

III. WHY I BELIEVE THE BIBLE.

Psalm 19:7-14.

We want to know where we stand regarding the Bible. We want to be sure of our foundation. We want to know not only what we believe, but also why we believe it. In a most striking manner, the Psalmist presents to us his reasons for loving the Bible. In the early morning hour he had seen the sun rise. He had been impressed with its majesty, with its power. It led him closer to God. As Kant said the things that drew him closest to God, was a view of the starry and sunny heaven & the inner laws in himself. The contemplation of the sun leads the Ps. to think further on and he draws a beautiful parallel to it in his description of the word of God, or the law. He gives six names to the Bible, as he knows it and uses 12 words to express the diff. sides of it. The law, the testimony, the commandment, the fear, the ordinances, the precepts are used to show forth the variety of the word of God. In the various words that are used to describe the word of God we find our reasons for believing in it.

The law of the Lord is perfect. That's why we believe the Bible today, because it is perfect. When we think of the fact that the books of the Bible were written at diff. times of history, that so many men of diff. types and kinds wrote it, when we think of the variety of thought and expression and still find one thought, a unity permeating it we admit the Bible to be more than an ordinary book. Like a gold thread the one thought of God's love for men runs through the entire book. It is perfect not only in its unity, but also in its truth. We are all seeking truth. Here we have perfect truth. Perfect truth about men. The truth in Jesus Christ. The truth taught in various forms. That enhances our belief in the Bible. It is perfect in spirit, perfect in its presentation of that which is best.

It restores the soul, it rejoices the heart. We believe the Bible because it offers to our souls that which they long for, strength, restoration. When we think of the millions of diff. kinds of people of the diff. nations, tribes, races, opinions, individualities and still note that all these can find that which they are seeking in the Bible, then we are made more sure in our belief, that it is divine

a miracle

it meets all the various needs of the human life. It offers something for every situation. It offers a solution for every problem. As the focus of a glass will gather all the rays of the sun into it and send these out stronger than ever, so the Bible comes into our lives and offers that which is needful, nourishment, refreshment etc. It offers the deepest satisfaction for the soul in Jesus Christ. *Consider this*
The testimony of the Lord is sure. It is certain. In this time of doubt we have here one thing that is absolutely firm. How firm a foundation is laid for your faith in his excellent word. That's why I believe in it. Attacks of all kinds and types have not undermined it in any way, but have rather made it more firm. The attacks of scoffers, the neglect of so called Christians etc. all have been of no avail. It stands supreme today. *God has given us power in it*

It makes wise the simple, it enlightens the eyes. In Arabian nights the incident is told of a certain slave which put on the eyes, will make those see the riches of the world. The Bible enables us to see the riches of the world. It has been the means of culture of a Ruskin, a Bunyan, of Byron. It has given power to orators, like Savanorala, Spurgeon and Lincoln. It has given insight to many simple souls and has given wisdom to many who sought for it. Truly its power along this line makes us believe more firmly in it. *It has given us hymns of praise, beauty*

It is clean, it cleanses us from hidden faults. It presents the best God, the best possible man the best possible way to find God and then the best results. Those who cherish the Bible grow in holiness. Goethe says of it, "I loved and valued the Bible for almost to it alone I owed my moral culture." It makes bad men good and good men better. I believe in the Bible because of the men who accept it. *Beauty of the life*

It is more precious, than gold, material wealth and honey, temporal pleasure. A Kaffir boy playing at marbles with stones, examined these and found them to be precious diamonds. Now the famous Kimberly mines are found there. The greatest treasures are found in the Bible. It gives us God. It gives us Christ. It shows us the way to God. *Divine and perfect*
Will we believe and use the Bible for what it is the word of God. *Liberalists, man's appearance*

*Ind. Church
Worcester, Mass.
Nov. 20, 1932*

TOOLS FOR THE DIGGING
Methods of Bible Study- Acts 17:11

We have that beautiful hymn in our song books "Thy Word is like a garden and thy word is like a deep mine and every searcher finds a jewel there. The Bible is indeed such a deep mine that we have not exhausted all of its possibilities. But in order that we might dig out the jewels that are there, we need the proper tools for the digging. So in our search in the word of God we need the proper tools for the digging. We have heard of the value of the Bible, of its gr. influence, of its vital importance in Christ. education. We talk a gr. deal abt. Bible, but use it very little. We read much abt. it, but very seldom act. get into it. As we go thru the Bib it will go thru us and that is what is essential. The church at Berea offers a few suggestions as to the tools that they used in getting at the Script. They had a readiness of mind, they examined the scr daily and examined it to see whether it was true or not.

This church was ready to receive the Word. It had its ears and eyes open & attuned to receive. We cannot get anything out of it if we have our senses closed to it, our minds and hearts shut. We must be open & ready to receive. Use your ears. Go to S.S. church, your meetings and listen attentively to the Word, inst. of letting your mind wander as it is read. Concentrate on it. Hear what others have to say about it, how they interpret it. Great value.

Use your eyes. There is a scrappy, casual or occasional way of studying the Bible. Now & then we glance into it. There must a regular systematic way of reading & studying it. Take a regular time every day. At times read large portions of it, sit down & read an entire book, then agn. take certain passages, sometimes just take a verse or two to read. Use topical method, the study by characters, or the study of certain books. Make a summary of chapters for yourself. Mark passages that appeal to you. Use commentaries, Bible dictionaries. All these diff. tools will be helpful.

There is much truth in it, but we must get to see it. There is much dust in the air around us, but we do not see it unless the ray of sunshine reveals its to. So the spirit of God can reveal to us

the truths in the Words of God.

Then we must actually examine daily, study in it. We must use our mind & think abt. it. We at time imagine that pious wishes will open it to us, but no. It is going to take real work & thinking. As we go into various rooms of the house at nite, we turn the lights on. Turn the light of your mind on the Bible & let the Bible be a light in your soul that will make many things clear to you. Let the search light of God's Word sweep your soul. Use your mind to think out some of the deep truths, compare one passage with another, find out abt. history of Bible. Back in 1789 some of the engineers of Napoleon found a block of stone & granite on which a peculiar inscr was found. On it were three inscriptions, only one of the three was familiar. By deciphering that stone access was given to many treasureis of old. The Rossett stone opened many suggest. So often we cannot underst. the inscript of Bible, but as we look at it thru the partly familiar personality of Christ much of it becomes clear. He is the key to the Bible.

The eyes, ears, others, the mind is not enuf to open the Bible to us. We need addit. tools. One of these is the heart, the feelings, the emotions. Cold intellectual reasoning is not sufficient. Love gives gr. insight than many other factors. That flas of insight that comes bec. we put heart into it is gr. That means that we are going to get at our Bible in spirit of prayer. Jn. Woolman in his Journ writes: I waited in silence & pat. over the word of God until the H. Sp. should make it clear & give me utterance. As we pour over some passages in prayer marvelous messages come to us.

Then make an experiment of Bible truths in life and try them out to see if they will work. The path story of H. Heine, the German poet is illustr. of pt. Went to Louvrs to gain inspir. when in despair. Look at Venus de Milo. Sought for ease of soul by gazing at dream of loveliness. He realized that broken arm was symbol of fact that no help here. Beauty in itse lifeless & helpless Eventually found what he was seeking in .NT. He owed his enlightenment simply to the obk. He who lost his way can find it again to God thru the message of the Bible. Live the life of the Bible & you will soon have its power.

Some Old Testament Problems

Clash between stories of O.T. and science, yet relig. truth stands out.

Diff. language of O.T. Difficult to understand and teach to others.

Are some stories literally true or legendary ?

Message and purpose of prophets . Interpretation of prophets accord to historical background.

Where did Gentiles come from ?

Why should God give command that innocent women & children be slain?

Contradiction betw. O.T. and N.T. laws ?

Should creation story be taken literally ?

How did people keep account of O.T. early stories ?

Why did Jonah refuse to preach to Nineveh ?

Why could not Moses enter promised land, altho he had lived a good life ?

Proper sequence of settings in history

Why should Hebrews be especially led of God & guided by Him while no such guidance is spoken of for other people?

Why did God drive man out of garden of Eden, if he did not want man to be like God ?

Should portions of O.T. be taken literally or figuratively ?

HOME RELIGION

or

DEVOTIONAL USE OF THE BIBLE. *2 Tim 1:13-15*

alter 11/5/26
Smith 7/5/28

Henry Van Dyke tells us a very gripping story about "The Lost Word." According to the story a certain young man was inclined to accept the Christ. His friends made fun of him, threatened him and used every means to get away from Christianity. One day in his petulance he said, "O that I had never heard the name of Jesus Christ." The evil one came up to him & said, "Do you really mean that, I will take out of your mind all remembrance of the name Jesus. This was consented to. A blank came into the young man's mind and heart. When his little girl died, he found no comfort. When he was joyful, he could not sing. When he was ill, all seemed to be trouble. He had his will and "Lost the Word." That is the very situation many Christians are in today. They have lost the word of God, lost Christ, because they do not use & know the Bible any more. We need to come back to a real knowledge of the Word of God. We need to come back to the use of the Bible in the Home. All the work that the church and S.S. can do will never offset the influence of the home. The home is the starting place of religious life. Therefore we would urge special emphasis on Home religion, for Chrystos tomus says, "The cause of all our evils is our not knowing the Scriptures."

By Home Religion we mean twofold use of the Bible in the Home, namely in the family altar and then also private devotions. When we think of the devotional use of the Bible, we are not thinking of study of the Bible, or of the reading of devotional books about the Bible. We mean the meditation and thinking on some passage of the Bible for personal and spiritual growth. The people of India have a very significant sort of devotion which they call "bhakti", or the way of loving devotion. It means that one directs the mind in deep devotion and loving devotion towards the gods. We of the West make religion so much a matter of the will. What matters most to us, we think is a sense of duty. Feeling are of no consequence, will is everything. A tragedy to think of religion merely from a sense of duty. What we need to feel is that the whole life of passion, feeling and will, as well as intel

is redeemed by Christ. We need to learn to sit quietly and meditate and think. This is what we really mean by devotions. Have the father or mother gather the family about the table some time during the day and let them read a passage of the Bible together and pray together. Let each individual go apart some time during the day and get out his Bible brood over it and pray and ask God for spiritual insight.

I believe that a new spirit would come into the church and into Christians if we paid more attention to such Home religion. Think for just a moment on the value and importance of Home religion or the devotional use of the Bible. Let me illustrate with the story of the famous Mr. Grady, former editor of the Atlanat Constitution and a well known souther orator. He said, as I traveled about the country I was trying to find the institutions which of real importance in the country. I went to Washington & saw the capitol and the Congress in Session and said here the laws are made, This is the dynamo of the country. I went on and came to many schools and said this is the center of the country. One night I went back home for a rest. Mother was there to receive me at the door. After supper, we sat and talked ^{at} the grate fire. Then mother got out the old family Bible and we read from it s well worn pages. Then she offered a word of prayer and after I was in bed & she thot I was asleep she came up stairs, tucked the covers in around me and then knelt in prayer at my bedside. Then I knew where the real power of a nation was to be found. Thats strikingly true. The heart of our nation is found in the home and in home religion. The great Christian leaders have come just out of such homes of devotion. Missionaries like J. Paton, J. Chalmers etc. say that they were influenced to give themselves to missions because o prayer in the home.

The morals of a nation, the real backbone of the spiritual life of a nation comes out of such homes.

For our own spiritual life we need to use the Bible devotionally. We must be great feeders upon the word, so that we might nourish our souls properly. Would we overcome temptations and live right

then we must get our strength out of the word. It shows us to ourselves as we are. If we would overcome doubt, temptation, passion evil imaginations, unclean thoughts, let us centre our energy upon the Word. It will give greater sincerity to Christian leaders. It will enable Christian workers to work more smoothly, with less friction, strain, worry and anxiety. It will make our life more fruitful. We can never rise higher than our fountain head. We cannot possess the spirit of God apart from the study of the Bible. Real spirituality costs, what shall we pay for it? *Listening to the Word* *Samuel S. Smith*

You may say that is all well and good. We do not know how to get at this matter, nor do we have the time for just this matter. The greatest hindrances are lack of time, sin and fear to get into something that you wish not to get into.

How get at it. The process for the head of the family is very simple. It would be well if the individual congregations paid more stress upon the family altar. The Pastor can take of this in his calls. The Young People, the Ladies, the Brotherhoods can take up this matter and stress it. The life of any congregation can be deepened by just this insistence upon deeper things. In the family the father would select passages that the children can understand such as the stories of the O.T. and the stories of Christ. Have each read a passage out of the Bible. Then let the children offer prayer at times. Don't let this service become monotonous.

For your private devotions select some special material in the Bible. Use the more devotional books of the Bible first, such as the Gospels, the Psalms, Colossians, Isaiah, Deuteronomy. Take the shorter letters or epistles first. Use the biography of the Bible. Topical study of the Bible would be very fruitful.

The time can always be found for anything you really wish to do and in which you are vitally interested. Let it be a regular time. Make it a habit every day. Companions of Daily Devotions. Let it be unhurried time. Take time to be holy. Take time to forget time. Take the choicest time. The early morning hour is about the best time.

There is no substitute for first hand experience. The practice of the Christian life is had work

very good material

Luther found three hours time on his busiest day. Wesley would spend two hours of a morning in devotion and prayer. So we might mention man after man. In the morning when we observe the morning watch we are brightest and clearest in mind. It will equip us for the days fight.

Of course the manner of such private devotions is to depend upon you personally, but here are just a few suggestions. Decide upon some special plan. Be alone if possible. Keep the purpose in mind to enrich the soul. Put all other things out of your mind. Keep to the mark, don't let side-issues crowd out the main issue. Be thorough. Sink a shaft deep into the Bible. Meditate. Pray as you read. "South American founders went there to seek gold, the founders of the U.S. came to this country to seek God." That makes all the difference in the world.

Word and Success in Work

Josh. 1:8; Deut. Ch.6; 10:12

One of the greatest events of the century is to take place the end of this month. Not since 1611 has the Bible been translated cooperatively by the joining of Christian forces. A new translation-Revised

Standard Version-in English will come out September 30. It is in modern English, understood by all, with correction of over 5000 mistakes in expression and thought, because of better knowledge of Greek and Hebrew and because of new manuscripts that have been found recently. This is of special interest to Christians, who use the Scriptures, the Word of God, the good news of God's love, the Gospel to lead souls closer to the Christ, for their own good. All thru the ages real success has depended upon faithful presentation of God's living word in language people could understand. The "Word" refers especially to Christ Jesus as the living Word, who needs to be brought to people. So we think of this aspect next few weeks.

This was done effectively as Joshua a great leader of the Hebrews called together the people to listen to instruct. from Word. You will have success as you meditate and follow God's will. Likewise Moses had called people together, and all through the book Deut., esp. in Chapt. 6 and 10 he tells them that in following the teachings of God's Word they shall attain to worthwhile factors. In these passages there are four verbs that stand out- fear, walk, love, serve.

As we think of Christian work we must apply the Word in these aspects. We need to fear the Lord. That does not mean cringing, crouching afraidness, but wholesome respect before God. It should spell out to us the idea that we should have reverence for God fellowship with Him, worship Him. We come to Church in this spirit, carry out all our work before the Lord and with our fellowmen with high regard for God and for human souls. A book referring to the translation of Bible into many languages; "God's Word in Man's Language" tells us of the difficulty of making Word clear to people. The word "Worship" or respect for God is translated for the Cuicatec Indian of Mexico with these strange words; "Like dog wagging its tail before its master." As a dog loves the master & is devoted & genuine, so we need to be in our attitude toward God. Likewise the Valienti Indians

express the same idea with words; "Cutting itself down before God". They say worship consists in "Raising up a blessing unto the Lord." Both of these expressions come from cutting down gr. Mahogany trees, which fall in humility & are used for useful products. So we need to humble ourselves before God & be blessed of Him.

The second verb that indicates our attitude toward Word and Work is that of Walking with God. That means that we must like Enoch of old "Walk with God." Be in His presence, be near Him. Pray to Him, have fellowship with Him, meditate on His Word and then put into practice what you have learned. We have neglected this entirely and do not use God's Word as we should. Kierkegaard, gr. Dan sh teacher of past generation whose truths are vital today says in "Either-Or" a vital book that; "The Bibles should be collected, put on a pile and then we should speak to God and say; "Take this Book back again; we men, such as we are, are not good at dealing with a thing like this, for it only makes us unhappy, it becomes a barrier between Thee and us, for we do not use it right." What strange, yet true words. We need to let our minds be influenced by it, instead of putting our ideas into it.

Then we think of 3d verb-love-. We must love God His Word and His work, if we are to achieve anything. God has given us privilege of loving Him. He chose us while we were and are unlovely. Unless we love God and our fellowmen, we cannot use God's Word and do His work properly. Special medals of honor, such as Congressional award are given to heroic men and women in the service of their country. In that citation these remarkable & challenging words are used; "Beyond the call of duty." We might do our duty and still not do anything special. That is what is required of all of us. But in Chr. work merely to do one's duty is not enough, there must be the vital spark that leads us beyond "Call of duty."

Then we will be lead to serve, which is 4th verb in this great challenge. Auden, a gre. poet says: "He who carries unexpressed in self becomes a buried vault and not a living being. Toil heals the soul." We take relig. & Xty for granted, but it must be personal, not just something to talk about. Each one must work at it. Church does not go on automatically, each & every one must work at teaching and working. We must be participants, not mere spectators. Put self into the Word and the Work!

THE WORD AND THE WORKER

The Chain and the Link

Nehemiah 8:8 - Ezra

The ancient city of Jerusalem with its beautiful temple was in ruins because of many wars. However, some of the faithful workers came back to it from far-away countries, began to put aside the debris & clean up in general. Way down underneath some of the ruins, men like Nehemiah and Ezra found a book of law, a Jewish Bible. They dusted it off and began to read in it. They were surprised at what they found. They studied it more closely and then released the results to the people and a reformation took place.

Amidst the ruins of today, we need to find the hindrd and chained Bible, dust it off, so that it might become a link to finer and better Christian work. Like those people of old, we need to get hold of its spirit.

Note that they first of all read and studied it - that book of law, their Bible. One of the most gripping stories of recent times is one written by David Miller of Cleveland, O, entitled "The Chain and the Link."

It is the fascinating portrayal of Ezra, son of Lipman. He is boy prodigy, gifted, from Russian village. He is a brilliant student, who studies law, Bible, becomes so

well versed in it that he can interpret it to his people and becomes their judge. The discrepancy bew

his desire and his achievements is too wide. He wanders far afield, does not find full satisfaction in his family life, finds himself a link in the chain of existence. He goes to resettlement project for Jewish people in southern Russia, but comes back at last as

teacher of his people in native village and finds satisfaction as he finds himself and deeper love for his family and makes himself one with his people.

We need to study the Bible and read it with such intensity that it becomes a chain about our hearts and spirits, so that we might be linked more firmly to service for men and to God our loving Father.

In order that this great Book of God might become a force in our lives, we must translate it into the language we can understand and that others can

understand. Nehemiah and Ezra did that. The language of it was somewhat foreign to those people, so that had to be made available in their own language, just as R.S.V. is being translated into the "English of

today. A most fascinating story of a translation

1st Km - 341 years

of the Bible into another language comes to us from Africa, where Dr. R. Trudinger, worked for 30 years to translate the Bible for those people of Dinka. The language of the Dinka was very difficult, deceptive similar vowels were difficult, variations of tone constituted an almost impossible barrier to reaching the people. The Dinkas did not appreciate a stranger among them. Dr. Trudinger spent years among them.

For weeks and months he lived in their grasshuts mud huts, sleeping around the smoldering dung fires in the cattle barns. Patiently he ministered to their physical needs, mastered their language. Then he began to get words together, wrote a grammar and finally translated whole N.T. into their dialect. The influence was marvelous and remarkable. He won many for Christ. So much so that people when threatened with death would say, "Kill me if you wish, but He means more than life to me." That is spirit which we need today.

But like Neh. and Ezra of old not only translated Bible into language of people, they also interpreted it. They explained it to them. What a privilege that is today for S.S. workers and Christian teachers!

An interpreter, an explainer, has to have a number of qualities that are of utmost importance. When Dr. Stanley Jones, who is coming to this city shortly preaches in various parts of Asia and Europe, he, of course does not know all the languages, so he has to have an interpreter. This person, must know exactly what Dr. Jones is trying to say and he must also know the language of the people to whom he is speaking and their thought and understanding, so that he can interpret to them. He must be one with the speaker or the message and also one with the people to whom the explanation is to be made. How true that is for S.S. teachers. They must know the Bible, its message, as well as the mind of the pupils, to whom they speak, so that they can interpret Word. For that gift we pray.

In Neh. & Ezra's time the people responded to that word. - They stood up in reverence, they listened, they wept, they were downcast, for they had not lived up to Word. They wanted to share it with others, they wanted to live in accord with it, altho some gr. difficulties arose. An ancient parable tells us that God created world, foundation grims, judgement passed upon it, it collapsed. Then God dropped into debris, single grain of justice & compassion & new world was created. Into this world of ours God needs to drop His mercy & justice of His Word - Chr. Jesus, so that new world may arise.

THE WORD AND THE WORK

"Establish Good Word and Work"

1 Thess. 2:17

One of the most earnest and ardent workers in the early history of the Lutheran Church in Pa. was a pioneer Pastor ^{Muhlenberg} Muhlenberg, who established many churches. He had as his motto these three words translated from the Latin - Pray and Work. These are fitting words for any Church to adopt as motto. St. Paul suggested such an idea to the people at the Congr. of Thessalonica long long ago "may you be inspired in every good word and work." May you be established in every good word and work.

As we think during these time of the coming out of the St. Rev. Transl. of Bible, we recognize again the importance of the Living Word in Christian Work. The Word, the personality of Christ is basic to all work while work. We must be receptive to the Christ and His Word. Therefore there needs to be in our heart and mind an alertness, a sympathetic, teachable, personal and learner's attitude toward the Word. Jesus' parable about the Sower and the soils was interpreted by ^{Gowder} ~~Gowder~~ ^(Gowder) with these expressions; Learner and those who read and hear Word of like the sponge

which sucks up everything, without discrimination. The funnel ~~sxxsxxs~~ which loses as quickly as it receives (going in one ear and out the other); the strainer or sieve, which catches the illustration, but loses the point; and the winnow, which drives off the chaff but keeps the golden grain. The latter alertness to the Word and spirit of Christ is essential for us

It is necessary for us in the receptivity of the Word to be ^{of} ~~of~~ God, of religious values, of the human needs. A person asked how may I understand the Bible, the Word, Christianity better? The reply was this "Try to distinguish between content, form and meaning. Content is substance of what one is trying to understand and be aware of; Form is pattern or manner in which content is expressed, or need it put before us; Meaning is the understanding which comes to one. Keep this in mind as you try to become ^{conscious} ~~conscious~~ of God and of conditions about you.

THEN we must be aware of God and sensitive to all about us. What a wonderful thing it is to be aware of God in prayer, in reading of Word. What a fine matter it is to be sensitive to human needs & respo

Apparel

conscious

Prayer, the vital relationship to God, is a must in the Church today. Prayer is essential, to open one up to God, to allow the inflow of His spirit is absolutely necessary. Dr. Laubach, who is doing such great work in overcoming illiteracy in the world has written this prayer; "Dear Church Member: We are going to form a conspiracy today, to pray while our pastor is preaching. Ask God to speak thru the pastor's lips and in your heart. He cannot do his best alone. Your prayers set the spiritual atmosphere without which no sermon will be great. (See card with this prayer.)

From this idea of the Word, which includes prayer as work; we readily can go over to the thought that is is God who establishes, inspires our work, as Christians. It must be work together. In some church requirement for membership is some definite work in the congregation. The Word must be made flesh in the daily life and work, as Christ became flesh. St. Aug says in one place; "He who says he has done enuf has perished already," meaning there's deadness where people are not willing to work for Christ and Church. Dorothy Day in her autobiography says; "If you love you want to give yourself away." If you love Christ and Church, you will want to give yourself away. This past Monday attended installation service for our neighboring Church of their new pastor. The pastor who gave the charge to the congregation said something like this to the people: "You must pray for your pastor. You must work with the pastor and in the Church, forgetting your own petty ideas, submitting all to Christ. You dare not give the loose ends of your time, the ragged edge, the leftovers of your time and energy to God. Give at least as much time to the Church, yers more than to the lodge, to some service club or other organization. We dare not neglect regular worship, shirk plain duty, feather-bed ourselves with ease, content to give God our "tip-money." Those are strong words, but they are applicable at all times. Unless learning is applied to life, it ends in futility." All must be knit together in this work. Not one shingle, but many make a roof, not one brick makes a wall, but many; not one soldier but many make an army, not one letter makes the alphabet, but all the letters are necessary. Like a mighty army moves the Church of God. *All together!* Do your best for the Master!

"Hold in your hands the very words of life"

Out of Middle Ages and Martin Luther's day comes to us a striking picture of a Bible chained to the pulpit and in an attic. It was chained, for there were so few and it was feared that these might be stolen. Luther found one in the attic of a monast^r unloosed it, & was enlivened by passages of Scripture. The Bible has been loosed from its enchainment thru translators, interpreters, teachers and those who live in accord with its teachings. Since this Rally Day we celebrate the publishing of a revised translation & since Word of God is so vital in the work of teaching in Church and home, we need to meditate on the - Living Word in a Living Language.

Our text in Phil. suggests that we "hold the very words of life" and Hebrw. reminds us "that Word of God is living & active, sharper than two-edged sword piercing to the division of soul & spirit- & discern thoughts and intentions of the heart." What a vivid description! Word of God- personality of Christ is in deed active and living. Word of source of life.

Hy. Van Dyke tells us tragic story of early Christ Church and a young man named Hermas, who had attend a Xtian service, but was palled by hilarity afterward went into garden, was met by priest of goddess Daphne & said to him; "How beautifuly this world would be without religion." At last suggestion came that out of the mind and heart of Hermas might be taken any any remembrance of the Word and Jesus Christ. This was done. As his father died shortly afterward, he could offer no prayer. When he was married something was missing toward full happiness. When little child was born & killed in racing accident, no comfort. But John of Antioch a fine Christian leader came and told that the Word and J.C. with whom he had parted so lightly were the source of all of real life. It is this living Word which today becomes the source of real life and power. He - the Christ- has become the source of all life among nations and people. When word is translated into diff. languages it becomes a power which transforms lives. Luther translated into a vivid German to "sing the Lord's song in a strange land". He visited people, leather workers, jewelers Jewish scholars, listened to children at play & artists at work. TYNDALE did the same for English translation

Dr. Frank Laubach does so much to make living book a living power in a living language of people in all parts of the world.

This living word keeps alive the soul and spirit of people who turn to it. What vivid language Hebrews uses to describe how "ord keeps spirit alive! It is full of energy, words become like seal, which stamps its impression upon formless wax, or yielding paper. So living Word imprints itself upon character. This is why it is so important to teach, teach, teach. As a living word it is "sharp" it penetrates the soul and spirit. Think of a skilled surgeon, who under this strong light uses an exceedingly sharp, penetrating surgical instrument, the scalpel to penetrate to the root of trouble to be helpful. So Word of God is sharper, for it cuts thru all sham, hypocrisy, sin. It cuts thru Gordian knots of our troubles, bringing out that which is essential. - The living Word discerns reveals motives and designs of life. It is God's microscope laying bare the soul and spirit. Our lives, our knots are all judged in light of Christ. That is what keeps soul and spirit of world alive today. We need that penetrating, discerning impression of Word.

Living Word, however, also becomes in Jesus Christ the object of our lives. For Paul to live was Christ, likewise it must be for us. In a fascinating book by Hans Lilje "In the Valley of Shadow" he tells of his imprisonment. He was not permitted to have a Bible in his jail. So he recalled to his mind many of the fine passages of Scriptures, singing familiar hymns, praying. He said it became to him a training in faith and regular discipline, which became one of the high points of his life. How important to fill the mind and heart with great spiritual heritages which are ours. As thus Christ is brought into our hearts there develops a deep faith. In some of the various translations listed by Nida in "God's Word in Living Language" faith is translated as an "opening of heart to God", "truth entering into soul", "leaning on God" Faith is an oaken staff on which we lean. Faith is described as "following close after", which is deep truth for us at this time. When we follow a person we have confidence in him. So we follow Christ because we trust him completely. "To conform to truth" "Lay hands on Gospel" and thus identify yourself with it, and with the Christ.

Edm. Wm 1927
Bethelwood

WEEK-DAY RELIGIOUS SCHOOLS.

or

"THE LOST WORD" .Amos 8.12,Hos.4.6.

Van Dyke tells the following very interesting story about the " The Lost Word". According to the tale a heathen convert, was so overwhelmed with pleading by his own people, that he said " I wish I had never heard the name Christ and wish I could lose that word". The evil one in response to this request granted this and the word "Christ" was lost to him. He could not think of it, when he was tempted. He could not think of it when he was joyous, he remembered it not when in trouble. It seemed to have left his mind completely. He was unhappy because he tried to remember and recall it, but all to no avail until he lost his life. It is significant that the word is lost not only in that legend, but that indeed people the world over have lost the word, of the Bible and Christ. The word "Christ" is to many simply a curseword, the word of God is unknown to thousands. The words of the prophet "For lack of knowledge my people perish" are very much adaptable to our day and time. Thousands are in ignorance because of lack of knowledge, thousands lack comfort because they do not know the word. It is a sad state of affairs in our own country to find that 40% of the children are not reached by relig. instr. that about 27mill. are outside of S.S. , that the time for relig. instr. is so inadequate, 25 hours a year over against a thousand for secular education. The churches have been miserly in their support of Relig. Educ. The buildings as a rule are inadequate. The Lesson Courses are incomplete. All these factors lead to "The Lost word" in the heart and mind of thousands and millions of people.

We must first of all then recognize the absolute need and importance of relig. Educ. Relig. Educ. is the cultivation of an informed and personal faith in Jesus Christ as Saviour and a dedicat. of a trained life to his service.

The absolute need is recognized from the following facts and factors. Church statistics prove that 83% of additions come from the S.S. and 17% from other sources. Statistics show that the members that stay with the church as a rule are those that are brought up in the fear of the Lord. The most

enduring additions to the church gained thru relig educ. The recent crime wave and juvenile delinquency is one of the problems of the present day. Social workers, police officers etc. are turning to the churches and saying "we must have your help, the task is yours as well as ours."

The importance of this work is also evident when we consider that the great religions of the world are all spread thru teaching. If it were not for the fact that Mohamedans had a school at Cairo and folks that constantly teaching Moh. it would soon become obsolete. The Buddhist and Hindus have their teachers traveling from place to place. The Jews today perpetuate their relig. beliefs mainly because of their relig. educ. Is Xtianity different from all other relig in this respect? Outstanding facts show us that Xtianity has been propagated thru teaching.

It is true that several agencies are at work doing this kind of work, but the churches and commun are not aroused sufficiently to make the work go. The S.S. does not meet the need as well as it ought to be met. Parochial schools are carried on only by a limited few and are undemocratic and unamerican and never would meet the need. Confirmation Cl. are fine and ought to be held in every church, but they will not satisfy the need among the younger pupils. Public school credit for Bible Study is good and is given in some states, but are not satisfactory as it is too perfunctory/. The D.V.B.S. is alright as far as it goes, but it is not that steady pull and constant work that is most efficient. So we come to the newest along this line and that is the Week Day Religious School.

Week day Church School is one in which relig instruct. is given on week days and for a term that runs parallel to the public school. In other words we might put it this way. The Week Day Church School is a school which links up with the public school while the church is responsible for relig. educ. In one case the individual church would take a scholar after or before school hours and give relig. instruct. Another method would be to have all the churches of the community cooperate and unite in giving relig educ. They would have one course at one place taught by trained teachers.

The plan that seems to appeal mostly tho is about as follows. Let each church be responsible for the education of those folks who belong to it. The children might be dismissed for about an hour twice a week and go to each church. Here they would be taught in accordance with their age. The attendance would be compulsory as at public school and the grading would also be done along the same line.

There are several advantages to this plan that are worth considering. It will give more time and this definite instruct week after week will mean so much. It will give an adequate and complete course. It would make for regularity of attendance, as only about 50 % of pupils attend regularly in the ordinary S.S. It would mean better housing. It would reach many who are not connected with some S.S.

The introduction to the book "The Americanization of Edward Bok" brings out this thought so beautifully. Along the North Sea, 15 miles from Dutch Coast stretches a dangerous ledge of rocks. This island was inhabited by pirates. A young lawyer Bok was sent there to clean up. He did this and decided to live on the island, which was very bleak. He planted trees. They grew and the island became a spot of beauty. It became a homing place for birds. The wife of the man raised the children and awlasy tried to inspire them with the thought and spirit of the father. She said "Make you the world a bit more beautiful and better because you haven been in it". Are we going to this with our community, with our place here we live, make it a bit more beautiful.

SPIRITUAL DEVELOPMENT OF HIGH SCHOOL PUPIL
(Warren High P.T.A. address)

A famous Frenchman Fenelon, a priest was give the task of educating one of the pprinces of France who had an opportunity to become king later on. As he undertook that task he set before himself a definite idea and object and plan. In order to focus his work he wrote a book for the prince called Telemachus in which he depicted the ideals that he had in mind for the prince. This man went to a gr. deal of trouble in order to train a prince for his kingship. You, as parents and teachers and I have that great responsibility of training boys and girl for future citizenship. In doing this all phases of life must be touched.

You have been discussing that bounding physic developmt. of the high school pupil, the coming in to puberty, the intellectual life that selfassertio that opening up of a new vision in the mind, the clash of ideas that have been taught in the church & are often taught in the school, the emotional, puppy love stage, the social attitudes, the disillusion the doubts that appear, the perplexities. Now we need to realize that H.S. spend much time on the physical and mental devlpt, the devlpt. of social aspects. Since the soul, the spirit is also a part of life, where does that come in the crucciculum. The laws of our country preclude religious teaching of any kind. Yet the teacher and the parent have a definite responsibility. Our age is facing the crises of today just because we have neglected this phase. Industrially we are up agat it, morally we are bankrupt, we do not care for values in our money-making age. The spiritual is absolutely needed for an age like this.

When are facing the spiritual development of pupils what is that we have in mind. What are some of the objectives that we wish to attain? In school we do not try to duplicate the work of the S.S. or church. We are, however, attempting to develop some distinctly religious qualities that every human being needs in order to be fully rounded out. Let me enumerate just a few that seems to be essential Objectives in relig educat over a wide field. One of the first things needed for relig. devlpt is courage. Youth is getting a wrong philosophy of life.

The story of young Untermeyer, who committed suicide & left a note that he had lost faith in life is typical of our time. Youth has tasted abt everything that is to be tasted. We need to get across the idea that life has a meaning. Faith in life is to be stressed. Build a life's phil based on Christian ideals. Youth needs courage so that it will not wilt under the pressure of struggles of life, to incorporate higher ideals into the daily job and task. Courage to choose a job that will express higher motives. Courage to try to solve some of the gr. social problems that face us. We sometimes fear to face the future. Courage then comes out of a deeper understanding of life essential

We have as an objective- character. That is what a man is in the dark, when nobody is observing him. Rugged honesty, deep sincerity, purity in thinking & living, the old-time good virtues need to be built into the life. The conceptions of gentleness as real power. Not negative morals, don'ts, but positive do the fullest development of personalities, creative living seems to be an aim worthy of our efforts. A real idea of growth in character "we are becoming" not a static society and character is the aim. Need to get folks in touch with the best in literature in art, in religions in the Bible as it is done in Tagore's school in the Woods in India.

Another object is that of devpl. Christ-like men and women. While I am thinking of the Christian viewpoint, yet it can be suggested that Jesus embodies the ideals of men the world over. Sundar Singh says dist. idea in Xty is it offers Christ. We need to get appreciation and understand, of Chr. God must become a reality in our lives. Face the questions of the day honestly in this light. Try to solve the doubts of the pupils with deep piety of past and the honest candor of the research of today. Devlp this attitude by giving opportunity for service. Find God in the service of men. Albert Schweitzer and work in Africa.

How this might be done is a mooted question. There are two ways, in an indirect and a direct way, unconsciously and consciously. Thru character of the teacher or parent. Thru definite discussion in class and home. Thru family altar in home and many other methods.

DAILY VACATION BIBLE SCHOOL.

I.

Organization.

A D.V.B.S. is as its name indicates a school meeting daily, except Sat. & Sun. during a certain period of the vacation season for Bible Study. & putting into practice its principles.

There are various reasons why we should be interested in such a school; 1. It gets hold of children when they are free 2. It gives more time for relig instruct and also more consecutive time 3. It creates greater interest in relig instruct just thru its informal spirit 4. It stores the memory with Bible passages and hymns. 5 It creates a love for the Bible thru these stories. 6. It deepens the devotional life 7. It gives an opportunity for service to the scholar as well as the teacher.

The first step in the organization of such a school is this that someone must be VITALLY interested. That someone must get all the informat. possible. Then naturally this someone will get to talking to others about this school and the need for it. As a rule the Pastor in a church is the one interested first. He can talk it over with a few folks and place the need before them. Lay men can do this also. It wouldnt be a bad idea to let either the official Board of the church, or the Sunday School Organiz pass on this matter. Then a Committee ought to be appointed to supervise this work. They would have to meet to talk over the entire plan, as to the time of the school, the financing of it, the teachers and the grading. The time and place is very easily decided about a week or two after the closing of the public school, hardly any later and before it gets too hot. The duration of the school depends upon local condition, the most effective work can be done in a school of five weeks. The place would naturally be the local Sunday School rooms, or if it is a community proposition, then the public school. Then this Committee in conjunction with the pastor would chose the teachers, and the Superintendent. As a rule the Pastor has charge of the school, or someone who can really handle the situation. The teachers may be volunteers or "handpicked". In some instances volunteers are better, but as a rule it is better to select and appoint the teachers. The number will of course depend upon the size of the

but the minimum number ought to be two, one for the older scholars and one for the smaller ones. The teachers ought to be paid, as a rule \$ 1.00 per day, which is not much, but partially rewards for the work. The money may be taken out of the regular budget of the church or S.S. or the diff. organiz. may contribute. I don't think its wise to ask the pupils to contribute toward the school itself altho they may give toward some out side cause.

Now the next great step would be to convince the parents and the children that such a school is needed and helpful to them. A sentiment for such a school must be created. This is a rather sad fact but even parents do not recognize the importance of relig. educ. Of course there would be announcements in the Church and Sunday School. Even this is not enuf. some money must be spent on printed matter. A large sign over the church telling about the school, posters in the windows of the neighbor stores and handbills scattered into the homes and advertisements in the papers will help. The advertisement must be of such a nature that it will be read. The appeal must come to the parents so that they might be enlisted to send a, d the appeal must be made to the children, so that they will gladly come. Appeal to the play spirit "Learn the most worth while things in the world thru play" was slogan of one campaign for scholars. The inform the features of the school must be brought out.

Then comes the grading of the school itself when the scholar comes each teacher who has charge of a certain grade is asked to take charge of these First year ages 6 to 8, Second year ages 9 to 11. Third Year ages 12-14. If a larger number of schol are there the grades may be made as follows; 1 466 2 7-8, 3 9-10, 4 11, 5 12-13. Largest enrollment in ages 9-12. Or the work might be organized in a diff. manner. Have some teacher assigned especially to music, some ot story telling, other memory work other to craft work. All of th's machinery will be of little avail unless the proper spirit is in back of it all. yet God is a God of order and thru organization more efficient work may be done. Organize for spiritual results.

Curriculum and Program.

A great deal of the real value of the school depends upon the course of study or the curriculum used, as well as the program carried out.

One of the problems is to get the proper material to teach and to arrange it. We may of course as evang. just take the Bible stories as such but I don't believe they are as satisfactory just that way. A book that sums up the work and gives some mighty fine suggestions for each dept. and grade is "The Vacation Religious Day School" by Hazel Straight Stafford. One must of course work out the course, but that is easy. Various denominations are getting out textbooks and some are mighty fine. The Presbyterians offer fine textbooks, as well as Abington Press, Meth. House. The textbook for memory work is the Bible and various passages may be used such as 23 Psalm, the Beatitudes, 1 Cor. 13. Passages from Catechism may be profitably used also. The book of the Bible should be memorized by older pupils. For the music any hymnbook may be used. Just a few suggestions on books that might be helpful? "Graded Bible Series" by James Mutch. "Dramatization of Bible Stories" by Eliz Miller. "Daily Vacation Bible School Manual." Missionary Stories of all kinds are available. On Craft Work there are books of all kinds on the market, the one issued by D.V.B.S. Assoc. is good.

The Daily Program or schedule is vital and the program must be worked out before hand as every thing ought to move like clockwork. There are 4 principle lines into which the program falls, namely worship, Bible Instruction, music and Manual Work. The following schedule is the one ordinarily used. Devotional Period or Opening Assembly for 15 min. Hymns Prayer, A Scripture, a short story or address. Flag salutes are the order of this part of work. Prayer should possibly be offered by scholars, as well as scripture passages. Scholars ought to do as much as possible. Then the various grades are dismissed to their respective rooms. Memory Period of 20 minutes. This memory work is mighty fine if gotten into right. Too much of it is too uninter-

To memorize Books of Bible. Let them look these up. Let them bound Bible Books. Have a spell down. Have them write out the passage to be memorized. Then repeat in drill and concert the whole passage after the passage is explained. Memory hymns are also quite easily learned and one would be surprised how quickly the folks learn.

This may be followed by a music period in which songs are sung and gradually memorized. A period of supervised play for recess is one of the finest of things and much can be taught there. The Bible Period ought to last at least 35 to 40 minutes. Here variety is the spice of teaching. One time the story may be told by the teacher or by some scholar, another time have it read right out of the Bible, different ones taking the characters. Then have them discuss the various phases of the story and then let them act out the story, or dramatize it. This will impress itself upon as nothing else. This can be done very simply without much ado. Into this Bible period some Manual Work may come, like sand table work, or making of temple and other models.

Craft Work is something that must be used in some schools and communities, but other get along without it and draw the children just as much and better. That depends upon local circumstances. Pageantry work is mighty interesting. Prepare a pageant and the boys and girls will love to get into this kind of work. This is mighty fine plan if the school is to give a demonstration as the end of the course. This demonstration of the work done will influence the community.

There may be some outside work too in connect with the school. An outing to an industrial plant like Larkin Plant in Buffl. was of interest. A picnic of the entire school will add to the interest of the scholar. It is this informal play spirit in and thru which the children learn and the response will be mighty fine. Children play in yard Bible

"An angel paused in downward flight-- With a seed of truth, and love and light.

And he said "Where must this truth be sown To bring most fruit when it is grown?"

The Master heard, and said as He smiled,

"Go plant it for me in the heart of a child".

Angelo Patri

Our belief in children like our belief in many other good things is mainly a word belief. What we need is a practical belief. We are still at the stage where we separate work and thought, action and theory, practice and ethics. I we would be saved we must follow the child's way of life. His way is the direct way. He learns from contact with the forces about him. He feels them, he sees them, he knows what they do to him; He thinks and does and discovers all in one continuous flow of energy.

The child says, "I am of things as they are. I am the fighter for the things that ought to be. I was the beginning of human progress and I am the progress of the world. I drive the world on. I invent, I achieve, I reform. About me is always the glory of mounting. I have no fear of falling, of slipping down, down. I have no fear of being lost. I am truth. I am reality and always I question chaos."

When the child begins to question the wisdom of the group, its religion, its literature, its dress, its tastes, its method of government, its standard of judgment, that moment the group should begin to take heed. It should take the child's questioning seriously. When the group fails to do this, it gives up its existence, it ceases to grow because it looks back, it worships tradition, it makes history in terms of the past rather than in terms of the future.

Belief in evolution is a belief in the child.

The Children

Yesterday the rain fell and the snow. I bent my head to the wind and went on. Then I met a boy, a very small boy he was, not big enough to be at school. He ran to me and took my hand and smiled, and I laughed and raised my head and walked on stepping lightly to the music of the rain and the snow.

Each day and every day, to school and from school, I meet you, hundreds of you. You smile and the welcome in your eyes is wonderful to see. You meet me and as you go you take me with you, free and joyous as yourself. Surely my life is blessed, blessed with the smiles of countless lips, blessed with the caress of countless greetings.

Do you feel that you have need of me? Know then, oh, my children, that I have far more need of you. The burdens of men are heavy and you make them light. The feet of men know not where to go and you show them the way. The souls of men are bound and you make them free. You, my beautiful people, are the dreams, the hopes, the meaning of the world. It is because of you that the world grows and grows in brotherly love.

I look a thousand years ahead and I see not men, ships, inventions, buildings, poems, but children, shouting happy children, and I keep my hand in yours and smiling dream of endless days.

THE SPIRITUAL SIGNIFICANCE

OF THE NEW EDEN. 1. Sam. 3:1.

Way back in olden times, when there seemed & actually was a lack of the word of God and of men to preach the word, a man arose, who was an instrument in the hand of God to do some mighty fine work. Samuel however felt that he could do not it all, so he established schools in which prophets were trained. These schools became of tremendous influence and much good was accomplished through them. They might be called the very first seminaries. Later on the prophets were not so much men of some school, but men whom God choose in a special way and trained them for his service.

Again when Christ came, we note that he chose twelve men and for three years in a training course involving that many years trained them to carry on his work. These men became the apostles who carried the message of Christ. We do not hear of any such special training courses in the first church, but soon schools were established in various parts of the land where ministers were trained. Down through the years Seminaries where ministers were trained have meant much to the cause of Christ. Our forefathers, of the Evangelical Church, after only having founded there church for 9 yrs. erected the first Seminary at Martha'sville, Mo. The buildings still stand. The conditions were very primitive, but the spirit was there. A fine spirit it was.

The Seminary as afterwards moved to St. Louis & now that the buidings have grown old & out of date the old place was sold and new bldgs. must be erected. I would like to have you think of the importance of this work from a deeper spiritual angle. Think of the Spiritual Significance of the New Eden. A tremendous eternal value attaches itself to the erection of this new building.

This school only then amounts to some thing when it stands for the word of God. As in Samuel's time, so may we find that the word of God is precious, what is we find far too little of it. We find an ignomance. For lack of it the people perish. So the Seminary stands for the training of men who might pass on the message of God, of Christ. That must be the very first task of the Seminary. The Word of God is being attacked

these days. Men must have a sure foundation. Can you imagine for yourself a community in which the word of God is not presented. The Seminary means that preachers, teachers will be trained. It means that men will come out how can serve the confirmants, who can serve the discouraged & downhearted, who can minister to the afflicted. The word of the Master has meant much in a spiritual way to hundreds and thousands of folks. That's the spiritual significance of the New Eden. Would you want to be without the ministry?

Again these Seminaries must stand in a spiritual way for a deeper spiritual vision. The Seminary must give the young men studying there a vision of God, of deeper spirital things, of the mankind in its need. The seminary must give a vision of the solution if the world's problems in Christ. Without a New Eden we would be poorest equipped Seminary of any in the coun. This would reflect on our church. Sometimes a church gives a pastor a vision, but more often it must come in the Seminary already. That wouldn't be economic to save on that side. New Eden will affect the quality of the ministry.

The New Eden stands for a brader vision of the entire church. The New Eden represents the entire church before the entire world. It must be representative. Do we think that these men must come out of the Seminary and give to us a vision. They must cope with the times & the difficulties of today. Only the very best equipment is good enough for this modern & great task. The visions must be given in Honduras in India, as well as in home lands. Souls will be converted, leaders will be trained.

Some folks invest in stocks and bonds & like to tell about it. This is an investment in the lives of young men. Our forefathers who were much poorer than we are today, gave out of their gifts as God had given them. When the first students went out to gather gifts, the wagon was loaded full by the surrounding farmers, even an ox and calf was tied to the wagon. In the first contribution list one notes that some women sold of their jewelry to give \$ 15.00 toward the new Seminary. That was a sacrifice. One reads in those early records that the students themselves went out into the quarries, hewed out the stones hauled them up to the place, then hewed them out to fit in place and erected one of the bldgs. What an example to us!

VALUE OF EDUCATION-SECULAR AND RELIGIOUS

1 Tim 1:5; Phil.1:9-10

In a very interesting manner the writer of Proverbs brings before us the fight that is going on between wisdom and ignorance, betw. fear of God and the evil. He portrays wisdom and ignorance standing at the gate of the city, inviting the people & scholars that come out of it to follow them. Wisdom holds out a more difficult, but more worthwhile plea. Our boys and girls some graduating, others wanting to quit school, others ready to go have this same struggle going on within them. Which should they follow-wisdom, education in secular as well as religious manner, or simply drift thru life without much ado or trouble. Parents as well as children must make this choice. Some cannot see any value in education at all, others see a little bit. Paul in writing to Timothy and then again to the Philippianstries to show them the value of an increase of knowledge in all things. In Tim he says "aim of instruction must be love, that springs out of pure hearts, a good conscience and fr. sincere faith. In Phil. he says; "I pray that your love may be richer in knowledge & all manner of insight, enabling you to sense what is vital, so that you may be transparent, your life covered with righteousness/harvest. It is this latter passage which gives us a fine insight into some of the values of education.

Education means-to lead out. Good orchestra leader draws out the harmonies from the diff. musical instruments & the players. So education in schools, as well as in S.S. & church must help to lead out, draw out of pupil those deeper & finer qualities that are there. Dr. Dan Poling head of Christian Endeavor Movement said that his development of intellect, his ability to speak in public, his growing knowledge of things worth while came from his school work, but also from his leadership in young people's societies, and in S.S. Education means then a "becoming", a growing a developing. We must have a more thorough knowledge of self, as well as what is going on. Education is of great value in that it reveals to us not only what is going on today, but especially what went on in history. From past we can learn much for today. Education broadens not only mind, but also all of faculties. What you have learned no one can take

from you. In Greece knowledge & education meant to have an idea of beauty, in Rome order & law, among Hebrews righteousness, in Middle ages otherworldliness in Reformation education all around for this world as well as future-search for truth for truths's sake.

So education becomes valuable for discernment for taste, moral tact & aesthetics. O, how the finer qualities of life need to be brot out. Some people seem to think that religion & education are not to be associated with one another, even saying the more ignorant one is, the more relig. one can be. We need knowledge & education to discern spiritually some of the greatest things in life. Good manners, courtesou behavior twod others, kindly treatment these are a part of real education. Some of the gr. human relationships of today need gr. knowledge.

Education should give a better conception of that which is vital in life, that which is essential. A richer, fuller life can be ours. Too many of us live small lives. There are so many varied interests in life that we need to get hold of. "Nothing human is foreign to me." Young lady received book from friend. Did not read it. Later on met yang man who wrote, fell in love with him & now that book was of greatest interest to her. Love increases knowledge. We must thru educat " see life as a whole & see it more steadily." Not merely to make money quicker or to be prepared for life's work, but to appreciate the gr. things God has given us in world & in life.

Education must make for character- allrounded ch. includes religion. Transparent- to see thru. Most of us would be ashamed to have X-Ray's taken of our thots & feelings. Rather we are prismatic, we reflect God's grace. But we need to be character-the kind of people who are the same in the dark as in daylight, when alone, as with others.

Must bring harvest of righteousness, educ. express self in life. Fenelon & " kingly character" he tries to inculcate into his pupil, the prince. Not criminal, but right things, not stealing, but working for welfare of others, Christ-like characters in whom the power of God is evident.

WORLD MISSION OF CHRISTIAN RELIGION
(Balto. City Sch. of Xt. Lvg) W.C. Barclay

Test of Opinion by means of True and False test.
Preliminary statements as to purpose and object of
Course: To ascertain what Christianity can offer
in this time of flux and change. What part is
Xtian religion to have in re-making.

New factors that make for change: psychological
economic, sociological. Rufus Jones states that gr
rivals of Chr. today: Rise of humanism; National
spirit; Science as power; Developm. of spiritual
and moral values outside of church; economic revolt
To these may be added: Lack of interest on part of
Xt.; Lack of clear conviction; uncertainty of the
uniqueness of Xt. relig.; Questioning of missionary
emphasis.; interracial solutions in air;

Some causes:

Modern science- Theological motives-no belief in
hell for inst. - Critical judgement - Doubt
as to adequacy of religion - Questions as to th
uniqueness of Xty - Democratic principles ORight
of selfdetermination -- Secularism, materialism,
indiff. to spiritual devotion - New issues divert
from main issues - Lack of information & appreciat

The World To-Be

Religious - Some say not, others say it will

Hope for science & relig. getting togethr.

World of Persons - " Human world " New world not
so mch missionary in narrow sense, but in wider
as applying it to all of life.

World of Spiritual Values- Value is that which
is considered worth while, liked desired or approv'd
in light of highest ideals. (Brightman Relig. Values
Not merely material progress, but moral & spiritual

Price of Spiritual Leadership

Study & discussion- Deeper Xt. experience- Modes o
persoanl living - Habits of devotion - Personal
attitudes - Intellect habits- Widen intellect. horiz
new concept of truth -New applicat. of Gospl.-More
fruitf. Xtian service.

World Needs Religion

Does world really need religion? Is relig. outgrown?
 Challenge to relig. comes fr. various sources:

- 1) No longer needed - substitutes found
- 2) Opposition - calls it form of superstition.

Man is incurably religious

Religion is universal as man himself - it is in man & not superimposed. Hume in "World's Living Religions" says history shows no tribe or people low in scale of mankind ever without relig."

Proposed Substitutes

Science - Contribution of science to human welfare. Discovery, invention, experimentation, demonstration. Banish old evils & brot new developm.

Yet science offers incomplete interpretation of world. Area is tested knowledge, yet it cannot measure intangible values, such as goodness, beauty, lacks ethical standards of value - Noguchi gr. Jap laid down his life for men.

Sc. lacks dynamic power to make it saving force

Education - Its service war upon credulity & superstition. Educat. instrument of relig. not substitute. Educ. nec. to real relig. Gotten away fr. dependence upon miracle - increase ethical insight

Forces Against Religion

Secularism - Sec. mood of age which concerns itself with outward, material things in opposit. to spiritual. Naturalism - materialism - mechanism. Humanism, man sufficient in himself - Self-sufficiency. Man has been deflated during last few years.

Communism - Form of materialism which asserts omnipotence of material forces. - Determining factor in life is economic. That is philosophy - Its method is that of force. Strength of communism - Faith in its purposes; Devotion; Social motive; Brotherhood. Defects: Denial of personal liberty; Force; Justification of means; Secularism; Dogmatism; Utilitarianism.

Need for Religion: Meaning of Life; How? What? Why? When? Integrate personality. Supply Dynamic; Exte ds Horizon; Controls material infl; Comfort; Relationsh with Divine.

III. Religion World Needs

Need of religion endures, altho world changes.
Rising Tide World demands

- Larger freedom
- Ample physical basis for life
- Wider learning
- Sure basis for conduct
- Better basis for human fellowship
- Reality.

Religion and Human Need

- Greatest power. Not always used right.
- Values in all religions
- Historic Xty. has some limitations.

dead issues - Den.diff.-timid-compromiss

Best in religion required.

Religion of Jesus

- Ideal beyond- always something beyond
- Jess is his religion. Reli. not abstr. but incarnt
- Universal in outlook and significance
- Exalts human personality
- Takes Account of elemtnal needs
- Enforces love as supreme law
- Unique in ethical character
- Reveals God
- Offers salvation from sin
- Vision of Social order

Christian Program

- Conversion-transform individual
- Family society-truth penetrate all of life
- Enlistment in service.

IV.

A Faith for all the World

- Ultimate reality
 - Theoretical or philosophical
 - More practical - Nature of good life
 - Ethic - live right.
- Christian conception of faith
 - Active dynamic nature of Christian faith
 - Faith not passive, but active
 - Faith is belief - conviction growing out of action
 - Attitude of response - inner resource
 - Faith is trust - confidence in God
 - Object of faith - Jesus Christ
- Faith concerning God
 - Importance of right concept of God
 - Christ-like God - our Father - 150 x in Gospels
 - Not like concept in heathen religions
 - God a personal being
 - God who is love,
 - God who is righteous
 - God who is power
- Nature and Worth of Man
 - Sonship of man
 - Supremacy of personal values
 - Personal immortality
 - Supremacy of spiritual values
 - Moral capacity
- Fellowship with God
 - Religion as Fellowship
 - Indwelling spirit
 - Fellowship and service
 - Goal of fellowship - Christ-like character
- Christian program
 - Fellowship of Faith - Brotherliness
 - Extension of fellowship - witness
 - Creative faith - seek, learn, do.

V.
A World Society

World is One today

Fact and Necessity of World Society

Economic interdependence (Breakfast coffee, cere

Cultural interdependence

Contribut. of diff. parts of world. Art Italy

Music Germany & research;

Need to get over provincialism

Factors which Make World One

Improved Means of Production (Scientific product
of materials & raising of crops)

Increased leisure - Time released

Makes war suicidal.

Dangers of Newer Means

Mechanical process cumulative-builds up. RUP a
play By Cape in which mech. robots strng th. man

Lack social objective - Impersonal, unfeeling is
any machine.

Advances with irresistable force does machine.

Nobel invnets nitroglycerine, for good, but also
used for evil. Poisonous gas floats back on user.

How can kern ethical insights be developed?

Increased Power of Control required.

Human engineering.

Larger world & much progress. Big job to
develop conscience for new world is great

Religion Equal to Task

In Jesus is Answer to the Problems, but not as
simple as some would assume. Takes knowlegde
plus other resources.

Christianity- Universal Religion

Social principles of Jesus universal (summary mt.)

Religion of Jesus transcend national boundaries

Jesus is center of World Unity

New social ethic

Christian Program

Basic Attitudes- Open & flexible mind - Willin
ness to make adjustments- Sense of responsibilit
Accept. of all people as part of mankind

Need of World-minded Persons

Think of world as unity- All men brothers-

Whole world as one's country - Goodwill-

International cooperation - World missions

Local church this spirit.

VI
CHRISTIAN BASIS OF INTER-RACIAL RELTN

- Probl. of inter-racial relntsh. complicated
Christian Gospel of Brotherhood
Xt. teachings- All men brothrs in family of God
Conception of Kingdom of God
Human side of fellowship is "brotherhood"
- Brotherhood in Other Religions -
Hinduism - All life sacred
Buddh. compassion of living creat.
No idea of love like in Jesus' teaching
- Principles of Christian Brotherhood
Transcended division of race - Jesus Samaritan
Recog. of equality- Word variously defined.
Are all men equal? Diff. capacities. Political
same rights, soc ally oppty for adv.
Equal in rights to justice, fair treatm, respe
of fellowmen, oppty for happins & making most
of self.
Science knows no inferior races. Blood test,
skull test, test of given oppty.
Real meaning of brotherhood involvs "agape"
love featt- quality of life in service of
others, giving of oneself, redemp. (Missions)
- Need for Brotherhood
Prevalence of Cast
Cast system of India- Brahmin, soldier, farmers,
servants, untouchables
Spirit of cast systm wide-spread * U.S. the
Negro, Indian, wealthy, poor, etc.
Race Discrimantion- Non-Jewish, Japanese
exclusion act, Negroes
Can Chr. Brotherhood prevail?
- Basic Nature of Inter-racial Relatnshp.
Social privilege undergirds economic exploit
If lower cats rises, who is to do menial task?
Un-Christian Race Relatnshp impede Xt. Missions
- The Christian Program
New Frontier- Need for conviction, courage
& making of pers. sacrifice
Aply principles of brotherhood
Avoid patronizing spirit
Friendship essential (Jesus & Samaritan woman

VII.

Christian Basis of Economic Relationship

Modern world change from agricultural to industr.

Basic Christian Principles:

Material wealth instrument not end.

Production & products to aid in growth of men.

Cooperation for Common Good; (Survival of fittest
versus "Mutual Aid!")

Development of Persons, not private profit end.

Prevailing Economic Order

Capitalistic system has developed

Acquisitive society-getting for sake of possession

Rooted in profit motive-profit is measure of
success. What is profit? Excess of value re-
ceived over expendit, produc, buyng or sellng.

Corporation- composed of indiv, but impersonl.

Subordinate persons to property. (childr. women
and men sacrificed to profit & property.)

Competition dominant method -

Rugged individualism, Protest. principles

Cooperat is aiding of anothr, compet. gain at
expense of another.

Creates class division.

Outcome of Economic Order

Values of Capitalism-Wealth multiplied, speeded
pace of work, increased production

Concentration of wealth. (pp.134 text)

Attorney Commings in address last nite

Power of control

Economic insecurity (Lewis. right of man to work)

Destruct. of personal values

World Penetration of Economic Influences

Basis of superior complex in interracial affairs

Cause of war

Narrow nationalism and imperliasm (Oil fight)

Possibility of Christian Economic Order

New power in natural forces (Enuf prod. for all

New Social conscience

CHRISTIAN Program- Simple life for indivudal

Principles of cooperation (Cooperative Societi

Public Control-Recogn. interdependence fo all

No exploitation-Avoid compet. expansion.

VIII

CHRISTIAN BASIS OF INTERNATIONAL RELATIONS

World has become a neighborhood

Too long state has simply been that of a foe which must use arms to carry on its task.

The Christian Ideal:

A War-less World

Jesus building on prophets, gave idea of peace. Love is supreme, personality sacred, exalted truth, labor for peace.

A Family of Nations

"Above all nations is humanity" Edith Cavell

Necessity of New Basis of International Relations

New physical proximity of nations

Economic interdependence

Destructive character of modern warfare

Awakening of submerged people

Nature of Nationalism

"Nationalism most seriously organized force that opposes religion."

Nation is a racial & political unity. Race common blood. Political. Nationalism a fine thing when it combines cultural, lingual, relig. heritages

Evils of narrow nationalism

"My country right or wrong."

Makes cult of patriotism a religion

Dominion of state over conscience of men.

Makes religious institutions agencies.

Growth of new Internationalism

Internat. Cooperative agencies

Court of Intern. arbitration (The Hague 1899)

League of Nations (1920)

Permanent Court of Intern. Justice (1920 World Court)

Interan. Education (Exchanges betw. countries)

Christian Missions

Christian Program

Intern. Goodwill

Teaching Mission of Church (Publ. opinion)

An Advance Guard that will stand for highest

Practice of internationalism

IX

AN ABUNDANT LIFE FOR WORLD'S CHILDHOOD

Some deplorable conditions under which children have to grow up and live. Silk mill of China little child 6 yrs. old. India dead body of child floating down river. In mines & mills in U.S.

Limitations and Wrongs of Childhood

Physical deprivation. In U.S. 1/3 of small child underweight. Bad housing overcrowd. In Orient worse. In Hongkong China 700 out of 1000 die. Much opium used in India to keep child quiet. Low wages & high death rate.

Child labor. In U.S. over 1 mill child gainfully employed, almost 400,000 fr. 10-13 yrs old. Child labor law.

In Orient much worse. Effects of such labor physically, mentally & spiritually well known.

Lack of parental care & guidance. Juvenile crime & delinquency. Modern life, crowded little outlet. Largest families among lowest wage earners.

Negro children.

Moral & spiritual neglect.

Basic Christian Principles

(*Child's Charter*, pp 276)

Sacredness of personality

Child's birthright

Wholesome environment

Healthful play

Economic & social needs met

Legal protection.

Moral and religious education. Mental develop. Create skill- ideas of culture & art.

m New interests in child.

Child-conscious world

Progress in understanding

Parent-training

Progress in child-care & protection

Contributory causes - science-sociology

Rooted in Christian Gospel

Christina program

The Christian Home & child in midst

The church - the Community - World unity welfare

A CREATIVE LIFE FOR THE WORLD'S YOUTH

Relig. of Jesus is one of & for youth. Jesus calls to a creative life.

Shackled Youth (Edw. Yeomans) by folkways, persons institutions & schools. Restricted childhood

Social conformity - Repressive family discp

In Orient repression more so.

Transmissive education. Process of impartation not enough, must give creative training.

Christian Religion and Creative Living

Freedom of Gospel - It is spiritual matter & cannot be compressed just into one mould. Other relig. negative, but Xty positive & creative.

Christian freedom, not license

Involves individual initiative - Progr. by Y.P. for Basic emphasis upon Motive & purpose

Not externals, but inwardness of deed. Purpose

Development through Activity. Xt. relig. one of action. Contempt. lead to action.

Personal Associations - Cont. with dynamic persons

Assoc. with rich personality.

Fellowship with highest

Resources in Youth.

Many natural capacities & possibilities

Adolescence emergence of self. Proc. of becoming.

Independence & adventure. Discover life in its various meaning, possibilities. Ready for adventure

Courage & sense of responsibility. Daring of youth made for many achievements - Cocksure opinion

Creative imagination. - visualize

Idealism & altruism

Imitation (Gang, crowd, etc.)

Capacity & Desire for Friendship.

Spirit of Revolt - Youth is critical. Revolt of youth

Idealization of youth overemphasized. Are part of world in which they live.

Christian Program

Vision of Christ-like World

Vital, dynamic Xtian experience - Developm. of personality, achievement of character, Enlistment fo a Christian Society - Experimentta. necessary Opportunity & Training for Youth Leadership.

XI.

A Life of Service for Mankind

Jesus calls men to life of service.

Service ideal cuts across competitive struggle

Too many ideas of progress thru survival

Individualism - do as you please.

Profit of few and poverty of many

This attitude offset by Mutual Aid

Demand for socialization (Conscious & willing
coordination by his interest of those with group.)

Service motive in Religion of Jesus

Judged by service- Inasmuch as ye have done it.

Supreme worth of personality

Expressideal of love

Concept of Brotherhood (Family of God)

Kingdom of God (O.T.idea, outward. Jesus rule

Every phase of life affected.

Inspired early Xtian Movement

In Early church-sharing vitd. Acts 2..

Struggle of Xtian Religion with selish motives.

First message to repentance & follow Christ.

Early Eclipse of Social ideal

Hope of Second Coming

Then compromises made. Social ideas eclipsed

Under Constantine state got into forefront

Contending motives thru out centuries

Barbarian, pagan

Conflict within household of church

Lust of possession, arrogance of rulers

lip service, relig. escape mechanism (monks)

Retreat from actual conditions of life.

Relig. no social mission

An Emerging Religion of Service

New Conscience on ancient evils (war, sex, busn

Growing Spirit of service

Christian Missionary Mov. for last 100 yrs.

The Christian Program

In Life of Individual

In Life of Group

In local church, Industry, Internatio ally.

XII.

Hope of a Christ-like World

Xty gives broad outline, not details of a new world.

Christian ideal is unique- Love and brotherhood
Is this possible ?

Negative Factors

Recalcitrant human nature

Sense of sin, animal impulses, selfishness, greed

Slowness of human progress

Ethical weakness of organized religion (pp.230

Present low state of religion

Religion fails to up-root anit-social tradition

Sense of disillusionment- not evolution, but stres

Forces of Organied opposition

Hopeful Factors

A living, self-renewing creative religion. Cty remarkable capacity to adjust itself to new condit.

Relig. not static, but growing

. Social Awakening (Protst. Ref. interdyced idea of individaul, not we come again to social consciounes

Re-enforceements from Science. Nat^ural science aids

Social sciences help. Human engineering

Unutilized resources of human nature (Possibili

Power of the Church

Supremacy of Jesus

Realization of Christian Ideal

Attainm. of new levels of person & social lving

Whole Gosp^{el} related to Whole of Life

Applied in Inter-racial relationships

In Economic Relationships

In International "

New Christian Program

Christia n ideal possible

New service of education, altho weakness in educ because of its secular character.

Chrisvian conception of education-develop

whole persoanlity - C, osen instrument

Newer Evangelism

Church educational agency

Kindg