

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. J. H. MELISH

Theme: The Trinity.

Brooklyn, N. Y.—The Rev. John Howard Melish, rector of the Church of the Holy Trinity, preached a sermon on "The Trinitarian Conception of God," which has attracted much attention and the publication of which has been requested. The text was from St. John 15:26: "When the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, He shall bear witness of Me." Mr. Melish said:

The vital religious thinking of our day is concerned with experience. A creed or theology is of little value because it is not a part of the authority of some council; its worth, its truth, springs from its ability to make articulate the facts of life. "Does this theology," we ask, "interpret experience or is it a mere academic formula which a few intellectuals have spun for themselves?" We of today, and distinct from the past, are religious and theological. Religion is the life of God in the soul of man. Theology is the interpretation of this life. It is therefore related to religion as botany is related to the flowers. A man may be religious and not a theologian. He may be religious and reject the theology of the past. He may be religious and hold the New Theology. The theology which is of real value, whether old or new, is that which interprets the religious life, which takes the experiences of the common folk, the average man, and tells him what they mean.

In the light of this new approach to theology does the Trinitarian conception of God mean anything? Or is it a mere dogma of the church which aims to accede out of loyalty to the church and its traditions and out of loyalty to the truth and their own intelligence? Is there any real experience which receives interpretation from the Trinitarian theology? Does this Trinitarian conception of the life divine bring to our human life enough to make a man accept it with loyalty and sincerity? It was once my privilege, as university lecturer, to come into somewhat intimate relations with some young men who were studying to become Jewish rabbis. What interested them was the Christian thought of the Trinity. They wondered how intelligent persons could believe in the Trinity for to their monotheism it seemed like denying a man—whom they were willing to regard as second only to Isaiah—and so denying the fundamental truth of their religion that God is one. They were getting a deeper insight into life itself, getting a broader view of the larger human life that we are able to enter deeper into God. The Trinitarian conception of the divine life, if it is to be accepted with loyalty and sincerity, must give a more intelligent and more complete interpretation of life and history than the Unitarian conception of God. As Gwatkin says in his book, "The Knowledge of God," "The surface drift seems Unitarian in our time, and advanced thinkers take it for certain that the religion of the future will be some form of trinitarianism. Were the political outlook different I might have less difficulty in agreeing with them; but a broader view of history seems to point another way."

In the New Testament there is no Trinitarian theology as such, there is no theology of any kind if by theology we mean organized knowledge of religion. Even the Fourth Gospel and St. Paul's letters, said to be theological, are not theology in our modern sense of a systematic divinity. The New Testament is a book of religion; it is the record of experience; it deals with life, not the theory of life. There is, however, in the gospels and epistles what we may call a Trinitarian experience. In this text, for example, there is reference to the Comforter, the Father and to Jesus Himself. Father, Son, and Spirit in this and in many other passages are spoken of as concerned with life, the life which men are living here on earth. The spirit which is to be in men, comforting, guiding, inspiring them in all the vicissitudes and efforts of life, to bear witness to Jesus. It will take of Him life, truth and life, and show them unto men. As a scholar bears witness to his teacher, even though he may go far beyond him, so the Spirit witnesses to Jesus. On the other hand, the spirit has its origin in God; it comes from the Father, from whom Jesus Himself also came. Behind both Jesus and the Spirit is the Father, who loveth all His children. This is not academic language, but the words of life, descriptions of actual experiences of Christian men and women all through the centuries; all for whom the person of Jesus has deep spiritual value and who have confidence in the spirit of truth and believe in the fatherhood of God have shared this three-fold life and experience of the men of the New Testament.

It is this experience which forms the foundation of the Christian religion. Every man who shares it belongs to the church by virtue of this life. It is the misfortune, nay, the calamity, of the church that it has not kept this clearly in mind. Again and again it has substituted for it some theory of organization or doctrinal statement which immediately destroyed the church's unity and created rivalries and separatists. This is the only possible basis of a reunited Christianity; not the Catholic creeds, nor the historic episcopate, nor the sacraments or any external bond, nothing but the three-fold life and experience can fulfill the Master's prayer that they all may be one even as we are one; that in me and in thee, that they may be one in us.

To this personal experience of the individual Christian we should add the larger experience of the centuries. What witness does history bear to the three-fold life?

In the experience of the race nature has played a great part. At the present moment the minds of innumerable persons are turned to the heavens. Whether men interpret the facts correctly or incorrectly, the facts themselves have inspired in man of every age wonder, and in the old days, worship. Both in the stars overhead and nature underfoot and around men have felt the presence of a power not themselves. It has inspired poets and created religions. The worship of nature was man's first worship. It is the object of the man's most exact knowledge.

"That's all right," declared the tourist. "You needn't fall behind the procession. Put 'em in auto goggles."—Louisville Courier-Journal.

Now, what religious interpretation shall we put upon nature? Shall we spell it with a capital N and regard it as the cause of all things, as many do? Or shall we regard it as the outward, visible manifestation of a presence whose dwelling place is the setting sun, And the round ocean and the living air.

And if behind nature there is this Power, using nature as a garment, what shall we call it? What is its name? The old catechism says: "I learn to believe in God the Father, who has made me and all the world." What an interpretation of man's experience of nature is this! To know that behind and through all this universe is God, whose relations to it is that of father or creator, whose attitude toward it is fatherly! Such is the first interpretation of the Trinity.

In one's experience of life our humanity as well as nature plays an important part. There was a time when nature was here in all its power, but man had not yet appeared. The earth was the home of beast and bird and fish. They came to their existence, related to all other living things in many physical ways, but mentally separated from the animal world by an ocean of distance. For unnumbered centuries now has this human creature lived upon this planet. He has worked out institutions, literatures, philosophies, religions, arts and crafts, and the human development corresponding to nature's life, and yet higher and more complex.

What is the interpretation which throws light upon the facts of human history? Is man the lord of creation, or is he something related to all the human, manifesting himself in and through the human, incarnating himself in humanity? Does man find his highest life in serving and admiring himself, or in serving a divine spirit which reveals itself to him in his reason and his conscience? And if there is some spirit, akin to the human spirit and yet different from it, calling men ever to follow him, what shall we name him? Again I find the answer in the old catechism of our childhood: "I have to believe in God the Son who hath redeemed me and all mankind." In marking these words, as they have been throughout its life on this planet, God. He has not been simply a creator, a father, calling man into being and sustaining man as He sustains the physical universe. He is in man as He is in nature, but revealing Himself in more than one way. He is not to be brute, as the Power which upholds the human, feeds it, inspires it, calls it ever back from the sensual to the moral and spiritual, leads it ever forward to its goal and purpose. In Jesus of Nazareth this Son of God, who is in every man, is manifested. Himself most completely and perfectly. There is seen, as St. John says, "the light which lighteneth every man that cometh into the world." As nature bears witness to God the Father, so humanity bears witness to God the Son. Life and its illumination in the divine life. Our experience with nature, humanity and our own souls finds its interpretation in the truth that God is Father revealed to us through the nature which He has made; that God is Son, manifested in the humanity which He has made; that God is Holy Spirit, known in the spirits of each one of us whom He is sanctifying.

The truth of the Trinity does not end here. It asserts further that these three are one. So frequently men find themselves unable to dwell as home in more than one of these sides of life. Our scientists are students of nature; they know the world of physics, chemistry and biology. Their spirits roam at home within those fields. They know God the Father and worship Him. But for humanity they have little interest; history does not appeal to them; the spiritual experiences of individual men puzzle them and seem morbid and pathological. Other men there are for whom nature means nothing. They are appalled by the apparent ruthlessness and injustice of her ways. They are unable to dwell in the life of humanity. History is the voice of the Eternal to them, speaking words of life. God the Son is their God and about God the Creator they are frankly agnostic. There are still other men for whom neither of these voices has any meaning. History does not appeal to each other. Nature has no voice at all. What is real to them is that Spirit which they know at first hand through their own reasons and consciences. It is God the Holy Spirit which is their God. Again and again we find that these men manifest to each other, and their neighbors, seems to speak a different religious language. Other men, they sometimes frankly say, worship a different God.

The undying truth of the Trinity is that these three are one. There is only one God, but He manifests Himself in different ways: to some through nature, to others through humanity, to others still through individual experience. But behind nature, humanity and the individual life, binding all together in splendid unity, is the one Soul of the universe, related to the universe as the human soul is related to the body. God grant that from this Soul, our Father, may proceed to you and me the Holy Spirit, to bear witness in us to the life and character of the perfect Son, Christ Jesus.

Peace Breakers.
Acid dropped on steel, and allowed to remain there, will corrode it. And if we allow worries, anxieties, careworn questioning to brood in our hearts, they will soon break up our peace, as swarms of tiny gnats will make a paradise uninhabitable.—F. B. Myer.

London's Expensive Fogs.
It is estimated that a genuine brand fog costs the city \$750,000 in loss and interruption of business. In 1905 there were forty-four fogs recorded. Since that year there has been a steady decrease in the number until this year there have been almost none, and this is directly attributable to the work against the smoke nuisance. It is an accepted fact now that the fogs over London would be no more dense than over the adjoining countries if it were not for the quantities of London smoke which have mixed with the fogs.—American Educational Review.

EFFECTIVE DISGUISES.
"We like progress," explained the young Turk, "but we cannot allow our women to appear publicly without veils."
"That's all right," declared the tourist. "You needn't fall behind the procession. Put 'em in auto goggles."—Louisville Courier-Journal.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR JULY 3.

Subject: Pictures of the Kingdom, Matt. 13:31-33, 44-52—Commit to Memory Verse 44.

GOLDEN TEXT.—"The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." Rom. 14:17.

PLACE.—A. D. 23. The Sea of Galilee, near Capernaum.

EXPOSITION.—I. Outward Growth and Inward Rot, 31-33. Two more parables of growth and both about "the kingdom of heaven." The parable of the mustard seed shows the growth of the kingdom of heaven from the smallest beginnings. Christ began His work with a few obscure men, and it spread until the nations took shelter in its branches. Some would take the birds of heaven here to be evil spirits, as in verses 4 and 19, but it is not safe to take the imagery of one parable over into another. The reference seems rather to be to Ezek. 17:23, 24, where the birds represent the nations. But another growth is taking place, "leaven" (or yeast, the product of putrefaction) within. Leaven is everywhere in the Bible a type of corruption. We have an inspired interpretation of this parable in 1 Cor. 5:6, 7; Gal. 5:8, 9. The woman, the apostate church, mixed "the leaven" of false doctrine (Matt. 16:6, 12) into the children's bread and the whole doctrine and life of the church was leavened. History fulfilled this prediction.

II. Finding Without Seeking, 44. In this parable the great value of the kingdom is brought out. It is a treasure hidden from the eyes of men. Jesus spoke the words in a land where treasure was often hidden for security and concealed by accident. The man in this case stumbled over the treasure without seeking for it. He represents the man who stumbles on the Gospel truth entirely without his own seeking. The fact that the field represents the world in the parable of the tares does not necessitate our interpreting it as the world in this parable. In verse 44 the treasure represents one thing and in verse 52 something entirely different. The man had to sell all that he had to get the field and the treasure it contained, and we must give up all if we would gain the kingdom. The man who is in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up to gain Christ is little indeed in comparison with what we get (Phil. 3:7, 8). It is not likely that this man had the treasure that is hidden in Him (Lk. 14: