Olivet Nazarene University
Digital Commons @ Olivet

Preacher's Magazine | Church of the Nazarene

3-1-1945

Preacher's Magazine Volume 20 Number 02

J. B. Chapman (Editor)
Olivet Nazarene University

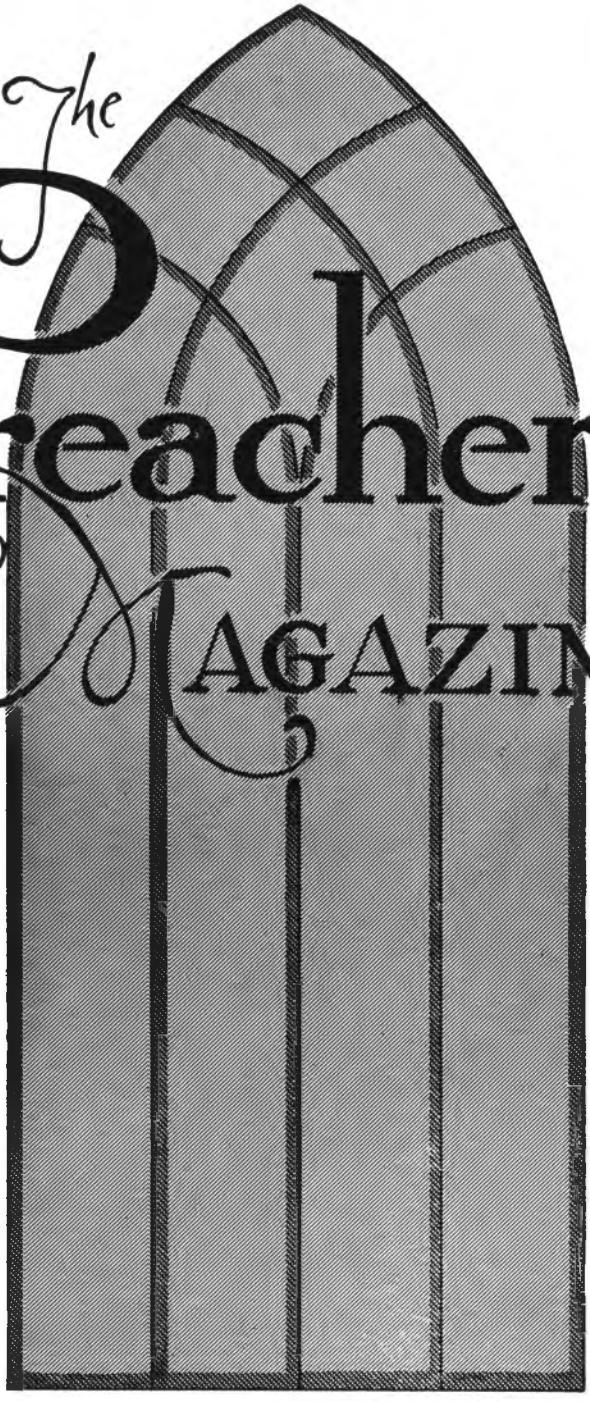
Follow this and additional works at: https://digitalcommons.olivet.edu/cotn_pm

Part of the Biblical Studies Commons, Christian Denominations and Sects Commons, International and Intercultural Communication Commons, Liturgy and Worship Commons, Missions and World Christianity Commons, and the Practical Theology Commons

Recommended Citation
Chapman, J. B. (Editor), "Preacher's Magazine Volume 20 Number 02" (1945). *Preacher's Magazine*. 218.
https://digitalcommons.olivet.edu/cotn_pm/218

This is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Preacher's Magazine by an authorized administrator of Digital Commons @ Olivet. For more information, please contact digitalcommons@olivet.edu.

The Preacher's Magazine



MARCH–APRIL, 1945

The Preacher's Magazine

Volume 20
Number 2
March-April, 1945

CONTENTS

Ministering to the Substantial
J. B. Chapman 3
The Everyday Qualities
J. B. Chapman 5
Word Pictures from Colossians
Olive M. Winchester 6
The Literary Forms of the Old Testament
H. Orton Wiley 9
Gleanings from the Greek New Testament
Ralph Earle 12
A Philosophy of Holiness
Albert F. Harper 15
The Death Divine (a sermon)
Paul S. Rees 20
A Study of Peter
E. E. Shelhamer 23
The Happiest Place—The Empty Tomb
J. Kenton Parker 25
The Man and His Message, Part Two
Peter Wiseman 27
Preaching a Sermon
Paul S. Hill 29
Conducting the Midweek Service
Vernon C. Shafer 31
Commissioned to Evangelism
Charles B. Templeton 33
Improving Our Ministry
Roy F. Ray 34
Sorrow in Acrostics
J. J. Schaumburg 37
Man of God (poem)
Lon R. Woodrum 37
Why Preach Holiness?
Lawrence Walker 38

DEPARTMENTS

The Preacher's English
Leewin B. Williams 39
Searching Truths for Ministers 40
The Preacher's Scrapbook 41
Quotable Poetry 42
Sermon Outlines 44
Old People's Day, *Buford Battin* 59
Missionary Department 60
Illustrations 62
BOOKS 64

J. B. CHAPMAN, D.D., *Editor*
D. SHELBY CORLETT, D.D., *Managing Editor*
Published bimonthly by the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri, maintained by and in the interest of the Church of the Nazarene. Subscription price: $1.00 a year. Entered as second class matter at the post office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925. Address all contributions to The Preacher's Magazine, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri.

Managing Editor's MESSAGE

A LAYMAN in whose home I had dinner made some observations of his pastor whom we had both heard deliver a very good sermon. I remarked that he had a very fine pastor and, judging from the message I had just heard, he seemed to be a good preacher. The layman's reply was one in which all ministers should be interested. He said:

"Yes, we have a good man for our pastor, he has more than usual interest in his work and on the whole he is an exceptionally good preacher. But he has one fault that limits greatly the effectiveness of his ministry. He has the exhorting habit."

"What do you mean by 'the exhorting habit'?" I asked.

"Well, just this," he said, "he exhorts as many as five or six times in one service. He exhorts us usually when he announces the opening hymn, and ofttimes he stops in the singing of a hymn or gospel song to exhort some about the song we are singing. He frequently exhorts before prayer. His announcements provide occasions for more exhortations. He reads the scripture lesson and exhorts. And there is usually a closing exhortation after his message, or at the end of the closing hymn. In fact," he said, "he exhorts and talks so much that we are so tired of hearing his voice by the time he comes to his sermon that it is most difficult for him to get and hold our attention."

We know that preachers unconsciously take up with habits that hinder them in their usefulness. They are often such personal matters that even our best friends would hesitate to call them to our attention. Twice blessed is the preacher whose good wife can tactfully guide him away from any habit that hinders his usefulness in the ministry. Wise indeed is the preacher who takes a carfeul check of himself.

D. SHELBY CORLETT,
Managing Editor.

Ministering to the Substantial

J. B. Chapman, Editor

WE are passing through hectic times. Fever is evident everywhere. Politics, business, religion, home life, everywhere the bid for present expedients is high. What will get us by the depression? Who can gain the necessary votes to carry on in office? How many children can live on the present income of the family? What is the method for getting seekers at the altar and making a show in figures?

The Church has always represented the conservative element in society. Reformers have always upbraided the Church for not immediately espousing the crusade, and it is customary for devotees of new cults and untried and unproved theses to enlarge upon the persistence of the Church in believing the world is flat long after a round world was proposed by scholars. This observation is not in reality a criticism, but rather a compliment. It is always those who are unsatisfied that are most ready to change. Those who have found the course of life which they have chosen pleasing, are not the ones who will forge ahead to something new. Travelers on a good highway are inclined to continue on their course in spite of the preaching of devotees of detours. Men who are in good health are not quick to swallow the "cure all" which the almanacs advertise.

There does come a time for change and reformation, and when that time comes, it requires courage and faith to make the change. This is true in individual life, in family life, in the church, in the nation, and in the world. The old is not all good. When experience proves that a thing is unadapted, both reason and religion advise that it be abandoned. But the trouble is that those who change in haste abandon much that is good, as well as some that is bad, and when the losses are more than the gains the deal is a poor one. Time has been called "the leveler of all things." But this is an exaggeration. Time levels the things that are not truly fixed. But it does not level hope and faith and love. It does not level righteousness and peace and joy in the Holy Ghost.

"The Garden of the Gods" at Colorado Springs, Colorado, is in reality just the rocks that refused to be leveled when Time was doing his best to obliterate the eastern chain of the Rocky Mountains. When the processes of the ages work at the task of making all things alike, there are a few things that refuse to give up their identity, and these things which the ages cannot conquer are the things which deserve to live.

Let us come to examples:

1. Take personal righteousness: it is difficult to define righteousness in terms of words and deeds, for the very reason that righteousness is something more fundamental than any of the channels through which it is expressed. Sometimes skeptics and shallow thinkers remind us that standards change. They tell us the records show that Methodist preachers of the early days in America used to receive part of their "quarterage" in rum, and that even now "what is right on one side of the mountain is a crime on the other side of the mountain." But the fact is that no man past or present was able ever to violate the standards of right, as he conceived the standards of right, and yet keep a clear conscience before God and men. It has never been right to do wrong, and no amount of philosophical twisting can make it so.

For thousands of years it was held that it is impossible for men to fly any sort of machine that is "heavier than air." But all the time the lifting power of speed was there awaiting practical use. The airplane is not a miracle. It is not a violation of any law. It simply brings into use a law that men of former ages did not know how to utilize. It still remains a fact that there is a power of attraction as between physical masses known as "the law of gravitation," and that fact must be taken into consideration now and in all the days to come. If some things heavier than air do not fall it is because another law has been harnessed to offset the law of gravitation; for there is no finite power that can erase the law of gravitation from the books of God.

Righteousnes is like that. Right is right because God is right, and though the fash-

ions of men may change within limits, because of variations of light, it still remains that "Righteousness exalteth a nation, and sin is a reproach to any people." Every other man in the world may violate his conscience, but that gives me no license to do the same. I must be right and do right, as God gives me to know the right, even though the heavens may fall.

And the subjects must not be left with the aspect of prohibition—there is a positive side. Goodness and mercy and reverence and hospitality are ingrained in the eternal rocks, and no amount of grinding can obliterate them. If there are those who refuse old-time religion on the ground that they do not need its transforming power, they but prove the universality of the rule that none is good but God and those who are made good by His grace.

Theories and forms of government and economics may rise and fall, but there is still only one name under heaven through whom we may be saved, and that is the name of Christ. As ministers of Christ our task can never be finished, no matter what changes come to the society of men, until the King himself comes and sets up His kingdom. Calls to help in the establishment of expedients are many and persistent, but we preach Christ, the power of God and the wisdom of God.

2. Take marriage and the family: both the Word of God and the voice of history declare in no uncertain tones that the marriage of one man and one woman, and the home based upon this union are basic in human society, and no matter what cultish suggestions of "trial marriage" or loose divorce or separation by agreement or promiscuity by consent or race suicide or contraceptive birth control or any other enemy of God's institutions may be suggested or propagated, the home is still there, a testimonial to the wisdom of God and the holiness of God.

3. Take the Church: There are clubs and lodges and organized charity; but the Church is God's institution for the preservation and propagation of His spiritual kingdom and the by-products of that kingdom among men.

But since I am writing to preachers, I need not multiply examples or enlarge upon the ones chosen. The work of preaching the gospel is much the same as it has always been. The message which true preachers of the gospel bring is the same in all ages. We are indeed called to serve our current age, but we are called to serve it by bringing to bear upon it the message and power of the gospel that Paul and Peter and John and the others of the first century preached. We may have to vary our method, but our message is ready made for us. The printed page and the radio have to do only with the methods. Changes in forms of worship, the introduction of the Sunday school, the shifting of population from farm to city may bring variations in method, but if the message is not substantially the same now as it was when the Spirit-filled disciples came down from the upper room in Jerusalem it is not the gospel.

There will be no want of promoters for the fads and fancies—some good and many doubtful—that will spring up as we go along in the months that are just ahead, but it is our calling to minister in the things that are tried and true. It reminds me of old Brother Gibbons. One day as he preached, a scholarly man in the audience tried to help him by telling him what the Greek word was for the idea he was trying to express. Brother Gibbons waited until the brother finished, and then said very forcefully, "I do not know Greek, but I know God, and I had better stick to what I know." Brother preacher, do not take out much time for the things you do not know. There are those who will try out the good that is new and your successors in the ministry may be able to make some use of the things that remain after the laboratory tests are finished. But, as for you and me, our job is to minister in the things that have come through fire and the flood and are proved and known. Perhaps there are those who will say these things are familiar. But do not forget that it is "line upon line, precept upon precept, here a little there a little," and that even those who know need to have their pure minds stirred up by way of remembrance Our task can never be finished.

Looking ahead, let us set our souls t do a few very definite things:

1. Let us choose great themes for ou preaching subjects.

2. Let us labor to make our materi clear, and let us pray for spiritual unctio to make our preaching effective.

3. Let us not allow the devil to sugge that we leave off repentance, the ne birth, the witness of the Spirit, sanctific tion, holy living, judgment and the Seco Coming of Christ on the ground that "t

people already understand these things."

4. Let us never yield to expediency, let us preach and minister as "men of eternity" to whom present results are unimportant as compared with the things that shall last forever.

The Everyday Qualities

By the Editor

YESTERDAY a brother mentioned a preacher whom we both knew, and he proceeded to praise the preacher very enthusiastically. I listened and waited, and the brother hung all his praise upon just three qualities in the preacher; for he concluded (1) He is a good man; (2) He is friendly and considerate of everybody, and (3) He is a hard worker. It struck me that no mention was made of special talent or great ability. Emphasis was just on such everyday qualities as might reasonably be expected of any preacher, and yet, come to think of it, what more could anyone reasonably demand of his preacher? Being a good man implies all that we describe in the various terminology regarding state and relation to God. Being friendly and considerate just about covers the second commandment, "Love thy neighbour as thyself," and hard work is the principal element of all genius.

Some years ago a traveling man was explaining why he attended a certain church any time his work made it possible for him to spend the Sabbath in the city. He said, "The preacher is not exactly eloquent, and he is not at all spectacular; but any time you go there you can count on hearing a good, helpful sermon." It was the high general average, rather than the hope of the unusual that drew this and other listeners to the audience of the preacher in question.

A minister had been called to succeed another with whom I was better acquainted than he, and he came to me for advice. "Should I undertake to follow this man?" I answered him thus: "I think you will find it easy to follow this preacher, and to take up where he has laid down. There are greater preachers and more gifted ministers than he, but when he cannot do good he resists the temptation to spoil the opportunity for his successor." I did not realize that I was saying a great deal, but my questioner was satisfied, and said, "I shall accept the call. I believe the quality you have described marks that preacher as a great and good man."

A layman describing his pastor, said, "Our pastor is not a great preacher, but he is a good preacher. He preaches on ordinary subjects in a manner that we can understand, and we remember some of the things he says all down through the week, and find opportunity to feed upon his words in the midst of our busy cares."

I asked a parishioner how his pastor had managed to serve his church so acceptably through the many years, seeing he is a man of average ability and possessed of some glaring weaknesses. The church member answered, "I think it is because he has a pastor's heart, and all his people know they have a friend in him. When my little business went up in flames a few years ago, the pastor sought me out quickly, and his genuine distress over my loss moved me. In sympathy for him, I began to explain away my loss. In the end, the pastor said, 'Well, that is wonderful for you to look at it that way. I was troubled, and could not see how you were going to make it at all. But your fine courage and Christian attitude have relieved me. I am so glad I am your pastor—you are such a help to me.' It was some time later that I discovered my pastor had done me the greatest possible service in making me able to rise above my own disappointments. And he had not done it as a psychologist, but as a sincere Christian pastor, and of course I have overlooked many things in him, and have voted for his continuance, and suspect I will continue to so vote as long as he and I both live."

The preacher was called upon for a service to the community for which he had had neither training nor experience. I was a little anxious, but a brother who knew him well, said, "He does not know how to do this thing, but he will get along all right. I have never seen him fail in a crisis yet. He has a heart full of grace, and a head full of just ordinary common sense. These two make such a useful combination that seems to get him by anywhere. He does not cringe before the great nor strut in the presence of the humble. He is just his own best self all the time and I am sure he will rise to the present occasion and make us all proud of him."

"Is your pastor a theologian?" I asked

of the average church member. His reply was, "Oh, no, I don't think so. He is just a good Christian man with a passion for souls and a spirit of loyalty to God and the church. But we are just common people, and our pastor suits us. If he were a man on another plane, he could not sympathize with us nor minister to us successfully. But he makes himself at home in our homes, and preaches simply, directly and faithfully to us when we go to church."

The best title for a book on homiletics that I have ever seen is "Building the Preacher." The book (an old one on the subject) is pretty faithful to the title. All the way through the author works at the task of building the preacher, rather than at the art of building sermons. His contention is that the preacher himself is the measure of the sermon, and that the only way to have good preaching is to have good preachers, and the only way to have great preaching is to have great preachers.

When we come right down to it, the qualities that cause the preacher to succeed are just the qualities that make an everyday Christian man. Let us not stop now to think of the contrasts. Let us think of goodness, friendliness and hard work. Let us think of high general averages, rather than of spectacular exceptions in our ministry. Let us think of balance and equipoise and fairness. Let us think of adaptation. Let us think of the pastor's heart. Let us think of true religion in combination with common sense. Let us think of humility and fidelity to God and duty. Let us think of all the easy-to-remember, everyday qualities that make a man deserve to succeed, and to be praiseworthy. Let us think of these things and examine ourselves to see in how large a measure we ourselves possess them.

Word Pictures from Colossians

Olive M. Winchester

Understanding That Is Spiritual

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding (Colossians 1: 9).

SITTING in his prison cell, chained to a soldier, the Apostle Paul meditated deeply on the truths of the gospel. This constituted the second period of retirement in his life wherein he gave himself to contemplation. The first was in Arabia, during which time he would appear to have gone through a process of reconstructive thinking relating the whole system of the Jews' religion to the life and death of Christ. Now he gives himself more particularly to the person of Christ and the significance of His person in its relation to redemption; this includes His atoning work, His operations of grace and His supreme exaltation.

Knowledge of the Will of God

Though interned in Rome, yet his prison cell was within his own hired house, at least during the first confinement, and he could receive his friends. Thus while he was not able to visit the churches, their representatives could come to him. From far away Colossae, a church which the apostle had not founded but with evident relations to his ministry at Ephesus, Epaphras had come with news that certain heresies were disturbing the members.

The heresy consisted in a false conception of wisdom and knowledge, at least this was the phase that sprang from the Greek background, and with this does the apostle deal in the text that we have before us. With the Greeks the intellectual virtues rated high. They did not know anything of the dominating Christian graces of faith and love. Some had recognized merit in the Christian religion but yet they would give the pre-eminence

to knowledge and taught that superiority lay in a mystic contemplation.

After Epaphras had related to the apostle the state and condition of his church, and the seductiveness of the heresy, the latter began to pen a letter. He commends them for the manifestations of faith and love that had been so evident among them; then he begins to emphasize the importance of knowledge.

To understand the import of knowledge in this connection, it is necessary to note first the word used and second the qualifying phrase. The word itself is one that frequently appears in these prison epistles, and is a compound term indicating a more thorough knowledge. No doubt the Apostle Paul himself was contrasting the knowledge he possessed in his early Christian life over against that he had acquired through the years of experience. We have a factual knowledge in the early days of our Christian experience, that is, we know that the dynamic of a new life is ours, that the cleansing power of the Holy Spirit has been operative, but we lack an understanding of the practical working out of this grace in our hearts and lives and moreover we have little comprehension of it from a doctrinal and theological standpoint. It takes the ripening of the years to acquire this.

Writing to the Corinthians the apostle contrasted the two forms of knowledge, the partial and the more complete, when in the thirteenth chapter he said, "Now I know in part, then shall I know even as I was known." The compound term is used in the second part of the sentence. Moreover a contrast is drawn by one of the early church fathers; this time it is between the old dispensation and the new, stating that portions of truth came from the Hebrew prophets but not full knowledge, the simpler term being used.

Leaving the word itself and turning to the qualifying phrase, we note that the specific object of this knowledge is the will of God. For this the apostle had been earnestly praying that the Christians at Colossae might have this particular kind of knowledge and might have it to a greater extent than they possessed it previously. It is characteristic of Paul's writings that he sets forth this form as the highest type. In his prayer for the Ephesians he entreats that "The Father of glory might give a spirit of wisdom and revelation in the knowledge of Christ," and again in the fourth chapter he sets as the goal toward which the Christian man is moving the unity of faith and the knowledge of the Son of God. Believing as we do that God is in Christ then the objective in all of these verses is one and the same.

With the incoming of the heretical teachers into the community, there had ensued a confusion in their thinking as to what the will of God might be, as to what was the true nature of Christian experience. The apostle desired for them a clarification in this respect so that they might know the will of God concerning them.

All Wisdom

The Scriptures do not fail to emphasize the necessity of wisdom. If we turn to the Book of Proverbs especially in the first nine chapters, we hear the voice of Wisdom crying in the streets. Yea the preface of this book gives no uncertain sound:

To know wisdom and instruction
To perceive the words of understanding;
To receive the instruction of wisdom,
Justice, and judgment, and equity;
To give subtility to the simple.
To the young man knowledge and discretion.

Now the Apostle Paul not only prays that these Christians may possess the knowledge of God in wisdom, but in *all* wisdom. In the philosophy of Aristotle wisdom was regarded as one of the three intellectual virtues, and Cicero rated it as the chief of virtues, yet none gave it a higher standing than the writer of Proverbs; there is no greater eulogy of wisdom found than in this biblical book. Is this not what should be expected? In the wisdom of which the Proverbs speak there is always the Hebrew premise of a divine Being. While Aristotle groped in his thinking for such a belief, yet his wisdom was not firmly grounded thus, neither was Cicero's. No wisdom or philosophy of life can be ultimate that does not recognize God in His universe; they constitute broken fragments of light. Theology must be ever basic and philosophy its handmaid, otherwise we have syncopated thought.

But although the Greek and Roman philosophers did not clearly discern the existence of a divine being, yet in their concept of wisdom they always included an ethical element. The antithesis to the wise man is the foolish one, not in the sense of mental defectiveness but in a

faulty moral percept. In the Old Testament the connotation of fool generally carried with it heart perversion, not essentially mental derelictness; the fool might be very wise in certain fields of knowledge but he was absolutely without understanding in things pertaining to God. Wisdom comprehends the striving after the best ends and also the using of the best means to attain these ends, and the ultimate objective which transcends all others is grounded in a knowledge of God. The apostle prayed that the Colossians might be filled with the knowledge of the will of God in all wisdom, that is, they might recognize this as the supreme good to be sought and use the best means for that purpose. The heretical teachers would assert that the best means was a mystic knowledge and in consequence would reject faith and love, but the apostle would include these graces and add thereunto wisdom.

Understanding that Is Spiritual

While the final word in this connection is somewhat synonymous to the others, yet as all synonyms it has a significance of its own. It indicates the discriminating faculty. One of the gifts which the apostle outlined as bestowed by the Holy Spirit was discernment, and in the Epistle to the Hebrews we have a definition of the perfect as one who has by reason of use his senses exercised to discern good and evil.

The ability to discern is a very essential one; it is needed to detect the truly spiritual person from the one who sets forth a spiritual camouflage and it is needed to discern error that is often concealed because it has an admixture of truth. Almost all error embodies some basic truths, otherwise it would not be able to gain a foothold, but the truth needs to be sifted out by a keen understanding.

The Colossians needed this faculty at this special time that they might discern the subtle lines of thought that the false teachers had introduced. They were offering a wisdom, to be sure, but against such the warning is given, "Take heed lest any make you his prey by means of a form of philosophy and vain deceit that follows after the tradition of men, according to the rudiments of the world and not in accordance with Christ." In this passage philosophy is not itself condemned but the special type that was in vogue at this particular place and held by this group of teachers. True philosophy must always be in accordance with Christ.

Again a warning is held out: "Let no one rob you of the prize by taking delight in devoting himself in a humility that is feigned and in worship of angels parading what he has seen vainly puffed up by the mind of the flesh." In such a case as this discernment was needed. How often has there been a semblance of humility which constituted only a cloak for vanity and pride. Sincere, trustful hearts have thus been led astray.

Further characterizing the teaching with its vain show and officiousness covered by lowly mien, Paul declared that it had no effectiveness against the indulgence of the flesh. Herein lies the decisive clue to the reality of Christian faith; does it curb the drives and urges of the flesh? When any form of Christian teaching fails to do this, it lacks fundamentally; true spiritual discernment detects this and repudiates such teaching.

Thus the Apostle Paul gave instruction to the Christian believers at Colossae. Very clearly does it set before us some of the needed phases of Christian experience. Basic in all things are the two works of grace, but these need understanding to be able to comprehend the special functions of each and also to develop the Christian manhood for which these lay the foundation.

In the early stages of Christian experience there needs to be an adjustment in thinking wherein all is correlated with the person of Christ as the center so that there may be no split between personal experience and the intellect, otherwise there is always the danger that the individual may side with his intellect over against his experience. Then as life goes on there should be a further development of the reason and critical faculty in the detection of subtle errors and divers teachings which fail to hold Christ as supreme and tend to lead astray from the truth as it is in Christ Jesus.

As the apostle prayed earnestly that the Colossians might enter into this state of spiritual adulthood, so do we need to pray thus for ourselves and for all who hold like precious faith. To fail to go on to maturity in all phases of Christian living is a calamity and leaves the recipients of grace in a state of arrested development. We should seek to attain to the measure of the stature of the perfect man in Christ Jesus, not only perfect in love but perfected in growth of our various God-given faculties.

The Literary Forms of the Old Testament

Dr. H. Orton Wiley

POETRY is the earliest form of creative literature. Only when time has made possible the varied experiences of men, does reflective thought appear. This is as true of biblical as of other forms of literature.

Dr. Moulton has pointed out that in the ballad, which is generally recognized as the earliest and simplest form of literature, there are three essential factors—verse, music and action. He points out further, that from this center there are four possible directions which its impulses are likely to carry it. On the side of verse, there is (1) the tendency to description which finds its completion in the *epic;* and (2) the tendency to action which gives us the *drama.* These blend in the *lyric* where music is the predominant factor. On the side of prose there is (3) the tendency to description which issues in *history,* and (4) the tendency to presentation which has its result in *rhetoric.* These likewise blend in the pure reflective thought of *philosophy.*

It may not be amiss to call attention to the fact that vital religion, like its media of expression, also embraces poetry, music and action. Why is it that, in times of religious revival, music becomes so attractive if it be not due to the fact that it is accompanied by action, that is, an expressiveness which indicates that the congregation feels the beauty and power of the experiences of which it sings. Further, it is a well-known fact that when religion is charged with vitality, it is far more productive of poetry and song than when it expresses itself in mere ritualistic forms of worship. There is a parallel also on the side of presentation. Who does not enjoy a sermon when the anointing of the Spirit is upon the preacher, and the audience sees as in a vision the spiritual realities which he declares? Was this not true of the Prophet Isaiah. The white-robed Levitical choirs so familiar to him, were exalted into the heavenlies, and the prophet saw them as seraphim crying "Holy, holy, holy, is the Lord God of hosts." The altar had likewise become a spiritual reality and its fires like purifying flames. It is the office work of the Holy Spirit to make truth a spiritual reality, and for this purpose our Lord sent Him into the world. As there are deteriorations in literature, so there are also deteriorations in the religious life which it is intended to express. Separated from spiritual meaning, verse becomes mere doggerel, music a worldly siren, and the drama the attraction of the devil's playhouse. Verse, music and presentation, so essential to the expression of the religious life, become, when separated from it, the media of the world's most seductive evils.

The varied forms of literature find their highest excellence in the Holy Scriptures, and the preacher will do well to study them for their form as well as their content. It is to some of the outstanding forms of expression that we now direct attention.

1. THE SONG OF LAMECH—One of the earliest poems included in the Pentateuch, the origin of which dates back to the shadowy beginnings of civilization, is the Song of Lamech.

Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech;
For I have slain a man to my wounding,
And a young man to my hurt.
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.
(Gen. 4: 23-24)

This is generally regarded as a song of a primitive man who boasts to his wives that he has slain a man. There is another interesting interpretation, however, which seems to bring out the meaning of these verses more clearly. Cain was cursed unto the seventh generation, and this in the thinking of his contemporaries doubtless carried with it a belief that the seventh generation would be destroyed. Lamech represented the sixth generation, Cain, Hanock, Irad, Mehujael, Methusael and Lamech, and the next generation would have been that of Lamech's children. It seems, however, that the women of the tribe, rather than have the curse come upon their children, preferred to remain unmarried or marry into the tribe of Seth. The first part of Lamech's speech,

therefore, is a threat that he would force them to give up the strike. He tells them that he had slain many a man and child for merely wounding or hurting him, and hence he would not stop at anything to accomplish his purpose, punishing with death all the disobedient. The latter part of the statement is nothing short of mockery—laughing at the women's belief in God and His decree. The import of his statement is, that if Cain who killed one man received protection from God for seven generations, then Lamech who killed many men, would receive protection for seventy-seven generations. The statement is blasphemous in the extreme.

2. A Song of Triumph—There is found in the Pentateuch also, a record of the earliest song prepared by Moses and sung by Miriam and the women of Israel. The theme is the trimph of Israel over Pharaoh.

I will sing unto the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:
He is my God, and I will praise Him;
My father's God, and I will exalt Him.
The Lord is a man of war:
The Lord is his name
Pharaoh's chariots and his host hath he cast into the sea.

(Exodus 15: 1-19)

It is recorded that "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." Here again we find a blending of verse, music and action, in the sense of expressions of delight.

3. The Song of the Well—This little song which has furnished the theme for some excellent modern music, is a quotation from another book of poems. There are two such books mentioned in the Old Testament—the *Book of Jasher* (II Sam. 1: 19-27); and the *Book of the Wars of the Lord* (Num. 21: 14ff). It is generally supposed that these books were written, or at least came to light, about the year 1,000 B.C. The oldest song in the latter book is known as the "Song of the Well" (Num. 21: 14ff), and was written to celebrate the digging of a well by the nobles and princes while journeying through the wilderness.

Vaheb in Sufah we passed,
And the valleys of Arnon,
And the slope of the valleys
That stretches toward the dwelling of Ar,
And leans on the border of Moab.

Spring up, O well, sing ye back to her:
The well which the princes digged,
Which the nobles of the people delved,
With the sceptre and with their staves.

This is the well which was digged at Beer, concerning which, God said to Moses, "Gather the people together, and I will give them water." It is implied here, that the water was given by miraculous means in response to the faith expressed in the song.

4. The Taunt Songs, or Hymns of Hate—Another interesting series of poems or songs, are those known as "Taunt Songs" and sometimes as the "Hymns of Hate." There are five of these found in Numbers 23 and 24, and are known as the "Oracles of Balaam." The following is a portion of the third taunt song.

Balaam the son of Beor saith,
And the man whose eye was closed saith:
He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:
How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
As valleys are they spread forth
As gardens by the river's side,
As the trees of lign-aloes which the Lord hath planted,
As cedar trees beside the waters.
Water shall flow from his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.

(Num. 24: 15ff)

While the poetry of the Bible is an illustration of the earlier forms of literature, the prose must likewise be given consideration. The historical books are known first of all for their vivid story telling. The stories of Absalom, of Elijah and Elisha, of Hezekiah and Sennacherib cannot be excelled. There are allusions, figures of speech, and even propaganda material, all of these being at once strong and beautiful.

5. The Story of Hezekiah—What can be more simple and beautiful than the story of Hezekiah. "Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands,

by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them, which my fathers have destroyed, as Gozah, and Haran, and Rezeph, and the children of Eden which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord" (II Kings 19: 10-14). With a change of names, this letter is modern enough to be found in almost any daily paper during these war times. The simplicity of the style is attractive and beautiful, however, regardless of the haughty tone of its content.

6. A Masterpiece of Propaganda—In the same story, there is to be found what Canon Streeter calls a "Masterpiece of Propaganda." This likewise is modern enough to be found in the reports of victories on the part of the enemy in our present World War. After the destruction of his army by the angel from the Lord, Sennacherib was forced to withdraw. Modern archeological research, however, has discovered a clay cylinder on which is engraved his report of the engagement. written for home consumption. Here it is. "As for Hezekiah of Judah, who had not submitted to my yoke, forty-six of his strong cities, together with numberless fortresses and small towns in their neighborhood, I invested and took. . . . . As for himself, I shut him up like a bird in a cage in his royal city of Jerusalem." Concerning this Canon Streeter says, "A masterpiece of strategy is the transformation of the failure to take Jerusalem into a notable success by the happy phrase, 'I shut him up like a bird in a cage.' This was strictly true; but it was not what Sennacherib had meant to do. He wanted to catch the bird and be himself the master of its fortress cage. And he would have done so, had not the word of the Lord emboldened Hezekiah to resist, and had not the Assyrian army in a way no man could have foreseen, suddenly collapsed" (cf. Streeter, *The God Who Speaks,* and Ball, *Light from the East*).

7. The Lover's Quarrel—A simple occurrence in everyday life is frequently woven into Isaiah's loftiest flights of oratory. An illustration of this is found in an allusion to a lovers' quarrel. "The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee" (II Kings 19: 21ff). Take this out of its setting and look at it carefully. How realistic that mocking laugh, that look of scorn, that toss of the head! Many a young man can bear witness to the aptness of this allusion. Yet these are the words which God gave to Isaiah, when he would have him speak to Sennacherib concerning the resistance which he could expect to meet at Jerusalem.

We have mentioned but a few of the many interesting forms of literature found in the Holy Scriptures. Viewed from the literary standpoint alone, the Bible is an intensely interesting study. God is not only concerned with the content of His Word, He is concerned to express that Word in all the various literary forms which appeal to the hearts of men.

Love Your Enemies—Love alone can conquer enmity and win that complete and enduring victory which is gained when the enemy is changed into a friend. When we consider the oppressions and cruelties which the nations are suffering today, we may be sure there are tides of black hatred gathering in hearts ready to burst in floods of revenge. But that means war upon war without end.

There can be no reign of peace unless good will shall flow from Christian hearts like streams in the desert, till the fierce fires of enmity are quenched and the wilderness of this hate-ridden and war-torn world is made to rejoice and blossom as the rose.—J. H. Morrison, D.D., in *Life and Work,* Scotland.

Gleanings from the Greek New Testament

Ralph Earle

2. Prayer in the New Testament

THERE are seven nouns for prayer in the Greek New Testament. Of these, two (*euche* and *hiketeria*) are not of sufficient importance to merit discussion. We shall therefore confine our study to the other five, together with the five verbs which are translated "pray."

Before proceeding to this it might be interesting to note the meanings of some of the Hebrew words for prayer in the Old Testament. There are three nouns used, the first meaning "a whisper," the second "meditation" and the third "a song of praise."

The Hebrew verbs are even more varied in their suggestion. One means to "petition" (Dan. 6: 11). Another means to "entreat grace" (II Chron. 6: 37). A third means to "make supplication" (Job 33: 26), and a fourth to "intercede" (Job 21: 15). A fifth verb means to "judge oneself, pray habitually," a sixth means to "bend, bow." A seventh means to "meditate" (Psalm 55: 17), while the eighth means to "ask" (Psalm 122: 6).

Now to turn to our study of New Testament words. The most common noun for prayer is *proseuche*, which is used some thirty-five times. It is used of prayer in general, although always of prayer to God. Jesus declared that His house should be called a house of prayer (Matt. 21: 13, etc.).

The noun *deesis* is used twelve times. It comes from the verb *deomai*, which means first of all to need or desire, and so to express that need or desire in prayer. It suggests to us the important fact that all true prayer begins in a sense of need and involves a deep desire. Without this there is no true praying.

This meaning is apparent in many of the passages where this word occurs. Zacharias had been longing, with his wife, for a son. There was a lack, a need in their hearts and home. The angel confronted him in the sanctuary with the assurance, "Thy prayer is heard, and thy wife Elisabeth shall bear thee a son" (Luke 1: 13).

Again, in Luke 2: 37 we are told of the aged prophetess Hannah who served "with fastings and prayers night and day." She had an earnest desire in her soul to see the Messiah, and her heartfelt supplication was rewarded when the child Jesus was brought into the temple. The intimation is that if we hungered more to see God we might have greater manifestations of His presence.

Paul uses this term in Romans 10: 1, when he says, "My heart's desire and prayer to God for Israel is that they might be saved." Here the prayer is indicated as the expression of a deep desire of the apostle's heart for his own nation.

In all three of these passages the word is translated "supplication" in the Revised Version. This is much preferable to the King James rendering, "prayer," which fails to bring out the distinctive significance of this term. In a number of passages *proseuche* and *deesis* are used together and in these places the Authorized Version rightly translates the latter "supplication." It would be an improvement if it did the same in every place where this word occurs.

In Hebrews 5: 7 we have an unparalleled description of Jesus' prayer life—"Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death." The use of the term "supplications" adds to the picture of the intensity of Jesus' praying. His praying was not a formal ritual; it was a fervent reality.

Paul employs the same term to indicate the strong desire which lay back of his own praying. He wrote to the Philippians (1: 4), "Always in every supplication of mine on behalf of you all making my supplication with joy." Paul's praying for his fellow Christians was fervent and full of desire.

We might note one more passage in which *deesis* occurs. In James 5: 16 we read that "the effectual, fervent prayer of a

righteous man availeth much." The Revised Version renders it, "The supplication of a righteous man availeth much in its working." We must want before we can get.

A third Greek noun for prayer is *enteuxis.* Originally referring to a chance meeting it came to mean "conversation" and finally "petition." It is used regularly in the papyri for petition to a superior.

This word occurs only twice in the New Testament, both times in First Timothy. In 4: 5 Paul is seeking to show that the distinctions between clean and unclean meats are no longer valid. He says of all food that "it is sanctified through the word of God and prayer." (The other occurrence we shall note later.)

Trench, in his *Synonyms of the New Testament,* says that this word "implies free, familiar prayer, such as boldly draws near to God." Origen, the greatest Bible scholar of the early Church, taught that the fundamental idea of *enteuxis* was boldness of access to God. This, again, is one aspect of successful, satisfying prayer. We must come to God with full confidence and enter into close communion with Him in a conversational atmosphere if we would experience depth and richness in our prayer life.

Eucharistia, from which our English word eucharist comes, is another important word for prayer. It is translated "thankfulness" (Acts 24: 3), "giving of thanks" (I Cor. 14: 16), "thanks" (Rev. 4: 9) and "thanksgiving" (Phil. 4: 6). It indicates another vital aspect of the Christian's prayer life.

Trench has written very well concerning this word. He says, "It expresses that which ought never to be absent from any of our devotions (Phil. 4: 6), namely, the grateful acknowledgment of past mercies, as distinguished from the earnest seeking of future. As such it may, and will, subsist in heaven (Rev. 4: 9; 7: 12); will indeed be larger, deeper, fuller than here; for only there will the redeemed know how much they owe to their Lord; and this, while all other forms of prayer in the very nature of things will have ceased in the entire fruition of the things prayed for."

One passage in the New Testament is especially interesting in this connection because it combines all four of these terms which we have been considering. In I Timothy 2: 1 we read: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men." Here we have *deeseis, proseuchas, enteuxeis, eucharistias.*

The fifth noun, *aitema,* occurs three times in the New Testament. In Philippians 4: 6 Paul writes, "In nothing be anxious; but in everything by prayer (proseuche) and supplication (deesei) with thanksgiving (eucharistias) let your requests (aitemata) be made known unto God."

In I John 5: 15 the word is translated "petition"—"And if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him."

The other occurrence of *aitema* in the New Testament is a sad study in contrasts. We read in Luke 23: 24 that "Pilate gave sentence that what they asked for (*to aitema*) should be done." They prayed, and their prayer was answered in the release of Barabbas and the crucifixion of Jesus.

The word *aitema* is from the verb *aiteo,* "ask," and suggests the thought that we should be specific in our praying. In other words, when you pray, *itemize.*

We have noted five Greek nouns for prayer in the New Testament. There are also five verbs, most of them related to these nouns. So we shall only point them out briefly.

Just as *proseuche* is the most common noun for prayer, so *proseuchomai* is the most common verb, ocurring about eighty times. Closely related to it is *euchomai* (twice). Both of these words suggest the idea of wishing.

Related to *deesis* we have *deomai.* The noun and the verb each occurs twelve times. Jesus said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9: 38). The basis of our missionary praying should be a keen sense of dire need of the unsaved and a fervent desire for their salvation.

Another striking occurrence of *deomai* is in II Corinthians 5: 20, where Paul says that as ambassadors "we *beseech* you on behalf of Christ, be ye reconciled to God." This has the same suggestion as the previous passage.

The verb *erotao* also occurs twelve times. Its simple meaning is "ask." It is to be found four times in the seventeenth chapter of John's Gospel, in verses nine,

fifteen and twenty. "I *pray* for them; I *pray* not for the world, but for those whom thou hast given me." "I *pray* not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one." "Neither for these only do I *pray*, but for them also that believe on me through their word." Here the word "pray" means "make request." Jesus was turning in His requisition slip for us.

The last verb we would mention is *parakaleo*. This means literally "call alongside," and so to ask for aid. It has three distinct meanings in the New Testament: beseech, exhort, encourage. Of course, the first is the one which relates to prayer. Perhaps the most interesting use of it with this meaning is in connection with Paul's Macedonian vision: "There was a man of Macedonia standing, *beseeching* him, and saying, Come over into Macedonia, and help us" (Acts 16: 9).

It will be seen, then, that the Greek words for prayer in the New Testament suggest the ideas of sensing our need, desiring earnestly, itemizing, giving thanks. Lord, teach us to pray!

The Sympathetic Pastor

OF a certain pastor of a large church the statement was made, years ago, by one of his people, "He is so human." The thought of the speaker was that the minister in question was marked by a largeness of heart that gave him a warmth and geniality of manner toward every one with whom he came in contact. He was an excellent preacher, but his true success came from the consistently sympathetic attitude which he displayed. No one was ever rebuffed who spoke to him, or who brought to him the troubles for which help and counsel were desired. There was a never-failing dignity that could not be imposed upon, but it was so natural that it did not need to be bolstered up by a brusqueness or even a reserve in his reception of whoever approached him.

There are few who possess such a well-rounded personality among ministers. Some are too intense, others too flippant; some are reserved to the point where people fear or dislike to approach them; others nurse their artificial dignity until it becomes offensive, or sometimes ludicrous. A number are magnificent in the pulpit, but weak in contact, not knowing just how to meet the sinner or the troubled. Some are too talkative in general, and particularly so among the members of their flock.

True sympathy is a quality that can be cultivated to a remarkable degree, even by those who are naturally lacking in its expression. It is based on love, and the minister who opens his heart to the constant inflow of the love of God, as the Spirit sheds it abroad freely within, may attain gracious results as he lets it overflow in simple ways to those whom he shepherds. Reserve, no matter how deep rooted, can be overcome by taking definitely from the Lord the fulness of His own largeness of heart, and beginning to exercise it as occasion arises. The stiffness, or awkwardness, or timidity, or fear will go as one perseveres in seeking to display the spirit and the mind of Christ. There is a fullness in the indwelling Saviour that will without fail manifest His likeness through the one who yields himself to be made like the Son of man. Unconsciously the work is done, yet the change becomes a conscious one as it is wrought out.

The same is true regarding every lack in the life and ministry. He who dwells in the innermost being awaits the opportunity of revealing Himself. The hindrance is never in Him; nor is it in the greatness of the difficulty to be overcome. Christ is sufficient for every shortcoming in those whom He has called; and He will transform every defect into a means of blessing if given freedom to express Himself.—Editorial in *The Alliance Weekly*.

It is a wonderful thing to know the Holy Spirit, to have your soul and your body not the tomb of buried possibilities, but the temple of the Holy Ghost. When the Church of God gets to that point, something will happen. Pray God that you and I may get there, and then our witness will shine out and blaze forth.—GIPSY SMITH.

A Philosophy of Holiness

Albert F. Harper

PHILOSOPHY is a search for the truth inherent in human experience. In the Church of the Nazarene we especially emphasize what we believe to be the truth of the Wesleyan interpretation of the doctrine of holiness. We here raise the question, Is our belief in holiness a reasonable belief? Entire sanctification is scriptural. We preach it as a desirable and a necessary state of grace but will our belief stand thoughtful examination in the light of human experience? Is our belief in sanctification as reasonable as it is scriptural?

A philosophy of holiness can, in some of its aspects, appear reasonable only to the mind which has accepted the basic philosophy of the Christian religion. The atheist says there is no God and therefore to commit your life to Him is unreasonable. The agnostic says, there may be a God or there may be no God; we have no sure knowledge of Him or of His will, therefore it is impossible to guide our lives by His will. In answer it may be said that we make no attempt here to reason with the atheist and the agnostic concerning the doctrine of holiness. The Christian view of God commends itself to many rational minds. Reflective exponents of theism have never been successfully refuted and the reasons for belief in a personal God have appealed powerfully to many of the world's best thinkers. A philosophy of holiness assumes that we have already considered and rejected the views of the atheist or religious agnostic. We attempt only to reason with the man of theistic faith.

If the theistic view is correct and God is a personality whose creative power has brought man into being as a result of personal motives then the great doctrines of Christianity appear reasonable. If God created us because He loved us, the plan of redemption is reasonable—it is what we would expect a personal God to do. If God is a personal God, the revelation of himself in Christ and in scripture is reasonable—it is what we would expect a personal God to do. These are the tenets of the Christian faith and it is to such minds that a philosophy of holiness may appeal.

Our human part in the experience of sanctification is a voluntary consecration. We freely choose the will of God as the master motive for our lives. We agree once and for all to give up all habits, plans, friends, and activities which we find do not agree with this master purpose. There are some things in life which the sanctified man does not strive to obtain, in fact some things he deliberately plans to omit from his life experiences.

Is this act of consecration, this deliberate narrowing of life a reasonable procedure? In view of the nature of our lives, we holiness people believe the answer is *yes*. We cannot choose any given path in life without missing some things which we could get if we traveled another road. While we are traveling east we cannot go west; if we choose to go west we cannot travel east. We cannot have everything. In the very nature of things, life is limited. Thus in Christian consecration we do not choose between holiness and some alternative broad and better way of life which includes everything. Our choice lies between a life of holiness, and some other specific way of living. Either of these choices will limit our lives, each in its own way. We must choose, then, between consecrating our lives wholly to God and accepting the limitation imposed by such a commitment, or devoting our lives to some other master motive and accepting the limitations imposed by this other commitment. In the final analysis our choice is between accepting God's will as our final standard of value or accepting our own desires as such a standard.

Since we must make such a choice it appears reasonable that we should choose the alternative which offers the greatest promise of good for ourselves and for our world. If we accept the basic philosophy of Christianity that God is a personal God, that He has made known His will concerning us, that He is wiser than we, that He is more powerful than all of the forces which may oppose Him, and that He is more interested in us than we are

in ourselves—if we accept all of this, is it unreasonable that we should dedicate ourselves to His will? Is it unreasonable that we should make the "supreme acquiescence" and say, "Not my will but thine be done"?

Some object that entire consecration is contrary to reason on the basis that the most perfect development of our lives demands the full and free exercise of all of our powers. How, they ask, can we develop our powers of reason and self-direction when we abandon those powers to any agency outside of ourselves? This is the great objection made against totalitarianism in all of its forms. A benevolent dictator could conceivably give to us a higher standard of material well-being but he would deprive us of the exercise of the right to develop our own powers of freedom and self-direction. Even if this benevolent dictator is God, our lives are still robbed of this inherent necessity for self-determination.

Now if consecration meant the abandonment of man's mind and made him a mere robot to be guided magically or mechanically this objection would be serious. However, Scripture does not imply and no intelligent exponent of the doctrine of holiness teaches that entire consecration in no way lessens the necessity for using intelligence in the routine affairs of life or even in the conduct of the Christian life. When we accept the known will of God as our rule of life it does not mean that we shall never have a mental struggle to discover the will of God. On the contrary when we accept any master ideal and set out to make all of our ideas consistent with that ideal, we have set for ourselves a philosopher's task. When we set for ourselves a guiding principle and try to evaluate all of our experiences in the light of that principle we have a task to challenge our best capacities. Entire consecration involves a day-by-day task of interpreting life in the light of our initial consecration. In consecration we do not surrender our power to know and to choose, we only decide once and for all what the principle governing our choices shall be. The serious Christian who professes the experience of holiness has committed himself to the lifelong task of working out the implications of a life philosophy that is astounding. He virtually says, "Nothing which life brings can hurt me, for by the help of God every seeming evil can be transformed into good for me." To prove this step of faith in the fires of experience is far removed from the surrender of those capacities which mark us as men.

Our investigation is concerned with a *philosophy* of holiness and philosophy is characterized by the breadth of its interests. Hence we are not surprised when we find a philosopher of religion examining facts of physics, biology or astronomy in order to relate these facts to his total understanding of God. Wherever facts can be found which throw light on his problem, there the philosopher goes for his facts.

Sanctification is a human experience. It is, of course, also an act of God and hence a divine experience, but it is an act of God wrought within the experience and life of man. If our belief is true, the experience of scriptural holiness was planned by God as an indispensable factor in the development of man's life. The experience of sanctification was designed to fit into our native capacities and add the crucial element which would complete the picture of men made in the image of God. Human personality is a puzzle and sanctification is that one last piece for which we are looking all the while, that piece which finally slips into place — a place where it so obviously belongs—and when it is there we can see that the picture is complete, it is Christian perfection.

If the foregoing is true and if holiness is the divine complement to our otherwise incomplete personalities, a philosophy of holiness must ferret out the facts of the psychology of man. Since holiness is a human experience, designed to fit human needs, we may logically expect it to be reasonable in the light of those needs. Hence our philosophy must examine some facts from psychology.

One of the most interesting and practical developments in psychology within recent years has been in this field of personality. It may be called mental hygiene, the psychology of adjustment, or the applied psychology of personality. By whatever name it is called these psychologists are investigating and reporting the laws which must be observed in order to have a healthy, radiant outlook on life. We might speak of them as the psychological laws of the fine art of good living. The most interesting phase of this field of study for the thoughtful Christian is the fact that so many of the laws which are

now being reported by the psychologists are striking parallels to the fundamental requirements of our Christian faith. So striking is this parallel that at least one psychologist has written a book pointing out these facts. I refer to Dr. Henry C. Link's book, *The Return to Religion.* Dr. E. Stanley Jones has also stated the case in *Is the Kingdom of God Realism?* A philosophy of holiness is interested in the correlation between the psychologist's laws of mental hygiene and the requirements of a wholly sanctified life.

I

The first law of mental hygiene is the law of integration. If we are to have wholesome personalities the psychologist tells us that life must be integrated or organized, but such integration is a personal achievement and not a natural gift. Life in the raw is a complex of instinctive urges. Each instinct and each impulse is a drive to find satisfaction without regard for other instincts or desires. Thus life has a natural tendency to conflict and to disintegrate. The sex urge craves expression but man also desires the respect of himself and of his friends—if one desire is satisfied the other is frustrated. One soon reaches the point where if he gets what he wanted he finds he does not want it. When this conflict becomes serious, life is a tragedy of frustration.

Now the psychologist says that an integrated life can be obtained only by consciously selecting some goal, setting an ideal for oneself and then making all of his urges adjust themselves to the achievement of that goal. The doctrine of holiness is a reasonable doctrine because it demands of us just this all-inclusive commitment to an ideal which is necessary to wholesome personality. We call it entire consecration. In our holiness teaching we have always said that God requires a full surrender of our lives. We have said that all of our plans must be harmonized with His plan. Our teaching thus calls for the setting up of a master motive in life which requires the subordination of lesser drives and desires.

The psychologist assures us that any central purpose will give some unity to life. The psychiatrist sometimes seems to operate on the basis that *any* integration is better than conflict, hence a patient may be advised to forget moral ideals and indulge his biological passions. At best such unity is brief and costs too much. Life may be temporarily integrated on a low level, but such an integrated life is unworthy. An animal without ideals never knows the torture of a divided, disintegrated mind but his life cannot be called worthy. The man who lives the life of an animal has no more value than the animal. The worth-while life is one integrated around a master motive that is of real value. Holiness teaching makes the will of God the central motif of life. In philosophical language we would say that life must be integrated around commitment to moral and spiritual values.

Sooner or later all objectives less than God or goodness fall short of the deepest demands of life. He who has sought and found wealth discovers that his wholehearted search gave satisfaction for a time; but now that he has found wealth, he must go on to some wider horizon of living—provided his devotion to money has not closed the opportunities. Many good men and women have centered their entire lives in their homes. There are rich rewards of human affection for a life thus centered. The home is one of the best limited ideals one can select as a center for life, but *it is limited.* He whose life is built on human affection alone has built on social values and finds that death has power to disintegrate his personality; human sin and failure can break his life organization to pieces. The highest unification of life and the only permanent integration is in the realm of the spirit. Jesus said, "Seek ye first the kingdom of God" (Matthew 6: 33), and Paul testified, "This one thing I do" (Philippians 3: 13). Here is the supreme central motive for Christian personality. Here is the one foundation upon which a perfectly integrated life can be built. This is the rock upon which Jesus said one built his house "and it fell not."

To live in a disorganized fashion is to be unhappy, for human happiness is the normal result of a life unified by a central purpose. James tells us that a "double minded man is unstable in all his ways." The psychiatrist tells us that this instability is destructive of personal happiness. Certainly to live a divided life, to feel pulled apart and at loose ends, to be all at odds with oneself, is to be unhappy. On the other hand Dr. William H. Sheldon says that "Happiness is essentially a state of going somewhere, wholeheartedly, one directionally without regret or reser-

vation." This is the kind of living made possible by the life dedication which is a major emphasis in the doctrine of holiness.

A sound empirical philosophy of human nature reports that for successful living, life must be given a major focus. Personality must be built on integration, and the center about which life is to be built must be enduring. To be a real person, we must have life centered. Our holiness teaching has consistently called for this necessary condition of sound mental hygiene and has produced radiant wholesome personalities all through the years, while only recently have the psychologists gotten around to discovering the truth which God has been pointing out to us for at least twenty centuries.

II

A second principle which must be observed if we are to have a wholesome personality is the concentration of interest and attention on points outside of ourselves. G. W. Allport of Harvard University called this the "extension of the self." He says "The sense of self . . . . continues to expand with experience . . . . at the time of falling in love . . . . what is of interest to another becomes vital to oneself. The welfare of another is more important than his own. In this way the self is extended. And still the process goes on. Possessions, friends, one's own children, cultural interests—all lead to the incorporation of interests, once remote from the self, into selfhood proper. What one loves becomes a part of him." In other words we must expand our narrow egocentric interests if we are to live well.

To concentrate on ourselves is to spoil life. The person who thinks only of himself is sure to fail. He fails on the job—the worker who watches the clock, thinking only of his personal pleasure at quitting time, does not do his work well nor win promotion. Only when our work becomes more important than our leisure does it cease to be a job and become an agent for building a wholesome life. The man who seeks only his own happiness in the company of his friend will soon find no friend with whom to seek happiness. If we are egocentric, our friends soon allow us to pursue our happiness alone—which makes it unhappiness. Only when we are as eager to please as we are to enjoy another do we really love; only then does love begin to enrich our lives and expand our spirits. Even in the realm of Christian experience this principle is true. Only when our salvation ceases to be a self-centered escape from eternal punishment and becomes a means for serving God and our fellow man does it become salvation indeed.

When we think of ourselves—our problems, our plans, our wants, our needs—to the exclusion of outside interests, we find life becomes increasingly sparing in the satisfaction which it affords. If we think too much of self, we become neurotic, emotionally upset, and increasingly dissatisfied. The hard facts of experience assure us that self-centered living is but slow dying. We cannot live unto ourselves. If we try it, we shall perish. Only when our lives and our efforts become fixed to purposes and persons beyond ourselves do we find the thrill of living. When we examine the philosopher's data—the facts of life as they are given to us in experience—we discover that we were made not alone for ourselves, *we were also made for others.*

The psychologist has spoken of expanding the self until it includes as a genuine part of itself every worth-while element in life. Our holiness language has spoken of death to self and of living for God and others. The actual conscious experience sought is much the same; in either case our attention is to be occupied with concern for interests beyond the narrow personal range. A sound philosophy of human nature shows this to be good living. The scriptural teaching of holiness shows it to be God's requirement for full salvation. Jesus announced the principle, "He that saveth his life shall lose it, and he that loseth his life for my sake and the gospel's [note the dedication to interests beyond the narrow self] shall find it."

God requires outgoing lives of sacrifice and devotion, because we are so made that only thus can we become real persons. A *wholly self-centered life* is a totally paralyzed and futile existence. A *partially dedicated life* makes possible some growth of personality. *A wholly consecrated life,* a life lost in service to the kingdom of God among men, is the only life which is so lost that it is found again in the work to which it has given itself. Thus does a study of human nature confirm the scriptural teaching of entire consecration. This is pleasing to God because it is good for man. This is the way of life. This is a

recent discovery made by the students of human nature, but it is an ancient truth revealed by God to man. Again the science of psychology confirms an important phase of our holiness teaching.

III

As a final observation let us note what the psychologist has to say about sudden and decisive turns in personality development which he speaks of as *traumatic* experiences. We holiness folks teach that sanctification is an instantaneous work of grace—a crisis occurring in the individual's experience which directs his life into new channels. The things he once loved he now hates and the things he once hated he now loves. What say the psychologists of such sudden alterations in life?

Allport of Harvard says, "Ordinarily the process of growth is gradual; . . . . yet sometimes, this operation is abruptly altered. An entirely new direction is given to the person's aims, outlooks and style of life. . . . It is the nature of traumatic experiences that they are always specific, that is to say they can be dated and defined (*note the similarity to our holiness teaching, "I was there when it happened and I ought to know!"*), but their effects are always generalized, spreading into many, or sometimes all, of the recesses of personality. (*Is this not one of our important meanings of entire sanctification? When the Holy Spirit comes into the soul His presence influences every phase of life.*) The newly created interests are promptly charged with dynamic power, displacing older formations (*and*) . . . guiding the further development of the personality." (*Is not this strikingly parallel to holiness teaching taken from the words of Jesus when he said "Howbeit when he, the Spirit of truth is come he will guide you into all truth"?*)

The psychologist was not discussing religious experience as such in the above quotation, he was only describing what he had observed taking place in human personality under the impact of some powerful experience. If such abrupt changes in personality are known to occur under the impact of lesser experiences is it unreasonable to expect them when a man or woman is filled with the Spirit of God himself? The philosophical test for truth is that it must conform to the facts of experience. We do not create truth and reality, we find them in experience. Applying this fundamental criterion of reasonableness we find that even our teaching of the method of the Spirit's coming is reasonable in the light of our experience of transformations in human personality.

We must not assume from the foregoing that the average philosopher and psychologist has turned holiness preacher —far from it. As a class of educated men, psychologists probably have less faith in the supernatural than any other profession. It is especially interesting under these conditions that recent psychological findings should show such a striking parallel between the laws of wholesome personality development and the requirements laid down in the Scriptures for the experience of entire sanctification. Our faith in this blessed doctrine has always been strong and in the light of this new evidence let us go forth with a greater assurance than ever before that the gospel of full salvation which we preach is the good news which men everywhere need in order to find fullness of life here and life everlasting hereafter.

LORD, TEACH US TO PRAY, for we need it so sorely. We are standing in the need of prayer. We need it—

To acquaint us with God,
To acquaint us with God's word,
To broaden our horizons,
To increase our friendships,
To surmount our difficulties,
To bear our disappointments,
To keep us steadfast.—Selected.

The Death Divine

A Sermon by Dr. Paul S. Rees

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left (Luke 23: 33).

THUS faithfully and without passion does the historian make record of the event that has aroused deeper and more decisive emotions than any occurrence of which men have knowledge.

"They crucified him!" They gave Christ a cross, little dreaming that with that hideous instrument of torture and death, consecrated and glorified as an imperishable symbol, He would march straight out from the localism of Jerusalem and the provincialism of Palestine to the evangelistic conquest of all the nations and to the redemptive conquest of countless millions belonging to those nations.

The Matchless Symbol

Every great movement owns and honors a symbol. My pulse always speeds up a bit at the hearing of Sousa's March, "The Stars and Stripes Forever"—a truly stirring musical appreciation of our flag. A combination of three vivid colors, boldly striped, and with white stars shining on a field of blue, was the banner chosen long years ago to proclaim the aspiration of our forefathers who visioned thirteen struggling colonies welded into a nation of freedom, strength and honor.

From units as small as families to those as large as nations, institutions have their symbols. The Church of Jesus Christ is not an exception. With clear insight and divine sanction she has made the cross her banner. And why the cross? Is it not an interesting thing that although she bows to the authority of Jesus the Teacher, accepting that authority as final, the Church has taken no particular *text* as her token. Although she confesses the unique sinlessness of Jesus' life and character, she has plucked no spotless *lily* as her emblem. Although she celebrates with glad carols the day of His birth in little Bethlehem, neither *infant form* nor *manger cradle* is her appropriate ensign. Why not? For the simple reason that the central thing in Christianity is not the birth of Jesus, nor His sinless life, nor His matchless teaching, essential and contributory as these are; the central thing is the *death* of Jesus, with its glorious climax and completion in the resurrection. Do you ask why our symbol is a cross? It is because the supreme fact in Christian history, and from the Christian point of view the supreme fact in all history, is that Jesus Christ, Son of man, Son of God, "became obedient unto death, even the death of the cross."

Now in our meditation concerning the death He died, there upon that middle cross, there are four simple statements that I wish to make. Let me urge them into your thinking.

I. The Death of Christ Was Voluntary

The text says, "They crucified him," and so they did; but it does not tell us certain facts which are essential to a full appreciation of that strange Calvary scene. It does not tell us that He whom they crucified had previously declared, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." It does not give us those reproving words with which Jesus, when He was betrayed, called for the putting away of Peter's quick-drawn but all too feeble sword, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Had Jesus not elected to take the path of pain not all the cunning of Judas, nor all the craftiness of Caiphas, nor all the callousness of Herod, nor all the cowardice of Pilate, could have conspired to bring Him to such a costly and ignominious death as that to which He submitted.

Not Victim But Victor

No helpless victim was He, save as He chose the road down which sin and hate and pain and heartbreak were sure to meet Him. At the heart of His cross is self-surrender. Casting an incomparable glory over His death is that abandonment

in self-giving in which He was glad to accept earth's worst that out of it all might come heaven's best.

Is there anything in this that is timely for our generation? I am sure there is. God alone knows how desperately this jazz-jaded, swing-surfeited, disillusioned, disappointed, cynical day of ours needs to learn the old, old truth that "He that saveth his life shall lose it." We have shouted about our rights and forgotten our duties, clamored for pleasures and been heedless of privileges. The saxophone music of the flesh has gone hooting and slurring unrestrained while the organ-tones of the soul have been mute. It is high time for us to face up to that fine, expensive Christian fact that the highest forms of self-expression are not to be found in the realm of self-gratification but in the realm of self-renunciation.

II. The Death of Christ Was Compulsory

Voluntary—compulsory! That sounds, I know, like a plain contradiction—but it is not. The compulsion of which I speak moves on a higher plane than any physical or circumstantial coercion. The cross was *love-compelled.* For that statement there is ample support in God's Book.

I have only to read for you those words of Jesus, "I am the good shepherd: the good shepherd giveth his life for the sheep," for you to catch much of their lovely suggestiveness in this particular connection. Again we read, "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem." When you consider, as the Scriptures indicate, that He was not in ignorance as to what would befall Him there, you cannot but feel that the call of a great purpose was upon Him and the urge of a thrusting passion within Him. He was moving along under the compulsion of a love whose sacrificial urgency rested not until it had given all. "God," says St. Paul, "commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

The Testimony of Love

Conceivably God's righteousness could have met man's disobedience and fall with the destruction of the race, but such a course would not have been a faithful expression of His *total* character. Love, not unrelated to righteousness but in keeping with it, dictated another course and set out upon man's salvation instead of his destruction. Reverently, let me say it: God being the God that He is, holy and at the same time compassionate, and man being the man that he is, capable of holiness but at the same time lost in sin, the cross is a moral necessity, as unescapable for God as a good mother's affectionate heartbreak over the waywardness of her debauched son. Pure reason may not demand such a conclusion, but the Bible implies it and our highest moral insights approve it.

But I have not yet cited you the words which most startlingly reveal the exalted compulsions that are moving sure-footed through all of Calvary's hate and horror, mockery and madness. There are two sentences; one a stinging gibe, "He saved others; himself he cannot save"; the other a taunting, blundering challenge, "If thou be the Son of God, come down from the cross." It is brazen unbelief walking in rough-shod ignorance through the bleeding sorrows of almighty God. Who ever heard of anybody saving others by saving himself? Save Himself? Surely! But the world will be lost and that forever.

The Wrecks of Time

Why then can He not come down from that cross? For the very reason His enemies give as the basis of their demand that He should come down; for the very reason that He *was* the Son of God! And because He *was* the Son of God, nailed there with the load of a world's sin on His breaking heart, that cross of His stands out alone among ten thousand crosses and at its base kneels the Church of Jesus Christ, singing a hymn of devotion and hope whose worshipful strains strike a melody into the discord and din of earth's sin and sorrow—

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

But consider now the third statement:

III. The Death of Christ Was Redemptory

We blunder sadly if we think that the sufferings of Jesus differed only in *degree* from the sufferings of men, even good men, even martyrs. Surely His sufferings differed in *kind* as well as measure. As the Son of Mary He suffered very much as we do, but as the Son of God He suffered as it is impossible for us to do.

We die; He "tasted death." We totter helplessly to our death; He "accomplished his decease." He "bore our sins in his own body on the tree." He was "bruised for our iniquities: . . . . with his stripes we are healed."

Some time ago I ran across these lines:

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed an ass in the mountain pass
For Him to ride to town;
But the crown that He wore and the cross that He bore
Were His own—
The cross was His own.

He borrowed the bread when the crowd He fed
On the grassy mountainside;
He borrowed the dish of broken fish
With which He satisfied;
But the crown that He wore and the cross that He bore
Were His own—
The cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest—
He had never a home so rude;
But the crown that He wore and the cross that He bore
Were His own—
The cross was His own.

He borrowed a room on His way to the tomb
The Passover Lamb to eat;
They borrowed a cave for Him a grave,
They borrowed a winding sheet;
But the crown that He wore and the cross that He bore
Were His own—
The cross was His own!

Now that is lovely poetry, but it misses the mark. It is lovely enough to deserve correction. That cross that He bore was *not* His own. What had *He* done to draw such pain? Nothing. "I find no fault in him," was the honest verdict of Pilate, in which men universally concur. Think you that cross was His? Never! It was *yours* —it was *mine!*

Taking Our Place

The author of a recent book tells of an old African chief who, upon hearing the story of Calvary, caught like a flash its vicarious value, its sacrificial significance, its redemptive meaning. The crucifixion having been picture to him, he jumped to his feet, his eyes filled with tears and cried, "O Jesus, away from there, that is not your place! You have done no sin. It is not your place. It is mine."

So it is. The sin was ours. The suffering was ours. The death was ours. The being forsaken of God was ours—for separation from God is the final issue of sin. But He made it all His, gathered it up into Himself and, in the mystery of His sacrificial death, made atonement full and complete, rose from the grave three days later and, for lo, these nearly two thousand years, has been offering Himself to the sinful sons of men not alone as the *Pattern* of righteousness, but as the *Power* of righteousness—a Saviour able to save unto the uttermost them that come unto God by Him.

This was the Redeemer the early Church trusted, and this the gospel that it proclaimed. If it spoke in the language of St. Paul, it framed its hymn of praise, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3: 13); if it spoke in the language of Peter, it gave glory to Him "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2: 24). If it spoke in the language of John, it confessed its faith in the perfect efficacy of Christ's sacrifice to purge from the inner pollution of sin as well as to pardon for the misdeeds of sin, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1: 7).

Will you not believe it and accept it? The death of the cross means redemption for you spelled out in the red blood of the suffering Son of God.

Now for a moment will you consider the fourth statement:

IV. The Death of Christ Was Exemplary

One speaks here with care. There is of course a sense in which, as I have already sought to show, the sacrifice of our Lord was unique, unapproachable, incomparable. I would have you move away from that consideration to this: there is a sense in which Christ's cross has for His followers the force of a law by which they too are to live, a pattern in keeping with which they are to serve Him.

"In His Steps"

Let me remind you of those remarkable words in I Peter, "Christ also suffered for us, leaving us an example, that ye should follow in his steps" (I Peter 2: 21). Equally arresting are the words, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3: 16). And climaxing these utterances are the words of Jesus himself in which He lays upon His followers the law of sacrificial service under which He lived and wrought, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17: 18).

Unquestionably there is a place just here to which many Christians have yet to come, a place of death to the self-life and a willing avowal of the law of the cross. A minister of my acquaintance was engaged in evangelistic services in a southern city. One night, in response to a definite appeal to Christians, there knelt at the altar a young lady who had but lately been graduated from a select college for women. She represented a cultured southern home. She was face to face with the crisis of full surrender with a view to experiencing the grace and power of the truly sanctified life. Her first struggle was over some jewelry, which she felt to be out of keeping with the modesty of the separated life; she gave God her *yes* on that. Then came the deeper struggle. For her to say, "I am crucified with Christ," meant willingness to accept a call to give herself as a missionary to Africa. Africa! Any other field would have meant a lesser conflict. But Africa it was! At last she said "yes," trusted God for the promised fullness of the Holy Spirit and entered into a rest of soul she had never before experienced. She had accepted the law of the cross! Like the Apostle Paul, St. Francis of Assisi, Catherine Booth and Henry Martyn—indeed like all the host of those who have borne the print of the nails—she found her highest joy in following the steps of Him who for the "joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

He may have had a church background, this youngster. On his examination paper he wrote that a prime minister is a preacher at his best.—From *Capper's Weekly.*

A Study of Peter

E. E. Shelhamer

GO your way, tell his disciples, *and Peter,* that he is risen" (Mark 16: 7). Doubtless at this moment Peter felt dejected over his recent denial and wondered if he still had a place among the twelve. Perhaps it was necessary that the angel should repeat, "and Peter" to assure him that though he had committed a great sin, he was now fully reinstated. God grant that we likewise may so humble ourselves that our names may be accounted worthy of a place among the elect.

Peter's writings may not indicate scholarship like those of St. Paul, yet we find great inspiration in his two short epistles. His characteristic method seems to be that of emphasizing certain words above others. For instance: Seven times, (a perfect number) he mentions *"precious"* things.

The trial of your faith is much more *precious* than gold (I Peter 1: 7).

Ye are redeemed through the *precious blood* (1: 19).

Christ is a *precious living stone* (2: 4).

Christ is a *precious corner stone* (2: 6).

Christ is *precious* to the believer (2: 7).

We have like *precious faith* with the apostles (II Peter 1: 1).

We have exceeding great and *precious promises* (1: 4).

Again, another favorite term with Peter is, *"suffer."* He preaches loudly, who is able to *suffer patiently* (I Peter 2: 20).

It is better to *suffer for well doing* than for evil doing (3: 17).

"He that hath *suffered in the flesh* hath ceased from sin" (4: 1).

"Rejoice exceedingly when we are partakers of *Christ's suffering"* (4: 13).

"Let none of you *suffer* as a busybody" (4: 15).

"Yet, if any man *suffer as a Christian,* let him glorify God on this behalf" (4: 16).

"*Suffering* according to the will of God insures *keeping grace"* (4: 19).

"Suffering enables one to be a *partaker of his glory"* (5: 1).

Suffering will help establish, strengthen, and settle one (5: 10).

His Farewell Message

Peter delivered a fine farewell message to the church in his last chapter.

1. "*Seeing* then that all these things shall be dissolved, *be holy!*" Holiness of heart and life is the most essential thing and will outlive eloquence and popularity.

2. "*Seeing* ye look for such things, *be diligent!*" Next to holiness, be aggressive, be evangelistic!

3. "*Seeing* ye know these things, *Beware,* lest ye fall from your own stedfastness." *Beware* of *contention*, *compromise*, and *covetousness.*

His Relationship to "Three"

Another striking thing about Peter is his relationship to the number "three." He was one of the *three* in the inner circle. He was the *third* to join Christ. Three times he was commanded to watch and pray. *Three* times he went to sleep. *Three* times he denied the Lord. *Three* times the Lord asked, "Lovest thou me?" *Three* times he confessed the Lord. *Three* times the Lord said, "Feed my sheep." *Three* times a vision appeared to him on the housetop. *Three* times the voice said, "Rise, Peter, kill and eat." *Three* times he said, "Not so Lord." *Three* men called for him. The *third* day he went with the three and six (two three's) arrived at the house of Cornelius. Peter was *three* times in prison and *three* times escaped. When he preached on the Day of Pentecost, "*Three* thousand souls were added to the church."

✣

Be Filled with the Spirit

When Paul, writing to the Ephesians, exhorted them and the entire Church of God through them, not to be drunk with wine wherein is excess, but to be filled with the Spirit, he did more than express a pious wish on their behalf; he uttered what through him becomes a divine command. The Spirit-filled life is not optional for the believing soul; it is a distinct obligation. It is needed, promised, provided, offered, therefore, must be faced, sought, and entered into. Neither is it simply a crisis experience—it is certainly that. It is in a very real sense *a Spirit-filled life.*

The words, "Be filled with the Spirit," indicate a continuous infilling and therefore a perpetual fullness. It has been suggested that a more correct translation would be, "Be being filled with the Spirit." The crisis work of the Spirit's baptism is important and essential. The Spirit-filled life can be lived only by those who are Spirit-filled, and only those are Spirit-filled who have appropriated the Spirit's fullness. This appropriation is essentially a conscious thing, for it is by faith, and faith can only be consciously exercised. It is impossible to believe and not to know that we are believing and consequently to receive and not know we are receiving. The person who has *received* the incoming Holy Ghost can point to the time and place where he exercised faith for the Spirit's incoming. Spiritual blessing does not steal in upon us unawares; God first creates the consciousness of need, then enables the soul to exercise faith for its fulfillment. That one act of faith, however, by no means ends the matter. By one act of believing the blessing becomes mine, but that blessing is not self-sustaining; the faith that sought it is also the faith that sustains it. In every part of the Christian experience "The just shall live by faith."

We live the Spirit-filled life by faith. What sort of a life is it?

It is a holy life. We mention this first because it comes first; it is essential and fundamental.

God gave to them the Holy Ghost, said Peter, "purifying their hearts by faith" (Acts 15: 8, 9).

It is a useful life. The Spirit-filled man is no mere ornament; he is a useful vessel in the Lord's house. "A vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

It is a fruitful life. If the fullness of the Spirit is abiding, the fruit of the Spirit must of necessity manifest itself. Just as the carnal mind is the root principle of all kinds of sinful manifestation, so the abiding Holy Spirit is the root cause of the continual manifestation of Christlikeness in the life.

A Spirit-filled life will produce a continuous answer to the deep heart cry, "*Let the beauty of Jesus be seen in me.*"—Harry E. Jessop in *Heart and Life.*

The law requires holiness; the gospel promises holiness; Pentecost provides holiness.—Selected.

The Happiest Place—The Empty Tomb

Rev. J. Kenton Parker

He is not here (Mark 16: 6).

LET us go in thought to one of the holiest and at the same time the happiest place in the Bible. This happiest place was . . . . the empty tomb near Jerusalem in which our Lord's body had been placed.

We do not ordinarily think of tombs as happy places, and this was not a happy place when the women went there, but it was before they came away, for they came away with a message, the equal of which had never before been heard—the special delivery message of the angels—"He is not here." At the empty tomb, deepest sorrow was turned to ecstatic joy.

I.

The measure of our happiness is the depth of our sorrow added to the height of our joy. The deeper our sorrow, the greater our joy. Is not this true? The blacker the cloud, the brighter the sunshine. The more terrible the storm, the more beautiful the calm. The darker the night, the more glorious the day.

The night had been dark, and the disciples' sorrow was deep. They had lost a Friend, the best Friend they had ever had, a Friend who had been their stay in every time of need, whose tears had mingled with theirs as they stood around the grave, who had strengthened them and comforted them by His presence and loving words.

They had lost a Teacher, the greatest and wisest they had ever known. How they had listened to His words as they sat at His feet, or stood in the crowd, or rested by His side.

They had lost their Saviour, the hope of their hearts, the one they fully believed was their Messiah. They had confessed Him, given up all to follow Him, so sure were they that He was the Christ.

We can hardly measure the depth of their sorrow and despair and despondency. It would take tremendous power of imagination to describe their feelings as they watched what took place at Calvary and saw Him taken down from the cross and placed in the tomb. It is perhaps characteristic that such sorrow kept the men away while it drew the women to the sepulcher.

Now if we can see, even faintly, the depth of their sorrow, we can begin to see the height of joy to which they were lifted. It was "too good to be true," and it took them a long time to realize all it meant. But when they did fully grasp its meaning, do you wonder that they could not keep it down? Is it strange that they went everywhere taking the Word? Do you marvel at their facing persecution and death gladly for His sake? No! You can easily see why joy is the ever recurring note in all these chapters about the early Church. They could face anything with gladness when their Lord was with them, their living Lord.

Suppose one of us had gotten the sad message that our boy had been killed in action, and while we were still weeping bitter tears, he himself should walk into the room, well and strong. At first we would hardly believe our eyes, but when we fully realized the truth, our joy would know no bounds.

The highest joy is when our sorrow is turned to joy, for the measure is then doubled. We measure from the depth of the pit to the top of the mountain. To get the full height of a skyscraper you not only measure the part above ground but the part below. So really to understand the nature of their joy that first Easter morning we must measure from the grave to the sky, from a very real hell to a brighter heaven than they had ever seen before.

II.

If the empty tomb was such a holy place and such a happy place for the early Christians, is it not the same for us? It is here that our joy is made full.

It is a happy place for our faith. There are many things in the Bible which give us "joy in believing." In fact, all its truths will result in joy, when fully believed and accepted. It is a blessed thing to believe that we have an inspired Bible; that our heavenly Father thinks enough of us to write to us. Many a wife is made happy by the letters she receives from camp or battlefield. Many a husband re-

joices in the loving messages from wife and children. So our hearts are made glad by the Word we have from our heavenly Father and home.

It is a joyful thing to know that God came to visit us in our need. No wonder the angels sang at His birth and that we sing, "Joy to the world, the Lord is come." Everybody feels like singing when we gather around the manger at Bethlehem.

It is a wonderful thing to believe that Christ died for our sins according to the Scriptures. The man who really grasps that glorious fact is given a real foundation for thanksgiving and praise.

It is a still happier day when we fix our choice on Him and He becomes our personal Saviour, and we feel and know that our transgressions are forgiven and our sins are covered.

But the most blessed fact for faith to lay hold upon is that He rose again from the dead. And all the circumstances surrounding the resurrection and all the witnesses who testify make it easy to accept. The truth is easier to believe here than all the other attempted explanations and theories. It takes faith, of course, faith in the supernatural power of God, but also faith in "the best established fact of history." Surely, the empty tomb is a glorious place for faith to reveal in joy!

III.

The empty tomb makes us happy in our lives. Life would lose its joy if there were no empty tomb!

It gives a foundation to life which nothing else can give, steadfast, unmovable. While others may be swept off their feet by the storms that sweep over their souls, we who believe this fact can anchor our souls in this haven of rest.

It gives companionship when we face the loneliness of life. It is "not good to be alone." And yet many of us are left alone as our friends and loved ones go on before us. But the empty tomb means a living Christ who has said, "Lo, I am with you," and we are never alone. Would that we practiced the presence of the greatest Companion in the world. Dr. G. Campbell Morgan said that he placed a second chair close to his own when he prayed and waited until His Lord took His place, and then he could talk to Him about all that concerned his life.

It gives comfort in time of separation, for we know that this separation is but temporary and that "we shall meet beyond the river." The empty tomb means that all other tombs will empty some day when we shall all be changed and meet Him in the air.

It gives us certainty in the time of our own departure from this life. The empty tomb means victory over our last great enemy. The grave is no longer a place to dread since our Saviour passed that way and conquered it.

The empty tomb makes us happy in our work. The greatest joy about any sort of work is that "it is not in vain." Suppose the farmer knew beforehand that all his work, all his plowing and planting and cultivating would be in vain, all thrown away. Who would have any heart to do any work? But the empty tomb makes it certain that our work will not be in vain! Working for a dead Saviour might well be in vain, but working for a living Christ can never be thrown away. All the time He is living in me, working through me, giving me strength and courage. If it inspires us to work with a great man, how much more to work with a living Saviour! He says that our work will be rewarded. How could a dead Saviour reward us? But a living Saviour will keep His promise.

No, our work will not be in vain! It may be hard work, it may be disagreeable work, it may be discouraging work, but if done for Him, it will not be thrown away. It may seem very small to us, but if it is what He wants us to do, it will be the biggest thing we can do.

So the holiest and happiest place in the world is right outside Jerusalem by the empty tomb. This was the spot where the hearts of the early Christians overflowed with joy. In the same spot we can be filled with joy, too. The joy of believing the greatest fact of history, the joy of living with the living Christ, the joy of letting Him work through us.—*Christian Observer.*

• • •

He who planned daylight
Put darkness in too,
And gave us some clouds
Lest we tire of the blue.
Then He hung up a rainbow
Against the gray sky,
As a promise of sunshine
When the clouds have rolled by.
— *Selected.*

The Man and His Message

Dr. Peter Wiseman

Part Two

The Minister of Jesus Christ Is a Man of the Church

IT must be ever remembered that the Church is God's divine institution in the world, and the only divine institution. The minister of Christ realizes this and labors accordingly.

The church is God's house of prayer, and should be recognized as such. The gracious spirit of evangelism should be prominent in every part of divine worship and in every organization connected with the church. Dr. Jefferson was not too severe when he said, "Many city churches are made up of people who do not even know one another, and who do not even want to know one another. Too many village churches are composed of people who know one another, and are sorry that they do." How sad! "Friendly Church" is sometimes seen on the bulletin board; but what kind of a church is a church that is not friendly. Is it Christian?

The Church, with all its sacred ordinances, sacraments, oracles, is the place of the Christian ministry, and the Church to which God has given the Great Commission, "Go ye into all the world, and preach the gospel to every creature." The gracious and comforting words are added, "And, lo, I am with you alway, even unto the end of the world."

The Church should be sanctified. Christ gave Himself for it that He might sanctify it with His own blood and present it unto Himself, a glorious Church.

"Where the religious enthusiasm of the early days declined," says Dr. Oscar L. Joseph, in his book, *Presenting the Glorious Gospel,* "the aggressive note of militant evangelism disappeared. Church life became conventionalized, a class consciousness developed, wealth began to put its clamps upon the freedom of initiative, religious thoughts and modes of worship reflected the cultural and social views of the membership. Richard Niebuhr, in the *Social Forces of Denominationalism*: 'From its position of leadership in the task of integrating humanity it has fallen to the position of a follower in a social process guided by economic and political powers.' Plans for denominational mergers are merely the resorts of expediency in the face of a losing cause." Is this true? Then, Lord help us!

The Church is a saving institution in a world of confusion and savagery, despite our ethical pride, so-called culture, and advancement. Says the savage, "What is yours is mine; I'll take it"; the pagan, "What's mine is my own; I'll keep it"; the Christian, "What's mine is yours; I'll share it." The Christian way is the way of the Church. In speaking of this age, John Galsworthy in his preface to *A Modern Comedy*, says, "An age which knows not what it wants, yet is intensely preoccupied with getting it, must evoke a smile, if rather a sad one." Has the Church anything for such an age? It should have, and it has, if God has it. The vitality of the Church is measured by its capacity to receive God's fullness and its ability to do all He commands. If, however, Christ is removed from the central place in His Church, the temple of religion is not only empty, but ruined. Gladstone put it right when he spoke of the Church as "the moral university of the world."

As a pastor-preacher he develops his ability on the important line of organization in view of building for permanency. Organization and spirituality mark two outstanding secrets of early Methodism. Macaulay said of Wesley, that he had a "genius for government not inferior to that of Richelieu." There is the organization for religious education, an important factor in the present day's program. He will take the advantage of this and organize in the light of the best principles and methods, especially the principles and methods revealed in the life and teaching of the Christ, the Master Teacher. He will organize for evangelism in every aspect of church work. There are other groups and works which will call for an organizer, a leader; and the pastor-preacher is that man.

He is ready. "General, where may I get in to fight?" asked a young soldier. "Get in anywhere," was the reply. "There is good fighting all along the line."

The Minister's Message Is a Message of Destiny Properly Delivered

God has designed that through the foolishness of preaching (not foolish preaching) to save those who believe. What we have worth while in Christian civilization we owe to the gospel of Jesus Christ and the faithful declaration of this glorious gospel.

Witness Luther, with his thesis, proclaiming the gospel of justification by faith. Witness the Wesleys with the gospel of full salvation from all sin. Witness the great line of witnesses in the history of America! If we are to see America turn to God, and see a genuine revival of spiritual religion, the ministry will have to preach the gospel of Jesus Christ without fear or favor.

Destiny is not a matter of chance, but rather of choice. The gospel message brings the eternal issue and makes the glorious choice possible. May God help the ministry.

The prophet cries, "Lift up thy voice like a trumpet." The trumpet gives a positive note, an affirmative note, "a distinction in the sounds" (II Cor. 14: 7). In like manner, the preacher should give a positive note, an affirmative note, a clear meaning to his message. He does not do it by screaming, shouting, yelling, screeching, but by preaching. Dr. David Christie, in his splendid book, *The Service of Christ,* tells how that eminently successful Methodist minister, Lax of Poplar, paid a pastoral visit to a costermonger who had lost his voice by laryngitis. "Thank ye, sir," said Billy's wife, "I know'd you'd be sorry, cos ye're like Billy, yer both earn yer living with 'ollering." The lady was undoubtedly mistaken about Lax of Poplar.

The jurist does not scream at the jury. He argues and appeals to them. The minister must honor the climax, but he should know that the calm is impressive sometimes as well as the storm. His soul should express itself through a well-developed voice and well-trained body. "Delivery depends less on the voice than on the soul." It is the "soul of the speaker which addresses the soul of the hearer. . . . The more the soul is expressed, the better will be the elocution" (Adolphe Monod). The human voice is God's most wonderful instrument.

The Minister of Jesus Christ Is a Man of Evaluation and Vision

He reads and ponders often the remarkable statement of the Master, the unanswerable question, "For what is a man advantaged, if he gain the whole world, and lose himself, or be a cast-away?" He contrasts the emphasis in the New Testament on the value of immortal man with the low conception of others. "I have discovered," said Barbellion, "I am a fly and that we are all flies and nothing matters." That is surely pessimism. It was Voltaire who compared man to a mouse in a cathedral, and Carlyle compared man to a minnow in a creek, a helpless victim in the trend of destiny.

Lord Balfour gives a more optimistic view. "After all, we are people who give the stars their glory. Apart from us they are just a lot of aggregations of atoms floating about in space," said he. Contrast this with the words of Mary Drew, "I saw all the poor convicts working about a ghastly place filled with the most ironical sunshine."

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalms 8: 4). Man is more than a mouse, more than a minnow, more than a helpless victim of destiny, more than a thinking animal (as some philosophers would have us believe). He is the chief concern of God. He is an immortal being with an immense capacity, capable of divine contemplation, capable of divine communion, capable of divine holiness, capable of being God's representative in the world.

This sense of value makes the minister strong in the face of the multiplicity of trials peculiar to him. Trials will test his religious strength more than anything else. "A man has only as much religion as he can command in trial," said Andrew Fuller.

"I was not disobedient," said Paul, "unto the heavenly vision." The threefold vision which Isaiah received made him the great evangelistic prophet of the Old Testament. He saw God, the upward look; as a result, he saw himself, the inward look; as a result, he saw fields; a vision of God plus a vision of self plus a vision of the field; a crisis, a conviction, a confession, a cleansing, a call, a consecration, a commission; a vision of the purity of the holy God reflected upon his own heart's need, then the experience, and then the fields—others.

The Master cried to His vision-less disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest." A vision without a task is a dream; a task without a vision is drudgery; but a vision with a task is the hope of the world. Thomas Fuller, an old English divine, said that there are three groups of people; the intenders, the endeavorers, and the performers. A man of action, such as John Wesley, who when but a student at Oxford, formed The Holy Club; Martin Luther, who in his twenty-seventh year climbed the "holy stairs"; John Calvin, who in his early twenties was already proclaiming his distinctive doctrines; George Whitefield, who at twenty-one was moving England; Jeremy Taylor, who at eighteen was holding men spellbound in St. Paul's, London; Dwight L. Moody, who in his twenties was doing things for Christ; Charles H. Spurgeon, who at twenty was preaching in the great London Tabernacle; Francis E. Clark, who in his twenties founded the Young People's Society of Christian Endeavor; George Williams, who in his twenty-third year founded the Young Men's Christian Association; David Livingstone, who at twenty-three was pouring himself out for Christ in darkest Africa. The minister is in the succession!

On the money of the Spaniards there were stamped two upright strokes to represent the Pillars of Hercules making the Strait of Gibraltar. Around these pillars there was twined the scroll on which were the words, "Ne plus ultra" (there is nothing beyond). These pillars were regarded as the end of the world. On the discovery of America, the negative had to be removed so that the motto would read, "Plus ultra" (more beyond).

It is said that there are three kinds of preachers; those who have something to say, those who have to say something, and those who have something to say and say it.

Bishop Potter says, "Preaching is the mightiest institution known to man." Indeed, above all the Church has is her message. If she has no message, she is a dead institution. What a glorious message of Divine Revelation! The message of Calvary and of Pentecost! The God-called and the God-anointed preacher is the man behind that message!

(Continued in next issue)

Preaching a Sermon

Paul S. Hill

ONE of the most important parts of a sermon is the preaching of it. If it is not preached it might as well be read by almost anyone else besides the preacher. If it does not get to the people it might as well go to the wastebasket, or be filed away for reference.

The preparation of a sermon may be a matter of months or years; it may be the carefully arranged product of long periods of study and research into many fields of information. Possibly it will come as the natural outgrowth of years of experience and associations; or it may not take much time to get the material for a sermon together. There may be an "inspiration," a new opening of some verse of scripture, or a quick demand for some special occasion; but, whatever the preparation process, the preaching of the sermon itself is of prime importance. Usually there is just one good opportunity to preach that one sermon, and success or failure depends on the preaching period.

It is a hard job to preach a sermon when we have no sermon to preach. That means that sermons must be "on hand" and "in hand" if they are to be preached. They are "on hand" in the heart, and "in hand" in the head. We are not ready to preach at all without a full heart; and we are not ready to preach effectively until we have thought how we are going to express what is burning in our hearts. Apply thought to the content of the heart, and if thinking puts the fire out, it was probably false fire, or a bit of phosphorus that could not bear much inspection. If the matter that burns in the heart is real sermon material, thinking will help it burn more clearly and with more endurance.

But when we have the sermon "on hand" and "in hand," it is not yet preached. In fact, not a bit of it is preached yet; it is

entirely unpreached. Every sermon is a brand-new try at preaching. Especially is this true in the pastorate, and even in the work of evangelism where the repetition of a sermon is not only permissible but also frequently desirable. There is the birth of a sermon in the soul, a thoughtful preparation of it in the mind, and finally, the preaching of it.

Just as every man has his individual method of sermon preparation, so also does each preacher have his own style of delivery. Really great preachers are those who have used all the "regulation helps" that have come their way, and have survived their training and influence with a big and growing individual characteristic best suited to themselves. The lessons in the classroom have been used, but have not been the master of great preachers. They have brought out of their period of classroom training a wealth of suggestions and homiletical assistance, but more than that, they have developed a preaching power and personality that identify themselves with every preached sermon.

Because the preacher is in evidence when the sermon is being preached, and because every preacher is different, it is difficult to tell how any preacher should preach his sermon; but the matter finally gets down to the preaching self and the preaching period. By the preaching self, we mean the real person who is preaching rather than a make-believe, artificial man speaking a piece. Years ago we were in contact with a man who himself had a great preaching personality, but who was greatly impressed with the mannerisms of great preachers that he had opportunity to hear. It was his privilege to hear Dr. H. C. Morrison, Dr. C. J. Fowler, Rev. B. S. Taylor and many other prominent men who certainly had great pulpit personality and preaching power. My friend seemed to absorb so much of their style that it was very apparent in his own preaching for some time after he had heard one of them. After hearing Dr. H. C. Morrison he would preach after the same style, using many of the same gestures and expressions; and the same was true with every man he enjoyed and appreciated. Unconsciously or otherwise, he attempted to duplicate them in his own ministry; and this attempted duplication always detracted from his own natural and native ability. He was a much better preacher when he was able to be himself with his own sermon.

And this brings us to the real point—the preparation of self to preach the sermon. It really is the preacher who preaches, and he has a short time to work at it. He brings himself to the task physically, mentally and spiritually. The entire selfhood is centered in the task of the sermon. He should be at his best; a rested body, a clear mind, a burning heart, and a sermon objective or reason for that particular sermon should accompany preaching. A weary body needing sleep, or too full of food, will be a hindrance. A mind filled with business, light, trashy reading, an impending sorrow or personal joy will do damage to preaching. A cold, unfeeling heart is disaster. To attempt to recall the fervor that gave the sermon birth, or the well-ordered thinking that gave the burden its shape and preaching form will show itself if the preacher is not ready with his entire selfhood. What has been gathered of sermon burden and mental preparation should be poured into and out of the sermon while it is being preached. No one can attend to this but the preacher. To preach a sermon is a preacher's job. "Lord, make me a better preacher!"

Wesley and his preachers brought on the great revivals of which the following characteristics were prominent.

1. They were Spirit-born—there came the outpouring of the Spirit (Acts 2: 17).

2. They were characterized by absolute sincerity.

3. They were carried on by Spirit-baptized men.

4. They often began in desperate places.

5. They were characterized by the preaching of the whole counsel of God.

6. They were characterized by humble yet absolute dependence upon the Spirit of God.

7. They produced deep conviction, sincere repentance, sound conversions, and the following after holiness of heart and life.

8. They produced great spiritual enthusiasms.

9. They broke out and spread in all directions, and grew and increased despite all opposition.

10. They produced great social transformations among the people.—*Pentecostal Herald.*

Conducting the Midweek Service*

Vernon C. Shafer

IN the sixteenth chapter of the Acts of the Apostles there is an account of a successful prayer meeting. It was not held in a fine cathedral, or synagogue on the main street, but outside the city on the bank of a river. It was successful not only because it attracted people, but also because it produced results. In this particular meeting two strangers stopped in to pray with the little group who were accustomed to meeting there. When the testimony service opened, these two strangers, soul-burdened followers of Christ, testified with a heart overflowing with compassion. All hearts were touched as they listened, but there was one distinguished lady in the congregation who was so moved as the Lord opened her heart that she accepted Christ, and dedicated all that she had to His service. So goes the story of Lydia, the first European convert.

Certainly a prayer service like this is to be desired by all, yet far too many look at it as an oasis in a desert, that is, greatly to be desired but hard to be realized. Yet, in many cases, the failure of our prayer meeting is our own fault. The purpose of this message is not to provide a blueprint, but to arouse thought as to how each of us might conduct a more profitable midweek service. For brevity's sake, let us consider only three things that will help to make it so.

Publicity

If the other services of the church were no better advertised than the midweek service, they would show even less life than the almost inanimate prayer service.

I was in a large church recently speaking to a men's club; a large crowd was there. Instead of speaking publicly, the pastor spoke to me in an undertone saying, "We have a little prayer meeting tonight. We like it very well, and if you would care to say, come on up." Another minister and I attended and found a grand total of seven, including visitors. Certainly a prayer meeting like this cannot be very attractive.

Haphazard and monotonous announcements are not conducive to creating an appetite for the midweek service. If it is worth having, it demands our best in getting it before the people. Honor it from the pulpit, reserve a space for it in the church bulletin, refer to it when making pastoral calls, and use every sane means of advertising possible, for be it assured that you cannot conduct a successful service without having a congregation present.

Program

The next most important problem of the midweek service is the program. Too many of our prayer services are so monotonous that they are boresome. Every one knows just how it will begin, and how it will proceed until the benediction is given; the same number of hymns are sung, and many times with repetition, the same number of prayers, and the same testimonies. There is nothing new to awaken interest, and people do not attend because it is awkward and embarrassing. But while monotony spells defeat; variety in the program insures victory in the prayer service.

This service must be made popular and interesting. Christian people will love an instructive and interesting program. Let us consider some things which will help to make our program attractive.

1. *Music:* Music is one of the best aids in making a service attractive, but it is much neglected. The minister is afraid to sing a new tune, chooses his songs at random, or without any thought of the lesson, and thereby wastes the opening part of his service.

2. *Leadership:* While the pastor need not be the leader in all services, he must be on the alert, ready to put his hand on the wheel if necessary. Many times laymen can be used to a distinct advantage in promoting mutual interest, and then at times outsiders may provide effective leadership; but most of the time the pastor can lead his people into greener pastures and more effectively slake their thirst beside the "still waters."

*Paper presented at the Jackson Zone Preachers' Association in December, 1944

3. *The Study Period:* This involves careful preparation. The average prayer meeting of today does not have this. It depends entirely on the moment, assuming that the Lord and the people who attend will make it a success, and the pastor can readily place the blame on their shoulders should it fail. But that is not leading. Preparation means zealous effort. An important aim of this service should be to stimulate Bible study.

The first recorded prayer meeting of the early church, held in Jerusalem, bears witness to the fact that the disciples were familiar with the Scriptures. A well-prepared, concise study of the Scriptures is always acceptable, but beware lest the pastor turn it into a sermon. This results in an overled service, which is just as fatal as one which is underled. May it be primarily the "people's service."

But greater even than the publicity or the program is the

Purpose

The midweek service properly conducted is one of the most helpful services of the church. Its usefulness is amazing, its resources unlimited, its possibilities infinite. It will reclaim indifferent church members, it will deepen the lives of those who attend its services, it will quicken the whole church into action. But it *must* be conducted with a purpose. Why do we have a midweek prayer service? Is it because our fathers did it, and we keep it up as a heritage? Is it because it has become a habit with our church? What is our motive? I believe that each of us could ask ourselves this question with profit.

The prayer meeting should definitely climax with what the name implies. Good music is helpful, leadership necessary, a good crowd much to be desired; but all these should be used as a means rather than an end. The primary purpose should be prayer — vital, energizing communion with God. When Christians meet together in an earnest, submissive, trustful attitude, with their hearts warmed by the Holy Ghost, God plays on their virtues as a master on a magnificent harp, producing melodies sweeter than life. Someone has said:

Prayer is the Christian's vital breath,
It is his native air;
His watchword at the gate of death,
He enters heaven with prayer.

In closing, may I add some personal notes as to methods used in my own services during the past year.

One year ago I was suddenly stirred to a realization that our prayer service was gasping for its last breath. Three of the churches in our city already had closed their doors to the midweek service, and in most of the others it was a terrible liability; we were having from five to fifteen in attendance. According to percentage, I was doing well, as that was more than one-half of our membership. On this particular evening we had two visitors, and that brought the total to nine for that service. I determined to do something about it, and planned a program for the coming year.

During the first two months we had men of our church to lead; in March and April we had Bible study in the Book of Ephesians: in May and June the women of our church conducted the services; in July and August we had special topics for our lesson by the pastor. Then in September and October we changed a little from our original plan and tried something I never had seen done before. We had just finished a successful week with the Sparks-Meadows Party. I announced, with apprehension, that during this time our services would be in charge of the young converts, never announcing the leader in public until I called them to the platform. I stood by, helping wherever possible, and these services were an outstanding success. Near the close of October I passed out slips of paper asking for a vote as to the book of the Bible they would like to study during these last two months, and almost unanimously they voted for Revelation. We are now opening the last seal, and wading amid the three woes; but our prayer service is not dead. During the past three months our average has been forty-two in the midweek service, which is over 150 per cent of our membership.

• •

For the Preacher

Count that day lost
Whose low descending sun
Views at its close
No pastoral calling done.

—*The Expositor.*

Commissioned to Evangelism

Charles B. Templeton

IT is morning; but despite the early hour there is a considerable stir by the side of the lake. The fishermen who have just come in from a long night of fruitless labor and are tethering their boats, look up; for coming to the water's edge, followed by a streaming mass of people—is a Man!

But He is no ordinary man. That is evident somehow, even from the distance as the fishermen see Him approaching. His garb is similar to that of those who surge behind Him, but there is some intangible something about Him—His bearing, His quiet, unassuming, yet majestic manner—that stirs the interest of these ignorant fishermen; and they watch with renewed interest as He comes closer; finally standing on the land at the water's edge to address the throng about Him.

So great is the press of the multitude that the Speaker is in imminent danger of being forced into the water as the people at the back move in closer to hear, and sensing the danger, He turns to one of the fishermen—Simon by name—and requests the loan of the boat for a place from which to preach. The fisherman, not certain of what is happening, but conscious of the magnitude of the hour, agrees, climbs into the boat, pushes it from shore, and then seats himself in the stern to listen to the strange thrilling words from the lips of his divine Passenger.

When He has finished His message, rather than returning to the land, Jesus—for that is who the speaker is—requests Simon to thrust his craft out into the deep and to cast in once again his nets that he might take some fish. Simon begins to remonstrate, for he feels certain that he knows more about his trade than this former Galilean Carpenter, but nonetheless over go the nets, and soon such is the catch that he is unable to bring the loaded nets into the boat without help. Jesus—seizing on the moment, as He always did—tells Simon that from henceforth rather than creatures of the finny tribe, he would, in the future, catch men.

It was Simon's call, not only to discipleship, but even more important, his call to evangelism. It was the beckoning voice of Jesus, not only indicating that He should follow Him, but also that in his own train he should bring many too.

And this call to evangelism, this insistent invitation to enlist others in the cause of Christ, was not for Simon only. It is reiterated today, and the same words spoken to the fisherman centuries ago, are echoed to all Christians everywhere today. We are all commissioned to the task of catching men, of winning them to the side of Christ, of entreating them by every means to the forgiveness and blessings to be found at the Master's side. And the man or woman today who names the name of Christ, and fails in this supremely important task, has failed to apprehend the principal mission of Christ here in this world.

It is obvious that Jesus, when here on earth, was not trying to form a band of great numbers to proclaim His name among all men. Had He desired numbers, they were His for the enlistment. They followed Him by the thousands, they crowded His every pathway, they trailed Him into the wilderness. But He did not want the throng, He was not desirous of the thousands. He left that for His successors. His primary interest was to gather around Him a small, teachable, sincere, dependable group who would learn of Him (later be endued with special powers) and then herald His truths to all nations. He was in no undue hurry to send them out. He realized the need they would attempt to meet, He foresaw the problems that would be theirs, and He insisted that they learn some of the secrets of the kingdom, some of the fountheads of strength and wisdom ere they launched out into the ocean of human misery and let down their nets.

Learning from this, cannot we see the reason for the failure in so many cases to be effectual "fishers of men"? Some men—even some of the ministry—have the mistaken idea that evangelistic ministering is the easiest, the simplest type of appeal. Some contend that the only requirements for a life of successful soul-winning, are zeal and sincerity. Nothing could be farther from the truth. Evangelism is the

primary task of the Church and to believe that it can be accomplished without preparation and intellectual effort is to be wrong. It is not enough to believe that Christ is the Saviour of the world. It is not enough to believe that when your mouth is opened in this the cause dearest to His heart, that He will necessarily fill it with words of wisdom and effectual speech. It is not enough to press upon men the claims of Christ. These things must be preceded, as was the ministry of the disciples, by a period of fervent prayer, by a study of the natures of men, and by a recognition of the forces at work combating the Word as it is held forth.

Evangelism is oftentimes today regarded as the message of an intellectually immature ministry, and many consign it to those who regularly mouth empty, repetitious platitudes. In a prominent church paper I read this week where evangelism is a thing of the past, for, says the writer, the appeal is but to the emotions, and not to the practical living out of the message of Christ.

This is gross ignorance, and an indication why evangelism is dormant, if not dead in most churches. It is because it has been approached simply from an emotional standpoint, and the oldest most hackneyed truths have been knit together with illustrations, and foisted emptily on an unchallenged congregation. When we realize that evangelism is the cause for which Christ gave His life, and the cause to which He dedicated His life, then will we present His vibrant truths with an awakened mind, and a new energy and power that will make this truth mighty to save.

The mantle of evangelism has fallen, as did the mantle of Elijah, from the shoulders of the soul-winning giants of the past to the shoulders of the laity of this generation. Few churches preach the gospel with power in this day, and the truth of the saving grace of Christ must be carried to the masses by the nominal Christian. Let us gird ourselves then for the task. Let us mend our nets, and following implicitly the instructions of the Master, launch out into the deep of faith, and endeavor, and untiring effort, and thus find, as did Simon, that even in this day God is able to reward our efforts with such an ingathering that we cannot take care of it, unassisted. The challenge is to you!

✢

Improving Our Ministry*

Roy F. Ray

AN old Negro minister, when asked by a young theolog for his secret of successful preaching of the gospel, answered in these few simple words, "Read yourself full, think yourself clear; pray yourself out; let yourself go." No better plan could be followed for the improving of our ministry than this.

No water can be drawn from an empty cistern; neither can anything come from the minister void of material. Just as a well full of good, clear water will give forth a cool, refreshing draught, so will a minister who has read himself full be able to give forth a satisfying portion to his listeners. To improve his ministry, one must be an avid reader. This brings us to the question, "What shall I read?" In answering this question, we must deal only in classes of material and not in specific materials.

The minister must read himself full of the Bible; for this is his stock in trade. We expect an insurance salesman to know his charts; so must a minister know his Bible. He must be a Bible expert. In order to become one, the minister must read the Bible in three different ways; first, as a story; second, as a means of spiritual comfort, and third, as a source of sermon material. If he reads this great Book only as a source for sermon material, he will be a shallow preacher, missing its great value as a source of comfort and as a unified story or a unified whole. One

* *Paper read at Kansas City District Preachers' Convention.*

must be a master not only of the literal contents of the Bible, but also of the spirit of the Bible. This ability comes only by constant, continued, and repetitious reading of the Book.

In the reading of the Bible the King James Version can hardly be replaced; but this should not limit our reading of other versions or translations. Knowing the original language of the Bible can aid us greatly in our interpretation of its depth and meaning. Perhaps many have not been able to master the original languages, but since there are some ten or twelve standard versions, revisions, and translations to be had from almost any publishing house, practically the same value can be obtained from reading a number of these. The value of these various translations comes from their varied renderings, from structure, and thought. A minister who would improve himself will read various translations of the Bible for his own knowledge and understanding. High and lofty as is the King James Version, many selections of some of the other revisers and translators, using a more modern language and style, reach a greater height and sweep than what the old English, with its literal rendering, could approach.

Commentaries and Bible Expositions cannot be eliminated from a minister's reading. These works give a colorful background and deep insight into the Holy Scriptures which make one's sermons more rich and appealing to the listeners.

Theologies are generally considered "dry" reading, but a systematic perusal of dogmatic truths should be a part of any minister's reading diet. It is not enough to take a course in some theology and never return to it. A minister who would improve himself should study theology as a partial requirement of his reading habits in order to keep his basic beliefs in his memory, still fresh and vital; and also in order to stimulate his thinking.

Sermons of past and present preachers should occupy a great portion of a minister's reading list. These great masterpieces, although not to be used after a plagiaristic manner, can be put through one's own "grist mill" and the product be good food for the "sheep of the fold." Great thoughts, ideas, expressions, or illustrations can be obtained from this source which will enrich one's ministry. Closely allied to this is the reading of autobiographies and memoirs of great men of God. One comes closer into the presence of God for having associated closely to the inmost thoughts and lives of many of God's great men, such as Newton, Edwards, Wesley and Woolman. A minister must read himself full of the sermons and spirit of great men of God.

Biblical material and its concomitants must be a minister's chief source of reading, but should not be his limit. His reading should also include extraneous material such as history, current news, vital statistics, and the psychological aspects of life. How can one fit the gospel message into his present age except he know the situations occurring about him in his age? Also, he should be able to have access and knowledge of vital facts and statistics for his ready use. People demand more and more exactions instead of generalities on statements and quotations. Pastoral psychiatry is a relatively new field, but one which should be explored in a minister's reading. This great field will aid him to better understand his congregation and their problems and provide necessary solutions.

After having read himself full, a minister must think himself clear. All reading cannot be gullibly accepted just as it is written. One must read almost all books with a grain of salt—and some with an entire shaker full! In his thinking, one must be able to know a definite position. A few years ago it was thought brilliant to answer, "I have formed no opinion for myself," or "I don't know for certain." But this age demands definite decisions. One must know exactly what he believes, what position he maintains, and why. One cannot say today, "I believe in entire sanctification as a second, definite work of grace," unless he is able and willing to present a definite, sufficient, and satisfying proof for his statement. Not only should one know what he believes, but why he believes it.

Clear thinking demands mental energy. It demands that one exert his God-given ability to its limit and not allow it to disintegrate through disuse. He must be unafraid to face problems and be willing to face down his own dilemmas. A good knowledge of logic will aid him in this procedure. Then, having first made his position and belief clear to himself, he is

able to clearly present it to others and to defend himself against all objections and questions.

Too many ministers stop at this point. They read—they think—but do little else. One must also pray himself out. He must be entirely clear before God. He must do as David, who said he went in and sat with the King. He must pray until he is entirely free of self and his multiple problems. He must be completely empty, so that God can infill him with His great grace and glory. A minister can never improve his ministry until he has learned to pray, both privately and publicly. The preparation for his ministry must come from private devotions. Statistics for last year gave out the fact that the total ministry in the United States (all denominations) averages only about five minutes a day in prayer. Is it any wonder that our country is backsliding? The great men of God of the past are those who were willing to pray hour after hour in private prayer, emptying themselves so that they might be filled from above. We must learn to come into God's presence and commune with Him—pray ourselves out!

The minister must also improve his public prayers to improve his ministry. These prayers are important. For this a minister must prepare, just as he does for his sermons. How often he will labor and pray for hours over a sermon and fail to spend any time at all with his congregational, or pastoral, prayer. It is said of Bresee that he spent as much time in preparation of his pastoral prayer as he did in preparation for his Sunday morning sermon. Prayer in public is important; therefore it should receive ample preparation. A minister is to lead his congregation in thought and in spirit to the throne of grace in his congregational prayer. He cannot guide their thinking and keep them in an attitude of worship if his prayer is unconnected, rambling, weak, or wordy. A public prayer which does not appeal to men will lead to irritation and distraction. This is not a plea for liturgical form of prayer, but for a studied, prepared, extemporaneous prayer. Dr. Kirk has said, "People learn more what prayer is and how to pray in hearing one real prayer than by all the sermons and talks they ever heard or will hear." Preparation for this praying must be made personally, Godward and manward—God's minister bringing God's people into God's presence. A minister must be sincere in this prayer if he is to guide people, bringing them before God, so they can see themselves in God's light. The sincerity of the pray-er is one of the most noticeable elements of any prayer. The public prayer is probably the one phase of the minister's life today that needs the most improving in order to keep people from having to go away failing to get the great truths of the sermon-lesson, because in the public prayer they were distracted, irritated—literally torn asunder. A minister must pray himself out before God—both privately and publicly.

Now comes another important point in the minister—letting oneself go. The minister not only reads, thinks, prays, but *does*. He puts into practice all he gains from his private studying. He follows the Great Commission literally! He *has* to go. He cannot be silent. He will be so full of God and his gospel message that he will tell it wherever he goes and to all whom he meets. He will be like an expanded rubber band and will let go with a tremendous force. He will be anxious to impart what he has to others. He will seek for the lost in the highways and hedges, or will feed the flock of the fold, according to God's good pleasure for him. He will say with Paul, "I live; yet not I, but Christ liveth in me." Also he can say, "I can do all things through Christ which strengtheneth me." And he will go out to do the seeming impossible, because he is so full of God and His love. He will go fearlessly into any field of labor, knowing that he is under divine protection and authority, and "if God be for . . . . who can be against" him? He can go as Livingstone to Africa, or Carey to India, and fear not the ravages of disease, poverty, or death, because he is so full of God that he must find an outlet in some way. He will know no failure, because God is with him. He will go, expecting results, not just hoping for them.

The ministry today has suffered much because ministers have failed to improve their ministry. They lack that which would command respect and attention to their message; and the reason for it all lies in the fact that they have failed to do the simple things which would improve them in their ministering. The way to improve our ministry is to read ourselves full, think ourselves clear, pray ourselves out, and then—*let ourselves go!*

Sorrow in Acrostics

J. J. Schaumburg

THE Book of Lamentations written by Jeremiah is punctuated with the deepest of sorrow. The prophet has written five chapters, and in writing he uses the Hebrew alphabet, in acrostic style. For example, the first chapter has twenty-two verses. The Hebrew alphabet has just twenty-two letters. So Jeremiah plows through the whole alphabet in acrostics, and absorbs the whole twenty-two letters in conveying the sorrows of his heart to the readers. He had seen "much affliction," and every letter covering a verse is worked to the limit with loads of sorrow over Israel!

Jerusalem sits "solitary" (v. 1), and is widowed. Her cheeks are tear-covered (v. 2). She dwells among the "heathen" (v. 3). "Jerusalem hath grievously sinned" (v. 8).

Take chapter two: The Lord "hath polluted the kingdom and the princes thereof" (v. 2); the prophets are visionless (v. 9).

Listen to chapter three: "I am the man that hath seen affliction by the rod of his wrath" (v. 1).

So he goes on through the twenty-two verses. It is sorrow, grief, affliction, tears, and sadness with the deepest coloring. The alphabet is again absorbed, and made to do duty as a vehicle in which Jeremiah conveys his heart-breaking, unspeakable grief. He moves through the alphabet three times (66 verses), and crams each of these verses with sorrow, all because of the sins of Judah.

In chapter four he says, the punishment of Judah is greater than Sodom's punishment (v. 6).

In chapter five he again moves through the alphabet acrostically, referring to his acquaintances as "aliens," "orphans," the "fatherless" (v. 3). "Our necks are under persecution" (v. 5), and "We have given the hand to the Egyptians" (v. 6), to "the Assyrians." "Our fathers have sinned, and are not [being dead]; and we have borne their iniquities" (v. 7). "Turn thou us unto thee, O Lord" (v. 21).

Thus, a Hebrew prophet, faithful, loyal, true, honest and thoroughly the Lord's, breathes out sorrow in going through the Hebrew alphabet seven times (seven is the number of completeness).

Judah had sinned. After sin comes sorrow—always.

Jeremiah, like Isaiah, made confession (Isa. 6) and thus showed a spirit of repentance. The sins of Judah were by no means isolated by time.

The people of God today could do much to end this world-holocaust, if there was a spirit of repentance!

The ancient king of Assyria was determined to take Jerusalem; but, an angel visited the Assyrian tents one night, and the next morning 185,000 Assyrians lay out in the sun, bleaching!

If the U.S.A. could forget her sins (look at our drink bill alone! We are besotted!) and cry to God for forgiveness, and make the proper confession, there is no telling what God would do for us! He lives, today; and He is tender in forgiveness, and yearns after the U.S.A. as He did for backslidden Ephraim (read the Book of Hosea). He couldn't give up sinful Ephraim.

Our crime bill now is simply enormous! We have forgotten God, as a nation.

Man of God

By Lon R. Woodrum

For fifty years the rostrum
Saw him in the sacred place;
For fifty years the people
Heard him speak the word of grace.
How empty seemed the pulpit
Where his steady feet had stood
When the messenger from heaven
Called him up to be with God!

Oh, blessed benediction
Of a life that's spent for truth!
Magnificent the mortal
Who's served God from his youth!
He has not simply vanished
As a vision that is gone—
Though dead, he still is speaking
And his light is shining on!

For fifty years he labored
In the kingdom of the Lord;
For fifty years the people
Watched him live and heard his word.
The house still stands he builded
Though the toiling hands are gone;
And somewhere God is saying,
"Welcome, son of mine—well done!"

It is time that modern Jeremiahs lamented and cried out, and made confession. In such a crisis, God would hear, and we would see visible tokens of His mercy, love and power, and our enemies would "lick the dust."

Why Preach Holiness?

Lawrence Walker

WE ARE all of us agreed upon the place and importance that the doctrine of entire sanctification holds in our church. The task of spreading scriptural holiness was one of the cardinal issues that brought us into being as a denomination. We must never lessen our emphasis at this point, nor permit compromise in any degree. I do not believe we will, but in safeguarding this citadel we may fall into as great a fault of another sort. We may perpetuate the doctrine but at the same time lose the spiritual force from our effort and substitute in its place a set of motives. We may exercise great caution in our choice of motives, but if ever we consent to make this substitution, it will work havoc at the very foundations of our ministry.

There is the danger that we will be satisfied in our preaching of this doctrine merely for the sake of "keeping fundamental." There may be a certain measure of compulsion here that is right; but certainly there is no driving coercion from this quarter sufficient to hold us steady in our course. This of its own merit amounts to little more than dedication to precedent. If this were the major emphasis in our preaching of holiness, it would be but poor cause indeed. We must be motivated by a far greater reason than this.

Again there is the danger that we will maintain our holiness emphasis simply because we are persuaded of our position theologically. But we dare not fix our ministry on so vulnerable a foundation. No doctrine can long hold our thinking except it also hold our hearts—therein is the weakness. Intellectual assent to truth must be supplemented by the experience of the heart and life else it will lose its drive. A theological argument may persuade by sheer logic, but the experience that warms the heart possesses a far mightier dynamic.

We are not endangered by a denial of holiness or a failure to insist upon it as a cardinal doctrine of the church. Rather the danger is that we will be satisfied with these trends alone merely for their own worth. We must be made to see that the summation of all our effort is not to perpetuate a doctrine, but to bring men to its reality in personal knowledge. The safest depository of truth is not in our theologies, but in the receiving of this grace in the hearts and lives of men. It is significant that Christ himself laid His commission on men of crude making, but with the promise that they should receive the Holy Ghost. This was the only possible qualification that made them equal to the task they were given.

Let us then not allow our total emphasis to fall on the mechanics of preserving holiness, but rather the task of promoting holiness. Orthodoxy without its counterpart in spiritual experience is dead. In truth, it is easily possible to be theologically correct and spiritually lost. The true worth of any church must be measured not by the theologies it may write, but by the changes that are wrought in the lives of men. Our ability to accomplish this task can come from no less than a real experience *in us* of the very doctrine we preach. It is not enough to be *fundamental;* we must be possessed with the compelling conviction that our whole duty is to *bring men into this experience.* In this we must be desperate! We cannot permit our high calling to rest on any less incentive!

Divine Intimacy

I was a sincere gospel minister for many years, before I penetrated the meaning of the apostolic benediction, "the love of God the Father, the grace of our Lord Jesus Christ, and the communion of the Holy Ghost, be with you all." The word "communion" in the Greek is from a word which means to be "domesticated" with, to be a roommate with, implying the most intimate acquaintance and fellowship.—*Selected.*

THE PREACHER'S ENGLISH . . . . . .

Leewin B. Williams

WATCH those words which look alike, or are pronounced alike, but have different meanings. A man once called Ingersoll, the atheist, an *amethist.* Another said, "I am not a grammarian, I am an Alabamian." When Grover Cleveland was elected President in 1884, a Hibernian wrote, "Guvner Cleveland has the *pleurisy* (plurality) in New York and we Dimmecrats is all right yit." A typist was overheard telling a girl friend that she was to be married over the holidays and that she was having the most awful time getting her *torso* ready.

Check your pronunciation on these words. If you find you are mispronouncing any of them, make a list of such and drill on them until you become word conscious:

Right	*Wrong*
across	acrost
Washington	Warshington
anywhere	anywheres
asphalt	ashphalt
can-di-date	can-i-date
humble	umble
kept	kep
rec-og-nize	rec-o-nize
swept	swep
chim-ney	chim-ly
com-pet-i-tor	com-ped-i-tor
part-ner	pard-ner
stu-pen-dous	stu-pen-jus
alms	ams
calm	cam
palm	pam
ar-chi-tect	arch-i-tect

The *t* is silent in *chasten, listen, often, glisten* (chas-n, lis-n, of-n, glis-n).

Articulation is effected by the action of the lips, tongue, palate and jaws. There must be prompt, neat and easy action of these organs to produce perfect articulation. Limber up your tongue and lips by repeating rapidly these "Tongue Twisters":

Sinful Caesar sipped his sifter, seized his knees and sneezed.

(Our grandfathers no doubt tried this one.) Theophilus Thistle, the thistle-sifter, sifted a sieve of unsifted thistles. If Theophilus Thistle, the thistle-sifter, sifted a sieve of unsifted thistles, where is the sieve of unsifted thistles Theophilus Thistle, the thistle sifter, sifted?

A skunk stood on a stump. The stump thunk the skunk stunk, but the skunk thunk the stump stunk.

Slippery sleds slide smoothly down the sluiceway.

He thrusts his fists against the posts,
And still insists he sees the ghosts.

It would appear that a speaker would improve in his pronunciation as he had more experience; but this does not always follow. A prominent camp-meeting evangelist, who has had years of experience in preaching, now has such faulty enunciation that many complain that they have difficulty in understanding him. One fault is that of telescoping words; thus,—

Feb-ru-ary	Feb-wary
reg-u-lar	reg-lar
gen-er-al-ly	gen-er-ly
prob-a-bly	prob-ly
fam-i-ly	fam-ly

The evangelist said "colored man" and a lady heard it as "telegram." Words are pyramided until the mind does not have time to register the meaning. Also, speakers frequently allow the voice to drop to a whisper on the last words of a sentence.

A minister as a rule does not thank individuals for criticizing the length of his sermons. He feels that he has a message to deliver, and that people should patiently listen to it. A minister may have a fund of information that is "inexhaustible" but he should remember that his hearers may not have the mental capacity to retain all that he has to offer. Economy of time is commendable. Frequently much of the minister's time is consumed in long announcements, extra songs, and needless delays. Then, the minister often consumes much time by repetition. There is a temptation, when a speaker makes a good point, to shoot again in the same spot. The speaker seems to assume that his hearers are too dumb to see the point. So he serves the same thought in different ways. If you say a thing, let it stay put; go on after bigger game. Repetition lengthens a sermon without adding any merit to it.

CUT IT DOWN

If you have a thing to say—
Cut it down.
Something you must write today—
Cut it down.
Let your words be short and few,
Aim to make them clear and true,
Win renown.

Have you a speech to make tonight?
Cut it down.
Wish to have it win the fight?
Cut it down.
Do not be a talking bore,
Let them wish there had been more,
Don't monopolize the floor,
Cut it down.—Anon.

SEARCHING TRUTHS FOR MINISTERS . .

A Word in Season

The Christian ministry is generally conceded to be the noblest of professions. It is also attended with greatest dangers.

The ministry affords limitless opportunity for the lazy man to indulge his talents. Doing nothing can be accomplished more gracefully in the Lord's work than anywhere else, for the simple reason that the minister has no one to check up on him. The average church requires little of its pastor except to mark time decorously; the preacher with a propensity for loafing is strongly tempted to do just that.

Many a minister who would be shocked at the thought of doing nothing nevertheless gets nothing done because he has acquired the habit of frittering away his time. Late hours, requiring compensatory late sleeping, several trips to the store on his "C" card, assisting with the family wash, standing in line to buy a reservation for his wife's niece who is going on a visit to Keokuk—these things, or others like them, eat up the time and leave him spent and empty at the end of the day.

After a day occupied with trifles, our prophet faces his audience in the evening mentally and spiritually out of tune and altogether unprepared for the holy task before him. His confused smile is attributed to his humility. The audience is tolerant. They know that he has nothing worth while to say, but they figure that he has been so busy with his pastoral duties he has not had time to study. They generously forgive him and accept his threadbare offering as the best they can expect under the circumstances.

However much we may dislike to hear it, loafing and puttering are deadly habits for the young minister. He will either conquer them or they will break him.—A. W. Tozer in *The Alliance Weekly.*

Phillips Brooks, in his Yale Lectures, said:

The truth is, no preaching ever had any strong power that was not preaching of doctrine. The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience. Preach doctrine. Preach it always, that man may be saved by believing it. So men shall rejoice in it and not decry it. And feed on it as the bread of life, solid and sweet.

Why is there such a lack of power in our lives? The reservoir up yonder is full to overflowing, with clear, sweet, life-giving water. And here all around us the earth is so dry, so thirsty, cracked open—huge cracks like dumb mouths asking mutely for what we should give. And the connecting pipes between the reservoir above and the parched plain below are there. Why then do not the refreshing waters come rushing? The answer is very plain. You know why. There is a plug in the pipe. Something in us is clogging up the channel, and nothing can get through. How shall we have power, abundant, life-giving, sweetening our lives, and changing those we touch? The answer is easy for me to give—it will be much harder for us all to do—*pull out the plug.* Get out the thing you know is hindering.—S. D. Gordon.

A Man of One Book

I want to know one thing—the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way. He hath written it down in a Book. Oh, give me that Book! At any price, give me that Book of God! I have it. Here is knowledge enough for me. Let me be a man of one Book.—John Wesley.

Our prayer objectives are encouraged when we remember that the other forms of prayer, such as thanksgiving, assist greatly in presenting intelligent, appropriate and prepared petitions before the throne of God. Thus prayed the servant girl: "When I first open my eyes in the morning I pray, 'Lord, open the eyes of my understanding'; and while I am dressing I pray that I may be clothed with the robe of righteousness; when I wash I ask for the washing of regeneration; as I work I pray that I may have the strength equal to my day; when I begin to kindle the fire I pray that God's work may revive my soul; as I sweep out the house I pray that my heart may be cleansed from all impurities; while preparing and partaking of breakfast I pray to be fed with the hidden manna and sincere milk of the Word—and so on all day. Everything I do furnishes me with a thought for prayer."

Prayer changes things—pray—don't faint—"pray without ceasing."—Wm. M. Nichol in *The United Presbyterian.*

Henry Ward Beecher said:

"When men ask me what is salvation? I say emancipation from everything that holds men down; from all the infelicities of the lower nature. Salvation means to me transformation. It means the fire of the Holy Ghost burning out man's dross. It is positive, energetic strength. It is manhood in magnitude. It is the power of God in the human soul. It is new life, new being."

"Salvation! Oh, the joyful sound!
What pleasure to our ears!
A sovereign balm for every wound,
A cordial for our fears."

✢

Back to the Bible

When Henry Drummond, the great scientist and lecturer of Glasgow University, Scotland, was forty-six years of age, he was found to be dying of a mysterious disease. Weary of the jungle philosophy of evolution and tired of rattling the dried bones of dead monkeys as a means of finding the origin of life, he said to Sir William Dawson, a scientist and a devoted Christian, "I am going back to the Bible to believe it as I once did. I can no longer live in uncertainty." He did go back and his intellectual wandering and weariness were over.—*Selected.*

✢

We maintain not only that the Scriptures were inspired, but that they are inspired; that the Spirit of God lives and moves in their words as the blood pulsates in the human body. It is this indwelling Spirit which gives to Scripture its vivifying principle; so that as certainly as the seed cast into the ground brings forth a harvest, so certainly does the Word of God, which liveth and abideth forever, when received into the believing heart bring forth the fruits of righteousness and true holiness in the human character.—*Selected.*

✢

Pride,—"that odious vice which feeds on the phrases that it slyly procures."

Vanity,—"which, like Proteus, takes a thousand shapes, tottering on the stage of honor, glittering in the gaudy pomp of dress."

Sloth,—"which unnerves the soul, enfeebles the body, and makes the whole man deaf to the call of duty."

Envy,—"that looks with an evil eye at the good things our competitors enjoy and takes a sweet pleasure in their misfortunes."

Covetousness,—"which is always dissatisfied with its portion, watches it with tormenting fears, increases it with every sordid means, and turning its own executioner justly pines for want over the treasure it madly saves for its prodigal heir."

Impatience—"which frets at everything, finds fault with every person, and madly tears itself under the distressing sense of a present evil or the anxious expectation of an absent good."

Wrath,—"which distorts our faces, racks our breasts, and stamps and storms under imaginary or trifling provocations."

Jealousy,—"that through a fatal skill in diabolical optics, sees contempt in all the words of a favored friend, and turns the sweets of the mildest passion into wormwood and gall."

Hatred,—"which fills us with some of the most unhappy sensations belonging to cursed spirits."

Malice,—"which takes an unnatural, hellish pleasure in teasing beasts and hurting men in their persons, properties or reputation."

Revenge,—"thirsting after mischief or blood and shares the only delight of devils."

Hypocrisy,—"borrowing the cloak of religion, attends at the sacred altars to make a show of fictitious devotion."—JOHN FLETCHER.

✢

Thomas Boston, that old Puritan preacher, delighted so to extol the blessings of redemption that it was said of him that his "language became taxed and strained to the utmost in the effort to express it." He states the benefits of redemption thus:

1. "The full and irrevocable forgiveness of sins.
2. "Reinstatement in the divine favor and friendship.
3. "Gift of the Holy Spirit in His enlightening, purifying, peace-giving influences.
4. "Turning men into living temples of the living God."

✢

Many favors which God gives us ravel out for want of hemming through our thankfulness; for though prayer purchases blessings, giving praise keeps the quiet possession of them.—*Selected.*

QUOTABLE POETRY . . . . . .

Easter

Since Christ arose
All nature wears a changed face,
Each opening bud proclaims His grace,
And morning stars to Him give praise—
Since Christ arose.

Since Christ arose
Are banished every doubt and fear,
And life and death are not so drear;
The towers of Paradise appear—
Since Christ arose.

Since Christ arose
A wondrous prospect meets our view,
For all the sons of God rise, too,
And heaven and earth shall be made new
Since Christ arose.

—LIDA E. VOIGHT.

Adoration

O God, who giveth life to all,
Who raiseth sinners when they fall,
Who raised a cross upon a hill
That suffering souls may there be still,
Thee I adore.

O Christ of God, who died for me,
Whose rich forgiveness makes me free,
Whose pierced hands and wounded side
Bring peace to me; Thou Crucified,
Thee I adore.

O Holy Spirit, Paraclete,
Who guides me to God's mercy seat,
Who leads me surely every day
Upon life's oft bewildering way,
Thee I adore.

O Holy Father, Blessed Son,
Eternal with the Spirit, One,
With Thine own gift of faith I raise
My canticle of grateful praise,
Thee I adore.

—ROY G. MANSBACH.

The Way of Love

Like incense pure, ascending
To God's throne above,
All other ways transcending,
Is the way of love.
The gentle touch of kindness
May new hope impart,
And save a soul from blindness
And the world's mad mart.
Like water cool, refreshing,
To the weary mind;
Like golden threads are meshing
And the patterns bind;
So love's grand way is given
By a caring hand,
And life's a bit of heaven
With each Christlike strand.

—S. G. HERRSTROM.

Transition

GOOD FRIDAY

The skull-shaped hill held high a cross forlorn—
Its long, weird shadow, trembling on damp sod,
Supporting One whose back had felt the rod,
Retold the tale of right held up to scorn.
With mocking sign and cruel crown of thorn—
The Man, whose life had blessed each place He trod,
Embodied love—forsaken now by God—
Hangs sorrowing—by Israel forsworn.

EASTER MORN

Awake, glad morn! Dispel the night of gloom!
Earth's winter woe is gone—death's sorrow done.
Unfold, white lily buds! O constant dove,
Coo softly! Sing, all nature, life has won!
Hosanna, men of earth to God above!—
Love's covenant has overcome the tomb.

—MARY ETHEL WALTON.

My Creed

Clarence H. Gehman

I want to live so that others may see
Jesus my Saviour reflected in me,
Not boastful or proud or seeking for fame,
Just spreading abroad His wonderful name
To those still reclining in sin's darksome night,
Thus bringing them into the marvelous light
I want to live so that others may see
No treasures on earth are attractive to me,
But with my eye fixed on that glorious goal,
Pleading with, many times winning, a soul,
And then when earth's race is finally run,
I'll hear my dear Saviour proclaim, "Well done."

—Gospel Banner.

I Am the Door

A traveler once, when skies were rose and gold
With Syrian sunset, paused beside the fold
Where an Arabian shepherd housed his flock;
Only a circling wall of robust, gray rock—
No door, no gate, but just an opening wide
Enough for snowy, huddling sheep to come inside.
"So," questioned he, "then no wild beast you dread?"
"Ah, yes, the wolf is near," the shepherd said.
"But," strange and sweet the words divine of yore
Fell on the stalled ears, "I AM THE DOOR!"
When skies are sown with stars, and I may trace
The velvet shadows in the narrow space,
I lay me down. No silly sheep may go
Without the fold but I, the shepherd, know,
No need my cherished flock, close-sheltered, warm,
Fear ravening wolf, save o'er my prostrate form.
O word of Christ—illumined evermore
For us His timid sheep—"I AM THE DOOR!"

—Author Unknown

✢

Enlarge My Heart

Ruby Harned

[Written after hearing a sermon by Dr. Harry E. Jessop, on the text, "I will run the way of thy commandments when thou shalt enlarge my heart."]

Enlarge my heart, dear Lord!
I care not how
Nor what the means Thou shalt employ,
But Lord, just now

I pray, enlarge my heart
To such degree
That others may behold the Christ
Instead of me.

Dear Lord, enlarge my heart
To do Thy will,
That in the distance I may view
Golgotha's hill,

And with Thy selfsame love
To Calvary go—
O make me big enough to die
For friend or foe.

Enlarge my heart, dear Lord,
For service sweet
That Thy great love, through me, may fall
On all I meet,
Mine alabaster box
Broken, may shed
Its precious pent-up perfume
On each head.

Enlarge my heart, dear Lord!
O give to me
A replica of Thine own heart
In lone Gethsemane.

Though all I hold most dear
Must needs depart—
E'en so, I cling to this one plea:
"Dear Lord, enlarge my heart!"

—Heart and Life.

✢

What Does It Matter?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man
And hold my integrity firm in my clutch
I tell you, brother, as plain as I can, it matters much.

It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away
Or live till my bones and pate are bare.
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellowman, it matters much.

It matters little where be my grave—
If on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the Angel Death comes down,
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much.—NOAH BARKER, in *Arkansas Methodist.*

✢

God's Sunshine

Never once—since the world began,
Has the sun ever once stopped shining;
His face very often we could not see,
And we grumbled at his inconstancy,
But the clouds were really to blame, not he;
For behind them he was shining.

And so—behind life's darkest clouds,
God's love is always shining;
We veil it at times with our faithless fears,
And darken our sight with our foolish tears;
But in time the atmosphere always clears,
For His love is always shining.

—JOHN OXENHAM.

Testimony Concerning the Resurrection

TEXT—*He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell. . . .* (Mait. 28: 6, 7a).

INTRODUCTION—A perennial theme to enrich the utterances of the Christian pulpit is the annual return of the anniversary of the resurrection of the Lord Jesus Christ. Testimony concerning the resurrection constituted a large part of the ministry of the apostles, and is a major theme in the epistles. Furthermore, the doctrine of the resurrection is essential to a well-rounded ministry. Had there been no resurrection of Christ there could have been no saving gospel, and were there no resurrection of the saints in prospect there would be no hope in the future for the Christian. We do well, then, to frequently preach on this theme. The season of the year when Jesus rose from the dead should prompt to such a subject, if it has been neglected at other times.

I. THE ANGEL'S TESTIMONY—"He is not here." He had been laid in that very tomb, the women having seen Him placed there after the crucifixion. Wherever He may be He is not here according to the testimony of an angel from heaven, and angels from heaven are not given to telling what is not true.

"For he is risen," says the angel further. The reason He was not there, is not that someone had stolen the body, but that He had risen from the dead. This is the truthful testimony of the angel. Strange to say, neither the women nor the disciples had expected Him to be resurrected, and are dismayed when they learn that the tomb is empty. The first impression is that someone has taken the body of the Lord away, when they find the stone rolled away from the door of the sepulcher.

II. CHRIST'S OWN TESTIMONY—"as he said." More than once, when telling the disciples beforehand of His coming crucifixion, Jesus had declared that after three days He would rise, but this had seemed so fantastic to their materialistic minds that it had passed from memory in the intensity of the grief of the incidents clustering about the betrayal, condemnation, and crucifixion of their Lord. But the angel now reminds them of that testimony that had been given by the Lord prophetically concerning His death and afterward.

III. THE SEPULCHER'S TESTIMONY—"Come, see the place where the Lord lay." The angel undertakes to get the attention of the women on the empty sepulcher, but they seem not to have grasped the significance of the manner in which the sepulcher bore its mute testimony. But Peter and John, who came afterward, as related in John 20: 1-8, took note of the manner in which the grave wrappings were left and believed the Lord was indeed risen from the dead. They had been present when Jesus restored Lazarus to life, and had doubtless helped him dispose of his grave wrappings. But here was evidence that no help had been needed to disengage the body from the winding sheets. There they lay just as they had been wrapped about the body of Jesus with the spices Nicodemus and Joseph of Arimathea had put in them. Not a fold was disturbed, for the body, now in resurrection form, had passed through the clothes without disturbing them, just as afterward Jesus entered rooms without opening doors or windows.

Thus, by every means, the angel undertook to convince the visitors at the tomb of the truth of the resurrection: he declared, "He is not here," that, "He is risen, as he said," and "Come, see the place where the Lord lay," as proof of the wonderful fact so hard to believe.

IV. THE TESTIMONY TO BE PUBLISHED—"Go quickly, and tell." The resurrection of Jesus was not to be a secret to be kept by a select few: it was to be told to all the world. Belief in the resurrection of Jesus is a component part of the gospel. Belief in it is imperative to the soul desiring to be saved as we read in Romans 10: 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." This makes the preaching of the resurrection of Christ a component part of the gospel. The resurrection of Christians is based on the resurrection of Christ. Not to preach it is to leave the hope of the future life out of preaching. To a large extent religion is preached today as related to the present life only. The faith that puts the martyr spirit in the Christian is the faith that, though we give our lives for our faith here, we shall have a better life as a result of the coming resurrection at the return of Christ for the Church. This hope must ever be kept before the Christian as an incentive to faithfulness here and hope for the future.—WM. M. SMITH in *The Gospel Minister.*

Standing on the Threshhold of Eternity

THEME—Standing on the Threshold of Eternity.

TEXT—*I have finished my course* (II Tim. 4:7).

INTRODUCTION

Paul summarizes his life: (1) a good fight; (2) a good race; (3) a good stewardship.

I. *His threefold sublime assurance.*
1. Sure of his salvation.
2. Sure of his calling.
3. Sure of God's help.

II. *His threefold obligation.*
1. The consecration of his best to Christian service.
2. Demonstration of steadfastness in Christian conduct.
3. The proclamation of the gospel.

III. *His threefold reward.*
1. Crown of righteousness, for his holy life.
2. Crown of life, for his suffering here.
3. Crown of glory, for his Christian service.

CONCLUSION

He is satisfied with his life's work.

Will you be, when on the threshold of eternity?—S. ELLSWORTH NOTHSTINE.

The Hidden Life

(Colossians 3:1-3)

Our object is to set forth the truth of the "Hidden Life." "Your life is hid with Christ in God," (Col. 3:3), and there are three things we desire to convey to our readers:

I—WHAT IS THIS HIDDEN LIFE?

A. It is a *prescribed life* in the will of God. God brought the children of Israel out of Egypt that He might bring them into Canaan. This was His plan for their lives. Joshua and Caleb followed the Lord wholly, and entered into this glorious life in the will of God. In Jude 5 we read "that the Lord, having saved the people out of the land of Egypt, destroyed them that believed not the second time." Dr. Godbey writes: "Unfortunately, *to deuteron,* which means the 'second time,' was lost out of this passage during the Dark Ages, so it does not appear in the English." "There are eleven days' journey from Horeb . . . . unto Kadesh-barnea" (Deut. 1:2). "Kadesh" means "holy," and "barnea" means "delight." The Israelites did not leave Egypt for a home in the desert, but that they might possess and perpetually inhabit Canaan, the land of "holy delight." God having saved the people at the Red Sea in response to their faith, "detroyed" the same people in the wilderness because of their unbelief at Kadesh-barnea. They failed to enter God's will for their lives, forfeiting Canaan, their bones bleaching on the burning sands of the desert.

God holds out such a life for every believer in His Son to-day. The faith of every soul is put to a second decisive, crucial test. If your faith has stood the test of conversion, God will test you again, when you must believe Him for entire sanctification, or step out of His will. (I Thess. 4:3).

B. It is a *preserved life.* Jude writes "to them that are sanctified by God the Father, and *preserved* in Jesus Christ." God is a consuming fire, and, when hidden in Him, we know what it is to have the fire burn up the dross of base desire and every selfish thing. God is light, and in Him we are where the Blood cleanses from all sin. (I John 1:7).

In this secret place our *faith* is preserved. (Col. 1:4). In these days of materialism, when the faith of God's people is being assailed on every hand, how important it is to enter, and abide in, the will of God. (Gal. 2:20; Heb. 3:12).

II. HOW IS THIS LIFE OBTAINED?

Make sure that you are born again. There can be no seeking the heavenly things unless we are partakers of the divine nature, born from above. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. (Col. 3:1). Ask the Holy Spirit to show you where you stand; you need not remain in uncertainty. It is your privilege to become a child of God by receiving Jesus (John 1:12). Then for the child of God there is an experience (to quote C. H. Spurgeon) "as much above the average Christian as the average Christian is above the ungodly." It is the work of the Holy Spirit to bring conviction for holiness, and to lead the soul to Calvary, where the blood cleanses from all sin; and from Calvary to Pentecost, where the cleansed heart is filled with the Spirit of the Lord Jesus Christ. (Col. 3:9-11). Remember this life is not an *attainment, but is obtained* by faith. (Acts 15:9). "Holiness by faith in Jesus, not by effort of thine own."

III. HOW IS THIS LIFE MAINTAINED?

A. Remember you were born from above, and your climate is above, where the sky is cloudless, the air is pure, and where we can enjoy unbroken fellowship with the Father and His Son Jesus Christ. (I John 1:3).

B. Always live a life in the present. "Think not on a holy life, but on a holy moment. . . . . a succession of holy mo-

ments constitutes a holy life" (I John 1:7; John 15:3).

C. If you fail, confess your failure. Call sin, "sin." Confess to God, and make restitution if the case calls for it, and God has promised to forgive and restore (I John 2:1).

May every reader enter into this blessed Hidden Life with Christ, so that when He shall appear we also may "appear with Him in glory" (Col. 3:4) and "not be ashamed before Him at His coming." (I John 2:28).—*The Way of Holiness.*

The Judgment of God

TEXT—Romans 2:2, 6, 11, 16.

I. ACCORDING TO TRUTH (v. 2)
  A. Paul says "We are sure."
  B. God will not err in judgment.
  C. Abraham said, "Shall not the judge of all the earth do right?"

II. ACCORDING TO EVERY MAN'S DEEDS (v. 6).
  A. To the Christian.
    1. Glory and honor.
    2. Immortality.
    3. Eternal life.
  B. To the sinner
    1. According to his works (Rev. 20:12).
    2. Secret sins judge (v. 16).
    3. Wrath, anguish.

III. WITHOUT RESPECT OF PERSONS (v. 11)
  A. No race distinction.
    1. Jew or Gentile.
    2. Black or white.
  B. No class distinction.
    1. Rich or poor.
    2. King or peasant.
    3. Known or unknown.
  C. No exceptions

IV. BY JESUS CHRIST (v. 16)
  A. Our Saviour now.
  B. Tomorrow our Judge.—DELMONT BOWDEN.

The Church in My Community

INTRODUCTION

God has chosen to speak to men in various ways. He speaks through His Word, by the Holy Spirit, by the godly lives of others, by providence, and by circumstances. He also speaks through the church. The church building with its spire pointing heavenward reminds us of God, and invites us to worship Him there. It was Robert Louis Stevenson who said, "I never weary of great churches. It is my favorite kind of mountain scenery. Mankind was never so happily inspired as when it built a cathedral." The church has found its way into every American community, and plays a very important role in the lives of men.

I. THE CHURCH—A MEETING PLACE FOR GOD AND HIS PEOPLE

In the Old Testament dispensation God called Moses one day into the mountain and gave to him explicit instruction for building a tabernacle. Moses came down from the mountain with the blueprint and set the people to work constructing the tabernacle. "So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Ex. 40:33-34) God met with His people there.

This building served its purpose well as long as Israel was moving from place to place. But finally Israel became established in the land of Canaan. Then a more permanent building was necessary. In the days of King Solomon a temple was built for the Lord at Jerusalem. "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; . . . . for the glory of the Lord had filled the house of God" (II Chron. 5:13-14). Again God met with His people at the appointed place. The church should provide a meeting-place and help men contact God. When it fails to do that it has failed in one of its main purposes. Sometimes the church has been made a place of merchandise and gambling. If we expect God to frequent the place with His presence, the church must be kept clean, and free from worldliness and sin.

II. THE CHURCH—A LIGHTHOUSE IN THE COMMUNITY

The church should be a soul-saving center where sinners are led from the darkness of sin into the marvelous light of the gospel of Christ, and believers into the more excellent way. This can be accomplished by getting people saved and sanctified. If God frequents the place called "the house of God" with His presence, there will be revivals. There will be sinners saved, backsliders reclaimed, and believers sanctified. The church will be a place of salvation in the community.

III. THE CHURCH—A PLACE OF ENCOURAGEMENT AND EDIFICATION

The church should provide a place of encouragement for the people of God. After the toils and cares of the week, how refreshing it is to meet together and sing and pray and testify and listen to a message from God's Word. There is no substitute for Christian fellowship. Hence, we are exhorted in the Word "not to forsake the assembling of ourselves together"

(Heb. 10:25). The church provides this place of fellowship and instruction.

CONCLUSION

"This is my church," said a young man to a friend as they drove by a very humble place of worship. The expression on his face was that of love and devotion. Your church may not be the finest building in the community, but if God is meeting with His people, and souls are being saved and sanctified and built up in the most holy faith, then that church is doing the job.—RALPH E. PERRY.

Purity and Maturity in Christian Experience

What is purity? By purity is meant a heart in which all the graces exist in an unmixed state: love without any hate, faith without any unbelief, humility without any pride, and meekness without any anger.

Maturity means all this, but it has also the sense of ripeness, by time of natural growth.

Purity implies something removed; maturity something enlarged.

In purity the soul is restored to health (holiness is healthiness). In maturity it knows the blessings of well-developed manhood.

Purity is the preparation for growth.

Maturity is the consummation of growth.

Purity is instantaneous.

Maturity is gradual.

Purity is never obtained by growth, nor maturity by simple cleansing.

Purity respects quality; maturity respects quantity.

Dr. Dempster once said, "Beyond sanctification there is no increase in purity, but unceasing increase in expansion."

Bishop Hamlin said, "The heart may be cleansed from all sin while our graces are very immature. And the cleansing is a preparation for their unembarrassed and rapid growth."

Purity does not store the mind with Bible knowledge. That is gained by time and research.

Purity will keep us loyal to God and to His cause.

Purity preserves us from wrong intention, maturity from improper acts.

Purity is a standard. There are certain adjectives which do not admit of comparison. You cannot say pure, pure, purest. To say that a thing is pure and another thing is purer, implies that the first is not pure.

So with the word "clean." The blood cleanses from all sin. As Frances Ridley Havergal and John Wesley say "all" is all. When you have got all the filth out of your linen you may go on washing for a fortnight, but you won't get any more out. Clean is clean. The standard is "perfect as He is perfect," "clean as He is clean," "holy as He is holy," "pure, even as He is pure." Take an illustration. Say you are crossing the Atlantic Ocean. You dip your finger in and a drop hangs on its end. That drop is exactly like the ocean—pure as the ocean, for it is out of it. But there is this difference, it is not as large and heavy. When our hearts are purified they are pure as He is pure, for the purity is derived from Him. But we are the drops; God is the great ocean.

You say, "Have we, when we are purified, reached the top?" No; we may go on developing forever. To come back to the other figure of washing linen clean. When it is washed it is full of crimps and wrinkles, and, in some cases, there are holes in it. We may have clean hearts—our robes washed and made whiter than snow, yet some of us are full of crimps and wrinkles, and even have holes in our garments. Impropriety of speech is a wrinkle, and well-meant blunders and mistakes are holes. But you know the wrinkle will come out with the hot iron, and the Lord by the hot discipline of life will take all the wrinkles out of us. Yea, He will present us before the Throne, entire, complete, unblamable in holiness, with beautiful flowing robes, not only without spots, but without wrinkles, crimps, or holes, or any such thing.—*Selected.*

The Choice of Moses

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season (Read Hebrews 11:24-29).

Moses did not act rashly or unadvisedly in his choice. It was made when he was forty years old, and therefore in the full maturity of his powers.

I. WHAT HE REFUSED

To be called the son of Pharaoh's daughter. To identify himself with the people of Egypt. To sanction their policy of oppressing the Hebrews. To continue in the service of the court.

II. WHAT HE LOST

A high, worldly position and a life of magnificence and ease. Opportunities for gratifying the highest human ambition. "The pleasures of sin for a season."

III. WHAT HE SUFFERED

He shared the reproach, the trials, and afflictions of the people with whom he identified himself. He encountered the dangers of delivering them from bondage, and leading them to liberty. He had to

flee for his life, and endure a forty years exile.

IV. What He Gained

The favor of God. The liberty of his people. A life of highest usefulness. A blessing for all mankind. The riches of heaven.

V. How He Did All This

1. By that faith which endures as seeing Him who is invisible.

2. By that faith which has respect to the recompense of the reward.—*Gospel Banner.*

Is My Name Written There?

There are many professing Christians who do not seem to have a clear and definite knowledge of their acceptance with Christ. But we are persuaded that for every hungry, earnest, seeking soul, God has an altogether satisfying portion. Among the many beautiful lessons of the Scriptures is one found in Exodus 33: 7-16. Here Moses and Joshua had been in communion with God in the tabernacle of the congregation. The glory of the Lord came down upon them there. Note God's statement to Moses, "Thou hast . . . . found grace in my sight" (v. 12), and the thoughtful question which it provoked in the mind of Moses, "Wherein shall it be known . . . . that I . . . . have found grace in thy sight?" (v. 16).

I.

"Wherein shall it be known here that I . . . . have found grace in thy sight?"

We would unhesitatingly say that it may be known to every child of God personally by the witness of the Holy Spirit. "Thou hast said, I know thee by name" (v. 12). We well remember when as a boy about eight years of age, we kneeled between the pews in the old Methodist church in Grand Junction, Colorado, with Mother by our side, told God how sorry we were that we had disobeyed Him, and asked Him to forgive us and save us. As we prayed this short prayer, the clouds rolled away and Jesus came into our boyish heart. We did not know anything about theology, but we did not know anything about "the witness of the Spirit," but we had it. Paul says, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are children of God" (Rom. 8: 15, 16). John the Beloved writes, "He that believeth on the Son of God hath the witness in himself" (I John 5: 10). Every Christian is entitled to the witness of the Spirit, and since he is God's child, he should be in possession of this witness.

II.

We believe that as Christians we may know that we have found grace in His sight because of God's presence with us down through the days. "And he said, My presence shall go with thee," and again, "Wherein shall it be known here that I . . . . have found grace in thy sight? is it not in that thou goest with us?" In scriptures too numerous for us to mention here, God's presence is promised to every one of His children. Hear Him speaking to Joshua, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1: 5, 9). Hear God speaking through Isaiah, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Fear not: for I am with thee" (43: 2, 5); and again, "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you" (46: 4). And Jesus told His disciples before He went back to heaven, "And, lo, I am with you alway, even unto the end of the world" (Matt. 28: 20).

We can all recall times without number when His presence has been unusually real and precious to us in times of stress and strain, of sorrow and disappointment. But more precious yet is that consciousness of His abiding presence with us every day. We may know that we have found grace in His sight, because of His abiding presence with us.

III.

Another proof or assurance that we have found grace in His sight is the rest of heart and soul that Christians enjoy. "My presence shall go with thee, and I will give thee rest" (Ex. 33: 14). Rest from the burden and guilt of sin; rest amidst the turmoil and strife of life; rest even while in pain and suffering. Make a study of the faces of those whom you meet on the street; many will be saddened because of sin. You will then find fresh reason for thanking God for the peace and rest of heart that He is giving you. Then there is that fullness of rest and peace which He has waiting for every consecrated heart. Hear Christ's gentle pleading, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt.

11: 29, 30). This "second rest" is for every Christian, for we read, "There remaineth therefore a rest to the people of God. . . . . Let us labour therefore to enter into that rest" (Heb. 4: 9-11).

IV.

Finally, we may know that we have found grace in His sight because we are separate from the things of the world, "So shall we be separated, I and thy people, from all the people that are upon the face of the earth" (Ex. 33: 16). There is a world-plane, and there is a spiritual-plane. The world-plane savors only of those things of time and sense; things that are temporal only, and that perish with the using. The spiritual plane is above the world plane; its altitudes reach up eternally, its atmosphere is the atmosphere of heaven, its inhabitants are those who are redeemed by the precious blood of Christ—here converse is held with God.

This world is not the home of the children of the Most High. Amidst trials, privations, storm and tempest, in fair weather and in foul, they are weeping, singing and shouting their way through to that home of many mansions, where Jesus and loved ones beckon them on. "Weeping may endure for a night, but joy cometh in the morning." Hear Jesus as He prays for His followers, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John 17: 14-16).

Again, the Holy Ghost through Paul says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6: 14-18).

While it is entirely true that the Christian is still in the world, his chief interests, his investments, his treasures, are in heaven. Yes, indeed, the Christian may know that he has found grace in His sight, because he is separate from the world.—A. H. EGGLESTON.

More Power to You

1. The Challenging Power of a New Vision (Prov. 29: 18).
2. The Driving Power of a Persevering Prayer Ministry (Mark 9: 29).
3. The Clinching Power of a Vital Faith (Luke 5: 18-20).
4. The Winsome Power of a Humble, Impassioned Heart (Rom. 9: 1-3).
5. The All-sufficient Power of the Indwelling Holy Ghost (Acts 1: 8).

—E. W. RICHARDS.

✢

The Blessing of Righteousness or The Chaos of Wickedness

TEXT—*By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked* (Prov. 11: 11).

The greatest peril of the democratic nations is the tidal wave of materialism and secularism which, like a mighty flood has swept into our schools, churches and other institutions which affect our cultural life. In the schools, it is dignified by such embellishing terms as "higher science," "behaviorism," "social evolution" or the "social gospel" and similar terms. Religious circles brand it "modernism" or "liberalism," and thus exploit it quite widely in the name of "Christian tolerance." It is principally negative in its emphases, constituting a greater or less denial of the fundamental tenets of historic Christian faith. So deceptive is it in its infiltration of the Christian Church that it may be in force for some time before the most sensitive souls detect its depressing influence. There were such in St. Paul's day and he waxed bold in his denunciation of them, admonishing the Christians in such terms as "From such turn away," and "From such withdraw thyself." He branded their teaching "doctrines of devils" (I Tim. 4: 1), thus corroborating the position taken by St. John who declares the movement "the spirit of antichrist."

The fearful repercussions of this illegitimate interpretation of Christianity is apparent everywhere. It lies at the very foundations of our social, political and economic dislocation. It shares a heavy responsibility for the universal upheaval which is now rocking the world. The Spirit of God, on the other hand, is the divine Agent and His influence is everywhere cosmic and constructive. It was so in the beginning, "The Spirit of God moved upon the face of the waters" (Gen. 1: 2). Thus chaos was molded into order by the omnipotent influence of the Spirit of God; and, friends, it is ever thus. Wherever the Holy Spirit operates, orderly processes begin to rule. Design and beauty

are His handiwork whether on a universal scale, or in the life of the individual. The converse also is obviously true.

If, as Paul says, "Where the Spirit of the Lord is, there is liberty," it is evident that bondage, slavery, oppression, chaos and confusion are the disintegrating processes which follow His denial or His absence. Without Him life goes all to pieces. The conscience becomes perverted, the mind polluted and the emotions distorted. The man becomes a slave to his own passions, a stooge of Satan and a mere unit in a horde. His ideals are destroyed, and his character becomes chaotic. Life has no crowning purpose. Moral values sink dangerously below par, and the level of living approaches that of the beast. Its course is directed by instinct and desire, without reference to moral values. Its philosophy is that of the Epicureans, "Let us eat and drink, for tomorrow we die." There is no God-reference in any of life's relationships. In the words of Paul, "There is no fear of God before their eyes" (Rom. 3: 18). Such is the plight of those who are swept beneath the current of modern secularism.

Friends, if you would know where your pastor stands with reference to the fundamentals of revealed Christian doctrine, ask him some basic questions, and demand a clear answer. Ask him whether he believes in the divinity of Jesus Christ, His virgin birth, His death and bodily resurrection, the blood atonement as the only means by which human souls are redeemed from sin; the personality of the Holy Spirit; the immortality of the human soul and the inspiration of the sixty-six books of the Bible; salvation by repentance and faith evidenced by the fruit of a holy life. The answer to these questions will establish with a reasonable degree of accuracy the position of the preacher with reference to the fundamentals of the Christian faith.

But why, you may ask me, are these matters of such primary importance? Is it not possible that men, in this enlightened age may have discovered that these old creeds are outmoded and impractical? That religions are the product of myth and superstition and that men create their gods in their own image? Have we not discovered through biological research that man is merely a species of mammal? Does not modern psychology spurn the freedom of the will in favor of a kind of regimented determinism? Are we not told that man's every thought and act is the result of cause and effect, the roots of which reach into the infinite past? Are not the names of Huxley, Millis, Menchen and Beard as worthy of praise as the name of Jesus Christ? Is it not possible that, in the light of scientific research, these ancient creeds are found to be no longer acceptable, just as are old ideas in other fields, such as medicine, education, astronomy, etc.? Are not moral standards after all relative to time and place? What is good in one society may be bad in another, according to our instructors in sociology.

My friends, science is the orderly arrangement of the findings of human research, experiment and experience. The Christian creed is a revelation of truths which are eternal, and hence, can never be improved. "The law of the Lord is perfect," "For ever, O Lord, thy word is settled in heaven." Hence God's Word and the doctrines which it reveal are not subject to revision. They need only to be accepted, experienced and practiced, in order to establish their verity. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The sinister undercurrent of materialism which has gravely threatened our Christian democracy for some years is now crawling out of its nocturnal habitat and revealing its diabolic parentage. The waste and destruction it has wrought is only faintly reflected in the unprecedented destruction of life and property which marks the present holocaust. Had we been as loath to accept German rationalism, as we are now loath to accept German oppression and so-called German "kultur," we would find ourselves infinitely more vigorous morally and spiritually.

We are being brought face to face with the inevitable choice, even as were the children of Israel in the time of the Prophet Elijah, when the issue was finally settled on Mt. Carmel. Then, as now, the forces of secularism were mighty. For awhile on Mt. Carmel, as among the French after the Revolution and in Russia a hundred years later, the issue between God and anti-God seemed to hang in the balance. But through the leadership of the faithful prophet Elijah, God was triumphant. Had we such a leader now, we might have in our nation a revival of old-fashioned righteousness; a rebirth of Christian convictions. If there were more preaching of Christ, redemption by blood, the Ten Commandments, sin and righteousness, heaven and hell, in the pulpit, there would be more iron in the blood of the men in the pew, and all in all, we would enjoy a more virile Christian constituency.

But the question is just as personal as it is universal; and you, my friend, must settle it for yourself. You, like the Jew of Christ's day, must choose between Christ and Barabbas. "Ye cannot serv

two masters"—"Ye cannot serve God and mammon"—"He that is not with me is against me; and he that gathereth not with me scattereth abroad." Sobering postulates these, and unless we give heed to make our calling and election sure, the bitter harvest of the apostate can but await us.

We have been toying with Christianity too long. If God be God, serve Him. If Baal, then serve him. But choose! "Choose ye this day whom ye will serve." And, remember, *Righteousness is the measure of discipleship.*—ERNEST E. GROSSE.

Completeness in Christ

Ye are complete in him (Col. 2: 10).

I. Completeness of *Redemption* (Rom. 8: 3; Gal. 4: 4).

II. Completeness of *Justification* (Acts 13: 38; I Cor. 4).

III. Completeness of *Holiness* (I John 1: 7; Heb. 9: 13).

IV. Completeness of *Peace* (Rom. 14: 17; II Thess. 3: 16; II Cor. 1: 5).

V. Completeness of *Service* (Rev. 8: 3).

VI. Completeness of *Triumph Over Spiritual Adversaries* (Rom. 8: 37).

VII. Completeness of *Tranquillity in Death* (I Cor. 15: 57).

VIII. Completeness of *Resurrection and Eternal Glory* (John 11: 25).

—E. C. ANDERSON.

The Danger of Trifling

TEXT—*For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head* (I Kings 2:37).

INTRODUCTION

Shimei had cursed David when he fled from Absalom. David charged Solomon concerning him. He is to build a house and stay in Jerusalem. The death sentence for him, if he leaves the city limits.

I. SHIMEI IS WARNED

He is told plainly what to do, and what not to do; he accepts it all in good spirit, and goes well for about two years. Many make a good start—then fail.

II. CARELESSNESS

He held the penalty lightly; went to Gath after his runaway servants. Material things often cost an individual his soul.

III. SMALL MATTERS DETERMINE DESTINIES

He probably thought this offense too small to be punished.

We must watch these small things (speak of the small things which tend to defeat the soul).

IV. LAID THE BLAME ON OTHERS

His servant had run away; Shimei not the only one who blamed others for his downfall.

V. HIS SIN FOUND HIM OUT

Someone told on him—"Our sins testify against us." Death was the result. His sin did not look big; he just "trifled."—NELSON G. MINK.

Some Unanswered Questions of the Bible

Suggesting Sermon Texts

"If God be for us, who can be against us?" (Rom. 8:31).

"What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8:36).

"What shall a man give in exchange for his soul?" (Mark 8:37).

"Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23).

"Is there anything too hard for me?" (Jer. 32:27).

"Do men gather grapes of thorns or figs of thistles?" (Matt. 7:16).

"What man is he that liveth and shall not see death?" (Ps. 89:48).

"Will a man rob God?" (Mal. 3:8).

"For who hath known the mind of the Lord, or who hath been his counsellor?" (Rom. 11:34).

"Who can bring a clean thing out of an unclean?" (Job 14:4).

"For who can make that straight which he had made crooked?" (Eccl. 7:13).

"For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?" (Eccl. 6:12).

"Where is the way where light dwelleth?" (Job 38:19).—*Gospel Banner.*

Five Fathomless Facts

TEXT—John 1: 10-12.

INTRODUCTION

These three verses contain one striking statement after another. In them we find recorded five fathomless facts.

I. THE AMAZING AFFIRMATION

The statement, "He was in the world," has reference to One who was not only with God in the beginning, but who "was God," and this amazing affirmation has received historical confirmation. The truth of the incarnation is that God was "in the world" as literally as any of us are in the world. In the person of Christ, He took upon Himself the form of flesh and lived,

dwelt, taught, suffered and died for the redemption of man. Even the pages of secular history assert that "He was in the world." Amazing affirmation!

II. The Enlightened Explanation

With a flash of divine insight made possible only by a divine revelation, John exclaims, "and the world was made by him." This phrase reveals more clearly just who this "He" who "was in the world" was. He was the Creator of the very world into which He had come, and John further asserts that "All things were made by him; and without him was not any thing made."

Although this truth may never be completely comprehended, yet it brings to us a solemn sense of our obligation to Him. This Man who became one of us by His coming into the world is the One to whom we are indebted for our very existence. But that is not the end of our indebtedness, for the purpose of His coming to the world was to extricate us from the pit of sin into which we had fallen. He assumed our human nature in order that as a sinless Man he might suffer for the sinful. He took our penalty to set us free, thereby manifesting His love for us.

III. The Refused Recognition

After reading the two preceding phrases, one is shocked to read the one that follows, "and the world knew him not." It is true that a few humble fishermen and despised tax-gatherers became His disciples, and that a fallen woman said, "Sir, I perceive that thou art a prophet," but it is also generally true that "the world knew him not."

This lack of recognition seems to have been the result of a stubborn, willful determination not to recognize or accept this Jesus as the Christ.

A friend of mine was speaking to me about another person. He said, "You know, So-and-So acts like he is really my friend when we are alone together, but when certain persons are around, he doesn't even know me." I think it is the same type of willful refusal to recognize one who is really known that caused the statement to be written, "and the world knew him not."

IV. The Revolting Rejection

This failure to recognize Jesus as He should have been recognized resulted in His rejection; or, perhaps the lack of willingness to receive Him was the underlying cause in the refusal to recognize. At any rate we read, "He came unto his own, and his own received him not."

They were His own, even as we are, by right of creation and by virtue of redemption, and yet the masses did not receive Him into their hearts and homes. They did not receive His person. He was accused of blasphemy and crucified for claiming to be the Son of God. They would not receive His preaching. His call to repentance was spurned as was His promise of spiritual power through the Comforter. His practice of humble service rather than arrogant dictatorship was repudiated; and finally, His provision of salvation at the cost of His own blood was lightly esteemed.

V. The Redeeming Reception

How thrilling it is to read the last phrase of this text, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." So then *some did believe!* Although the masses joined the ranks of rejecters (as they still do today), yet some were willing to receive Him as He was, for what He was, and since they were willing to receive Him, He received them. "To them gave he power to become the sons of God." Thank God, for divine enablements! He is still giving "power to become" to as many as are willing to receive. This willingness to receive Him is evidenced by "believing on his name." Through the transforming grace of God all those who believe are made to become sons of God. If we are sons, then are we heirs—"heirs of God, and jointheirs with Christ!" Hallelujah.—L. S. Oliver.

The Valley of Human Need

Text—*Jesus took him by the hand, and lifted him up* (Mark 9: 27).

Introduction

Context and setting.
Three great thoughts.

I. Power of Satan
- A. Captures one early in life.
- B. His purpose is to destroy.
- C. Horrible effects.

II. Apostle's Failure
- A. Failure in faith.
- B. Failure in prayer.
- C. Failure in fasting.

Too many powerless Christians today.

III. Christ Gives the Victory
- A. His compassion and invitation.
- B. Word of His power.
- C. The uplifted hand.

How we need this today!

Conclusion

Possibilities through faith in Christ today.

Our opportunities, and need of our community.

The challenge before us.—S. Ellsworth Nothstine.

'Adjusting Ourselves to Life's Changing Circumstances"

For I have learned, in whatsoever state I am, therewith to be content. (Philippians 4:11).

Last week I entered a home and as I customarily do, said, "How is everyone?" The mother replied, "I am terrible, life is awful. If there had been gas in my house I would have taken my life. What have I got to live for anyhow?" She has been going through some of those severe trials that life brings, and unable to adjust herself, life has become miserable. The same day I visited another home and found a lady going through similar trials. She was calm and patient and spoke of the wonderful love and care of God. In spite of the circumstances, there were contentment and hope. What accounts for the difference between the two ladies? One has not adjusted herself and the other one has made the adjustment. In the lobby of the Delaware State Institution, for the insane, there is a large plaque containing words to this effect, "Most of the patients who come to this institution, come because they have been unable to adjust themselves to life's changing circumstances."

As youth comes to years he must face the stern responsibilities of life which have been unknown to him during his care-free days. Then there comes that transition from activity to old age. In addition to this there is disease, accidents, and disappointments which have a tendency to drive people to despair. Now that the world is at war, think of all the adjustments that will have to be made in the coming years. Tender ties will be broken, mothers will face life with fatherless children, thousands of our boys will return crippled and will be shut in the rest of their natural life. These are grim facts we must face. We cannot evade them. Our only hope is to face them, find a solution, and make the adjustment. In this message this morning we wish to look into God's Word because God is the only one who has the solution for us. The text given by God through the Apostle Paul is a sweeping one. Paul testifies that he has contentment in whatsoever state life brings. This text opens a gold mine of truth on this subject. We will only be able to touch on this great truth. We wish to bring out of the life of Paul and teaching of God's Word three things that are workable in every life. First, *a right appraisal of values;* second, *a right attitude toward trials and afflictions,* and third, *a right adjustment with God.*

There is nothing that has such a tremendous influence upon us as *a right appraisal of values.* By right appraisal of values I mean: just what do you hold as being the most valuable in life? My little boy has a number of playthings. Some are more valuable than others to him. I could take the ball and throw it away and he would not care so much and other things would have the same result. But let me take the bicycle and he would be brokenhearted. Why? Because he values the bicycle more than anything else. Let us suppose we value our health above everything; then disease comes and robs us of this precious gift. Where are we? We are hopeless, for all we valued is gone. Suppose it's an individual that is of supreme value to us. Let it be husband, wife, child, or sweetheart, then death comes. Where are we? Life is apparently over. Why? Because our treasure is gone and there is no one or nothing to live for. Well, suppose it's money and the things of this world that is most valuable, then comes the depression or reverses in business and you are left penniless. What is the result? With some, it is suicide and with others a life of grief and disappointment. Christ, in speaking on the relation of values to the human heart, said, "For where your treasure is, there will your heart be also" (Matt. 6:21). Following this statement, Jesus urges the people to have and lay up treasures which cannot be taken away from them. Paul states his appraisal of values in Philippians 3:7: "But what things were gain to me, I counted but loss for Christ." You see here that Christ towers above everything in life. Paul valued Christ above his own life as we read in Acts 21: 13, "For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Now let's notice how a right appraisal affects our adjustment. Suppose our health goes. We feel it keenly, but there is something left. Suppose it's a loved one. Well, there is something else left. Suppose it is all our earthly possessions. We will, of course, feel these losses but not all is gone if we have Christ. All these things may be taken but thank God, Christ cannot be taken from us. How wonderful it is to have a treasure that is eternal and sure. To Paul, Christ was all and in all, whether on the storm-tossed sea or in the furnace of affliction Christ was with him and gave contentment. All the combined forces of sin and darkness could not rob him of this great treasure. When in prison and bound by chains there was a song of triumph and victory. When forsaken by friends and loved ones and persecuted, his life was still radiant with the glory of God. In his suffering he rejoiced that he could know the Saviour in the fellowship of his suffering. In Ro-

mans 8:35, Paul speaks of what Christ can mean to us in the severest of trials, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. One day when Jesus was visiting in the home of Lazarus of Bethany two sisters were present. Martha is busy preparing the meal and is concerned about things while Mary is sitting at the feet of Jesus listening to his word. Martha thinks that Mary should be rebuked for her apparent neglect but to her surprise the Master says, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. Are the treasures of our lives the ones that shall not be taken from us?

The second thing that is necessary in making adjustment is *a right attitude toward trials and afflictions.* No doubt there are various reasons why trials and afflictions come, but perhaps the main reason is due to the fact that we are members of the fallen race. From the garden of Eden to the present time, trials and afflictions have been a part of life and will be to the final redemption of the natural body. They will produce one of two results. They will serve as stepping stones to greater heights of spirituality and love for God, or they will bring about doubt and criticism, and will make life miserable. The attitude we assume toward them will determine which.

Is it not a fact that God uses afflictions many times as a means of correction? Sometime ago I heard a beloved minister say while on the bed of affliction, "Lately I have been so busy that God has not had a chance to talk to me. I have not been meditating in His Word and loving Him enough." I also heard a lady say in relating the experience her husband had in a car wreck, how she was awakened from a lukewarm experience to more love for God and the church. Another lady tells how she looks upon her little boy as he lies at the point of death, unable to pray because of a backslidden life. It was in a far country, in rags and disgrace that the prodigal son came to himself and returned to his father's house. It was at the deathbed of his father that Sam Jones, the noted preacher, gave his heart to God. Dr. Torrey came to the darkest hour of his life before he surrendered to Christ. Let us pray that all over the world multitudes will come to know Christ as they face the dark hour ahead.

Another reason for trials and afflictions is that in them God wants to show His power and grace in giving victory through them and in the meantime refine and build up His children. Will the world ever be able to tell just what the affliction of Job has meant to humanity? No doubt, thousands of afflicted people turn to the Book of Job daily and find comfort and hope. Yet we know that Job could not understand it all at the time. He took the right attitude, adjusted himself to it all and now the Church praises God for Job and his experience. To the Apostle Paul was given a thorn in the flesh. This affliction was so severe that he earnestly prayed three times for its removal. God refused to remove it but assured him that His grace would be sufficient. Now Paul takes the right attitude. He glories in the affliction that he might have the power of Christ to rest upon him. Is it not a fact that God many times wants to take us through things that will prove a blessing to the coming generations. In old Bedford jail God permitted one of His saints, John Bunyan, to stay and suffer for ten long years. This man remained true to God and gave to the world that great book, "Pilgrim's Progress." Fanny Crosby, blind and apparently helpless, adjusted herself to life's darkness and gave to the Church some of the most beautiful hymns of history. In our community, there is a lady who has been an invalid for twenty-five years, and is as helpless as a baby. As I visit her I marvel at her wonderful experience. Her face is radiant with hope and love. Christ is a reality to her and His second coming is anticipated with great joy. She never murmurs or complains over her lot but she speaks of the wonderful mercy and goodness of God. Of course she does not know just why all this has come her way but she takes the right attitude and leaves it all to her all-wise heavenly Father. Outgoing ships from the American shores many times sail under what they call sealed orders, that is, they sail part of their voyage not knowing their exact destination, until a sealed letter is opened that makes all clear. Many times the children of God sail under dark clouds and afflictions that they do not understand, but by and by God will make it clear. We will understand it better by and by.

The third factor in life's adjustment is *a right adjustment with God.* Without God we are unable to cope with sin and the realities of life. Without His presence, life has no real meaning, no hope, no faith or lasting joy. Who is God? We answer by saying, He is the great Creator of man or the great I AM. But still we are in the dark. A minister as he was praying one morning, asked the question, "Whom is God like?" Whereupon the truth of the scripture came to him with

force, Jesus is God. In II Cor. 5:19 we learn that God was in Christ reconciling the world unto Himself. In Colossians 2:9 Paul tells us, "For in him [Christ] dwelleth all the fullness of the Godhead bodily." So Christ is God. Christ is the one who loves and cares, one who will never leave nor forsake us. When the disciples were anxious and disturbed about their life and the things of life, Jesus pointed out the little sparrow as an object of His care and then says, "Ye are more valuable than sparrows." Again when they were troubled, He calmed their hearts by saying, "Let not your hearts be troubled," and then to assure His care for the troubled hearts in the succeeding generations, He said, "I will send the Comforter, the Holy Ghost, that he may abide with you forever." Not only is Christ one who cares but He is one who has all power in heaven and in earth, one who has power over sin, disease, death and the grave. To be adjusted with this wonderful Christ will bring adjustment to whatever life holds for us.

The secret of Paul's life and contentment under the severe and changing circumstances he had to face was his wonderful adjustment with God. He met the Christ, he confessed his sins and found gracious pardon. He became a new creature. Not only was he converted but he was filled with the Holy Spirit. He had a relationship with God that was definite and knowable. Wherever he went, whether before kings or in the churches he spoke of how Christ changed his life. He made a clean sweep of sin. How could he do otherwise, since sin had brought so much havoc to his life and the church. It was not embarrassing to Paul to speak of sanctification. He looked at sin as being a body of death, that carnal depraved nature of man that can be removed only by the cleansing blood of Christ and with the baptism with the Holy Ghost. Where sin abounded, the grace of God did much more abound. He was dead to sin and alive unto Christ.

As long as there is sin in the heart, there are trouble and discontentment. Let us suppose it's the sin of pride, well, when you do not have your way and get what you want, life is miserable for you. Let us suppose it is anger and when someone crosses your path you say such words and demonstrate such a spirit that reproach is brought on the cause of Christ, so you are unhappy. Suppose it is the sin of jealousy and then you are neglected or left out, or you do not get the attention you want. You see, there is discontent. As long as the sin principle remains in the heart, it will tend to weakness, failure, and an up and down experience. Recently a young couple moved to a new locality. The wife could not make the adjustment. All the time there was something in her heart that pulled back to the former place. That's the way sin works in the human heart. Unless we are cleansed, there is a pulling back to the world and the old sins where there are fretfulness, bondage and discontent. Adjustment is enjoyed only when we enjoy the full presence of God, with the love of God shed abroad in our hearts and our life consecrated to Him. Now that Paul is adjusted with God he can say, "All things work together for good to them that love God" and "I have learned, in whatsoever state I am, therewith to be content."

A story is told of a young man who worked and planned many years for a home. He had saved his money and sacrificed much, thinking that he would secure himself for life. Now that his home is finished he marries the girl with whom he wishes to share his possessions and joys. Life has never been so full and promising. All goes well until one day while they are on their honeymoon a long-distance call comes to him. The voice on the other end tells him the sad news that his home is burning to the ground. Reminded that he does not have any insurance he is in despair. Life has lost its joy, everything seems to be gone. But in this hour of trial his wife puts her arms around him and speaks in an optimistic voice, "You have me left."

Let us so live that in life's trying hours we may hear the blessed Master say, "Fear not, for I am with thee."—CLAUDE W. JONES.

Expository Outlines

Security in the Will of God

LESSON READING—I John 2:12-29

TEXT—*He that doeth the will of God abideth forever* (I John 2:17).

INTRODUCTION

This is the promise of permanency in the will of God. The relationship is to continue unbroken forever. The promise is made to those that do the will of God. There is a comparison drawn between the passing world, and the permanent will of God; one is earthly, the other is eternal. Man must choose between the world and the will of the Father.

I. THE AFFECTION—"Love not the world, neither the things that are in the world" (v. 15).

1. The *danger*. This will be seen by noting to whom the admonition is

given. Three classes are addressed: "Little children, and young men and fathers." These are the regenerated, or young converts whose sins "are forgiven." "The young men" are the sanctified; "the fathers" are the mature saints (See verses 12-14). All the children of God must fear the world; they must keep their love on the eternal God and not on the earthly goods.

2. The *discernment* "If any man love the world, the love of the Father is not in him." God has given here a revelation of what is in the world; we must see these things in their true light and avoid being overcome by them. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life" (v. 16). Three things are revealed: That which appeals to the flesh, the body and its needs; that which appeals to the eyes, what we see and learn from observation and study. The pride of life, that is, the vain show of possession. Comparing this trinity of things in the world, with the temptation of Eve, and the temptation of Jesus in the wilderness, we find them the same (See Gen. 2:6; Matt. 4:1-11).

3. The *devotion.* We must love the Father and obey the law of His will. In God's will we have life, and labor, and law. In His will we achieve, we abide, and we are abandoned. We must overcome the world, and obey His will, and observe His Word.

II. THE ANOINTING—"The anointing which ye have received of him abideth in you, and ye need not that any man teach you" (v. 27). This is the "unction from the Holy One." This gracious anointing must abide in us if we are to continue in the Son.

1. The *realization.* "Ye know all things." The anointing enables us to distinguish between truth and error. We abide in the doctrine of Christ, and discern the anti-Christ teachings of the last days. The security of the saved depends upon the anointing of the Spirit.

2. The *relationship.* "If that which you have heard from the beginning remain in you, you also shall continue in the Son and in the Father" (v. 24). In this relationship we have comfort, confidence, and constancy.

3. The *reward.* "This is the promise that he hath promised us, even eternal life" (v. 25). We shall enter life, and enjoy life, and have endless life. We will be completed, and crowned, and have everlasting consolation in our heritage. Let us work, and watch, and wait until the crown is won.

III. THE APPEARING—"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him" (v. 28).

1. The *coming.* At His coming we shall have the rapture, and the resurrection, and the reign. We shall be changed to His likeness; cherished by His love, and live in the city of light.

2. The *confidence.* "Not be ashamed before him." This is the courage of faith and the conquering faith. We must never lose hope; we must not cast away our confidence. We must not faint, nor fail, nor forsake Him.

3. The *conduct.* "Ye know that every one that doeth righteousness is born of him" (v. 29). God expects us to do righteousness, to deny sin, and be devoted to the Saviour. If we walk with Him in white, we must be worthy, and we must be working.—T. M. ANDERSON.

●

Lesson Reading: Romans 12:1-21

TEXT—*That ye may prove what is that good, and acceptable, and perfect will of God* (Romans 12:2).

INTRODUCTION

This may be called the great consecration chapter, and so it is; but much more is said of conduct than of consecration. However, the practical precepts shown in this chapter cannot be fulfilled without the presentation which is in order to the proving of the threefold will of God.

I. THE PRESENTATION—"That ye present your bodies a living sacrifice, holy, acceptable unto God" (v. 1).

1. The *Response.* "I beseech you therefore, brethren, by the mercies of God." We are to respond to the saving mercies of God which have been freely given to us. A consecration as a result of consideration for the compassion of Christ. We have in Him saving mercies, and sustaining mercies, and sure mercies of God.

2. The *Reasonable.* "Which is your reasonable service." God appeals to our head and our heart; to our mind as to our motives and morals. This is the only rational way to express life, and to envision life, and have eternal life.

3. The *Resignation.* "A living sacrifice, holy, acceptable unto God." This is to mean a lifelong sacrifice, sacred and serviceable unto God. A life put on deposit with Him to be invested as a treasure giving return to the Redeemer.

II. THE PURITY—"Be ye transformed by the renewing of your mind."

1. The *Change.* Transformed means a complete change of form. We are changed to the image of the invisible Christ. It is a transfiguration, a shining of inner glory like the glory of the Lord revealed in the face of Christ. Holiness in the heart.
2. The *Cleansing.* "Renewing of your mind." Meaning to renovate the mind, or to rid the mind of all the hindrance of sin. Giving clear revelation on the whole mind of Christ to the sanctified soul. Sin clouds the mind, but sanctification clears the mind. We have perception in order to practice; vision in order to victory.
3. The *Conformity.* "Be not conformed to this world." But the opposite of this is implied, that is to be conformed to the will of God. Conform means to be fashioned after the same pattern. We were after the pattern of the world, now we are formed after the pattern of the will of God.

III. THE PROVING—"That ye may prove what is that . . . . will of God."

1. *Discerning the Will of God.* To prove means to test and perceive by trying it out. Paul speaks of the good will, and the acceptable will, and the perfect will of God. Good in character or quality; acceptable in its contents, and perfect in its completeness of scope and supply.
2. *Disclose the Will of God.* To prove means to demonstrate as one would prove a problem in science or mathematics. Put it to use, and let others see it work, and come to know its worth. Exemplify His will, show evidences of its true value as a pattern of behavior, benefit and blessing.
3. *Doing the Will of God.* "Having then gifts differing according to the grace given unto us" (v. 6). Note that we have both "gifts" and "grace" to carry out the will of God.
   a) The Limitations. "Having gifts differing." All have same grace, but not the same gifts. We have human limitations, and head limitations, but not heart.
   b) The Love. "Let love be without dissimulation (v. 9). Let love be pure.
   c) The Lowliness. "In honor preferring one another" (v. 10, also see v. 3).
   d) The Liberality. "Distributing to the necessity of saints" (v. 13).
   e) The Loyalty. "Abhor that which is evil. Avenge not yourselves" (v. 19).—T. M. ANDERSON.

●

Lesson Reading: John 3: 1-20

TEXT—*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (John 3: 16).

I. THE LOVE FOR SINNERS. *God so loved the world, that he gave his only begotten Son.*

1. The *Measure* of Love. Its dimensions, and direction, and devotion.
2. The *Mercy* of Love. Its pity, and provision, and promises.
3. The *Manifested* Love. It revealed, redeemed, and reconciled.

II. THE LIFTED SON. *Even so must the Son of man be lifted up* (v. 14).

1. The *Lifted Christ.* The Saviour on the cross.
2. The *Lifted Cure.* The cure for the serpent's sting. Cures sting of sin.

•*The Significance of the Cross*

By F. W. DILLISTONE. How should one preach about the Atonement? Is it possible to say all that should be said without going into technical abstractions which seem so far removed from our daily lives? In answer to such questions the author has prepared these chapters representing a unique restudy of the New Testament's interpretation of the Atonement. Dr. Dillistone shows that it is possible to present it vividly and effectively as a legal transaction, a dramatic victory and as an exhibition of love.

Price $2.50

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Box 527, Kansas City 10, Mo.

3. The *Lifted Condemnation.* "He that believeth on him is not condemned" (v. 18).

III. THE LIFE OF THE SAVED. *Should not perish, but have everlasting life.*

1. *Life by Believing.* "That whosoever believeth in him."
2. *Life by Birth.* "Ye must be born again" (v. 7).
3. *Life of Behavior.* "He that doeth truth cometh to the light" (v. 21).—T. M. ANDERSON.

●

Lesson Reading: Romans 2: 1-16

TEXT—*In the day when God shall judge the secrets of men by Jesus Christ according to my gospel* (Romans 2: 16).

INTRODUCTION

The truth of Judgment is set forth in this Scripture, a truth that needs to be emphasized in the preaching of the gospel to all men. Paul shows that both the wicked and the righteous will be judged, and each receive justice and reward according to the deeds. The Judgment cannot be escaped; "Thinketh thou this, O man, . . . that thou shalt escape the judgment of God?"

I. THE STANDARD OF JUDGMENT. *We know that the judgment of God is according to truth* (v. 2).

1. The *Redeeming Truth.* "By Jesus Christ according to my gospel." If there were no redemption, then there would be no responsibility for sin.
2. The *Revealed Truth.* Revealed truth of Love; "The goodness of God leadeth thee to repentance" (v. 4). Revealed law; "Work of the law written in their hearts" (v. 12-15).
3. The *Requirements of Truth.* "Who will render unto every man according to his deeds" (v. 6). "There is no respect of persons with God" (v. 11).

II. THE SECRETS IN JUDGMENT. *God shall judge the secrets of men.*

1. The *Contents of the Heart.* Secrets mean the inner condition of the heart. God looks upon the heart. As a man thinketh in his heart, so is he. Sin and salvation are matters of the heart. Judgments begin at this place in man.
2. The *Cleanness of the Heart.* "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (v. 7). These are saved, and they seek, and they serve. They live, look, and love.
3. The *Callousness of the Heart.* "After thy hardness and impenitent heart." These are also contentious, and do not obey the truth (vs. 5, 8). The hard heart, and the hostile heart are shown here as marks of the sinner and the secret sin of his soul.

III. THE SENTENCE OF THE JUDGMENT. *Wrath against the day of wrath and revelation of the righteous judgment of God* (v. 5).

1. The *Despisers.* "Despiseth thou the riches of his goodness." These refuse God, and repudiate the claims of Christ, and are rebels against truth.
2. The *Disobedient.* "Do not obey the truth, but obey unrighteousness" (v. 8). Obey sin, and Satan, and all sensual desires. They persist in sin, and have pleasure in sin, and prefer sin; therefore they are punished for sin.
3. The *Damnation.* "Tribulation and anguish, upon every soul of man that doeth evil" (v. 9). There is a day of wrath, and a decision of wrath, and a death of the wicked.—T. M. ANDERSON.

●

Lesson Reading: John 8: 30-36

TEXT—*If the Son therefore shall make you free, ye shall be free indeed* (John 8: 35).

I. THE DISCIPLES. *If ye continue in my word, then are ye my disciples indeed* (v. 31).

1. The *Faith.* "Many believed on him" (vs. 30-31). These had saving faith.
2. The *Following.* "If ye continue in my word." This is fellowship and fidelity.
3. The *Facts.* "Ye shall know the truth, and the truth shall make you free" (v. 32). This is a revelation of truth promised to believers; facts about freedom.

II. THE DISCLOSURE. *Whosoever committeth sin is the servant of sin* (v. 34).

1. The *Cause of Sinning.* He sins because he is a servant of dwelling sin. He is in the servitude of sin, and that causes him to commit sin.
2. The *Conviction of Sin.* Jesus has disclosed the cause of sin, and that means convicted of sin in the heart. Revealed sin brings responsibility.
3. The *Confession of Sin.* Confess in order to be made free. A crisis is faced.

III. THE DELIVERANCE. *Ye shall be free indeed.*

1. The *Redeeming Son.* The Son purchased our freedom with His blood; He died to deliver.
2. The *Resident Son.* "The Son abideth ever" (v. 35). The abiding Son dispels the abiding sin. He destroys sin in the heart that He may dwell in the heart.
3. The *Realized Son.* "Free indeed" means free in truth and reality. All doubts and discontent are gone. The Son witnesses to the soul in sweet assurance.—T. M. ANDERSON.

Sermon Series

Rev. Orus Rupe, pastor of the Rushville, Ind., church, is preaching a series of sermons as follows: "Garden Scenes in the Shadows" (Gen. 3:8), "Garden Scenes in Sabotage" (I Kings 21:2-14), "Garden Scenes in Song" (Jer. 31:12), "Garden Scenes in a Seed" (Luke 13:19), "Garden Scenes in Supplication" (John 18:1; Matt. 26:39) and "Garden Scenes in Sovereignty" (John 19:41).—*The United Presbyterian.*

OLD PEOPLE'S DAY

Third in a series of articles on Special Services

Buford Battin

LET us turn our attention to the group about us who have been young and now are old. They may feel that they have had their day but it is good that the church give attention to the old people of the community. A day can be set aside by the church as "Old People's Day." Those who are sixty years of age and over may be included in the group.

The purpose of the service is to pay respect and honor to those who have reached old age. The church can use this means of showing appreciation for the contributions they have made to the church, to their home and the community. Such a service will be an inspiration to everyone because of the privilege of paying respect to loved ones who have lived long and lived well.

The day should be planned in a season when weather conditions are most favorable as some could not attend on a day that is extremely warm or cold. Perhaps a day in early autumn would be most appropriate as Easter and Mother's Day are observed during the spring. The day should be set aside and proper announcements made a few weeks ahead. A complete list should be made of all within the age group and personal invitations extended from the church. The service should be advertised with a general invitation to all elderly people. An effort should be made to provide transportation for the aged.

The front pews of the auditorium should be reserved for the old people. The ushers will observe that all the group be seated within the reserved section.

The minister may anounce the nature of the service and emphasize that it is an expression of appreciation from the church to those of the community who are no longer young. The pastor may then introduce each one seated within the reserved section. Two young ladies may be selected to pin a flower on each one of the group as the pastor introduces them to the congregation. Brief comments may be offered as to their relatives and commendable things about their lives.

Songs should be selected that are familiar to old people and they be encouraged to take part in the singing. Appropriate hymns for the occasion are "Rock of Ages," "The Old Rugged Cross," "Amazing Grace," "Sweet By and By," "How Firm a Foundation" and "Where We'll Never Grow Old." The pastoral prayer is to be offered in behalf of the old people in gratitude for their lives and for blessings upon them in their old age. The worship period should not be long. The service may be climaxed with the sermon. The minister should preach to the old people, offering words of comfort and encouragement to them. As ever, the minister may offer a bit of admonition that may help the group in remaining faithful to the end. A sermon outline is listed below that would be appropriate for the occasion.

JOYS AND SORROWS OF OLD AGE

Scripture—Psalm 37: 25

I. OLD AGE HAS ITS SORROWS
   1. Loneliness.
   2. Physical handicaps.
   3. Memory of life's misfortunes.
   4. To be misunderstood by present generation.

II. OLD AGE HAS ITS JOYS
   1. A clear conscience before God.
   2. Memories of past achievements.
   3. Marvelous experiences with God.
   4. The expectation of going to heaven soon.

III. OLD AGE HAS ITS DANGERS
   1. Living in past to neglect of present.
   2. Impatience with youth.
   3. Capitalizing on old age.

CONCLUSION
   1. It is a blessing to be old.
      a) A blessing to you.
      b) A blessing to the world.

MISSIONARY DEPARTMENT . . . . . .

The Old Doctor Believes in Prayer

By the Rev. Winfred B. Cole, Sienyu, Fukien, China

Old Long Beard always occupies a seat on the men's side of the Methodist Church in Sienyu. He is seventy years old and has been "out of the darkness" for only two or three years. But he travels fast and he is a long ways out for so short a time.

Old Long Beard is a doctor of the old school—the school of Chinese medicine. Furthermore, he is an expert in the art of Chinese boxing. Doubtless his present agility comes from this accomplishment. While he was still in the darkness he was a medium and conducted seances for his medical patrons.

One day his son became affected with a strange, weird disorder. In my years of experience in China, I have met with a number of cases where a member of the family of one who has meddled with the occult has been like-affected. Just at that time the daughter of the old doctor was studying in our Woman's School. She invited a group of our Chinese leaders to go with her to her home and pray. The young man immediately became normal again.

The old doctor was so convinced that he broke with the powers of darkness forthwith and cast away all his idols, together with all of his mediumistic paraphernalia. He bought a Bible and a hymn book of large size print, and these two big books he carries with him wrapped in a square of cloth as he goes to church.

Whenever there is a service Old Long Beard is sure to be there. His long beard is not shaggy. After the pattern followed in China from ancient times, it is streamlined. Again this is indicative of his character. He enters the church erect, straight as an arrow, and with the snap of youth in his steps. Briskly, yet noiselessly he glides along the aisles, and into his front seat. I have seen him with a staff at night, but I am convinced that he merely takes it along as an emergency brake!

Today it was the close of a morning service . . . . The benedition had been pronounced. The old doctor arose, took a step or two forward, then turning toward the audience he asked them to be seated for a few moments longer as he had a testimony to give. Recently, he said, he was out on the hillside looking for medicinal plants when he pulled up a tangle of weeds and vines with a large wasp nest attached. More than a hundred wasps swarmed forth. He saw that they were of a type that the sting of only one of them would cause great distress. What would the sting of a hundred, or even of twenty do? It would mean certain death. So, like sinking Peter, he prayed and he made it brief and to the point. "Lord, save me." A strong breeze blowing up the hillside caught the wings of the wasps and wafted them away over the hill.

During the recital the old doctor, a born actor, illustrated his words with agile movement and strong facial expressions.

"I believe in prayer," was the testimony as he took his seat.—*Arkansas Methodist.*

●

A missionary doctor and her assistant had gone to open a hospital long closed. When noon came they went out on the porch to rest and eat their lunch. The assistant opened the lunch which consisted of a meat and bread loaf, and went inside for a moment. A raven swooped down and clutching the loaf in both claws, flew away.

Three days later a poor Hindu woman with several small children appeared at the hospital. She told the doctor that three days before she was desperately in need of food for the children. She knelt and prayed to every god she knew of, but no help came. At length she thought of one whom she had heard of as the Christian's God, and she called on Him for help. A great raven came swooping down and dropped a fine meat loaf at her side. In gratitude she came to the mission to be told about this wonderful God.—Dr. Grier.

●

"Our district was reduced to famine, and at length we had to tell the natives that we had nothing left. They proposed to come and join in prayer every afternoon. On the fourth day a dark cloud approached from the north, crossed our district and rained heavily. It proved not to be rain, but little black seeds in such abundance that they could be shoveled up. They were quite edible, and sufficient in quantity to feed the people until harvest.

Later we learned that the storm had arisen in Mongolia, wrecking the place where this grain was stored, dropping it fifteen hundred miles away, where prayer was ascending out of direst need."—*Evangelical Christian.*

My Excuses

The following are some of the difficulties that arise in the minds of many earnest Christian people as they consider their personal relation to the mission question, and a few suggested answers as presented in an old issue of the *Student Volunteer:*

I. *The Need at Home* is often urged in opposition to foreign work.

Answer:

1. We have men and money enough for both.

2. The work at home will never be finished.

3. Christ's command is for all nations alike, and we cannot separate home and foreign work without wronging both.

4. The reflex influence of foreign missions will be a greater blessing at home than the men and money withheld.

II. *No Money to Send the Men.*

1. The same God who bids us go has promised to supply all our need (Phil. 4: 19).

2. Other men are enabled to raise the needed money themselves every year; why cannot you?

3. No man called of God need ever be hindered for lack of means. We need not cross the bridge before we come to it, but every volunteer should be prepared to cross it (March, Vol. '95).

III. *Not Called.*

1. The Great Commission is a universal call given once for all. "The call of God is not so often a personal call, but the call of an opportunity."

2. In the face of the greater need the burden of proof rests upon us to show that we are clearly called to stay.

3. "Not called" sometimes means "not listening." They find who seek. Study the call of Moses and others.

IV. *Why Decide Now?*

1. One's spiritual life will be deepened in finding God's will for one's life.

2. Preparation for this great work begins earlier and may be better directed.

3. Usefulness to the cause and the opportunity for multiplying one's life usually date from the day of decision. Seek to know God's time as well as God's place. Entrance at Kadesh-barnea will save a desert wandering. Move neither sooner nor later than the pillar of God's guidance.

●

"In the wild Ukamba hills of Kenya colony, in the old days, a convert, with his wife and five children had come with the gospel message that had changed his life. But the savages would not trust the newcomers. At length a friendly native warned Mr. Watt that an armed mob was coming to burn down the mission and kill them. They were warned to flee, and their friend promised to help them. All day they went about praying, packing and barricading. In the afternoon a guard from the outpost came with hammocks and soldiers to escort them to the fort, warning them of the approaching Wakambas, who had recently killed and eaten a number of Government carriers. While the soldiers waited, the missionaries prayed and considered. With an expression of thanks, they made known their decision to remain. They watched the soldiers disappear. At night they went to prayer. The children remained dressed. Suddenly hearing a loud noise they rushed out to see tearing across the sky a great meteorite, lighting up the country, and striking a mountain thirty miles distant. 'Allah!' screamed the black men, 'the white man has sent fire from heaven!' It was the last attempt on the lives of the missionaries."
—Submitted by WINIFRED HIGGINSON.

●

Occupy Until

"He's coming soon ere you can reach the field."
What earnest hearts have handed on this word
Instead of aid to workers whom the Lord
Has chosen—called ones daring not to yield.

Ah, yes, He's coming soon! And from my door,
I see those trudging past who've never heard—
Drab outcaste coolies mingle with the herd
Of factory workers pushing toward their poor
Bare homes. A little farther on they'll kneel
In superstitious fear before some shrine,
Whose priest with cool indifference takes the coin
That should have purchased rice. And so they join
Their families with scant fare. That child of nine
With soft brown eyes has never yet been told
That God is love and notices a girl.
Those high-caste boys have never found the Pearl
Of Greatest Price. Those merchants know but gold.

He's coming soon! And there are those at home
Whose faces blanch whene'er they hear the wail
Of those accusing them because they fail
His charge to *occupy until He come.*

—MRS. WINONA H. CARROLL—INDIA, in *Call to Prayer.*

The Glory of the Resurrection

(I Cor. 15: 41-49)

To delve into the details of the manner of the resurrection will lead us into unfathomable depths. Our finite minds cannot comprehend just how God will bring it about, but this we do know, these bodies of ours shall know that change that will cause this corruptible to put on incorruption. That the Bible teaches the resurrection, and that God is able to accomplish it, we firmly believe. The chief thought that Paul is endeavoring to impress upon our minds by this series of comparisons is that the resurrection body is in some manner related to our present bodies, and that it will far exceed in glory the bodies which we now possess.—*Selected.*

•

The Danger of Disobedience

Hebrews 6:1-8

The danger of disobedience is that it may lead to apostasy. To know the way and refuse to walk in it is a sure way of getting into darkness. "If the light that is in thee become darkness, how great is that darkness?" One may become so blinded because of a refusal to walk in the light as to actually deny that Jesus is the Christ. Such a one is an apostate. As long as such continue to set aside the Lord Jesus, there is no possible hope of their being saved, for they are refusing to acknowledge the only means of salvation. —*Selected.*

•

The Carbon Paper And the Looking Glass

In writing articles for publication I always make "a carbon copy" of what I type. Between the first and second sheets of paper I insert one of "carbon paper." One side of this has been so prepared that as the keys of my typewriter strike the sheet visible to me they also make an exact duplicate on the under sheet facing what I would call the "sensitive side" of the carbon paper.

The other day I found that I had made the mistake of placing the copying surface of this paper next to the underside of the sheet that I expected to offer to the editor. The result was that when I took the papers off the typewriter roller there was not a sign of typing on the second sheet of stationery, but on the reverse side of my main sheet the keys had made the impressions; they were altogether unreadable, however.

Nevertheless, by holding that page before a mirror, I could read the typing perfectly. In the reflection of the quicksilvered glass the writing reversed stood out in beautiful distinctness.

The Word of God has been called a mirror (James 1: 23). When certain things take place in our lives, or in the lives of those we love, which seem cruelly unexplainable, if we look at these happenings with the Word of God before us, the dark mystery vanishes. Through the promises we are assured that God is in His heaven, and that all is well; for Romans 8: 28 reverses the apparently inexplicable writings of circumstances.—E. Wayne Stahl.

•

Alive from the Dead

(Rom. 6:12-23)

Life denotes activity. When we were in our sins we were dead to the things of God; we showed no response toward such things. But now through Christ we have been made alive unto God. It is therefore incumbent upon us to manifest this life by an active interest in the things pertaining to godliness. In the physical realm we look for signs of life . . . . activity, growth development. In the spiritual realm there should be the same evidences of the life from above.

•

Thanksgiving "Will Out"

A certain good woman was in the habit of shouting her praises during the preaching of the Sunday morning sermon. When the minister's word pleased her, she would say, "Praise the Lord." One day the pastor called to tell her that her exclamations greatly annoyed him and that if she would desist, he would buy her a pair of blankets. To this request she agreed. But one day she was greatly stirred by a guest speaker, and giving way to her gratitude, she cried out, "Blankets, or no blankets, praise the Lord."—*Selected.*

•

Watch and Be Sober

(I Thess. 5:1-11)

In view of the uncertainty as to the time of Christ's return we are exhorted to be watchful and sober. To be sober suggests that we have a sane and compre-

hensive view of things, giving proper evaluation to relative values. To be sober, then, means to be prepared for whatever may befall. The apostle uses the figure of a soldier. "To guard against surprise we must provide ourselves with two defensive weapons—the breastplate of faith and love, and the helmet of salvation. By faith in Christ and love to man we shall effectually preserve our hearts against evil influences. Faith imparts courage, and love preserves us from selfishness, the great inlet to evil. By 'the hope of salvation' we shall preserve our head from being filled with the idle dreams of worldly happiness, whether power or fame. Hope will defend us from being seduced by the world's pleasures or allured by the world's honour."—*Selected.*

•

He Did It

In a church where an oratorio had been wonderfully rendered, the minister was eager for a good collection. He prefaced his remarks with this story: "A certain man who was demonstrating his muscular power to a large audience challenged anyone to get more juice from a lemon that he had just squeezed. Upon saying he would give ten dollars to the person who could extract another drop therefrom, a short, weasel-faced, emaciated man walked down the aisle to the platform. He squeezed and squeezed, and to the surprise of everybody a tiny drop came forth.

"How did you do it? You are the first person who ever has. Who are you and where did you come from?"

Unhesitatingly he replied, "I am a church treasurer."—*Exchange.*

•

The Light Which Beats from the Great White Throne

As part of the preparation for taking the bus from our home that day I had carefully used the whiskbroom on my coat, and supposed I had succeeded in doing a thorough job. But when I stepped out on the porch into the full light of day I found that, despite the earnestness of my endeavors a few minutes earlier, there still remained some specks of dust on that coat. The light from the house windows was insufficient to show these infinitesimal particles.

Time was when I thought that my good works and morality were sufficient to purify my soul. But when I stepped out from under the light of mere human reasoning into the revealing radiance that streams from that spiritual sun we call the Bible, I realized that "there is none righteous, no not one." I realized that I had done an imperfect work in trying to make myself immaculate. I came to know something of the truth of those tremendous words, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Prov. 16: 2). Forsaking the self-righteousness of the Pharisee, I cried with the publican, "God be merciful to me a sinner."—E. WAYNE STAHL.

•

No More Death

(Rev. 21: 1-5)

Can we imagine what it will mean to have all the things mentioned in verse 4 pass away? Tears, sorrow, crying, pain, death. Death is one of the great causes of all the rest. What heartache, what sadness, what grief death has brought. Tiny little rosebuds have been plucked from mother's breasts; the flowers of youth have been cut down by the grim reaper; the bread-winner has been snatched from the home circle, or the children have been left motherless; and if perchance, one escapes the attack of this enemy until advanced years have been reached, at last he is overtaken and falls. But the day is coming, praise God, when there shall be no more death. The last enemy shall be put down.

•

Eternal Life with God

(II Cor. 5: 1-12)

The Christian has a hope that reaches beyond the grave. His future is a bright prospect. Though here below we may know the sweetness of fellowship with Christ, and have the testimony of being accepted by Him, yet the most glorious experience lies ahead. "This mortal shall put on immortality." To be present with the Lord will far surpass the experience that we now have of having the Lord present with us. Paul longed eagerly for the day of release when the limitations of the human body would all be done away. To this end he laboured faithfully.—*Exchange.*

If we had our way, most of us would choose a new set of circumstances, and would afterwards repent bitterly. God doeth better for His sons, disarming and illuminating the things which were against us so that they become our protection—the storm on the surface hiding the eternal calm below.—*Spiritual Life.*

Two Books Exposing Eternal Security

No heresy has had a more deadly influence in the evangelical branch of Christendom than has the heresy of so-called "eternal security." In fact, the vast majority of the group known as "Fundamentalists" have accepted it and are as zealous in propagating it as heretics usually are in propagating any false doctrine. Two books exposing the fallacy of this teaching have been published recently. They both approach the subject from a biblical standpoint, both state the erroneous interpretations of certain scriptures advocated by the "eternal securityites," both show that their teachings are illogical and untenable. Both books are written by crusaders, hence there are some rather harsh statements made in each book —but it is most difficult for a crusader to remain calm and deliberate when he is attacking a heresy that is making the inroads into evangelical Christianity that this false teaching is making today—both books are bound in paper. One is entitled *Exposed*, and is written by Evangelist A. B. Ost of Palisade Park, N.J.; it has 187 pages, and sells for 75c per copy. The other book is *Eternal Security Insecure*, by Dr. Ray B. White of the Pillar of Fire, Zarephath, N.J.; it has 109 pages and sells for 35c. There is a fund of information in these books which any preacher will find helpful in dealing with this heresy.

THE CROSS AND GREAT LIVING, by W. E. Phifer, Jr., Pastor, Westminster Presbyterian Church, Nashville, Tenn. Here are fourteen challenging messages on the cross filled with much stimulating thought as the writer endeavors to relate the facts of the cross to the great problems of today. The writer finds in the cross "a demand that we meet life, with its failures, in the same spirit as did the strange Figure hanging upon the cross." He reminds us that "The cross is forever the sign that He is with us, pointing a solution, in the midst of our darkened days, with a torch of hope to light the way of the future." In his effort to discover in the cross "tangible and lasting truth on which man today may lay firm hold, despite the holocaust of suffering which surrounds him," the author stretches some points beyond their proper interpretation. Such is the case with his chapter on "The Cross and Doubt" where he interprets Jesus' words from the cross, "My God, why hast thou forsaken me?" as "an implication that the Master himself at the moment was torn with doubt as to the existence of God in his own life," and bases his whole discussion on this rather far-fetched if not erroneous implication. In some chapters the manhood of Jesus seems to be stressed without a proper balance or mention of His deity. On the whole it is an excellent book which a discriminating reader may read with much profit, and especially will a pastor find much helpful thought in it for the Passion Week services (Abingdon-Cokesbury), 192 pages, price $1.50.

IF I WERE YOUNG, by Dr. Clovis G. Chappell. Another Chappell book, the twenty-third by this well-known preacher and author. The messages of this book were given especially to the young people. Dr. Chappell has chosen themes which appeal to them: If I Were Young I'd Form Good Habits; I'd Mind My Own Business; I'd Meet Life's Requirements, etc., nineteen of these messages in all. He has been especially fortunate in the choosing of texts to match his themes and the discussion of each subject is thorough but not tiring or too long. As is usually true of his writings, the messages of this book sparkle with fitting illustrations and pointed statements. This book will rank among the best that have come from Dr. Chappell's pen. (Abingdon-Cokesbury), 217 pages, price $1.50.

EVANGELISM TODAY: Message Not Method, by Dr. Samuel M. Zwemer. A challenging book that stresses the very foundation of evangelism. The author says, "The Evangel is a message of salvation. It is of God and not of man. The message is of far more importance than the method or the messenger. . . . . This is not a book on the technique of evangelism but on the essential character of its message. . . . . The first six chapters deal with the message; then follow six others on motive and approach, with two concluding chapters on the messenger's resources and power." The author takes an extreme Calvinistic position on the subject of sin and there may be a few other points in which his Calvinistic beliefs would run counter to ours. But if you can read a book with which you will not fully agree, taking the hay and leaving the briars, here is a book that is well worth reading and from which much profit may be gained in doing the work of evangelism to which we are called. (Revell) 125 pages, price $1.50.

PREACHING IN A REVOLUTIONARY AGE, by Bishop G. Bromley Oxnam of the Methodist Church; the Lyman Beecher Lecture Series of 1944 of the Divinity School of Yale University. Here is a great theme, Preaching in a Revolutionary Age, and a great occasion, to be granted the privilege of following in the train of the great men of Christendom who have given these famous Lyman Beecher Lectures since their establishment in 1872; but after reading these messages, one wonders if the bishop actually "rang the bell." Many fine thoughts are presented in Dr. Oxnam's characteristic style; a preacher will be challenged by the messages to devote his best efforts to preaching the gospel in days like these. (Abingdon-Cokesbury), 207 pages, price $2.00.

THE LITTLE JETS NEW TESTAMENT, Vol. II, by Wade C. Smith. Readers of the *Sunday School Times* are familiar with Wade C. Smith's Little Jets features. In this volume he has selected passages from the New Testament which are easily illustrated by this simple method. Of necessity they are "sketchy" and the author in no sense intends that they should take the place of reading the Bible. It is designed rather to intensify the reader's interest and cause him to open his Bible to get the whole story. (W. A. Wilde Company) 232 pages, price $1.50.

JOB A WORLD EXAMPLE (Revised Edition) by Dr. J. A. Huffman, Dean of Religion of Taylor University. The author, a man well known in the holiness movement, raises and answers such questions as these in his discussion of this very interesting book of the Old Testament: Who was this interesting character of ancient times? Did Job curse God, as Satan said he would? How came Satan into the Court of Heaven? What was the errand of the three "comforters" and who sent them? As a piece of literature, how should the Book of Job be evaluated? What is the real interpretation and purpose of the Book of Job? (The Standard Press) 123 pages, price $1.00.

HYMNS IN THE LIVES OF MEN, The First Annual Southwestern University Lectures, Georgetown, Texas, 1943, by Dr. Robert Guy McCutchan. The author is well known in church circles for his interest in and study of hymns and other types of sacred music. He is president-general of the National Association of Choir Directors. He says of this book, "An attempt is made to clarify the meanings attached to the word 'worship'; to show why hymns have always held such a prominent place and have always been such an important element in worship; . . . . to call attention to the fact that, from the earliest days of Christianity, psalms, chants, canticles, hymns and other types of sacred song have, for good, influenced men in all walks of life." It is a book that specialists in church music will appreciate. (Abingdon - Cokesbury) 208 pages, price $1.50.

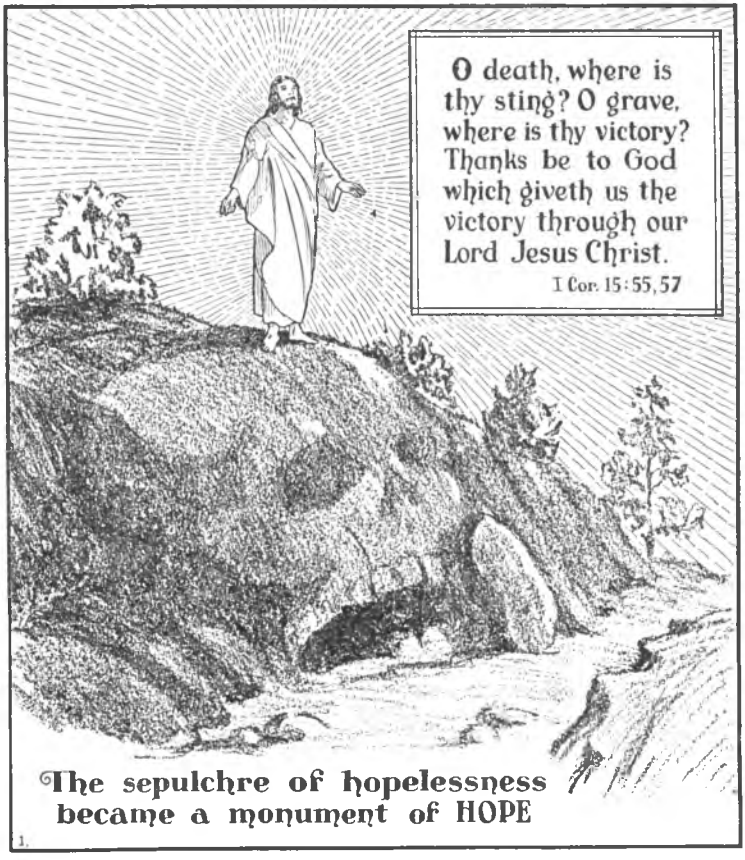
TIME'S CHARACTER GAUGE, by Dr. John D. Freeman, Editor, *Western Recorder* (Baptist), Louisville, Ky. The messages of this book are based upon the additions to faith as outlined in II Peter 1: 5-7. The author affirms that the eight virtues which Peter gives in the passage provide everything one needs in his effort to develop a stately, beautiful, dependable character. The book is divided into parts with each of these "virtues" providing the themes for these parts, and under each part there are from two to four messages given. The themes of these different parts of the book are: Faith—Secure Footing, Courage, Spiritual Stamina; Wisdom—The Priceless Acquisition; Knowledge—The Master Key; Temperance—The Battle of the Ages; Patience—The Safe Anchorage; Godliness—Personality Polish; Brotherly Kindness—The Extended Hand; Love—The Bond of Perfectness. The study closes with a brief Epilogue, The Perfect Example, the illustration of the subject in the character of Jesus. It is an exceptional book. (Broadman) 219 pages, price $2.00.

LANDS AWAY, by Dr. Earl Marlatt, Dean of Boston University School of Theology. A book about books and the people who write them. The chapters are personal essays about novelists, poets, playrights and the literature they have created in the period from the end of the first World War to the middle of the second. (Abingdon-Cokesbury) 179 pages, price $1.50.

THE CHRISTIAN SACRAMENTS, by Dr. Hugh Thomson Kerr, pastor, Shadyside Presbyterian Church of Pittsburgh, Pa. This is designed as a source book for ministers. The author carefully discusses the background of ideas on which rests the whole Christian conception of "Sacraments" and "Sacramental." He shows how each of the two Christian sacraments fit into the broad scope of the gospel and how they ought to be observed in the life and worship of the Church. While the

message of this book will have a greater appeal to the more "formal" churches, and many of its ideas could not be fitted into our more "informal" services, yet there is a fund of information and truth given in this book which will be most profitable for "holiness" ministers to know. It is truly a great book on this theme. (Westminster) 179 pages, price $2.00.

THE REVOLT AGAINST GOD, The Conflict Between Culture and Christianity, by Dr. Rufus Washington Weaver, former President of Mercer University. The author discusses the pagan cultures and philosophies which have been in conflict with the Christian Church since its beginning and states that the present conflict, backed by the resources of powerful military nations which have taken the position that faith in Deity is a menace to both social and political progress, is the sixth and most dreadful of these major conflicts. He shows some of the influences these cultures have had on the Christian Church, also to what extent the Church has overcome in these conflicts. His style of discussion is different in that he gives clear and detailed outlines of the thoughts presented in most chapters. After reading the book one has a feeling that the author could have given as clear discussion in a much more condensed form. (Revell) 243 pages, price $2.50.



NEW COMMUNION SERVICE SET

This new individual Communion Service is impressive in appearance. Light in weight. Conveniently served. Furnished in Walnut and Golden and Dark Quarter-sawed Oak.

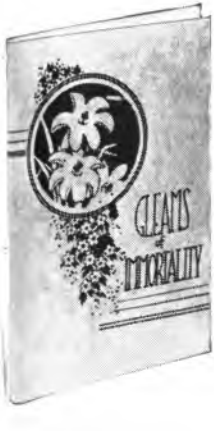
Cover	8.00
Tray with 40 glasses	13.00
Base	8.00
Extra Glasses, per dozen	1.00
Bread Plate (10 inch diameter)	6.50

Delivery extra from New York

PASTOR'S POCKET COMMUNION SET

Four glasses, a cleanable frosted-crystal flagon fitted with an airtight Bakelite cap, a polished metal wafer serving plate for cover are all tucked into a specially designed leatherette fabric-covered case, slender in design and with tapered corners to provide easy carrying in a coat pocket.

Price 6.00



GLEAMS OF IMMORTALITY

By W. B. WALKER. "If a man die, shall he live again?" queried Job. Multiplied thousands have struggled with this question. The author answers it briefly yet adequately in this booklet.

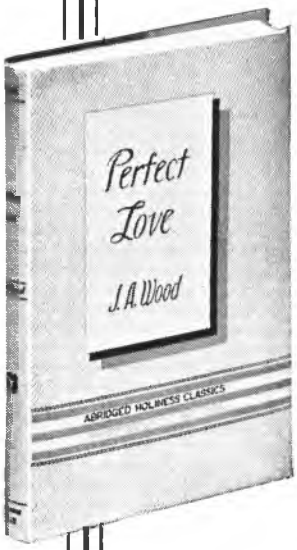
The chapter titles are: The Question of the Ages, The Answer of Nature, The Answer of Instinct, The Answer of Justice, The Answer of Hope, The Answer of Revelation and The Answer of Christ.

The book is attractively printed and enclosed in white envelope ready for presentation. We especially recommend that pastors purchase quantities for distribution to bereaved ones.

Single copy .35; 12 or more .18 each, postpaid

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Box 527, Kansas City 10, Mo.

Abridged Holiness Classics



At Present

Four Titles in the Series

- **PERFECT LOVE**
  By J. A. Wood
- **POSSIBILITIES OF GRACE**
  By Asbury Lowrey
- **CHRISTIAN PURITY**
  By Bishop Foster
- **PURITY AND MATURITY**
  By J. A. Wood

Your Publishing House now offers the first four volumes in a new series of Abridged Holiness Classics.

The plan is to add to this group from year to year until it comprises all the books recognized as Holiness Classics many of which are already out of print.

The abridging has been accomplished by eliminating all incidental material. Not one word of the original matter has been changed.

The first four volumes of this series now ready for distribution have been abridged by Dr. John Paul, well known holiness writer and evangelist.

The books are uniformly priced at $1.00 each. They are bound in durable cloth covers with attractive paper jackets; approximately 128 pages each. With little consideration of costs we have arbitrarily priced this series at $1.00 a volume in order to give them the widest possible distribution.

Priced at $1.00 a Volume

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Box 527, Kansas City 10, Mo.

Printed in U.S.