Lamb, therefore are we before the throne of God!' Everything depends on the blood of Christ; 'Without shedding of blood is no remission.'" -- R. Newton.

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We do not need more material development; we need more scriptural development.

We do not need more intellectual power; we need more moral power.

We do not need more knowledge; we need more character.

We do not need more government; we need more culture.

We do not need more law; we need more religion.

We do not need more of the things that are seen; we need more of the things that are unseen. -- President Coolidge.

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God Give Us Men -- Josiah Gilbert Holland

God give us men! A time like this demands--

Strong minds, great hearts, true faith and ready hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a demagogue and denounce his treacherous flatteries without winking,

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking.

For while the rabble, with their thumb-worn creeds

Their large professions and their little deeds,

Mingle in selfish strife, lo! Freedom weeps,

Wrong rules the land and waiting Justice sleeps!

-- The Friend (Minnesota)

* * *

Not A Word

Not Railing For Railing, not a word. How much is lost by a word! Be still, keep quiet; if they smite you on one cheek, turn the other also. Never retort. Hush -- not a word. Never mind your reputation nor character -- they are in His hands, and you mar them by trying to retain them.

Open Not Your Mouth. Silence. A word will grieve, disturb, frighten away the gentle dove. Hush -- not a word! Are you misunderstood? Never mind. Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarnished? All right. Be it yours to be meek and lowly; simple and gentle -- not a word. Let Him keep you in perfect peace; stay your mind on Him; trust in Him. Hush! Be quiet before the world and rest in Him. Not a word of argument, debate or controversy. Mind your own business; be still.

Never Judge Nor Condemn, never arraign nor censure. Not a word! Never an unclean or an unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye.

Pause! Be Still! Not a word, emphatically; not even a look, that will mar the sweet serenity of the soul. Get still. Know God. Keep silent before Him. Stillness is better than noise.

Not a word of murmuring nor complaining in supplication; not a word of nagging nor persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak. Harken to hear His Voice. Listen to obey. This is the way to honor and to know Him. Not a word -- not the least word!

Words Make Trouble. Be still. This is the voice of the Spirit. Take no thought for tomorrow; worry not about home, church or business cares. Cast all on Him, and not a word. We think so hard, pray so hard, and trust so hard, that we become unrestful and disquieted and noisy, and thus drive Him away. Worry makes the place of His abiding unpleasant, and He leaves.

Not a Word to Anyone of your worries, nor of desire to know what to do. Take it not out of His hands. He is to keep in perfect peace; but do not go to another for wisdom or direction.

I Had a Severe Trial, long continued. I rode with a dear brother in the cars, and I opened to him my heart, and poured out my weighty burdens in his ears; I took his earnest advice to my heart. His voice was not the mind of the Spirit, and

when I returned to my seat in the car, the Spirit gently said to me, "So you went to him? You could not trust me?" It broke my heart, I apologized, was forgiven, restored and determined never to take my case out of His hands again, and to take as my motto for my spiritual life: Not a word.

Cease, Beloved, From Yourself; from your own things and words. Let the Holy Ghost have play. Get still from restless activity, and give Him a chance to speak and to do.

Not a word. Witness in love. Just a word for Jesus. "Ye are my witnesses." But that is not all.

Surrender Self to Him. Let your conquered spirit keep quiet. Let your lips be closed, your tongue be tied, your voice be hushed, your look be love. Let Him control, and a sound of gentle stillness will permeate your being, spreading the sweet aroma of peace and delight upon all around. -- Stephen Merritt.

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Yield It All To The Lord

You and I have to be willing to yield the unknown future to the Lord, and then the Lord will keep us in line with His purposes throughout the whole of our life. Discipleship means the yielding of yourself to Him that He may fulfill His purposes of grace to you, that He may give Himself to you. The consecration which the Bible reveals is that which means the continuous realization that our Lord is a perfect Savior; a Savior to the uttermost; One who is able to keep us, and does keep us. -- J. A. Bevan

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THE END