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DEPARTMENTS

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Managing Editor's MESSAGE

CONCERNING the church bulletin exchange: A surprisingly large number of preachers are anxious to enter into some kind of bulletin exchange—a suggestion that was made in this column in the last issue. We will have something more definite to present along this line in the first issue of 1945.

* * *

It is the desire of the M. E. to make this periodical a *preacher's magazine*. Give us your suggestions. What additional features would you have us incorporate? What subjects would you like to have discussed? Give us some themes for articles. Are there any present departments — Poetry, Preacher's Scrapbook, Missionary, etc.,—which you think should be eliminated? In short, we invite your suggestions that will help us to make this the preacher's magazine you want.

Thinking of departments! We've had several letters requesting that the Better English Department, which Rev. L. B. Williams prepared, be brought back to the magazine. Really, it was due to a severe illness of Brother Williams that he was unable to prepare his material. You will note that we have that department in this issue. We are happy he is so much improved that he is able now to provide this material.

* * *

This issue covers the period of some of the most important events of the church year; Thanksgiving Sunday, Bible Sunday and Christmas. The pastor has a great opportunity in these days of war to stress great themes on these occasions that will be of much help to his people who are meeting issues they never have met before. What an opportunity the preacher has to minister to broken hearts and lives in these dark days. How eager we should be to be faithful ministers of Christ to His people.

D. SHELBY CORLETT,
Managing Editor.

The Preacher Who Came to Our House

J. B. Chapman, Editor

AN article in a medical magazine, written by a full-fledged M. D., criticized the regular doctors for their personal indifference toward their patients. He claimed that an M. D. is authorized to use any healing method with which he is familiar, and that he is bound to know that a good mental state is an advantage to the body. He said that much of the good done by chiropractors, users of electrical apparatus, etc., is by reason of the fact that these practitioners must take a personal interest in every patient, and as the patient mentally responds to the interest shown, his body receives a special lift which tends toward healing and health. And the writer claimed that the M. D. should make full use of this power. He should avoid professionalism, and should actually look upon every patient as an individual and seek to deal with him as his own peculiar type of mind requires.

Of course we all know that "Nothing draws a crowd like a crowd," and that some people want to be unnoticed. But to many people a crowd is the most lonesome place in the world. Such people are not always recluses, preferring to be by themselves; but they do like small groups of which they can themselves be prominent members. A young man of my acquaintance said in my hearing, "I do not care for a big church. I much prefer a small church where the fellowship is close and where the methods of worship are narrower and better adapted to the individual. A big church has to please so many people that it seems to me that I am lost in its generalities."

As an observation a little aside, it is a fact, I think, that many churches have too few exercises in which the many can share. Meetings in which the preacher does about all that is done are poor meetings, no matter how well the preacher does his part. Every preacher should seek to build a service in which as many people as possible can take part. It helps just even to have the people stand during a part of the singing. And when they sit for singing, their attention should be called to the fact by some word like this: "Now we will all remain seated while we sing the next hymn." If this is not done, sitting is likely to become the symbol of listlessness. Most praying people prefer to kneel for prayer. But when the crowd is large it is impossible to secure uniformity in kneeling, and it is better to have the people stand or sit with bowed heads than to have them sit while a few kneel. For, after all, it is what people do in a meeting, rather than what they watch others do that brings them the largest benefit. But there should be responsive reading of the scriptures, offering of the Lord's Prayer, receiving of general offerings of money, and whatever other exercises the preacher can inject which call for general co-operation on the part of the majority in this group.

But between the public church service and the individual comes the home. Most people live in family groups, and it is regrettable that even a much larger percentage do not do so. To the average person, especially to the young, the family is the most important institution in all the world, and whoever is interested in the family is marked out as a friend to all. If we build the kingdom and the Church we must win families, as well as individuals, and there is no better approach to the average individual than through his family and his home.

There is no substitute for going to church. In fact there is a sense in which all our activities for the winning of men and families eventuate in church attendance; for it is in the church that people are brought under the influence of the gospel in an atmosphere that is adapted to its effectiveness. People are in some instances very like chemicals in that they are affected by certain things in a given temperature when they are altogether indifferent to them in a different temperature. And there is full justification in life and experience for the motto, "Church-going Families Are Happier."

Families and the individual members of families are often much more affected by

the preacher's visit to the home than they are by their own visits to the church. But we scarcely need to make this comparison, since it is so largely true that it is the families the preacher visits that are represented in the services of the church. I would avoid judging motives. Perhaps people should come to church whether the preacher comes to their homes or not. Perhaps it is a weak, human trait that causes people to flourish under special attention and wither under neglect. But we are not likely to succeed by "fighting fire with fire." Our method is to "overcome evil with good."

It never has been possible to separate the pastoral office from the preaching ministry. No matter what other visitors come, the people want the man who preaches to come, and if he does not come, they conclude that they are not very important to him, and pretty soon they answer his inattentions with either indifference or positive dislike. But "The door-bell ringing preacher will not want for some one to come to hear him preach." Hospitality is one of the oldest human traits, and one of the finest fruits of "prevenient grace." No matter how humble his dwelling, every man instinctively feels that his home is his castle, and whoever enters there is the object of the master's care. In the home the preacher can risk reproofs that would be resented anywhere else. In the home the preacher can personate without offense, and he can minister to the spiritual needs of the household in the most direct manner.

If the preacher is too busy to visit his people and his prospective people, he is just too busy—that's all. And it is not a question of the size of the congregation. At the close of his forty-year pastorate in New York City, Cuyler described his living congregation as a temple, and said, "These hands of mine have handled every stone in this holy house. I have myself talked personally with every one who has joined this church since I have been pastor, and I have baptized every one who has received the sacrament in this building in all these years. I know the homes of all these people, and I know the joys and sorrows through which we have all passed together."

But this is an indeterminate subject, and in order to stop at all, I shall have to come to an abbreviated outline:

1. No preacher can succeed as he ought to succeed if he neglects pastoral visitation, and many a preacher fails altogether because he "would not call." Some of the most mediocre preachers have succeeded and are succeeding because they complement their poor preaching with faithful and effective pastoral visitation.

2. You don't have to "enjoy" calling. Just do it faithfully—that's all. If you enjoy it, do so much of it will become work, and if you don't enjoy it, do so much of it that your approving conscience will compensate for your want of pleasure.

3. Follow a system. (a) Give the sick and the bereaved first and full attention. (b) Don't let the week pass following the Sunday in which the family was not represented in church without calling in that home. Make their absence the occasion for calling. Your interest will touch them and they will be more careful not to miss thereafter. (c) Make every occasion like a birth, a marriage, a graduation, a return from a journey, a reason for a pastoral call in the home. (d) Don't confine your visiting to the homes of your own people, but be always on the lookout for "outside" families that might be willing to receive you. (e) Utilize your own time by "doing" a section when once you go there. (f) Offer prayer every place where this is possible, but do not force this feature, especially when you are calling in homes of people not members or attendants of your services. (g) Don't carry a Bible or Testament with you. The people like for you to read out of their Bible, and if they do not have a Bible or if it is difficult for them to find theirs your plight will serve as a good suggestion. (h) Don't stay too long. If you find that the situation in the home is such that your visit cannot well be of value, withdraw with apologies and with promises to call again *soon*. (i) Be persistent, but be unfailingly courteous.

4. Believe God to bless your efforts and make them both directly and indirectly means for saving souls. And be assured that in days to come many a little one now "grown tall" will remember to bless you as "the preacher who came to our house."

The Preacher And His Home Life

By the Editor

IT USED to be a proverb that the shoemaker's family went barefooted, the carpenter's family lived in a shack, and there is a possibility that the preacher will be so taken up with the families of others that the spiritual needs of his own will be neglected. In fact a letter recently received intimates that this is sometimes the case. The letter is from a preacher's wife, and knowing that she has no occasion to complain in this particular concerning her own lot, I feel that she speaks unselfishly and from observation. She says, "I have known a preacher's wife to become discouraged because of the attitude of the preacher in his home. All his 'thank yous' and courtesies have been used up on the people of his parish, and he has gone home to grumble because things were not just as they should have been. The preacher receives so many courtesies from other people that he is likely to be dissatisfied with the plain treatment he receives at home. Nevertheless he is the only pastor his wife and children have, and if he is not considerate and kind and consistent with them, they are just as likely to miss his ministrations as any others who are committed to his care. If the preacher would bring love and appreciation into his own home he would get more help from his 'silent partner,' and all would be better for him and his work."

This is indeed a delicate subject, and of course there are two sides to it. There are preachers who play with their children, help with the housework, work in the garden and putter with the car when they should be in their study, on their knees or out visiting in the homes of the people. On a certain mission field the old veterans urged every new missionary to set himself to the task of working for God and the mission a minimum of eight hours a day. This they found to be advisable because of the tendency of some to write too many letters to the homeland and to seek to make their personal living conditions more agreeable. The preacher is a professional man, and he cannot succeed with his work if he permits himself to think of his time as his own or that of his family's. The calling demands unlimited devotion. But just as "all work and no play makes Jack a dull scholar," so in a much fuller sense the preacher needs to be sustained by the realization that he is as much a Christian in private as he is in public, and that one of the evidences that he can take care of the house of God is found in the fact that he can build a successful home.

I have known some fairly successful preachers whose home life was below par. But it has always been conceded with reference to such men that they succeeded in spite of their poor family setup, and not because of it. A while ago a preacher was asked to join a company for dinner. He excused himself and said he had promised his wife to be home. One of the group urged the invitation on the ground that the occasion was so rare in nature that the wife would understand and excuse. But the preacher was not sure, and said frankly, "Well, I am sorry not to be with you. But I can better take a chance on displeasing you than on displeasing my wife; for I must live with her much more than with you." This was, I think, a very good attitude to take in the matter.

And as regarding the children, if the preacher is too busy to give a little time to his own children, well, he is just too busy. And more than that, he is not well prepared to serve other people's children if he is given to neglecting his own. When Sam Jones was right at the height of his fame as an evangelist, he said, "When I am dead, if my children can come by and look into my cold face through the glass of the coffin, and say, 'There lies a man who loved God and hated iniquity all the days that we knew him,' I shall not envy the rich; for I would rather leave to my children a heritage like that than to leave them a million dollars each."

Perhaps we can come at this theme from the approach Jesus used with the Pharisees, and say to the preacher who is courteous and Christian with his parishioners, "These ought ye to have done and not to have left the other undone," for we cannot suggest that the preacher neglect his ministry for his family, and we think it is not only unnecessary that he neglect his family for the ministry, but that both are

(*Concluded on page thirteen*)

Word Pictures in Ephesians

Olive M. Winchester

The New Man

That he might create in himself of the two one new man (2:15).
And put on the new man (4:24)

AS A testimony to the actuality of a crisis experience there would appear to be no more outstanding scriptures than the ones we have chosen for our consideration. As bulwarks of strength they stand against the theory that one enters the realms of grace through Christian nurture without any definite change. They clearly proclaim the necessity of a new birth if one is to enter into the kingdom of God, that is, the spiritual life.

Its Universal Need

In connection with the first verse Paul was addressing the Gentiles and he called to their attention that they were originally beyond the pale of the covenant promise and were aliens from "the commonwealth of Israel," but although being thus removed, they now had been brought nigh. No one would have disputed that Gentiles had no inheritance in connection with the covenant promises. Certainly the Jews would not admit them to fellowship; to them they were Gentile dogs. Moreover the Gentiles themselves would never have asserted any claim; they cared as little for the Jews as the Jews did for them. While it is true that a few in the wearying quest for some satisfying religious experience did become proselytes, yet for the most part they held themselves aloof.

With the Jew, however, it was quite different. He felt that he had a birth inheritance from the religious standpoint. Not only so, all the ecclesiastical advantages were his. He had the ritualistic ceremonies, the tabernacle with its manifold offerings and officiating priests. Further still he had the divine oracles. What need a people more to become the children of God?

But the Apostle Paul in setting forth the truth of the new man distinctly states that "the two" are to enter into this new life which signifies not the Gentile only but also the Jew. This has a twofold aspect, first that the Gentile may be a partaker, a truth which the Jew was not too friendly toward in his attitude of superiority, and second that the Jew himself must undergo transformation if he himself would be privileged to become an inheritor.

An Act of Creation Basic

Distinctive as a requisite to become a new man is an act of creation. This stands with uncompromising steadfastness over against any developmental theory. Looking at the word "creation" in its secondary aspect even, it has a constructive phase; then taking it in its primary meaning which is to bring into being that which has not been existent previously, the thought of Christian nurture as the efficient means of attending spiritual life is decidedly excluded. Christian nurture prepares the background and the setting and it also fosters growth and development after spiritual life has been bestowed, but an act of creation is necessary to bring it into existence.

Confirming this line of thought is the tense used here in the verb, "create," and also the tenses used in chapter four when the new man is mentioned. In the former case it is the Greek aorist and also in the latter. Moreover the same tense is used in this latter connection referring to putting off the old man. The Greek aorist denotes a single act and not a process Nurture is a process, but creation a single act.

That the writer was very clear in his thought in the use of tenses is evidenced by the fact that referring to the old man becoming corrupt he uses the present tense indicating a process; the original sin with which we are born adds to itself and this is a continuing process. Furthermore he used the present tense in connection with the renewing of the spirit of the mind: the mental enlightenment which occurs

previous to our conversion, the change of thought, which is incorporated in one of the Greek words for repentance, is a process, but it is previous to the great creative act which causes us to become new creatures in Christ Jesus.

It is significant to notice that the word "create" is used in the context of both passages that we are considering. In the second, the exhortation is "Put on the new which after God is created in righteousness and true holiness!" Thus the basic need of an act of creation would seem to be unmistakable.

Again this thought is brought out by the fact that the descriptive adjective with respect to this nature bestowed is new. There are two words in the Greek language meaning new; one refers to time and time alone, and indicates that which has not been in existence long; the other refers to quality as well as time, the word used here. Thus the suggestion is that this nature is both new in time and new in quality or kind.

The Intrinsic Nature of the New Man

Very important is the diagnosis of this new man. Just what is he? In this connection we might note that before putting on the new man, we must put off the old man. Now if we allow that there is an intrinsic being which we call self and consider that these are separate selves, we have a multiple personality; this we would certainly not admit as the state and condition of any normal personality; it belongs in the realm of the abnormal; it characterizes the mentally deranged person.

On the other hand the normal person is a single entity, one in being and one in unity of nature. Our belief is that Christian experience tends to integrate personality rather than disintegrate. All evidence points to this; even those afflicted with mental aberrations feeling the healing touch of divine power have been made whole. There may be multiple selves in the unregenerate, and in the regenerate there are still two contending natures but when the working of grace is complete in the heart there is one self and one alone.

Again we return to the question, "What is the new man?" As we study our New Testament, we find that the phrase is used for the spiritual being or spirit being of man in contrast to his body or physical being. The Apostle Paul writing to the Corinthians drew this contrast when he said, "Though our outward man perish, yet our inward man is renewed day by day." Here clearly the inward man refers to the spirit.

Taking this connotation then we draw the conclusion that the word man was a psychological term used in that day and age for our word "self." The phrase "old self" consequently would mean the self dominated by sin; this is clearly brought out in the context of the second passage, for the manifestations of the sinful nature are delineated. Then the new man would indicate the self under the dominance of the grace that is in Christ Jesus. In both cases it is a quality or state of the self and not a separate self.

The New Man Characterized

Very specifically does our second passage tell us the elements or characterizing features of the new man. These are expressed in our authorized version, "righteousness and true holiness," but commentators tell us that the qualifying genitive, as it is written in the original (of the truth), belongs to both nouns; thus these virtues radiate from the truth.

When we recall the emphasis of the functioning of truth in relation to Christian experience we obtain a new perspective on this passage. Jesus said, "I am the way, the truth, and the life." Then when praying for the disciples at the close of His ministry, He entreated, "Sanctify them through the truth; thy word is truth."

Ultimate truth lies only in the person and being of Jesus Christ. All other truth is but a scintillation of His person, and it is to be tested by this one fact. The truth of science and the universe goes back into this one great focal origin, otherwise it is not truth. Moreover much more so does truth regarding human virtue and more particularly religious and Christian experience.

While the Jews had concepts of righteousness and also concepts of holiness, yet their thought of righteousness was couched for the most part under the Pharisaic formula and their idea of holiness lay in ritualistic forms and ceremonies, but the new man within the soul is a state of being, for its source is from a person or being.

This is further emphasized by an expression in the context, namely "after or according to God" which signifies god-

likeness. The new man bears the image of its Creator. As in the beginning man was created in the likeness of God, so in the new creation in spiritual life.

Turning now to the specific virtues mentioned, writers vary as to their analysis of these, but the suggestion made by one commentator appears to be pertinent when he says, "The words seem used in a way which had become familiar as a summary of human virtue," that is, they represent an ideal that had found its expression in these terms. They may have stood in that age for what the phrase, 'entire sanctification' stands now. We believe that they did."

Although this may be so, yet it might prove interesting to analyze the terms separately. Taking the first, righteousness, we find in Scripture several different meanings which center in one significance yet vary in their particular application. But in our particular passage the statement, "according to God" certainly is a determining factor. What is righteousness in God? We might answer this by saying it is a proper balancing of His justice and His love. Now in God alone is there the full harmonization of the two; man with his human limitations cannot obtain a complete balance, but he has the potentialities in the new man, and the only reason he cannot work these out in actual conduct is an intellectual defect, an impaired judgment. Holiness means the absence of sin. This the scripture teaches us can become a reality in man for we recall the exhortation, "Be ye holy, for I am holy." Thus the new man within the soul, though created in the state of regeneration, comes to full realization only in the second work of grace. Most truly then can the phrase, "righteousness and holiness which are fundamentally rooted in truth" be a summary of Christian virtue.

When we return for a summary perspective of the various thoughts brought out by the Apostle Paul in his two Ephesian passages, we find that he has made a very comprehensive survey. The need for such is universal; Jew as well as Gentile must be created anew. So today, every man must enter by this avenue into the kingdom of God. Moreover basic in the transformation is an act of creation calling into being that state and condition of the soul or self which was not existent before.

Referring to state and condition we learn that such constitutes the intrinsic nature of the new man, that it is not a separate entity brought within, but a distinct change wrought in the existent self so that it functions in a new way. To make human nature function in a new way, a way distinctly opposite from its previous trend, is certainly a miracle, a creation of God. This new man thus operating manifests the great outstanding virtues of Christian living, righteousness and holiness, the latter coming to fruition in the experience of entire sanctification and the former receiving then its potentialities and increasing in its outward manifestation as the judgment is matured.

Thus we have a glorious ideal set before us. Should we not kneel in humble entreaty that this new man may be created within that we may attain unto these primary Christian virtues?

God's Variety

Just now I am thinking of the many kinds of workers God uses in His work: some large, some small; some beautiful, others decidedly homely; some learned, others illiterate; some with very melodious voices, others with unpleasant deliveries. Some are immaculate in dress; others are not so careful of their garb. Some appear like a prophet; others are but a voice, and a poor one at that. Nevertheless, they are God's instruments. If we had the picking of workers, we would have a monotonous similtude. Not so with God. He delights in endless variety. Let none feel when God clearly calls, that he cannot do service because of handicaps. Let him get the best equipment, and continuously seek to improve that equipment, but heed the Lord's call. —A. C. W.

A Pattern of Praise

Paul S. Rees

A Thanksgiving Message

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ (Ephesians 5:20).

THIS is Paul's counsel to his fellow Christians. It is strong counsel too—so strong, indeed, that one who did not know the author of it would be tempted to feel that it was rash or else that it was just intended for effect. But neither of these explanations will do, for the simple reason that Paul, by the grace of God, practiced just what he preached with respect to this matter of gratitude.

It occurred to me the other day that Paul must have reveled in the Psalms of the Hebrew Scriptures. Their prevailing mood of praise was well suited to his habitually sunny soul. Like the psalmist, the apostle knew the dark and difficult side of life, knew full well that the soul's faith in God is often a fiercely assailed and tested thing, but, like that same psalmist, he knew also that faith gives the soul wings that are stronger than the weights of its cares and conflicts, enabling it to rise and sing, *Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.*

In the same humble, sensitive spirit, but with the vastly enriched knowledge which Christ has brought, St. Paul calls upon these Christians at Ephesus to join him in the holy exercise of "Giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ." Are such words unusual for this man or are they characteristic of him? There is abundant proof that they are typical. To some of that proof we shall now turn, as we think of "St. Paul, a Pattern of Praise."

The Object of Praise

If thanksgiving is "the declarative mood of gratitude," to whom should the declaration be made? Our text answers in one simple, sublime phrase: "unto God." "Unto God!" Polite thanks for secondary causes may be spoken to our human fellows, but true thanksgiving always directs itself to the "Father of lights," Who is the giver of "every good and perfect gift."

Some years ago one of the noted atheists of the country wrote a book on the declining belief in God and religion. Among other things he suggested that we Americans abandon our traditional Thanksgiving Day because so many of us have, as he put it, no sense of "a real and immediate dependence upon a personal divinity." And he adds, "From an expression of genuine belief this (Thanksgiving) custom has become an objectionable tradition which, the sooner it is abandoned, the better. It were better, instead, that we should be taught to realize our dependence upon each other."

One must confess that there has been a strong tendency among us to substitute, practically if not theoretically, the praise of man for the praise of God. It is a part of the humanism of our day which must be held responsible for bringing our blood-drenched world to its present agony and ruin. We have forgotten that, as a famous catechism puts it, "the chief end of man is to glorify God and enjoy him forever." Our modern version of it has been "The chief end of man is to glorify himself and enjoy himself forever." It simply will not work. The very structure of life is against it. For all his high capacities, man is still a creature. His capacities are counterbalanced by his frailties. We may not like it, we may wish it were different, but here is the fact: when man glorifies himself he stultifies himself, and when he glorifies God he fulfills himself.

"Thanks be unto God," cries Paul (II Cor. 9:15), as he echoes the blithe language of the Psalmist, "What shall I render unto the Lord for all his benefits unto me? . . . . I will offer to thee the sacrifice

of thanksgiving, and will call upon the name of the Lord" (Psalm 116:12, 14).

Thank God—Whose heavens declare His glory and whose firmament sheweth His handiwork.

Thank God—Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance.

Thank God—Who pours the light of morning over the horizon of every day, Who sends the clean breezes from the cool tops of the mountains, Who paints the colors on the faces of the flowers, Who attends the birth of every bud in springtime and is present at its funeral in the chill of autumn, Who openeth His hand and feedeth every living thing.

Thank God—Who is the Creator behind all creation, the Wisdom behind all philosophy, the Fact behind all science, the Purpose behind all history, the Lover behind all love, the Giver behind all gifts.

One of our noblest hymns puts it well:

To Him I owe my life and breath,
And all the joys I have.

To Him therefore—the supremely worthy object of intelligent gratitude—let my lips speak their praise.

The Obligation of Praise

This surely is another part of the Pauline pattern of thanksgiving. That is to say, there is something about gratitude so becoming and so desirable as to give it the standing of a high duty.

Rightly understood, our text is more than a bit of kindly advice: it is a command. It is the Holy Spirit's call to a Christian life of abounding gladness and overflowing thankfulness. "Be not drunk with wine," runs the whole passage, "but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always unto God and our Father in the name of the Lord Jesus Christ." Similarly, in I Thessalonians 5:18 Paul says, "In everything give thanks."

How many there are who look upon praise as a matter of inclination or sentiment. It is that as a rule. But when the emotion fails us, what then? Are we never to be thankful except as we feel like it? If so, we should miss the highest levels of gratitude and our souls will be the poorer for it.

For one thing, the duty of thanks can be performed if we deliberately and prayerfully concentrate on the right things. It is usually a matter of right selection. Try it on yourself. If you are tempted to give way to a murmuring spirit instead of a grateful one, you will probably find that you have been fixing your attention too much on your troubles or your disadvantages, and forgetting all about the favorable side of life's balance sheet. A good piece of advice for all of us is this: Never begin by tallying your troubles and then coming around to your blessings, but begin with your mercies and then, with your eyes washed clean by the joyous tears of your favors, look at your difficulties. They will not appear half so many or so dark.

A distinguished church leader was being assailed by a bitter and misunderstanding public. One day a friend offered sympathy, remarking that he did not see how the preacher could stand it. "Ah," came the quiet answer, made all the more impressive by the light that glowed in his grateful eyes, "you see I am very happy at home." That is the point—getting the right perspective! The outside crowd was critical and hostile, but the family circle was all love and confidence and loyalty. For that he could be profoundly thankful. And such thanks is not merely an emotion; it is a duty. See to it, urges Paul, that you do not forget your obligation of "giving thanks for all things unto God and the Father."

The Outline of Praise

Thank Him "for all things," says the text. When we take Paul's writings and analyze them, we find an outline of these "things."

1. Praise Him for Christ, our Redeemer and Lord.

Thanks be unto God for his unspeakable gift, is the way the apostle expresses it in II Corinthians 9:15.

Take Christ out of history and you leave a gap which all the kings and all the generals and all the philosophers and all the artists can never fill. Indeed, let Christ drop out of it and you have lost the key to history. Be tremblingly grateful, then, that He is there—gloriously

there—the Word made flesh, the Grace of God come down to meet and master the sin of man, God's perfect Man and man's perfect God, the fairest among ten thousand and the altogether lovely One.

Men often quote Napoleon Bonaparte. There are some things he said which the world could forget and be no poorer, but one quotation from him is worth remembering forever. Many of you are familiar with it: "Alexander, Caesar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and, at this hour, millions of men would die for Him." And he spoke the truth.

Thou lovely, commanding Christ, Who by the pure royalty of Thy spirit and the saving virtue of Thy sacrificial love are worthy to be the King of the universe, to Thee we lift our grateful adoration:

O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.

2. For the Bible as the Word of God.

One day Paul sat down to write a letter to the Church of Christ in Thessalonica. Of the several things he had on his heart to say, one was this: *For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*

We do not hold that God speaks to men today only through the Bible. We do hold, however, that in the Bible He speaks to men in a special and authentic way. We do not hold that no new light or truth can break forth from the Bible. We hold, however, that anything claiming to be new truth or light is not to be accepted if it contradicts the spiritual authority and the Christian principles of the Bible.

For the matchless light and power of the Holy Scriptures let us today offer our renewed praise. To try to pay rhetorical tributes to this Book is "love's labor lost." It is the needless and thankless task of painting the lily or of decorating a sunset. It is the Book supreme and the Book sublime, God-breathed and God-revealing —supernatural in origin, universal in appeal, unerring in guidance, regenerative in force, timeless in appropriateness, deathless in destiny, with man's hand behind its penmanship but with God's heart behind its authorship.

Let it be read and believed, and lo, the powers of a higher and a better world are loosed in this one: the hopes of the despairing are revived, the lives of the vicious and the vain are refashioned, the shackles of the slave are broken, the sorrows of the bereaved and stricken are healed, the homes of the hating and the disloyal are united, the fears of the dying are dispelled. Argument is useless: there is no other Book like it. It stands as solitary among the libraries of men as the Church of God stands solitary among the institutions of men or the Christ of God among the sons of men.

Then let us send up a shout of praise that today this Book—the Bible—taxes the capacity of more printing presses, travels more miles, enters more doors, and talks to more people in their mother tongue than does any other book!

This precious Book I'd rather have
Than all the golden gems
That e'er in monarchs' coffers shone
Or on their diadems.
And were the sea one chrysolite,
This earth a golden ball,
And gems were all the stars of night,
This Book were worth them all.

Ah! no, the soul ne'er found relief
In glittering hoards of wealth.
Gems dazzle not the eye of grief,
Gold cannot purchase health.
But here's a blessed balm,
For every human woe;
And they that seek this Book in tears,
Their tears shall cease to flow.

3. For Precious Legacies of the Past.

For another strand in Paul's tapestry of thanksgiving, we may turn to his second letter to Timothy. He says, *I thank God, whom I serve from my forefathers with pure conscience* (II Tim. 2:3). It was always Paul's contention that Christianity was the fulfillment of Judaism and not the repudiation of it. For the priceless Hebrew heritage of faith is the one living God of heaven and earth, holy in character and righteous in dealing, Paul was grateful to the end of his days. He did not worship the past, but he thankfully evaluated the worth of the past. We do well to follow his example.

Passing over the many things that belong to our rich inheritance as Christians and as members of the Christian Church—things that wear the genuine halo of nobility and heroism—let me speak a moment of our heritage as American citizens.

Not long ago, while speaking in Chicago, a friend of mine invited me to be his luncheon guest at a gathering to be addressed by Jean Valtin, the now famous author of the book, "Out of the Night." To my regret it was impossible for me to attend. From my friend, however, I received a first-hand account of Mr. Valtin's talk. As you know, he was trained to be a Communist agitator. He has seen —and felt—the inside workings of the two most powerful dictatorships on the face of the earth—that of Russia and that of Germany. Thoroughly disgusted with the hypocrisies and cruelties of both powers, he has become, he says, an enthusiastic convert to democracy. In his Chicago address he told a large gathering of business men that they could hardly comprehend how utterly twisted and perverted the whole thinking of Communism and Nazism is. "You Americans," he said, "have a phrase that is typical of your way of life at its best—the phrase 'fair play.' To the Communists and the Nazis, said he, those words mean absolutely nothing. The only thing that counts with them is the gaining of their end at any particular moment. What means may be used to gain it is of no concern. Their system is the business of getting on without any moral standards or any fixed principles."

God knows our United States has its sins that cry to high heaven, but God also knows that our nation was conceived in prayer and founded in reverence—reverence for Himself and regard for the rights of His human creatures everywhere. For this we have reason to rejoice and be grateful. Our flag is breeze-furled over a land whose government was fashioned for the purpose of giving free exercise to the religious conscience of every individual and every group, a land where all men stand equal before the law and equal in the opportunity granted to them for the pursuit of life, liberty and happiness.

We are a privileged people. Our liberties have been won for us at no mean price. We drink today from fountains we did not start; we eat from vineyards we did not plant; we warm by fires we did not kindle; we find refuge in institutions we did not build. The least we can do is to be grateful for them. And surely we cannot do less than cherish them, strengthen them, preserve them, and, please God, pass them on to our children and our children's children.

Shakespeare said:

How sharper than a serpent's tooth it is,
To have a thankless child.

Let us not commit the sin of base ingratitude, we children of the founding fathers of this republic.

4. For the Assurance of Final Triumph over Death and the Hope of that Life which Lies Beyond.

The Pauline pattern of praise would not be complete without this figure. It is described in I Corinthians 15. The grand argument for the resurrection is nearing its crashing crescendo. *This corruptible,* cries the apostle, *must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? For the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

There are those today who would take the scissors of materialism and snip from our Christian creed the hope of glory beyond the gloom of the grave. They teach, with Bertrand Russell, that "No fire, no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins." But the fact and the faith of Christ's resurrection take hold of such black unbelief as that and sweep it clean out of the soul.

Christ hath "abolished death," cries Paul, "and brought life and immortality to light through the gospel." That is, Christ's death and resurrection have put the seal of doom on death itself. Death is on the

way out. It shall yet be swallowed up in victory.

Is there no immortality? No heaven? No life everlasting? Then our final destination is a death-box, our final crown a shroud, and our final music the dull thud of covering clods. Then those aching good-bys we told our dear ones were forever—utterly destitute of any hope of reunion.

"If I had believed that," said a man to his pastor, when he had lost his wife, "if I had believed that, I think I should have gone mad. But oh, thank God for Christ!" Exactly. It is in that mood of praise that we ought to expose our redeemed spirits to the brightness of their eternal prospects. On our knees today we ought to thank God for the Christ who has conquered death and flung open to us the gates of Paradise: the Christ who assures us that high above the smoke-grimed cities of man is the stainless, deathless City of God: the Christ who said, in tones sweeter than a mother's lullaby and stronger than a captain's call, *In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, and if I go, and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also.*

Do *you* want this pattern of praise to be stamped deeply upon your own life? Then make sure that you are acquainted with Paul's Christ and that He, through the Holy Spirit, is made unto you "wisdom and righteousness and sanctification and redemption."

The Preacher and His Home Life

(Continued from page five)

better when they are properly related to one another and to the preacher.

Most preachers can pass the usual examination that is imposed by churches regarding the preacher's family; but that is not enough. It would be a good thing for the preacher to make one of his four personal class meetings for the month major on this subject. And in that class meeting he might ask himself, "Am I the sort of husband and father people who hear me preach have a right to think I am? Do I take refuge in the fact that I am a preacher and excuse myself for being *nervous* beyond what I would allow in a layman? Do I really play fair as a partner in the home and a member of the family? Is my car large enough to hold all the members of my family, and do I take the family with me when that is possible? Do I expect rights and privileges that would be detrimental if my wife and children claimed the same? Do I place my wife in an inferior position as regards my attitude toward people generally? Am I as thoughtful of my wife's comforts and as careful of her regard as I would expect other husbands to be? Am I so consistent in my home life that I am in no sense embarrassed by the presence of my wife and children when it comes time to preach on "The Christian Home"?

Superficially there are many kinds of Christians. There are those described as "nominal Christians." The Chinese, with characteristic Oriental insight, describe some as "rice Christians." Dr. Alexander Maclaren, the great preacher and devotional writer, once wrote of "half-and-half Christians and out-and-out Christians." Most of us are familiar with the various types—perhaps there is even one whom we know better than anyone else. If so, perhaps Dr. Maclaren's further words will be helpful to us: "The out-and-out Christian is a joyful Christian," he wrote. "The half-and-half Christian is the kind of Christian that a great many of us are—little acquainted with 'the joy of the Lord.'" If this is true of us, how many and how great are the blessings of which we are depriving ourselves through our failure to follow Christ as He would have us to follow Him! "Why," continues Dr. Maclaren, "should we live halfway up the hill, and swathed in mists, when we might have unclouded sky and a visible sun over our heads, if we but climb higher and walk in the light of His face?"—*Christian Observer.*

"Emmanuel—God with Us"

(A Christmas Message)

E. E. Wordsworth

And they shall call his name Emmanuel which being interpreted is, God with us (Matt. 1:23).

WE CANNOT grasp the mystery of the incarnation of Jesus Christ unless we grasp the divine truth of the God-man, that He is both God and man. To deprive Christ of His essential deity is to nullify the whole redemptive scheme. He must be the Word made flesh dwelling among us not only as a perfect example and peerless teacher, but also as our kinsman to redeem us from our lost estate. Such He is to the world of lost men, and in a particular and special sense to every child of God.

Verse twenty-three opens with that meaningful word, "Behold." Whenever this word is employed by the Holy Spirit something of unusual importance is about to be announced. Note the proof texts, "Behold the Lamb of God, which taketh away the sin of the world!" (John 1:29); "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1); "Behold, I stand at the door, and knock" (Rev. 3:20), and "Behold, he cometh with clouds" (Rev. 1:7).

One may look and not behold; it means to look intently and until you see clearly. Therefore we need to behold the Incarnate One and see in Him the fulfillment of prophecy (see Isa. 7:14; 8:10), the virgin birth of Jesus, the Word made flesh for our redemption, and the ultimate victory over sin, Satan and demons through the vicarious sacrifice on the cross. The Hebrew name Emmanuel signifies "God with us" and presents to us the nature, character, personality and work of Christ. He is truly God and truly Man.

The Jews had God with them in types, shadows and symbols, dwelling between the cherubim, but today we have Christ in antitype and substance and glorious reality. Paul wrote, "Christ in you the hope of glory," while John says, "Truly our fellowship is with the Father, and with his Son Jesus Christ"; and Peter declares, "We were with him in the holy mount." No longer do we need rams of consecration, turtledoves and pigeons, nor any earthly sacerdotal priest to make atonements for us, for "Christ our passover is sacrificed for us."

"A virgin shall be with child." This had been predicted in Eden thus, "And the Lord God said unto the serpent, ... I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head." This was prophesied four thousand years before the advent of Christ. Isaiah, in his later prophecy (7:14), uttered the words 740 years before Christ was born in Bethlehem. At that time the land of Judea was threatened with invasion from the united armies of Syria and Israel, in the days of Ahaz, king of Judah. Ahaz was seriously troubled because apparently his kingdom was about to be overthrown, but God sent the Prophet Isaiah to him to tell him to ask a sign from the Lord, or, in other words, to ask God to help him. The Lord gave an appropriate sign, not only for the sake of Ahaz, but for all Jews of all ages—a standing sign of the virgin birth of Immanuel, our Redeemer. The Old Testament scriptures foretell of Calvary for all mankind.

The daughter of a respectable Jewish merchant in Ohio, being near death, said to her afflicted father, "I know little about Jesus, for I never was taught; but I know that He is a Saviour, for He has manifested Himself to me since I have been sick, even for the salvation of my soul. I believe He will save me even though I never before loved Him! I feel that I am going to Him, that I ever shall be with Him. And now, my father, do not deny me; I beg that you never again will speak against this Jesus of Nazareth. I intreat you to obtain a New Testament, which tells of Him." Thus this Jewish girl died in the faith of Christ, and went to be

with Him in heaven. The world's Redeemer can save both Jew and Gentile who trust His saving grace and power.

Christ is not only with us as a Saviour from our sins, but also as a Sanctifier, "He is able also to save them to the uttermost" (Heb. 7:25); "For their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:19); "For both he that sanctifieth and they who are sanctified are all of one" (Heb. 2:11); "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

In the old rugged cross
Stained with blood so divine,
A wondrous beauty I see.
For 'twas on that old cross,
Jesus suffered and died,
To pardon and sanctify me.

A Moravian missionary once went to the West Indies to preach to the slaves. He found it impossible for him to carry out his design so long as he bore to them merely the relationship of a missionary. He noticed that the slaves were driven into the fields in the early morning and returned late at night, with scarcely enough strength left to roll into their poor cabins. They were in no condition to be profited by his instructions; then, too, they were savage toward all the race and rank of their masters, so the missionary determined to himself become a slave that by so doing he might labor beside those enslaved men and thus when possible, preach to them and teach them the way of everlasting life. He was sold as a slave and became one with them, and thus he carried on his great missionary work of saving souls.

Certainly this was like the Master, who became poor that we through His poverty might be made rich; for He took upon Himself the form of a servant and was made in the likeness of men. He did this that we might be saved.

But Christ is also with us in our daily lives. Even in disciplinary measures He seeks to help us Godward. In the many and varied temptations and trials He permits us to have He would enrich and strengthen us and teach us lessons of trust and obedience. In the prayer life, He seeks our companionship and intimacy; in private prayer and public devotion we can have our Emmanuel—God with us! When sorrow and bereavement enter our domain, He will be present with His consolation and guiding hand.

He will be with us to enlighten, protect and defend us all along the uneven journey of life, and when the hour of death summons us He will be the unfailing Friend by our side. And when we have entered the portals of glory, He still will be with us in our joys and felicities, and throughout the countless ages of eternity we shall say, "Christ is all!" Christ is all! Precious companionship divine!

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The Consecrated Life

When a man is right with God, God will freely use him. There will rise up within him impulses, inspirations, strong strivings, strange resolves. These must be tested by Scripture and prayer; and if evidently of God, they must be obeyed.

But there is this perennial source of comfort: God's commands are God's enablings. He will never give us a work to do without showing exactly how and when to do it, and giving us the precise strength and wisdom we need.

Do not dread to enter this life because you fear that God will ask you to do something you cannot do. He will never do that. If He lays aught on your heart, He will do so irresistibly; and as you pray about it, the impresssion will continue to grow, so that presently, as you look up to know what He wills you to say or do, the way will suddenly open; and you will probably have said the word or done the deed almost unconsciously. Rely on the Holy Ghost to go before you, to make the crooked places straight and the rough places smooth.

Do not bring the legal spirit of "must" into God's free service. "Consider the lilies of the field, how they *grow*." Let your life be as effortless as theirs, because your faith will constantly hand over all difficulties and responsibilities to your ever-present Lord. There is no effort to the branch in putting forth the swelling clusters of grapes; the effort will be to keep them back.—F. B. MEYER.

The Idea of Carnality in First Corinthians

Neal C. Dirkse

WHEN Paul wrote his several letters to the Corinthians he was attempting to correct a number of situations that had developed amongst them. The church was composed of those who had been saved out of gross darkness and idol worship. Corinth was the town in which the temple of Venus, goddess of love, was established. The form of worship called for one thousand women priestesses, who served as public prostitutes before the altars of the heathen temple. These women held a place of public esteem and their offices were sought after by the best and most beautiful of the women. Thus the sin of fornication was common and had the approbation of public conscience. It was a city given over to licentiousness and gaiety. It is reported that during the act of their so-called worship, these priestesses went into a sort of coma, the meanwhile uttering peculiar sounds, not unlike an indecipherable gibberish. It was also a city in which the women enjoyed an unusually high place of influence, probably due to the power of the priestesses. Against this dark background, Paul attempted to build a people who would properly interpret the grace of God.

This explains his frequent references to idolatry, to fornication and other sexual abuses, and to the place of women in the church and in the home. It also serves to explain why Paul approaches the thought of our discussion with the terms he did.

The origination of carnality in the human heart began with Adam and his sin of disobedience precipitating the sentence of death upon all mankind (15:21, 22). In Romans, Paul stated that the "wages of [the] sin is death." This principle of evil is handed down from generation to generation as in inherited tendency toward the material (15:48, 49). Only twice is the term "the sin" so frequently used in Romans used in this epistle. Here it is given as a definite principle of evil that puts the sting in death and finds its strength in the law (15:56).

Speaking in another connection, the writer defines this principle as the *spirit of the world* (2:12) as opposed to the Spirit received from God. And this Spirit does not abide in the *natural man* (2:14), that is, the unregenerate man. The one other term used, *leaven* (5:6-8), is full of suggestions, but we barely mention it. He uses it in connection with his references to the group rather than the individual, yet that which is to be removed, serves as a figure of its nature in the treatment accorded it in relation to the individual. If the holy are unleavened, as he suggests here, then the unholy are leavened, that is, one group has an evil principle that permeates the total personality, making it displeasing to God, while the other group is purified from such an evil disposition.

The list of manifestations of this evil disposition of the human heart are numerous and several are frequently repeated. Remembering the background of the folks to whom he was writing explains this. While it is plain to us that these things are evil, we must remember the difference of background, and recall that this group were largely an uneducated group and thus probably more apt to rationalizing their conduct, until a conscience had literally to be built about these matters.

Proceeding from the fact that Paul was writing to a church that had been regenerated and thereby sanctification begun, they were largely unsanctified, as indicated by the first three verses of chapter three. One indication of their state, and three times condemned, was that of a lack of unity. They were split up into divisions and cliques (1:10; 3:3; 11:18), resulting in contentions (1:11; 3:3).

Paul lists the calendar of terms; he charges them with almost every manifestation of carnality. They are carnal (3:1, 3); babes in Christ (3:1); have to be coddled instead of being able to submit to the persecution involved—yet fed with milk; unable to eat meat (3:2). They

"walked as men" (3:3) that is, there was so little difference in their life and those out of the church, as to be barely distinguishable. The result of their factionalism and contentions led to envying (3:3), to strife (3:3), to conceit (3:18), to vain thoughts (3:20), made them puffed up (4:6, 18; 5:2), to boasting (5:6), and being covetous (5:10; 6:9). They were given to graft and dishonesty (5:10; 6:9).

The frequent references to idol worship and the eating of food offered to idols and Paul's unequivocal condemnation of all idolatry are all to be understood in view of the city and its temple of Venus (5:10; 6:9; 10:7, 14; 12:2). The sexual sins were understandably predominant, and he denounces the adulterers (6:9), and sodomites, the effeminate (6:9), the fornicator and fornication (5:1, 10; 6:9, 18; 10:8). The suggestion that carnality is in line with the tendency of the day, and that sanctification is the one guaranty against being carried along by its tide is indicated in this connection in his letter to the Thessalonians (I Thess. 4:3). Other indications of carnality as given are the intemperance of the drunkard and the intemperance of the tongue, the blasphemer (6:9). It has in it a God-defying element (10:1-5), a lust for evil things (10:6), a spirit of presumption (10:9), a spirit of complaining (10:9). It is in sympathy with false doctrine (11:19).

In this sordid list, we are not to understand for a moment that Paul winked at these things in the lives of professed followers of Jesus and in any way condoned them. He was hereby showing them that all these characteristics and manifestations of sin were potentially within the heart of every unsanctified soul, that the carnal disposition was in sympathy with the worst hell could produce.

The essence of carnality is selfishness, and it is seen in the conduct of those who at the love feast before the commemoration of the Lord's Supper (11:20-22), and also in the entire ninth chapter where the tendency toward their selfishness as it related to the support of the gospel is denounced.

The presence of inbred sin will influence the entire attitude and outlook of the individual as suggested by the permeating action of leaven (5:6, 7). It served to make them inconsiderate, as suggested in the eighth chapter, and their lack of consideration for those of a weak conscience. The tendency of this evil disposition is to demand one's rights, as indicated by Paul's denunciation of their going to law one against the other (6:1, 6, 8). The entire seventh chapter deals with the tendency of carnality to sensualize the divine and spiritual relationships in marriage.

The test of true Christian character is its separateness from the world, and the indication of the presence of carnality is seen in its desire for association with the pagan world and practices (10:15-22). Because of carnality, they were not worthy to partake of the Lord's Supper, and were displeasing to God (11:27, 29). Their selfish conduct during the love feast and the Lord's Supper was further aggravated by their intemperance (which in some had begotten premature death, and in others, illness—11:30).

The test of their complete consecration and testimony lay in their reaction to persecution, to which they were subject. If they denied Christ, and, as the custom of that day, cursed and renounced Him, it was proof positive that they were not His. Carnality has in it the element of cowardice and treason (12:3).

God's best for them is stated in the thirteenth chapter, but carnality will defeat it in that it ruined the oratorically able by making him shallow and insincere; the prophetical gift and a keen mind were rendered worthless and unusual faith useless; kindness was cheapened, for the carnal are incapable of doing good without an ulterior motive.

The presence of the traitor within the heart of the regenerate tends to place too great an emphasis upon the *gifts* of God, rather than upon the *Gift* of God, upon the human demonstration rather than upon the divine possession (14: 1-32). And, with the unusual freedom accorded women in this place, carnality served to make them "behave unseemly" when in the house of worship (14:33-36).

Several times the writer refers to the blinding effects of inbred sin, and in its power to dull the spiritual apprehensions (2:14; 1:18, 20, 21, 23; 14:34). This very dullness of spiritual apprehension led to the crucifixion of the Lord (2:7, 8). The very thing in the heart of the sinner that led to the tragedy of Calvary is the same thing in the heart of the believer that has the potential power to slay them.

The root meaning of the word sanctify is "unearth." Paul tells them that the natural or carnal man has earthly desires —things that pertain to time and space (15:47, 48). The stamp of the carnal is to be seen in their desires and attitudes, for it has that power to so influence the whole life. "Out of it [the heart] are the issues of life." And, in its ultimate analysis, whether in sinner or believer, it opposes the gospel and all the will of God (16:9), for "it is not subject to the law of God."

Faithful in the awful delineation of its character and its characteristics, Paul is also faithful in describing the only remedy for this malady of hell that remains in the heart of the regenerate. It is interesting to note that in the thirteenth chapter, one finds the antithesis to every one of the characteristics of carnality therein listed. Divine love is the only answer. With the infilling of divine love, the heart is purged (5:7, 8) from the old leaven. The heart may be made free from its presence and its power through the merits of Calvary and the resurrection (15:35-49). And it is through Jesus Christ, and *only* through Him that deliverance is possible (15:22, 27)!

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ"!

Heart Cries of the Man of Vision

C. Davies Warren (Hightown)

SOME sermons are suggested by a passing word; others by the prevailing mood. Some are conceived in the study; others in the crowded streets or solitary lanes. This message, however, was born in an all-night prayer meeting.

There are desires, yearnings, sighs and aspirations, peculiar to the man of vision. They are the continual uprisings of his renewed and sanctified spirit; they are cries of the heart. Many of them are untranslatable, but the trained and attentive ear is able to catch some of them. Listen carefully!

1. Give Me the Secret of Prayer!

Thousands pray every day. Certainly it is impossible to be a Christian at all, much less a sanctified Christian, and not pray. Moreover, it is characteristic of every true church, and especially of that church which stands for the positive message of holiness, that she must either pray or perish. But there is a hidden and undiscoverable secret in prayer which is generally unknown. For the most part, men and women who pray are not concerned about it; they are quite content to pursue their ordinary method, and to indulge in their usual exercise. Satisfied with uttering familiar phrases and pious platitudes, they know little or nothing of the originality, inspiration, and unction of the Holy Ghost in prayer.

Not so the man of vision! The constant cry of his heart is, "Give me, O God, the secret of prayer—of that prayer which cleaves the skies, which sweeps through and ascends far above principalities and powers, the prayer that reaches Thy throne and moves Thy hand of omnipotence, the prayer that prevails and obtains blessing!" This is prayer of a supernatural order. This is the kind of praying which has distinguished all who have done most for God and their generation.

Take me into Abraham's secret as he pleads for Sodom!

Give me Jacob's secret as he wrestles at Peniel till daybreak; wrestles until his physical frame is altered; wrestles until his name is changed from pretender to prince!

Let me grasp the secret of Moses at Sinai, and of Paul at Corinth, who both scale the same dizzy heights of intercession, willing to be eternally obliterated in hell if only their brethren are forgiven and saved!

2. Give Me the Secret of Faith!

It is true that every believer has faith, for it is impossible, without faith, either to believe in God or to be saved. But there is a key which is able to unlock the

resources and release the energy of Omnipotence. Few possess it. We say we believe God, we believe the Bible, we believe all things are possible; indeed, it is said that the demons believe and they tremble.

Where is the faith that can remove mountains? Where is the faith which in quantity may only equal the size of a mustard seed but which in quality and achievement is limitless? Where is the faith that not only reckons sin dead in the small circle of self, and renders the flesh impotent, and binds the devil, but also conquers *the world?* Where is the faith that condemns the creeds, confounds criticism, disarms the opposition, shatters the indifference, and ransacks the resources of the world? In short, where is the faith that our fathers knew—the faith that "laughs at impossibilities, and cries, 'It shall be done' "?

Can the man of vision think of Abraham on the Mount, or of Moses at the Red Sea, or of Elijah on Carmel, or of Joshua at Jericho, or of Peter at Pentecost, and be content with the commonplace? Can he thus remain smugly satisfied, apathetic, unmoved, unchallenged, and uninspired? Certainly not! He knows that there is a law of faith which is as real and as clearly defined as the scientific law of gravity, and which works with equal precision and reliability. The cry of his soul is, "Give me this unutterable secret of dynamic and unconquerable faith." "Give me the faith which can remove and sink the mountain to a plain."

3. Give Me the Secret of Revival!

The man of vision is perpetually consumed with the passion for souls, and is always seeking revival. Nothing less satisfies him. He knows that there is a secret in revival, but he believes that it is an open one. So he longs, and yearns, and lays himself out before God in prayer and fasting.

Revival is never accidental or fortuitious. The great Charles G. Finney, who stands head and shoulders above most of us, said repeatedly that revival is possible at any time and in any place. But he was more than a man of words, he was a man of deeds; for wherever he went he had revivals. Realizing all this, the man of vision is sorrowful without seekers, confused without converts, and restless without revival. Revival he must have, whether local or national.

The man of vision has lived in every age, and he has been the voice of revival to every generation. His heart cry is ever and essentially the same.

Listen to Isaiah, the great prophet of redemption: "O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence!"

Let Jeremiah, the prophet of tears, speak: "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night!"

Hear the heart cry of Habakkuk, the perplexed prophet: "O Lord, revive thy work in the midst of the years, in the midst of the years make known!"

Listen to John Knox, the great Scottish reformer: "Give me Scotland or I die!"

Bend down and catch the passionate plea of that Welsh divinity student in the chapel at Newcastle Emlyn, who had but recently come from the coal miners of Glamorgan. His soul is stirred, his heart is broken. He has seen the vision; the secret of revival has been given him!

"O Arglwydd, Plygafi!
Plygafi, O Arglwydd"!
"O Lord, bend me!
Bend me, O Lord"!

As surely as God finds the man of vision, who prays, and believes, and is willing to pay the price of revival, so surely will He come down again, rend the heavens, and shake terribly the earth. *The Flame* (England.)

How precious public prayer can be! A church member once said to his minister, in words the minister never forgot: "I deeply value the man who can lead me to the Truth; but I value still more deeply the man who can lead me to the Throne."

The Preacher's Intellectual Life

J. Glenn Gould

Part Two

THERE is a further inquiry without which our discussion would be incomplete. Granted the preacher must be a student, what shall he study? We are all agreed, I take it, that he must first of all be a student of the Word of God. The danger we preachers face is that of regarding the Scriptures as a source-book of texts, out of which sermons are made. Such a mistaken attitude will destroy all hope of obtaining a comprehensive grasp of Christian truth, and impoverish our preaching immeasurably. It should be sedulously avoided.

The preacher's first attitude toward the Bible must be that of a Christian man: he must read it for the good of his own soul, finding in it the bread and water of life. The assumption of holy orders does not destroy or suspend the basic necessities faced by the soul. It is not impossible for a man to lose his own soul while actively engaged in the task of the ministry. One essential antidote to this danger is to be found in a devotional reading of the Word.

But the matter cannot be concluded there, for our pulpit responsibilities, and the expectations of God and our people lay upon us a further necessity. We must become systematic and comprehensive students of the Word of God. This means the attainment of some grasp of the literature that has grown up about the Word, such as ideals with authorship, objective and history; it means a grasp of the Word itself. We must study the Book of God.

Now, there are numerous approaches to such a study. It may be by books until, one after another, we have achieved an approximate mastery of these glorious volumes; though, we should add, such is the height and depth and length and breadth of this ocean of truth that one's mastery of it must ever remain merely approximate. Or, it may be considered sectionally; as, for instance, a study of the Synoptists, or the Johannine literature, or the Pauline writings, or the contribution of Peter and others to the development of Christian thought. Or, again, it may be considered doctrinally, culling eclectically from the Word the inspired records dealing with some great phase of truth. It might be well to study the Word under the guidance of some great commentator (other than C. I. Scofield); though, one must admit, this is the least rewarding method of all. The more commentaries I read, the more inclined am I to sympathize with the old lady who fervently thanks God for the Bible, because "it throws so much light on the commentaries"! But, by all means beware of a purely textual study of the Word. The preacher should always remember that "a text without its context is a pretext."

Moreover, the preacher's study should embrace the field of Christian doctrine. The modern pulpit has revolted against the preaching of doctrine, due to the mistaken belief that the man in the pew is no longer interested in such matters. But I am convinced that the average thoughtful layman resents such a vile aspersion on his intelligence. Someone complained to the late Dr. Charles L. Goodell that people were sick of hearing "thus saith the Lord"; to which Dr. Goodell replied, "How could they be sick of hearing what they so seldom hear?" Now, we believe that we Nazarenes are exceptions to this disastrous rule. I wonder if we really are? I am half inclined to believe that the subtle influence of the spirit of the times has had its effect upon us. At any rate, our people—especially the newer ones among them—are not indoctrinated, for the simple reason that we are not indoctrinating them. Even in respect to our distinguishing tenent, the doctrine of entire sanctification, there is a lamentable ignorance among our people. And I fear that our evangelistic and pastoral preaching may be largely responsible. The only solution for the problem lies in the preaching of doctrine; and to preach it, a man must have an intelligent grasp of it.

Hence, the necessity for this phase of our study. The preacher should read theology; should soak his thinking in it until his mind is literally impregnated throughout with systematic Christian doctrine. Of course, one should be judicious in his choice of teachers. More than twenty-five years ago I held a revival meeting for a young pastor in western Pennsylvania and found him in raptures over a set of books he had recently purchased for a song in a second-hand store. He was deriving more help from them than he had ever gotten anywhere before. Upon inquiry, I found he was reading works of William Ellery Channing! Select your authors with infinite care; but select them and use them to the full.

Furthermore, the preacher should study something of human psychology, particularly in its religious aspects. It will help any preacher if he understands something of the method God has ordained for an approach to the mind of man. I recognize that this is a controversial field. But such books as "Psychology and God" by Grenstead, "Sin and the New Psychology" by Barbour, and "Psychology and Life" by Weatherhead, are fairly safe books to read and follow.

What we have been saying deals with that part of the preacher's intellectual life that is fundamental to his task. His studies, however, should not be restricted wholly to those fields immediately related to his craft; for the informed preacher must also be a student of life and of human affairs. Early in his career John Wesley vowed that from that hour forward he would be a man of one Book. Fortunately for him, for Methodism, and for Christianity, he did not keep so rash a vow. In fact, in his Christian Library Wesley edited and published for his preachers and followers works of philosophy, science and biography, as well as theology, thus setting a noble example of broad-mindedness in respect to learning and culture.

The preacher, furthermore, should read philosophy, for discipline if not for information. It would be an excellent thing if every preacher would delve into a few such books as Brightman's "Introduction to Philosophy," Calkins' "Persistent Problems of Philosophy," Leighton's "Field of Philosophy," or Patrick's "The World and Its Meaning." He would do well to add to his library and his conquest such books as Bowne's "Theism," Everett's "Moral Values," or Sorley's "Moral Values and the Idea of God." This list might prove to be enough for the average man's lifetime, and even if he derived no intellectual enjoyment from such reading, he would find in it a soporific of no trifling power.

The preacher, furthermore, should read history for the sake of perspective, if for no other reason. History is the portrayal of life as it has been lived. Without some understanding of history, the present time is isolated from the past and one major clue to an understanding of the present day is lost. It is an astonishing drama, indeed, to watch history repeating itself and to observe the cycles in human affairs by which our modern world is brought back inevitably to what is essentially the same place it occupied one hundred or five hundred years ago. In the reading of history one will discover that there is nothing under the sun that is really new. The study of history is conducive to a humility of opinion, and leads one to the exceedingly chary of the easy dogmatism that identifies current events as the certain fulfillment of this or that prophecy.

Closely related to history is biography. We have come upon times singularly rich in biographical literature. Biography has attained almost the status of a critical science, and the lives of men are portrayed with greater fidelity and richer profusion than ever before. Here is a fountain of culture, information and insight which we should not overlook.

It is a mistake for any man to affect to despise the value of current literature. I believe the daily paper should be a part, though a relatively small part, of the preacher's daily reading. He can well afford, ordinarily, ten or fifteen minutes a day to bring his mind up to date on world affairs. Then, too, rich resources are available to us in the literary digests that have multiplied so rapidly in recent years. I believe the "Readers Digest" is still the best in its field and would repay any man for time spent in its perusal.

It is a good thing for the intelligent man to read occasionally something with which he cannot agree, if only to improve his critical faculties. There are some men who are unwilling to read anything written by authors outside our particular connection. It seems to me that this is a

mistaken attitude. The broadly tolerant Mr. Wesley advised his preachers that they must not think they could get nothing by listening to men with whom they were in disagreement, and we would do wisely to heed his sane counsel.

In conclusion, let me say that I believe the preacher's first task is to be a holy man. Whatever sacrifice of other things is demanded by holiness of heart and life must be eagerly made; but I believe there is no basic antipathy between an earnest, devoted heart life and an intelligent, informed intellectual life; and I believe it would please and honor God for His preachers to enjoy both to the full.

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Bible Holiness

For God hath not called us unto uncleanness, but unto holiness (I Thess. 4:7).

The modern holiness work has come into considerable disrepute because, too frequently, it has been found in bad company. Many good, sincere Christian people have become adverse to holiness because of inconsistencies in the lives of people professing this state of grace. While this fact does not disprove the doctrine nor refute the experience, yet it should be a sharp rebuke and a provoking challenge to those who sincerely profess and preach holiness. Unbelievers do not care for the theories, doctrines, and explanations, but they want to see it lived, to see it work in the hard knocks of everyday life. And that is a big task,—too big unless one has a pure heart filled with the love of God (Rom. 5:5).

"Be diligent that ye may be found of him in peace, without spot and blameless" (II Peter 3:14). "Ye are witnesses and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (I Thess. 2:10). God has called us unto holiness. Certainly the unblamable, holy life is God's ideal for His children, and we do not believe that He would hold forth such an ideal unless it were attainable. People generally admit an evil stirring, down in the heart when they are severely aggravated or deeply wronged. Some excuse themselves for such breaks in their even (?) temperament, on the grounds that the circumstances justified it (for instance a slander, or the Pearl Harbor outrage). Some try to overcome such breaks or upsets, by culture and self-discipline, promising themselves that such shall not occur again. But, beloved, this remedy is utterly unsatisfactory. That evil carnal nature of the heart is too much for us to handle in our own srength.

In order to live a blameless holy life, we must first have the heart cleansed of that sinful nature. Jesus shed His life's blood to cleanse our hearts (Heb. 13:12). John the Baptist announced this gracious provision in Christ's atonement: "I indeed baptize you with water, unto repentance, but . . . . he shall baptize you with the Holy Ghost and with fire" (Matt. 3:11). Peter bore testimony to this work of God's grace at Pentecost and at the house of Cornelius. "God . . . . bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). So the prerequisite to a holy life is a pure sanctified heart.

But sanctification is not an end in itself, but a means to an end—a beautiful holy life here and an abundant entrance into glory hereafter. God does not do the holy living for us; He furnishes the needed grace, but we must do the living: "Keep yourselves in the love of God." This loose, selfish, pleasure-loving age scoffs at the idea of living a sinless holy life. A theological doctor sneeringly said to his class, "Some people have the audacity to preach that we can live without sinning." He thus expressed the common attitude of the world, and of many church people. But in spite of all this, holy living is clearly held forth in the Bible, and, thank the Lord, a few are demonstrating it.

May we check a few requirements for living a genuine holy life?

1. Jesus is first and pre-eminent (Col. 1:18). In all our decisions, vocations, and services, the first question should be, "Is this what Jesus wants of me at this time?" Decisions of saints must not be for self, experience, nor salary, but for the will of God. Many failures of the Christian life lie just at this point. Such persons have not been willing to let the Lord have His way in the plans of their lives—and be happy in it. Can we say that what we are engaged in, is the thing in which we can most glorify our Christ, at the present time?

2. All emotions and passions must be under the control of the Holy Ghost. Paul says, "But I keep under my body, and bring it into subjection" (I Cor. 9:27). Dr. Chambers, in his *Biblical Psychology*, explains that in the unregenerate, the emotions and passions (psychic) are in control of the life, and the body and the spirit are enslaved; but in the saints, the spirit, indwelt by the Holy Ghost, is in control, and the body and the emotions are its servants. Solomon pictures the first state in the lustful dissipation (Prov. 7:7-23). Paul pictures the second state (Col. 3:14-20). When the Lord purifies the heart in sanctification, He does not take away our emotions, passions, and fiery feelings of the soul; but He purifies them and motivates them in lines that glorify Himself and bless others. This point is of paramount importance. Herein lies most serious inconsistencies among people professing holiness. Being set right here, would remove many reproaches from cigarettes, beer, social relations, and unhappy homes.

3. Holiness people do not care for the pleasures of the world. Things which give worldly people a thrill, fall flat on hearts where the Holy Ghost dwells. The spiritual joys and glories so far surpass the fleeting thrills of the world, that these find no response in the sanctified heart. This does not mean a "longfaced" religion, for the desire for earthly pleasures is cleansed from the heart.

4. The Holy Ghost keeps the saint sweetly in the love of God. Many reproaches come from Christians becoming impatient and angry under severe trials and provocations. "Charity [love] is not [easily] provoked" (I Cor. 13:5). "Who, when he was reviled, reviled not again" (I Peter 2:23). When things are vexing, the tongue is liable to cause trouble. How cruel are those sharp, cutting words which cut others, and shield and excuse self! Verily the tongue is a little member set on fire of hell. But when the blood of Jesus cleanses the heart, and the Holy Ghost dwells within, the source of such evil is destroyed. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

We do not claim absolute perfection. We all have faults and may suffer temporary defeats, but that is not God's ideal for us. He has grace to keep his saints sweet in every trying hour. Every such break of impatience cripples the work of the Holy Ghost, and becomes a stumbling block to others. They, seeing such failures, conclude that a real sanctified life is impossible.

5. Saints of God should be earnest in the service of their blessed Master. They love to go to church and worship the Lord, and help in His work. The spiritual pastor feels that he can depend on them. The Lord blesses them and rolls burdens for others upon their hearts. Surely something is wrong when those professing holiness carry no burden for needy souls. The Holy Ghost also urges us to put feet to our own prayers and win those for whom we have been burdened. How can holiness folks go complacently on and do nothing to win others to Jesus?

So, the great need today is constant consistent holy living, after Jesus has graciously sanctified our hearts. Beloved, will we accept the great challenge, trusting His grace to keep us sweet, though our paths may lead through deep waters, great sorrows, and fiery furnaces? Then shall we be ready to go sweeping through the gates of glory, or to meet the Saviour coming for his Bride.—Scott B. Clark in *The Evangelical Friend.*

Christ crucified is the greatest theme in the universe, for it proclaims the greatest work ever performed by the greatest Person, and securing the greatest ends possible.
—*Selected.*

Nation-wide Bible Reading—
Thanksgiving to Christmas

A GREAT nation-wide Bible reading, under the sponsorship of the American Bible Society and national committees formed for this purpose, is planned this year for the period from Thanksgiving to Christmas. This will be an expansion of the observance of Universal Bible Sunday sponsored annually by the Society, which comes this year on December 10.

Passages specially helpful for times like these have been chosen, one for each day, by a nation-wide canvass of pastors and chaplains. People at home and members of the armed forces are all being invited to join in the reading.

Three outstanding facts have led the American Bible Society to plan this Bible reading emphasis on a scale never before attempted in our country:

1. Hundreds of thousands of men and women in the armed forces and multitudes at home are already finding the Bible an inspiration and guide; now as never before. Because so many in the armed forces have written asking their families and friends at home to join them in their reading, a home-front emphasis on Bible reading can well be considered an essential part of keeping faith with our men on the fighting fronts.

2. Our American people need the help of thoughtful Bible reading on the widest possible scale in order to strengthen moral character and reinforce our spiritual power to withstand the strain of the remaining months of the war and the perilous years that follow.

3. Many people, though they recognize the necessity for it, still require the encouragement of a special emphasis and concerted action before they themselves will take part in Bible reading. Others who would like to read the Bible do not quite know how to begin and need direction.

This nation-wide effort, promoted vigorously by the churches and publicized in every way possible through newspapers, magazines, radio, etc., can be expected to enlist many who have never before been accustomed to reading the Bible.

The emphasis on daily reading will encourage many who have been only casual readers to continue the custom of daily reading after this special emphasis by following the long-established regular programs of daily Bible reading sponsored by the various organizations in the churches.

The American Bible Society is furnishing to pastors, without charge, in whatever quantity they can use, bookmarks listing the selected passages. Posters and other special materials are also being provided free of charge. Ask your pastor for the supplies you will need.

As a church member you can help in these ways:

1. In the church organizations of which you are a member, encourage your fellow workers to take part in the reading and to invite others to do so.

2. Offer to help your pastor carry out plans for the greatest possible emphasis on Bible reading in your church and throughout your community by the cooperative effort of the churches, schools, civic and other organizations, merchants, newspapers, radio stations, etc.

3. If for any reason your pastor cannot give attention to this matter, ask him to appoint someone else to take charge. If your church is without a pastor, make sure that someone takes the responsibility of leading in this nation-wide Bible reading.

If you are a pastor, here are ways in which you can help:

1. Plan now to make the nation-wide Bible reading from Thanksgiving to Christmas a major emphasis in your fall program. Every organization in the life of your church can, help not only its own members and strengthen its regular program, but can also greatly widen its ministry of usefulness by encouraging its members to take part in the reading and to invite others to do so.

2. Arrange for a community-wide emphasis on Bible reading through the cooperative effort of the churches, schools,

civic and other organizations, merchants, newspapers, radio stations, etc.

3. Request early the supplies your church will need. You should receive by mail not later than the first week of October, an envelope containing samples and a card for sending your request. If your envelope does not arrive promptly, please send a postal card requesting one.

Further information may be secured by writing to:

Nation-wide Bible Reading,
American Bible Society,
Park Avenue and 57th Street,
New York 22, New York.

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The Second Coming

J. J. Schaumburg

THE great evangelist, Dwight L. Moody, said that the doctrine of the second coming of our Lord was mentioned in the New Testament 318 times. From the point of view of mentionings, it stands among the very first as to the number of times mentioned.

It has been, like other doctrines, brought into disrepute, by time-setters, etc., and some have made the doctrine somewhat unpopular by theorizing about it. But, such things happen to other doctrines at times, also. The question is, What saith the Word about it?

I

It is to be a personal and visible coming, "The Lord himself shall descend from heaven" (I Thess. 4:16).

There is a group of religious teachers who affirm this language to be symbolical. Paul in the verse quoted above does *not* use any symbols at all. The language is plain, and needs only to be believed.

If the apostle had wanted to use plain language, employing no symbols, he could not have chosen better words, in both the Greek and the English.

II

In Acts 1:11, the testimony of angels is explicit, "this same Jesus, ... shall so come in like manner as ye have seen him go." The ascension was personal. His coming back will be.

A group teaches that the second coming may be two-phased: invisible, and later visible. They use the Greek word *parousia* to prove the invisible phase. But that Greek word occurs in the New Testament twenty-four times, and is rendered "coming" twenty-two times, and "presence" twice (II Cor. 10:10; Phil. 2:12). In both references, the "presence" is visible and personal. It cannot be made to mean "invisible presence." To speak of Paul's "bodily presence" as an invisible presence doesn't make sense. The other reference is equally strong for a personal and visible "presence."

It is said that the Greek words, *epiphania* and *apokalupsis*, are used, when a personal and visible coming is referred to.

Our reply is: All three words refer to one single event. *Parousia* refers to His actual presence at His coming; *epiphania* has to do with the glory surrounding it, and *apokalupsis* has reference to the unveiling of our Lord at the time He comes.

It is not necessary to split the second coming into halves, thirds, or fourths! It is a public rapture, and not a secret one.

Our good Mr. Blackstone told me some months before he died (his book had then gone through many editions): "I taught for years that the rapture was secret. After going over it again, I have come to believe it is a public and visible rapture."

Take the book as it reads on this, as on any other topic, and you will *never* go astray on it.

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From Death to Life

An old preacher was once heard preaching on a village green in England. He had lived on the American prairies, and his illustrations had a powerful fascination for my boyish ears. He told of a prairie fire, and he described the way in which the Indians saved their wigwams from the blaze by setting fire to the dry grass immediately adjoining the settlement. The fire cannot come," he cried "where the fire has already been." That is why I call you to the cross. Judgment has already fallen there, and can never come again. He who takes his stand at the cross is safe forevermore. He can never come into condemnation; he has passed from death unto life. He is at perfect peace within God's safety zone.—BOREHAM.

A Minister's Praying and Practicing

F. Lincicome

PRAYER is sensitive and always affected by the character and conduct of the one who prays. Water cannot rise above its own level. The stream of your praying cannot rise higher than the fountain of your living. You cannot rise higher than your own character.

A spotless prayer cannot come from a spotted heart. Straight praying is never born of crooked conduct.

It is neither words nor thoughts, nor ideas, nor feeling which shapes praying, but character and conduct. When character and conduct are at a low ebb, praying can barely live, much less thrive.

Prayer is the genius and mainspring of life. We pray as we live, and we live as we pray. We pray feebly because we live feebly; and we live feebly because we pray feebly. The life will never be finer than the quality of the closet.

"The mercury of life will rise only by the warmth of the closet. Persistent nonpraying will eventually depress life below zero."

Prayer and a holy life are one. They mutually act and react. One cannot survive without the other. Between a man's life and his praying there is a constant action and reaction. Your life will broaden or contract your prayers, and your prayers will broaden or contract your life.

A holy life does not live in the closet, but it cannot live without the closet, for "everything vital to godliness is nourished on closet air."

Someone has said that the Reformation was born in Luther's closet. That is right, for that is where all reformation is born—in the closet. It is where it is born with me. I find the God-consciousness fading out of my life just to the extent that prayer fades out of my life. I find myself better or worse just to the extent that I pray more or less. It works with almost mathematical precision. So if you stay with God out of the closet, you will have to stay with Him in the closet. It is what we are out of the closet that gives victory or defeat in the closet.

If the spirit of the world prevails in our noncloset hours, then the spirit of the world will prevail in our closet hours. If we have been worldly minded all week, we will be worldly minded on Sunday.

Yes, there is an intimate relation between prayer and conduct. This we see in the words of our Saviour, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The first part of this verse cannot be divorced from the last half; it is the abiding. Abiding is one of the fundamental laws of prayer and has to do with character.

We can see in this verse that there is an intimate relation between prayer and conduct. "The prayer of a righteous man availeth much." You see that not only the right kind of a prayer is necessary, but also the right kind of a man is needed. So if we as ministers are to accomplish anything by prayer, we must pass the first test—the test of "righteousness." The thing required of us here is within our reach.

I can think of many things He might have said. He might have said the prayer of a rich man availeth much; or the prayer of a theologically trained man availeth much, or the prayer of a college-bred man availeth much, but He did not. If He had, many of us could not have qualified; but we can all be "righteous." And, if we fail at this point, the point of righteousness, we are disqualified, for we violate one of the fundamental laws of prayer—the law of righteousness.

The law of God is unchangeable: as on earth, so in our traffic with heaven, we only get as we give. Unless we are willing to pay the price, and sacrifice time and attention and what appear legitimate or necessary duties, for the sake of the heavenly gifts, we need not look for a large experience of the power of the heavenly world in our work.—ANDREW MURRAY.

The Dignity of the Ministry

Meredith T. Hollingsworth

THE ministry is dignified. I am not thinking of the dignity we associate with austerity, nor the dignity that adopts a "better than thou" attitude. But it is a dignity resulting from a sense of what St. Paul had in mind when he wrote to the Romans, "For I am not ashamed of the gospel of Christ . . . ." It was something in regard to which he held his head high, and in which he derived great dignity of speech and action.

From numerous contacts with preachers and ministers at home and abroad I have had occasion to do quite a lot of thinking on this subject, especially as I turn the searchlight inwardly and bring my own life and my call to the ministry under examination.

Two extremes have been clearly defined. The first I observed in the British Isles and in Australia where many good people, devout Christians, were so clothed in the somber garb of religious dignity and an unwillingness to break away from old forms and customs, that an amosphere of the tomb could be felt. Such dignity we do not seek after. It tends to stifle life and liberty and narrows down the avenues of usefulness for God.

On the other hand, America has shown me the very opposite. We have young men who are graduating from our colleges and seminaries who appear unaware of the dignity compatible with their high calling. They look upon a preacher as one who is able to *do* certain things which have outwardly become associated with the ministry, rather than the undying influence of a consecrated life. When such a false set of values is accepted, the dignity of the ministry is lost.

After several years of ironing out the kinks and reinforcing the weak spots in my own life I am assured of this one thing—that a minister's *outward* activities are but the one-eighth of the iceberg which can be seen. But brethren, if our works are going to stand, even though they be tried with fire, those remaining seven-eights had better be solid!

The dignity of a minister's calling goes much deeper than many of us realize. Whether we ministers like it or not, the eyes of the world are upon us. If, here and there, we as individuals let down the bars of dignity, it appears that the church as a whole is going to suffer.

True dignity should never be confused with "stuffiness." I was reared in Scotland, famed for its theologians and churchmen, and it is very possible that my early associations have much to do with my sentiments on this subject.

Inherent with me is a deep respect for "the cloth" or clerical dress. It was said of my father that he had only to knock on a strange door to be immediately recognized and admitted as a minister. He looked like one, he acted like one and he dressed like one. I still remember his suits of clergy gray which were tailored year after year to the same quiet style. He was a man who, even in the matter of dress, upheld the sacredness of his ordination.

My father has been used here as an illustration because I know him better than I know any other minister. He carried the dignity of his ministry into all of life's relationships.

Brethren, let us strive to uphold the sacred dignity of our calling. May we never, by word or action, expose the name of Jesus to contempt or to ridicule. Instances have been known by the writer in which years of faithful, devoted ministry have been ruined by one action or one speech or even by a certain attitude.

Finally, I would like to pass on to you a striking passage I came across while preaching for Kendall White in Springfield, Ill. Sitting there in his study, in the quiet of a Sabbath afternoon, I copied it into my Bible.

"A God-called preacher is a man of prayer, humble, patient, courteous, reverent, carrying into every situation of life the tonic of an unconquerable faith. The age is looking for such preachers. A lazy, halfhearted preacher is a disgrace to any pulpit. Do not tamper with the high calling of preaching. If God calls you to preach the gospel of Christ, do not stoop to be a king."

The Importance of Right Thinking

Among Our Preachers

Richard S. Taylor

RECENTLY I read in a ten-year-old copy of an important interchurch magazine the absorbing account of a young preacher's mental struggles and transitions, and I was impressed anew with the importance of right thinking, and the grave responsibility of our church in helping its young ministers to be properly fortified against subtle intellectual by-paths and tangents, inconsequential at first, apparently, but which would surely work their way outward and into the trends of their whole ministry if allowed to get into their thought patterns.

The article is just another commentary on the utter inability of even able and sincere minds to escape jumbled theologies and offsetting extremes of the pendulum without the acknowledged aid, constantly, of the Holy Spirit. Even the best of early training is not sufficient, for when maturity is reached, the thinking mind will see difficulties and explore possibilities, and honesty will demand that they be faced. But attempted honesty is neither a guide nor a shield, and church history is confused with brilliant men, trying to be intellectually honest, who thought their way through one difficulty into many, and from one error into a worse one. And the fact that such intellectual windings through pitiful mazes and entanglements has marked the mental history of even some truly good and great men merely adds to the tragedy, and proves more fully that the Holy Spirit is not only the conservator but the guide to orthodoxy is a stark necessity. "He will guide you into all truth," promised Jesus. No man is so astute in his logic or so earnest in his honesty that he can find his way into all truth without this guide.

The author of the article sketches not only his own mental history, but also the parallel trends of the church world in the early part of this century, the period contemporary with his own early ministry. He traces the first steps in the stress on the social gospel and religious education, in which Christian Endeavor Societies began to substitute education programs for testimony meetings, and interest in the working hours of laborers, and opposition to the saloon began to usurp the place of "narrow," "impractical" evangelism. He himself went to his first pastorate with the determination of making it a missionary church, but when he was confronted with the grim tragedy of the local saloon and the deplorable conditions in his community he was gradually drawn into a seven-year fight to clean up his town, and ended as a state officer in the Anti-saloon League.

The amazing thing about these trends and shifts, the point to be marked well, is that they were good, Christian works, many of them with apparently sound, orthodox reasons and objectives, and they were fostered by good men with altruistic motives who were courageous, who desired to be useful ministers of Jesus Christ, and who wished not to destroy the church but to improve and strengthen its methods and broaden its usefulness, in order that Christianity might become a more practical force in the lives of the people. They were neither atheists nor time-servers, but they were men who had not the Holy Spirit, and therefore were unacquainted with the deeper laws of spiritual life or of human nature; and it was a church world that had rejected the primary ministry of the Holy Spirit in the sanctification of the Church, having faced the issue squarely in the great holiness revivals of the previous fifty years.

As a consequence, these great and good men became so absorbed in the social results of the gospel that they lost sight of the vastly superior importance of the personal inner springs of the gospel. They became so busy with good works that they neglected saving works. Having not the Holy Spirit they lacked the spiritual insight to recognize the subtle leads of Satan and were gradually drawn off from

the primary to the secondary. They did not say to Sanballat, "I am doing a great work, and cannot come down."

But these external trends were simply the expression of similar, gradual, subtle trends in the thinking of the ministers themselves. The author's account of his own shifting of views relative to the Bible and doctrine indicated that they were exactly parallel to these outer changes. And, again, he was—or thought himself to be—honest and sincere. His thinking, all through, was characterized by careful scholarship, thorough Bible study, and devotion to his task as a minister of God. But having not the Spirit, he thought his way out of the mechanical, legalistic, Calvinistic interpretation of the atonement into an understanding of the blood that satisfied his mind, but destroyed any real atonement at all.

But this is just the story of what always happens when men try to find their own way, unaided by the Spirit, into Christian truth and usefulness. And the question is, "How can we holiness preachers so relate ourselves to the Holy Spirit that He will be able to safeguard us from sidelines and delicate hair-splitting but growing errors which our own mental faculties cannot see?" For error in thinking is like faith, it may begin as a tiny, microscopic mustard seed, yet grow into the greatest of all trees.

First and always we must recognize and acknowledge, deep in our heart of hearts, the very real intelligence and personality of the Holy Spirit, His understanding of our minds, and both His knowledge of truth and His ability to guide and instruct us in it.

Then we must be sure that we have received Him, and know Him now, in His sanctifying ministry, in which He straightens out the cross-currents of our hidden, inner life—that center of our being which controls us but which we cannot control; nor can we fathom it, with any amount of human introspection. The importance of this lies in the biblical fact that our thinking, after all, is a matter of the heart rather than the head ("As a man thinketh in his heart, so is he"), and he never will be able to think straight if there are pride, ambition and self-love at the base of his nature. All his intellectual life will be twisted and influenced by these conflicting elements in his heart-life.

The essence of this relationship to the Spirit is a deep, intellectual and spiritual humility. I do not mean a practiced manner of humility, but an inner sense of the utter futility of man's wisdom in finding out God, a distrust of our own mental acumen, a vision of our constant and real dependence on Him. Intellectual pride and self-sufficiency is very touchy about this; and, by the way, such pride may exist under a mask of very commendable outward piety. It is to be feared that some very capable leaders among those who talk a lot about the Spirit are too conscious of their own ability, and feel it rather beneath them to humbly lay aside their own good judgment and wait on Him for guidance, then frankly acknowledge His leadership. Because fanatical persons have carelessly identified the Holy Spirit with all their wild impressions, many have come to have a distaste for ever saying, "The Spirit led me to pray thus, or to do this," or "While I was praying the Spirit showed me this truth." I fear that many honor Him theoretically, but not practically; intellectually, but not devotionally; doctrinally, but not personally. We must ask Him to open to us the Word, to show us our hearts and heads. We must come to see our own vulnerability, our own utter insufficiency, then humbly implore Him to be our teacher and our guide.

And running all through this matter of our thinking, being enabled and fortified by the Holy Spirit is the question of our reading. If young preachers want to be sure of thinking right all through their ministry, without imperceptibly drifting off in one direction or another, they had better read largely after those writers who themselves honor the Holy Spirit. Many seem to feel that they can read all the books of modern religious thought and come forth unscathed and uninfluenced. We are bound to absorb some ideas in our reading; even some that we consciously object to when we read them have a way of sticking like burrs. Later, if we are not careful, we may discover that they have modified our thinking, maybe our ideas about this or that. Since this is true, how careful we should be that the books which thus modify our thinking are right! None of us is entirely immune to heresy if we unnecessarily expose our minds to it continually. A casual acquaintance with contemporary religious thought

is doubtless in order, but we will never escape the harm if the principal sources of our intellectual stimulation and inspiration are the muddy wells of Fosdick and his kind, men who in their mental gropings come so close to sound doctrine, yet miss it so far, and who have a faculty for getting hold of some wonderfully fine truths without really getting hold of the Truth himself.

I would not infer that all the writers who honor the Holy Spirit and help us to do so are in agreement about all they write. They are not. But there is a trend of God-honored truth running all through them. They point the mind in the right direction. They sound a true note of devotion to the Bible and our Lord, and they entice the soul into the deeper things of the Spirit.

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The Importance of a Definite Emphasis

*On the Doctrine of Holiness**

Eugene D. Owen

THE distinctive doctrine of the Church of the Nazarene, her very excuse for being, is the doctrine of holiness, a definite work of divine grace in the human heart subsequent to regeneration, a work of cleansing and of filling with the Holy Ghost, without which no man shall see the Lord. It shines forth on the title page of the official publication of our denomination, telling the world that here is a Herald of holiness. A herald may keep some secrets, but he is known as a herald because of the things he tells. The membership of the local churches is made up of people who enjoy the experience of entire sanctification, are seeking it, or at least are not antagonistic to the doctrine which describes the process of coming into the experience and helps believers to understand and properly to evaluate their daily experiences in the light of the Scriptures.

Doctrine is not opposed to experience; the two complement each other; but a preacher who has experienced in his own life the cleansing operation of the blood of Christ and the baptism with the Holy Ghost does not need to be urged to persuade men and women to seek a similar experience. Already he is emphasizing the experience in his altar calls and in his evangelistic sermons, for even when he is not directly urging believers to seek to be sanctified wholly, no one in this world is so well qualified to preach regeneration as the man who knows what God can and wants to do after regeneration. He best can give proper perspective to the doctrine and experience of regeneration, for in him the old man has been crucified and the inner conflict of the regenerated state is gone. But anyone who has been present at the altar service where several persons have come into the experience of entire sanctification knows that hardly any two people receive the blessing in the same way. Shall we then doubt the experience of another because "He didn't get it the way I did?" By no means. Yet if we emphasize only or predominantly the experience such questions as this will arise which only emphasis on the doctrine can satisfactorily answer. There may be and are diversities of experiences, but they all find their own proper place under one doctrine, the scriptural doctrine of holiness. In definitely emphasizing the doctrine of holiness, then, it will be our duty to place most emphasis on the minimum essentials: the need, the Omnipotent Giver, the process, and the results. To expand these minimum essentials we shall find a wealth of material at hand, of which some kinds are discussed below.

Definite emphasis on the doctrine of holiness is of paramount importance to believers, although perhaps the most effective preacher I have heard has not, in many years, to my knowledge preached

* Paper presented at zone Preachers' Meeting, Washington-Philadelphia District.

anything but holiness, and people who come to the altars come understandingly and God honors their coming and prayers. If we emphasize some phases of the doctrine before believers seek to be sanctified wholly they can reduce to a minimum the time they need to spend at the altar. They will know when they go to the altar exactly what they must do, and the reward that awaits them when they have done it. Over against these instructed seekers place those who never heard of holiness before, but plunge right in before the devil has had a chance to fortify them against God's best for them. All of which goes to prove what has just been said, that there are diversities of experiences, but only one doctrine, and one person may live as holy a life and praise God as acceptably as the other.

We need also to emphasize the doctrine after believers have entered into the experience of entire sanctification, for emphasis on the doctrine will surely aid in showing them the riches of their new possession, and will at the same time fortify them against the vicious attacks of the devil. The devil doesn't need to unleash his "Stukas" against an up-and-down "Christian," for an antiquated trainer plane is sufficient to keep him down. But the devil's pride is really wounded and his authority challenged when a believer goes on to holiness, for whatever happens afterward the person will never again be satisfied with the devil's wares.

Three facts about holiness seem to me to deserve special emphasis. *First,* the necessity of the experience, in order to see God. If we believe this, we shall certainly want to snatch as many souls from destruction as we possibly can, and emphasis on the doctrine together with emphasis on the experience of holiness will be a long step toward enabling us to go with a clear conscience to the judgment. *Second,* the universality of the need for entire sanctification—that no one is good enough without God's best for him. But just this much is only a taunt if we do not emphasize, *third,* the how of entire sanctification—consecration and faith. Not consecration of our sins, but of our ransomed powers, our blessings, for the glory of God. Endless variations upon these themes are possible. We shall never need to say, "I have just finished saying all there is to say on the doctrine of holiness a week ago last Sunday morning."

I shall suggest a few means by which we may indoctrinate people in holiness. From your own experience you can extend the list in many directions:

We should emphasize the doctrine of holiness by types, as Abraham offering Isaac, and the children of Israel entering Canaan. No one bothers to preach about types except people who believe the whole Bible to be inspired. The rest take Bible stories as narratives, or at best as illustrations, and to them secular stories really offer some advantages. A type is more than an illustration; it is a prophecy, and when the antitype appears we know that the prophecy was true. God set the types, and He enlightens us to their use, wherein we need to avoid extremes.

We can also indoctrinate in holiness by the use of history. Bible history gives us the lives of the prophets and apostles, and their inspired words on the doctrine of holiness. It is good to know what John Wesley said about holiness, but much better to know what Paul said. I have found inspired words on every question I have ever had raised in my own mind about the doctrine of holiness in the words of some Bible character. Peter and John and Paul testified as well as preached holiness. If you haven't already done so, you might profit from a searching of the Scriptures to find their testimonies.

Church history also helps. We have the lives of many saints for our encouragement. Some of them have left their thoughts written down for us—perhaps a book we might class as "doctrine." You are no doubt thinking right now of some such book which has been for you a source of blessing. In your use of books on doctrine, you may be surprised to find how much light the Bible throws on them.

Interspersed with teaching from types and illustrations from history we should use plenty of direct teaching. We might even try using Bible terms. If the inspired writers of the Bible called it sanctification, it does not seem really logical to believe we can improve on their terminology. We should expound the Scriptures. Our congregations may not know all the facts about the Bible, but they will understand and be blessed by the doctrines they know, and in the light of those doctrines study the Word thankfully and prayerfully to seek to better understand the divine plan for their lives.

"Put De Cookies on De Lower Shelf"

E. Wayne Stahl

NOT far from the stately city hall of the community where I live is a public drinking fountain. Its top is rather high. As I pass by that thirst-destroying contrivance I have a gentle gladness to note a cement step a foot or more in elevation near it. My gladness is occasioned by this evidence that the city fathers, in having that fountain constructed, remembered that small children yearn for water on hot days of summer and have, by that block of stone-like hardness, made it possible for the desires of those children to be satisfied.

It is an amazement to me that usually in preaching services I have attended, in different churches, there is practically no definite provision for the boys and girls present to obtain the water of life, as far as specific adapted attention to their needs along this line is concerned. If a great New England city felt it necessary that its little children should not go thirsty, how much more imperative it is that they should have spiritual refreshment! "The thirst that from the soul doth rise, must ask a drink divine."

Repeatedly I have been at preaching services where a third or a fourth of the audience was composed of children. *Yet never a word of recognition of their presence!* To put it mildly, this is lamentable. It is asking a great deal of a healthy, energetic youngster to sit still in a pew for an hour, or an hour and one-half, when he does not understand most of what is said or sung there. Of course, he will get something from the service; part of what he hears, and does not comprehend, will remain in his memory, and be revived in later years, to his profit; and there is a certain uplift in the atmosphere of the place.

But how immensely more profitable and attractive the church service might be made for the boys and girls if the minister took just a few minutes to give them an object lesson or tell them a story, bringing out some tremendous truth of our holy faith. The aforesaid amazement of mine is due to the fact that there is such a scanty realization of this fact. I believe that to act on it pleases Him who said, "Feed my lambs." I believe it is a courtesy due the children.

Some ministers will say they do not have time to give this sermonette or illustration. Better omit a hymn, or curtail the time given to announcements, (too much time is usually taken for the latter, anyway), rather than deprive the youngest members of the congregation of that to which they are entitled.

In my not inconsiderable experience in giving lesson stories to children I have found that the adults were even more interested in my messages along this line than were my small auditors. I could get an undivided and continuous attention from these grown-ups that I might not always secure during the delivery of my regular sermon. After all, men and women are only "children of a larger growth." We are so made by our Creator that we all enjoy a story or concrete presentation of the truth. Christ, the Master Preacher and Teacher, realized this principle, speaking so copiously in parables.

I have found that to gather the children on the front seat, or seats, of the church, just prior to my telling them the story or giving the illustration furnishes a distinction and impressiveness to the message for them that might not otherwise be obtained. Concluding with a short, appropriate Bible verse, having them memorize it on the spot by repeating it a few times, adds to the helpfulness of the little service.

When it is an object lesson that is used, to let one or more of the children have a part in it, holding something, or being of assistance in some small way, makes them all the more enthusiastic. But I believe, in making use of object lessons, it is by no means wise to have experiments that require the use of matches or fire. Children are so imitative that they might endeavor to repeat the experiments at home, with possibly fearful consequences.

Speaking from my own experience I can wonder if the benefit the preacher gets personally in persistently giving the children messages during part of the preach-

ing service may not be greater than the profit of his listeners. I always have remembered what one of my professors at the seminary counselled us young theologues one day in class. He urged us to speak much to little children, declaring that this will improve the pulpit style to a marvelous degree. He was right. One who makes a practice of addressing active, squirming boys and girls, and learning the secret of securing their rapt attention, has made real progress up the road to becoming a master of assemblies.

And it will be found also that there is a gain in directness, simplicity and clearness that means much to pulpit effectiveness. That professor truly spoke "counsels of wisdom and knowledge." He was helping his students to get nearer that goal which Henry Ward Beecher reached. A woman with distorted ideas of what successful gospel oratory was went to hear the famous one. Later she remarked, "I don't think he is such a great preacher. Why, I could understand everything he said!"

Years ago I heard a song about a minister who "preached in his grandest style." But all the while "the congregation slept." (It seems to have been an audience of colored folks. "But by and by he a picture drew, as he drove the gospel plow. And a dear old brother out in the pew cried, 'De light am a comin' now.'" The refrain of that quaint, stirring old song was:

Den put de cookies on de lower shelf,
Where de chilluns all can reach.
For you knows, my brudder, how it is you'self,
Whom de Lawd have called to preach.

ADDENDUM:

In my use of various helps in presenting the gospel message to children I have found the most valuable to be a series of object lessons prepared by a devout minister living in the Middle West. What he offers is superlatively interesting; and as instructive as interesting. God appears to have given him a special gift for making this form of concrete declaration of the good news. I shall be glad to furnish his name and address to anyone sending me a reply postal card or three-cent stamp. Neighboring ministers might arrange to secure a number of these fascinating "lessons" and exchange.

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A Soul-winning Ministry

The ministry of Jesus Christ, the ministry of the gospel, is a soul-winning ministry. That is its chief work. To feed the ninety and nine is essential (they must be kept in the fold), but to go after the lost sheep is imperative. A much greater degree of soul-burden is needed by the ministry in general. But chief of all, the ministry should lead their congregations in soul-winning work. They should hold classes and prayer meetings for soul winners. They should inspire soul-winning activities. They should fire their members with soul winning love and passion. Definitely, purposefully, skillfully, should the ministers lead their congregations into active, fruitful, soul-winning work. Definite plans should be laid for the inspiring, the training, and the handling of the lay soul winners. Definite assignments of areas, definite limits of leadership, and other arrangements, should be made so that the whole congregation may exert its powers to bring men to God. This training of workers and delegating their fields of labor and inspiring them with passion for souls, will do more to win the world for Christ than if the minister shoulders the whole responsibility while his members sit inactive before him.—*Selected.*

A Songful Religion

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneful: but Judaism said, "O, come, let us sing unto the Lord;" and when Christ came, the angels greeted His birth with a song, and since then Christian song has gained in fullness and strength of voice with each century.—*Selected.*

Passion for Souls

Passion for souls is an indescribable zeal, earnestness, and enthusiasm, which is calm and quiet but intense and irrepressible.

Jeremiah (20:8-9) expresses it in his prophecy. When God's Word became to him only a cause of daily derision and reproach, he determined to keep silence and no more make mention of his name: "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

There is a secret fellowship with God where we get this heavenly fire kindled within, and it makes personal work for souls easy, natural, a relief, and a rest. To linger in God's presence until we see souls, as through his eyes, makes us long over them with the tireless yearning.

This passion for souls is probably the highest product of spiritual communion with God. It absorbs us, and even our own salvation is forgotten in that passionate yearning which made Moses ready to have his name blotted out of God's book for Israel's sake, or Paul willing to be anathema for the sake of his brethren.

It seems to me that such passion is the highest form of unselfish love, and the nearest approximation to the divine motive that impelled the Lord Jesus Christ to empty Himself of His original glory and majesty, and assume "the form of a servant," enduring even the cross.

No man can kindle in himself that celestial fire; it must come from the live coal from the altar above.—A. T. PIERSON.

✚

A recent writer upon the sealing of the Spirit without which one cannot have the full assurance indicated by Dr. Steele, says:

"What is the significance to me a believer that I am sealed with the Holy Spirit of promise? It means of course that I belong to God. But it means more. It ever keeps before me the important truth that my salvation depends more on God's hold on me than my hold on Him. An old man once said to me that he noticed a difference between preachers of this generation and the last. The old preachers spoke of God taking hold of my hand, the new speak of my taking hold of the hand of God. This is characteristic of our age. It is more interested in psychology than redemption. Psychology has its message, but it is true as I once heard the late Rev. S. Chadwick say, psychology is like a man trying to lift himself by getting hold of his own collar. The message of the sealing of the saints saves me from a nervous egoism. It gives my faith backbone. It places in the center of my life instead of a big (or little) I, a big God. It gives me a divine indifference, for my life is in His keeping, and He is pledged to perfect His work. As Jesus said, 'They shall never perish, and no one shall snatch them out of my hand' (John 10:28)."

✚

Make use of me, my God;
I would not be forgot,
A broken vessel cast aside,
One that Thou usest not—
Make use of me, my God.
—Selected.

✚

"Cherith"

Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith (I Kings 17:3).

God's servants must be taught the value of the hidden life. The man who is to take a high place before his fellows must take a low place before his God. We must not be surprised if sometimes our Father says, "There, child, thou hast had enough of this hurry, and publicity, and excitement; get thee hence, and hide thyself by the brook—hide thyself in the Cherith of the sick chamber, or in the Cherith of bereavement, or in some solitude from which the crowds have ebbed away." Happy is he who can reply, "This, Thy will, is also mine; I flee unto Thee to hide me. Hide me in the secret of Thy tabernacle, and beneath the covert of Thy wings."

Every saintly soul that would wield great power with men must win it in some hidden Cherith. Our Lord found His Cherith at Nazareth, and in the wilderness of Judea, amid the olives of Bethany, and the solitude of Gadara. None of us, therefore, can dispense with some Cherith where the sounds of human voices are exchanged for the waters of quietness which are fed from the throne; and where we may taste the sweets and imbibe the power of a life hidden with Christ.—F. B. MEYER.

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Holiness of living is the outcome of a fresh and ever-living vision of a living Christ.—SELECTED.

THE PREACHER'S ENGLISH . . . . . .

Leewin B. Williams

Many English-speaking people speak very little English.

The prayer of Henry van Dyke might well be made the prayer of all ministers: "Lord, let me never tag a moral to a tale, nor tell a story without a meaning. Make me respect my material so much that I dare not slight my work. Help me to deal very honestly with words and with people, for they are both alive. Show me that as in a river, so in writing, clearness is the best quality, and a little that is pure is worth more than much that is mixed. Teach me to see the local color without being blind to the inner light. Give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than for life. Steady me to do the full stint of work as well as I can; and when that is done, stop me; pay what wages Thou wilt, and help me to say, from a quiet heart, a grateful Amen."

We cannot go wrong on the pronounciation of some words, the dictionaries recognize different pronunciations. Note the following:

KETCH-up, CATCH-up, CAT-sup; either spelling, but different pronunciations.

EITHER—Pronounced EE-ther, II-ther, AI-ther. Two disputants, one claim—EE-ther the other II-ther as the correct pronunciation, referred the matter to an Irishman for decision, he said, "Sure, and AI-ther one is correct."

AMEN—A young evangelist insisted on the congregation saying AA-men; but if he had consulted his dictionary he would have learned that the preference is for AH—men. But most of us like AA-men.

The pronunciation of the names of some of the states is frequently incorrect; in fact, all are not agreed as to the proper pronunciations. The best authorities give the following:

KANSAS—1 KAN-zas, 2 KAN-sas, figures denote first and second choice.

ARKANSAS—AR-kan-saw; the legislature of this state a number of years ago definitely decided to put the "saw" in the name of their state. Whether this pronunciation applies to the Arkansas River is a question, authorities usually give it the same pronunciation as the state. However, Arkansas City, Kansas, is given by Funk & Wagnall as AR-kan-zas City.

IOWA—1 AI-o-wa; 2 I-o-wuh. The word was originally spelled I-o-way. I have found no authority for pronouncing the word I-oo-ah.

CALIFORNIA — KAL-i-for-ni-a, five syllables, not KAL-i-for-ny.

COLORADO—1 KOL-o-rah-do, 2 COL-o-ra-do; the a in the first pronunciation as in raw, saw, law. Secondary emphasis on the third syllable.

ILLINOIS—IL-i-noi or IL-i-noiz.

One of the most persistent errors heard from the pulpit is that of using a plural pronoun with a singular antecedent. We have noted this before, but it seems to hang on:

Each one should bring (their) Bible to the class. Correct; Each one should bring *his* Bible to the class. *Each one, every one, and no one,* and similar expressions all take a singular pronoun, or a singlar verb.

Each of them *knows* him by sight.

Everybody *has* finished the test.

Either John or Jane *is* right.

Neither reward nor punishment *makes* (singular) him industrious.

When a subject plural in form is singular in sense, it requires a singular verb.

"Pickwick Papers" *is* on my reading list.

One third *have* left the field. (Plural in thought).

Collective nouns, such as congregation, family, jury, orchestra, company, etc., take singular or plural verbs depending upon whether the thought is singular or plural.

The company *is* chartered.

The orchestra had *its* (as a group) picture taken.

The orchestra had *their* (separately) pictures taken.

There are some in every choir who (sing, sings) too softly.

He is one of ten who (volunteer, volunteers) to help.

Jones, with a group of scouts, (is, are) waiting for you.

There is a marvelous secret of strength in recognizing the presence of Christ in us as the Overcomer in times of temptation and as the energizing power for the work God calls us to do.—*Selected.*

QUOTABLE POETRY . . . . . .

The Lord of Harvest

Sing to the Lord of harvest,
Sing songs of love and praise;
With joyful hearts and voices
Your hallelujahs raise.
By Him the rolling seasons
In fruitful order move,
Sing to the Lord of harvest
A song of grateful love.

Heap on His sacred altar
The gifts His goodness gave,
The golden sheaves of harvest,
The souls He died to save.
Your hearts lay down before Him
When at His feet ye fall,
And with your lives adore Him,
Who gave His life for all.

—Selected.

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"Finding My Mission"

EBEN E. REXFORD

I was longing for a mission;
Fancy made it something grand—
Something that would win the praises
Of the world on every hand
So I squandered time in waiting
For a chance that never came.
Quite forgot to think of others
In my longings after fame.

Then it was I found my mission,
Knew what work God meant for me,
And I cried "Forgive my blindness,"
Now, at last, thank God, I see
And my heart that had been selfish,
In its longings to be great,
Saw great fields of labor waiting
For me just outside the gate.

—Selected.

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A Lamp unto My Feet

(Thy word is a lamp unto my feet, and a light unto my path).
Along life's way I'd dimly grope,
Lord, but for Thee;
I find in Thee my only hope—
Thou giv'st to me
"A lamp unto my feet," dear Lord,
A lamp which is Thy Holy Word,
By which my wayward soul was stirred
To come to Thee.
Thou fill'st the lamp with Thy pure oil,
It lights the way,
That I the tempter's power may foil
Through its pure ray;
A lamp of grace unto my feet,
A lamp whose beam is true and sweet,
Showing the snares which I must meet
From day to day.—BLANCHE JOHNSON.

Thanksgiving

For simple things I thank Thee most of all:
Such things as daily bread and homely tasks;
A small, green dooryard, and a poplar tall;
The joy of lending aid to one who asks.
For wholesome love of kindly, common friends
Who stay my faith in all humanity;
For home lights beckoning when day's work ends—
And for the ones who wait to welcome me.
For simple, childlike faith that yet believes
Our God is real, and heaven waits us still,
And that, in spite of darkness that deceives,
Men still may find a Saviour—if they will.
The majesty of stormclouds, lightning rent;
Thy surging seas and star-bejeweled sky
Have always stirred men's hearts to wonderment,
They stir me—yet a simple soul am I,
And while Thy wondrous works since ancient days
Thrill me profoundly, Lord; my heart still sings
A song of gratitude and humble praise—
More than all else—for life's sweet, simple things—

KATHRYN BLACKBURN PECK, in her book, *Golden Windows*, used by permission.

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A Gift for the King

WILLIAM C. MAYS

I sought to give unnumbered things
To Him who brought this season here,
But found all gifts were triflings—
He claimed a present far more dear.

"I need not gold, incense or myrrh,"
He said, "I am a King;
I seek men's hearts and live to stir,
Far more than earthly offering."

"But Lord!" I cried, "I wish to show
Some outward act, some loving deed!"
"'Tis inward love that makes me know
Your outward love is real indeed."

"My heart, my life, my love is Thine,
Though 'tis of insufficient worth;
Humbly I come, Thou King Divine,
Take even me, a child of earth!"

For You Who Mourn At Christmas Time

For you who mourn at Christmas time
I breathe a special prayer
That God may grant you inner peace
And strength your cross to bear.

That you may look beyond your tears,
Beyond the vacant chair,
And lean your heavy heart on Him
Who waits your grief to share.

That through your loss you may somehow,
This year, have more to give
To this dark world, because of Him
Who died that we might live.

That you may rise above your grief
To clasp another's hand
In loving, gentle sympathy,
Because you understand.

That even now you'll hear the song
Of "Peace, Good Will to Men,"
And never lose the blessed road
That leads to Bethlehem.

And so for you at Christmas time,
I breathe a special prayer
That in the dark you'll always see
His star is shining there.

—Alice Hansche Mortenson, from her book, *Sunshine and Shadows*, used by permission.

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Face to Face

I am longing for that moment
When I'll stand before His throne,
Face to face with Christ my Saviour,
There to know as I am known.

But when I behold the nail-prints,
See the scars He bears for me,
Must I bow in shame before Him;
Shall I empty-handed be?

While I'm waiting for His summons,
Lo! the harvest fields are white;
I must labor for the Master
From the dawn of day till night.

Then I'll not go empty-handed,
When I kneel before my King,
But when harvest time is ended,
Many sheaves to Him I'll bring.

As I lay those sheaves before Him,
Precious souls that I have won,
'Twill be joy to hear the Master
Say to me, "My child, well done."

Emma Breck Morgensen.

The Larger Prayer

At first I prayed for light:—
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for strength:—
That I might tread the road
With firm unfaltering feet, and win
The heaven's serene abode.

And then I prayed for faith:—
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for love;
Deep love to God and man;
A living love that will not fail,
However dark his plan;

And light and strength and faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.

—Ednah D. Cheney

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He Went a Little Farther

He went a little farther,
All alone,
Into the darkest night
this world has known;
The ancient olive trees a vigil kept,
Disciples slept.

He went a little farther,
To a tree
That stretched its cruel arms
o'er Calvary;
No other could have suffered in the stead
Of Him who bled.

He went a little farther;
Fear and gloom
Encompassed those who laid Him in the
tomb
Forgotten was His promise unto men
To rise again.

He went a little farther;
Christ arose
Triumphant over sin and death,
our foes,
And now in heaven lives to intercede
For human need.

He went a little farther—
Wondrous thought;
For you, for me, He has
salvation brought;
We choose to live or die eternally.
Which shall it be?—Marjorie B. Robinson in *The Missionary Worker.*

PROBLEMS PECULIAR TO PREACHERS . .

Charles A. Gibson

Q. *I find that our people can and are paying the General Budget with no pull whatsoever, and I am wondering if you would advise that we make an effort to overpay it.*

A. I certainly would so advise. Moreover, the average church will fail spiritually unless they do much more for others than they are asked to do. The budgets are rightly set upon the normal standard of income, and we are conscious that we are now in a period beyond that. If we pay just the amount of our budgets we will miss the blessing that God wants to bestow upon us, and will cheat the heathen out of a right portion of the gospel. By all means, get your people to do all they can for the General Budget and Missions in these days of prosperity. While you are doing this, get your church and parsonage debts paid also, and have your church business in order when this war is over. If we have cared for these things, we will be ready to enter a period of revivals that will exceed anything any of us ever have seen.

Q. *Many of the promises quoted in "Precious Promise" boxes are not strictly for our times, therefore I write to ask if it is proper to give them to our people as a promise to them?*

A. It is a question how far one can go in applying any scripture to another's needs. I have seen very few of the boxes used and would question the use of all on any one occasion. The fact that they were given to people of another age and time does not have sufficient weight to disbar them, for no promise is given direct to us. I think they could be of much help if used as a daily inspiration. There could be a design on the part of those who get up a set such as suggested, and thus before they are ever used, they should be checked to see that they do give real soul food.

Q. *Should Nazarene women wear slacks in defense plants?*

A. It is my conviction that Nazarene women desire to dress right, and if they wear slacks in defense plants they do it from necessity or for safety reasons. Further, I think that our women in general do not look with approval upon the wearing of such attire in public. In the main, our ladies are as concerned about proper dress as are our men. If there are those who break over, we should pray for them and set before them a proper example.

Q. *What can be done in a local church where one man continues to run the church?*

A. This is one of those questions that are easier to ask than to answer. It could be that he runs it so well that there is no serious objection. If there is objection, it would seem that finally it would be vocal enough to be heard. I knew a pastor who faced the situation and arrived at the place in his own thinking where he was prepared to leave unless this condition was corrected. He then faced the man in question and told him that either he would resign as pastor, or the man would let loose of the reins of the church and allow the whole church to operate as a unit. In this case the boss gave up, but it might not always work that way. It would seem that the rest of the church would come to see that such a condition hinders the work of God and would take their stand. In all of this however the time element should enter in, and in most cases, time will do for us what we cannot do for ourselves.

Q. *I have a Sunday school teacher who refuses to use a quarterly in teaching the lesson. What should I do about it?*

A. I am not sure that you should do anything. If the man is hostile to quarterlies and other comments, that is one thing; but if it is a matter of publicly presenting the lesson, that is another thing. I am of the opinion that the latter action is a proper attitude to take. I study from every source at my command in order to properly understand a text and its meaning, and yet I take only the Bible to the pulpit.

Q. *A certain member desires to give us a lot for a church location, but the location of the lot is not satisfactory to me. How can I reject it without wounding this member?*

A. Your question is a bit hard to answer without the benefit of conversation. It could be that the lot is located all right, even if not satisfactory to you; for, in all fairness, sometimes a preacher has a wrong notion about church location. In order to guard against either the poor judg-

ment of the preacher or layman, the advice of the District Superintendent should be sought. Here is protection, for with his advice and the action of the church board which is needed to choose a location for the church, a degree of safety is secured.

While we are on this subject, let me call attention to the fact that the Manual makes it necessary to secure the approval of the District Superintendent before a church makes a debt, mortgages, buys or sells property. There is a question of the legality of the title to property where this approval is not granted and filed in writing. If, in every case, advice was sought before plans were entered into, we would be able to have much better buildings and locations.

Q. *Where can a pastor best equip himself for his work? In his study, his home, the homes of his members, the homes of outsiders, or in the pulpit?*

A. I think the last one should be left out, for I doubt if any man does much equipping in the pulpit. It is there he will show whether or not he is equipped. In regard to the other suggested places, I do not think that any of them can be overlooked. There is a part of a minister's life that can be developed in each atmosphere mentioned. He who gives attention to all will benefit most and, will, all things being equal, become a better soul winner by neglecting none of them.

Q. *To what extent should a pastor's wife who has small children be expected to make calls?*

A. I do not think that a pastor's wife, under circumstances such as described, should be expected to make calls except on rare occasions. There is no reason why a pastor cannot make calls without his wife and live above question while he is so doing. There are places and occasions where it is most fitting that he take his wife, and when these conditions arise, she should go with her husband.

Q. *When a pastor makes a call should he ask for the privilege of having prayer, or wait until the request comes from those upon whom he calls?*

A. A pastor is a leader, and especially so in spiritual matters. It is not expected that laymen know procedure as well as he, and in all places where the people are new in the cause, or not familiar with the custom of receiving a pastoral call, the pastor should find a way to make the request. It will not always be in order to have all the folks kneel and have prayer. There will be occasions when there will seem to be no opportunity presented for prayer and, in some instances, a pastor, much to his sorrow, will have to leave without prayer. Here is a suggestion: In the extreme cases where no opportunity seems to be presented, I suggest that as the pastor is departing, while at the door with hat in hand, just before leaving that he request the privilege of having a word of prayer—as he stands with his hand on the doorknob. In nearly every case it will be granted, and further, it will be remembered for days, and spoken of more often than you think.

Q. *Should a local preacher leave his home church responsibilities for every occasion that presents itself for him to preach elsewhere?*

A. God is not the author of confusion, and hence it stands to reason that the Lord will not place upon the shoulders of any person certain responsibilities, and then lead him to leave them to do other things, even if the latter are good. Faithfulness is a required condition of ministerial performance, and the local preacher that takes lightly his local obligation never will serve well in other fields of usefulness.

Now let me make a suggestion to pastors. Yours is the job of guiding and promoting the local preacher until he shall leave that relation and enter into the licensed-preacher relationship; provided he is the type and of the age that plans to go into the full ministry. You should give him every encouragement. Make his work in the local church easy to get away from if he has a definite call and a chance to preach somewhere else. We need a revival of encouragement on the part of pastors to the local preacher. It may be argued that they are a distinct problem to the pastor, and I suppose in a sense that is true, but so are children in the home and yet every parent feels that the joys outweigh the problems. Our church should have a large crop of new preachers coming on, and the only way to get them is to have local preachers. I think our pastors need to give greater attention to this matter.

Q. *A preacher moves to another church and leaves debts behind. What should be the attitude of the preacher who comes on that field?*

A. In every case the cause of the debt should be considered. If an accident, sickness or something of this nature caused the debt, great patience should be shown and in some cases where the people appreciate the former leadership and where the church is financially able,

it is proper and right that the church help in clearing these obligations. If it is a case of careless living and unconsidered spending, the church will likely not be disposed to do anything, and should not. In this case, the pastor will have to face it whenever he meets one of the creditors, and simply say, "I am sorry." He could supply the new address. One further word: It never is wise to enter into a critical attitude toward the former pastor even though he has erred in finances. Work your field and let the former pastor work out his problem as best he can.

Q. *Is it proper for preachers to use notes in the pulpit?*

A. I think it is perfectly proper where the memory of the preacher cannot be depended upon to keep his thought and message properly connected. If the preacher can train himself to preach without notes, he will have a great advantage; however, notes may help a preacher to be more accurate. In every case, the preacher should make a clear outline of his message and preserve the same, that by review he can check and see that he is not traveling in a circle.

Q. *Is it proper for a pastor to use part of his tithe to repair the parsonage?*

A. It is not proper, and to do so will encourage others to be loose with the use of their tithe. The thing to do is for the pastor to be an example in tithing, and then get the church to make repairs where such should be made.

Q. *Is is according to our standard to tell or listen to off-color stories?*

A. This question answers itself. It is not according to our standard, and very few professors of holiness indulge in such a questionable practice and those who do are suffering because they do.

Q. *What would you do with a Sunday-school teacher who discards the quarterly and uses only the Bible from which to teach?*

A. I would have to know the background of such a teacher to answer the question. There are narrow-minded folks who have assumed that they have the only interpretation of the Bible, and they refuse to study or use a quarterly. In most instances, they are unsafe as teachers. There are others who use the quarterly and other helps much as a preacher uses his books; when they have gathered all they can from every source they know, they then turn to the Bible as their text in class, and in such a case, I think they are to be commended. I hope the one you mention is in this latter class.

Q. *What should we do regarding the effort to get the Bible taught in the public schools?*

A. Do all we can to get it done. God will take care of His Word, and if we can influence anyone to read it, study it, print it, or give it out, by that we have a new subject of prayer. God bless Thy Word!

Q. *What attitude should we take toward revivals held by holiness-fighting churches, eternal security folks, etc.?*

A. We should be courteous to all men. In so doing, however, we must remember that ours is a special job of preaching holiness as a second work of grace, and we must stick to that job. It is much easier to follow this practice than it is to get so free that we lose our identity and the distinctiveness of our message. We face other issues, like closing our services for the summer because others do, and other calls of a like nature. In these, we decide that our job is too big, our calling too sacred, to stop even for the heat. It would seem that we could see the wisdom of doing the same in regard to these other matters.

A Pastor and His People

This is our church, and this is where we come
With earnest hearts to worship and to pray.
A pastor and his people, joined as one
To seek a holy way.

A pastor and his people—he to lead
And we to follow where the Christ-road runs.
God made him wise—God gave him words to say
To us, the listening ones.

God help us share his burdens—help us bring
Our own gifts to the altar—bring them all.
Oh, may we not hide any talent, Lord,
Though it be large or small.

And we can pray—the humblest one can pray,
The lowliest one can serve. God help us see,
As pastor and a people, each one has His place in serving thee.

—GRACE NOLL CROWELL, in *Watchman-Examiner.*

THE PREACHER'S SCRAPBOOK . . . . .

The Delights of Soul-winning

Words cannot express the joys of soul-winning. A young man in St. Louis could have lived with his folks in a beautiful home in the suburbs but he chose life in the rooming houses; for there he found a fruitful field of personal ministry. He would quietly engage a room like anyone else, and settle down to work his field. When through, he moved to another rooming house, and so, year in and year out, this humble man labored for the Master he loved. His secular work through the day provided the finances; his evenings, just when the men in the buildings were accessible, his Sundays and holidays, were devoted to his blessed ministry in behalf of souls. Imagine the delights of such a humble service here, and the glad hands he will clasp in the Great Day!—*Gospel Herald.*

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"In regeneration, sin does not reign; in sanctification it does not exist.

"In regeneration, sin is suspended; in sanctification it is destroyed.

"In regeneration, irregular desires—anger, pride, unbelief, envy—are subdued; in sanctification they are removed.

"Regeneration is salvation from the voluntary commission of sin; sanctification is salvation from the being of sin.

"Regeneration is the old man bound; sanctification is the old man cast out and spoiled of his goods.

"Regeneration is sanctification begun; entire sanctification is the work completed."

—William McDonald.

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Goodness and Greatness

Goodness is possible to all, greatness to a few. Salvation makes a man good but not necessarily great. Greatness contributes nothing to any man's happiness; goodness, everything; yet all men desire to be great, and only a few desire to be good. Greatness requires combination of qualities rare in nature; goodness is a gift of God and may be acquired by the humblest of men. Greatness will count for nothing in the day of judgment; goodness will be rewarded before the eyes of all.

We have made a disastrous mistake in holding up our great men as examples to youth; good men should rather serve for their examples.

A great man may be miserable in this world and wretched in the world to come; a truly good man will not be miserable for long even in this world, and in the future world he will be comforted in the bosom of Abraham.—*The Alliance Weekly.*

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Possibilities

"Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth $6,000—that is genius.

"Rockefeller can sign his name to a piece of paper and make it worth millions—that is capital.

"Uncle Sam can take gold, stamp an eagle on it, and make it worth $20—that is money.

"A mechanic can take material worth $5 and make an article worth $50—that is skill.

"An artist can take a fifty cent piece of canvas, paint a picture on it and make it worth $1,000—that is art.

"God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it and make it a blessing to humanity—that is salvation."—*Copied.*

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Thornton Wilder in his play "Our Town" begins the third act by making the stage manager, who is also the interpreter of the meaning of the drama, say to the audience:

"Now I'm going to tell you some things you know already. You know them as well as I do; but you don't take them out and look at them very often."

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"I don't care what they say with their mouths—everybody knows that something is eternal. And it isn't houses and it isn't names, and it isn't earth, and it isn't even the stars . . . everybody knows in his bones that something is eternal, and that something has to do with human beings. All the greatest people ever lived have been telling us that for five thousand years and yet you'd be surprised how people are always losing hold of it. There's something way down deep that's eternal about every human being." Something in you has been saying "Yes" to that.—*Arkansas Methodist.*

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"One of Wesley's biographers said, 'He was out of breath pursuing souls.' Whitefield's cenotaph has carved upon it a blazing heart. The seal on Adam Clarke's grave is a candle burned down to its socket, and underneath are the words, 'In living for others, I am burned away.' "—F. A. Daw.

"At the Heart of Thanksgiving"

INTRODUCTION

About a week before Thanksgiving Day of 1931, in the midst of the depression, I was giving my Thanksgiving Sunday announcements to a young woman on the editorial staff of a newspaper. In a kind of half serious, half facetious way she asked, "Is there still something for which to be thankful?" She then cited the poverty, unemployment, distress, high taxes, etc., in support of her question. I went away asking myself, "What was really behind that question?" I decided that she was thinking in terms of favorable circumstances as the only basis for thanksgiving.

We enjoy much that is favorable: country, home, loved ones, friends, church, health, material sufficiency.

But for many, this Thanksgiving season means burden, loneliness, loss of health, loss of loved ones.

So today, "Is there still something for which to be thankful?"

I. LET US LOOK "AT THE HEART OF CHRISTIAN THANKSGIVING"

The human tendency is to be satisfied with *symbols* rather than maintaining *realities*: in creeds, morals, human relations, religion.

1. Continuing *forms* after the essence has been lost.

2. Satisfied with phrases *about* experience rather than having the actual experience.

3. Mere activity, rather than genuine content.

4. Theory rather than practice.

Thanksgiving Day is no exception. Too often a symbol of what we *ought* to be and do, rather than a reality of experience.

II. WHAT IS "AT THE HEART OF CHRISTIAN THANKSGIVING?"

1. Consider the thanksgiving of Jesus.

a) Under unfavorable conditions. Stirred to the depths of His being by the rejection and unbelief of three cities, He upbraided them, pronouncing terrible judgment against them. But immediately, "I thank thee, O Father" (Matt. 11:25). Luke says, "Jesus *rejoiced* in spirit, and said, I thank thee, O Father." Same idea in Sermon on the Mount (Matthew 5:10-12). Here is a spirit of thanksgiving in the heart of Christ which was *independent of external conditions.* Based on a relationship with the Father. Drew from an unseen source. Manifested in unlikely circumstances. Like an artesian well; like "streams in the desert."

b) In the presence of need. At the feeding of the four thousand, *before* the miracle, Jesus "gave thanks." (See Matthew 15:32-38.) At the grave of Lazarus, *before* the miracle by which he was raised from the dead, Jesus said, "Father, I thank thee that thou hast heard me" (John 11:41). Thanksgiving before the miracles had been accomplished was a *proof of genuine faith.*

2. True Christian thanksgiving is based on a vital relationship with God, a spiritual experience.

a) A personal and satisfying faith or confidence in God, regardless of conditions. Confidence in His love, power, mercy, care and guidance. Confidence that, in spite of appearances, Romans 8:28 is true.

b) In the presence of great needs, our thanksgiving is a proof of genuine faith. "With thanksgiving let your requests be made known unto God" (Phil. 4:6). Then, "the peace of God . . . . shall keep [garrison] your hearts and minds through Jesus Christ." Assurance.

III. CHRISTIAN THANKSGIVING TODAY

1. Do you face difficult conditions? In these tragic days, through Christ we have a vital touch with God. "The eternal God is thy refuge." "Emmaus Road" for us all. Life not a matter of *luck*, but *divine providence.*

2. Do you have great needs? Commit them to God, have confidence in Him, and prove it "with thanksgiving."

CONCLUSION

"At the Heart of Thanksgiving" is a practical spiritual experience by which we can say with Paul, "Thanks be to God which always causeth us to triumph in Christ" (II Cor. 2:14). Not to be limited to a symbolic Thanksgiving Day, but to be a constant attitude of Christian experience. —HUGH C. BENNER.

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An Example of Thankfulness

SCRIPTURE—Deuteronomy, chapter 8.

1. THE SIGNAL KEYNOTES OF THANKFULNESS
   a) *Memory*: "Thou shalt remember" (vs. 2:18).
   b) *Meditation*: "Thou shalt consider" (v. 5).
   c) *Mindfulness*: "That thou forget not" (v. 11).
2. THE SPECIAL CAUSES FOR THANKFULNESS
   a) *Gratitude for all the Guidance*: "Thou shalt remember all the way

which the Lord led thee," etc. (v. 2).

b) *Gratitude for all the Goodness*:
(1) The Power—"Who brought thee out" (v. 14).
(2) The Presence—"Who let thee" (vs. 2, 15).
(3) The Provision—"Who fed thee" (vs. 3. 16).
(4) The Perfecting—"Who humbled thee" (vs. 2, 16).
(5) The Proving—"Who proved thee" (vs. 2, 16).
(6) The Principle—"Who taught thee" (v. 3).
(7) The Profiting—"Who chastened thee" (v. 5).

c) *Gratitude for all the Gifts*: "The good land which He hath given thee" (vs. 7-10). "It is he . . . . giveth thee power to get wealth" (v. 18).

3. The Sincere Expressions of Thankfulness

a) *The Obedience*: "Therefore thou shalt keep the commandment" (v. 6).

b) *The Offering*: "Then thou shalt bless the Lord thy God" (v. 10).

—*Gospel Banner.*

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Thanksgiving

1. *Thanksgiving Is Commanded*:
"Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6).

2. *Thanksgiving Is a Good Thing*:
"It is a good thing to give thanks unto the Lord; and to sing praises unto thy name, O most High" (Ps. 92:1).

3. *Thanksgiving Should Be Offered to God*:
"Offer unto God thanksgiving; and pay thy vows unto the most High" (Ps. 50:14).

4. *Thanksgiving Should Be Offered in the Name of Christ*:
"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

5. *Thanksgiving Should Be Offered in Everything*:
"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

6. *Thanksgiving Should Be Offered for the Goodness and Mercy of God*:
"O give thanks unto the Lord, for he is good: for his mercy endureth forever" (Ps. 107:1).

7. *Thanksgiving Should Be Offered for the Gift of Christ*:
"Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

8. *Thanksgiving Should Be Offered for the Supply of Food*:
"For every creature of God is good and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer" (I Tim. 4:5).

9. *Thanksgiving Should Be the Continual Occupation of Saints*:
"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our own lips giving thanks to his name" (Heb. 13:15).—*Compiler Unknown.*

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An Exhortation to Praise

Psalm 103

I. What Are We Exhorted to Do?
1. Bless the Lord (vv. 1, 2, 20-22).
2. Bless His holy name (v. 1).

II. Who Is Exhorted?
1. O my soul (vv. 1, 2, 22).
2. His angels (v. 20).
3. All his hosts (v. 21).
4. His ministers (v. 21).
5. All His works (v. 22).

III. How to Praise Him?
1. All that is within me (v. 1).
2. With my whole heart (Ps. 9:1).

IV. Why Praise Him?
1. Benefits (v. 2).
2. Forgiveness (vv. 3, 12; I John 1:7; Acts 13:39).
3. Healing (v. 3; Heb. 13:8).
4. Redemption (v. 4; Ps. 107:2; I Pet. 1:18, 19).
5. Blessings (v. 4, 1c).
6. Satisfaction (v. 5; Ps. 36:8; John 4:14).
7. Renewal (v. 5; II Cor. 5:17; Isa. 40:31; Tit. 3:5).
8. Protection (v. 6; John 10:27-29; Ps. 105; 14, 37-45; 80:8).
9. Revelation (v. 7).
10. Mercy (vv. 8-11, 17).
11. Grace (v. 8; John 1:17; Tit. 3:4, 5).
12. Compassion (vv. 13, 14).
13. Righteousness (v. 17; II Cor. 5:21).
14. Preparation (v. 19; John 14:1-3; Heb. 11:16).
15. Power (v. 19; John 17:2; Matt. 28:-18.— L. J. Derk, in *Gospel Banner.*

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Salvation by Christ

Introductory

1. The leaven of heresy.
Remedy for this disease—the Holy Spirit; the gift of faith.
2. This subject a positive faith.
3. The value of prayer.
4. "What think ye of Christ?"
The secret—"Christ in you."

I. What Is the Spirit of Christ?

1. The spirit of compassion, of love.
2. The spirit of truth.
3. The spirit of sacrifice.
4. The spirit of holiness.

II. Results of Christ in the Heart

1. Salvation.
2. A knowledge of God.
3. Faithful testimony.
4. The sinless life.

III. The Work of Christ

1. He is a scapegoat—carries away our sins. As the waters of the sea wash away the sands on the shore, so the blood of Jesus Christ "cleanseth us from all sin."
2. Reconciles man with God.
3. Teaches us how to live the overcoming life.
4. The Author of the Gospel of our salvation.—*Selected.*

"Emmanuel: God With Us"

They shall call his name Emmanuel, which being interpreted is, God with us (Matthew 1:23).

Introduction

Many names used in the scriptures to describe God's character and significance: Jehovah-jireh, "Jehovah will provide;" Jehovah-tsidkenu, "Jehovah is our righteousness;" Jehovah-shalom, "Jehovah is our peace." Isaiah said of Christ, "His name shall be called Wonderful . . . ." etc.

But none is more precious or significant than "Emmanuel: God with us." Here in three words is the essence of the character and work of Jesus Christ.

I. Broad Meaning of "God with Us"

1. In the beginning, heaven and earth were close together, intimate. Sin brought division, separation, gulf between, unmeasured distance, with only occasional touches of heaven upon earth.

2. But at Bethlehem, heaven and earth brought together again.

"In the highest, and on earth."
Angels and shepherds.
Celestial glory touched the humble manger.
Star of heaven guiding men of earth.

3. How could this be?

"The word was made flesh" (John 1:14).
"God was in Christ, *reconciling*" (II Cor. 5:19).
"God was manifested in the flesh" (1 Tim. 3:16).
God in human form: a new creation, the second Adam.

4. The humanly impossible was wrought (Psalm 85:10). "Truth," demanding, dogmatic, unyielding in its conception of sin and its penalty. "Mercy," not logically compatible with truth. Yet in Jesus Christ—Emmanuel—"Mercy and truth are met together." "Righteousness," strict, stern, uncompromising, demanding justice and death for rebels against God. "Peace," not logically compatible with righteousness. But at Bethlehem, in Emmanuel, "Righteousness and peace have kissed each other."

II. "God with Us:" Direct Meaning for Us

1. *Redemption.* "A Saviour." "To forgive us our sins and to cleanse us from all unrighteousness." The "double cure" for sin. Through Christ, not only was God brought down, but man was brought up to fellowship with God. "He lifted me."

2. *Quickening power.* "The first Adam was made a living soul" by external operation; but "the last Adam [Christ] was made a quickening spirit" for within Himself was the life of God and through Him this divine vitality is made available for all humanity. "In him was life, and the life was the light of men." The highest manifestation or expression of this life comes with the abiding presence of the Holy Spirit.

3. *Practical.* Jesus, in His last words to His disciples just before He ascended, literally used the meaning of this prophetic name, "Emmanuel: God with Us," when He said, "Lo I am with you." Along with the Great Commission came the Great Reassurance: (1) Personal presence, "I am with you." (2) "Alway," under all conditions. (3) "Unto the end," for all time.

III. "God with Us"—Extended Application to Practical Life

No doubt the disciples linked this Great Reassurance to earlier experiences. This promise for the future was validated by past situations.

1. In time of storm (Matthew 14:22-27). In the darkness and danger, with contrary winds, when all seemed lost, "About the fourth watch . . . . he cometh . . . . saying, Be of good cheer." When we need Him in time of storm, "Emmanuel: God With Us."

2. In bewilderment. The walk to Emmaus (Luke 24:13-35). "Jesus himself drew near," and made everything clear again.

3. In fear and doubt. The disciples meeting behind closed doors "for fear of the Jews." Then "came Jesus and stood in the midst." Today, in fear and doubt, look to "Emmanuel: God With Us."

4. Labor without results. The disciples fishing without catching anything. In the morning, when all seemed so hopeless and

useless, "Jesus stood on the shore," and immediately the situation changed and success came.

CONCLUSION

There is more to the gospel of Christ than a theological idea of redemption. Jesus Christ wants to redeem us so that we can know the joy of His blessed presence in all of life.—HUGH C. BENNER.

God as Builder

SCRIPTURE—Psalm 147:1-6

The Lord doth build—the Lord gathereth together—the Lord healeth—the Lord telleth the number of the stars—the Lord lifteth up the meek. This is our God. Here is an almost complete outline of His attributes and of the purpose of His sovereignty.

I. *The Lord doth build.*

He does not want to throw down. In beginning, He created. He is a Constructor. "Build up Jerusalem"—not a local term, but a city of peace—completeness, a Holy City. Beautiful for situation, and making every situation beautiful. Even the earth has looked beautiful ever since it grew that fair flower called the "cross." The Lord is seeking to build up—The City of Peace, the Zion of Holiness, the Metropolis of Purity and Light. Let's help God to build by keeping together, building up, preserving, protecting, securing. That is the ministry of love.

II. *"He gathereth together the outcasts of Israel."*

He does not want anybody to be outside; He would not have one prodigal son in the far country. The kingdom of heaven has been opened to souls when all social doors are closed to them. Love always can make room for another.

III. *He healeth the broken in heart, and bindeth up their wounds.*

Not only the broken in health, the broken in fortune, the broken in hope—the Lord goes to the root and core of the matter and binds up the broken in heart. These are busy days for our God, for He is still binding up broken hearts all over the world!

IV. *"He telleth the number of the stars."*

He makes pets of the stars. Like a great shepherd, He makes sure they are all there.

You have a thousand blessings. Why not pillow your head upon these and rest; yet you cannot because of one pain, one trouble, one child lacking, one friend grieved, one life in danger, one legitimate aspiration imperiled and threatened with disappointment. So the Lord telleth —He goeth over the number to see that every little light is kindled. As long as one is missing, He cannot rest.

The devil and wicked men are determined to destroy the world, but God and good men are anxious to build.

Oh, the joy of working with God and His angels of construction, and if our hands are not too rough, we may feel the touch of angel hands. If we are in touch and tune with Heaven, we may even feel the touch of the Master's hand.

"Praise the Lord, O Jerusalem; praise thy God, O Zion." Do not be ashamed of your God, but adore Him, praise Him, obey Him, and know that there is no God that can fill the whole need of life, but the God and Father of our Lord Jesus Christ.—B. V. SEALS.

A Three-act Thriller

SCRIPTURE—Luke 15: 11-32 (sermon based on the entire story).

INTRODUCTION

A. Parable more correctly the parable of a loving father.
B. One of a triology of related parables.
C. Three outstanding characters.
   1. Father, with his undying love.
   2. Prodigal son, with his sin and repentance.
   3. Elder brother, with unforgiving spirit.

I. SCENE ONE

A. Younger son tired of limitations and restraints of home.
   1. Ordinary grind and humdrum monotony.
   2. Feels lure of life in great city.
   3. His imagination thus whetted, he makes request of father.
B. The journey.
   Picture the boy, his hopes, his feeling of security, his anticipations, etc.
C. The brimming cup of carnal adventure.
   City night life, harlots, intoxication, excitement, delirium, etc.

II. SCENE TWO

A. Life moved rapidly.
   1. Music becoming minor, and sweet becoming bitter.
   2. Found himself, now that trimmings are gone.
      a) Poor, starving, impoverished, eagerly devouring husks.
      b) Harlots, drunkards, gamblers, now mean nothing.
      c) Disillusionment, disappointment, dejection.

III. SCENE THREE—THE JOURNEY HOME

A. The essential factors of true repentance.
   1. Consciousness of sin, "He came to himself."

2. Noble determination, "I will arise."
3. Confession, "I have sinned."
4. Forsaking of the past, "He arose, and came."
5. Self-loathing, "I . . . am no more worthy."
6. Utter unworthiness, "Make me as . . . "

B. Irretrievable Losses.
1. Money
2. Polluted memories
3. Undying influence
4. Good name
5. Time
6. Physical loss
7. Reputation

CONCLUSION:

Attitude of elder brother injected an inharmonious crescendo into an otherwise grand finale.—ERNEST E. GROSSE.

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Abraham Walked by Faith

SCRIPTURES—Heb. 11:8-10, 17-19

I. A DEFINITE CALL

Abraham received a definite call from God, "Get thee out of thy country." This divine call involved a great deal. It was a call to give up his kindred, lands and country. Abraham must dispose of his own plans; He must lay them all on the altar and yield himself to God. God not only desired to lead them out, but He also wanted to lead him into something. He had something better in His hand to impart. The Lord was calling Abram to a new revelation of His will and to new possessions. With the command to go, God gave a promise. God promised Abram a personal blessing, "I will bless thee." His name was to be great and his seed was to spring up into a great nation.

It is blessed to note Abram's obedience to this divine call and command. Abram possessed a faith that worked. Faith believes and obeys. Faith is the eye that looks, the hand that takes, the foot that walks.

II. GOD'S REWARD

God rewarded Abram's act of faithful obedience. In Gen. 13:14 we read, "And the Lord said unto Abram, Lift up thine eyes and look . . . . for all the land which thou seest, to thee will I give it." He had believed God's word and now he begins to see the fulfillment of God's promise coming into realization.

III. TESTS OF FAITH

Abraham's faith was tested several times. It seems that Lot's herdsmen and Abram's herdsmen were having difficulty. A separation became necessary. They must make a choice as to what portion of the land each desired. Abram's action was very magnanimous. Although as the elder and the leader of the expedition, he had the undoubted right to the first choice, he waived his right in the interests of reconciliation. But above all it was based on faith. His faith was beginning to realize its true position.

A little later Abram unselfishly interposed in behalf of Lot. A great victory was won. After this victory Satan presented himself in the person of the king of Sodom. Grateful for Abram's success and deliverance, the king of Sodom made an offer to Abram. Thank God! Abram would not depend on the revenues of the world. He would not surrender his God-given position to step down to the world's level. God declared, "I am thy exceeding great reward." Abram was not concerned with mere material things. His vision reached beyond natural rewards, "For he looked [by faith] for a city . . . . whose builder and maker is God." He looked for a permanent home which was eternal in the heavens. Faith assured him of a safe arrival in that home. When anticipating that city of immovability and immortality, he could well afford to dwell in tents in this passing world.

His faith reached out through intercessory prayer. Lot was again saved through the faith of Abraham. Sodom and Gomorrah were to be destroyed, but Abraham concerned himself about the welfare of Lot.

Abraham was subjected to a very severe test when he was asked to offer up his son Isaac. His love was tried in that it was his only son. His faith was put to the hardest test inasmuch as Isaac was the son of promise." Does he manifest any doubt or hesitancy? No. In the dim light of the early morning we behold the mournful procession. The appointed place is finally reached. The altar is built and the wood laid in order, the only son bound and laid upon the altar, the father's hand is uplifted, ready for its work of destruction. Abraham did all this by faith. He believed that in case Isaac should be sacrificed God could raise him up, even from the dead. He possessed unbounded confidence in God.

May we learn the lesson of faith from the marvelous example of Abraham. Let us be loyal subjects and bow in submission to this king in faith and pray to be governed by the same heroic principles. May we possess that faith that can stand the test of the hottest trial and come out unsinged. The more Abraham's faith was tried the more it shone.

Yes! the struggle was over, the mystery solved. The ram caught in the thicket is the fulfillment of Abraham's uncon-

scious prophecy. "My son, God will provide himself a lamb for the burnt offering."—*The Missionary Worker.*

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Trials and Triumph

SCRIPTURE—II Cor. 11:23-32.

TEXT—John 16:33

I. THE PLACE
  A. "In the World"
    1. This is a proving ground
    2. Now is time of hardships
II. THE PROSPECTS
  A. "Shall have tribulations"
    1. The word means "pressure"
      The word means "affliction"
    2. Positive—"ye shall have" (II Peter 4:12-16).
III. THE PROMISE
  A. "Be of good cheer"
    1. Jesus stands behind all of our trials (Heb. 4:15).
    2. He was not only a Man of Sorrows, but also of "good cheer" (Paul in Acts 25).
IV. THE PROVISION
    "I have overcome" (see Weymouth and 20th Century)
V. THE PLEA
  "We are more than conquerors."—D. J. EVANS.

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The Guidance of God

I. GUIDES BY HIS WORD
All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (II Tim. 3:16).

2. GUIDES BY HIS SPIRIT
He will guide you into all truth (John 16:13).

3. GUIDES BY HIS PROVIDENCES
A man's heart deviseth his way; but the Lord directeth his steps (Prov. 16:9).

4. GUIDES BY HIS EYE
I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye (Psa. 32:8).

5. GUIDES BY HIS COUNSEL
Thou shalt guide me with thy counsel, and afterward receive me to glory (Psa. 73:24).

6. GUIDES BY HIS HANDS.
So He fed them according to the integrity of His heart, and guided them by the skillfulness of His hands (Psa. 78:72).

7. GUIDES BY HIS VOICE
Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left (Isa. 30:21).

CONCLUSION
In all thy ways acknowledge Him and He shall direct thy paths. (Prov. 3:6).
—*Exchange.*

The Benefits of God's Presence

TEXT—*I have set the Lord always before me: because He is at my right hand, I shall not be moved.*—(Psalm 16:8).

INTRODUCTION—The things that are constantly before a person's eyes have a great effect on his conduct and character. Pictures on the wall of a child's bedroom have been known to determine the future of that child, and pre-dispose it to a career suggested by the picture. A railroad train suggests his being an engineer; a ship suggests the life of a sailor; a battle scene disposes the child to be a soldier. But the Psalmist put something before his eyes that was calculated to be good for him in this life and in the next. He set the Lord before him.

I. GOD AS OUR OBSERVER

While the eyes of the Lord are in every place observing the evil and the good, yet there is one class of people upon whom His eye rests especially. "The eyes of the Lord are over the righteous." (I Peter 3:12). The child who knows the parent is looking is careful to obey. The servant who sees his master looking is faithful in his work. The Christian who realizes his Lord is watching is inspired to good deeds. The Psalmist did not try to avoid the eye of the Lord. He was so happy to have the Lord observe him that he took care to "set the Lord always before him.

II. GOD AS OUR PROTECTOR

The Bible says of those who have the eyes of the Lord over them, that, "His ears are open unto their prayers." It is good to have a Watchman who never sleeps and whose ears never grow dull of hearing. In this world of many dangers, both physical and moral, we need just such a Watcher over us as the Psalmist describes the Lord to be. Too many people want to avoid the Lord. It is a source of trouble to them to know the Lord is looking. The obedient child never dreads the approach of his parent, for he knows he will not be punished. The returning father often has a present for the son who has obeyed him in his absence.

III. GOD AS OUR LEADER

The world has many roads and many bypaths. We often come to a fork in the roads and to places where the traveling is dangerous. It is well to know that even the steps of a good man are ordered of the Lord. If we follow the Lord we will not miss the stepping stones in the bog, nor make the wrong turn at the fork of the roads. Many voices are calling to the young to induce them to follow ways that are not good, but he is safe who has the Lord for his guide. The steps of the aged

grow feeble and they need to be guided in a plain path where the stones are removed. The lame need supporting, and the Lord as Guide supports and sustains them. Darkness hides the path at times, and we need the candle of the Lord to show the path.

IV. God as Our Example

God is so interested in the walk of His people that the second Person of the Trinity came down from heaven and took on Himself the nature of man, that saved men might have a pattern of good works to follow. Jesus must first be Saviour, and then Example. It is impossible to follow Him without the new birth, for the nature of man as a result of the fall is contrary to the ways of God. But the renewed man, born again, has a desire to be good, and in Christ's earthly life, and the precepts of the Bible he finds the pattern to follow so that men may see his good works and glorify his Father who is in heaven.

Conclusion—The Psalmist says, in view of the fact that he has set the Lord always before him, that, as a consequence he shall not be moved. He had staying qualities. God knew where to find him. And people knew where to find him. He was not vacillating and variable in his conduct. He himself became an example. Like a landmark to guide people along life's way he was an outstanding example of righteousness.

Who would not want to be this kind of a man? And yet it seems that few care to set the Lord before them. Their sin makes them want to hide from God. Are, you, reader, or hearer, one who sets the Lord before you, or one who seeks to hide from him?—William M. Smith, in *The Gospel Minister.*

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Expository Outlines

Heirs of Hope

We through the Spirit wait for the hope of righteousness by faith (Gal. 5:5)

The Galatian Christians had missed the way to holiness; they had hoped to obtain perfection by the works of the law. But Paul reproves them for their error saying, "Are ye so foolish having begun in the Spirit; are ye now made perfect by the flesh? (Gal. 3:3). This form of error exists today; for there are some who offer no way of freedom from indwelling sin in life. They teach development but not deliverance. Paul had something more than the ritualism of the law to offer believers, he points them to the righteousness which is through the faith of Christ. If we have begun in the Spirit we can also be perfected in holiness by the Spirit; if we have been born of the Spirit, we may likewise expect to be baptized by the Spirit.

1. The Expected Righteousness. "We through the Spirit wait for the hope of righteousness." To wait means that we expect the righteousness which has been held out in hope to the heirs of God. This righteousness is the right of every son of God. "If a son, then an heir of God through Christ" (Gal. 4:7) It is one thing to be an heir of God, and yet another thing to receive the inheritance promised through Christ. These believers had not come into their heritage which was the fullness of the Spirit. Paul shows us that the promise of the Spirit was in the covenant of Abraham. "That the blessing of Abraham might come upon the Gentiles through Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:14). Then he further states, "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise" (v. 29). It is clear from these statements of Paul that in the gift of the Spirit which the children of God have a right to receive, they can expect to be made perfect in righteousness through faith, and not by works of the flesh. This is the liberty wherewith Christ hath made us free; in it we are to stand fast.

2. The Experience Received. "They that are Christ's have crucified the flesh with the affections and lusts" (v. 24). In this work of divine grace the soul is delivered from the unholy loves and lusts of the carnal heart. All the manifest works of the flesh have been crucified with Christ. These passions were in conflict with the Spirit; "For the flesh lusteth against the Spirit"; but now they have been executed as common criminals; they do not rise to trouble the soul. Paul testifies to this experience; "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Not I, but Christ liveth in me becomes the incentive to all conduct. The delivered soul can now walk, and work, and witness by the indwelling Christ who is in complete possession of the heart.

In this experience of righteousness we not only have freedom from sin, but we have fruitfulness in the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (v. 22, 23). All regenerated persons have the fruit of the Spirit; but not in the degree possessed by the sanctified. Jesus spoke of a purging necessary

to "more fruit." This was more in degree but not in kind. The purified soul has a higher degree of production, having no hindrance to impair the life. When the evil loves and lusts have been purged from the soul, then it is that we can be at our best for God. These perfect graces adorn the sanctified life, and exemplify the works of the Spirit; men seeing the good works will glorify God. "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Faith is the condition upon which we enter this experience. It is the "faith which worketh by love." Faith in Christ is an expression of love; and faith working by love yields the heart to Christ for cleansing. Love withholds nothing; its obedience is perfect. To this faith the Spirit responds; and sweetly witnesses that the work is done.—T. M. ANDERSON.

Sons of God

LESSON READING—I John 3:1-10.

TEXT—*In this the children of God are manifested* (I John 3:10).

INTRODUCTION

The study will take us into the scriptural evidences which are manifested in the children of God. It is well to note that the children of God have nothing in common with the children of the devil. In one statement John defines the difference between these two classes: "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (v. 10).

I. THE CALLING OF SONS—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (v. 1).
   1. The *affection* "The manner of love." Think of the mercy of love, and the measure of His love, and the message of love in the gospel. He *pities* the lost; He *purchased* the lost, and His *power* saves the lost.
   2. The *acceptance*. "Now are we the sons of God." These are made acceptable by redeeming love. These have *favor, forgiveness,* and a *Father.* They have *honor* from God, and *hope* in God, and *happiness* in God. He is their protection, their pleasure, and their portion.
   3. The *assurance*. "It doth not appear what we shall be, but we know that, when he shall appear, we shall be like him." They are assured of a legacy, and likeness, and life. They shall be revealed in glory; raised in glory, and rewarded in glory.

II. THE CLEANSING OF SELF—"Every man that hath this hope in him purifieth himself, even as he is pure" (v. 3).
   1. The *motive* of our cleansing. "This hope in him." This is the hope of His coming. It is the incentive of every child of God to seek holiness. Every man in the world does not have "This hope," for this hope is peculiar to the sons of God. The wicked have no hope, and never can have until they repent. The man who is not interested in cleansing from sin, proves by that indifference that he is not a child of God.
   2. The *measure* of our cleansing. "As he is pure." Jesus is the pattern of our purity, even as He is the provider of our purity. Jesus had no *deeds* of sin, and no *indwelling* sin, and no *desires* for sin. "In him is no sin" (v. 5). He was not disobedient, nor depraved, nor defiled. He had neither guilt nor guile.
   3. The *merits* for our cleansing. "He was manifested to take away our sins. . . . . For this purpose the Son of God was manifested, that he might destroy the works of the devil" (v. 5, 8). In the redemptive merits of Christ is a power to "Take away our sins," He bears them, and breaks them, and banishes them. In His grace there is power to "destroy the works of the devil." The devil's works in the heart are passion, pride, and pollution. Evil lusts, evil loves, and evil longings. These are banished by the blood of Christ.

III. THE CONDUCT OF THE SAVED—"Whosoever is born of God doth not commit sin."
   1. They *live without sin.* "Whosoever abideth in him sinneth not" (vs. 6, 9). They have no purpose to sin, and no pleasure in sin, and no practice of sin. They desire righteousness, and are devoted to righteousness, and their deeds are righteous.
   2. They *love the saints* and the Saviour. "We know we have passed from death unto life, because we love the brethren" (v. 14). They have no hatred, though they are hated by the world.
   3. They are *law-abiding sons.* "Sin is the transgression of the law." These are not transgressors, but are obedient sons of God. They are governed by His law, and guided by it, and girded in strength by it. The law in their minds, their morals, and their messages. They walk in it, work by it, and witness to it. The law is perfect, practical, and powerful. In this the children of God are manifest.—T. M. ANDERSON.

God Is Faithful

LESSON READING—I John 1:10.

TEXT—*If we confess our sins* (I John 1:9).

INTRODUCTION

Confession is the only condition to be met in order to receive the pardon and purity provided in the blood of Christ. No one may expect God to do His part as promised, until this confession has been made. It must be as full and complete in its scope as the problem of sin in the soul. A full confession is necessary to obtain a full cleansing.

I. THE CONFESSION—"If we confess our sins."

1. The *responsibility* for our sin. We are personally responsible to God and must answer to Him for our deeds. We cannot evade our sins; we cannot excuse them, neither escape them.
2. The *revealing* of our sin. We must disclose to God the past sin, the present sin, and pleasurable sin held in the heart. All sinful disobedience and desires and devotion are confessed. All covered sin, all conscious sin, and all committed sin.
3. The *renunciation* of our sin. This means to denounce sin, to deplore sin, and to depart from sin. In this we must be separate and sincere in seeking the Saviour.

II. THE CONFIDENCE—"He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1. The *promise*. Our faith is to rest on the promise that He is "faithful and just." Faith rests on what God is revealed to be in His attitude toward the confession we make. He will not reject us; He will now receive us; He will now release us from the load of sin.
2. The *provision*. Our confidence is in the "blood of Jesus Christ his Son." Here are His sacrifice, His sufficiency, and His salvation.
3. The *power*. Our confidence is in the ability of God, and the authority of God, and the assurance of God. Power for our weakness, and for our wickedness, and for our willfulness. The power of love, and of life, and of liberty.

III. THE CLEANSING—"His Son cleanseth us from all sin."

1. The *extent of cleansing*. "All sin." Evidently the cleansing is to reach the entire need of the heart. It cleanses the will, and words, and the works; these are all in the heart. The cleansing extends to our walk, and work, and witnessing. Pure motives, pure minds, and pure in ministries.
2. The *emancipation of cleansing*. Both pardon and purity are works of divine grace that free the soul from the bondage and body of sin. In forgiveness we are acquitted, accepted and adopted. In the purity there is deliverance from the indwelling sin, and from the disposition to sin, and from the defilement of sin.
3. The *experience of cleansing*. There is fullness of joy; there is fellowship with Jesus; there is freedom in justification before God. This rests the soul, and reassures, and restores us fully in the favor of God.—T. M. ANDERSON.

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Lesson Reading, Eph. 5: 1-21

TEXT—"Be filled with the Spirit" (Eph. 5: 18).

I. THE WALK—"See then that ye walk circumspectly, not as fools, but as wise" (v. 15).

1. *Walk in Light*—"Walk as children of light" (v. 8). Christ has awakened us to the light, now let us so walk (see vs. 9-13). The fruit of the Spirit in verse 9 is the fruit of light. Prove these things in holy living is the meaning.
2. *Walk in Love*—"Walk in love as Christ also hath loved us" (v. 2). We have the sacrifice of love, the service of love, and the stability of love.
3. *Walk in Lowliness*—"With all lowliness" (Eph. 4: 1-3). This is humility seen in the Spirit-filled life.

II. THE WORK—"Redeeming the time because the days are evil" (v. 16).

1. A *Time of Privilege*—We must make full proof of our ministry, and make good use of our opportunities. Time to be saved, and time to get others saved.
2. A *Time to Pray*—Do not neglect, but pray without ceasing. This is the time to pray and be preserved by it. Have a ministry of prayer for others.
3. A *Time to Prove*—We mean to prove worthy of the Lord, and of life, and of love. To prove we are sincere, and sacrificing, and serving in hope.

III. THE WILL—"Understanding what the will of the Lord is" (v. 17).

1. *Experience* His Will—To be filled with the Spirit is to be fully in His will. We experience pardon, and purity, and peace, and power in His will.
2. *Enlightened* in His Will—"Be ye not unwise, but understanding." We

must know what His will is for our life; we must pray in His will, and preach in His will.

3. *Exemplify* His Will. Put it into practice; carry it into business, and home.

IV. THE WITNESS—The Person of the Spirit in our hearts is the witness.

1. The *Speaking* — "Speaking to yourselves." Witnessing of the good things of God.
2. The *Singing* — "Making melody in your hearts to the Lord" (v. 19).
3. The *Submitting* — "Submitting yourselves one to another in the fear of God" (v. 21).—T. M. ANDERSON.

SERVICE MEN'S DAY

First in a Series of Articles on Special Services

Buford Battin

OUR country has made a call for men to meet the needs of a nation at war. To this call a group of noble young people from our communities have made response. Our churches have suffered a loss by their leaving. These young men have surrendered their ambitions in civilian life and donned a uniform of their country. They have gone to take their places in the air, on ships and on land; to stand in their places of service in an effort to protect the rights of our country. Many of these young men are making a great sacrifice. They endure hardships and are denied many privileges. They suffer loneliness and anxiety. They are our men, from our homes and our churches.

A responsibility rests upon the church to render service to these noble young men. Their loved ones at home need special help and encouragement during their absence. There is the uncertainty as to the outcome of those in service. The church must arise to this need and render special service to those at home and abroad.

A special day can be set aside by the church in honor of those away and that will encourage their loved ones at home. The occasion should be planned far enough in advance that all details can be worked out and proper announcements made. It should not be a surprise meeting. The pastor may work with the Sunday school superintendent or president of the Young People's Society in compiling a complete list of all who are serving with the armed forces. When possible the address of each should be secured and a bit of information as to type of service being rendered. An effort should be made to have a complete list of all those who have been members of the church, Sunday school, Young People's Society, and all those who have attended the church or whose near relatives are affiliated with the church. The list completed, the service can be announced and a special invitation extended to friends and relatives to be present. This will encourage some to attend the church who might not otherwise be present. The service can be advertised as a candle-lighting service in honor of service men.

A service banner may be arranged for this occasion or the one that may have been in use revised with the adding of other stars to the banner. A blue star may be attached for each one in service and a gold star attached for each one who may have lost his life in the service of his country. This banner should not be placed on the wall until the proper time in the meeting and then presented ceremoniously.

The church auditorium should be arranged previous to the time of the meeting. The national flag may be mounted to the right of the platform and a Christian flag of the same size mounted to the left. Between these flags, on a railing or a frame that may be erected, candles are to be mounted. There is to be a candle for each name. If candle holders are not available, a carpenter or the caretaker of the building can very easily arrange a frame that will hold the candles. The candles are to be mounted with uniform spacing so as to make the row of candles

extend across the space between the flags. A candle of red, white and blue colors is very appropriate but any combination of national colors may be used. If a training center is near by those who attend the services in uniform should be recognized. This can be done by mounting three tall candles in the center. The candles and flags are to be on display as the people enter the building.

The meeting may be opened by singing the national hymn, "America." The minister should offer a brief explanation of the purpose and nature of the service. The congregation may be led in singing "Jesus Savior Pilot Me." Without further comment the people will grasp the intended meaning of the service. The congregation may be led in singing "God Will Take Care of You."

The pastor then presides in the candle-lighting ceremony. Mention is made that each candle represents one who has gone from a home of the community to serve with the armed forces of our country. The pastor may request the assistance of the Sunday school superintendent or young people's leader in lighting the candles. The minister, with the one assisting, stands at the left of the row of candles. The minister reads the first name and the candle is lighted. The minister mentions the family and relatives, and comments briefly on the life and service of the one represented by the lighted candle. The minister reads the second name and the assistant lights the second candle and continues until all the names are read and all candles lighted. The minister remains standing by the Christian flag and the assistant by the national flag. It may seem appropriate at this time to have a small girl sing the chorus of "Keep the Home Fires Burning Till the Boys Come Home."

It is announced that prayer will be offered for those whose names have been called, and all who would like to represent one or more of the group may come forward and stand at the altar facing the lighted candles. When the response is made the minister leads in prayer. He prays for those in service that they may be kept from harm and evil influences. He prays for the nation and for the group present. The people are then led in singing "God Be with You Till We Meet Again."

The climax of the service should be the sermon. The message may be on a theme that will inspire Christian loyalty. The sermon should be a challenge to the church and to individuals to be devoted to the cause of Christianity that the sacrifices of our young men will not be in vain. The people should be challenged to carry on in such a manner as to make these men feel when they return that their efforts were rewarded.

The nearest friend or relative may be given the privilege of taking the candle that represented their loved one. The minister should suggest that each one write to one or more of those who had been honored in the service. A form letter may be offered to the people that will describe the service and mailed to the men whose names were read.

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Prayer Meeting Messages

From the Psalms

By Oswald Chambers

(Taken from old copies of *Spiritual Life*, a British publication)

The Protection of God

(Psalm 124)

1. Alternative Danger

If it had not been the Lord who was on our side, now may Israel say (v. 1).

Facing an alternative is not to deal in supposition, but part of wisdom and understanding; supposition is wisdom gone to hysteria. In estimating the dangers which beset us we have to remember that they are not haphazard, but things that will happen. Our Lord told His disciples to lay their account with peril, with hatred, in fact He tells them to leap for joy "when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of man's sake" (Luke 6:22-23). We are apt to look at this alternative as a supposition, but Jesus says it will happen and must be estimated. It is never wise to underestimate an enemy. We look upon the enemy of our souls as a conquered foe, so he is, but only to God, not to us.

1. *Estimate of Antagonism*

If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us" (v. 2-3).

We have to lay our account with the antagonism of men, it is a danger that is always with us. ". . . . when men rose

up against us"—not tendencies, not the moods of men, but men themselves. All that makes life either honorable or terrible is summed up in the word "men." In estimating the forces against us we are slow to believe in this antagonistic element, we look at them too haphazardly, not realizing that they are dead set against us. "But beware of men"—it is the last thing we do. The reason our Lord tells us to beware of men is that the human heart is "deceitful above all things, and desperately wicked," and if we put our trust in men we shall go under, because men are just like ourselves, and none of us in our wits before God would ever think of trusting ourselves; if we do it is a sign that we are ignorant of ourselves.

At heart men are antagonistic to the Lordship of Jesus Christ. It is not antagonism to creeds or points of view, but antagonism encountered "for my sake." Many of us awaken antagonism by our way of stating things; we have to distinguish between being persecuted for some notion of our own and being persecuted "for my sake." We are apt to think only of the bad things as being against Jesus, but it is the refined things, the cultured things, the religious things which are dead against Jesus Christ unless they are loyal to Him. It was the religious people of our Lord's time who withstood Him, not the worldly. "If the world hate you, ye know that it hated me before it hated you" (John 15:18). These are the deliberate words of our Lord to His disciples. In the measure in which we are loyal to Jesus Christ the same thing happens to us; we are at a loss to understand why people should have the most apparently absurd antipathy to us. Their anger is strangely unaccountable; it is not irritation, but an inspired working against.

2. *Estimate of Agony*

Then the waters had overwhelmed us, the stream had gone over our soul (v. 4).

One element in the alternative danger that attends the saints of God is the agony it produces. It is strange that God should make it that "through the shadow of an agony cometh redemption"; strange that God's Son should be made perfect through suffering; strange that suffering should be one of the golden pathways for God's children. There are times in personal life when we are brought into an understanding of what Abraham experienced. "Get thee out of thy country. . . . ." It is not so much that we are misunderstood but that suffering is brought on others through our being loyal to God, and it produces agony for which there is no relief on the human side, only on God's side. When we pray "Thy kingdom come" we have to share in the pain of the world being born again; it is a desperate pain. God's servants are, as it were, the birth-throes of the new age. "My little children, of whom I travail in birth again until Christ be formed in you" (Galatians 4:19). Many of us receive the Holy Ghost, but immediately the throes begin we misunderstand God's purpose. We have to enter into the travail with Him until the world is born again. The world must be born again just as individuals are.

3. *Estimate of Annihilation*

Then the proud waters had gone over our soul (5:5)

The ultimate result of the danger is annihilation, our Lord leaves us in no doubt about that; He always estimated things in the final analysis. Our Lord teaches that the forces against us work for our annihilation, "And ye shall be hated of all men for my name's sake." Nowadays we do not catch the drift of these words. It is not the question of a law of nature at work, but a law of antagonism, everything that is not loyal to Jesus Christ is against us. "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord . . . ." Saul of Tarsus was spending all his educated manhood to annihilate those who were "of the way." It is that spirit we have to estimate in the danger that besets us if we are true to God.

II. Appreciated Deliverance

Blessed be the Lord, who hath not given us as a prey to their teeth" (5:6).

The reason some of us are so tepid spiritually is that we don't realize that God has done anything for us. Many people are at work for God not because they appreciate His salvation, but because they think they should be doing something for other people. Our Lord never called anyone to work for Him because they realize a need, but only on the basis that He has done something for them. The only basis on which to work for God is an esteemed appreciation of His deliverance, that is, our personal history with God is so poignant that it constitutes our devotion to Him. God's deliverance makes us His absolute debtors. Have we taken into account what God has done for us? Estimate the alternative danger and then begin to call on your soul to bless God for His deliverance. ". . . . to whom little is forgiven, the same loveth little."

1. *Entire Escape*

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped (v. 7).

God does not deliver us gradually, but suddenly, it is a perfect deliverance, a complete emancipation. When the deliverance is realized, it is realized altogether, from the crown of your head to the sole

of your foot, and your devotion to God is on account of that deliverance. It is a good thing to begin prayer with praising God for His attributes, and for the way those attributes have been brought to bear on our personal salvation. Let your mind soak in the deliverance of God, and then praise Him for them.

2. *Eternal Element*

Our help is in the name of the Lord who made heaven and earth (v. 8).

Our help is not in what God has done, but in God Himself. There is a danger of banking our faith and our testimony on our experience, whereas our experience is the gateway to a closer intimacy with God. Our help is in the Name of the One who delivers. The dangers that beset us are real dangers and if we estimate them we shall appreciate God's deliverance. Why our Lord said that self-pity was of the devil is that self-pity will prevent us appreciating God's deliverance. When we begin to say, "Why has this happened to me?" "Why does poverty begin to come to me?" "Why should this difficulty come, this upset?" it means that we are more concerned about getting our own way than in esteeming the marvellous deliverance God has wrought. We read of God's people of old that "They soon forgot His works . . . ." and we are in danger of doing the same unless we continually lift up our eyes to God and bless Him for His deliverances.

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Christian Security (Psalm 125)

I. THE FASTNESSES OF THE GODLY

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever (v. 1).

The security of the eternal God is what we are to have confidence in, and the psalmist likens that security to the mountains, because a mountain is the most stable thing we know. There is nothing so secure as the salvation of God; it is as eternal as the mountains, and it is our trust in God that brings us the conscious realization of this. The one thing Satan tries to shake is our confidence in God. It is not difficult for our confidence to be shaken if we build on our experience; but if we realize that all we experience is but the doorway leading to the knowledge of God, Satan may shake that as much as he likes, but he cannot shake the fact that God remains faithful (see Timothy 2:13), and we must not cast away our confidence in Him. It is not our trust that keeps us, but the God in whom we trust that keeps us. We are always in danger of trusting in our trust, believing our belief, having faith in our faith. All these things can be shaken; we have to base our faith on those things which cannot be shaken (Hebrews 12:27).

Our consciousness of God is meant to introduce us to God, not to our experience of Him. Jesus said, ". . . . no man is able to pluck them out of my Father's hand" (John 10:29). No power, however mighty, is able to pluck us out of the hand of God, so long as that power is outside us. Our Lord did not say, however, that His sheep had not power to take themselves out. The devil cannot take us out, neither can man; we are absolutely secure from every kind of enemy, saving our own willfulness. God does not destroy our personal power to disobey Him; if He did, we would become mechanical and useless. No power outside, from the devil downward, can take us out of God's hand; so long as we remain faithful, we are as eternally secure as God himself.

II. THE FRONTIERS OF GOD

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever (v. 2).

There are margins beyond which the Spirit of God does not work. Nightingales will not sing outside certain geographical areas, and that is an exact illustration of the frontiers of God. There is a place where God reveals His face, and that place has moral frontiers, not physical. We can blind our minds by perverse thinking; blind our moral life by crooked dealing in business, or by sin. We can never get away from God geographically, but we can get away from Him morally. The writer to the Hebrews mentions the moral frontier, "Let thy conversation be without covetousness; and be content with such things as ye have" (13:5). Outside that moral frontier, God does not reveal His face. Let me become impatient, let me fix my heart on gain, and I do not see God. If I enthrone anything other than God in my life, God retires and lets the other god do what it can. The majority of us do not enthrone God, we enthrone common-sense. We make our decisions and then ask the real God to bless our god's decision. We say, "It is common-sense to do this thing" and God leaves us, because we are outside the frontier where He works. "Keep yourself from the love of money, and be content." Think of the imperative haste in our spirit to wish we were somewhere else! That danger is always there, and we have to watch it. When I wish I were somewhere else, I am not doing my duty to God where I am; I am wool-gathering, fooling with my own soul; if I am God's child I have no business to be distracted. If I keep myself from covetousness, content with the things

I have, I remain within the frontiers of God. If I have the spirit of covetousness in my heart, I have no right to say, "The Lord is my helper"—He is not, He is my destroyer. I have no right to say I am content and yet have a mood that is not contented. If I am ill-tempered, set on some change of circumstances, I find God is not supporting me at all; I have worried myself outside the moral frontier where He works and my soul will not sing; there is no joy in God, no peace in believing. We have to watch that we are not enticed outside the frontier of our own control, just as soldiers have to watch. If they get outside the frontier of their strategy they will probably be killed, and so we have to watch that we are not enticed outside God's frontier. Remember, no man can take us outside, it is our own stupidity that takes us out. When we realize that we have got outside the moral frontier, the only thing to do is to get back again and realize what the Apostle Paul says in Philippians 4:11-13.

III. The Faithfulness of Godliness

For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity (v. 3).

The rod means two things—it is used in counting in the sheep, and it is used to destroy the wild beast that suddenly springs out on the sheep (see Psalm 23:4). The man of sin will have his rod, he will do clever tricks, he will put the mark of the beast on every business system that he sanctions, and those who do not have that mark on them can never do business under the regime of the man of sin. Suppose you find that the people who are "counted in" under the mark of the beast succeed, and you do not succeed, you may be tempted to negotiate the thing and say, "Well, I don't know, if I did this thing it would save me; I had better just compromise a bit." We must never do that. "The rod of the wicked shall not rest on the righteous," God says. There is no need to fear, if we keep within the moral frontiers of God we can say boldly, "The Lord is my helper." We do not need to mind how the wicked bluster and say, "If you don't do this and that, you will starve." Be faithful, make holiness your aim, holiness in every relationship—money, food, clothes, friendship—then you will see the Lord in all these domains.

IV. The Fitness of Goodness

Do good, O Lord, unto those that be good, and to them that are upright in their hearts (v. 4).

Our Lord warned the disciples that they would be put out of the synagogue, and be killed (see John 16:2), but He says, "Don't mind about that, beware only of not doing your duty according to My commandments, because that will destroy both soul and body in hell" (see Matthew 10:28, Revelation 2:10). We are apt to make salvation mean the saving of our skin. The death of our body, the sudden breaking-up of the house of life, may be the salvation of our soul. In times of peace "honesty may be the best policy," but if we work on the idea that it is better physically and prosperously to be good, that is the wrong motive; the right motive is devotion to God, remaining absolutely true to God, no matter what it costs.

V. The Futility of Godlessness

But as for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity (v. 5).

There is no reference in the Bible to natural law. We talk of certain things as the inevitable result of what a man does: the Bible says, "God." "God shall lead them forth . . . ." says the psalmist. God is active in every relationship; it is not natural law or mathematical logic, but God working all through. No man has a fate portioned out to him; a man's disposition makes what people call his fate. The course of deliberately remaining independent of God ends in damnation, by God's direct decree, not as an inevitable happening; and the course of dependence upon God ends in heaven, by God's decree, not by chance. Either course has God behind it. It is the glorious risk of the Christian life. The Apostle Peter gives the warning, "Beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness" (II Peter 3:17). God does not save us from facing the music, or shelter us from any of the requirements of sons and daughters (see I John 4:4). As long as we remain within the moral frontiers of God, watching our hearts lest we give way to ill-content, to covetousness, or self-pity, the things which take us outside God's frontier, then God says, "I will in no wise fail thee, neither will I in any wise forsake thee."

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A Sermon Series

Based upon events which happened at night in Bible times, by Rev. W. C. Shane.

"Out of the Night—
—A Vision," Genesis 28.
—A Blessing," Genesis 32.
—A Voice," I Samuel 3.
—A Victory," Judges 7.
—A Judgment," Daniel 5.
—A Saviour," Luke 2.
—A Salvation," John 3.
—A Song," Acts 16.
—A Solution," Luke 6.
—A Storm," Acts 27.—*United Presbyterian.*

Prayer Changes Things

In a little Bible class in India there were five native girls who were giving their teacher so much trouble that she was almost tempted to disband them. They were thoroughly bad.

She wrote a letter to a friend in America, a man of prayer, and asked him to remember these children. As soon as he received her letter, he retired on Saturday evening and spread it before the Lord in his closet, praying with his whole heart until he became sure that God had given the answer. He then wrote her his confidence in the coming blessing.

That Saturday night in Ohio was Sunday morning in India. That morning the class met as usual, and the teacher came prepared for the usual scene of disturbance, distraction and sinful folly. But how surprised she was as one after another of these wayward girls turned to her, asked her forgiveness, and told her that they had made up their minds to seek to serve the Lord. From that day they were sweet Christian girls, and the writer met one of them afterward in India, a beautiful Hindu woman, modest, noble, and consecrated.—A. B. SIMPSON.

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It Was Only a Tract

It doesn't take much effort to pass out a tract. In fact, every meeting night, and that was five nights a week, we passed out from three to six hundred tracts in our stations.

A short lad stopped, and looking into the church, listened and graciously accepted the tract written in Chinese. As he slowly walked on he read the gospel story about Jesus. He was rather a frail young man wearing thick glasses. And it seemed he had a bit of a limp, but inside of him beat an earnest heart. Kam Tsz Keung was this lad's name and in his early years he applied himself to intensive study, insomuch that he mastered the deep Chinese characters to such an extent that he could not only read them fluently, but wrote them beautifully. In later years he became our Bible school scribe.

His mother was an ardent idol worshiper and worshiped all the idols she heard about for she was trying to find one that would heal her boy. He was taken to a hospital one day and it was there our workers met him and told him more about Jesus. They prayed with him, and Kam Tsz Keung was saved. The Lord filled him with the Holy Ghost. He entered our Bible School and was a diligent student.

While in school he lived with his brother until his brother's wife died. He then went to live in the Koon Chung mission where he stayed until he graduated. He did not live in our dormitory for men because he was not able to pass his physical examinations.

He loved his Bible and was a great teacher. He spoke clearly and slowly and held his audiences and won souls to the Lord. In later years he was one of our teachers in Peniel Bible School, teaching Chinese subjects, character study, letter writing, grammar, and the Bible.

He was not healed and the last year of his life was spent at Lai Chi Kok hospital. (This hospital has many, many tragic stories if time and space permitted, stories of deformed babies born to opium smoking parents; of every type of bone ailments and diseases.) It was here that Kam Tsz Keung lay with a plaster cast on his leg and thigh. He had T. B. of the hip. When the Japs attacked Hong Kong he was hurriedly carried from the hospital as the hospitals were some of the first objectives to be bombed. He was taken home and yet, the first of our preachers to meet death in Hong Kong was Kam Tsz Keung who was saved by means of a little tract.—*China Peniel Flashlight.*

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A Painful Trip To Learn More About Jesus

Far away in West Africa, around the light of a blazing campfire was a group of Africans listening while a white missionary told them the old, old story of Jesus and His love. Suddenly a peculiar noise was heard and, on turning around, the missionary saw a strange object crawling on all fours in the darkness toward him. He quickly reached for his rifle, for in the dark the creature looked like a leopard or a hyena. The African men started to laugh and as the object approached the missionary saw it was a human being crawling on his hands and knees. He came near, and squatted beside the little group.

The missionary asked, "Who are you?" He replied, "My name is Sawuchika." He had a fine head, broad shoulders, and a beautiful developed chest and body, but his legs were almost completely withered. The missionary asked him what had happened to him and he said that he had

taken a pain in the back which settled in his legs, so now he could only crawl. Very simply the missionary told him the Gospel story, sympathized with him about his condition, and the next day moved on.

Several years passed by, and the same missionary, who had come to the Songo tribe, was standing outside his wattle-and-daub house when suddenly in the distance he saw a peculiar object crawling along the path. He stood watching, and in a few minutes who should come up and deposit himself at his feet but Sawuchika! The missionary could hardly believe his eyes, for he was then about one hundred twenty miles from home. He looked worn and half-starved. When the missionary found his voice, he said,

"How ever did you get here?"

"Why," said he, "I crawled on my hands and knees."

He said it had taken him "about nine moons" (nine lunar months) to make the trip. He had made the trip in several stages, for when he had gone a distance of about twenty miles the skin on his hands and knees would break down into open sores and the blood would flow, and then he would have to rest in some village until the sores healed, when he would start off again. This occurred four or five times. Looking at him in wonder the missionary said,

"Sawuchika, what brought you here this long journey?"

He replied, "I never forgot what I heard down in Sawanda, and I have come so that I can hear the words of God every day."

He arranged with someone to build him a little grass hut, attended the services regularly, and God saved his soul. Then he was baptized. Some of the Christian natives carried him in a hammock down to the river where he was immersed along with others and now he is a bright Christian.—*Gospel Herald.*

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Out of China comes the story told in a Christian magazine about a Japanese soldier who entered a Chinese Christian church at service time. His entrance created misgivings and alarm until he stood up and said, "I am a conscripted soldier—but I am a Christian. I would worship with you." Then he was welcomed. When the service was over, this Japanese soldier went up to the minister and asked him to sign his name in the Bible he had brought with him from Japan. This is what the minister wrote in that Bible: "In Christ there is neither Jew nor Greek." There is the fruit of a true Christian life produced by the Spirit of God.—*Selected.*

It would be a great inspiration to modern missions if more missionaries would do what Dr. John Sung did when he went back to China to preach the gospel. The devil taunted him on the steamer as to the big salaries he could get with his B.A., M.A., Ph.D. degrees if he worked for the government. He got out his parchments and threw them into the ocean and there anew dedicated himself to the gospel. God used Dr. Sung all over China as a great evangelist up to the time the war broke out. He became the Billy Sunday of China.

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The High Cost of Prayer

"I want you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise. "Aye, costly," he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who with him prayed very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered."

It is always a costly thing to give oneself wholly over to the Lord, to be used as He wills in His service.

It cost Elijah much persecution, for he was hounded by that woman, Jezebel, who eagerly sought his life (1 Kings 19:2). It cost John the Baptist his head (Matt. 14:3-10). It cost Paul and Silas pain and imprisonment (Acts 16:23). It cost Stephen his life (Acts 7:60). It cost the Apostle John banishment to the Isle of Patmos (Rev. 1:19). It cost Paul desertion (II Tim. 4:16). It cost Christ the cross (Phil. 2:8).—*Missionary Tidings.*

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Mrs. Lawson had been very ill, and it was hard to get food for an invalid in inland China. She could take fresh eggs, but it looked as if all the hens had gone on strike. Asking from door to door, the people all had the same answer, "No eggs." As I walked home I remembered, "Everything by prayer." Soon after our Bible woman came in with four fresh laid eggs. I hugged her! The same night some Christains came in from an outstation, bringing a hen as a gift. Every day she laid an egg. Jehovah Jireh!—MRS. PORTEOUS.

ILLUSTRATIONS. . . . . .

An artist was painting a picture which he hoped to exhibit at the Royal Academy of England. He came from a gifted family and was making a name for himself. His picture was called "Homeless," and it showed a woman struggling through the storm of snow and sleet with a child in her arms which she was shielding as best she could. It was a striking and pathetic picture, and the painter was putting his whole soul into it.

But as he painted, the thought came to him that the picture was not worth putting one's whole soul into. "Why don't I go to rescue the homeless," he asked himself, "instead of painting pathetic pictures of them?" The question stung him. He turned again to his painting, but the idea would not leave him. He finished the picture, packed up his easel and brushes, and went out to help the London poor. In the end he became a missionary and was sent to Agunda, in Africa, where he became the bishop of that faraway province—the well-known Bishop Tucker.

He did not abandon art entirely. He painted and sketched whenever he could. But a picture to him was only a picture. Human life and its needs were the real things to which he could fully consecrate himself. To win a soul to God was worth more than to hang a dozen canvases at the Royal Academy. He found the true, the satisfying way to live.—*Selected.*

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Three Men Praying

A very wonderful story is told of three young Christian soldiers who were sent out to do a very dangerous piece of work on the front line of the battle. When night came they crawled into a hole to rest, and repeated many verses of Scripture softly, and then in turn each one prayed. As the second one prayed, an enemy suddenly appeared and looked into the hole. The man on watch saw him with his gun pointed at them. The other two men had their heads bowed, and the one praying continued to talk with the Lord. Then the third man prayed. Still the gun pointed at them, until almost the end of the prayer, and then disappeared as suddenly as it had appeared. At the conclusion of the little prayer meeting, they crawled out of the hole and searched the jungle around, but the enemy was not to be found and did not molest them that night.—*S. S. Times.*

Why Do You Come Alone?

A Swedish preacher tells the following: In my home town lived a man whom everyone considered a Christian. He went to religious meetings, and his daily life was such that no one doubted his Christianity. But never had he any testimony about God at the meetings. This man became sick and lay eight months in bed. At the last, one had to watch over him. The last night they were with him awaiting death, when he fell into a deep sleep. When he awoke everyone was greatly surprised over the great change that had taken place in him.

This is what he told: "I dreamed that I died and was taken across the river of death in a boat. There were many boats in the river, some full and some partly full of people, but I was entirely alone. When I reached the other side I saw the New Jerusalem, and Jesus came out of one of the portals to me. He reached out a hand to me with these words, "Welcome, Brother Lovgren, to the heavenly shores, but why do you come alone? With sorrow I fell down at His feet and with self-reproach in my soul I prayed, 'Dear Jesus, if you will take me back to earth I will do whatever you wish me to do for you.' Upon this I awoke."

From that time he got well, and God used him to preach the gospel of Christ. He became the means in God's hand to bring hundreds of souls to Christ.—*Bud og Hilsen.*

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Sacrifice

Two women were blessed with priceless babies—sons they were and received with joy in both homesteads.

"He's mine!" said one, and fiercely clasped the boy to her bosom. "No power shall sever us two—no, never!"

Well she looked to his bodily comfort, diligently sought the best for his mind—the best that the world could sell.

Stalwart he grew, thoughtful, considerate too; but the current was swift and the tide too strong.

God called:

"What!" cried the mother in fearful tones when she heard the news. "My boy across those waters where heathen rage! You're cut for better things," she said—and the boy who knew no boyhood guide save his mother's word, went on through law and was lost in the tide—lost with the rest who had heeded not

when the Master called—and called again.

The other knelt with her babe held closely, and earnestly said, "He's Thine, O Father above—I know that Thy care is better by far than any I ever could give. So help me, I pray, to guide him Thy way and my heart will be glad when a place in Thy service he fills."

Earnestly sought this mother the best for the boy. Deep in the Word she went, prayerfully taught him all that she could, tenderly watched for his needs—then led him up to the Cross, to the Guide who was surer than she.

Strongly he grew and stalwartly true.

God called:

The answer was ready. Together the mother and man rejoiced. Through long, long years they still have rejoiced thus, though one on her bended knee—the other out across the sea. Yet the distance has not been very great for the Light shines bright in the cause of Right, and through it they both can see the Master waiting to welcome them—He and souls they've already won.

•

Who Holds the Reins?

Professor Henry Drummond used to visit some friends who lived in Mid-Scotland, spending a large part of his summer holiday with them regularly. On one such occasion he was just going away after having spent a happy time with them, and as he bade good-by to his hostesses, they said to him: "Oh, we have just remembered something that we were going to ask you to do for us. You know John, the coachman?" "Yes," he said. "Well," they went on, "we are troubled about John. He has been giving way to drink, and, unfortunately, he will not be told. He has been warned again and again, and he is now on his last chance. We wanted to ask you if you would speak to him. We thought, perhaps, that you could help him. But now you are going away, and we fear that it is too late."

It was not too late, however, for Henry Drummond was always out on the Lord's business; and so, when the coachman brought round the carriage to take him to the station, he put his baggage inside, and he himself jumped up beside the coachman. He began to talk to the man about his horses; he praised them; he praised their action; he praised the man's clever handling of them. Then, as they came round a very dangerous bend in the road, he said to the driver, "John, what would happen if these two horses were to run away with us here?"

"It would be a bad job for both of us," said the man.

"But if, when you found they were out of control," said Henry Drummond, "you knew that I, sitting here beside you, was one who could control any horse; that no horse had ever run away with me, and you yourself could not control them, what would you do?" "That's easy to answer," said the man. "I'd give you the reins."

"John," said Drummond, "do you ever feel as though there were something in you like a pair of wild horses that threatens to run away with you again and again?"

John hung his head, for he was conscious of his fault; he was conscious of his weakness and lack of control. Then Drummond talked to him of the Lord, and he said, "John, I know of One who can control all these wild passions, if you will only let Him into your life to do it for you." And as he parted from him at the station, he said, "John, will you give Him a chance?" With that Drummond was away.

A year passed, during which time the Professor had not heard anything of what had happened. Then he found himself going back to pay his friends another visit; and as he sat in the train he suddenly recalled the whole business. He wondered if he would see John, or if he had been dismissed. When the train drew up to the platform the first man he saw was John. He came along the platform, and, touching his hat, said, "I've given Him the reins, sir."—*The Flame.*

•

A rising young lawyer got filled with the Spirit, and the next day said to his client, "I cannot plead your case. I have a retainer from the Lord Jesus"; and he became one of the mightiest preachers the world has ever seen.

A fashionable woman got the baptism, and God gave her power to break away from her worldly set and surroundings, live wholly for Him, and gave her an influence that girdled the globe.—*Selected.*

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Why God Spoils Our Plans

Sir James Thornhill painted the cupola of that world-famous structure St. Paul's Cathedral in London. He was compelled to work while standing on a swinging scaffold far above the pavement. One day when he had finished a detail on which he had spent days of painstaking effort, he stopped and began to estimate his work. So well had he succeeded that he was lost in wonder and admiration. As

he stood there gazing at the structure, he began to move backward slowly in order to get a better view, forgetting where he was. A man who was with him became suddenly aware that one more backward step would mean a fatal fall. Quick as a flash he made with his own brush a sweeping stroke across the picture. The abstracted artist stopped and rushed forward, crying out in anger and dismay; but when his companion explained his strange action the great artist burst into expressions of gratitude.

Some day we shall thank God for every loss sustained in this life, for every shattered idol, for every disrupted plan. —*Source Not Known.*

•

In his interesting book, "Some to Be Pastors," Dr. Peter H. Pleune, pastor of the Highland Presbyterian Church, Louisville, tells the story of a lonely old sheepherder out on the Western plains. In the evening when the sheep were safely housed for the night, he had his radio. But in the daytime the only solace for his loneliness was his violin. One day he wrote the radio station asking that the note A be sounded on the studio piano so that he could tune his violin. This was done, and later he wrote his thanks, saying, "Now I'm in tune."

•

The Accepted Time

There trudged along a Scotch highway years ago a little, old-fashioned mother. By her side was her boy. The boy was going out into the world. At last the mother stopped. She could go no farther. "Robert," she said, "promise me something?" "What?" asked the boy. "Promise me something?" said the mother again. The boy was as Scotch as his mother, and he said, "You will have to tell me before I will promise." She said: "Robert, it is something you can easily do. Promise your mother?" He looked into her face and said, "Very well, Mother, I will do anything you wish." She clasped her hands behind his head, pulled his face down close to hers, and said, "Robert you are going into a wicked world. Begin every day with God. Close every day with God." Then she kissed him, and Robert Moffat says that kiss made him a missionary. And Joseph Parker says that when Robert Moffat was added to the kingdom of God, a whole continent was added with him. There are critical times in the history of souls. "Now is the accepted time; now is the day of salvation."—J. W. CHAPMAN.

The Great Commandment

"A slaveholder had committed the care of one of his teams to a faithful slave for some years; at last one of them died. While the slave was burying the faithful animal, the other horse came across the field and stood by, watching the operation as a silent mourner.

The master said to the slave, "I believe Dick loved Billy." Instantly the slave replied, "'Course he did massa; why they pulled together for twenty years!" It is the pulling together of the various Christian forces against the common enemy and for a common cause that will unite the hearts of the followers of the Master."—J. W. KNOPP, D. D.

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God's Warning

"When thine heart be lifted up."

"A little watch so delicately strung, dissatisfied with its little sphere in a lady's pocket, envied Big Ben, the great tower clock, as one day it passed with her ladyship over Westminster Bridge. 'I wish I could be up there,' said the little watch, I could then serve the multitude.' 'You shall have your opportunity, little watch,' said the lecturer, and he dramatically described the little watch drawn up the tower by a slender thread. When it reached the top the lecturer said, 'Where are you, little watch? I cannot see you.' Then, pausing a little while said, 'It's elevation has become its annihilation.'"—*British Weekly.*

•

Divine Requirements

"Our choice in life must be a cubic choice. It must have three dimensions. First, it must be very high, as high as I can reach with my life. Next, it must be very broad, covering all the powers of my life—mind, voice, hands, feet. And then it must be very long—run out seventy years. If that be the sum of my days on earth, I cannot afford to swap horses in the middle of the stream. I cannot afford to change my course at thirty or forty. We are to make the highest, the broadest, and the longest possible."—A. MCKENZIE, D. D.

•

Self-control

"Anger is a sort of madness but it is also swift mischief: and a mad moment may ruin a lifetime. Unless early checked, a fiery temper becomes one's master. Its best antidote is the study of the Great Example—a timely cultivation of self-control under divine aid. 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.'"—*Youth's Companion.*

BOOKS . . . . . .

THE CHRIST OF THE AMERICAN ROAD, by Dr. E. Stanley Jones. Any book by E. Stanley Jones is well worth the reading. He is a true evangelical Christian, a man of keen spiritual insight and a stimulating writer. This book analyzes our own nation in the light of its Christian heritage and shows how Christ has worked in our national life. Speaking of this work of Christ the author says, "What a Christ this is! taking energies and pioneering spirit of a people gathered from all climes and all races, and in spite of all their sins and prejudices welding them into a living whole until they become perhaps the most united nation on earth, and perhaps the greatest . . . . Christ has done this? Yes, for without His spirit working at the heart of this American civilization—cleansing, inspiring, uniting—this civilization would not have been possible. He is the cement that holds it together. Through its centrifugal forces and its dividing sins it would fall to pieces tomorrow without Him. He is the most cleansing, constructive, potent force working within the soul of this people—and its one hope . . . . A big claim? It is! But as we trace how Christ's spirit has been woven into the beginnings, the continuous history, and the future of this people, you will probably come to the conclusion that there is more there than can be told. In this book I have only glimpsed it. Some day we may grasp it, and grasp it on a wide scale, so that we may lay hold on His cleansing and regenerating power to remake and guide this dynamic entity called America." The book is a challenge to cast off our un-American and un-Christian "hesitations" and walk boldly the American Road with Christ. Premillennialists will not agree with the author's interpretation of the kingdom, but it is a book that all ministers will be profited by reading. (Abingdon-Cokesbury), price $1.00.

INSPIRATION PLUS REVELATION EQUALS THE BIBLE, by Dr. Harry Rimmer. This author is a widely known preacher and lecturer among the Fundamentalist groups. His writings are always interesting, interspersed with many illustrations mostly gathered from his own experience. In this volume Dr. Rimmer gives his views of the inspiration of the Bible. He says, "When we say 'by inspiration of God' we literally mean that the Spirit of God carefully and rigidly supervised the construction of the Holy Book word by word and line by line, overseeing the labors of all writers whom He used as amanuenses of His will and purpose. . . . . Revelation is always supernatural, it owes nothing to the experience, ability or wisdom of the writer through whom the revelation is recorded, and is the only logical explanation for the mystery of prophecy and the illumination of eschatology. Both are required to form the Bible—for the Word of God is the product of inspiration plus revelation, and is thus the one source of assured knowledge of eternal things." The titles of the five chapters of the book are: The Meaning of Inspiration, The Final Authority, The Spoken Word, The Climax of Revelation, and The Technique of Revelation. It is written in a popular style, and is not claimed by the author to be an exhaustive study of the subject. The preacher of our group desiring to make a careful study of this subject will find the discussion on Inspiration of the Scriptures in *Christian Theology* by Dr. H. Orton Wiley much more helpful and satisfying than this book by Dr. Rimmer. (Eerdmans Publishing Company), price $1.00.

IF CHRIST HAD NOT COME and Other Evangelistic Sermons, by Jarrette Aycock. A book of ten sermons, each of which has an appealing and illuminating message, by the well-known evangelist, now District Superintendent of our Kansas City District, Rev. Jarrette Aycock. The books of this popular preacher and writer have sold by the thousands; one of his booklets has passed through many editions until now over seventy thousand copies have been sold. His messages are always filled with truth, presented in a clear and forceful manner and make their appeal direct to the heart. This is a book preachers will enjoy reading, it has many helpful suggestions of sermonic and illustrative value; the laymen will be greatly blessed by its message. (Printed by Zondervan, at the request of our sales department), price $1.25.

THE CHURCH IN A CRISIS, by Dr. Harold W. Reed, former Dean of Religion of Bethany-Peniel College, now pastor of our church at Newton, Kansas. This is a challenging message for the church in this day of crisis. It deserves a wide distribution. (Beacon Hill Press), paper bound, price 25c.

1000 SERMON OUTLINES, by T. W. Callaway, Pastor, St. Elmo Baptist Church, Chattanooga, Tenn. The author calls these "threefold scriptural outlines." He deals with each book of the Bible. Strictly speaking, they are not outlines; more, there are three suggestions under each of the one thousand themes. Some of them seem worthless as outlines, but there are a large number of very valuable suggestions presented. (Zondervan), price $1.25.

THE SAVIOUR'S INVITATION and Other Evangelistic Sermons, by the well-known evangelist, the converted Jew, Hyman Appleman. Eighteen evangelistic messages, which the author says, "were preached in burning anxiety, in pleading earnestness, in yearning appeal for the salvation and consecration of souls." The author is a Baptist and occasionally doctrines peculiar to this group are stressed, but generally they are sermons that will help and inspire the preacher as well as the layman. Pastors will find this book helpful in stimulating thoughts for evangelistic messages. (Zondervan), price $1.50.

EDDIE RICKENBACKER—God Still Answers Prayer, by Lind Swarthout. Here is a fascinating story of a popular hero of this day. Particularly does the author emphasize the answers to prayer in his life as he records his biography, telling of his struggles as a fatherless boy of young age, an enterprising industrialist, World-War I hero, famous aviator, and climaxing the book with his thrilling experience on the raft in the Pacific and the miraculous answer to prayer for his deliverance. Adults will enjoy this book and it will have a special appeal to young people and boys. (Zondervan), price $1.25.

MARTIN LUTHER, The Formative Years, being the story of the first thirty-four years of his life, by Barend Klaas Kuiper. A reprint of a popular edition first printed in 1933. (Eerdmans), price $1.50.

THE MARCH OF TRUTH, Twenty Historical Miniatures, by Dr. Stephen Szabo; with twenty pen drawings by Reynold H. Weidenaar. The publisher's note says: "*The March of Truth* is geography, church-history, and literature in a combined and condensed, new and modern form; written by one who knows the places from his own personal travels, who is a historian of the truest and most accurate type, and who is a skilled writer of long experience." The aim of the author is to make the reader see what Savonarola saw, to know what Wycliff knew, to believe what Knox believed, and to make him feel what Luther felt, and to will what Calvin willed. While these miniatures are the stories of individuals, at the same time the reader is given a fine picture of the great men, events and movements of the mighty Reformation. (Eerdmans), price 2.50.

BACKSLIDERS OF THE BIBLE, by D. B. Eastep, Pastor, Calvary Baptist Church of Covington, Ky. Seven messages on backsliding. Dr. Herbert Lockyer in the Introduction says: "In a unique way the author of this study dealing with the backsliders of the Bible has personalized the influences responsible for our departure from God." (Zondervan), paper bound, price 50c.

AN INTERRELATED ANALYSIS OF THE BIBLE, by A. D. Eberhart. The author has worked out a biographical grouping of biblical material which is an aid to tracing the course of sacred history, for says he, "The story of the Bible is essentially the story of its leading characters. . . . It is only by comparing scripture with scripture that a comprehensive knowledge thereof can be obtained." The ruling purpose of this analysis of the Bible is to exhibit in clear outlines the interrelation of its constituent parts. In the judgment of the author, this purpose is best attained by a judicious combination of the chronological and the topical methods in the arrangement of the scripture text. And in this effort the author has done a commendable piece of work. This book will be found helpful not only for private Bible study but also for group class work. (The Methodist Publishing House, Pittsburgh, Pa.), paper bound, price 75c.

TEACHING THE MULTITUDES, by Minor C. Miller, General Secretary, Virginia Council of Religious Education. A guidance manual in weekday religious education. (The Beacon Publishers), price $2.00.

YOUTH LOOKS AT LIQUOR, a series of addresses given by fifteen young people from fourteen states in the South and the District of Columbia in the Better Speakers Tournament of the Youth-wide Training Union Assembly (Baptist) at Ridgecrest in the summer of 1943. These addresses are printed here just as the young people gave them. They are a true representation of the views of the best young people on beverage alcohol. (Baptist Sunday School Board), paper bound, price thirty cents.

THUS IT IS WRITTEN, The Missionary Motif in the Scriptures, by Henry Cornell Goerner, Associate Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Louisville, Ky. The author says, "This book was written as an aid in the study of the missionary theme in the Bible." The five chapter headings are: The Universal Purpose of God, The Role of the Chosen People, The World Mission of the Messiah, The Holy Spirit and the Nations, and The Church, The Christian and the Consummation. (Broadman Press), paper covers, price fifty cents.

RUBIES FROM RUTH, An Exposition of the Book of Ruth, by Dr. W. G. Heslop. The latest addition to the author's series of Bible study books, this book will be enthusiastically received by those who have been helped by his previous books. In this book Dr. Heslop, one of our Nazarene evangelists, uses the verse-by-verse method of interpretation, giving interesting explanations of the types and symbols presented in the narrative with many practical applications of the truths found therein. His section "Light from Other Lamps," which is a compilation of sermon outlines, seed thoughts and suggestions, will be found exceedingly helpful to preachers. (Zondervan), price $1.25.

CAROLS OF THE AGES, by Edna Rait Hutton. The music of Christmas is universally loved but not so well understood. This book fills a distinct need for material that will supply both understanding and appreciation. Many countries and many centuries have made their contribution to the wealth of Christmas hymns and carols. Too few of the best of these are known. This book will leave the reader enriched in heart and mind. A really worth-while Christmas service based on the materials in the book concludes the last chapter. —R. E. SWIM.

THE COMFORT OF GOD, Preaching in Second Corinthians, by Dr. Harold J. Ockenga, minister of Park Street Church, Boston, Mass. The author presents a series of thirty-one fine expository messages on Paul's Second Epistle to the Corinthian church. They are evangelical in content, the product of much study, and are presented in a clear, appealing manner. Any pastor will find this book helpful for personal reading in giving him a better understanding of the message of this very important book of the Bible, and in providing him with many helpful suggestions for sermon material. The author is not Wesleyan in his teaching on entire sanctification, but even in his discussion on this theme he gives many helpful thoughts which we "Wesleyans" need to consider. (Revell), price $2.50.

AT THE MASTER'S FEET, A Series of Expository Sermons from the Sermon on the Mount, by H. H. Hargrove, pastor of Columbus Avenue Baptist Church of Waco, Texas. Here are nine thought-provoking messages. In each message the author first elaborates and applies the truth found in the section of scripture and follows that with a discussion of the use the apostles and other New Testament writers made of the same truths. It is a Baptist book hence does not emphasize the Wesleyan teaching. (Boardman), price $1.50.

GOD'S ANSWER TO MAN'S DOUBTS, by Dr. William Ward Ayer, Pastor, Calvary Baptist Church, New York City. The author of this stimulating volume has watched men battling doubts, and in this book he shouts triumphantly, "God has the answer!" He goes to the only source of stability in our scientific age—the Bible—and gives us Scripture's reassuring concrete answers to man's questions, doubts and perplexities. There are ten messages in the book of 142 pages. (Zondervan), price $1.25.

BUILDERS OF A NEW AFRICA, compiled by Nan F. Weeks. Biographical sketches and accounts of the accomplishments of five pioneer Southern Baptist missionaries in Africa. (Boardman Press), paper bound, price fifty cents.

WITH CHRIST IN A SHELL HOLE, by Dr. C. Gordon Brownville, pastor of Tremont Temple Baptist Church in Boston, Mass. Nine evangelistic messages taken from the author's experience as a soldier in World War I. (Zondervan), price $1.50.

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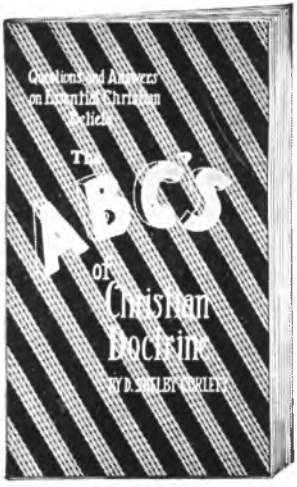

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