

SIGNPOSTS - A Collection of Sayings from - A. W. Tozer

A

Action
Activity
Advice
Atheism

B

Belief & Unbelief
Bible
Blessedness
Books
Brotherhood

C

Change
Character
Chastisement
Choice
Christ
Christian
Christianity
Church
Civilization
Commitment
Communion
Competition
Complacency
Complaining
Compromise
Concepts of God
Conduct
Confidence
Consecration
Contempt
Contentment
Creation
Criticism
Cross
Curiosity

D

Desire
Discernment
Doctrine

E

Entertainment
Equality
Existence
Experience

F

Faith
Faithfulness
Fall of Man

Fear
Feelings
Flesh
Forgiveness
Freedom
Friend

G

Gifts & Giving
Glory
God
God & Man
Goodness of God
Gospel
Government
Grace
Gratitude
Greatness

H

Happiness
Heart
Heaven & Hell
History
Holiness
Holy Spirit
Honor
Humility

I

Idolatry
Image of God
Immutability of God
Incarnation
Individuality
Infinitude
Influence
Inner Man

J

Joy
Judgement
Justice

K

Knowledge

L

Law
Leadership
Legalism
Life
Life & Death
Life Eternal
Light

Loneliness
Lostness
Love
Love for God
Love of God

M

Man
Materialism
Mercy
Mind
Ministry
Mood
Morality
Motive

N

New Birth

O

Obedience
Old & New
Omnipotence
Omnipresence
Omniscience
Optimism & Pessimism
Origin

P

Past, Present & Future
Peace
Perfection
Personality
Possessions
Power
Praise
Prayer
Preaching
Presence of God
Progress
Promise
Prophet
Pursuit of God

R

Reality
Redemption
Regeneration
Regret
Relationship to God
Religion
Repentance
Reproof
Righteousness

S

Saint
Salvation
Satan
Science & Religion
Scriptures
Second Advent
Secularism
Self
Separation
Service
Sin
Sinner
Soul
Sovereignty
Space
Spirit
Spirit Fullness
Spirituality
Success

T

Testimony
Theology
Thought
Time & Eternity
Tolerance & Intolerance
Treasure
Trinity
Trust
Truth

U

Unity of God

V

Values
Victory
Virtue
Voice of God

W

Will
Wisdom
Wonder
Word & Deed
Words
Work
Works of God
World
Worship
Wrath of God

A

ACTION

In this world men are judged by their ability to do.

Any act done because we are afraid not to do it is of the same moral quality as the act that is not done because we are afraid to do it.

Never seek the leading of the Lord concerning an act that is forbidden in die Word of God. To do so is to convict ourselves of insincerity.

ACTIVITY

We are under no spiritual obligation to aid any man in any activity that has not upon it the marks of the cross.

Be concerned not with what you have accomplished but over what you might have accomplished if you had followed the Lord completely.

The desire to be dramatically active is proof of our religious infantilism; it is a type of exhibitionism common to the kindergarten.

Aimless activity is beneath the worth and dignity of a human being. Activity that does not result in progress toward a goal is wasted; yet most Christians have no dear end toward which they are striving.

One of the most popular current errors, and the one out of which springs most of the noisy, blustering religious activity being carried on in evangelical circles these days, is the notion that as times change the church must change with them.

It is altogether possible to serve our own interests with poured-out devotion. It is possible to serve the flesh even while engaged in the most intense sort of religious activities. The very fact that our activities are religious will sometimes disguise the presence of the rankest kind of selfishness.

The great weight of exhortation these days is in the direction of zeal and activity. "Let's get going" is the favorite watchword for gospel workers, with the result that everyone feels ashamed to sit down and think.

It would be a shock to most of us to learn just what God thinks of our breathless activity, and a greater shock to many to find out the true quality of our service as God sees it.

ADVICE

No man has any right to offer advice who has not first heard God speak.

No man has any right to counsel others who is not ready to hear and follow the counsel of the Lord.

ATHEISM

Were every man on earth to become atheist, it could not affect God in any way. He is what He is in Himself without regard to any other. To believe in Him adds nothing to His perfections; to doubt Him takes nothing away.

B

BELIEF AND UNBELIEF (see also FA I TH)

Believing . . . is directing the heart's attention to Jesus. It is lifting the mind to "behold the Lamb of God," and never ceasing that beholding for the rest of our lives.

Since believing is looking it can be done any time.

Since believing is looking, it can be done without special equipment or religious paraphernalia.

It might shock some of us profoundly if we were brought suddenly face to face with our beliefs and forced to test them in the fires of practical living.

Any belief that does not command the one who holds it is not a real belief. it is a pseudo belief only.

It is no sin to doubt some things, but it may be fatal to believe everything.

In our constant struggle to believe we are likely to overlook the simple fact that a bit of healthy disbelief is sometimes as needful as faith to the welfare of our souls.

To believe in God is more than to believe that He exists.

It is not enough that we believe-, we must believe in the right thing about the right One.

True faith requires that we believe everything God has said about Himself, but also that we believe everything He has said about us. Until we believe that we are as bad as God says we are, we can never believe that He will do for us what He says He will do.

If we will believe we may even now enjoy the presence of God and the ministry of His heavenly messengers. Only unbelief can rob us of this royal privilege.

Unbelief is actually perverted faith, for it puts its trust not in the living God but in dying men. The unbeliever denies the self-sufficiency of God and usurps attributes that are not his. This dual sin dishonors God and ultimately destroys the soul of die man.

The unbelieving mind would not be convinced by any proof, and the worshiping heart needs none.

To believe on Christ savingly means to believe the right things about Christ.

Human unbelief cannot alter the character of God.

One enemy we must resist is unbelief The temptation is strong to reject what we cannot explain, or at least to withhold belief till we have investigated further. This attitude is proper, even commendable, for the scientist, but wholly wrong for the Christian.

Every man during his lifetime will have to decide for himself whether or not he can afford the terrible luxury of unbelief. The natural man must know in order to believe; the spiritual man must believe in order to know.

When men believe God they speak boldly. When they doubt they confer.

Unbelief judges God to be unworthy of confidence and withholds its trust from Him.

The unbeliever refuses to trust God because his conception of God is base and ignoble.

BIBLE (see also SCRIPTURES, VOICE OF GOD)

The Bible is not an end in itself, but a means to bring men to an intimate and satisfying knowledge of God.

The Bible assumes as a self-evident fact that men can know God with at least the same degree of immediacy as they know any other person or thing that comes within the field of their experience.

A loving Personality dominates the Bible, walking among the trees of the garden and breathing fragrance over every scene.

Any man who by repentance and a sincere return to God will break himself out of the mold in which he has been held, and will go to the Bible itself for his spiritual standards, will be delighted with what he finds there.

God did not write a book and send it by messenger to be read at a distance by unaided minds. He spoke a Book and lives in His spoken

words, constantly speaking His words and causing the power of them to persist across the years.

The Bible will never be a living Book to us until we are convinced that God is articulate in His universe.

A new world will arise out of the religious mists when we approach our Bible with the idea that it is not only a book which was once spoken, but a book which is now speaking.

If you would follow on to know the Lord, come at once to the open Bible expecting it to speak to you. Do not come with the notion that it is a thing which you may push around at your convenience. It is more than a thing, it is a voice, a word, the very Word of the living God.

The difficulty we modern Christians face is not misunderstanding the Bible, but persuading our untamed hearts to accept its plain instructions.

The most realistic book in the world is the Bible. God is real, men are real and so is sin and so are death and hell, toward which sin inevitably leads.

The Bible is among other things a book of revealed truth. That is, certain facts are revealed that could not be discovered by the most brilliant mind. These facts are of such a nature as to be past finding, out.

The Word of God well understood and religiously obeyed is the shortest route to spiritual perfection.

The Bible ... is more than a volume of hitherto unknown facts about God, man and the universe.

The Bible, to be understood by its readers, must condescend to tell of eternal things in the language of time.

God's Word is true whether we believe it or not.

Whatever keeps me from the Bible is my enemy, however harmless it may appear to me.

The Bible is not addressed to just anybody. Its message is directed to a chosen few.

Some believe and some do not; some are morally receptive and some are not: some have spiritual capacity and some have not. It is to those who do and are and have that the Bible is addressed. 'nose who do not and are not and have not will read it in vain!

The saving power of the Word is reserved for those for whom it is intended.

The impenitent heart will find the Bible but a skeleton of facts without flesh or life or breath.

The Bible is a supernatural book and can be understood only by supernatural aid.

Seen one way, the Bible is a book of doom.

We find the Bible difficult because we try to read it as we would read any other book, and it is not the same as any other book.

A growing acquaintance with the Holy Spirit will always mean an increasing love for the Bible.

Christ is in the Bible as no one can be in a mere portrait, for the Bible is a book of holy ideas and the eternal Word of the Father can and does dwell in the thought He has Himself inspired.

A true lover of God will be also a lover of His Word. Anything that comes to us from the God of the Word will deepen our love for the Word of God.

The Bible is the book of supreme love, but it is at the same time altogether frank and downright.

The Bible is a book of controversy.

The Bible was called forth by the moral emergency occasioned by the fall of man.

The purpose of the Bible is to bring men to Christ, to make them holy and prepare them for heaven. In this it is unique among books, and it always fulfills its purpose when it is read in faith and obedience.

BLESSEDNESS

Only the conquered can know true blessedness.

It is doubtful whether God can bless a man greatly until He has hurt him deeply.

BOOKS

The function of a good book is to stand like a signpost directing the reader toward the Truth and the Life.

The work of a good book is to incite the reader to moral action, to turn his eyes toward God and urge him forward. Beyond that it cannot go.

To seek our divinity merely in books and writings is to seek the living among the dead; we do but in vain many times seek God in these, where His truth too often is not so much enshrined as entombed.

To think without a proper amount of good reading is to limit our thinking to our own tiny plot of ground. The crop cannot be large.

The best book is not one that informs merely, but one that stirs the reader up to inform himself.

To observe only and neglect reading is to deny ourselves the immense value of other people's observations; and since the better books are written by trained observers the loss is sure to be enormous.

Extensive reading without the discipline of practical observation will lead to bookishness and artificiality.

Reading and observing without a great deal of meditating will fill the mind with learned lumber that will always remain alien to us.

BROTHERHOOD

It is ironic that this generation which more than any other in history preaches the brotherhood of man is ago the generation most torn by unbrotherly strife.

Always it is more important that we retain a right spirit toward others than that we bring them to our way of thinking, even if our way is right.

We human beings were made for each other, and what any of us is doing at any time cannot be a matter of indifference to the rest of us. On the human plane all men are brothers.

C

CHANGE

God cannot change for the better.

In God no change is possible; in men change is impossible to escape.

In a world of change and decay not even the man of faith can be completely happy.

CHARACTER

Whatever a man wants badly enough and persistently enough will determine the man's character.

Not the naked Word only but the character of the witness determines the quality of the convert.

A man is the sum of his parts and his character the sum of the traits that compose it.

As the excellence of steel is strength and the excellence of art is beauty, so the excellence of mankind is moral character.

A God who lies is a God without character, and where there is no character there can be no confidence. This is the moral logic of unbelief.

CHASTISEMENT

God never chastens a perfectly obedient child. Consider the fathers of our flesh; they never punished us for obedience, only for disobedience.

God chastens us not that He may love us but because He loves us.

When we feel the sting of the rod we may be sure we are temporarily out of the right way.

CHOICE

However deep the mystery, however many the paradoxes involved, it is still true that men become saints not at their own whim but by sovereign calling.

The right of determination must always remain with God.

God has indeed lent to every man the power to lock his heart and stalk away darkly into his self-chosen night, as He has lent to every man the ability to respond to His overtures of grace, but while the "no" choice may be ours, the "yes" choice is always God's.

"If any man will," said our Lord, and thus freed every man and placed the Christian life in the realm of voluntary choice. One of the marks of God's image in man is his ability to exercise moral choice.

We must choose whether we will obey the gospel or, turn away in unbelief and reject its authority. Our choice is our own, but the consequences of the choice have already been determined by the sovereign will of God, and from this there is no appeal.

Where there is no freedom of choice there can be neither sin nor righteousness, because it is of the nature of both that they be voluntary.

Where there is no moral knowledge or where there is no voluntary choice, the act is not sinful; it cannot be, for sin is the transgression of the law and transgression must be voluntary.

If a man chooses the will of God he is not denying but exercising his right of choice.

Some things are not debatable; there is no other side to them. There is only God's side.

The choices of life, not the compulsions, reveal character.

Any nation which for an extended period puts pleasure before liberty is likely to lose the liberty it misused.

It is the free nation that reveals its character by its voluntary choices.

The man or woman who is wholly and joyously' surrendered to Christ cannot make a wrong choice. Any choice will be the right one.

CHRIST

Jesus does not offer an opinion for He never uttered opinions. He never guessed, He knew, and He knows. To many Christians, Christ is little more than an idea, or at best an ideal: He is not a fact. Millions of professed believers talk as if He were real and act as if He were not.

Christ is God acting like God in the lowly raiments of, human flesh. The meek and lowly Jesus has displaced the high and holy Jesus in the minds of millions. The vibrant note of triumph is missing in our witness. A sad weeping Jesus offers us His quiet sympathy in our griefs and temptations, but He appears to be as helpless as we are when the pressure is on. His pale feminine face looks at us from the "holy picture" of the Catholic and the Easter card of the Protestant, We give Him our sympathy, but scarcely our confidence. The helpless Christ of the crucifix and the vacuous-countenanced Christ that looks out in sweet innocence from the walls of our evangelical homes is all one and the same. The Catholics rescue Him by bringing a Queen of Heaven to His aid. But we Protestants have no helper. So we sing pop choruses to cheer our drooping spirits and hold panel discussions in the plaintive hope that someone will come up with die answer to our scarce-spoken complaint.

Christ must be Lord or He will not be Savior.

The Christ of popular Christianity has a weak smile and a halo. He has become Someone-up-There who likes people, at least some people, and these are grateful but not too impressed. if they need Him, He also needs them.

For every man it must be Christ or eternal tragedy.

Christ in His atonement has removed the bar to the divine fellowship. Now in Christ all believing souls are objects of God's delight.

The trouble is that the whole "Accept Christ" attitude is likely to be wrong. It shows Christ applying to us rather than us to Him. It makes Him stand hat-in-hand awaiting our verdict on Him, instead of our kneeling with troubled hearts awaiting His verdict on us. It may ,even permit us to accept Christ by an impulse of mind or emotions, painlessly, at no loss to our ego and no inconvenience to our usual way of life.

I

To accept Christ is to form an attachment to the Person of our Lord Jesus altogether unique in human experience. The attachment is intellectual, volitional and emotional.

To accept Christ is to know the meaning of the words "as he is, so are we in this world." We accept His friends as our friends, His enemies as our enemies, His ways as our ways, Ms rejection as our rejection, His cross as our cross, His life as our life and His future as our future. If this is what we mean when we advise the seeker to accept Christ we had better explain it to him. He may get into deep spiritual trouble unless we do.

To accept Christ it is necessary that we reject whatever is contrary to Him.

There arc disadvantages to the life in Christ.

While Christ was the perfect example of the healthy normal man, He yet did not live a normal life. He sacrificed many pure enjoyments to give Himself to the holy work of moral rescue. His conduct was determined not by what was legitimate or innocent, but by our human need. He pleased not Himself but lived for the emergency; and as He was SO are we in this world.

What had Christ to offer to us that is sound, genuine and desirable? He offers forgiveness of sins, inward cleansing, peace with God, eternal life, the gift of the Holy Spirit, victory over temptation, resurrection from the dead, a glorified body, immortality and a dwelling place in the house of the Lord forever. These are a few benefits that come to us as a result of faith in Christ and total committal to Mm. Add to these the expanding wonders and increasing glories that shall be ours through the long, long reaches of eternity, and we get an imperfect idea of what Paul called "the unsearchable riches of Christ."

Whatever makes Christ dear to us is pretty sure to be from God.

The love of Christ both wounds and heals, it fascinates and frightens, it kills and makes alive, it draws and repulses, it sobers and enraptures. There can be nothing more terrible or more wonderful than to be stricken with love for Christ so deeply that the whole being goes out in a pained adoration of Ms person, an adoration that disturbs and disconcerts while it purges and satisfies and relaxes the deep inner heart.

The Christ of fundamentalism is strong but hardly beautiful.

Christ is not one of many ways to approach God, nor is He the best of several ways; He is the only way, "die way, the truth and the life."

Jesus Christ is a Man come to save men.

Much that is being done in Christ's name is false to Christ in that it is conceived by the flesh, incorporates fleshly methods, and seeks fleshly ends.

One thing is certain: the call of Christ is always a promotion.

Christ has been explained, humanized, demoted. Many professed Christians no longer expect Him to usher in a new order they are not at all sure that He is able to do so; or if He does, it will be with the help of art, education, science and technology; that is, with the help of man. This revised expectation amounts to disillusionment for many. And of course no one can become too radiantly happy over a King of kings who has been stripped of His crown or a Lord of lords who has lost His sovereignty.

Christ is every man's contemporary.

The Christ of the tentative smile and air of puzzlement is not the Christ of God.

Christ is enough. To have Him and nothing else is to be rich beyond conceiving. To have all else and have not Christ is to be a cosmic pauper, cut off forever from all that will matter at last.

Christ stands alone, above and outside of every ideology devised by man. He does not join any of our parties or take sides with any of our great men except as they may come over on His side and try to follow Him in righteousness and true holiness.

Christ will be standing upright, tall and immortal, after the tumult and the shouting dies and the captains and the kings lie stretched side by side, the "cause" that made them famous forgotten and their whole significance reduced to a paragraph in a history book.

One thing the Bible teaches very plainly is that Christ is the sum of all virtues and the essence of all beauty.

Christ is God shining through the personality of a man, and shining unhindered. His sacred humanity does not veil His divine beauty in any degree.

The Christ who lived among men showed forth the nature of God as certainly as if He had still been with His Father in the pre-incarnate state.

CHRISTIAN

The true Christian ideal is not to be happy but to be holy.

The Christian is strong or weak depending upon how closely he has cultivated the knowledge of God.

One of the most stinging criticisms made against Christians is that their minds are narrow and their hearts Small.

Christians have often been accused of being reactionary because they cannot get up any enthusiasm over the latest scheme that someone thinks up to bring in the millennium.

A real Christian is an odd number anyway. He feels supreme love for One whom he has never seen, talks familiarly every day to Someone he cannot see, expects to go to heaven on the virtue of Another, empties himself in order to be full, admits he is wrong so he can be declared right, goes down in order to get up, is strongest when he is weakest, richest when he is poorest, and happiest when he feels worst. He dies so he can live, gives away so he can keep, sees the invisible, hears the inaudible and knows that which passes knowledge.

The average Christian is so cold and so contented with His wretched condition that there is no vacuum of desire into which the blessed Spirit can rush in satisfying fullness.

We Christians are left in the world to witness, and while we have breath we must speak to men about God and to God about men.

The most godly Christian is the one who knows himself best, and no one who knows himself will believe that he deserves anything better than hell.

The Christian should look well to his pleasures for they will ennoble or debase him, and this by a secret law of the soul from which there is no escape.

A Christian is a born-one, an embodiment of growing life, and as such may be retarded, stunted, undernourished or injured very much as any other organism.

It might be well for us Christians to listen less to the news commentaries and more to the voice of the Spirit.

The Christian is a man of heaven temporarily living on earth.

The only true Christian is the practicing Christian.

The Christian who has dedicated his life to God and has shouldered his cross need not be surprised at the conflict in which he at once finds himself engaged. Such conflict is logical; it results from the nature of God and of man and of Christianity.

A free Christian should act from within with a total disregard for the opinions of others. If a course is right he should take it because it is right, not because he is afraid not to take it. And if it is wrong he should avoid it though he lose every earthly treasure and even his very life as a consequence.

We Christians must simplify our lives or lose untold treasures on earth and in eternity.

We of the Christian faith need not go onto the defensive. The man of the world is the dreamer, not the Christian.

Surely the days are evil and the times are waxing late, but the true Christian is not caught unawares. He has been forewarned of just such times as these and has been expecting them.

Christians today appear to know Christ only after the flesh. They try to achieve communion with Him by divesting Him of His burning holiness and unapproachable majesty, the very attributes He veiled while on earth but assumed in fullness of glory upon His ascension to the Father's right hand.

The Christian believes that in Christ he has died, yet he is more alive than before and he fully expects to live forever.

The true Christian should be, indeed must be, a theologian. He must know at least something of the wealth of truth revealed in the Holy Scriptures.

There are many ... happy exchanges we Christians may make if we will, among them being our ignorance for His knowledge, our folly for His wisdom, our demerit for His merit, and our sad mortality for His blessed immortality and faith for sight at last.

What the Christian used to be is altogether the least important thing about him. What he is yet to be is all that should concern him.

The Christian is saved from his past sins.

The average Christian these days is a harmless enough thing, God knows. He is a child wearing with considerable self-consciousness the harness of the warrior; he is a sick eaglet that can never mount up with wings; he is a spent pilgrim who has given up the journey and sits with a waxy smile trying to get what pleasure he can from sniffing the wilted flowers he has plucked by the way.

If God sets out to make you an unusual Christian He is not likely to be as gentle as He is usually pictured by the popular teachers.

A Christian is one who believes on Jesus Christ as Lord.

Christians have fallen into the habit of accepting the noisiest and most notorious among them as the best and the greatest. They too have learned to equate popularity with excellence, and in open defiance of the Sermon on the Mount they have given their approval not to the meek but to the self-assertive; not to the mourner but to the self-assured; not to the pure in heart who see God but to the publicity hunter who seeks headlines.

Under the scornful attack of the religious critic real Christians who ought to know better are now "rethinking" their faith.

He [the Christian] must come with the understanding that he will not be popular and that he will be called to stand where Jesus stood before the world: to be admired by many, loved by a few and rejected at last by the majority of men.

The Christian knows a thing to be true, not because he has verified it in experience but because God has said it. His expectations spring from his confidence in the character of God.

That we Christians modify the moral teachings of Christ at our convenience to avoid the stigma of being thought different is a proof of our backsliding, and the shame of it will not be removed until we have repented and brought our lives completely under the discipline of Christ.

No man, no home, no nation is the worse for the presence of a real Christian.

It is of far greater importance that we have better Christians than that we have more of them.

We who follow Christ are men and women of eternity. We must put no confidence in the passing scenes of the disappearing world. We must resist every attempt of Satan to palm off upon us the values that belong to mortality. Nothing less than forever is long enough for us.

The Christian will find slim pickings where professed believers play and pray all in one breath. He may be compelled sometimes to travel alone or at least to go with the ostracized few. To belong to the despised minority may be the price he must pay for power. But power is cheap at any price.

We Christians are Christians first and everything else after that. Our first allegiance is to the kingdom of God. Our citizenship is in heaven.

CHRISTIANITY

Christianity takes for granted the absence of any self-help and offers a power which is nothing less than the power of God. Deity indwelling men! That, I say, is Christianity and no man has experienced rightly the power of Christian belief until he has known this for himself as a living reality.

Christians must hear again the doctrine of the perturbing quality of faith. People must be told that the Christian religion is not something they can trifle with.

Many of us have become extremely skillful in arranging our lives so as to admit the truth of Christianity without being embarrassed by its implications.

The superiority of Christianity to every other religion lies in the fact that in Christianity a Person is present, active, filling, upholding and supporting all. That Person, of course, is Jesus Christ.

Christianity is rarely found pure. Apart from Christ and His inspired apostles probably no believer or company of believers in the history of the world has ever held the truth in total purity.

Large and influential sections of the world of fundamental Christianity have gone overboard for practices wholly unscriptural, altogether unjustifiable in the light of historic Christian truth and deeply damaging to the inner life of the individual Christian.

Much that the church - even the evangelical churches doing these days she is doing because she is afraid not to.

Much that passes for New Testament Christianity is little more than objective truth sweetened with song, and made palatable by religious entertainment.

Christianity Will always reproduce itself after its kind.

Evangelical Christianity is now tragically below the New Testament standard. Worldliness is an accepted part of our way of life. Our religious mood is social instead of spiritual. We have lost the art of worship. We are not producing saints. Our models are successful businessmen, celebrated athletes and theatrical personalities. We carry on our religious activities after the methods of the modern advertisers. Our homes have been turned into theaters. Our literature is shallow and our hymnody borders on sacrilege. And scarcely anyone appears to care.

Christianity is basically a religion of meanings, and meaning belongs to intelligent beings only.

Christianity can stand on its own legs. Christ does not need our nervous defense.

There is about the Christian faith a quiet dogmatism, a cheerful intolerance.

The Christian faith engages the profoundest problems the human mind can entertain and solves them completely and simply by pointing to the Lamb of God.

At the heart of the Christian system lies the cross of Christ with its divine paradox.

The power of Christianity appears in its antipathy toward, never in its agreement with, the ways of fallen men.

At the foundation of the Christian life lies vicarious atonement, which in essence is a transfer of guilt from the sinner to the Savior.

Let us not be shocked by the suggestion that there are disadvantages to the life in Christ.

Christianity involves an acceptance and a repudiation, an affirmation and a denial.

Large numbers of supposedly sound Christian believers know nothing at all about personal communion with God; and there lies one of the greatest weaknesses of present-day Christianity.

Christianity is the religion of the heart. It searches for and finds the man under his wrappings.

Christianity today is man-centered, not God-centered. God is made to wait patiently, even respectfully, on the whims of men.

Christianity has as one of its most effective talking points the idea that God exists to help people to get ahead in this world. Christ-less Christianity sounds contradictory but it exists as a real phenomenon in our day.

There is a notion abroad that Christianity is on its last legs, or possibly already dead and just too weak to lie down.

The whole Christian family stands desperately in need of a restoration of penitence, humility and tears.

The message of the cross offers eternal life and the blessedness of the Holy Spirit indwelling the soul. These distinguish Christianity from every other religion; and it is significant that these distinguishing marks are of such a nature as to be wholly above and beyond the reach of man. They are altogether mysterious and divine and are unaffected by race, politics, economics or education.

Pure Christianity, instead of being shaped by its environment, actually stands in sharp opposition to it, and where the power of God has been present over a sustained period the church has sometimes reversed the direction of things and exercised a purifying effect upon society.

Christianity must embrace the total personality and command every atom of the redeemed being.

The supreme purpose of the Christian religion is to make men like God in order that they may act like God.

The most effective argument for Christianity is still the good lives of those who profess it.

Christianity is nothing if not moral.

Christianity engages to bring God into human life, to make men right with God, to give them a heart knowledge of God, to teach them to love and obey God and ultimately to restore in them the lost image of God in full and everlasting perfection.

God's truth has never been popular. Wherever Christianity becomes popular, it is not on its way to die-it has already died. Christianity's scramble for popularity today is an unconscious acknowledgment of spiritual decline. Her eager fawning at the feet of the world's great is a grief to the Holy Spirit and an embarrassment to the sons of God.

Christianity is bigger than any country, loftier than any civilization, broader than any human ideology.

CHURCH

The Church has gained or lost power exactly as she has moved toward or away from the inwardness of her faith.

The churches (even the gospel churches) are worldly in spirit, morally anemic, on the defensive, imitating instead of initiating and in a wretched state generally because for two full generations they have been told that justification is no more than a "not guilty" verdict pronounced by the Heavenly Father upon a sinner who can present the magic coin faith with the wondrous "open-sesame" engraved upon it.

No real union between the world and the Church is possible. When the Church joins up with the world it is the true Church no longer but only a pitiful hybrid thing, an object of smiling contempt to the world and an abomination to the Lord.

A church that is soundly rooted cannot be destroyed, but nothing can save a church whose root is dried up. No stimulation, no advertising campaigns, no gifts of money and no beautiful edifice can bring back life to the rootless tree.

The fast-paced, highly spiced, entertaining service of today may be a beautiful example of masterful Programming-but it is not a Christian

service.

There is not another institution in the world that talks as much and does as little as the church.

The Church is dedicated to things that matter.

A man may attend church for a lifetime and be none the better for it.

The church is called the household of God, and it is the ideal place to rear young Christians.

The true Church has never sounded out public expectations before launching her crusades. Her leaders heard from God, they knew their Lord's will and did

The church must "attune herself constantly to see if she be in the faith; she must engage in severe self-criticism with a cheerful readiness to make amends; she must live in a state of perpetual penitence, seeking God with her whole heart; she must constantly check her life and conduct against the Holy Scriptures and bring her life into line with the will of God.

The first look of the church is toward Christ, who is her Head, her Lord and her All.

The task of the church is twofold: to spread Christianity throughout the world and to make sure that the Christianity she spreads is the pure New Testament kind.

If anyone is to go on the defensive it should never be the church.

The first step down for any church is taken when it surrenders its high opinion of God.

To regain her lost power the Church must see heaven opened and have a transforming vision of God.

We Christians are the Church and whatever we do is what the Church is doing.

The witness of the Christian church is most effective when she declares rather than explains, for the gospel is addressed not to reason but to faith.

Our churches these days are filled (or one-quarter filled) with a soft breed of Christian that must be fed on a diet of harmless fun to keep them interested. About theology they know little. Scarcely any of them have read even one of the great Christian classics.

Someday the church can relax her guard, call her watchmen down from the wall and live in safety and peace; but not yet, not yet.

A church is a living organism and is subject to attack from such enemies as prey on living things.

The church lives in a hostile world. Within and around her are enemies that not only could destroy her, but are meant to and will unless she resists force with yet greater force.

The Church has been tempted to think of God by the use of images and forms, and always when she has so done she has fallen into externalism and spiritual decay.

The Center Of attraction in a true church is the Lord Jesus Christ.

The church today is suffering from the secularization of the sacred. By accepting the world's values, thinking its thoughts and adopting its ways we have dimmed the glory that shines overhead,

One hundred religious persons knit into a unity by careful organization do not constitute a church any more than eleven dead men make a football team. The first requisite is life, always.

The church has failed, not by neglecting to provide leadership but by living too much like the world.

The world has never shown much disposition to listen to the church when she speaks in her true prophetic Voice.

The world wants the church to add a dainty spiritual touch to its carnal schemes, and to be there to help it to its feet and put it to bed when it comes home drunk with fleshly pleasures.

A local church can die. This happens when all the old saints in a given place fall asleep and no young saints arise to take their place.

We are in real need of a reformation that will lead to revival among the churches, but the church is not dead, neither is it dying. The church cannot die.

Almost everything the church is doing these days has been suggested to her by the world.

According to the Scriptures the church is the habitation of God through the Spirit, and as such is the most important organism beneath the sun. She is not one more good institution along with the home, the state, and the school; she is the most vital of all institutions the only one that can claim a heavenly origin.

Whoever scorns the local church scorns the Body of Christ.

The church is found wherever the Holy Spirit has drawn together a few persons who trust Christ for their salvation, worship God in spirit and have no dealings with the world and the flesh.

The church is still to be reckoned with. "The gates of hell shall not prevail against her."

Any belief or practice that causes the members of a local church to separate into groups on any pretext whatever is an evil. At first it may seem necessary to form such groups and it may be easy enough to show how many practical advantages follow these divisions; but soon the spirit of separateness unconsciously enters the minds of the persons involved and grows and hardens until it is impossible for them to think of themselves as belonging to the whole church. They may each and all hold the doctrine of unity, but the damage has been done; they think and feel themselves to be separated nevertheless.

One place where the evil manifests itself is in the practice of dividing the church into age groups... Neither the Hebrew worshipers of Old Testament times nor the church of the New Testament ever divided into age groups to worship the Lord. The practice appears to have come in with the modern vogue of glorifying youth and downgrading age as something a bit disgraceful.

In the average church service the most real thing is the shadowy unreality of everything. The worshiper sits in a state of suspended mentation; a kind of dreamy numbness creeps upon him; he hears words but they do not register, he cannot relate them to anything on his own life-level. He is conscious of having entered a kind of half-world; his mind surrenders itself to a more or less pleasant mood which passes with the benediction leaving no trace behind. It does not reflect anything in his everyday life. He is aware of no power, no Presence, no spiritual reality. There is simply nothing in his experience corresponding to the things which he heard from the pulpit or sang in the hymn.

The church's mightiest influence is felt when she is different from the world in which she lives.

One sure mark of the Church's heavenly character is that she is different from the rest of mankind; similarity is a mark of her fall.

The Church is born out of the gospel and that gospel has to do with God and man's relation to God.

The business of the church is God.

The church will never fall as long as she resists.

The church must claim again her ancient dowry of everlastingness. She must begin again to deal with ages and millenniums rather than with days and years. She must not count numbers but test foundations. She must work for permanence rather than for appearance. Her children must seek those enduring things that have been touched with immortality.

A church fed on excitement is no New Testament church at all. The desire for surface stimulation is a sure mark of the fallen nature, the very thing Christ died to deliver us from.

The historic church, while she was a hated minority group, had a moral power that made her terrible to evil and invincible before her foes.

CIVILIZATION

One way the civilized world destroys men is by preventing them from thinking their own thoughts.

Modern civilization is so complex as to make the devotional life all but impossible.

The most ominous sign of the coming destruction of our country is the passing of the American home.

Future historians will record that we of the twentieth century had intelligence enough to create a great civilization but not the moral wisdom to preserve it.

Our Western civilization is on its way to perishing. It has many commendable qualities, most of which it has borrowed from the Christian ethic, but it lacks the element of moral wisdom that would give it permanence.

Were men everywhere to ignore the things that matter little or not at all and give serious attention to the few really important things, most of the walls that divide men would be thrown down at once and a world of endless sufferings ended.

Our science-based civilization has given us many benefits but it has multiplied our distractions and so taken away far more than it has given.

Time may show that one of the greatest weaknesses in our modern civilization has been the acceptance of quantity rather than quality as the goal after which to strive.

The Word of God ignores size and quantity and lays all its stress upon quality.

COMMITMENT (see also CONSECRATION, SEPARATION)

Everything is safe which we commit to Him, and nothing is really safe which is not so committed.

By one act of consecration of our total selves to God we can make every subsequent act express that consecration.

How can we give lives acceptable to God? The answer is near thee, even in thy mouth. Vacate the throne room of your heart and enthrone Jesus there. Set Him in the focus of your heart's attention and stop wanting to be a hero. Make Him your all in all and try yourself to become less and less. Dedicate your entire life to His honor alone and shift the motives of your life from self to God. Let the reason back of your daily conduct be Christ and His glory, not yourself, not your family nor your country nor your church. In all things let Him have the preeminence.

The act of commitment to Christ in salvation releases the believing man from the penalty of sin, but it does not release him from the obligation to obey the words of Christ.

Dedication of the life to anything or anyone short of God Himself, is a prostitution of noble powers and must bring a harvest of grief and disappointment at last.

COMMUNION

God formed us for His pleasure, and so formed us that we, as well as He, can, in divine communion, enjoy the sweet and mysterious mingling of kindred personalities.

Some things may be neglected with but little loss to the spiritual life, but to neglect communion with God is to hurt ourselves where we cannot afford it.

The fellowship of God is delightful beyond all telling.

True Christian communion consists in the sharing of a Presence.

COMPETITION

God's servants are not to be competitors, but co-workers.

God is one; it is wholly impossible for Him to compete with Himself.

As long as His Spirit is in control there can be no such thing as competition among those who are under that control. The Spirit achieves cooperation, always, and makes of His servants not competitors, but co-workers.

A local church, as long as it is indwelt by the Holy Spirit, cannot entertain the psychology of competition. When it begins to compete with another church, it is a true church of God no longer; it has voided its character and gone down onto a lower level.

Wherever the spirit of competition between brethren rears its head, there will be found carnality, selfishness and sin. The only way to deal with it is to tag it for what it is and put it away in the sorrows of repentance.

We should cultivate the idea that we are coworkers rather than competitors. We should ask God to give us the psychology of cooperation.

COMPLACENCY

Complacency is a deadly foe of all spiritual growth.

Religious complacency is encountered almost everywhere among Christians these days, and its presence is a sign and a prophecy. For every Christian will become at last what his desires have made him. We are all the sum total of our hungers. One of the greatest foes of the Christian is religious complacency.

In spite of the undeniable lukewarmness of most of us we still fear that unless we keep a careful check on ourselves we shall surely lose our dignity and become howling fanatics by this time next week.

The complacency of Christians is the scandal of Christianity.

COMPLAINING

Among those sins most exquisitely fitted to injure the soul and destroy the testimony, few can equal the sin of complaining. The complaining heart never lacks for occasion. It can always find reason enough to be unhappy. The object of its censure may be almost anything: the weather, the church, the difficulties of the way, other Christians or even God Himself.

A complaining Christian puts himself in a position morally untenable. The simple logic of his professed discipleship is against him with an unanswerable argument. Its reasoning runs like this: First, he is a Christian because he chose to be. There are no conscripts in the army of God. He is, therefore, in the awkward position of complaining against the very conditions he brought himself into by his own free choice. Secondly, he can quit any time he desires. No Christian wears a chain on his leg. Yet he still continues on, grumbling as he goes, and for such conduct he has no defense ... and the complaining Christian, if he but looks closely, will see his own face peering out at him from the background. Lastly, the believer who complains against the difficulties of the way proves that he has never felt or known the sorrows which broke over the head of Christ when He was here among men. After one look at Gethsemane or Calvary, the Christian can never again believe that his own path is a hard one.

We dare not compare our trifling pains with the sublime passion endured for our salvation. Any comparison would itself be the supreme argument against our complaints, for what sorrow is like unto His?

COMPROMISE

God will not compromise and He need not be coaxed.

We are sent to bless the world, but never are we told to compromise with it. Our glory lies in a spiritual withdrawal from all that builds on dust.

CONCEPT OF GOD

The Church has surrendered her once lofty concept of God and has substituted for it one so low, so ignoble, as to be utterly unworthy of thinking, worshipping men.

It is impossible to keep our moral practices sound and our inward attitudes right while our idea of God is erroneous or inadequate.

A right conception of God is basic not only to systematic theology but to practical Christian living as well.

To be right we must think worthily of God. It is morally imperative that we purge from our minds all ignoble concepts of the Deity and let Him be the God in our minds that He is in His universe.

Our concepts of measurement embrace mountains and men, atoms and stars, gravity, energy, numbers, speed, but never God. We cannot speak of measure or amount or size or weight and at the same time be speaking of God, for these tell of degrees and there are no degrees in God. All that He is He is without growth or addition or development.

Nothing in God is less or more, or large or small. He is what He is in Himself, without qualifying thought or word. He is simply God.

CONDUCT

We modern Christians are long on talk and short on conduct.

Each one should watch his ambitions, for they will shape him as an artist shapes the yielding clay.

Christ-like conduct is the end of Christian faith.

The stream of human conduct flows out of a fountain polluted by evil thoughts and imaginations.

Most Christians would be better pleased if the Lord did not inquire into their personal affairs too closely. They want Him to save them, keep them happy and take them to heaven at last, but not to be too inquisitive about their conduct or service.

The Lord loves the artless, the candid, the childlike. He cannot work with those who argue or bargain or plead or excuse themselves.

Tie up the loose ends of your life. Begin to tithe; institute family prayer pay up your debts as far as possible and make some kind of frank arrangement with every creditor you cannot pay immediately; make restitution as far as you can; set aside time to pray and search the Scriptures; surrender wholly to the will of God. You will be surprised and delighted with the results.

To do a wrong act a man must for the moment think wrong; he must exercise bad judgment.

Apostasy always begins with the conduct.

Love alone can make our conduct acceptable to God.

The conscience is a bit of a pest but most persons manage to strike a truce with it quite early in life and are not troubled much by it thereafter.

CONFIDENCE

A blind confidence which trusts without seeing is far dearer to God than any fancied knowledge that can explain everything.

CONSECRATION (see also COMMITMENT, SEPARATION)

Every soul belongs to God and exists by His pleasure. God being Who and What He is, and we being who and what we are, the only thinkable relation between us is one of full lordship on His part and complete submission on ours. We owe Him every honor that it is in our power to give Him. Our everlasting grief lies in giving Him anything less.

The man who surrenders to Christ exchanges a cruel slave driver for a kind and gentle Master whose yoke is easy and whose burden is light.

The whole course of the life is upset by failure to put God where He belongs.

The whole man must make the decision before the heart can know any real satisfaction. God wants us all, and He will not rest till He gets us all. No part of the man will do.

By one act of consecration of our total selves to God we can make every subsequent act express that consecration.

CONTEMPT

Contempt for another human being is an affront to God almost as grave as idolatry, for while idolatry is disrespect for God Himself, contempt is disrespect for the being He made in His own image.

Contempt is an emotion possible only where there is great pride. The error in moral judgment that undervalues another always springs out of the error that overvalues one's self.

No one for whom Christ died can be common or worthless.

To esteem anyone worthless who wears the form of a man is to be guilty of an affront to the Son of Man.

CONTENTMENT

Contentment, when it touches spiritual things, is surely a vice.

Contentment with earthly goods is the mark of a saint; contentment with our spiritual state is a mark of inward blindness.

CREATION

God dwells in His creation and is everywhere indivisibly present in all His works.

The primary purpose of God in creation was to prepare moral beings spiritually and intellectually capable of worshiping Him.

Had there been no creation there could have been no fall and no redemption.

In the mind of God all things occurred at once, but in the sequence of time creation comes first.

Everything God does is praiseworthy and deserves our deepest admiration. Whether He is making or redeeming a world, He is perfect in all His doings and glorious in all His goings forth.

God brought His creatures into being that He might enjoy them and they rejoice in Him.

God is happy in His love for all that He has made. God enjoys His creation.

CRITICISM

Don't defend your church or your organization against criticism. If the criticism is false it can do no harm. If it is true you need to hear it and do something about it.

Do not condemn or criticize, but seek a better way. God will honor you.

CROSS

The cross is rough and it is deadly, but it is effective.

Who today is interested in a gloomy mysticism that would sentence its flesh to a cross and recommend self-effacing humility as a virtue actually to be practiced by modern Christians?

Who but someone very old and very conservative would insist upon death as the appointed way to life?

Men crave life, but when they are told that life comes by the cross they cannot understand how it can be, for they have learned to associate with the cross such typical images as memorial plaques, dim-lit aisles and ivy. So they reject the true message of the cross and, with that message they reject the only hope of life known to the sons of men.

That life which goes to the cross and loses itself there to rise again with Christ is a divine and deathless treasure. Over it death hath no more dominion.

Whoever refuses to bring his old life to the cross is but trying to cheat death, and no matter how hard he may struggle against it, he is nevertheless fated to lose his life at last.

The life that halts short of the cross is but a fugitive and condemned thing, doomed at last to be lost beyond recovery.

No one ever enjoyed a cross just as no one ever enjoyed a gallows.

The cross of old Roman times knew no compromise, it never made concessions. It won all its arguments by killing its opponent and silencing him for good. It spared not Christ, but slew Him the same as the rest.

The cross of Christ is the most revolutionary thing ever to appear among men.

The cross effects its ends by destroying one established pattern, the victim's, and creating another pattern, its own. Thus it always has its way. It wins by defeating its opponent and imposing its will upon him. It always dominates. It never compromises, never dickers, nor confers, never surrenders a point for the sake of peace. It cares not for peace; it cares only to end its opposition as fast as possible.

If we are wise we will do what Jesus did: endure the cross and despise its shame for the joy that is set before us.

The cross will cut into our lives where it hurts worst, sparing neither us nor our carefully cultivated reputations. It will defeat us and bring our selfish lives to an end.

We must do something about the cross, and one of two things only we can do - flee it or die upon it.

The cross stands high above the opinions of men and to that cross all opinions must come at last for judgment.

In every Christian's heart there is a cross and a throne, and the Christian is on the throne till he puts himself on the cross; if he refuses the cross he remains on the throne.

We want to be saved but we insist that Christ do all the dying. No cross for us, no dethronement, no dying.

The very power of the cross lies in the fact that it is the wisdom of God and not the wisdom of man.

It is easy to learn the doctrine of personal revival and victorious living; it is quite another thing to take our cross and plod on to the dark and bitter hill of self-renunciation.

The cross would not be a cross to us if it destroyed in us only the unreal and the artificial. It is when it goes on to slay the best in us that its cruel sharpness is felt.

It cannot be denied that the way of the cross is unpopular and that it brings a measure of reproach upon those who take it.

The cross of Christ creates a moral situation where every attribute of God is on the side of the returning sinner.

Christ calls men to carry a cross; we call them to have fun in His name. He calls them to forsake the world; we assure them that if they but accept Jesus the world is their oyster. He calls them to suffer; we call them to enjoy all the bourgeois comforts modern civilization affords. He calls them to self-abnegation and death; we call them to spread themselves like green bay trees or perchance even to become stars in a pitiful fifth-rate religious zodiac. He calls them to holiness; we call them to a cheap and tawdry happiness that would have been rejected with scorn by the least of the Stoic philosophers.

The man with a cross no longer controls his destiny; he lost control when he picked up his cross. That cross immediately became to him an all-absorbing interest, an overwhelming interference. No matter what he may desire to do, there is but one thing he can do; that is, move on toward the place of crucifixion.

The old self-sins must die, and the only instrument by which they can be slain is die cross.

To try to find a common ground between the message of the cross and man's fallen reason can only result in an impaired reason, a meaningless cross and a powerless Christianity.

The cross stands in bold opposition to the natural man.

The truth of the cross is revealed in its contradictions.

Christ by His death on the cross made it possible for the sinner to exchange his sin for Christ's righteousness. It's that simple. No one is compelled to accept it, but at least that is what it means.

The old cross slew men; the new cross entertains them. The old cross condemned; the new cross amuses. The old cross destroyed confidence in the flesh; the new cross encourages it. The old cross brought tears and blood; the new cross brings laughter. The flesh, smiling and confident, preaches and sings about the cross; before that cross it bows and toward that cross it points with carefully staged histrionics-but upon that cross it will not die, and the reproach of that cross it stubbornly refuses to bear.

Men have fashioned a golden cross with a graving tool, and before it they sit down to eat and drink and rise up to play.

The cross is the suffering the Christian endures as a consequence of his following Christ in perfect obedience.

The pain of the cross means that we are in "the way."

In coming to Christ we do not bring our old life up onto a higher plane; we leave it at the cross. The corn of wheat must fall into the ground and die.

The cross that ended the earthly life of Jesus now puts an end to the sinner; and the power that raised Christ from the dead now raises him to a new life along with Christ.

The way of the cross is still a narrow way.

A strange thing under the sun is cross less Christianity.

The cross separated between the dead and the living.

The cross is the essence of all that is extreme and final.

The cross is the symbol of Christianity, and the cross speaks of death and separation, never of compromise. No one ever compromised with a cross.

The cross of Christendom is a no-cross, an ecclesiastical symbol. The cross of Christ is a place of death. Let each one be careful which cross he carries.

The cross has been the end of a life and the beginning of a life.

CURIOSITY

A determination to know what cannot be known always works harm to the Christian heart.

Human curiosity and pride often combine to drive us to try to understand acts of God which are plainly outside the field of human understanding. We dislike to admit that we do not know what is going on, so we torture our minds trying to fathom the mysterious ways of the Omniscient One. It's hard to conceive of a more fruitless task.

We may as well learn (and the earlier the better) that God has no private secretaries who are on the inside of the secrets of eternity. All God wanted to say, He has said in the Scriptures.

D

DESIRE

In our desire after God let us keep always in mind that God also hath desire, and His desire is toward the sons of men, and more particularly toward those sons of men who will make the once-for-all decision to exalt Him overall.

We are all the sum total of our hungers.

Among the many who profess the Christian faith scarcely one in a thousand reveals any passionate thirst for God.

At the root of all true spiritual growth is a set of right and sanctified desires.

Li the moral world ... right desires tend toward life and evil ones toward death.

When our dominant desires are bad the whole life is bad as a consequence. When the desires are good the life comes up to the level of our desires, provided that we have within us the enabling Spirit.

A thing looks morally better because we want it.

To want a thing, or feel that we want it, and then to turn from it because we see that it is contrary to the will of God is to win a great battle.

The desire after God and holiness is back of all real spirituality, and when that desire becomes dominant in the life nothing can prevent us from having what we Want.

Unsanctified desire will stop the growth of any Christian life. Wrong desire perverts the moral judgment so that we are unable to appraise the desired object at its real Value.

For all God's good will toward us He is unable to grant us our heart's desires till all our desires have been reduced to one. No Christian ever fell into sin who did not first allow himself to brood over it with increasing desire.

DISCERNMENT

Learning will enable a man to pass judgment on our yesterdays, but it requires a gift of clear seeing to pass sentence on our own day.

Among the gifts of the Spirit scarcely any one is of greater practical usefulness in these critical times than the gift of discernment.

DOCTRINE (see also THEOLOGY)

Mere acquaintance with correct doctrine is a poor substitute for Christ and familiarity with New Testament eschatology will never take the place of a love inflamed desire to look on His face.

There is scarcely anything so dull and meaningless as Bible doctrine taught for its own sake. Truth divorced from life is not truth in its Biblical sense, but something else and something less.

The purpose behind all doctrine is to secure moral action.

A doctrine has practical value only as far as it is prominent in our thoughts and makes a difference in our lives.

Love is more important than correct doctrine, though there is no incompatibility between the two: love without right doctrine is sentimentality and right doctrine without love is dead.

The deceitful human heart would like only too well to involve it in the fog of doctrinal argument and thus rob it of its real meaning.

E

ENTERTAINMENT

For centuries the Church stood solidly against every form of worldly entertainment, recognizing it for what it was—a device for wasting time, a refuge from the disturbing voice of conscience, a scheme to divert attention from moral accountability.

The growth of the amusement phase of human life to such fantastic proportions is a portent, a threat to the souls of modern men.

Religious entertainment is in many places rapidly crowding out the serious things of God.

The great god Entertainment amuses his devotees mainly by telling them stories.

If men do not have joy in their hearts they will seek it somewhere else. If Christians are forbidden to enjoy the wine of the Spirit they will turn to the wine of the flesh for enjoyment.

The whole religious machine has become a noisemaker.

The "Christian" film that seeks to draw customers by picturing amorous love scenes in its advertising is completely false to the religion of Christ. Only the spiritually blind will be taken in by it.

The pure religion of Christ that flows like a crystal river from the heart of God is being polluted by the unclean waters that trickle from behind the altars of abomination that appear on every high hill and under every green tree from New York to Los Angeles.

The sacred has been secularized, the holy vulgarized and worship converted into a form of entertainment.

Much that passes for New Testament Christianity is little more than objective truth sweetened with song and made palatable by religious entertainment.

No nation can long endure whose people have sold themselves for bread and circuses.

It is now common practice in most evangelical churches to offer the people, especially the young people, a maximum of entertainment and a minimum of serious instruction.

It is scarcely possible in most places to get anyone to attend a meeting where the only attraction is God.

God's professed children are bored with Him, for they must be wooed to meeting with a stick of striped candy in the form of religious movies, games and refreshments.

EQUALITY

God has no favorites, except as some of His children by their loving response make it possible for Him to shower more love upon them.

EXISTENCE

God exists in Himself and of Himself, His being He owes to no one. His substance is indivisible. He has no parts but is single in His unitary being.

Nothing is complete in itself but requires something outside itself in order to exist.

Time marks the beginning of created existence, and because God never began to exist it can have no application to Him. The ancient image of God whispers within every man of everlasting hope; somewhere he will continue to exist.

EXPERIENCE

True Christian experience must always include a genuine encounter with God.

No spiritual experience, however revolutionary, can exempt us from temptation.

There are delights which the heart may enjoy in the awesome presence of God which cannot find expression in language; they belong to the unutterable element in Christian experience.

True Christian experience is direct knowledge of God.

A large part of Christian experience consists of "Changing" something worse for something better, a blessed and delightful bargain indeed.

Conscious fellowship with Christ is by faith, love and obedience. And the humblest believer need not be without these.

This new doctrine, this new religious habit, this new view of truth, this new spiritual experience - how has it affected my attitude toward and my relation to God, the Holy Scriptures, self, other Christians, the world and sin.

We can prove the quality of religious experience by its effect on the self-life.

True spiritual experience must be shared.

F

FAITH (see also BELIEF AND UNBELIEF)

Faith enables our spiritual sense to function. Where faith is defective the result will be inward insensibility and numbness toward spiritual things.

At the root of the Christian life lies belief in the invisible. The object of the Christian's faith is unseen reality.

Faith in a risen Savior is necessary if the vague stirrings toward immortality are to bring us to restful and satisfying communion with God.

Faith will get me anything, take me anywhere in the Kingdom of God, but without faith there can be no approach to God, no forgiveness, no deliverance, no salvation, no communion, no spiritual life at all.

Faith is the gaze of a soul upon a saving God.

Faith is not a once-done act, but a continuous gaze of the heart at the Triune God.

Faith is not in itself a meritorious act; the merit is in the One toward Whom it is directed. Faith is a redirecting of our sight, a getting out of the focus of our own vision and getting God into focus.

Faith is the least self-regarding of the virtues. It is by its very nature scarcely conscious of its own existence. Like the eye which sees everything in front of it and never sees itself, faith is occupied with the Object upon which it rests and pays no attention to itself at all.

If faith is the gaze of the heart at God, and if this gaze is but the raising of the inward eyes to meet the all-seeing eyes of God, then it follows that it is one of the easiest things possible to do.

The true quality of faith is almost universally missed, viz., its moral quality.

Real faith must always mean more than passive acceptance. It dare mean nothing less than surrender of our doomed Adam-life to a merciful end upon the cross.

The only man who can be sure he has true Bible faith is the one who has put himself in a position where he cannot go back. The faith of Christ will command or it will have nothing to do with a man. It will not yield to experimentation.

We can prove our faith by our committal to it-and in no other way.

For true faith, it is either God or total collapse.

Pseudo faith always arranges a way out to serve in case God fails it.

Faith never asks questions when it has been established that God has spoken.

Faith never means gullibility. The man who believes everything is as far from God as the man who refuses to believe anything.

It takes real faith to begin to live the life of heaven while still upon the earth, for this requires that we rise above the law of moral gravitation and bring to our everyday living the high wisdom of God.

Faith reposes on the character of God and if we believe that God is perfect we must conclude that His ways are perfect also. Without faith it is impossible to please God, but not all faith pleases God.

True faith commits us to obedience.

That dreamy, sentimental faith which ignores the judgments of God against us and listens to the affirmations of the soul is as deadly as cyanide.

Faith in faith is faith astray.

Faith is not a substitute for moral conduct but a means toward it.

We must have faith; and let us not apologize for it, for faith is an organ of knowledge and can tell us more about ultimate reality than all the findings of science.

Faith is an organ of knowledge, and love an organ of experience.

Every man lives by faith, the nonbeliever as well as the saint; the one by faith in natural laws and the other by faith in God. Every man throughout his entire life constantly accepts without understanding.

Reflection upon revealed truth naturally follows the advent of faith, but faith comes first to the hearing ear, not to the cogitating mind.

To seek proof is to admit doubt, and to obtain proof is to render faith superfluous.

God's eternity and man's mortality join to persuade us that faith in Jesus Christ is not optional.

Any faith that must be supported by the evidence of the senses is not real faith.

We rest in what God is. I believe that this alone is true faith.

Faith rests upon the character of God, not upon the demonstrations of laboratory or logic.

True faith is not the intellectual ability to visualize unseen things to the satisfaction of our imperfect minds; it is rather the moral power to trust Christ.

The contemporary moral climate does not favor a faith as tough and fibrous as that taught by our Lord and His apostles.

When faith gains the consent of the will to make an irrevocable committal to Christ as Lord, truth begins its saving, illuminating work; and not one moment before.

Faith is an organ of knowledge.

The faith that saves reposes in the Person of Christ; it leads at once to a committal of the total being to Christ, an act impossible to the natural man.

In natural matters faith follows evidence and is impossible without it, but in the realm of the spirit faith precedes understanding; it does not follow it.

Every benefit flowing from the atonement of Christ comes to the individual through the gateway of faith.

Forgiveness, cleansing, regeneration, the Holy Spirit, all answers to prayer, are given to faith and received by faith. There is no other way.

The faith that saves is not a conclusion drawn from evidence; it is a moral thing, a thing of the spirit, a supernatural infusion of confidence in Jesus Christ, a very gift of God.

In the divine scheme of salvation the doctrine of faith is central. God addresses His words to faith, and where no faith is no true revelation is possible, "Without faith it is impossible to please Him.

Faith based upon reason is faith of a kind, it is true; but it is not of the character of Bible faith, for it follows the evidence infallibly and has nothing of a moral or spiritual nature in it. Neither can the absence of faith based upon reason be held against anyone, for the evidence, not the individual, decides the verdict.

True faith rests upon the character of God and asks no further proof than the moral perfections of the One who cannot lie. I AM THAT I AM is the only grounds for faith. To dig among the rocks or search under the sea for evidence to support the Scriptures is to insult the One who wrote them.

To attempt the impossible God must give faith or there will be none, and He gives faith to the obedient heart only.

Faith and morals are two sides of the same coin. Indeed the very essence of faith is moral. Any professed faith in Christ as personal Savior that does not bring the life under plenary obedience to Christ as Lord is inadequate and must betray its victim at the last.

Faith as the Bible knows it is confidence in God and His Son Jesus Christ it is the response of the soul to the divine character as revealed in the Scriptures; and even this response is impossible apart from the prior in working of the Holy Spirit.

Faith is a miracle-, it is the ability God gives to trust His Son, and anything that does not result in action in accord with the will of God is not faith, but something else short of it.

True faith is not passive but active. It requires that we meet certain conditions, that we allow the teachings of Christ to dominate our total lives from the moment We believe.

True faith brings a spiritual and moral transformation and an inward witness that cannot be mistaken. These come when we stop believing in belief and start believing in the Lord Jesus Christ indeed.

The man of saving faith must be willing to be different from others.

Faith leaves no area of the new believer's life unaffected.
Faith in faith has displaced faith in God in too many places.

True faith is never found alone; it is always accompanied by expectation. The man who believes the promises of God expects to see them fulfilled. Where there is no expectation there is no faith,

Real faith is not the stuff dreams are made of, rather it is tough, practical and altogether realistic.

Faith sees the invisible but it does not see the nonexistent.

Get acquainted with God through reading the Scriptures, and faith will come naturally.

The faith of the Christian rests upon Christ Himself, On Him we repose and in Him we live.

FAITHFULNESS

God, being who He is, cannot cease to be what He is, and being what He is, He cannot act out of character with Himself He is at once faithful and immutable, so all His words and acts must be and must remain faithful.

The faithfulness of God is a datum of sound theology but to the believer it becomes far more than that: it passes through the processes of the understanding and goes on to become nourishing food for the soul.

Upon God's faithfulness rests our whole hope of future blessedness. Only as He is faithful will His covenants stand and His promises be honored. Only as we have complete assurance that He is faithful may we live in peace and look forward with assurance to the life to Come.

FALL OF MAN

The fall of man has created a perpetual crisis. It will last until sin has been put down and Christ reigns over a redeemed and restored world.

The Fall was a moral crisis but it has affected every part of man's nature, moral, intellectual, psychological, spiritual and physical.

Adam's moral fall has clouded his vision, confused his thinking and rendered him subject to delusion.

Since the fall of man the earth has been a disaster area and everyone lives with a critical emergency. Nothing is normal. Everything is wrong and everyone is wrong until made right by the redeeming work of Christ and the effective operation of the Holy Spirit.

Had there been no Fall there would have been no incarnation, no thorns, no cross. These resulted when the divine goodness confronted the human emergency.

From man's standpoint, the most tragic loss suffered in the Fall was the vacating of his innermost being by the Spirit of God.

FEAR

No one can know the true grace of God who has not first known the fear of God.

Not death but sin should be our great fear.

When men no longer fear God, they transgress His laws without hesitation.

The moment we come under the protection of one of good will, fear is cast out.

The saving power of the Word is reserved for those for whom it is intended. The secret of the Lord is with them that fear Him.

If a man has not cast his fears on Christ, he must bear them himself.

Only that man has a right to be unafraid who has fled for refuge to the mighty Savior.

To dismiss fear while the danger still exists is little short of insanity.

FEELINGS (see also MOOD)

It is much more important that we think godly thoughts and will to do God's Will than that we feel spiritual.

Religious feelings may and do vary so greatly from person to person, or even in the same person they may vary so widely from one time to the next, that it is never safe to trust them.

FLESH (see also COMPROMISE, WORLD)

We may sow to the flesh if we will. There will be no interference from above.

FORGIVENESS

The idea that God will pardon a rebel who has not given up his rebellion is contrary both to the Scriptures and to common sense.

The chronic unhappiness of most Christians may be attributed to a gnawing uneasiness lest God has not fully forgiven them, or the fear that He expects as the price of His forgiveness some sort of emotional penance which they have not furnished.

To be forgiven, a sin must be forsaken.

FREEDOM

God has made us in His likeness, and one mark of that likeness is our free will.

Only God is free.

The casual indifference with which millions of Protestants view their God-blessed religious liberty is ominous.

It is the Son who is the Truth that makes men free.

The important thing about a man is not where he goes when he is compelled to go, but where he goes when he is free to go where he will.

The true character of a people is revealed in the uses it makes of its freedoms.

Freedom is liberty within bounds: liberty to obey holy laws, liberty to keep the commandments of Christ, to serve mankind, to develop to the full all the latent possibilities within our redeemed natures.

True Christian liberty never sets us free to indulge our lusts or to follow our fallen impulses.

Freedom is priceless. Where it is present almost any kind of life is enjoyable. When it is absent life can never be enjoyed; it can only be endured.

Too much liberty weakens whatever it touches.

Unqualified freedom in any area of human life is deadly. In government it is anarchy, in domestic life free love, and in religion antinomianism.

A healthy society requires that its members accept a limited freedom. Each must curtail his own liberty that all may be free, and this law runs throughout all the created universe, including the kingdom of God.

The ideal Christian is one who knows he is free to do as he will and wills to be a servant.

FRIEND

God, being perfect, has capacity for perfect friendship.

The highest privilege granted to man on earth is to be admitted into the circle of the friends of God.

The true friend of God may sit in His presence for long periods in silence. Complete trust needs no word of assurance.

God is not satisfied until there exists between Him and His people a relaxed informality that requires no artificial stimulation. True friends trust each other.

To seek to be friends with those who will not be the friends of Christ is to be a traitor to our Lord.

G

GIFTS AND GIVING

God's gifts now take the place of God, and the whole course of nature is upset by the monstrous substitution.

Our gifts and talents should also be turned over to Him. They should be recognized for what they are, God's loan to us, and should never be considered in any sense our own.

That eternal life which was with the Father is now the possession of believing men, and that life is not God's gift only, but His very Self.

There is a place in the religious experience where we love God for Himself alone, with never a thought of His benefits.

The just died for the unjust; and because He did, the unjust may now live with The just in complete moral congruity. Thanks be to God for His unspeakable gift.

"For Thy sake" will rescue the little, empty things from vanity and give them eternal meaning.

To God there are no small offerings if they are made in the name of His Son.

Any talent may be used for evil as well as for good, but every talent comes from God nevertheless.

God's gifts in nature have their limitations. They are finite because they have been created, but the gift of eternal life in Christ Jesus is as limitless as God.

The God who gave all to us will continue to give all through us as we come to know Him better.

God giveth to all men liberally, but it would be absurd to think that God's liberality will make a man more godly than he wants to be.

No man gives anything acceptable to God until he has first given Himself in love and sacrifice.

No man gives at all until he has given all.

Not by its size is my gift judged, but by how much of me there is in it.

It is the nature of God to share. His mighty acts of creation and redemption were done for His good pleasure, but His pleasure extends to all created things.

Four considerations should govern our Christian giving. They are: (1) That we give systematically; (2) that we give from a right motive, (3) that we give enough in proportion to what we possess, and (4) that we give to the right place or places.

My giving will be rewarded not by how much I gave but by how much I had left.

GLORY

God's glory is and must forever remain the Christian's true point of departure. Anything that begins anywhere else, whatever it is, is certainly not New Testament Christianity.

Everything God does is Praiseworthy and deserves our deepest admiration. Whether He is making or redeeming a world, He is Perfect in all His doings and glorious in all His goings forth.

God acts only for His glory and whatever comes from Him must be to His own high honor. Any doctrine, any experience that serves to magnify Him is likely to be inspired by Him. Conversely, anything that veils His glory or makes Him appear less wonderful is sure to be of the flesh or the devil.

GOD

God is a Person and in the deep of His mighty nature He thinks, wills, enjoys, feels, loves, desires and suffers as any other person may. In making Himself known to us He stays by the familiar pattern of personality.

The modern scientist has lost God amid the wonders of this world; we Christians are in real danger of losing God amid the wonders of His Word!

God is a Person and, as such, can be cultivated as any person can.

The world is perishing for lack of the knowledge of God and the church is famishing for want of His presence.

What a broad world to roam in, what a sea to swim in is this God and Father of our Lord Jesus Christ.

God is so vastly wondrous, so utterly and completely delightful that He can, without anything other than Himself, meet and overflow the deepest demands of our total nature, mysterious and deep as that nature is.

God has objective existence independent of and apart from any notions which we may have concerning Him.

God is real. He is real in the absolute and final sense that nothing else is.

Back of all, above all, before all is God; first in sequential order, above in rank and station, exalted in dignity and honor.

God was our original habitat and our hearts cannot but feel at home when they enter again that ancient and beautiful abode. Nothing will or can restore order till our hearts make the great decision; God shall be exalted above.

For all things God is the great Antecedent. Because He is, we are and everything else is. He is that "dread, unbeginning One," self-caused, self-contained and self-sufficient.

Begin where we will. God is there first.

We cannot think rightly of God until we begin to think of Him as always being there, and there first.

God hates artificiality and pretense.

God in His essential Being is unique in the only sense that word will bear. That is, there is nothing like Him in the universe. What He is cannot be conceived by the mind because He is "altogether other" than anything with which we have had experience before.

No man has ever entertained a thought which can be said to describe God in any but the vaguest and most imperfect sense. Where God is known at all it must be otherwise than by our creature-reason.

Just because God cannot tell us what He is He very often tells us what He is like.

We have as much of God as we actually want.

He is not hard to please, though He may be hard to satisfy.

God is the most winsome of all beings and His service one of unspeakable pleasure.

God is the sum of all patience and the essence of kindly good will.

For each of us the time is surely coming when we shall have nothing but God.

To God quality is vastly important and size matters little. When set in opposition to size, quality is everything and size nothing.

God is spirit and His universe is basically spiritual.

God simply is without qualification. "I AM THAT I AM" is how He in condescending patience accounts to created intelligence for His uncreated Being.

God has no size, for the obvious reason that none of the attributes of matter apply to Him and size is an attribute of matter. To attribute size to God is to Make Him subject to degrees, which He can never be, seeing that the very idea of degree relates to created things only.

That which is infinite cannot be greater or less, larger or smaller, and God is infinite.

In God there is motion, but never wasted motion; He always works toward a predetermined end.

God contains past and future in His own all encompassing Being. To Him every event has already occurred, or perhaps it would be more accurate to say it is occurring. With Him there can never be a memory of things past nor an expectation of things to come, but only a knowledge of all things past and future as instantaneously present before His mind.

In God there is no was or will be, but a continuous and unbroken is. In Him history and prophecy are one and the same.

Everything that God is accords with all else that He is. Every thought He entertains is one with every other thought. His attitude toward sin and righteousness and life and death and human misery has not changed but remains exactly what it has been from the dark beginnings of pre-creation times before mankind had emerged into the stream of history.

God is not contained: He contains.

God is the essence of all beauty, the fountain of all spiritual sweetness that can be known or desired by moral beings.

Always God must be first.

God is not like anything; that is, He is not exactly like anything or anybody.

To admit that there is One who lies beyond us, who exists outside of all our categories, who will not be dismissed with a name, who will not appear before the bar of our reason, nor submit to our curious inquiries: this requires a great deal of humility, more than most of us possess, so we save face by thinking God down to our level, or at least down to where we can manage Him. Yet how He eludes us! For He is everywhere while He is nowhere, for "where" has to do with matter and space, and God is independent of both. He is unaffected by time or motion, is wholly self-dependent and Owes nothing to the worlds His hands have made.

God cannot be elevated. Nothing is above Him, nothing beyond Him. Any motion in His direction is elevation for the creature; away from Him, descent. He holds His position out of Himself and by leave of none. As no one can promote Him, so no one can degrade Him.

God needs no defenders. He is the eternal Undefined.

In His love and pity God Came to Us as Christ.

The God of Abraham has withdrawn His conscious Presence from us, and another god whom our fathers knew not is making Himself at home among us. This god we have made and because we have made him we can understand him; because we have created him he can never surprise us, never overwhelm us, nor astonish us, nor transcend us.

Whatever God is and all that God is, He is without limit.

God never hurries. There are no deadlines against which He must work.

We benefit eternally by God's being just what He is.

We must take refuge from God in God.
God always acts like Himself.

God is uncreated, self-existent, infinite, sovereign, eternal; these attributes are His alone and by their very definition cannot be shared with another.

God being who He is must always be sought for Himself, never as a means toward something else.

Whoever seeks God as a means toward desired ends will not find God. The mighty God, the maker of heaven and earth, will not be one of many treasures, not even the chief of all treasures. He will be all in all or He will be nothing. God will not be used. His mercy and grace are infinite and His patient understanding is beyond measure, but He will not aid men in their selfish striving after personal gain. He will not help men to attain ends which, when attained, usurp the place He by every right should hold in their interest and affection.

God's primary reason for everything is His own good pleasure.

Some things are not debatable; there is no other side to them. There is only God's side.

God is a just and holy Being who will not trifle with men nor allow them to trifle with Him.

In God every moment is new and nothing ever gets old.

GOD AND MAN

You and I are in little (our sins excepted) what God is in large. Being made in His image we have within us the capacity to know Him. God is spirit and only the spirit of man can know Him really.

Every soul belongs to God and exists by His pleasure. God being who and what He is, and we being who and what we are, the only thinkable relation between us is one of full Lordship on His part and complete submission on ours.

A man by his sin may waste Himself, which is to waste that which on earth is most like God. This is man's greatest tragedy, God's heaviest grief

Nothing, no one, can hinder God or a good man!

Man has no say about the time or the place of his birth; God determines that without consulting the man Himself

Man in the plan of God has been permitted considerable say; but never is he permitted to utter the first word nor the last. That is the prerogative of the Deity, and one which He will never surrender to His creatures.

God reserves the right to take up at the last where He began at the first, and you are in the hands of God whether you will or not.

Until a man has gotten into trouble with his heart he is not likely to get out of trouble with God.

To know man we must begin with God.

We try to climb up to high position when God has ordained that we go down.

God made man in His own image and gave him intellect, emotion and will along with moral perception and the ability to know and worship his Creator.

It is dissimilarity that creates the sense of remoteness between creatures and between men and God.

God is not greater for our being, nor would He be less if we did not exist. That we do exist is altogether of God's free determination, not by our desert nor by divine necessity.

When Jesus walked on earth He was a man acting like God; but equally wonderful is it that He was also God acting like Himself in man and in a man.

God does not dwell passively in His people; He wills and works in them.

God and man exist for each other and neither is satisfied without the other.

The greatest need of the human personality is to experience God Himself. This is because of who God is and who and what man is.

The image of God currently popular is that of a distracted Father, struggling in heartbroken desperation to get people to accept a Savior of whom they feel no need and in whom they have very little interest. To persuade these self-sufficient souls to respond to His generous offers God will do almost anything, even using salesmanship methods and talking down to them in the chummiest way imaginable. This view of things is, of course, a kind of religious romanticism which, while it often uses flattering and sometimes embarrassing terms in praise of God, manages nevertheless to make man the star of the show.

God is Himself the end for which man was created.

To be right with God has often meant to be in trouble with men.

To bring ourselves into a place where God will be eternally pleased with us should be the first responsible act of every man. That God should be glorified in us is so critically important that it stands in lonely grandeur, a moral imperative more compelling than any other which the human heart can acknowledge.

Seeing who God is and who we are, a right relationship between God and us is of vital importance.

God desires that all men should become Christlike, for in so doing they present larger and more perfect objects for the reception of His outpoured love.

No man is ever the same after God has laid His hand upon him.

GOODNESS OF GOD

The fellowship of God is delightful beyond all telling. He communes with His redeemed ones in an easy, uninhibited fellowship that is restful and healing to the soul. He is not sensitive nor selfish nor temperamental.

God is the sum of all patience and the essence of kindly good will. We please Him most, not by frantically trying to make ourselves good, but by throwing ourselves into His arms with all our imperfections, and believing that He understands everything and loves us still.

How good it would be if we could learn that God is easy to live with. He remembers our frame and knows that we are dust.

The goodness of God is the drive behind all the blessings He daily bestows upon us. God created us because He felt good in His heart and He redeemed us for the same reason.

To allow that God could be other than good is to deny the validity of all thought and end in the negation of every moral judgment.

If God is not good, then there can be no distinction between kindness and cruelty, and heaven can be hell and hell, heaven. Divine goodness, as one of God's attributes, is self-caused, infinite, perfect, and eternal. Since God is immutable He never varies in the intensity of His loving-kindness. He has never been kinder than He now is, nor will He ever be less kind.

Always God's goodness is the ground of our expectation.

Though the kindness of God is an infinite, overflowing fountain of cordiality, God will not force His attention upon us.

To the frightened He is friendly, to the poor in spirit He is forgiving, to the ignorant, considerate; to the weak, gentle; to the stranger, hospitable.

The greatness of God rouses fear within us, but His goodness encourages us not to be afraid of Him. To fear and not be afraid-that is the paradox of faith.

As mercy is God's goodness confronting human misery and guilt, so grace is His goodness directed toward human debt and demerit.

GOSPEL

At the heart of the Christian message is God Himself waiting for His redeemed children to push in to conscious awareness of His Presence.

If we would know the power of the Christian message our nature must be invaded by an Object from beyond it; that That which is external must become internal; that the objective Reality which is God must cross the threshold of our personality and take residence within.

The gospel is not good news only, but judgment as well upon everyone that hears it.

The message of the Cross is good news indeed for the penitent, but to those who "obey not the gospel" it carries an overtone of warning.

There is about the gospel an urgency, a finality which will not be heard or felt except by the enabling of the Spirit.

For sinners who want to cease being willful sinners and become obedient children of God the gospel message is one of unqualified peace, but it is by its very nature also an arbiter of the future destinies of men.

The God who by the word of the gospel proclaims men free, by the power of the gospel actually makes them free. To accept less than this is to know the gospel in word only, without its power.

The gospel has power to deliver men from the tyranny of social approval and make them free to do the will of God.

The message of the gospel ... is the message of a new creation in the midst of an old, the message of the invasion of our human nature by the eternal life of God and the displacing of the old by the new.

The message of Christ lays hold upon a man with the intention to alter Him, to mold him again after another image and make of him something altogether different from what he had been before,

The Gospel not only furnishes transforming power to remold the human heart; it provides also a model after which the new life is to be fashioned, and that model is Christ Himself

The gospel in its scriptural context puts the glory of God first and the salvation of man second.
The gospel is light but only the Spirit can give sight.

The glory of the gospel is its freedom.

The gospel message embodies three distinct elements: an announcement, a command, and a call. It announces the good news of redemption accomplished in mercy; it commands all men everywhere to repent and it calls an men to surrender to the terms of grace by believing on Jesus Christ as Lord and Savior.

The witness of the church is most effective when she declares rather than explains, for the gospel is addressed not to reason but to faith.

The teachings of Christ reveal Him to be a realist in the finest meaning of that word. Nowhere in the Gospels do we find anything visionary or over optimistic. He told His hearers the whole truth and let them make up their minds. He might grieve over the retreating form of an inquirer who could not face up to the truth, but He never ran after him to try to win him with rosy promises. He would have men follow Him, knowing the cost, or He would let them go their ways.

One of the glories of the Christian gospel is its ability not only to deliver a man from sin but to orient him, to place him on a peak from which he can see yesterday and today in their relation to tomorrow.

The Christian gospel is a message of freedom through grace and we must stand fast in the liberty wherewith Christ has made us free.

The gospel is the official proclamation that Christ died for us and is risen again, with the added announcement that everyone who will believe, and as a result of that belief will cast in his lot with Christ in full and final committal, shall be saved eternally.

The gospel message declares that the wronged God took the wrong upon Himself in order that the one who committed the wrong might be saved.

The gospel message includes the idea Of amendment, of separation from the world, of cross-carrying and loyalty to the kingdom of God even unto death.

The Christian message has ceased to be a pronouncement and has become a proposition.

The gospel is a divine thing. It receives no virtue from any of man's religions or philosophies. It came down to us out of heaven.

GOVERNMENT

Any form of human government, however lofty, deals with the citizen only as long as he lives. At the grave side it bids him adieu. It may have made his journey a little easier, and, if so, all lovers of the human race will thank God for that. But in the cool earth, slaves and free men lie down together.

G R A C E

No one can know the true grace of God who has not first known the fear of God.

Abounding sin is the terror of the world, but abounding grace is the hope of mankind.

It is by His grace that God imputes merit where none previously existed and declares no debt to be where one had been before.

Grace is the good pleasure of God that inclines Him to bestow benefits upon the undeserving.

Grace takes its rise far back in the heart of God, in the awful and incomprehensible abyss of His holy being; but the channel through which it flows out to men is Jesus Christ, crucified and risen.

God will always be Himself, and grace is an attribute of His holy being. He can no more hide His grace than the sun can hide its brightness.

Li olden times men looked forward to Christ's redeeming work; in later times they gaze back upon it, but always they came and they come by grace, through faith.

The grace of God is infinite and eternal. As it had no beginning, so it can have no end, and being an attribute of God, it is as boundless as infinitude.

No one was ever saved other than by grace, from Abel to the present moment.

AR thanks be to God for grace abounding.

Grace in its true New Testament meaning is foreign to human reason, not because it is contrary to reason but because it lies beyond it. The

doctrine of grace had to be revealed; it could not have been discovered.

Grace will save a man but it will not save him and his idol.

The operations of grace within the heart of a believing man will turn that heart away from sin and toward holiness.

GRATITUDE

Thanksgiving has great Curative power.

A thankful heart cannot be cynical.

We cannot be too grateful, for it would be like loving too much or being too kind.

Gratitude is an offering precious in the sight of God, and it is one that the poorest of us can make and be not poorer but richer for having made it.

Gratitude felt and expressed becomes a healing, life budding force in the soul.

GREATNESS

The way to spiritual greatness has always been through much suffering and inward pain.

True greatness lies in character, not in ability or position.

The greatness that men seem to have is as the greatness of moonlight, which is but the glory of the sun reflected. Man's glory is borrowed.

H

HAPPINESS (see also JOY)

The true Christian ideal is not to be happy but to be holy.

God being a God of infinite goodness must by the necessity of His nature will for each of His creatures the fullest measure of happiness consistent with its capacities and with the happiness of all other creatures.

A selfish desire for happiness is as sinful as any other selfish desire because its root is in the flesh which can never have any standing before God!

The whole hectic scramble after happiness is an evil as certainly as is the scramble after money or fame or success. It springs out of a vast misunderstanding of ourselves and of our true moral state.

The doctrine of man's inalienable right to happiness is anti-God and anti-Christ.

The man who really knows Himself can never believe in his right to be happy.

No man should desire to be happy who is not at the same time holy.

God has charged Himself with full responsibility for our eternal happiness and stands ready to take over the management of our lives die moment we turn in faith to Him.

I do not believe that it is the will of God that we should seek to be happy, but rather that we should seek to be holy and useful.

There is an ignoble pursuit of irresponsible happiness among us.

There are times when it's sinful to be happy.

Things cannot bring happiness; they can only add more weight to the already overburdened heart.

In this day of universal apprehension when men's hearts are failing them for fear of those things that are coming upon the earth, we Christians are strategically placed to display a happiness that is not of this world and to exhibit a tranquility that will be a little bit of heaven here below.

HEART (see also INNER MAN, SPIRIT, SPIRITUALITY)

God made us for Himself. that is the only explanation that satisfies the heart of a thinking man, whatever his wild reason may say.

The holy heart alone can be the habitation of the Holy Ghost.

Until a man has gotten into trouble with his heart he is not likely to get out of trouble with God.

The human heart lives by its sympathies and affections.

The human heart cannot exist in a vacuum. If men do not have joy in their hearts they will seek it somewhere else.

The widest thing in the universe is not space; it is the potential capacity of the human heart.

Only God can work in the heart.

If we surrender our hearts to God we may expect a wondrous enlargement.

Keep your heart with A diligence and God will look after the universe!

God is more concerned with the state of people's hearts than with the state of their feelings.

To the pure in heart nothing really bad can happen.

The human heart is heretical by nature. Popular religious beliefs should be checked carefully against the Word of God, for they are almost certain to be wrong.

Make your heart a vacuum and the Spirit will rush in to fill it.

The human heart is heretical by nature and runs to error as naturally as a garden to weeds.

HEAVEN AND HELL

The most godly Christian is the one who knows Himself best, and no one who knows Himself will believe that he deserves anything better than hell.

We inhabit a world suspended halfway between heaven and hell, alienated from one and not yet abandoned to the other.

Hell is a place of no pleasure because there is no love there.

The man who is seriously convinced that he deserves to go to hell is not likely to go there, while the man who believes that he is worthy of heaven will certainly never enter that blessed place.

HISTORY

History is little more than the story of man's sin, and the daily newspaper a running commentary on it.

HOLINESS

If we would do holy deeds we must be holy men, every day and all the days that God grants us here below.

Go to God and have an understanding. Tell Him that it is your desire to be holy at any cost and then ask Him never to give you more happiness than holiness.

We have learned to live with unholiness and have come to look upon it as the natural and expected thing.

We cannot grasp the true meaning of the divine holiness by thinking of someone or something very pure and then raising the concept to the highest degree we are capable of God's holiness is not simply the best we know infinitely bettered.

We know nothing like the divine holiness. It stands apart, unique, unapproachable, incomprehensible and unattainable. The natural man is blind to it. He may fear God's power and admire His wisdom, but His holiness he cannot even imagine.

Holy is the way God is. To be holy He does not conform to a standard. He is that standard. He is absolutely holy with an infinite, incomprehensible fullness of purity that is incapable of being other than it is.

God is holy and He has made holiness the moral condition necessary to the health of His universe. Sin's temporary presence in the world only accents this.

Whatever is holy is healthy; evil is a moral sickness that must end ultimately in death.

The holiness of God, the wrath of God, and the health of the creation are inseparably united. God's wrath is His utter intolerance of whatever degrades and destroys.

Holiness God can and does impart to His children. He shares it with them by imputation and by impartation. and because He has made it available to them through the blood of the Lamb, He requires it of them.

We must take refuge from God in God. Above all we must believe that God sees us perfect in His Son while He disciplines and chastens and purges us that we may be partakers of His holiness.

Before the uncreated fire of God's holiness angels veil their faces.

We must hide our unholiness in the wounds of Christ,

Watchfulness, prayer, self-discipline and acquiescence in the purposes of God are indispensable to any real progress in holiness.

There are many who wish they were holy or victorious or joyful but are not willing to meet God's conditions to obtain.

Every man is as holy as he really wants to be. But the want must be all-compelling.

The holy man will be the useful man and he's likely to be a happy man too; but if he seeks happiness and forgets holiness and usefulness, he's a carnal man,

Wherever the holiness of God confronts unholiness there is conflict. This conflict arises from the irreconcilable natures of holiness and sin.

God's first concern for His universe is its moral health, that is, its holiness, whatever is contrary to this is necessarily under His eternal displeasure.

HOLY SPIRIT

It is time for us to seek again the leadership of the Holy Ghost. Man's lordship has cost us too much.

The idea of the Spirit held by the average church member is so vague as to be nearly nonexistent.

One quality belonging to the Holy Spirit, of great interest and importance to every seeking heart, is penetrability. He can penetrate matter, such as the human body; He can penetrate mind; He can penetrate another spirit, such as the human spirit. He can achieve complete penetration of and actual intermingling with the human spirit. He can invade the human heart and make room for Himself without expelling anything essentially human. The integrity of the human personality remains unimpaired. Only moral evil is forced to withdraw.

There can be no doubt that the need above all other needs in the Church of God at this moment is the power of the Holy Spirit.

Only the Spirit can save us from the numbing unreality of Spiritless Christianity.

For our deep trouble there is no cure apart from a visitation, yes, an invasion of power from above. Only the Spirit Himself can show us what is wrong with us and only the Spirit can prescribe the cure.

Only the in working of the Spirit's power can discover to us the solemn majesty and the heart ravishing mystery of the Triune God.

The Holy Spirit is first of all a moral flame.

The Holy Spirit is a living Person and should be treated as a person.

For multitudes of professed Christians today the Holy Spirit is not a necessity. They have learned to cheer their hearts and warm their hands at other fires.

The inward operation of the Holy Spirit is necessary to saving faith.

When the Spirit presents Christ to our inner vision it has an exhilarating effect on the soul much as wine has on the body. God has given us the Holy Spirit to illuminate our minds. He is eyes and understanding to us. We dare not try to get on without Him.

The work of the Spirit in the human heart is not an unconscious or automatic thing. Human will and intelligence must yield to and cooperate with the benign intentions of God.

There are two spirits abroad in the earth: the spirit that works in the children of disobedience and the Spirit of God. These two can never be reconciled in time or in eternity. The spirit that dwells in the once-born is forever opposed to the Spirit that inhabits the heart of the twice-born.

The Spirit is an imperative necessity. Only the Eternal Spirit can do eternal deeds.

The man who has been taught by the Holy Spirit will be a seer rather than a scholar. The difference is that the scholar sees and the seer sees through; and that is a mighty difference indeed.

God does His work by the operation of the Spirit, while Christian leaders attempt to do theirs by the power of trained and devoted intellect. Bright personality has taken the place of the divine afflatus.

The Holy Spirit never differs from Himself, and wherever He touches a human mind His sure marks are always present so plainly that there can be no mistaking them.

The Holy Spirit teaches the same thing to everyone, however different the subjects may be from each other, the fine touch of the Spirit's hand may be detected on each one.

HONOR

Our great honor lies in being just what Jesus was and is. To be accepted by those who accept Him, rejected by all who reject Him, loved by those who love Him and hated by everyone that hates Him. What greater glory could come to any man?

To be called to follow Christ is a high honor; higher indeed than any honor men can bestow upon each other.

Before God and the angels it is a great honor to follow Christ, but before men it is not so. The Christ the world pretends now to honor was once rejected and crucified by that same world. The great saint is honored only after he is dead.

HUMILITY

For the Christian, humility is absolutely indispensable. Without it there can be no self-knowledge, no repentance, no faith and no salvation.

There are two classes of Christians: the proud who imagine they are humble and the humble who are afraid they are proud. There should be another class: the self-forgetful who leave the whole thing in the hands of Christ and refuse to waste any time trying to make themselves

good. They will reach the goal far ahead of the rest.

I

IDOLATRY

Among the sins to which the human heart is prone, hardly any other is more hateful to God than idolatry, for idolatry is at bottom a libel on His character.

The idolatrous heart assumes that God is other than He is-in itself a monstrous sin-and substitutes for the true God one made after its own likeness.

The essence of idolatry is the entertainment of thoughts about God that are unworthy of Him.

IMAGE OF GOD

God has made us in His likeness, and one mark of that likeness is our free Will.

Everything that God does in His ransomed children has as its long range purpose the final restoration of the divine image in human nature. Everything looks forward to the consummation.

The widest thing in the universe is not space; it is the potential capacity of the human heart. Being made in the image of God, it is capable of almost unlimited extension in all directions.

God never abandoned the creatures made in His image.

One soul made in the image of God is more precious to Him than all the starry universe. Astronomy deals with space and matter and motion; theology deals with life and personality and the mystery of being.

We tend by a secret law of the soul to move toward our mental image of God.

When the Scripture states that man was made in the image of God, we dare not add to that statement an idea from our own head and make it mean "in the exact image." To do so is to make man a replica of God, and that is to lose the unicity of God and end with no God at all.

The sovereign God has permitted us to have a measure of conditional sovereignty, a mark of the divine image once given at the Creation and partially lost by the Fall.

IMMUTABILITY OF GOD

God cannot change for the better. Since He is perfectly holy, He has never been less holy than He is now and can never be holier than He is and has always been. Neither can God change for the worse.

One who can suffer any slightest degree of change is neither self-existent, self-sufficient, nor eternal, and so is not God.

God is self-existent, He is not composed. There are in Him no parts to be altered.

The law of mutation belongs to a fallen world, but God is immutable, and in Him men of faith find at last eternal permanence.

God never changes moods or cools off in His affections or loses enthusiasm.

Nothing has entered the being of God from eternity, nothing has been removed, and nothing has been changed.

INCARNATION

In His love and pity God came to us as Christ.

The man who walked among us was a demonstration, not of unveiled deity but of perfect humanity. The awful majesty of the Godhead was mercifully sheathed in the soft envelope of human nature to protect mankind.

We know how God would act if He were in our place-He has been in our place. It is the mystery of godliness that God was manifest in human flesh.

We know how God acts in heaven because we saw Him act on earth.

God did not visit the race to rescue it; in Christ He took human nature unto Himself, and now He is one of us.

INDIVIDUALITY

A community of believers must be composed of persons who have each one met God in individual experience.

Any forward step in the Church must begin with the individual.

The church in any locality is what its individual members are, no better and no worse.

We will find that we have within us a secret garden where no one can enter except our self and God. Not only does no one else enter, no one else can enter.

This secret inner chamber is the sacred trysting place for Christ and the believing soul; no one among all our dearest friends has the open sesame that will permit him to enter there.

INFINITUDE

When we say that God is infinite we mean that He knows no bounds.

God's infinitude belongs to us and is made known to us for our everlasting profit.

The Christian man possesses God's own life and shares His infinitude with Him.

Only the Infinite can know the infinite.

We do not say "more unique" or "very infinite." Before infinitude we stand silent.

INFLUENCE

We fashion ourselves by exposing our lives to the molding influences, good or bad, that lie around us:-Friends, Literature, Music, Pleasures, Ambitions, Thoughts.

The Scriptures, critical self-discipline, honesty of heart and increased trust in the inward operations of the Holy Spirit will save us from being too greatly influenced by temperament.

INNER MAN (see also HEART, SPIRIT, SPIRITUALITY)

Let us beware of tinkering with our inner life, hoping ourselves to rend the veil. God must do everything for us. Our part is to yield and trust.

A spiritual kingdom lies all about us, enclosing us, embracing us, altogether within reach of our inner selves, waiting for us to recognize it.

Being has ceased to have much appeal for people and doing engages almost everyone's attention.

Modern Christians lack symmetry. They know almost nothing about the inner life.

It is the inner world that matters, because that is the only world over which we have control and the only one for which we shall be held responsible. The inner world consists of our thoughts and emotions, presided over by our will.

Deep inside every man there is a private sanctum where dwells the mysterious essence of his being.

Inward assurance comes out of the stillness. We must be still to know.

It is enough to believe the Scriptures, and they make it very clear that a human being is essentially a spirit clothed in a body, and that the inner life is the key to all the rest of the life.

The whole Bible magnifies the inner and eternal part of man and lays correspondingly lighter emphasis upon the external and temporal.

The solution to life's problems is spiritual because the essence of life is spiritual. It is astonishing how many difficulties clear up without any effort when the inner life gets straightened out.

Church difficulties are spiritual also and admit of a spiritual answer. Whatever may be wrong in the life of any church may be cleared up by recognizing the quality of the trouble and dealing with it at the root.

J

JOY (see also HAPPINESS)

In God there is life enough for all and time enough to enjoy it.

True Christian joy is the heart's harmonious response to the Lord's song of love.

The Christian owes it to the world to be supernaturally joyful.

The "keep smiling" school of applied psychology is not even remotely related to the true faith of Christ.

True joy cannot be artificially induced.

The fountain of Christian joy flows out from the throne of God, pure, refreshing and sweet everlastingly.

JUDGMENT

Neither science nor learning can quench the fires of judgment in that day, but a Christian can steal a quick look at Calvary and know that his judgment is past.

We have not been able to bring earth to the judgment of heaven so we have brought heaven to the judgment of the earth. Pity us, Lord, for we know not what we do!

Christ stands before no man to be judged, but every man stands before Him.

JUSTICE

Justice, when used of God, is a name we give to the way God is, nothing more; and when God acts justly He is not doing so to conform to an independent criterion, but simply acting like Himself in a given situation.

God's compassion flows out of His goodness, and goodness without justice is not goodness. God spares us because He is good, but He could not be good if He were not just.

Through the work of Christ in atonement, justice is not violated but satisfied when God spares a sinner.

Redemptive theology teaches that mercy does not become effective toward a man until justice has done its work.

Justice discharged and mercy operative is more than a pleasant theological theory; it announces a fact made necessary by our deep human need.

Because of our sin we are all under sentence of death, judgment which resulted when justice confronted our moral situation.

God's justice stands forever against the sinner in utter severity. The vague and tenuous hope that God is too kind to punish the ungodly has become a deadly opiate for the consciences of millions. It hushes their fears and allows them to practice all pleasant forms of iniquity while death draws every day nearer and the command to repent goes unregarded. As responsible moral beings we dare not so trifle with our eternal future.

K

KNOWLEDGE

The way to deeper knowledge of God is through the lonely valleys of soul poverty and abnegation of all things.

The man who would know God must give time to Him.

Knowledge by acquaintance is always better than mere knowledge by description, and the first does not presuppose the second nor require it.

A man can die of starvation knowing all about bread, and a man can remain spiritually dead while knowing all the historic facts of Christianity.

The Christian is strong or weak depending upon how closely he has cultivated the knowledge of God.

God can be known satisfactorily only as we devote time to Him.

God will respond to our efforts to know Him.

The yearning to know What cannot be known, to comprehend the Incomprehensible, to touch and taste the Unapproachable, arises from the image of God in the nature of man.

We can never know who or what we are till we know at least something of what God is.

The God we must learn to know is the Majesty in the heavens, God the Father Almighty. Maker of heaven and earth, the only wise God our Savior.

To know God is at once the easiest and the most difficult thing in the world.

To know God it is necessary that we be like God to some degree, for things wholly dissimilar cannot agree and beings wholly unlike can never have communion with each other.

To know God well he [the Christian] must think on Him unceasingly.

All of God is accessible to you through Christ. Cultivate His knowledge above everything else on earth.

Knowledge to be our own must be digested by thinking.

Like the Scriptures knowledge is a kind of experience and wisdom has a moral content. Knowledge without humility is vanity.

Like the Christian life we know most when we know that we do not know, and we understand best when we know that we understand little and that there is much that we will never understand.

We cannot know God by thinking, but that we must do a lot of thinking if we would know Him well.

For those who know not and know they know not, there may in the mercy of God be hope: for those who think they know there can only be increasing darkness.

L

LAW

The way to deal with a law of God is to work along With it.

By faith and obedience we can put every divine law to work for us. And the law of sowing and reaping may be brought to our service and made to toil for our everlasting good. So kind is God and so thoughtful of His creatures.

LEADERSHIP (see also MINISTRY, PREACHING, PROPHET)

The lick-spittle attitude of popular Christian leaders toward the world's celebrities would make such men as Elijah or George Fox sick to the stomach.

Whatever is getting the attention from our spiritual leaders is what we finally come to accept as orthodoxy in any given period of history. And right now we are definitely not hearing much about the loveliness of Jesus.

More and more, our religious leaders are coming to place confidence in shadows and are teaching others to do the same. And just so far as shadows are accepted as real, the one great Reality is ignored. It is hard to think how a greater tragedy could possibly come upon us.

LEGALISM

The effort to be forgiven by works is one that can never be completed because no one knows or can know how much is enough to cancel out the offense.

The essence of legalism is self-atonement. The seeker tries to make Himself acceptable to God by some act of restitution, or by self-punishment or the feeling of regret.

Legalism is natural to the human heart.

Long after we have learned from the Scriptures that we cannot by fasting, or the wearing of a hair shirt or the making of many prayers, atone for the sins of the soul, we still tend by a kind of pernicious natural heresy to feel that we can please God and purify our souls by the penance of perpetual regret.

LIFE

Not to us has it been given to have life in ourselves. For life we are wholly and continually dependent upon God, the Source and Fountain of life.

The life that halts short of the cross is but a fugitive and condemned thing, doomed at last to be lost beyond recovery.

To be saved appears to be the highest ambition of most Christians today. To have eternal life and know it is the highest aspiration of many. Here they begin and here they end.

Whatever God is, and all that God is, He is in Himself All life is in and from God, whether it be the lowest form of unconscious life or the highly self-conscious, intelligent life of a seraph. No creature has life in itself; all life is a gift from God.

Life is a short and fevered rehearsal for a concert we cannot stay to give.

Whatever is possessed of natural life runs through its cycle from birth to death and ceases to be, but the life of God returns upon itself and

ceases never.

Back of every wasted life is a bad philosophy, an erroneous conception of life's worth and purpose.

Human life has its central core where lie the things men live by. These things are constant. They change not from age to age, but are the same among all races throughout the world always.

The most important thing about a life is its direction.

No one has any true right to claim my life except the One who gave His own life for my redemption.

In almost everything touching our common life on earth God is pleased when we are pleased.

LIFE AND DEATH

Whether we admit it or not the stroke of death is upon us, and it will be saving wisdom for us to learn to trust not in ourselves but in Him that raiseth the dead.

Before all who wish to follow Christ the way lies dear. It is the way of death unto life. Always life stands just beyond death and beckons the man who is sick of Himself to come and know the life more abundant. But to reach the new life he must pass through the valley of the shadow of death, and ... at the sound of those words many will turn back and follow Christ no more. But to whom shall we go? "Thou hast the words of eternal life."

God offers life, but not an improved old life. The life He offers is life out of death.

LIFE ETERNAL

When God infuses eternal life into the spirit of a man, the man becomes a member of a new and higher order of being.

LIGHT

The only safe light for our path is the light which is reflected from Christ, the Light of the World.

If He who called Himself the Light of the World was only a flickering torch, then the darkness that enshrouds the earth is here to stay.

The man who has met God is not looking for something-he has found it; he is not searching for light-upon him the Light has already shined.

To find the way we need more than light; we need also sight.

Forever God stands apart, in light unapproachable.

It is sin against light that destroys men, not the rejection of Christ, though that rejection leaves the sinner desolate in his sin and shuts him out forever from the forgiving love of God.

We are accountable not only for the light we have but also for the light we might have if we were willing to obey it.

Behind all our failure to find light is an unconfessed and possibly an unconscious love of darkness.

LONELINESS

Everyone of us has had experiences which we have not been able to "plain: a sudden sense of loneliness, or a feeling of wonder or awe in the face of the universal vastness.

We are lonely with an ancient and cosmic loneliness.

Most of the world's great souls have been lonely. Loneliness seems to be one price the saint must pay for his saintliness.

The pain of loneliness arises from the constitution of our nature. God made us for each other.

If God is shut out, then there can be only everlasting loneliness and numb despair.

Where God is not known in the inner shrine, the individual must try to compensate for his sense of aloneness in whatever way he can. Most persons rush away to the world to find companionship and surround themselves with every kind of diversionary activity. All devices for killing time, every shallow scheme for entertainment, are born out of this inner loneliness.

LOSTNESS

The man who dies out of Christ is said to be lost, and hardly a word in the English tongue expresses his condition with greater accuracy. He has squandered a rare fortune and at the last he stands for a fleeting moment and looks around, a moral fool, a wastrel who has lost in one overwhelming and irrecoverable loss, his soul, his life, his peace, his total, mysterious personality, his dear and everlasting all.

Alms are lost but not abandoned; that is what the Holy Scriptures teach and that is what the Church is commissioned to declare.

The man who does not know where he is, is lost; the man who does not know why he was born is worse lost; the man who cannot find an object worthy of his true devotion is lost utterly; and by this description the human race is lost, and it is a part of our lostness that we do not know how lost we are.

LOVE

We cannot love by fiat. Love is too gentle, too frail a creature to spring up at the command of another.

Love that can offer reasons is a rational thing and has not attained to a state of complete purity. It is not perfect love.

Perfect love knows no because.

Love wills the good of all and never wills harm or evil to any.

To know that love is of God and to enter into the secret place leaning upon the arm of the Beloved-this and only this can cast out fear.

Acts of self-sacrifice are common to love.

It is of the nature of love that it cannot lie quiescent. It is active, creative and benign.

The final test of love is obedience. Not sweet emotions, not willingness to sacrifice, not zeal, but obedience to the commandments of Christ.

No law has ever been passed that can compel one moral being to love another, for by the very nature of it love must be voluntary. No one can be coerced or frightened into loving anyone.

If we love God we will love His children. All true Christian experience will deepen our love for other Christians.

Loving wrong objects is fatal to spiritual growth; it twists and deforms the life and makes impossible the appearing of the image of Christ in the soul. It is only as we love right objects that we become right, and only as we go on loving them that we continue to experience a slow but continuous transmutation toward the objects of our purified affection.

What we love is therefore not a small matter to be lightly shrugged off; rather it is of present, critical and everlasting importance. It is prophetic of our future. It tells us what we shall be, and so predicts accurately our eternal destiny.

We are to a large degree the sum of our loves and we will of moral necessity grow into the image of what we love most; for love is among other things a creative affinity; it changes and molds and shapes and transforms. It is without doubt the most powerful agent affecting human nature next to the direct action of the Holy Spirit of God within the soul.

Not only are we all in process of becoming; we are becoming what we love.

Love is within our power of choice, otherwise we would not be commanded to love God nor be held accountable for not loving Him.

We are not responsible to feel but we are responsible to love, and true spiritual love begins in the will.

God is love, and is for that reason the source of all the love there is.

LOVE FOR GOD

Once the seeking heart finds God in personal experience there will be no further problem about loving Him. To know Him is to love Him and to know Him better is to love Him more.

The phrase "the love of God," when used by Christians, almost always refers to God's love for us. We must remember that it can also mean our love for God.

It is a strange and beautiful eccentricity of the free God that He has allowed His heart to be emotionally identified with men. Self-sufficient as He is, He wants our love and will not be satisfied till He gets it. Free as He is. He has let His heart be bound to us forever.

Li the love which any intelligent creature feels for God there must always be a measure of mystery.

The gravest question any of us face is whether we do or do not love the Lord.

Love for Christ is a love of willing as well as a love of feeling, and it is psychologically impossible to love Him adequately unless we will to obey His words.

The first and greatest commandment is to love God with every power of our entire being. Where love like that exists there can be no place for a second object.

God wills that we should love Him for Himself alone with no hidden reasons, trusting Him to be to us all our natures require.

The taking over of the romantic love ideal into our relation to God has been extremely injurious to our Christian lives. The idea that we should "fall in love" with God is ignoble, unscriptural, unworthy of us and certainly does no honor to the Most High God. We do not come to love God by a sudden emotional visitation. Love for God results from repentance, amendment of life and a fixed determination to love Him. As God moves more perfectly into the focus of our hearts our love for Him may indeed rise and swell within us till like a flood it sweeps everything before it.

LOVE OF GOD

The highest love of God is not intellectual, it is spiritual.

The deep, deep love of God is the fountain out of which flows our future beatitude, and the grace of God in Christ is the channel by which it reaches us .

Since love cannot desire for its object anything less than the fullest possible measure of enjoyment for the longest possible time, it is virtually beyond our power to conceive of a future as consistently delightful as that which Christ is preparing for us.

Love ... is not something God has and which may grow or diminish or cease to be. His love is the way God is, and when He loves He is simply being Himself.

His love is measureless. It is more: it is boundless. It has no bounds because it is not a thing but a facet of the essential nature of God. His love is something He is, and because He is infinite that love can enfold the whole created world in itself and have room for ten thousand times ten thousand worlds beside.

Whatever may befall us. God knows and cares as no one else can.

The words "God is love" mean that love is an essential attribute of God. Love is something true of God but it is not God. It expresses the way God is in His unitary being, as do the words holiness, justice, faithfulness and truth.

God is self-existent, His love had no beginning; because He is eternal, His love can have no end; because He is infinite, it has no limit;

because He is holy, it is the quintessence of all spotless purity; because He is immense, His love is an incomprehensibly vast, bottomless, shoreless sea before which we kneel in joyful silence and from which the loftiest eloquence retreats confused and abashed.

God is love and God is sovereign. His love disposes Him to desire our everlasting welfare and His sovereignty enables Him to secure it.

God's love tells us that He is friendly and His Word assures us that He is our friend and wants us to be His friends.

The love of God is one of the great realities of the universe, a pillar upon which the hope of the world tests.

God does not love populations, He loves people. He loves not masses, but men. He loves us all with a mighty love that has no beginning and can have no end.

God is Himself the only being whom He can love directly; all else that He loves is for His own sake and because He finds some reflection of Himself there.

God being who and what He is must love Himself with pure and perfect love.

It is hard for a sinful man to believe that God loves Him. His own accusing conscience tells him it could not be so.

God is love, so His loving is not something He may do nor not do at His will. Loving us is not an intermittent act or series of acts which God does in between other acts. His love flows steadily out upon the whole human race in an unbroken and continuous fullness.

There is not a time, not a fraction of time, when God's love is not active toward us. It is as constant as the being of God, for it is the being of God in unforced, normal expression.

God does not love us because we are hard or easy to love; He loves us because He is God, not because we are good or bad or more attractive or less so.

God's love is not drawn out of Him by its object; it flows out from God in a steady stream because He is love.

"God so loved the world," not because the world was lovable but because God is love. Christ did not die for us that God might love us; He died for us because God already loved us from everlasting.

Love is not the result of redemption; it is the cause of it.

M

MAN

The burden borne by mankind is a heavy and a crushing thing.

There is hardly a man or woman who dares to be just what he or she is without doctoring up the impression.

We are created beings, and as such are derived, not self-existent. Not to us has it been given to have life in ourselves.

We must never underestimate the ability of human beings to get themselves tangled up.

One thing seems to be quite forgotten: the world moves and times change but people remain the same all ways.

Every human being is in a state of becoming, of passing from what he was to what he is to be. And this is as true of the Christian as of every other person.

Think God away and man has no ground of existence.

Nothing can hurt a good man.

What a man is comes first in the sight of God. What he does is determined by what he is, so it of first importance always.

The race of Adam is under death sentence. There is no commutation and no escape.

We have but to become acquainted with, or even listen to, the big names of our times to discover how wretchedly inferior most of them are.

There is a notion abroad that to win a man we must agree with him. Actually the exact opposite is true.

It is now quite possible to talk for hours with civilized men and women and gain absolutely nothing from it. Conversation today is almost wholly sterile.

As we draw nearer to the ancient Source of our being we find that we are no longer learned or ignorant, modern or old-fashioned, crude or cultured, white or colored; in that awesome Presence we are just men. Artificial distinctions fade away. Thousands of years of education disappear in a moment and we stand again where Adam and Eve stood after the Fall, where Cain stood, and Abel, outside the Garden, frightened and undone and fugitive from the terror of the broken law.

We are all in process of becoming. We have already moved from what we were to what we are, and we are now moving toward what we shall be.

The human race is one.

Alan's nature indicates that he was created for three things: To think, to worship and to work.

MATERIALISM (see also POSSESSIONS)

Secularism, materialism, and the intrusive presence of things have put out the light in our souls and turned us into a generation of zombies. We cover our deep ignorance with words, but we are ashamed to wonder, we are afraid to whisper "mystery."

MERCY

Mercy is an attribute of God, an infinite and inexhaustible energy within the divine nature which disposes God to be actively compassionate.

God is merciful as well as just. He has always dealt in mercy with mankind and will always deal injustice when His mercy is despised.

Nothing that has occurred or will occur in heaven or earth or hell can change the tender mercies of our God. Forever His mercy stands, a boundless, overwhelming immensity of divine pity and compassion.

It is human misery and sin that call forth the divine mercy.

Mercy never began to be, but from eternity was; so it will never cease to be.

To receive mercy we must first know that God is merciful.

We must believe that God's mercy is boundless, free and, through Jesus Christ our Lord, available to us now in our present situation.

MIND (see also THOUGHT)

Whatever men may think of human reason God takes a low view of it.

When God Himself appears before the mind, awesome, vast and incomprehensible, then the mind sinks into silence and the heart cries out "O Lord God!"

The imagination, since it is a faculty of the natural mind, must necessarily suffer both from its intrinsic limitations and from an inherent bent toward evil.

What comes Into our minds when we think about God is the most important thing about us.

The mightiest thought the mind can entertain is the thought of God, and the weightiest word in any language is its word for God.

The human mind, being created, has an understandable uneasiness about the Uncreated.

Self-conscious intellectualism is offensive to man and, I am convinced, to God also but it is significant that every major revelation in the Scriptures was made to a man of superior intellect.

A guileless mind is a great treasure; it is worth any price.

Our intellectual activities in the order of their importance may be graded this way: first, cogitation; second, observation; third, reading.

Knowledge is the raw material out of which that finest of all machines, the mind, creates its amazing World.

The mind should be an eye to see with rather than a bin to store facts in.

Perception of ideas rather than the storing of them should be the aim of education.

There is scarcely anything on earth more beautiful than a Spirit-filled mind, certainly nothing more wonderful than an alert and eager mind made incandescent by the presence of the indwelling Christ.

Our Lord has little good to say of the unilluminated mind, but He revels in the mind that has been renewed and enlightened by grace.

The human intellect even in its fallen state is an awesome work of God, but it lies in darkness until it has been illuminated by the Holy Spirit.

Man is a worshiper and only in the spirit of worship does he find release for all the powers of his amazing intellect.

When the mind attempts to find out God it is confronted by obscurity. It is surrounded with mystery and blinded by the light no man can approach unto.

We cannot withhold our intellects from the blazing altar and still hope to preserve the true faith of Christ.

Sin has its seat deep within the mind where it pollutes the emotions (desires), the intellect (imagination) and the will (purposes)

When the Bible speaks of the mind it does not refer to the intellect alone. The whole personality is included in the concept; the bent of the will, the moral responses, the sympathies and antipathies are there also, as well as the intellect.

It will probably be found at last that there is no sin except sin of the mind.

All our acts are born out of our minds and will be what the mind is at last.

MINISTRY (see also LEADERSHIP, PREACHING, PROPHET)

By gift and calling the minister is a man apart.

The church is God's witness to each generation, and her ministers are her voice. Through them she becomes vocal.

The ministry is one of the most perilous of professions.

An ineffective, half-alive minister is a better advertisement for hell than a good man dead.

An effective, Christlike minister is a constant embarrassment to the devil, a threat to his dominion, a rebuttal of his best arguments and a dogged reminder of his coming overthrow.

The devil hates the Spirit-filled minister with an intensity second only to that which he feels for Christ Himself

MOOD (see also FEELINGS)

Faith is at the foundation of all Christian living, and because faith has to do with the character of God, it is safe from all vacillations of mood.

The relation of faith to mood may be stated by means of a number of metaphors: if faith is the tree, mood is the blossom; if faith is the flower, mood is the fragrance; if faith is the instrument, mood is the melody. And who will deny the vital place of the blossom, the fragrance and the music in human life?

MORALITY

The cause of all our human miseries is a radical dislocation, an upset in our relation to God and to each other.

The moral state of the penitent when he comes to Christ does not affect the result, for the work of Christ sweeps away both his good and his evil and turns him into another man.

God is always glorified when He wins a moral victory over us, and we are always benefited, immeasurably and gloriously benefited.

Within the last century man has leaped ahead in scientific achievement but has lagged behind morally, with the result that he is now technically capable of destroying the world and morally incapable of restraining Himself from doing so.

The New Testament knows nothing of the working of the Spirit in us apart from our own moral responses.

Moral power has always accompanied definitive beliefs.

That we Christians modify the moral teachings of Christ at our convenience to avoid the stigma of being thought different is a proof of our backsliding, and the shame of it will not be removed until we have repented and brought our lives completely under the discipline of Christ.

There are moral situations where it is immoral to say nothing and basely immoral to do nothing.

MOTIVE

The man of God set his heart to exalt God above all; God accepted his intention as fact and acted accordingly.

Not perfection, but holy intention made the difference.

It is not what a man does that determines whether his work is sacred or secular, it is why he does it. The motive is everything.

Let a man sanctify the Lord God in his heart and he can thereafter do no common act.

The test by which all conduct must finally be judged is motive.

As water cannot rise higher than its source, so the moral quality in an act can never be higher than the motive that inspires it.

Christians, and especially very active ones, should take time out frequently to search their souls to be sure of their motives. Religious acts done out of low motives are twice evil, evil in themselves and evil because they are done in the name of God. In the sight of God we are judged not so much by what we do as by our reasons for doing it.

N

NEW BIRTH (see also REDEMPTION, REGENERATION, SALVATION)

A Christian is what he is not by ecclesiastical manipulation but by the new birth. He is a Christian because of a Spirit which dwells in him.

Men do not become Christians by associating with church people, nor by religious contact, nor by religious education; they become Christians only by an invasion of their nature by the Spirit of God in the New Birth.

The spirit that dwells in the once-born is forever opposed to the Spirit that inhabits the heart of the twice born. This hostility began somewhere in the remote past before the creation of man and continues to this day. The modern effort to bring peace between these two spirits is not only futile but contrary to the moral laws of the Universe.

Whoever is born of God is one with everyone else who is born of God.

Every redeemed soul is born out of the same spiritual life as every other redeemed soul and partakes of the divine nature in exactly the same manner.

The new birth makes us partakers of the divine nature. There the work of undoing the dissimilarity between us and God begins.

The new birth makes us partakers of the divine nature.

The new birth does not produce the finished product. The new thing that is born of God is as far from completeness as the new baby born an hour ago.

The genuinely renewed man will have a new life center.

The ethics of Jesus cannot be obeyed or even understood until the life of God has come to the heart of a man in the miracle of the new birth.

O

OBEDIENCE AND DISOBEDIENCE

Obedience to the word of Christ will bring an inward revelation of the Godhead.

God being who He is must have obedience from His creatures. Man being who he is must render that obedience.

The Christian can hope for no manifestation of God while he lives in a state of disobedience.

Let a man refuse to obey God on some clear point, let him set his will stubbornly to resist any commandment of Christ, and the rest of his religious activities will be wasted.

If we would have God's blessing upon us we must begin to obey.

God will not accept praying in lieu of obeying. We only deceive ourselves when we try to make the substitution.

Prayer will become effective when we stop using it as a substitute for obedience.

The final test of love is obedience, not sweet emotions, not willingness to sacrifice, not zeal, but obedience to the commandments of Christ.

Love for Christ is a love of willing as well as a love of feeling, and it is psychologically impossible to love Him adequately unless we will to obey His words.

The man that believes will obey; failure to obey is convincing proof that there is not true faith present.

To attempt the impossible God must give faith or there will be none, and He gives faith to the obedient heart only.

We must be willing to obey if we would know the true inner meaning of the teachings of Christ and the apostles.

Obedience will strengthen faith and faith will increase knowledge.

Obedience is the big problem: and unwillingness to obey is the cause of continued darkness.

OLD AND NEW

Nothing that matters is new.

Nothing is new that matters and nothing that matters can be modernized.

Nothing new can save my soul; neither can saving grace be modernized.

The old way is the true way and there is no new way. The Lamb of God was slain "before the foundation of the world."

We must each come as Abel came, by atoning blood and faith demonstrated in repentance. No new way has been discovered.

OMNIPOTENCE

Sovereignty and omnipotence must go together. One cannot exist without the other.

God possesses what no creature can: an incomprehensible plenitude of power, a potency that is absolute.

God has delegated power to His creatures, but being self-sufficient, He cannot relinquish anything of His perfections and, power being one of them, He has never surrendered the least iota of His power. He gives but He does not give away. that He gives remains His own and returns to Him again. Forever He must remain what He has forever been, the Lord God omnipotent.

Omnipotence is not a name given to the sum of all power, but an attribute of a personal God whom we Christians believe to be the Father of our Lord Jesus Christ and of all who believe on Him to life eternal.

Since He has at His command all the power in the universe, the Lord God omnipotent can do anything as easily as anything else. All His acts are done without effort. He expends no energy that must be replenished. His self-sufficiency makes it unnecessary for Him to look outside of Himself for a renewal of strength. All the power required to do all that He wills to do lies in undiminished fullness in His own infinite being.

OMNIPRESENCE (see also PRESENCE OF GOD)

God is everywhere here, close to everything, next to everyone.

The doctrine of the divine omnipresence personages man's relation to the universe in which he finds Himself This great central truth gives meaning to all other truths and imparts supreme value to all his little life. God is present, near him, next to him, and this God sees him and knows him through and through.

He is there as He is here and everywhere, not confined to tree or stone, but free in the universe, near to everything, next to everyone, and through Jesus Christ immediately accessible to every loving heart.

The certainty that God is always near us, present in all parts of His world, closer to us than our thoughts, should maintain us in a state of high moral happiness most of the time.

OMNISCIENCE

God knows instantly and effortlessly all matter and all matters, all mind and every mind, all spirit and all spirits, all being and every being, all creaturehood and all creatures, every plurality and all pluralities, all law and every law, all relations, all causes, all thoughts, all mysteries, all enigmas, all feeling, all desires, every unuttered secret, all thrones and dominions, all personalities, all things visible and

invisible in heaven and in earth, motion, space, time, life, death, good, evil, heaven, and hell.

Because God knows all things perfectly, He knows no thing better than any other thing, but all things equally well. He never discovers anything. He is never surprised, never amazed.

In the divine omniscience we see set forth against each other the terror and fascination of the Godhead. That God knows each person through and through can be a cause of shaking fear to the man that has something to hide - some unforsaken sin, some secret crime committed against man or God. The unblessed soul may well tremble that God knows the flimsiness of every pretext and never accepts the poor excuses given for sinful conduct, since He knows perfectly the real reason for it. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. "

How unutterably sweet is the knowledge that our Heavenly Father knows us completely. No talebearer can inform on us, no enemy can make an accusation stick; no forgotten skeleton can come tumbling out of some hidden closet to abash us and expose our past; no unsuspected weakness in our characters can come to light to turn God away from us, since He knew us utterly before we knew Him and called us to Himself in the full knowledge of everything that was against us.

OPTIMISM AND PESSIMISM

The cross-carrying Christian ... is both a confirmed pessimist and an optimist the like of which is to be found nowhere else on earth,

Faith is not optimism, though it may breed optimism; it is not cheerfulness, though the man of faith is likely to be reasonably cheerful; it is not a vague sense of well being or a tender appreciation for the beauty of human togetherness. Faith is confidence in God's self-revelation as found in the Holy Scriptures.

Strange as it may be, the holiest souls who have ever lived have earned the reputation for being pessimistic.

The unknown saints are not pessimists, nor are they misanthropes or joy-killers. They are by virtue of their godly faith the world's only true optimists.

ORIGIN

Origin is a word that can apply only to things created. When we think of anything that has origin we are not thinking of God. God is self-existent, while all created things necessarily originated somewhere at some time. Aside from God, nothing is self-caused.

P

PAST, PRESENT, AND FUTURE (see also TIME AND ETERNITY)

We habitually stand in our now and look back by faith to see the past filled with God. We look forward and see Him inhabiting our future; but our now is uninhabited except for ourselves.

For each of us the time is surely coming when we shall have nothing but God. Health and wealth and friends and hiding places will all be swept away and we shall have only God. To the man of pseudo faith that is a terrifying thought, but to real faith it is one of the most comforting thoughts the heart can entertain.

We look forward to events predicted and backward to events that have occurred; but God contains past and future in His own all-encompassing Being.

Toward the world to come we are all headed.

We must face today as children of tomorrow. We must meet the uncertainties of this world with the certainty of the world to Come.

Because God lives in an everlasting now, He has no past and no future.

AU that God is He has always been, and all that He has been and is He will ever be.

Regret for a sinful past will remain until we truly believe that for us in Christ that sinful past no longer exists.

No living thing can subsist for long on its yesterdays.

Every man holds his future in his hand.

Our today is bound to all our yesterdays, and our tomorrow will be the sum of our present and our past.

The first gift of life is not by works, but by faith in the work of a sufficient Redeemer; but after the miracle of the new birth has been accomplished, the Christian to a large extent carries his future in his hands.

PEACE

One of the greatest hindrances to internal peace which the Christian encounters is the common habit of dividing our lives into two areas—the sacred and the secular.

What wicked men do should not disturb the good man's tranquillity.

The world talks of peace, and by peace it means the absence of war. What it overlooks is that there is another meaning of the word, namely, tranquillity of heart, and without that kind of peace the peace of the world will continue to be but an unattainable dream.

Peace has fled the halls of learning and if found at all is found now among the lowly.

In spite of all the books lately published, inward tranquillity cannot be found on the earth.

Not the educators nor the legislators nor the scientists can bring us tranquillity of heart, and without tranquility whatever else they give us is useless at last.

True peace is a gift of God and today it is found only in the minds of innocent children and in the hearts of trustful Christians. Harmony within our own hearts depends mostly upon our getting into harmony with God. Morning comes not by our pushing out the darkness but by waiting for the coming of the sun.

PERFECTION

The Word of God well understood and religiously obeyed is the shortest route to spiritual perfection.

Alan, being imperfect, can never quite know perfection in anything, least of all in his relation to the incomprehensible Godhead.

PERSONALITY

A loving Personality dominates the Bible, walking among the trees of the garden and breathing fragrance over every scene. Always a living Person is present, speaking, pleading, loving, working, and manifesting Himself whenever and wherever His people have the receptivity necessary to receive the manifestation.

Human personality is dear to God because it is of all created things the nearest to being like Himself.

A good personality and a shrewd knowledge of human nature is all that any man needs to be a success in religious circles today.

In this day when shimmering personalities carry on the Lord's work after the methods of the entertainment world it is refreshing to associate for a moment even in the pages of a book with a sincere and humble man who keeps his own personality out of sight and places the emphasis upon the in working of God,

POSSESSIONS (see also MATERIALISM)

The man who has God for his treasure has all things in One.

The blessed ones who possess the Kingdom are they who have repudiated every external thing and have rooted from their hearts all sense of possessing.

The way to deeper knowledge of God is through the lonely valleys of soul poverty and abnegation of all things.

This possessive clinging to things is one of the most harmful habits in the life.

The very smell of the currency we pass around indicates where it has been. It smells of itself-as though it could tell its own story of crime and violence and immorality.

In the kingdom of God the surest way to lose something is to try to protect it, and the best way to keep it is to let it go.

It is better to throw our little all to the four winds than to get old and sour defending it.

It is better to be cheated a few times than to develop a constant suspicion that someone is trying to cheat us.

It is better to have the house burglarized than to spend the rest of our days and nights sitting with a rifle across our knees watching over it.

Give it up, and keep it. Defend it, and lose it. That is a law of the kingdom and it applies to every regenerated Soul.

A real Christian need not defend his possession nor his position. God will take care of both. Let go of your treasures and the Lord will keep them for you unto life eternal. Hang onto them and they will bring you nothing but trouble and misery to the end of your days.

Any temporal possession can be turned into everlasting wealth. Whatever is given to Christ is immediately touched with immortality.

The miser keeps his gold, the poor man suffers on in his poverty and the whole course of nature is upset.

POWER

It is hard for us sons of the Machine Age to remember that there is no power apart from God. Whether physical, intellectual, moral or spiritual, power is contained in God, flows out from Him and returns to Him again.

The power of God ... is not something God has; it is something God is. Power is something that is true of God as wisdom and love are true of Him.

Whatever God is He is infinitely. In Him lies all the power there is; any power at work anywhere is His. Even the power to do evil must first have come from Him since there is no other source from which it could Come.

The power of God is one with God's will. and works only as He wills that it should.

The boundless power of our infinite God is all around us, enfolding us, preserving us in being and keeping us unto salvation ready to be revealed.

If we miss seeing God in His works we deprive ourselves of the sight of a royal display of wisdom and power so elevating, so ennobling, so awe-inspiring as to make all attempts at description futile.

The only power God recognizes in His church is the power of His Spirit, whereas the only power actually recognized today by the majority of evangelicals is the power of man.

PRAISE

"Gospel" boogie singing now furnishes for many persons the only religious joy they know.

As we go on into God we shall see the excellency of the life of constant communion where all thoughts and acts are prayers, and the entire life becomes one holy sacrifice of praise and worship.

A great deal of praise in conservative circles is perfunctory and forced, where it is not downright insincere.

Many of our popular songs and choruses in praise of Christ are hollow and unconvincing.

PRAYER

Prayer at its best is the expression of the total life.

All things else being equal, our prayers are only as powerful as our lives. In the long pull we pray only as well as we live.

Some prayers are like a fire escape, used only in times of critical emergency-never very enjoyable, but used as a way of terrified escape from disaster.

To pray effectively it is required of us that there be no unblessed areas in our lives, no parts of the mind or soul that are not inhabited by the Spirit, no impure desires allowed to live within us, no disparity between our prayers and our conduct.

It requires a serious mind and a determined heart to pray past the ordinary into the unusual.
We pour out millions of words and never notice that the prayers are not answered.

If one-tenth of one percent of the prayers made in the churches of any ordinary American village on one Sunday were answered the country would be transformed overnight.

We not only do not expect our prayers to be answered but would be embarrassed or even disappointed if they were.
Many a wordy brother would withdraw his request quickly enough if he had any intimation that God was taking it seriously.

While the prayer of faith enables us to lay hold of the omnipotence of God and bring about many wonderful changes here below, there are some things that not even prayer can change.

When we become too glib in prayer we are most surely talking to ourselves.

In the average church we hear the same prayers repeated each Sunday year in and year out with, one would suspect, not the remotest expectation that they will be answered.

The familiar phrase, the religious tone, the emotionally loaded words have their superficial and temporary effect, but the worshiper is no nearer to God, no better morally and no surer of heaven than he was before.

We ask Him to come when He is already present and waiting for us to recognize Him.

We plead for Him to speak when He has already spoken and is at that very moment speaking.

In our private prayers and in our public services we are forever asking God to do things that He either has already done or cannot do because of our unbelief

When we are praying for something we have every right to look for the answer. Never should we fear to look at the facts. Either God answered or He did not, and there is no point in shutting our eyes and refusing to admit it when it is plain that no answer has been received.

Prayer is never an acceptable substitute for obedience.

Retire from the world each day to some private spot, even if it be only the bedroom.... Stay in the secret place till the surrounding noises begin to fade out of your heart and a sense of God's presence envelops you. Deliberately tune out the unpleasant sounds and come out of your closet determined not to hear them. Listen for the inward Voice till you learn to recognize it. Stop trying to compete with others. Give yourself to God and then be what and who you are without regard to what others think. Reduce your interests to a few. Don't try to know what will be of no service to you. Avoid the digest type of mind-short bits or unrelated facts, cute stories and bright sayings. Learn to pray inwardly every moment. After a while you can do this even while you work. Practice candor, childlike honesty, humility. Pray for a single eye. Read less, but read more of what is important to your inner life. Never let your mind remain scattered for very long. Call home your roving thoughts. Gaze on Christ with the eyes of your soul. Practice spiritual concentration.

We cannot help things by claiming He has answered when He has not.

Prayer is not in itself meritorious. It lays God under no obligation nor puts Him in debt to any. He hears prayer because He is good, and for no other reason.

Prayer is not a sure fire protection against error for the reason that there are many kinds of prayer and some of them are worse than useless.

All things else being equal, the praying man is less likely to think wrong than the man who neglects to pray.

In spite of die difficulties we encounter when we pray, prayer is a powerful and effective way to get right, stay right and stay free from error.

Prayer at stated times is good and right we will never outgrow the need of it while we remain on earth. But this kind of prayer must be supported and perfected by the habit of constant, unspoken prayer.

Prayer that takes its value from the number of times certain words are repeated is pagan, not Christian.

Piqued prayers can be dangerous.

Oft-repeated prayers become vain when they have lost their urgency.

We should examine our prayers every now and again to discover how much sincerity and spontaneity they possess. We should insist on keeping them simple, candid, fresh and original. And above all we should never seek to induce holy emotions.

To pray with confidence the petitioner must be certain that his request falls within the broad will of God for His people.

It is futile to beg God to act contrary to His revealed purposes.

God wants us to pray and He wants to answer our prayers, but He makes our use of prayer as a privilege to commingle with His use of prayer as a discipline.

To receive answers to prayer we must meet God's terms.

The truth is that God always answers the prayer that accords with His will as revealed in the Scriptures, provided the one who prays is obedient and trustful.

A man may engage in a great deal of humble talk before God and get no response because unknown to Himself he is using prayer to disguise disobedience.

We still pray for revival, with no awareness of our dark betrayal and no intention to repent. AN such prayers are vain.

Prayer cannot be taught; it can only be done.

Praying itself must be the work of the individual.

Everyone must pray as if he alone could pray, and his approach must be individual and independent; independent, that is, of everyone but the Holy Ghost.

True prayer cannot be imitated nor can it be learned from someone else.

Prayer will increase in power and reality as we repudiate all pretense and learn to be utterly honest before God as well as before men.

All prayer is comfortable when the heart is having fellowship with God and the inner eyes are looking upon His blessed face.

The highest kind of prayer is never the making of requests.

Faith is only genuine as it eventuates into prayer.

Men may, and often do, pray without faith (though this is not true prayer), but it is not thinkable that men should have faith and not pray.

If, however, the desired object is legitimate and innocent, then there are three possible ways by which it may be obtained: one is to work for it, another is to pray for it and a third is to work and pray for it.

Some things are altogether out of the sphere of possibility for us, and yet altogether within God's gracious will for us. What to do? Prayer is the immediate answer.

It is useless to ask God for something we could obtain with a bit of effort properly directed.

No instructed Christian will waste his time praying for things that are within his own power to obtain. To do so is to deceive ourselves and make a farce of the whole concept of prayer. If work will get it for us, then work it is or we can go without it.

God will not contribute to our delinquency by supplying us with gifts which we could get for ourselves but have done nothing to obtain.

Whether it be a desire to open a closed field, win a hostile tribe, obtain a better job, build a new church, have a successful meeting, rear a family, get through school or do any one of an almost infinite number of legitimate things, the method is likely to be the twofold one of work and prayer.

PREACHING (see also LEADERSHIP, MINISTRY, PROPHET)

Good hearers are as important as good preachers.

To speak to God on behalf of men is probably the highest service any of us can render. The next is to speak to men in the name of God. Either is a privilege possible to us only through the grace of our Lord Jesus Christ.

To be effective the preacher's message must be alive; it must alarm, arouse, challenge; it must be God's present voice to a particular people. Then, and not till then, is it the prophetic word and the man Himself a prophet.

To preach the truth it is often necessary that the man of God know the people's hearts better than they themselves do.

The man who preaches truth and applies it to the lives of his hearers will feel the nails and the thorns. He will lead a hard life-but a glorious one.

We are not diplomats but prophets, and our message is not a compromise but an ultimatum.

We who preach the gospel must not think of ourselves as public relations agents sent to establish good will between Christ and the world.

In a very real sense no man can teach another; he can only aid him to teach Himself.

To pray successfully is the first lesson the preacher must learn if he is to preach fruitfully; yet prayer is the hardest thing he will ever be called upon to do and, being human, it is the one act he will be tempted to do less frequently than any other. He must set his heart to conquer by prayer, and that will mean that he must first conquer his own flesh, for it is the flesh that hinders prayer always.

Prayer should be continuous, preaching but intermittent.

No man should stand before an audience who has not first stood before God.

It is a dubious compliment to a preacher to say that he is original.
The true messenger of God is not always successful as men judge success.

The true minister is one not by his own choice but by the sovereign commission of God.

The true preacher is a man of God speaking to men; he is a man of heaven giving God's witness on earth.

The preacher is a servant of the Lord and of the people. He is in great moral peril when he forgets this.

The clergyman meets religious people almost exclusively. People are on their guard when they are with him.

It is easy for the minister to be turned into a privileged idler, a social parasite with an open palm and an expectant look.

The minister should voluntarily impose upon Himself a life of labor as arduous as that of a farmer, a serious student or a Scientist.

God's Word is ever the same, but what it will do at any time in any place depends largely upon the moral purity, wisdom and spiritual power of those who preach it.

PRESENCE OF GOD (see also OMNIPRESENCE)

At the heart of the Christian message is God Himself waiting for His redeemed children to push in to conscious awareness of His Presence.

The presence of God is the central fact of Christianity.

The instant cure of most of our religious ills would be to enter the Presence in spiritual experience, to become suddenly aware that we are in God and that God is in US.

The world is perishing for lack of the knowledge of God and the Church is famishing for want of His Presence.

God Himself is here waiting our response to His Presence. This eternal world will come alive to us the moment we begin to reckon upon its reality.

A spiritual kingdom lies all about us, enclosing us, embracing us, altogether within reach of our inner selves. waiting for us to recognize it.

God is here. No point is nearer to God than any other point. It is exactly as near to God from any place as it is from any other place. No one is in mere distance any further from or any nearer to God than any other person.

Wherever we are, God is here. There is no place, there can be no place, where He is not.

Adam sinned and, in his panic, frantically tried to do the impossible: he tried to hide from the presence of God.

We need never shout across the spaces to an absent God. He is nearer than our own soul, closer than our most secret thoughts.

The Universal Presence is 2 fact. God is here. The whole universe is alive with His life.

They who worship the God who is present may ignore the objections of unbelieving men.

Nothing can take the place of the touch of God in the soul and the sense of Someone there.

God is altogether present wherever He is present at all.

The truth is that He is nearer to us than we are to ourselves.

The knowledge that we are never alone calms the troubled sea of our lives and speaks peace to our souls.

The immanence of God in His universe makes possible the enjoyment of the "real Presence" by the saints of God in heaven and on earth simultaneously. Wherever they may be, He is present to them in the fullness of His Godhead.

Let God hide His face and nothing thereafter is worth the effort.

Most Christians speak of God in the manner usually reserved for a departed loved one, rarely as of one present; but they do not often speak to Him.

A convinced atheist is more logical than a Christian who tries to worship an Absentee God.

Men need God above everything else, yet are uncomfortable in His presence.

One advantage gained from thinking of God as being absent is that we may assume that He is pleased with whatever we may be trying to do, as long as it is not downright wicked.

The average Christian thinks of God as being at a safe distance looking the other way.

Since Protestants have no pope to keep them in line and since God is too far away to be consulted, the only limit to our modern religious folly is the amount the people will stand; and present indications are that they will stand plenty and pay for it, too.

PROGRESS

Progress in the Christian life is exactly equal to the growing knowledge we gain of the Triune God in personal experience. More spiritual progress can be made in one short moment of speechless silence in the awesome presence of God than in years of mere study.

No responsible person will deny that some changes made by the race over the years have been improvements, and so may have represented progress and advance, though just what we are supposed to be advancing toward has not been made very clear by our leaders.

Any movement toward Christ is ascent, and any direction away from Him is down.

It will cost something to walk slow in the parade of the ages while excited men of time rush about confusing motion with progress.

PROMISES

Fallen men, though they cannot fulfill their promises, are always able to make good on their threats.

God will always do what He has promised to do when His conditions are met.

The man who believes the promises of God expects to see them fulfilled. Where there is no expectation there is no faith. God's promises conform to reality, and whoever trusts them enters a world not of fiction but of fact.

Christian expectation in the average church follows the program, not the promises.

A promise is never better or worse than the character of the one who makes it.

PROPHET (see also LEADERSHIP, MINISTRY, PREACHING)

Between the scribe who has read and the prophet who has seen there is a difference as wide as the sea.

A prophet is one who knows his times and what God is trying to say to the people of his times.

Scholars can interpret the past; it takes prophets to interpret the present.

Nothing God has yet done for us can compare with all that is written in the sure word of prophecy.

The prophet must hear the message clearly and deliver it faithfully, and that is indeed a grave responsibility; but it is to God alone, not to men.

The differences between the orator and the prophet are many and radical, the chief being that the orator speaks for Himself while the prophet speaks for God.

The orator originates his message and is responsible to Himself for its content. The prophet originates nothing but delivers the message he has received from God who alone is responsible for it, the prophet being responsible to God for its delivery only.

PURSUIT OF GOD

We pursue God because, and only because, He has first put an urge within us that spurs us to the pursuit.

The impulse to pursue God originates with God, but the outworking of that impulse is our following hard after Him.

If we would find God amid all the religious externals we must first determine to find Him, and then proceed in the way of simplicity.

We need not fear that in seeking God only we may narrow our lives or restrict the motions of our expanding hearts. The opposite is true. We can well afford to make God our All, to concentrate, to sacrifice the many for the One.

Our pursuit of God is successful just because He is forever seeking to manifest Himself to us.

Much of our difficulty as seeking Christians stems from our unwillingness to take God as He is and adjust our lives accordingly. We insist upon trying to modify Him and to bring Him nearer to our own image.

The man who has met God is not looking for something-he has found it; he is not searching for light-upon. him the Light has already shined.

We are called to an everlasting preoccupation with God.

God is never found accidentally.

The man that has the most of God is the man who is seeking the most ardently for more of God.

Only engrossment with God can maintain perpetual spiritual enthusiasm because only God can supply everlasting novelty.

R

REALITY

The great Reality is God, the Author of that lower and dependent reality which makes up the sum of created things, including ourselves.

God is real. He is real in the absolute and final sense that nothing else is, AN other reality is contingent upon this.

Imagination projects unreal images out of the mind and seeks to attach reality to them. Faith creates nothing; it simply reckons upon that which is already there.

God and the spiritual world are real. We can reckon upon them with as much assurance as we reckon upon the familiar world around US.

At the root of the Christian life lies belief in the invisible. The object of the Christian's faith is unseen reality.

The presence of God is not imaginary, neither is prayer the indulgence of a delightful fancy.

The most realistic book in the world is the Bible. God is real, men are real and so is sin and so are death and hell, toward which sin inevitably leads.

Faith engages God, the one great Reality, who gave and gives existence to all things.

God is the only absolute Reality; all other reality is relative and contingent.

While the things we know and experience day by day are real, they are not real in themselves, but only as God gives them existence. They could not continue to be should God withdraw His constant word of creation and leave them to themselves for even one short moment.

All things are but shadows cast by the great Reality, God, and if we were to gain the whole world and miss God, we should have no more than a handful of shadows.

REDEMPTION (see also NEW BIRTH, REGENERATION, SALVATION)

Man who moved out of the heart of God by sin now moves back into the heart of God by redemption.

Redemption is not a strange work which God for a moment turned aside to do; rather it is His same work performed in a new field, the field of human catastrophe.

The whole purpose of God in redemption is to make us holy and to restore us to the image of God.

The first announcement of God's redemptive intention toward mankind was made to a man and a woman hiding in mortal fear from the presence of the Lord.

The work of Christ in redemption will achieve ultimately the expulsion of sin, the only divisive agent in the universe, and the unification of all things.

The primary work of Christ in redemption is to justify, sanctify and ultimately to glorify a company of persons salvaged from the ruin of the human race.

Redemption became necessary not because of what men were doing only, but because of what they were,

Seen from our human standpoint redemption must rank first among all the acts of God. No other achievement of the Godhead required such vast and precise knowledge, such perfection of wisdom or such fullness of moral power.

The purpose of Christ's redeeming work was to make it possible for bad men to become good--deeply, radically and finally. Every redeemed soul is born out of the same spiritual life as every other redeemed soul and partakes of the divine nature in exactly the same manner.

The supreme work of Christ in redemption is not to save us from hell but to restore us to Godlikeness again.

REGENERATION (see also NEW BIRTH, REDEMPTION, SALVATION)

The offer of pardon on the part of God is conditioned upon intention to reform on the part of man.

There can be no spiritual regeneration till there has been a moral reformation.

The converted man is both reformed and regenerated.

Unless the sinner is willing to reform his way of living he will never know the inward experience of regeneration.

Baptism, confirmation, the receiving of the sacraments, church membership--these mean nothing unless the supreme act of God in regeneration also takes place.

The mysterious operation of God in regenerating grace and His further work of the Spirit's anointing are transactions so highly personal that no third party can know or understand what is taking place.

The primary work of the Holy Spirit is to restore the lost soul to intimate fellowship with God through the washing of regeneration.

The truly regenerated man is a new creature-, he belongs to another order of being; he has another kind of life, another origin, another destiny.

REGRET

Regret is a kind of frustrated repentance that has not been quite consummated. Once the soul has turned from all sin and committed itself wholly to God there is no longer any legitimate place for regret.

Regret may be no more than a form of self-love.

Regret for a sinful past will remain until we truly believe that for us in Christ that sinful past no longer exists.

RELATIONSHIP TO GOD

The temptation to make our relation to God judicial instead of personal is very strong.

My personal relation to God matters. That takes priority over everything else.

Seeing who God is and who we are, a right relationship between God and us is of vital importance. That God should be glorified in us is so

critically important that it stands in lonely grandeur, a moral imperative more compelling than any other which the human heart can acknowledge. To bring ourselves into a place where God will be eternally pleased with us should be the first responsible act of every man.

To become like God is and must be the supreme goal of all moral creatures.

We all come into the world with one tremendous question facing us, the question of our relation to the God from whose hand we came.

RELIGION (see also SCIENCE AND RELIGION)

Religion, so far as it is genuine, is in essence the response of created personalities to the creating personality, God.

When religion has said its last word, there is little that we need other than God Himself.

Religion has accepted the monstrous heresy that noise, size, activity and bluster make a man dear to God.

To the absence of the spirit may be traced that vague sense of unreality which almost everywhere invests religion in our times.

It was religion that put Christ on the cross, religion without the indwelling Spirit.

Our notion of God must always determine the quality of our religion.

The deadening effect of religious make-believe on the human mind is beyond all describing.

We fear extremes and shy away from too much ardor in religion as if it were possible to have too much love or too much faith or too much holiness.

The one thing that religious persons want most is to be changed, to be made over from what they are into something they desire to be.

Religion correctly assumes the fluidity of human nature. It assumes that the human character is in flux and can be directed into pre-chosen channels leading to desired ends.

The whole religious machine has become a noisemaker.

Powerless religion may put a man through many surface changes and leave him exactly what he was before.

Religious extroversion has been carried to such an extreme in evangelical circles that hardly anyone has the desire, to say nothing of the courage, to question the soundness of it. Externalism has taken over.

The pitiable attempt of churchmen to explain everything for the smiling unbeliever has had an effect exactly opposite to that which was intended. It has reduced worship to the level of the intellect and introduced the rationalistic spirit into the wonders of religion.

If true religion consisted in outward practices, then it could be destroyed by laws forbidding those practices.

Religion is disengaged from practical life and retired to the airy region of fancy where dwell the sweet insubstantial nothings which everyone knows do not exist but which they nevertheless lack the courage to repudiate publicly.

We settle for words in religion because deeds are too costly.

There is probably not another field of human activity where there is so much waste as in the field of religion.

True religion leads to Moral action.

The essence of true religion is spontaneity, the sovereign movings of the Holy Spirit upon and in the free spirit of redeemed man.

The low state of religion in our day is largely due to the lack of public confidence in religious people.

Of all work done under the sun religious work should be the most open to examination.

True religion confronts earth with heaven and brings eternity to bear upon time.

Religion is interested primarily in the One who is the source of all things, the master of every phenomenon.

To stay free from religious ennui we should be careful not to get into a rut, not even a good rut.

True religion is removed from diet and days, from garments and ceremonies, and placed where it belongs in the union of the spirit of man with the Spirit of God.

Religious externals may have a meaning for the God inhabited soul; for any others they are not only useless but may actually become snares, deceiving them into a false and perilous sense of security.

That religion may be very precious to some persons is admitted, but never important enough to cause division or risk hurting anyone's feelings.

In this dim world of pious sentiment all religions are equal and any man who insists that salvation is by Jesus Christ alone is a bigot and a boor.

One mark of the low state of affairs among us is religious boredom.

We are paying a frightful price for our religious boredom. And that at the moment of the world's moral peril.

The way to escape religion as a front is to make it a fount. See to it that we pray more than we preach.

The religious snob is devoid of truth. Snobbery and truth are irreconcilable.

That religion lies in the will is an axiom of theology.

Religion without die Son of God is worldly religion.

REPENTANCE

The truest and most acceptable repentance is to reverse the acts and attitudes of which we repent.

The teaching of salvation without repentance has lowered the moral standards of the Church and produced a multitude of deceived religious professors who erroneously believe themselves to be saved when they are still in the gall of bitterness and the bond of iniquity.

The promise of pardon and cleansing is always associated in the Scriptures with the command to repent.

We must be careful that our repentance is not simply a change of location.

To move across from one sort of person to another is the essence of repentance: the liar becomes truthful, the thief honest, the lewd pure, the proud humble. The whole moral texture of the life is altered.

Repentance, though necessary, is not meritorious but a condition for receiving the gracious gift of pardon which God gives of His goodness.

God will take nine steps toward us, but He will not take the tenth. He will incline us to repent. but He cannot do our repenting for us.

It is of the essence of repentance that it can only be done by the one who comitted the act to be repented of

Where real repentance is, there is obedience-, for repentance is not only sorrow for past failures and sins, it is a determination to begin now to do the will of God as He reveals it to US.

Repentance is primarily a change of moral purpose, a sudden and often violent reversal of the soul's direction.

No man has truly repented until his sin has wounded him near to death, until the wound has broken him and defeated him and taken all the

fight and self-assurance out of him and he sees Himself as the one who nailed his Savior on the tree.
Every call to repentance is a call to negative as well as to positive moral action. "Cease to do evil; learn to do well "

Repentance is among other things a sincere apology to God for distrusting Him so long, and faith is throwing oneself upon Christ in complete confidence.

REPROOF

When reprov'd pay no attention to the source. Do not ask whether it is a friend or an enemy that reprov's you. An enemy is often of greater value to you than a friend because he is not influenced by sympathy.

Keep your heart open to the correction of the Lord and be ready to receive His chastisement regardless of who holds the whip.

RIGHTEOUSNESS (see also VIRTUE)

Self-righteousness is an effective bar to God's favor because it throws the sinner back upon his own merits and shuts him out from the imputed righteousness of Christ.

Too many Christians want to enjoy the thrill of feeling right but are not willing to endure the inconvenience of being right. It is more important that we retain a right spirit toward others than that we bring them to our way of thinking, even if our way is right.

The cross is always in the way of righteousness.

When God declares a man righteous He instantly sets about to make him righteous.

The wicked will always have the money and the talent and the publicity and the numbers, while the righteous will be few and poor and unknown.

To be right with God has often meant to be in trouble with men.

S

SAINT

However deep the mystery, however many the paradoxes involved, it is still true that men become saints not at their own whim but by sovereign calling.

It is not possible that the afflicted saint should feel a stab of pain to which Christ is a stranger.

We must insist on New Testament sainthood for our converts, nothing less; and we must lead them into a state of heart purity, fiery love, separation from the world and poured-out devotion to the Person of Christ.

The average so-called Bible Christian in our times is but a wretched parody on true sainthood.

Unsaintly saints are the tragedy of Christianity.

The Lord takes peculiar pleasure in His saints.

The secret of saintliness is not the destruction of the will but the submergence of it in the will of God.

The saints of the Most High will be serious-minded, thoughtful persons.

The true Christian is a saint in embryo.

SALVATION (see also NEW BIRTH, REDEMPTION, REGENERATION)

God never made salvation depend upon new moons or holy days or sabbaths.

Essentially salvation is the restoration of a right relation between man and his Creator, a bringing back to normal of the Creator-creature relation.

In saving men God is but doing again (or rather continuing to do) the same creative work as at the beginning of the world. To Him each ransomed soul is a world wherein He performs again His pleasant work as of old.

Salvation must include a judicial change of status, but what is overlooked by most teachers is that it also includes an actual change in the life of the individual.

Salvation is from our side a choice, from the divine side it is a seizing upon, an apprehending, a conquest by the Most High God.

God rescues us by breaking us, by shattering our strength and wiping out our resistance. Then He invades our natures with that ancient and eternal life which is from the beginning. So He conquers us and by that benign conquest saves us for Himself

We might well pray for God to invade and conquer us, for until He does, we remain in peril from a thousand foes.

They who follow a merely human Savior follow no Savior at all, but an ideal only, and one furthermore that can do no more than mock their weaknesses and sins.

It is altogether doubtful whether any man can be saved who comes to Christ for His help but with no intention to obey Him. The wise man will note that the things we cannot understand have nothing to do with our salvation. We are saved by the truth we know.

The inward operation of the Holy Spirit is necessary to saving faith.

The work of Christ as Savior is twofold: to "save his people from their sins" and to reunite them forever with the God from whom sin had alienated them.

Our Lord called men to follow Him but He never made the way look easy. Indeed one gets the distinct impression that He made it appear extremely hard. Sometimes He said things to disciples or prospective disciples that we today discreetly avoid repeating when we are trying to win men to Him.

Our Lord recognizes no classes, high or low, rich or poor, old or young, man or woman: all are human and all are alike to Him. His invitation is to all mankind.

In the divine scheme of salvation the doctrine of faith is central. God addresses His words to faith, and where no faith is no true revelation is possible. "Without faith it is impossible to please him.

God salvages the individual by liquidating him and then raising him again to newness of life.

Christ can and will save a man who has been dishonest, but He cannot save him while he is dishonest.

In this dim world of pious sentiment all religions are equal and any man who insists that salvation is by Jesus Christ alone is a bigot and a boor.

Salvation comes not by "accepting the finished work" or "deciding for Christ." it comes by believing on the Lord Jesus Christ, the whole, living, victorious Lord who, as God and man, fought our fight and won it, accepted our debt as His own and paid it, took our sins, and died under them and rose again to set us free. This is the true Christ, and nothing less will do.

Now I would hasten to disclaim all sympathy with the popular Salvation-by-willpower cult. I am in radical disagreement With all forms of quasi-Christianity that depends upon the "latent power within us" or trust to „creative thinking" instead of to the power of God. All these paper-thin religious philosophies break down at the same place-in the erroneous assumption that the stream of human nature can be made to run backward up over the falls. This it can never do. "Salvation is of the Lord."

To be saved a lost man must be picked up bodily by the power of God and raised to a higher level. There must be an impartation of divine life in the wonder of the second birth.

SATAN

The devil is declared in the Scriptures to be an enemy of God and of all good men. He is said to be a liar, a deceiver and a murderer who achieves his ends by guile and trickery.

Satan hates God for His own sake, and everything that is dear to God he hates for the very reason that God loves it.

SCIENCE AND RELIGION (see also RELIGION)

The modern scientist has lost God amid the wonders of His world; we Christians are in real danger of losing God amid the wonders of His Word.

Science, the sweet talking goddess which but 2 short time ago smilingly disposed of the Bible as a trustworthy guide and took the world by the hand to lead it into a Man-made millennium, has turned out to be a dragon capable of destroying the same world with a flick of her fiery tail.

The modern vogue of bringing science to the support of Christianity proves not the truth of the Christian faith but the gnawing uncertainty in the hearts of those who must look to science to give respectability to their belief

We must have faith; and let us not apologize for it, for faith is an organ of knowledge and can tell us more about ultimate reality than all the findings of science.

Philosophy and science have not always been friendly toward the idea of God, the reason being that they are dedicated to the task of accounting for things and are impatient with anything that refuses to give an account of itself

The philosopher and the scientist will admit that there is much that they do not know; but that is quite another thing from admitting that there is something which they can never know, which indeed they have not technique for discovering.

The trustworthiness of God's behavior in His world is the foundation of all scientific truth.

SCRIPTURES (see also BIBLE, VOICE OF GOD)

The Holy Scriptures tell us what we could never learn in any other way: They tell us who we are and what we are, how we got here, why we are here and what we are required to do while we remain here. They trace our history from the beginning down to the present time and on into the centuries and millenniums ahead. They track us into the atomic age, through the space age and on into the golden age. They reveal that at an appropriate time direction of the world will be taken away from men and placed in the hands of the Man who alone has the wisdom and power to rule it.

The Scriptures not only teach truth. they show also its uses for mankind.

Let me accept anything else instead of the Scriptures and I have been cheated and robbed to my eternal confusion.

Cast of mind may easily determine our views when the Scriptures are not clear. We naturally tend to interpret Scripture in the light (or shadow) of our own temperament and let our peculiar mental cast decide the degree of importance we attach to various religious doctrines and practices.

The Scriptures are in print what Christ is in person.

Thoughts are things, and the thoughts of the Holy Scriptures form a lofty temple for the dwelling place of God.

In whatever language they appear the Scriptures continue century after century to say the same thing to everyone.

Apart from the Scriptures we have no sure philosophy; apart from Jesus Christ we have no true knowledge of God, apart from the in living Spirit we have no ability to live lives morally pleasing to God.

To study the Scriptures for their literary beauty alone is to miss the whole purpose for which they were Written.

SECOND ADVENT OF CHRIST

If the tender yearning is gone from the advent hope today there must be a reason for it; and I think I know what it is, or what they are, for there are a number of diem. One is simply that popular fundamentalist theology has emphasized the utility of the cross rather than the beauty of the One who died on it. The saved man's relation to Christ has been made contractual instead of personal. The "work" of Christ has been stressed until it has eclipsed the person of Christ. Substitution has been allowed to supersede identification. What He did for me seems to be more important than what He is to me.

We must love someone very much to stay awake and long for his coming, and that may explain the absence of power in the advent hope even among those who still believe in it.

Another reason for the absence of real yearning for Christ's return is that Christians are so comfortable in this world that they have little desire to leave it.

Possibly nothing short of a world catastrophe that will destroy every false trust and turn our eyes once more upon the Man Christ Jesus will bring back the glorious hope to a generation that has lost it.

It should be noted that there is a vast difference between the doctrine of Christ's coming and the hope of His coming. The first we may hold without feeling a trace of die second. Indeed there are multitudes of Christians today who hold the doctrine of the second coming.

SECULARISM

We are today suffering from a secularized mentality. Where the sacred writers saw God, we see the laws of nature. Their world was fully populated. ours is all but empty. Their world was alive and personal; ours is impersonal and dead. God ruled their world; ours is ruled by the laws of nature and we are always once removed from the presence of God.

SELF

Self can live unrebuked at the very altar.

The self-sins are self-righteousness, self-pity, self-confidence, self-sufficiency, self-admiration, self-love and a host of others like them. They dwell too deep within us and are too much a part of our natures to come to our attention till the light of God is focused upon them.

Self is the opaque veil that hides the Face of God from us

The world of sense intrudes upon our attention day and night for the whole of our lifetime. It is clamorous, insistent and self-demonstrating.

It does not appeal to our faith; it is here, assaulting our five senses, demanding to be accepted as real and final. But sin has so clouded the lenses of our hearts that we cannot see that other reality, the City of God, shining around us. The world of sense triumphs. The visible becomes the enemy of the invisible; the temporal, of the eternal.

It is easy to learn the doctrine of personal revival and victorious living; it is quite another thing to take our cross and plod on to the dark and bitter hill of self-renunciation.

The desire to be held in esteem by our fellow men is universal and as natural to us as is the instinct for self-preservation.

Accept yourself Apart from sin, which you have forsaken and which you mean to practice no more, there is nothing about yourself of which you need be ashamed.

In God, self is not sin but the quintessence of all possible goodness, holiness and truth.

So subtle is self that scarcely anyone is conscious of its presence.

The desire to be pleasing to God is commendable certainly, but the effort to please God by self-effort is not, for it assumes that sin once

done may be undone, an assumption wholly false.

Hardly anything else reveals so well the fear and uncertainty among men as the length to which they will go to hide their true selves from each other and even from their own eyes.

Self-knowledge is so critically important to us in our pursuit of God and His righteousness that we are under heavy obligation to do immediately whatever is necessary to remove the disguise and permit our real selves to be known.

RULES FOR SELF-DISCOVERY

1. What we want most.
2. What we think about most.
3. How we use our money.
4. What we do with our leisure time.
5. The company we enjoy.
6. Whom and what we admire.
7. What we laugh at.

Boasting is an evidence that we are pleased with self; belittling, that we are disappointed in it. Either way we reveal that we have a high opinion of ourselves.

Self-derogation is bad for the reason that self must be there to derogate. Self, whether swaggering or groveling, can never be anything but hateful to God.

Self is one of the toughest plants that grows in the garden of life. It is, in fact, indestructible by any human means. Just when we are sure it is dead it turns up somewhere as robust as ever to trouble our peace and poison the fruit of our lives.

Christ never intended that we should rest in a mere theory of self-denial.

The healthy soul is the victorious soul and victory never comes while self is permitted to remain unjudged and uncrucified.

Of all forms of deception self-deception is the most deadly, and of all deceived persons the self-deceived are the least likely to discover the fraud.

It is the "Himself" which has enslaved and corrupted the man. Deliverance comes only by denial of that Self

SEPARATION (see also COMMITMENT, CONSECRATION)

Whether or not the Christian should separate Himself from the world is not open to debate.

Christ taught the necessity of separation from the world and of complete consecration to God as the only way to escape the shadows and obtain those riches that cannot pass away.

The modern Christian who insists upon separation as a condition of true spirituality is not the old-fashioned narrow person he is currently declared to be. His religious philosophy is altogether sound and wholly in accord with the total sum of things in heaven and earth. God being who and what He is and things being what they are, complete consecration is the only way to peace for any of us.

SERVICE

No one can long worship God in spirit and in truth before the obligation to holy service becomes too strong to resist. Fellowship with God leads straight to obedience and good works. That is the divine order and it can never be reversed.

It is inconceivable that a sovereign and holy God should be so hard up for workers that He would press into service anyone who had been empowered regardless of his moral qualifications.

Gifts and power for service the Spirit surely desires to impart; but holiness and spiritual worship come first.

Before there can be acceptable service there must be an acceptable Me.

Christian service, like every other phase of religion, can become a very hollow affair.

The church has marked out certain work and approved it as service acceptable to God, and for the most part the church has been right. But it should be kept in mind that it is not the kind or quantity of work that makes it true service-it is the quality.

If we are wise we will give attention now to the quality of our service; it is obvious that it will be too late to do anything about it when the service is ended and the account rendered up.

In Christian service motive is everything, for it is motive that gives to every moral act its final quality.

SIN

We must of necessity be servant to someone, either to God or to sin.

The abuse of a harmless thing is the essence of sin.

Sin has many sides and many ramifications. It is like a disease with numberless complications, any one of which can kill the patient. It is lawlessness, it is a missing of the mark, it is rebellion, it is perversion, it is transgression; but it is also waste--a frightful, tragic waste of the most precious of all treasures.

We do God no honor and ourselves no good by assuming that we have sinned if we have not.

Nature itself, the brute creation, the earth and even the astronomical universe, have all felt the shock of man's sin and have been adversely affected by it.

Human nature tends to excesses by a kind of evil magnetic attraction.

We Christians must look sharp that our Christianity does not simply refine our sins without removing them.

God's holy character requires that He refuse to admit sin into His fellowship.

The will of God is that sin should be removed, not merely refined.

Sin has many manifestations but its essence is one. A moral being, created to worship before the throne of God, sits on the throne of his own selfhood and from that elevated position declares, "I AM." That is sin in its concentrated essence; yet because it is natural it appears to be good.

"The essence of sin is to will one thing, " for to set our will against the will of God is to dethrone God and make ourselves supreme in the little kingdom of Mansoul.

Sins are because sin is.

Against Our deep creature-sickness stands God's infinite ability to cure.

Sin has made us timid and self-conscious.

The just penalty for sin was exacted when Christ our Substitute died for us on the cross.

God hates sin and can never look with pleasure upon iniquity, but where men seek to do God's will He responds in genuine affection.

Sin has done frightful things to us and its effect upon us is all the more deadly because we were born in it and are scarcely aware of what is happening to us.

Sin is so frightful, so destructive to the soul that no human thought or act can in any degree diminish its lethal effects. Only God can deal with it successfully; only the blood of Christ can cleanse it from the pores of the spirit.

Sin sees only today, or at most tomorrow; never the day after tomorrow, next month or next year.

To commit a sin a man must for die moment believe that things are different from what they really are; he must confound values; he must see the moral universe out of focus; he must accept a lie as truth and see truth as a lie; he must ignore the signs on die highway and drive with his eyes shut; he must act as if he had no soul and was not accountable for his moral choices.

Sin is never a thing to be proud of No act is wise that ignores remote consequences, and sin always does.

Sin is basically an act of moral folly, and the greater the folly the greater the fool.

The idea that sin is modern is false. There has not been a new sin invented since the beginning Of recorded history. The man who hates his sins too much will get into trouble with those who do not hate sin enough.

Not only is it right for God to display anger against sin, but I find it impossible to understand how He could do otherwise. In spite of all our smooth talk sin continues to ride the race of man.

Sin has done a pretty complete job of ruining us and the process of restoration is long and Slow.

Sin is at bottom the abuse of things in themselves innocent, an illegitimate Use of legitimate gifts.

Human sin began with loss of faith in God.

The Christian mourns over his sin and is comforted. The worldling shrugs off his sin and continues in it.

Sin has its pleasures and the vast majority Of human beings have a whale of a time living-

In spite of every effort of the pseudo-learned world to dispose of the sin question, it remains still, a perennial heartache to the sons and daughters of Adam and Eve. It is one of those persistent pains that lies deep in the soul and never quite stops hurting.

Sin is still the world's first problem.

If we but come to Jesus with our sin upon us and without any hope except His mercy, we shall surely be delivered from the ancient curse.

Sin demands an answer. It won't just go away. it must be carried away by redeeming blood, and redeeming blood was never shed by any other lamb except the Lamb of God.

SINNER

Before a sinful man can think a right thought of God, there must have been a work of enlightenment done within him. A sinner cannot enter the kingdom of God.

A man by his sin may waste Himself, which is to waste that which on earth is most like God. This is man's greatest tragedy, God's heaviest grief.

It is necessary to the moral health of die universe that God divide the light from the darkness and that He say at last to every sinner, "Depart from me, ye that work iniquity."

The sinner can never be quite Himself. All his fife he must pretend. He must act as if he were never going to die, and yet he knows too well that he is. He must act as if he had not sinned, when in his deep heart he knows very well that he has. He must act unconcerned about God and judgment and the future life, and all the time his heart is deeply disturbed about his precarious condition. He must keep up a front of nonchalance while shrinking from facts and wincing under the lash of conscience. AR his adult life he must dodge and hide and conceal.

The natural man is a sinner because and only because he challenges God's selfhood in relation to his own. In all else he may willingly accept the sovereignty of God; in his own life he rejects it. For him, God's dominion ends where his begins.

The blood of Christ will shield the penitent sinner alone, but never the sinner and his idol.

Faith will justify the sinner, but it will never justify the sinner and his sin.

A sinful man should be afraid; he has plenty to be afraid of The consequences of his sins, death, judgment and hell are all awaiting him and

he cannot escape them by looking the other way.

SOUL

The soul has eyes with which to see and ears with which to hear.

Nothing twists and deforms the soul more than a low or unworthy conception of God.

Where there is a divine act within the soul there will always be a corresponding awareness.

The life of God in the soul of a man is wholly independent of the social status of that man.

SOVEREIGNTY

To discuss the authority of Almighty God seems a bit meaningless, and to question it would be absurd.

The sovereignty of God is a fact well established in the Scriptures and declared aloud by the logic of truth. But admittedly it raises certain problems which have not to this time been satisfactorily solved.

God sovereignly decreed that man should be free to exercise moral choice, and man from the beginning has fulfilled that decree by making his choice between good and evil. When he chooses to do evil, he does not thereby countervail the sovereign will of God but fulfills it, inasmuch as the eternal decree decided not which choice the man should make but that he should be free to make it. Man's will is free because God is sovereign.

A God less than sovereign could not bestow moral freedom upon His creatures. He would be afraid to do so.

We know that God will fulfill every promise made to the prophets; we know that sinners will some day be cleansed out of the earth; we know that a ransomed company will enter into the joy of God and that the righteous will shine forth in the kingdom of their Father we know that God's perfections will yet receive universal acclamation, that all created intelligences will own Jesus Christ Lord to the glory of God the Father, that the present imperfect order will be done away, and a new heaven and a new earth will be established forever.

In the moral conflict now raging around us whoever is on God's side is on the winning side and cannot lose; whoever is on the other side is on the losing side and cannot win. Here there is not chance, no gamble. There is freedom to choose which side we shall be on but no freedom to negotiate the results of the choice once it is made. By the mercy of God we may repent a wrong choice and alter the consequences by making a new and right choice. Beyond that we cannot go.

SPACE

We should never think of God as being spatially near or remote, for He is not here or there but carries here and there in His heart. Space is not infinite, as some have thought; only God is infinite and in His infinitude He swallows up all space.

Space has to do with matter and spirit is independent of it.

SPIRIT (see also HEART, INNER MAN, SPIRITUALITY)

It is spirit that gives significance to matter and apart from spirit nothing has any value at last.

The Spirit of God is the Spirit of truth. It is possible to have some truth in the mind without having the Spirit in the heart, but it is never possible to have the Spirit apart from truth.

An life is at root spiritual. God is spirit, and since He is the Cause and Origin of everything, it follows that everything originally came out of spirit.

Prayer, humility and a generous application of the Spirit of Christ will cure just about any disease in the body of believers. Deeds done in the Spirit, in obedience to Christ and with the purpose of bringing honor to the Triune God, are seeds of endless blessedness.

"He that soweth to the Spirit shall of the Spirit reap life everlasting. " There it is, and we have but to submit to it to gain from it an everlasting reward.

SPIRIT FULLNESS

Every Christian can have a copious outpouring of the Holy Spirit in a measure far beyond that received at conversion.

Before a man can be filled with the Spirit he must be sure he wants to be.

The degree of fullness in any life accords perfectly with the intensity of true desire. We have as much of God as we actually Want.

Before we can be filled with the Spirit the desire to be filled must be all-consuming.

The filling with the Spirit ... requires that we give up our all, that we undergo an inward death, that we rid our hearts of that centuries-old accumulation of Adamic trash and open all rooms to the heavenly Guest.

Every man is as holy and as full of the Spirit as he wants to be. He may not be as full as he wishes he were, but he is most certainly as full as he wants to be.

We beg the Holy Spirit to fill us while all the time we are preventing Him by our doubts.

The Spirit-filled man may literally dwell in a state of spiritual fervor amounting to a mild and pure inebriation.

Every man is as close to God as he wants to be; he is as holy and as full of the Spirit as he wills to be.

Nowhere in the Scriptures nor in Christian biography was anyone ever filled with the Spirit who did not know that he had been, and nowhere was anyone filled who did not know when. And no one was ever filled gradually.

SPIRITUALITY (see also HEAR T, INNER MAN, SPIRIT)

A satisfactory spiritual life will begin with a complete change in relation between God and the sinner; not a judicial change merely, but a conscious and experienced change affecting the sinner's whole nature.

We have tried to secure spiritual pleasures by working upon fleshly emotions and whipping up synthetic feeling by means wholly carnal. Religious contentment is the enemy of the spiritual life always.

We may as well accept it: there is no short cut to sanctity.

The great need of the hour among persons spiritually hungry is twofold: First, to know the Scriptures, apart from which no saving truth will be vouchsafed by our Lord; the second, to be enlightened by the Spirit, apart from whom the Scriptures will not be understood.

Contentment with earthly goods is the mark of a Saint; contentment with our spiritual state is a mark of inward blindness. Every godly soul knows how much spiritual meditations have meant to the total success of his inward life.

We may as well face it: the whole level of spirituality among us is low. We have measured ourselves by ourselves until the incentive to seek higher plateaus in the things of the Spirit is all but gone.

The concept of spirituality varies among different Christian groups. In some circles the highly vocal person who talks religion continually is thought to be very spiritual; others accept noisy exuberance as a mark of spirituality, and in some churches the man who prays first, longest and loudest gets a reputation for being the most spiritual man in the assembly.

A vigorous testimony, frequent prayers and loud praise may be entirely consistent with spirituality, but it is important that we understand that they do not in themselves constitute it nor prove that it is present.

True spirituality manifests itself in certain dominant desires.

1. First is the desire to be holy rather than happy.
2. A man may be considered spiritual when he wants to see the honor of God advanced through his life.
3. The spiritual man wants to carry his cross.
4. Again a Christian is spiritual when he sees everything from God's viewpoint.
5. Another desire of the spiritual man is to die right rather than to live wrong.
6. The desire to see others advance at his expense.
7. The spiritual man habitually makes eternity-judgments instead of time-judgments.

Nothing that man has discovered about Himself or God has revealed any shortcut to pure spirituality. It is still free, but tremendously costly.

History shows clearly enough that true spirituality has never at any time been the possession of the masses.

SUCCESS

The man who reaches the pinnacle is seldom happy for very long,

This mania to succeed is a good thing perverted.

T

TESTIMONY

Human speech, a very gift of God to mankind, can become consolation for the bereaved or hope for the disconsolate, and it can rise higher and break into prayer and praise to the Most High God.

Our concern is not to explain but to proclaim.

The Christian is not sent to argue or persuade, nor is he sent to prove or demonstrate; he is sent to declare "Thus saith the Lord."

The Christian's message to the world must ... be one of sin, righteousness and judgment. He must not accept in any measure the world's moral code, but stand boldly to oppose it and warn of the consequences of following it. And this he must do loudly and persistently, meanwhile taking great care that he Himself walk so circumspectly that no flaw may be found in his life to give the lie to his testimony.

The Christian witness includes the faithful warning that God is a just and holy Being who will not trifle with men nor allow them to trifle with Him.

If it is right to praise God it is wrong not to praise Him and for that reason the tongue that is silent is sinful.

The fear that keeps us quiet when faith and love and loyalty cry out for us to speak is surely evil and must be judged as evil before the bar of eternal justice.

The sinfulness of silence and inaction is more than academic; it is sharply practical and may impinge upon the soul of any one of us at anytime.

The testimony of the true follower of Christ might well be something like this: The world's pleasures and the world's treasures henceforth have no appeal for me. I reckon myself crucified to the world and the world crucified to me. But the multitudes that were so dear to Christ shall not be less dear to me. If I cannot prevent their moral suicide, I shall at least baptize them with my human tears. I want no blessing that I cannot share. I seek no spirituality that I must win at the cost of forgetting that men and women are lost and without hope. If in spite of all I can do they will sin against light and bring upon themselves the displeasure of a holy God, then I must not let them go their sad way unwept. I seem a happiness that I must purchase with ignorance. I reject a heaven that I must enter by shutting my eyes to the sufferings of my fellow men. I choose a broken heart rather than any happiness that ignores the tragedy of human life and human death. Though I, through the grace of God in Christ, no longer lie under Adam's sin, I would still feel a bond of compassion for all of Adam's tragic race, and I am determined that I shall go down to the grave or up into God's heaven mourning for the lost and the perishing.

THEOLOGY (see also DOCTRINE)

Theology has a tendency to run to modes just as does philosophy.

In theology there is no "Oh!" and this is significant if not an ominous thing. Theology seeks to reduce what may be known of God to intellectual terms, and as long as the intellect can comprehend, it can find words to express itself

There is the difference between theological knowledge and spiritual experience, the difference between knowing God by hearsay and knowing Him by acquaintance. And the difference is not verbal merely; it is real and serious and vital.

Bible exposition without moral application raises no opposition.

Theological truth is useless until it is obeyed.

Theology itself may exist as a semi-opaque veil behind which God, if seen at all, is seen only imperfectly.

Theology is precious because it is the study of God. And the very English word in its composition puts God where He belongs - first.

Because we are the handiwork of God, it follows that all our problems and their solutions are theological.

A man need not be godly to learn theology.

THOUGHT (see also MIND)

God's thoughts belong to the world of spirit, man's to the world of intellect, and while spirit can embrace intellect, the human intellect can never comprehend spirit.

What we think about when we are free to think about what we will-that is what we are or will soon become.

The Bible has a great deal to say about our thoughts; current evangelicalism has practically nothing to say about them.

Thinking stirs feeling and triggers action. That is the way we are made and we may as well accept it.

If we are honest with ourselves we can discover not only what we are but what we are going to become. We'll soon be the sum of our voluntary thoughts.

While our thoughts stir our feelings, and thus strongly influence our wills, it is yet true that the will can be and should be master of our thoughts.

A man will finally be what his active thoughts make him.

There are few emotions so satisfying as the joy that comes from the act of recognition when we see and identify our own thoughts.

That writer does the most for us who brings to our attention thoughts that lay close to our minds waiting to be acknowledged as our own.

The best way to control our thoughts is to offer the mind to God in complete surrender.

The Scriptures simply take for granted that the saints of the Most High will be serious-minded, thoughtful persons. They never leave the impression that it is sinful to think.

It would be easy to marshal an imposing list of Biblical quotations exhorting us to think, but a more convincing argument is the whole drift of the Bible itself

Our thoughts are the product of our thinking, and since these are of such vast importance to us it is imperative that we learn how to think rightly.

Thinking is a kind of living.

Feats of thinking may create reputation, but habits of thinking create character.

God wills that we think His thoughts after Him.

To be heavenly-minded we must think heavenly thoughts.

When a true thought enters any man's mind, be he saint or sinner, it must of necessity be God's thought, for God is the origin of all true thoughts and things. That is why many real truths are spoken and written by persons other than Christians.

To do a wrong act a man must for the moment think wrong; he must exercise bad judgment.

Pure thinking will do more to educate a man than any other activity he can engage in. To afford sympathetic entertainment to abstract ideas, to let one idea beget another, and that another, till the mind teems with them; to compare one idea with others, to weigh, to consider, evaluate, approve, reject, correct, refine, to join thought with thought like an architect till a noble edifice has been created within the mind, to travel back in imagination to the beginning of the creation and then to leap swiftly forward to the end of time; to bound upward through illimitable space and downward into the nucleus of an atom; and all this without so much as moving from our chair or opening the eyes-this is to soar above all the lower creation and to come near to the angels of God.

Our spirits are vaster than our intellects and can penetrate behind the veil where our conscious thoughts cannot come.

We cannot know God by thinking, but that we must do a lot of thinking if we would know Him well.

Thinking carries a moral imperative. 'Me searcher for truth must be ready to obey truth without reservation or it will elude him.

Great thoughts require a grave attitude toward life and mankind and God.

It is easier to follow degenerate public taste than to think for oneself

It is doubtful whether any sin is ever committed until it first incubates in the thoughts long enough to stir the feelings and predispose the will toward it favorably.

A will firmly engaged with God can swing the intellectual powers around to think on holy things.

It is something of a happy paradox that while the thoughts deeply affect the will and go far to determine its choices, the will on the other hand has the power to control the thoughts.

TIME AND ETERNITY (see also PAST, PRESENT, AND FUTURE)

We habitually stand in our now and look back by faith to see the past filled with God. We look forward and see Him inhabiting our future; but our now is uninhabited except for ourselves.

With God Abram's day and this day are the same.

Our preoccupation with ... time is sad evidence of our basic want of faith.

Eternity is silent; time is noisy.

God is always first, and God will surely be last. To say this is not to draw God downward into the stream of time and involve Him in the flux and flow of the world. He stands above His own creation and outside of time; but for the convenience of His creatures, who are children of time, He makes free use of time words when referring to Himself. So He says that He is Alpha and Omega, the beginning and the ending, the first and the last.

Since God is uncreated, He is not Himself affected by that succession of consecutive changes we call time.

Began is a time word, and can have no personal meaning for the high and lofty One that inhabiteth eternity.

God dwells in eternity but time dwells in God.

Changes take place not all at once but in succession, one after the other, and it is the relation of "after" to "before" that gives us our idea of time.

We wait for the sun to move from east to west or for the hour hand to move around the face of the clock, but God is not compelled so to

wait. For Him everything that will happen has already happened.

We are made for eternity as certainly as we are made for time, and as responsible moral beings we must deal with both.

To be made for eternity and forced to dwell in time is for mankind a tragedy of huge proportions.

How completely satisfying to turn from our limitations to a God who has none. Eternal years lie in his heart. For Him time does not pass, it remains; and those who are in Christ share with Him all the riches of limitless time and endless years.

For those out of Christ, time is a devouring beast.

Time is short, and eternity is long.

Everything that men do in their own strength and by means of their own abilities is done for time alone; the quality of eternity is not in it. Only what is done through the Eternal Spirit will abide eternally; all else is wood, hay, stubble.

God has set eternity in our hearts and we have chosen time instead. He is trying to interest us in a glorious tomorrow and we are settling for an inglorious today.

TOLERANCE AND INTOLERANCE

A new Decalogue has been adopted by the neo-Christians of our day, the first word of which reads "Thou shalt not disagree"; and a new set of Beatitudes too, which begins, "Blessed are they that tolerate everything, for they shall not be made accountable for anything."

In all our discussions there must never be any trace of intolerance; but we obviously forget that the most fervent devotees of tolerance are invariably intolerant of everyone who speaks about God with certainty.

TREASURE

The man who has God for his treasure has all things in One.

Treasure ... may be discovered by this fourfold test: (1) It is what we value most. (2) It is what we would hate most to lose. (3) It is what our thoughts turn to most frequently when we are free to think of what we will. (4) It is what affords us the greatest pleasure.

So rich a treasure is this inward knowledge of God that every other treasure is as nothing compared with it.

TRINITY (see also UNITY OF GOD)

There is in the awful and mysterious depths of the Triune God neither limit nor end.

The Christian doctrine of the Trinity boldly declares the equality of the Three Persons and the right of the Holy Spirit to be worshiped and glorified.

God is a Trinity in Unity.

The doctrine of the divine unity means not only that there is but one God; it means that the Triune God is one with Himself of a single substance, without parts.

Some persons who reject all they cannot explain have denied that God is a Trinity. Subjecting the Most High to their cold, level-eyed scrutiny, they conclude that it is impossible that He could be both One and Three. These forget that their whole life is enshrouded in mystery. They fail to consider that any real explanation of even the simplest phenomenon in nature lies hidden in obscurity and can no more be explained than can the mystery of the Godhead.

The doctrine of the Trinity is truth for the heart.

TRUST

The stroke of death is upon us, and it will be saving wisdom for us to learn to trust not in ourselves but in Him that raiseth the dead.

What we need very badly these days is a company of Christians who are prepared to trust God as completely now as they know they must do at the last day.

We can afford to trust God; but we can't afford not to.

Trust God in the dark till the light returns.

God constantly encourages us to trust Him in the dark.

If our faith is to have a firm foundation we must be convinced beyond any possible doubt that God is altogether worthy of our trust.

True faith is not the intellectual ability to visualize unseen things to the satisfaction of our imperfect minds; it is rather the moral power to trust Christ.

Nothing can hinder the heart that is fully surrendered and quietly trusting, because nothing can hinder God.

TRUTH

Divine truth is of the nature of spirit and for that reason can be received only by spiritual revelation.

Before there can be true inward understanding of divine truth there must be a moral preparation.

Truth that is not experienced is no better than error, and may be fully as dangerous.

The uncomprehending mind is unaffected by truth.

Truth is so vast and mighty that no one is capable of taking it all in and ... it requires the whole company of ransomed souls properly to reflect the whole body of revealed truth.

Truth cannot enter a passive mind. It must be received into the mind by an active mental response, and the act of receiving it tends to alter it to a greater or less degree.

We should not assume that we have all the truth and that we are mistaken in nothing. Rather we should kneel in adoration before the pierced feet of Him, who is the Truth and honor Him by humble obedience to His words.

Theological truth is useless until it is obeyed. The purpose behind all doctrine is to secure moral action.

Truth engages the citadel of the human heart and is not satisfied until it has conquered everything there.

Truth as set forth in the Christian Scriptures is a moral thing; it is not addressed to the intellect only, but to the will also.

Truth is a glorious but hard mistress. She never consults, bargains or compromises.

No man has any right to pick and choose among revealed truths. God has spoken.

The truth is self-validating and self-renewing; its whole Psychology is that of attack. Its own vigorous attack is all the defense it needs.

Most of us go through life praying a little, planning a little, jockeying for position, hoping but never being quite Certain of anything, and always secretly afraid that we will miss the way. This is a tragic waste of truth and never gives rest to the heart.

We can hold a correct view of truth only by daring to believe everything God has said about Himself.

Faith wakes at the voice of truth but responds to no other sound.

Truth is one but truths are many. Scriptural truths are interlocking and interdependent.

God intended that truth should move us to moral action.

Unused truth becomes as useless as an unused muscle.

Many of the doctrinal divisions among the churches are the result of a blind and stubborn insistence that truth has but one wing.

The essence of my belief is that there is a difference, a vast difference, between fact and truth. Truth in the Scriptures is more than a fact. A fact may be detached, impersonal, cold and totally disassociated from life. Truth on the other hand, is warm, living and spiritual.

A theological fact may be held in the mind for a lifetime without its having any positive effect upon the moral character; but truth is creative, saving, transforming, and it always changes the one who receives it into a humbler and holier man.

Truth, to be understood, must be lived; ... Bible doctrine is wholly ineffective until it has been digested and assimilated by the total life.

An unblessed soul filled with the letter of truth may actually be worse off than a pagan kneeling before a fetish.

Should an atheist ... state that two times two equals four, he would be stating a truth and thinking God's thought after Him, even though he might deny that God exists at all.

Not facts, not scientific knowledge, but eternal Truth delivers men, and that eternal Truth became flesh to dwell among us.

Not only does God address His words of truth to those who are able to receive them, He actually conceals their meaning from those who are not.

What are the axiomatic truths upon which all human life may rest with confidence? Fortunately they are not many. Here are the chief ones:

1. Only God is great.
2. Only God is wise.
3. Apart from God nothing matters,
4. Only what we do in God will remain to us at last.
5. Human sin is real.
6. With God there is forgiveness.
7. Only what God protects is safe.

When men deal with things earthly and temporal they demand truth; when they come to the consideration of things heavenly and eternal they hedge and hesitate as if either could not be discovered or didn't matter anyway.

God's truth is the same wherever it is found and if the church conforms to the truth it will be the same church in doctrine and in practice throughout the entire world.

Among the purest gifts we have received from God is truth. Another gift, almost as precious, and without which the first would be meaningless, is our ability to grasp truth and appreciate it.

We may believe all that God has revealed, however self-contradictory it may appear to be, because all truths meet and harmonize in the truth. and the truth makes free.

The searcher for truth must be ready to obey truth without reservation or it will elude him.

Our response to truth should be eager and instant, We dare not dally with it, we dare not treat it as something we can obey or not obey, at our pleasure. It is a glorious friend, but it is nevertheless a hard master, exacting unquestioning obedience.

Apart from truth our human lives would lose all their value, and we ourselves become no better than the beasts that perish.

To know the truth is the greatest privilege any man can enjoy in this life, as truth itself is without doubt the richest treasure anyone can possess.

Truth is such a royal patron that we should embrace it without regard to cost.

We Christians above all people should value truth, for we profess to belong to the One who is the Truth.

It was Christ who capitalized truth and revealed that it was not an "it" at all but a Being with all the attributes of personality. "I am the Truth," He said, and followed truth straight to the cross.

Truth is a glorious but hard master. It makes moral demands upon us. It claims the sovereign right to control us, to strip us, even to slay us as it chooses.

Truth will never stoop to be a servant but requires that all men serve it. It never flatters men and never compromises with them. It demands all or nothing and refuses to be used or patronized. It will be all in all or it will withdraw into silence.

Truth is not a thing for which we must search, but a Person to whom we must hearken.

It is not the difficulty of discovering truth but the unwillingness to obey it that makes it so rare among men.

Truth is sovereign and will not allow itself to be trifled with. And it is easy to find for it is trying to find US.

To stand by the truth of God against the current religious vogue is always unpopular and may be downright dangerous.

U

UNITY OF GOD (see also TRINITY)

The doctrine of the divine unity means not only that there is but one God; it means also that God is simple, uncomplex, one with Himself. The harmony of His being is the result not of a perfect balance of parts but of the absence of parts.

There is no conflict among the divine attributes. God's being is unitary.

V

VALUES

Nothing new can save my soul; neither can saving grace be modernized. We must each come as Abel came, by atoning blood and faith demonstrated in repentance. No new way has been discovered. The old way is the true way and there is no new way. The Lamb of God was slain "before the foundation of the world. "

A few other things matter to be sure, but they begin there, go out from there and return there again. They are that we trust Christ completely, carry our cross daily, love God and our fellow men, walk in the light as God gives us to understand it; that we love mercy, and walk uprightly; that we fulfill our commission as ambassadors of Christ among men; that we grow in grace and in the knowledge of God and come at last to our end like a ripe shock of corn at harvest time.

One of the glories of the Christian religion is that faith and love can transmute lower values into higher ones. Earthly possessions can be turned into heavenly treasures.

Life as we know it in our painfully intricate civilization can be deadly unless we learn to distinguish the things that matter from those that do not.

A serious discourse calling for repentance, humbleness of mind and holiness of life is impatiently dismissed as old-fashioned, dull and lacking in "audience appeal." Yet these things are just the ones that rank highest on the list of things we need to hear, and by them we shall all be judged in that great day of Christ.

Before the judgment seat of Christ, very little will be heard of numbers or size-, moral quality is about all that will matter then.

The careless song, the sermon preached for no higher reason than because it is Sunday again, the tithe tossed into the plate, the testimony given because it seems the thing to do - not one of these will stand up under the searching eyes of God.

Everything of lasting value in the Christian life is unseen and eternal.

VICTORY

The degree of blessing enjoyed by any man will correspond exactly with the completeness of God's victory over him.

God is always glorified when He wins a moral victory over us, and we are always benefited, immeasurably and gloriously benefited. The

glory of God and the everlasting welfare of His people are always bound up together.

VIRTUE (see also RIGHTEOUSNESS)

There is no moral beauty but what Christ is the source of it. Every trait of lovely character we see in any believing man or woman is but an imperfect demonstration of how wonderful Jesus is. Even those moral beauties that appear to be "natural" to some people have their source in Him. For human goodness cannot exist apart from Christ.

Some good Christians are afraid to give notice to any lovely virtues which may appear here and there among God's people lest they detract from the glory of Christ.

If we know to begin with that all goodness is from Christ, that all sweetness, all holiness, all loveliness are out of Him and from Him and in Him, we will not hesitate to recognize moral excellence wherever it may occur on this dark planet.

VOICE OF GOD (see also BIBLE, SCRIPTURES)

God is speaking. Not God spoke, but God is speaking. He is, by His nature, continuously articulate. He fills the world with His speaking voice.

God's word in die Bible can have power only because it corresponds to God's word in the universe.

It is the present Voice which makes the written Word all-powerful. Otherwise it would be locked in slumber within the covers of a book.

The voice of God is the most powerful force in nature, indeed the only force in nature, for all energy is here only because the power-filled Word is being spoken.

God is here and He is speaking.

That God is here and that He is speaking-these truths are back of all other Bible truths; without them there could be no revelation at all.

God did not write a book and send it by messenger to be read at a distance by unaided minds. He spoke a Book and lives in His spoken words, constantly speaking His words and causing the power of them to persist across the years.

The order and life of the world depend upon that Voice, but men are mostly too busy or too stubborn to give attention.

Whoever will listen will hear the speaking Heaven.

The Voice of God is a friendly Voice. No one need fear to listen to it unless he has already made up his mind to resist it. True moral wisdom must always be an echo of God's voice.

God is not silent and has never been silent, but is speaking in His universe.

It is the still voice of God in the heart of every human being that renders everyone culpable before the bar of God's judgment and convicts of sin even those who have never been exposed to the written Word.

That the creative voice of God is constantly sounding throughout the creation is a truth forgotten by modern Christianity. Yet it was by His word that He called the world into being and it is by His word that all things are held together.

The written Word is effective because, and only because, the Living Word is speaking in heaven and the Living Voice is sounding in the earth.

If the living voice of God were not speaking in the world and in the hearts of men the written Word could have no real meaning for us. Because God is speaking in His world we are able to hear Him speak in His Word.

Until we find God through Christ, that inner "ground" will remain a kind of eternal thirst inside of us, and its voice, where that voice is recognized, will be a plea, an accusation, a thin plaintive cry deep within us asking for eternal life and restoration and God.

WILL

The will of God is the same for all. He has no favorites within His household. All He has ever done for any of His children He will do for all of His children, The difference lies not with God but with us.

There are two worlds, set over against each other, dominated by two wills, the will of man and the will of God, respectively. How deeply do men err who conceive of God as subject to our human will or as standing respectfully to wait upon our human pleasure.

To will the will of God is to do more than give unprotesting consent to it; it is rather to choose God's will with positive determination.

Let a man set his heart only on doing the will of God and he is instantly free.

The dead church holds to the shell of truth without surrendering the will to it, while the church that wills to do God's will is immediately blessed with a visitation of spiritual powers.

The root of all evil in human nature is the corruption of the will. The thoughts and intents of the heart are wrong and as a consequence the whole life is wrong.

To love God with all our heart we must first of all will to do so.

The will, not the feelings, determines moral direction.

The will is the automatic pilot that keeps die soul on course.

The important thing about a man is not where he goes when he is compelled to go, but where he goes when he is free to go where he Will.

The highest expression of the will of God in this age is die church which He purchased with His own blood.

We need revival! We need a revival of consecration to death, a revival of happy abandonment to the will of God that will laugh at sacrifice and count it a privilege to bear the cross through the heat and burden of the day.

A will firmly engaged with God can swing the intellectual powers around to think on holy things.

God will not lead us except for His own glory and He cannot lead us if we resist His will.

Every desire should be brought to the test of God's will. If the desire is out of the will of God, it should be instantly dismissed as unworthy of us.

WISDOM

Let a man become enamored of Eternal Wisdom and set his heart to win her and he takes on himself a full time, all-engaging pursuit.

God is wise in Himself, and all the shining wisdom of men or angels is but a reflection of that uncreated effulgence which streams from the throne of the Majesty in the heavens.

The idea of God as infinitely wise is at the root of all truth.

The whole history of the world is discovered to be but a contest between the wisdom of God and the cunning of Satan and fallen men. The outcome of the contest is not in doubt.

AN God's acts are done in perfect wisdom, first for His own glory, and then for the highest good of the greatest number for the longest time. And all His acts are as pure as they are wise, and as good as they are wise and Pure.

Without the creation, the wisdom of God would have remained forever locked in the boundless abyss of the divine nature.

The operation of the gospel, the new birth, the coming of the divine Spirit into human nature, the ultimate overthrow of evil, and the final establishment of Christ's righteous kingdom-all these have flowed and do flow out of God's infinite fullness of wisdom.

WONDER

It is a privilege to wonder, to stand in delighted silence before the Supreme Mystery and whisper, "O Lord God, thou knowest!"

So many wonders have been discovered or invented that nothing on earth is any longer wonderful. Everything is common and almost everything boring.

When God Himself appears before the mind, awesome, vast and incomprehensible, then the mind sinks into silence and the heart cries out "O Lord God!"

In theology there is no "Oh!" and this is a significant if not an ominous thing.

WORD AND DEED

The moral relation between words and deeds appears quite plainly in the life and teachings of Christ. He did before He spoke and the doing gave validity to the speaking.

We modern Christians are long on talk and short on conduct. We use the language of power but our deeds are the deeds of weakness.

It would be a convenient arrangement were we so constituted that we could not talk better than we live.

We settle for words in religion because deeds are too costly. It is easier to pray, "Lord, help me to carry my cross daily" than to pick up the cross and carry it.

How then shall we escape the snare of words without deeds? It is simple, though not easy. First, let us say nothing we do not mean. Break the habit of conventional religious chatter. Speak only as we are ready to take the consequences. Believe God's promises and obey His commandments. Practice the truth and we may with propriety speak the truth. Deeds give body to words. As we do acts of power our words will take on authority and a new sense of reality will fill our hearts.

We are moral beings and as such we must accept the consequence of every deed done and every word spoken.

WORDS

It is not mere words that nourish the soul, but God Himself, and unless and until the hearers find God in personal experience they are not the better for having heard the truth.

It is probably impossible to think without words, but if we permit ourselves to think with the wrong words, we shall soon be entertaining erroneous thoughts; for words, which are given us for the expression of thought, have a habit of going beyond their proper bounds and determining the content of thought.

Conversation today is almost wholly sterile.

Words are not truth, but caskets in which the gem of truth is carried. God will hold us responsible for meanings, not for texts only.

WORK

It is inconceivable that a sovereign and holy God should be so hard up for workers that He would press into service anyone who had been empowered regardless of his moral qualifications.

God wants worshipers before workers; indeed the only acceptable workers are those who have learned the lost art of worship.

The gospel of work, as someone has called it, has crowded out the gospel of Christ in many Christian churches.

No work, however sacrificial, will be permanent unless it is geared to eternity. Only what is done in a spirit of worship will last forever.

WORK OF GOD

"It is God which worketh in you." He needs no one, but when faith is present He works through anyone.

Everything that God does is done without effort or strain. He does all his acts with equal ease and tranquillity.

WORLD (see also COMPROMISE, FLESH)

Every man must choose his world.

If we truly want to follow God, we must seek to be other-worldly.

To be a friend of the world is to be a collaborator with evil and an enemy of God.

The world is white washed just enough to pass inspection by blind men posing as believers, and those same believers are everlastingly seeking to gain acceptance with the world.

By mutual concessions men who call themselves Christians manage to get on with men who have for the things of God nothing but quiet contempt.

Christianity is so entangled with the world that millions never guess how radically they have missed the New Testament pattern. Compromise is everywhere.

The world's spirit is strong, and it clings to us as close as the smell of smoke to our garments.

The world's press (which is always its real mouthpiece) will seldom give a child of God a fair deal.

Our warfare is not against mere worldly ways, but against the spirit of the world.

The world, in the New Testament meaning of the word, is simply unregenerate human nature wherever it is found, whether in a tavern or in a church.

Whatever springs out of, is built upon, or receives support from fallen human nature is the world, whether it is morally base or morally respectable.

We must have a new reformation. There must come a violent break with that irresponsible, amusement-mad, paganized pseudo religion which passes today for the faith of Christ and which is being spread all over the world by unspiritual men employing unscriptural methods to achieve their ends.

To live in a world under siege is to live in constant peril; to live there and be wholly unaware of the peril is to increase it a hundredfold and to turn the world into a paradise for fools.

It is time that we Christians awake to the fact that the world cannot help us in anything that matters.

Worldliness is an accepted part of our way of life. Our religious mood is social instead of spiritual. We have lost the art of worship. We are not producing saints.

The whole world has been booby-trapped by the devil, and the deadliest trap of all is the religious one.

Error never looks so innocent as when it is found in the sanctuary.

If the spiritual view of the world is the correct one, as Christianity boldly asserts that it is, then for every one of us heaven is more important than earth and eternity more important than time.

Any spirit that permits compromise with the world is a false spirit. Any religious movement that imitates the world in any of its manifestations is false to the cross of Christ and on the side of the devil-and this regardless of how much prattling its leaders may do about "accepting Christ" or "letting God run your business."

The weakness of so many modern Christians is that they feel too much at home in the world.

Since the Christian must deviate radically from the world he naturally comes in for the world's displeasure.

Our whole modern world is geared to destroy individual independence and bring all of us into conformity to all the rest of us.

The great majority of evangelical Christians, while kept somewhat in line by the pressure of group opinion, nevertheless have a boundless, if perforce secret, admiration for the world.

God is love and His kindness is unbounded, but He has no sympathy with the carnal mind. He remembers that we are dust, indeed, but He refuses to tolerate the doings of the flesh.

The church today is suffering from the secularization of the sacred. By accepting the world's values, thinking its thoughts and adopting its ways we have dimmed the glory that shines overhead. We have not been able to bring earth to the judgment of heaven so we have brought heaven to the judgment of the earth. Pity us, Lord, for we know not what we do!

That evangelism which draws friendly parallels between the ways of God and the ways of men is false to the Bible and cruel to the souls of its hearers. The faith of Christ does not parallel the world, it intersects it.

It is hard to focus attention upon a better world to come when a more comfortable one than this can hardly be imagined.

Almost everything the church is doing these days has been suggested to her by the world.

That world which our Savior once refused to buy at the price of disobedience to God is now wooing His professed followers with every sly, deceptive artifice.

The glory which our Lord once rejected with cold scorn is now being admired and sought after by multitudes who make a loud profession of accepting the gospel.

In spite of the prophetic voices that are raised here and there among us, present-day believers are drawn to the world with irresistible force.

With the Bible open before us and a long tradition of truth behind us there would seem to be no reason for our present tragic failure to recognize the world's deceptive appeal and to stay clear of it.

The old trick which our Lord saw through so easily is charming His present-day followers into smiling acquiescence, corruption and decay. He knew its glory was but bait to catch foolish victims. He knew its bright promises were all lies. Men think of the world, not as a battleground but as a playground. We are not here to fight, we are here to frolic. We are not in a foreign land, we are at home. We are not getting ready to live, we are already living, and the best we can do is to rid ourselves of our inhibitions and our frustrations and live this life to the full.

Any conformity to the world is a negation of our Christian character and a surrender of our heavenly position.

Morally the world is like a bombed City.

This is a moral universe. At bottom it is not material, though it contains matter; it is not mathematical, though it involves numbers. The God who made the world is a moral being and He has filled His world with moral Creatures.

The man of the world, despite his protestations to the contrary, actually accepts the sufficiency of this world and makes no provision for any other; he esteems earth above heaven, time above eternity, body above soul and men above God. He holds sin to be relatively harmless, believes pleasure to be an end in itself, accepts the rightness of the customary and trusts to the basic goodness of human nature.

The man of heaven lives for the kingdom within him; the man of earth lives for the world around him. The first is born of the Spirit; the other is born of the flesh and will perish with it.

Whatever promotes self, cheapens life, starves the soul, hopes without biblical grounds for hope, adopts current moral standards, follows the way of the majority whether it be right or wrong, indulges in the pleasures of the flesh to make bearable the secret thoughts of death and judgment-that is the world.

It takes a work of God in a man to sour him on the world and to turn him against Himself-, yet until this has happened to him he is psychologically unable to repent and believe.

WORSHIP

Men who refuse to worship the true God now worship themselves with tender devotion. In Evangelistic and revival services in New Testament times were never divorced from worship.

The essence of spiritual worship is to love supremely, to trust confidently, to pray without ceasing and to seek to be Christlike and holy, doing all the good we can for Christ's sake.

The whole concept of ineffable worship has been lost to this generation of Christians.

God saves men to make them worshipers.

Worship is pure or base as the worshiper entertains high or low thoughts of God.

God wants worshipers before workers; indeed the only acceptable workers are those who have learned the lost art of worship.

It is quite impossible to worship God without loving Him.

Worship is elementary until it begins to take on the quality of admiration.

If Bible Christianity is to survive the present world upheaval, we shall need to recapture the spirit of Worship.

The wise of the world who have not learned to worship are but demi-men, unformed and rudimentary.

Maintenance of the devotional mood is indispensable to success in the Christian life.

WRATH OF GOD

To understand God's wrath we must view it in the light of His holiness. God is holy and has made holiness to be the moral condition necessary to the health of His universe.

The holiness of God, the wrath of God and the health of the creation are inseparably united. Not only is it right for God to display anger against sin, but I find it impossible to understand how He could do otherwise.