

DR. TALMAGE'S SERMON:

Outwitted by the World.

"The children of this world are in their generation wiser than the children of light." Luke 17: 34.

That is another way of saying that Christians are not so skillful in the manipulation of spiritual affairs as worldlings are skillful in the management of temporalities. I see all around me people who are alert, earnest, concentrated, and skillful in monetary matters, who in the affairs of the soul are laggards, lame, inert.

The great want of this world is more common sense in matters of religion. If one-half of the skill and forcefulness employed in financial affairs were employed in disseminating the truths of Christ, and trying to make the world better, within ten years the last juggernaut would fall, the last throne of opposition upset, the last iniquity tumble, and the anthem that was chanted over Bethlehem on Christmas night would be echoed and re-echoed from all nations and kindred and people: "Glory to God in the highest, and on earth peace, good-will to men."

Some years ago, on a train going toward the southwest, as the porter of the sleeping-car was making up the berths at the even-tide

I SAW A MAN KNEEL DOWN

to pray. Worldly people in the car looked on, as much as to say, "What does this mean?" I suppose the most of the people in the car thought that man was either insane or that he was a fanatic; but he disturbed no one when he knelt, and he disturbed no one when he arose. In after conversation with him I found out that he was a member of a church in my own city, that he was on his way to New Orleans to take command of a vessel. I thought then, as I think now, that ten such men—with such courage for God as that man had—would bring the whole city to Christ; a thousand such men would bring this whole land to God; ten thousand such men in a short time would bring the whole earth into the kingdom of Jesus.

That he was successful in worldly affairs I found out. That he was skillful in spiritual affairs you are well persuaded.

If men had the courage, the pluck, the alertness, the accuracy, the industry, the common sense, in matters of the soul that they have in earthly matters, this would be a very different kind of world to live in.

I. In the first place

WE WANT MORE COMMON SENSE

in the building and conduct of churches. The idea of adaptiveness is always paramount in any other kind of structure. If bankers meet together and they resolve upon putting up a bank, the bank is especially adapted to banking purposes; if a manufacturing company puts up a building, it is to be adapted to manufacturing purposes; but adaptiveness is not always the question in the rearing of churches. In many of our churches we want more common sense, more ventilation, more comfort, vast sums of money expended for ecclesiastical structures, and men sit down in them, and you ask a man who he likes the church; he says: "Like it very well, but I can't hear;" as though a sawdust factory was good for everything but making saws. The voice of the preacher dashes against the pillars. Men sit down under the shadow of the Gothic arches and shiver, and feel they must be getting religion, or something else, they feel so uncomfortable.

Oh my friends, we want more common sense in the rearing of churches. There is no excuse for lack of light when the heavens are full of it, no excuse for the lack of fresh air when the world swims in it. It ought to be an expression not only of our spiritual happiness, but of our physical comfort, when we say: "How amiable are thy tabernacles, O Lord God of hosts! A day in thy courts is better than a thousand."

II. Again I remark: We want more common sense

IN OBTAINING RELIGIOUS HELP.

All men understand that in order to succeed in worldly directions they must concentrate. They think that one subject until their mind takes fire with velocity of their own thoughts. All their acumen, all their strategy, all their wisdom, all their common sense, they put in that one direction, and they succeed. But how seldom it is true in the matter of seeking God! While no man expects to accomplish anything for this world without concentration and enthusiasm, how many there are expecting after awhile to get to the kingdom of God without the use of any such means!

A miller in California, many years ago, held up a sparkle of gold until it bewitched nations. Tens of thousands of people left their homes. They took their blankets and their packages and their pistols, and went to the wilds of California. Cities sprang up suddenly on the Pacific coast. Merchants put aside their elegant apparel and put on the miner's garb. All the land was full of them.

TALK ABOUT GOLD.

Gold in the eyes, gold in the ears, gold in the wake of ships, gold in the streets—gold, gold, gold! Word comes to us that the mountain of God's love is full of bright treasure; that men have been digging there, and have brought up gold and sardonyx and carbuncle and jasper and amethyst and chrysolite, and all the precious stones out of which the walls of heaven were built. Word comes of a man who, digging in that mine for one hour, has brought up treasures worth more than all the stars that keep vigil over our sick and dying world. Is it a bogus company that is formed? Is it undeveloped territory? Can the story be true. There are thousands of people in this audience who would be willing to rise and testify that they have discovered that gold, and have it in this, what is the circumstance? One would suppose that the announcement would send people in great excitement up and down our streets, that at midnight men would knock at your door, asking,

HOW THEY MAY GET THOSE TREASURES.

Instead of that, many of us put our hands behind our back and walk up and down in front of the mine of eternal riches, and say: "Well, if I am to be saved, I will be saved; and if I am to be damned I will be damned, and there is nothing to do about it." Why, my

brother, do you not do that in business matters? Why do you not to-morrow go to your store and sit down and fold your arms and say: "If these goods are to be sold, they will be sold; and if they are not to be sold, they will not be sold; there is nothing for me to do about it." No, you despatch your agents, you print your advertisements, you adorn your show windows, you push those goods, you use the instrumentality. Oh that men were as wise in the matter of the soul as they are wise in the matter of dollars and cents!

This doctrine of God's sovereignty, how it is misconstrued and spoken of as though it were an iron chain which bound us hand and foot for time and eternity, when, so far from that, in every fibre of your body, in every faculty of your mind, in every passion of your soul, you are a free man and it is no more a matter of free choice whether you will to-morrow go abroad or stay at home, than it is at this moment a matter of free choice whether you will accept Christ and reject him! In all the army of banners there is not one conscript. Men are not to be dragged into heaven.

Among all the tens of thousands of the Lord's soldiers there is not one man but will tell you: "I chose Christ; I wanted Him; I desired to be in His service; I am not a conscript—I am a volunteer." Oh that men had the same common sense in the matters of religion that they have in the matters of the world—the same concentration, the same push, the same enthusiasm! In the one case a secular enthusiasm; in the other a consecrated enthusiasm.

III. Again I remark: We want more common sense in the building up and

ENLARGING OF CHRISTIAN CHARACTER.

There are men here who have for forty years been running the Christian race, and they have not run a quarter of a mile! No business man would be willing to have his investment unaccumulative. If you invest a dollar, you expect that dollar to come home bringing another dollar on its back. What would you think of a man who should invest ten thousand dollars in a monetary institution, then go off for five years, make no inquiry in regard to the investment, then come back, step up to the cashier of the institution, and say: "Have you kept those ten thousand dollars safely that I lodged with you?" But asking no questions about interest or about dividend. "Why," you say, "that is not common sense!" Neither is it, but that is the way we act in matters of the soul. We make a far more important investment than ten thousand dollars. We invest our soul. Is it accumulative? Are we growing in grace? Are we getting better? Are we getting worse? God declares many dividends, but we do not collect them, we do not ask about them, we do not want them. Oh that in this matter of accumulation we were as wise in the matters of the soul as we are in the matters of the world!

IV. How little common sense

IN READING THE SCRIPTURES!

We get any other book, and we open it, and we say: "Now, what does this book mean to teach me? It is a book on astronomy; it will teach me astronomy. It is a book on political economy; it will teach me political economy." Taking up the Bible, do we ask ourselves what it means to teach? It means to do just one thing; get the world converted and get us all to heaven. That is what it proposes to do. But instead of that, we go to the Bible as botanists to pick flowers, or we go as pugilists to pick something to fight other Christians with, or we go as logicians trying to sharpen our mental faculties for a better argument; and we do not like that about the Bible, and we do not like that, and we do not like the other thing. What would you think of

A MAN LOST IN THE MOUNTAINS?

Night has come down; he cannot find his way home, and he sees a light in a mountain cabin, he goes to it, he knocks at the door, the mountaineer comes out and finds the traveler, and says: "Well, here I have a lantern; you can take it, and it will guide you on the way home," and suppose that man should say: "I don't like that lantern, I don't like the light of it; there are ten or fifteen things about it I don't like; if you can't give me a better lantern than that I won't have any."

Now, God says this Bible is to be a lamp to our feet and a lantern to our path, to guide us through the midnight of this world to the gates of the celestial city. We take hold of it in sharp criticism, and depreciate it and depreciate that. Oh, how much wiser we would be if by its holy light we found our way to our everlasting home!

Then we do not read the Bible as we read other books. We read it perhaps ten or five minutes just before we retire at night. We are weary and sleepy—so somnolent we hardly know which end of the book is up. We drop our eyes, perhaps, on the story of Sampson and the foxes, or upon some genealogical tale, important in its place, but stirring no more religious emotion than the announcement that somebody beget somebody else and he beget somebody else; instead of opening the book and saying, "Now I must read for my immortal soul! My eternal destiny is involved in this book!"

V. Again I remark how little we use

COMMON SENSE IN PRAYER!

We say, "Oh Lord, give me this," and "Oh Lord, give me that," and "Oh Lord, give me something else," and we do not expect to get it, or getting it, we do not know we have it. We have no anxiety about it. We do not watch and wait for its coming.

As a merchant, you telegraph or you write to some other city for a bill of goods. You say: "Send me such and such," or by such a steamer, or by such a rail train." The day arrives, you send your wagon to the depot or to the wharf. The goods do not come. You immediately telegraph, "What is the matter with those goods? We haven't received them. Send them right away. We want them now or we don't want them at all." And you keep writing, and you keep telegraphing, and you keep sending your wagon to the depot, or to the express office, or to the wharf, until you get the goods.

In matters of religion we are not so wise as that. We ask certain things to be sent from heaven. We do not know whether they come or not. We have not any special anxiety as to whether

they come or not. We may get them, and may not get them. Instead of at 7 o'clock in the morning saying, "Have I got that blessing?" at 12 o'clock noon saying, "Have I got that blessing?" at 7 o'clock in the evening, saying: "Have I received that blessing?" and not getting it, pleading, pleading—begging, begging—asking, asking, until you get. Now, my brethren, is not that common sense? If we ask a thing from God, who has sworn by His eternal throne that He will do that which we ask, is it not common sense that we should watch and wait until we get it?

VI. But I remark: We want more common sense

IN DOING GOOD.

How many people there are who want to do good and yet are dead failures! Why is it? They do not exercise the same tact, the same ingenuity, the same stratagem, the same common sense, in the work of Christ that they do in worldly things. Otherwise they would succeed in this direction as well as they succeed in the other. There are many men who have an arrogant way with them, although they may not feel arrogant. Or they have a patronizing way. They talk to a man of the world in a manner which seems to say: "Don't you wish you were as good as I am? Why I have too look clear down before I can see you, you are so far beneath me!" That manner always disgusts.

DRIVES MEN AWAY

from the kingdom of Jesus Christ instead of bringing them in. When I was a lad I was one day in a village store, and there was a large group of young men there full of rollicking and fun, and a Christian man came in, and without any introduction of the subject, and while they were in great hilarity said to one of them: "George, what is the first step of wisdom?" George looked up and said: "Every man to mind his own business." Well, it was very tough answer, but it was provoked. Religion had been hurled in there as though it were a bombshell. We must be adroit in the presentation of religion to the world.

Do you suppose that Mary in her conversation with Christ lost her sympathy; or that Paul, thundering from Mars Hill, took the pulpit tone? Why is it that people cannot talk as naturally in prayer-meeting and on religious subjects as they do in worldly circles? For no one succeeds in any kind of Christian work unless he kind of Christ-ianizes himself. He must have the heart of the field. We all want to imitate Him who talked with farmers about the man who went forth to sow, and talked with the fishermen about the drawn net that brought in fish of all sorts, and talked with the vineyard, and talked with those newly affianced about the marriage supper, and talked with the man cramped in money matters about the two debtors, and talked with the woman about the yeast that leavened the whole lump, and talked with the shepherd about the lost sheep. Oh, we might gather even the stars of the sky and twist them like forget-me-nots in the garland of Jesus. We must bring everything to Him—the wealth of language, the tenderness of sentiment, the delicacy of morning dew, the sadness of floating cloud, the tangled surf of the tossing sea, the bursting thunder guns of the storm's bombardment. Yes, every star must point down to Him, every heliotrope must breathe His praise, every dew-drop in the summer daisy must flash His glory, all the tree branches of the forest must thrum their music in the grand march which shall celebrate a world redeemed.

Now, all this being so, what is the common sense thing for you and for me to do? What do we, I think, will depend upon

THEIR GREAT FACTS.

The first fact, that sin has ruined us. It has blasted body, mind, and soul. We want no Bible to prove that we are sinners. Any man who is not willing to acknowledge himself an imperfect and a sinful being is simply a fool, and that is one fact. We all feel that sin has disgraced our entire nature. That is one fact. Another fact is that Christ came to reconstruct, to restore, to revise, to correct, to redeem. The third fact is that the only time we are sure Christ will pardon us is the present. Now, what is the common-sense thing for us to do in view of these three facts? You will all agree with me—to quit sin, take Christ, and take Him now. Suppose some business man in whose shop you had perfect confidence, should tell you that to-morrow (Monday) morning between 11 and 12 o'clock you could by a certain financial contraction make five thousand dollars, but that on Tuesday perhaps you might make it, but there would not be any positiveness about it, and on Wednesday there would not be so much, and Thursday less, Friday less, and so on less and less—when would you attend to the matter? Why, your common sense would dictate: "Immediately I will attend to that matter between 11 and 12 o'clock to-morrow (Monday) morning, for then I can surely accomplish it, but on Tuesday I may not, and on Wednesday there is less prospect. I will attend to it to-morrow." Now let us bring our common sense in this matter of religion. Here are the hopes of the Gospel. We may get them now, To-morrow we may get them, and we may not. Next day we may, and we may not. The prospect less and less and less.

THE ONLY SURE TIME

now—way. I would not talk to you in this way if I did not know that Christ was able to save all the people, and save thousands as easily as save one. I would not go into an hospital and tear off the bandages from the wounds if I had no balm to apply. I would not have the face to tell a man he is a sinner unless I had at the same time the authority of saying he may be saved. Suppose in Venice there is a Raphael, a faded picture, great in its time, bearing some marks of its greatness. History describes that picture. It is nearly faded away. You say: "Oh, what a picture! How wonderful a picture by Raphael should be nearly defaced!" A while a man comes up, very unskillful in art, and he proposes to retouch it. You say: "Stand off! I would rather have it just as it is; you will only make it worse." After a while there comes an artist who was the equal of Raphael. He says: "I will retouch that picture and bring out all its original power." You have full confidence in his ability.

He touches it here and there: Feature after feature come forth, and when he is done with the picture it is complete in all its original power. Now God impressed his image on our race, but that image has been defaced for hundreds and for thousands of years, getting fainter and fainter. Here comes up

A DIVINE RAPHAEL.

He says: "I can restore that picture." He has all power in heaven and on earth. He is the equal of the One who drew the image of God in our soul. He touches this sin, and it is gone; that transgression, and it disappears; and all the defacement vanishes; and "where sin abounded, grace doth much more abound." Will you have the defacement or will you have the restoration? I am well persuaded that if I could by a touch of heavenly power in two minutes put before you what has been done to save your soul, there would be an emotional tide overwhelming.

"Mamma," said a little child to her mother, when she was being put to bed at night—"mamma, what makes your hand so scarred and twisted, and unlike other people's hands?" "Well," said the mother, "my child, when you were younger than you are now, years ago, one night after I had put you to bed I heard a cry, a shriek up-stairs. I came up, and found the bed was on fire, and you were on fire, and I took hold of you, and I tore off the burning garments, and while I was tearing them off and trying to get you away I burned my hand, and it has been burned and scarred ever since, and hardly looks any more like a hand; but I got that, my child, in trying to save you."

O man! O woman! I wish to-day I could show you the burned hand of Christ—burned in plucking you out of the fire, burned in snatching you away from the flame. Aye, also the burned foot, and the burned brow, and the burned heart—burned for you. By His stripes you are healed!

Albrecht Durer and Hans Sachs.

The old imperial city of Nuremberg has been in all times rich in men who have distinguished themselves in the most various spheres of life, through extraordinary knowledge power and will, but in no time, richer than in the sixteenth century, the century of Reformation. Among the important men of this epoch stand two, which are representative of the artistic ability of that period, the living spirit of the Nuremberg people. Albrecht Durer and Hans Sachs. The one a professional colleague of his time, towering far above all in marvelous strength of metaphorical gift of representation, equally distinguished as designer, painter, engraver and stamp cutter, as carver in wood, ivory, stone and metal, as architect and thoughtful writer concerning art; the other a substantial citizen and manufacturer, at the same time the most prolific poet of his time, but both the most prominent advocates of church reform, which began through the bold victorious strength of the Wurtemberg monks, continued and carried on with untiring acclamation and assistance of the greatest spirits of that time and brought to settlement by the will of the nation.

Albrecht Durer was among the first followers of the new ecclesiastical spirit which was awakened in a time when Luther's appearance at a time when the papal church and to decide to walk by the side of the reformer, abandoned and proscribed by the Kaiser and the Pope.

Already in the beginning of the year 1518 he offered Luther an act of homage in that he sent to him with loving, venerating words, books of wood engraving and copper plate; he was soon the head of a little inspired Lutheran community whose members, seen like Hieronymus Holzschner represented the aristocracy of the minds of Nuremberg's precincts; he remained steadfast with warm ardour and deep enduring devotion in good days and evil ones to Luther and his doctrine. Hans Sachs was still a young man, when this the greatest and most weighty epoch of German history began, but Luther's doctrine seized him immediately with violent force and influenced him to absorb his own writings, in order to permeate himself with the arguments of the new doctrine; for it was a serious matter to this conscientious man to be obliged to change his religious ideas and in place of the Tradition accepted as truth, to forsake his own meditations a conviction for the new proclaimed faith.

But when he had gained firm ground, then nothing held him back from heart-felt confession, and out of his quiet workshop work, working as with charming power, from the "Wurttemberg nightingale." But the faithful friend Albrecht Durer was the first to whom the noble master, full of deep rapture, read it, his soul thereby trembling:

Awake the day approaches!  
I hear singing in the green hedges,  
Although night-time is still on,  
Whose voice resonates through hill and vale.

The Typewriter's Inroads.

It is astonishing how little we lawyers have now for long hand copyists. A few years ago a first class penman could earn a good salary copying deeds, wills, agreements, etc., but now the typewriter does almost all that kind of work and long hand writers are left out in the cold. There are a few lawyers who still have "wills" and very important documents written with the pen, but these are only a few of the most prominent ones, and then they want an expert penman to do them. I think a few years hence writing with the pen will be a thing of the past altogether, although for looks give me handsome long hand writing to any typewriter work I have ever seen, and I have been handling it for the last eight years.

A writer in a contemporary journal says: "I discovered many years ago that wood could be made to last longer than iron in the ground, but thought the process so simple that it was not well to make a stir about it. Posts of any wood can be prepared for less than 2 cents apiece. This is the recipe: Take linseed oil and stir in pulverized stuff of this over the timber, and there is not a man who will live to see it rot."

SUNDAY SCHOOL LESSON.

SUNDAY AUGUST 23, 1930.

The Anointing of David LESSON TEXT.

(1 Sam. 16: 1-13. Memory verses, 11, 13.)

LESSON PLAN.

TOPIC OF THE QUARTER: Obedience and Disobedience.

GOLDEN TEXT FOR THE QUARTER: Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 Sam. 15: 22.

LESSON TOPIC: Obedience Tested.

1. Going to Bethlehem, vs. 13.  
2. Rejecting the Elder Sons, vs. 6-10.  
3. Anointing the Youngest Son, vs. 11-13.

GOLDEN TEXT FOR THE QUARTER: Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 Sam. 15: 22.

DAILY HOME READINGS:

M.—1 Sam. 16: 1-13. Obedience tested.  
T.—1 Sam. 15: 24-35. Samuel's sorrow for Saul.  
W.—1 Sam. 16: 14-23. David in Saul's household.  
T.—1 Sam. 10: 1-16. The anointing of Saul.  
F.—2 Sam. 7: 1-17. God's favors to David.  
S.—Psa. 89: 1-26. God's favors to David.  
S.—Psa. 89: 27-52. God's favors to David.

LESSON ANALYSIS.

I. GOING TO BETHLEHEM.

I. Commandment: Fill thine horn with oil, and go, . . . to Jesse the Beth-lehemite (1). Thou shalt anoint him to be prince over my people (1 Sam. 9: 16).

Go to Ramoth-gilead. . . Look out there Jehu (2 Kings 9: 1, 2).

He chose David, . . . and took him from the sheepfolds (Psa. 78: 70).

He raised up David to be their king (Acts 13: 22).

II. Peril: How can I go if Saul hear it, he will kill me (2). I shall be hated of all men for my name's sake (Matt. 10: 22).

I hold not my life . . . as dear unto myself (Acts 20: 24).

III. Obedience: And Samuel did that which the Lord spake (4).

According to all that God commanded him, so did he (Gen. 6: 22).

Thus said Moses; according to all that the Lord commanded (Exod. 40: 16).

Whatsoever he saith unto you, do it (John 14: 5).

Abraham, when he was called, obeyed (Heb. 11: 8).

I. How long wilt thou mourn for Saul? (1) Saul's fall; (2) Samuel's mourning; (3) God's inquiry.—(1) Undue Sorrowing; (2) Gentle rebuke.

"Fill thine horn with oil, and go," (1) The filled horn; (2) The new mission; (3) The divine command.

3. "How can I go if Saul hear it, he will kill me." (1) Saul's jealousy; (2) Samuel's fear.—(1) Sent of God; (2) Halted by man.

II. REJECTING THE ELDER SONS.

Surely the Lord's anointed is before him (6).

Saul: . . . these was not . . . a goodlier person (1 Sam. 9: 2).

He was higher than any . . . from his shoulders and upward (1 Sam. 10: 23).

Samuel said, . . . There is none like him (1 Sam. 10: 24).

Look not on his countenance, or on . . . his stature (1 Sam. 16: 7).

III. A Crucial Test: The Lord looketh on the heart (7).

The Lord seeth not as man seeth (1 Sam. 16: 7).

Thou; even thou only, knowest the hearts of all (1 Kings 8: 39).

The Lord searcheth all hearts (1 Chron. 28: 9).

God trieth the hearts and reins (Psa. 7: 10).

IV. A Complete Submission: Samuel said unto Jesse, The Lord hath not chosen these (10).

The Lord do that which seemeth him good (2 Sam. 10: 12).

The Lord gave, and the Lord hath taken away (Job 1: 21).

Not my will, but thine, be done (Luke 22: 42).

The will of the Lord be done (Acts 21: 14).

1. Surely the Lord's anointed is before him." (1) External attractiveness; (2) Hasty conclusions; (3) Divine adjustments.

2. "The Lord seeth not as man seeth." (1) How man seeth; (2) How Jehovah seeth.—(1) Man as seen of man; (2) Man as seen of God.

3. "The Lord looketh on the heart." (1) The human heart; (2) The divine eyes.—(1) The divine observer; (2) The penetrating gaze; (3) The inspected heart.

III. ANOINTING THE YOUNGEST SON.

I. An Imperative Call: Fetch him: for we will not sit down till he come (11).

Up, get you out of this place (Gen. 19: 14).

They ran and fetched him thence (3 Sam. 10: 23).

I took thee from the sheepcote (2 Sam. 7: 8).

God, who . . . called me through his grace (Gal. 1: 15).

II. A Clear Designation: Arise, anoint him; for this is he (12).

Behold the man of whom I spake to thee! (1 Sam. 9: 17).

Behold, he hath hid himself among the stuff (1 Sam. 10: 22).

There shall meet you a man; . . . follow him (Mark 14: 13).

Now send men to Joppa, and fetch one Simon (Acts 10: 5).

II. A Divine Endowment: The spirit of the Lord came mightily upon David (13).

Joshua . . . a man in whom is the spirit (Num. 27: 18).

The spirit of the Lord came upon Jephthah (Judg. 11: 29).

The spirit of the Lord came mightily upon him (Judg. 14: 6).

They were all filled with the Holy Spirit (Acts 2: 4).

1. "There remaineth yet the young-est." (1) Lightly esteemed of men; (2) Highly esteemed of God.

2. "Send and fetch him." (1) Thoroughness; (2) Activity; (3) Success.

3. "This is he." (1) The last-called; (2) The first chosen.—(1) Least among his brethren; (2) Greatest before the Lord.

LESSON SURROUNDINGS.

EXALTATION OF THE LOWLY.

Assured in prophecy (Ezek. 17: 24; 21: 25).

Assured in the Epistles (Jas. 4: 10; 1 Pet. 5: 6).

Assured by the Lord (Matt. 23: 11, 12; Luke 14: 10, 11).

Practiced by Jehova (1 Sam. 2: 8; Psa. 137: 8; Luke 1: 52).

Characterizes the gospel (1 Cor. 1: 26-28; Eph. 2: 12, 13).

Glories God (1 Cor. 1: 29-31; 2 Cor. 12: 9, 10).