

many souls. May they keep humble, and always obedient to His will.

Yours for souls at home and in Africa,

MARY.

HIDDEN TREASURES

By Dr. J. A. Huffman

The Spirit's Method—

Convicting Concerning Judgment

The third and last of the things announced by Jesus concerning the Holy Spirit, is that, "Having come, he will convict the world concerning judgment" (John 16:8).

The two Greek words around which this item of Jesus' important preachment centers are the ones translated "convict," Greek, elengcho, and "judgment," Greek, krisin. Krisin is a judicial process or a trial.

Jesus gives the reason why the Holy Spirit will convict concerning judgment as follows: "Because the ruling one of this world hath been judged" (John 16:11). The phrase "hath been judged" is translated from the Greek word, krino, which means to judge or to pronounce judgment upon, and is used here in the perfect tense, Greek kekritai, which means that this judgment has already been passed upon him of whom it is predicated. It is not only a future, but a present judgment, here declared. Jesus' explanation of the Spirit's method, again, merits close examination.

Judgment is the penalty for sin. Sin, when traced back to its ultimate source, leads back to Satan, its author. Satan is believed to have been an archangel, Lucifer, who during the period of angelic probation, led a part of the angels of heaven in revolt against God. Having been cast out of heaven, he began a conquest of the world, and succeeded in bringing man into revolt against his Creator. The divine plan of human redemption has foiled Satan's attempt to forever despoil man and his dwelling place, because of the potential redemption of the earth, and of the human race.

In the measure that rational, free, and self-determining beings co-operate with God in letting grace restore them, the work of human salvation is progressing in the world. And in God's own time, the earth, itself, will be delivered from its bondage because of sin; and redeemed spirits will be re clothed with glorified, resurrected, and never - again - dying bodies.

But Satan still continues to function as a proud and boastful usurper in the world. Jesus recognized his presence and influence in the world when he said: "The prince of the world cometh: and he hath nothing in me" (John 14:30). Paul also refers to Satan as being the "prince of the power of the air, the spirit that now worketh in the sons of disobedience" (Eph. 2:2). Those who live in these days have no difficulty in sensing Satan's domination in the affairs of the world. Were we to have our way, we would likely have Satan dealt with after the fashion suggested by the question of the child who asked, "Why doesn't God kill the devil?" But God's way is not our hasty, impatient, blundering way.

Taking Jesus' own statement regarding it, hell was prepared for the devil and his angels (Matt. 25:41). Yet in the same picture Jesus depicts human beings as going away into that place. How can these statements be reconciled? Perhaps in the answer to this question of the how of retribution will be found the

answer to the question of how the Holy Spirit convicts of judgment.

Dr. A. C. Dixon once declared, that if any human being should ever be found in hell, he would be an intruder there, because hell was not made for human beings. Here, then, is the sequel: Human beings who ally themselves with Satan must share his fate, although hell was not intended for men. The prince of this world hath been judged, and for those who persist in following his leadership there is no escape from his punishment. The Holy Spirit convicts of judgment. He sounds the alarm; he calls to those on the wrong road to turn away from certain, inescapable judgment.

Here then, is the Holy Spirit's method of dealing with lost men, as Jesus outlined it in advance of His coming. The method is not only a divine, but a logical one. He convicts of sin, showing man clearly what he ought not to be. He convicts of righteousness, revealing to man what he should be, and what by divine grace he may be. He convicts of judgment, pointing out to man the fearful, irreparable, eternal consequences of impenitence.

One more fact remains to be considered in relation to the subject of method. Not only is this the Holy Spirit's method, but also the method of every Spirit-led worker. Every real prophet of the Old and New Testament ran true to this form, and every true prophet certainly does the same in this dispensation. Whether old dispensation prophet or new, he presents a dark, gloomy, hopeless picture because of sin, putting his finger upon the parent sin of unbelief. He then paints, alongside that dismal picture of sin, a beautiful colorful, assuring picture of the possibilities of grace. But more vividly, and somewhat determined by the measure of resistance, he paints a picture of the awful, humanly inconceivable, and indescribable results of rejecting God and Christ.

Possibly here is to be found a criterion by which human ministries may be measured. If Spirit-led, those who deal with lost men will practice the divine method. Here, too, is a challenge for all who are called to minister: Have our ministries in the past run true to the method of the Holy Spirit? If not, will we see to it that in our future labors we follow the divine method?

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LET ME HEAR HIS GENTLE VOICE

J. B. Chapman

He uttered his voice, the earth melted (Psalms 46:6).

The secret of the Lord is with them that fear him (Psalms 25:14).

Sometimes David gloried in the majesty and terribleness of the voice of the Lord. In the twenty-ninth Psalm he sings of the volume and power of the voice of the Lord. "The voice of the Lord," he says "is upon the waters (referring perhaps to a storm at sea) . . . is powerful . . . is full of majesty." Observing the effects of this majestic voice, he says, "The voice of the Lord breaketh the cedars of Lebanon; maketh them also to skip like a calf; . . . divideth the flames of fire; . . . shaketh the wilderness of Kadesh; . . . maketh the hinds to calve, and discovereth the forests." One cannot escape the feeling that the poet is describing and interpreting some dreadful storm which he, perhaps while yet a shepherd lad, had witnessed. The phenomena of nature were

the voice of God to the ruddy-cheeked son of Jesse, and by such voice he learned reproof, correction and reverence. This majestic voice of God told of judgment, and gave warnings that even the coarsest could hear and understand.

But in the twenty-fifth Psalm there is intimacy in relation, and the voice is gentle. The Hebrew word sod means whisper, as well as secret, and the thought is that God's true people hear His gentle- low-speaking voice. Others may require thunderings and lightnings and judgments. But the true saint's ear is close to the Master's lips, as was the ear of John the beloved that night at the supper, and in this position the Master's whisper is heard. Even those close by may not know that anything at all is said, but the sensitive heart and the love-touched ear know the Master has spoken, and they know what He said.

It is not as though God speaks to some of atters that He would not have all to hear—the difference is in the heart and in the ear of the listener. Only the delicate ear and the obedient heart are tuned to hear the low whispers, even though the words are broadcast to the world. It is like the sound waves in our natural world. When these waves pass certain limits, either by becoming too slow or too fast, our ears can no longer interpret them. But for aught we know there may be ears somewhere in God's good universe that can hear things that are beyond our reach. Perhaps this is what Paul meant when he said he heard things in the third heaven that it is "unlawful to utter." The law of which he speaks may not be an arbitrary prohibition, but just the law of moral impossibility. Oh, that my ears and my heart may be attuned to the Master's voice until I can hear His softest whisper, for His whispering voice is the voice of love!

YOUTH CHALLENGES THE CHURCH

R. B. Warren

The rowdyism of gangs of youth during the past few months has aroused much concern. One professor of sociology who came to America in the thirties from Germany said that American youth today is at the place where German youth was in the twenties. They had missed the excitement and to them, the glory of World War I. Also home discipline had relaxed because of the absence of one or both parents. Hitler presented a challenge: a challenge that would call for sacrifice which would lead to heroism. They responded. Finally they were led to war.

The church is on the spot. Can she and will she challenge the youth of today? Her attitude has been largely that of pampering and indulging youth until they to an alarming extent are being lost to the church. We must present the challenge of Jesus Christ. "If any man will come after me, let him deny himself, and take his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." If the Church fails in its God-appointed mission, youth will give its energies and its devotion to some base ideology. The Church dare not ignore the problem. It will not be solved by doing things for youth but rather by giving youth something to do for others. The challenge of the Cross has its everlasting appeal. It is the way to life and youth wants life.