

Acts 17:10-11; I Timothy mothy 1:8; 2:15; 3:14-17; Ronding: Panlm 119:9-16.

Book to Grow By Losson for July 18, 1954

E VERY living thing needs food, whether it's a speck of a creature too small to see without a microscope, swimming around in ditch - water, or

an elephant. Plants need it; animals need it. Man's body needs it; but man is more than a body. If all you feed is your stom-ach, all you will ever be is an eni-mal. Man has a

character, he has Dr. Foreman a mind and spirit. Man needs food for his character, his mind and spirit, just as much as he needs bone and muscle. Now the Bible is food for the growing Christian, we have been told that a hundred times by preachers, and it is true. But no food does you the slightest good if you leave the pantry shelf or in the freezer Some people's Bibles are so to speak in a deep-freeze, and stay there. No wonder some people souls are thin. From Childhood Acquainted---'

Most people, when they are grown up, like the foods they learned to eat when children. If you never learned to eat rhubarb. or hominy, or squash, or oysters when you were little, you aren't going to be very fond of them, probably, after you are grown. It is exactly the same way with the Bible. As a rule (there are exceptions, of course), the Christians who get the most out of the Bible are those who, like Timothy, were from childhood acquainted with the sacred writings." The first and best start toward knowing the Bible and loving it and getting the most out of it, all your life, is to hear it and memorize it when you are small. (By the way, it is never too late to begin committing Bible passages to memory.) The best thing Christian parents can do for their children is to see that they are as familiar as possible with God's book, the book to grow by.

A child will not understand all he memorizes, of course; but he will be laying the foundation for understanding in later years. Then a child can learn, and Juniors in the church school are usually taught, how to find things in the Bible. They learn the books in order; they know what is poetry and what is history and what is Gospel, and on. They can learn to find their way around in the Bible, so to speak, and this is a tremendous advantage later on.

Study Is Hard Work It cannot be too often repeated: Growing calls for effort. Maturity never comes without struggle. So with the Bible. Food for the soul, cannot be simply absorbed like salt in hot water. If we are to grow by this book of God, we have to study it, not just read it. A few verses read at the sleepiest time of day are better than no verses at all; but real Bible study calls for more serious effort. If the reader is interested, he should ask his pastor to recommend some books that his denomination would approve, to help the serious student to get a more thorough understanding of Scripture. A Bible dictionary, a Bible atlas, and if possible a one-volume commentary on the Bible, are basic helps. Many churches publish day-by-day booklets with Bible passages for every day, and these are useful for devotional hours; but they are often hop-skip-and-jump in the use of Scripture and do not always give the kind of help needed (for example) in studying some particu-lar book like Job or Romans. Cer-tainly every Sunday school ought to make it possible for every teacher to own or at least to berrow the helps needed for a real study of the Sunday school lessons. The reason why so many Christians get so little out of the Bible is simply

One of the most height transla-tors of the Bible in our times, J. B. Phillips, whose "Letters to Young Churches" has helped so many to understand Paul's letters, says that in his work as a translator he has often felt like an electrician installing fixtures in an old house and finding live wires everywhere. The Bible is an ancient book; but it is a living book. The writer to the Hebrews thinks of it not as bread but as a sword. The Bible does more than comfort and strengthen us; it challenges, restrengthen us; it challenges, re-bukes, startles us by its divine in-sight into our darkest hearts. We never grow by the Bible if we are never made ashamed by it. (Based on cultimos copyrighted by the Division of Christian Education, Na-stand Countil of the Charping of Christ in the P. S. A. Beleaned by Community recon Service.)

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er tation

M. C.

"Time Marches On"

By REV. C. HERMAN TRUEBLOOD TEXT: "But this I say, brethren, the time is short." 1 Cor. 7:29. Some one has well said: "Time is that of which life is composed; and so truly rare and valuable is it, that we only possess a single moment of t at once; and our possession of another is a matter of greatest uncertainty." How short is a life-time, even to one who lives to be what is called "A ripe old age!" The preciousness of time is universially admitted; yet how few act under the influence it is calculated to produce.

When considered by the unmeasured and boundless eternity, "a thousand years (in the view of God) is but a day." However, the text at the head of this little message, evidently refers to the shortness of human life - that which is the limit of man's probation, and the only seed-time in which he can sow for a golden harvest of immortal blessed-

Our life's span is short when contrasted with the lives of those of the antediluvian world; for instance, Adam lived 930 years; Seth lived 912 years; and Methuselah 969 years; and many others, there were in ancient times, who lived to a very extended age, compared with the age of nodern man.

When viewed through the medioum of scriptural representation, man's life is depicted as "a day;" the flight of an "eagle;" the "weaver's shuttle:" the "fading leaf;" the "withered grass" the "vapor that vanisheth away:" the "perishing flower:" and "a tale that is told."

Paul stresses the importance and shortness of time by inferences, here in the text and context - See 1 Cor. 7:29-31. Said he: "BRETHREN, THE TIME IS SHORT - it remaineth that both they that have wives be as hough they had none; they that weep, as though they weep not; they that rejoice, as though they rejoice not; they that buy as though they possess not; and they that use the world, as not abusing it; for the fashion of this world passeth away."

Human experience abound with warnings and reminders of the hortness, and preciousness of time. All the gaudy scenery of this world is perpetually changing, and is soon to pass away. Its riches, honors, power, will fade away. Beauty, health, strength and life itself are doomed to short duration. The world itself is groaning with age.

1. WHAT SHOULD WE DO WITH TIME? Highly appreciate it, wisely

expend it, daily improve it, and use it for the glory of God - "For here have we no continuing city, but we seek one to come." Heb. 13:14. 2. TIME IS THE ANTEROOM TO ETERNITY, and life is our proba-

tionary period in preparation for eternity; therefore "Prepare to mee thy God." Amos 4:12. 3. TIME IS OUR ONLY OPPORTUNITY FOR SERVICE Time wa mportant and precious to our Lord; said He: "I must work the works of him that sent me, while it is day, the night cometh, when no man

Take TIME to be holy, Speak oft with thy Lord; Abide in Him always, and feed on His word





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day evening at 7:00.

Rev. J. B. Starnes, pastor. Services every 2nd and 4th. Sundays League every Sunday evening at at 11:00 a. m. and 7:00 p m. Sunday 6:00. Prayer Meeting each Wednes- School at 10:00 a. m.

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BRAR MARSH last and 3rd Sundays ROSE HILL Rev. J. V. GASE Services every Sunday

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1st and 3rd Sundays

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Where Cross the Crowded Ways of Life A city preacher writes a hymn about the city

One day in 1903 Dr. Frank Mason North walked ito Methodist headquarters in New York City. Receding the noted clergyman, Prof. Caleb T. Winhester, of the Methodist Hymnal Commission, had alled to see about the publishing of the new hymal he was working on.

Discussing the book with Dr. North, Winchester membered that it was lacking in missionary missionary and years in close contact with the multi-most obscure corner of the earth. It spent days and weeks and years in close contact with the multi-most obscure corner of the earth. It spent days and weeks and years in close contact with the multi-most obscure corner of the earth. It spent days and weeks and years in close contact with the multi-most obscure corner of the earth. It spent days and weeks and years in close contact with the multi-most obscure corner of the earth. It spent days and weeks and years in close contact with the multi-most obscure corner of the earth. It spent days and weeks and years in close contact with the multi-most obscure corner of the earth. It spent days and weeks and years in close contact with the most obscure corner of the earth. It spent days and weeks and years in close contact with the most obscure corner of the earth. It spent days and weeks and years in close contact with the most obscure corner of the earth. It spent days and weeks and years in close contact with the most obscure corner of the earth. It spent days and weeks and years in close contact with the most obscure corner of the earth. It spent days and weeks and years in close contact with the most obscure corner of the earth. It spent days and weeks and years in close contact with the most obscure corner of the earth. It spent days and weeks and years in close contact with the most obscure corner of the earth. It spent days and weeks and years in close contact with the most obscure corner of the earth. It spent days and weeks and years in close contact with the most obscure corner of the earth. It spent days and weeks and years in close contact with the most obscure into Methodist headquarters in New York City. Preceding the noted clergyman, Prof. Caleb T. Winchester, of the Methodist Hymnal Commission, had called to see about the publishing of the new hymnal he was working on.

nal he was working on.

Discussing the book with Dr. North, Winchester commented that it was lacking in missionary hymns. Then a thought struck him. Dr. North had written a number of poems. He was editor of a church periodical. He was corresponding secretary for the New York City Missionary and Church Extension Society and he had visited many foreign lands. Before Dr. North had time to collect his wits he was trying to explain to Prof. Winchester that he was not a hymn writer. Sure, he had written some poetry. And he had been close to missionary work of his church. But that didn't make him a hymn writer. Finally, he passed the subject off by promising to keep the request in mind.

Frank Mason North was born in New York Frank Mason North was born in New York

City. Except for pastorates in neighboring towns, he had spent his life in the great metropolis. He had worked in missions on the East Side and he had smelled the stench of the slums. Missionary Where cross the crowded ways of life

Where sound the cries of race and clan, Above the noise of selfish strife. We hear Thy voice, O Son of Man! In hounts of wretchedness and need On shadowed thresholds dark with fears, From paths where hide the lures of greed,

We catch the vision of Thy tears. The cup of water given for Thee Still holds the freshness of Thy grace; nues."

A missionary hymn about some faraway land?

Dr. North turned to Matthew 22:9. "Go ye therefore unto the parting of the highways." He had preached a sermon on that text a few Sundays before. Sure, he would write a missionary hymn for the new hymnal. But it wouldn't be about Africa or Burma, or India, or China. It would be about the people he knew. It would be about New York and Paris and Chicago and London—great cities where church steeples pierce the sky. So Frank Mason North wrote his missionary hymn. He published it in "The Christian City" of which he was editor. Then he gave it to Prof. Winchester. It went into the Methodist hymnal of 1905 and has been included in nearly every Protestant hymnal since. nearly every Protestant hymnal since. Yet long these multitudes to see The sweet compassion of Thy face.

O Moster from the mountain side, Make haste to heal those hearts of pain; Among these restless throngs obide, Oh, tread the city's streets again;

Till sons of men shall learn Thy love, And follow where Thy feet have trod; Till glorious, from Thy heaven above, Shall come the city of our God.



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Prepared By Department of Bible PRESBYTERIAM JUNIOR COLLEGE Mantiso, N. C.

mandment I give unto you, that ye ye shall not fulfill the lust of the ove one another even as I have flesh. For the flesh lusteth against oved you, that ye also love one the Spirit, and the Spirit against another." (John 13:34) Then he the flesh: and these are contrary added, "By this shall all men know the one to the other; so that ye that ye are my disciples, if ye cannot do the things that ye would have love one to another." (John But if ye be led of the Spirit ye 13:35) One of the best ways we can are not under the law. Now the withess to our Christian disciple- works of the flesh are manifest, ship in this world of strife and ani- which are these, adultery, fornicamosity is by our attitude of brother- tion, uncleanness, lasciviousness liness and consideration for our idolatry, witchcraft, hatred, varifellow Christians. That should be ance, emulations, wrath, strife, seditrue even when we disagree with tions, heresies, envyings, murders

in America should use our liberty: fore, as I have also told you in time For, brethren, ye have been called past, that they which do such unto liberty; only use not liberty for things shall not inherit the king-

Once Jesus said, "A new com- I say then, Walk in the Spirit, and drunkenness, revelings, and such The Apostle Paul shows how we like: of the which I tell you be-

an occasion to the flesh, but by love dom of God. But the fruit of the serve one another. For all the law Sprit is love, joy, peace, longis fulfilled in one word, even in suffering, gentleness, goodness, this; Thou shalt love thy neighbor faith, meekness, temperance: against as thyself. But if ye bite and devour such there is no law. And they that one another, take heed that ye be are Christ's have crucified the flesh not consumed one of another. This with the affections and lusts. If we

live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. (Gal. 5:13-26). "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," (Gal. 6:10).

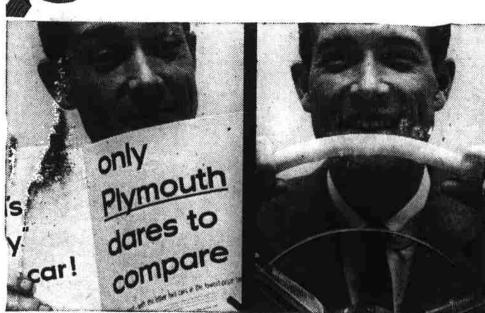
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