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MAY-JUNE, 1945

# *The Preacher's Magazine*

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Volume 20  
Number 3  
May-June 1927

## CONTENTS

Convincing Preaching—The Bible <i>J. B. Chapman</i> .....	3
Forceful Preaching—The Choice of Words <i>J. B. Chapman</i> .....	4
Word Pictures from Colossians <i>Olive M. Winchester</i> .....	6
The Philosophical Literature of the Bible <i>H. Orton Wiley</i> .....	9
Gleanings from the Greek New Testament <i>Ralph Earle</i> .....	12
The Man and His Message <i>Peter Wiseman</i> .....	14
The Teaching of Arminius on Sanctification <i>Ross E. Price</i> .....	19
The Face of Jesus Christ <i>Andrew Zealley</i> .....	20
The Perfect Preacher <i>Paul S. Hill</i> .....	22
Essential Characteristics of Effective Preaching <i>F. Lincicome</i> .....	23
Honor or Service—Which? <i>E. J. Fleming</i> .....	25
The Place of Prayer in the Life of the Minister <i>Joseph S. Gray</i> .....	26
Planning and Preparing for Revivals <i>Myron F. Boyd</i> .....	30
The Matchless Name <i>A sermon by G. B. Williamson</i> .....	33
The Heavenly Merchantman <i>A sermon by George Brannon</i> .....	37
The Value of the Soul <i>A sermon by W. B. Walker</i> .....	40
"The Grace of God" <i>A sermon by L. A. Ogden</i> .....	43
Departments	
Searching Truths for Ministers .....	46
The Preacher's English <i>Leewin B. Williams</i> .....	47
Quotable Poetry .....	48
The Preacher's Scrapbook .....	50
Sermon Outlines .....	51
Boys' Day, <i>Buford Battin</i> .....	59
Missionary Department .....	60
Illustrations .....	62
Books .....	65

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## Managing Editor's MESSAGE

THE months of May and June provide some wonderful opportunities for preaching on themes which need to be emphasized in these days.

*Mother's Day* is Sunday, May 14. What an opportunity the preacher has to challenge mothers to deep piety, to the meeting of their obligations of motherhood in the current problem of juvenile delinquency, and to consider the worth of home ties and the responsibilities of parenthood above the making of money by being employed outside the home.

*Pentecost Sunday* is May 20—seven Sundays after Easter. How much we need to stress the place of Pentecost, the personal infilling of the Holy Spirit, and His ministry in the church today! Pastors should take full advantage of this opportunity and preach on themes connected with Pentecost.

*Children's Day* is June 3. Here is an opportunity to stress the church's obligation and family responsibility toward children.

\* \* \* \* \*

*A new department:* With the next issue we are beginning a new department in this magazine. It is "The Theological Question Box" which will be conducted by Dr. H. Orton Wiley, author of *Christian Theology* and recognized as the outstanding theologian of the holiness movement today. The only way to make this department interesting and helpful is for us all to send to Dr. Wiley (address him % Pasadena College, Pasadena, Calif.) our questions related to theology, particularly to the subject of entire sanctification or holiness. Send him your questions—you have them—today.

D. SHELBY CORLETT,  
*Managing Editor*

The Preacher's Magazine

# Convincing Preaching—The Bible

*J. B. Chapman, Editor*

**P**OOOR preaching is neither convincing nor forceful. Fair preaching is either convincing or forceful. Good preaching is both convincing and forceful. Ability to convince has to do with what the preacher says. Forcefulness consists of the way he says it. Our present thesis has to do with the former.

The Bible is the preacher's textbook, and the first requisite for becoming a convincing preacher is familiarity with the contents of this textbook. I list familiarity with content even before knowledge of the meaning of the Bible. This is not to intimate that familiarity without understanding is sufficient or even that it is within itself of first importance; but it precedes proper understanding.

In saying that the Bible is a textbook, we must qualify by saying that it is first of all a message to the reader—be that reader preacher or hearer. And the preacher who has freely and fully received the message is the more likely to give the message freely and fully. The message must not be confused with the sermon. The sermon is like the pail; the message is the water in the pail. There may be a useful message in a poor sermon, and there may be a good sermon with no message at all. But the useful preacher both preaches sermons and delivers messages. And, speaking of the preacher and his Bible, it is familiarity with the Bible that prepares the preacher to deliver messages, and it is understanding of the Bible that prepares him to preach sermons. The preacher needs both familiarity and understanding. Familiarity comes through reading and memorizing. Understanding comes through study and meditation.

In the beginning period of his preparation the preacher should read the Bible through again and again. During the first five years of his preparation and preaching, he should read the entire Bible through at least three times every year, and he should read the New Testament through one time extra each year. Then on through the rest of his life the preach-

er should read the entire Bible through once each year, and the entire New Testament one time extra each year. This is just reading for familiarity, and to get the message for his own mind and heart. Study for understanding is beyond this.

Also, if I were a young preacher, I would give major attention to the task of memorizing scriptures so that I could quote them accurately and tell where they are found. In addition to the helpful mental discipline which this practice inculcates, the ability to quote the Scriptures accurately makes for useful preaching in that it is both convincing to hearers and a good example for others to follow. And after the memorizing of the Scriptures, comes the memorizing of the old hymns, and of the exact and useful sayings of great Christians who have lived before us.

On the subject of study of the Scriptures for understanding, and speaking from experience, I believe there is no better way than to follow one's own lead. Or perhaps I should call it one's own drive. For the active preacher will be driven to know and understand his Bible. He will be driven by the very necessities of his calling. If he is to use a text, then he should make sure he understands the principal meaning of that text, and the passage of which it is a part. And in the preparation to preach on a certain text the preacher is likely to find need for more time than he can allot to the task of making sure he understands his scriptural background. I have found it necessary to put off preaching on a text—once I put it off for several years—because I was not sure I understood the text, and its relation to its context, and the general trend of biblical teaching.

In this study for understanding of the Scriptures, the preacher will find use for his basis library which consists of commentaries, dictionaries, concordances, encyclopedias, thesauruses, translations, original languages and notes thereon, and other works of reference. For years I have made it my habit to examine every

available means for the understanding of my text and my scripture background. I have always made full use of commentaries. It is remarkable how the commentators so generally pass over the very point on which you want light. And this makes it necessary to read all the available commentaries on any given text. And besides these, I have found it useful to read every available sermon on my text or theme or scripture background. Here again, it is remarkable how the preacher's purpose directs his thinking, so that more often than not one finishes the other man's sermon without finding any useful material for himself. But at least he can satisfy himself that his own use of the Scriptures either has or does not have precedent in the preaching of others.

Not many preachers can, like Spurgeon, afford a secretary. This means that he must learn how to use his own library and that he must teach himself to gain benefit from his searching as well as from his finding. I have sometimes been emboldened to preach on a theme from the very consideration that others have seemed to slight it. My inability to find material, in such cases, becomes a spur to produce material.

It is not difficult for the discriminating listener to discern the preacher's study habits just from hearing him preach. If the preacher really knows and knows that he knows, he will not stimulate the rash boldness of the novice. For by the very means through which he has found out he has also learned that he is no pioneer, and that his discoveries are not inventions. The preacher who boasts of his "originality" is the preacher who has not investigated; for if he had investigated he would know that "What is true is not new." But neither will the studious preacher dwell long on trifles. His study saves his hearers time, for it is the province of study to fan away the chaff, as well as to garner a little wheat. Nor will the studious preacher weary his listeners with excessive repetitions and stale illustrations. The studious preacher is always fresh to himself; for day by day he is aware that he never did pass just this very way himself before. It is like Bud Robinson's reply to those who belittled his economic status by remarking that he "lived from hand to mouth"—meaning that he had no accumulations in money or goods. Bud replied that a man who lives

from hand to mouth is assured of fresh and unspoiled food.

Perhaps I may conclude with a generality: The times call for Bible preachers. Bible preachers are preachers who are familiar with the Bible and who understand its meaning. No preacher is competent to say what a given text or passage of the Bible means unless and until he knows all that the Bible says on the subject. And even then, he has not finished his task. He must yet go on until he is sure he has found the principal teaching of the Bible on the subject involved, and has reconciled all the detailed passages with the principal teaching. Piecemeal interpretation of the Bible is often misinterpretation. The Bible is addressed to the intellect, as well as to the heart, and it is a sane Book, as well as a stirring Book. This Book has difficulties, but no contradictions. It is part of the preacher's task to understand and explain the difficulties. When he does not understand and cannot explain, he should not camouflage or pretend. He should frankly admit he does not understand, and then should set himself to the task of finding out. The Bible is the best source book even for illustrative material; for in addition to making clear the thought illustrated, Bible illustrations serve the further purpose of impressing Bible content upon the minds of hearers. And wherever the gospel is preached the Bible preacher is by odds the most convincing preacher of all.



## Forceful Preaching— The Choice of Words

BY THE EDITOR

A CONTEMPORARY of the younger Pitt in British politics once remarked that while he himself never wanted for a word, Pitt never wanted for *the* word. The distinction is subtle, but important. It is not enough for the preacher to simply "say something," he must say the thing that ought to be said in the way it should be said.

The content of the gospel is given us in revelation. On a lower plane of inspiration, the preacher is to preach what his own heart assures him is the "message of

the hour." But in the matter of the words which are the vehicle of thought, the preacher is expected to be an artist. The thought is from the Lord. The words are largely the preacher's words. Language is at best but a system of signs, and the preacher stands as an interpreter of the thoughts of God into the language of men. He must know the language of the people to whom he preaches, even as he must know the voice of God in revelation to his own soul.

The preacher who must visibly search for words can scarcely be a forceful preacher. Good speaking demands a ready and accurate vocabulary. Writing helps to make the preacher accurate, and the wise preacher will not neglect writing. C. E. Cornell used to exhort the preachers to "spread your brains on paper." His idea was that the preacher should write for the press to the full limit of his opportunity. But few preachers are willing to write that first million words which all are supposed to write before they offer anything to the printer. It is acknowledged that a writer needs an urge to enable him to do his best. But that urge should come to the preacher who strives for excellence in the weekly preparation for the pulpit. Read sermons are not popular with the majority of congregations. But the extemporaneous preacher is more effective when his sermon has been carefully prepared and written out in full in advance. Dr. A. M. Hills, whose ability as a writer extended his years of usefulness beyond the age at which preachers usually retire, accredited his facility to the fact that he wrote every sermon he preached during the first ten years of his ministry. If you want to know whether you have a useful thought or not, try writing it down. If you want to know whether you can really say what you think or not, try writing it down. Surely writing ministers to accuracy in the use of words, and happy is the preacher who compels himself to practice it.

The observing preacher will enlarge his vocabulary through the process of reading, and by means of listening to other speakers and conversationalists. Solomon observed that words fitly spoken are like ripe, yellow apples in a basket of shining silver. Every wise preacher is a good listener and a great borrower. If he hears another say a thing well, he will instinctively say things better himself from

then on. And in addition to his reading of theology, philosophy, history, biography and other subjects from which he hopes to gather content for his preaching, the wise preacher will read travelogues and other descriptive matter for the sake of their language.

Then there is perhaps no preacher who will not be benefited by a deliberate effort to enlarge his vocabulary. It has been said that if one learns to use three new words every day, he will become an adept in the use of the words by the end of ten years. It is not enough just to observe the new words; you must use them three times before they become your own. And that first three uses will likely have to be deliberate and intentional. After you have used a word three times, you can put it in the pigeon hole with the assurance that it will put in its appearance in the pinch when you need it.

We have purposely ignored any mention of ungrammatical and incorrect language. The best of speakers make occasional slips. But the preacher who habitually "butchers the king's English" is inexcusable. Even men who have been denied the advantages of the schools can learn to speak correct English. Even though one may not know the rules of grammar, he can practice good speaking until he will use correct language without knowing why he does so.

Rev. W. G. Schurman, so long the beloved pastor of First Church, Chicago, was notorious for his careless vocabulary. It so happened that I was with him in a number of camp meetings and conventions during the last two or three years of his life. During those blessed seasons I learned that he was a great preacher, not because of his careless vocabulary, but in spite of it. In conversation one day he asked me about it, and I told him, just what I am saying here, and it pleased him very much. He said he knew there had been a tendency to capitalize his weaknesses, and that he longed rather to be a true prophet of God than to be a spectacular preacher. His verbal aberrations were the exception, even at that, and although not trained in the schools, he was a forceful preacher and, on the whole, a word artist of high rating.

I can scarcely close without warning against the multiplying of words—verbosity, it is sometimes called. Saying

many words is not forceful preaching. It is saying plain words which fully convey the thought that constitutes true excellence in diction. And, since the opportunity to mention it may not come again, we should observe that proper diction demands that the sentences end in strong words, not, as a rule, with prepositions

or short weak nouns or pronouns or substantives.

In the final judgment it is said we shall be justified or condemned by our words. It appears proper therefore that we should say that words are the preacher's stock in trade now, and by his use of them he is judged by those that hear him.



# Word Pictures from Colossians

*Olive M. Winchester*

## *Philosophy Which Is Vain Deceit*

*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ (Col. 2:8).*

**O**FTEN words develop a certain potency which is like unto a charm, they take to themselves a superiority complex and elevate themselves above their fellows and in their self-imposed supremacy look with something of contempt on their neighbors. Such has at times been true of the word "philosophy." Not that philosophy as such should be depreciated. Its meaning is love for wisdom and its origin was a humble one, that is, in spirit, for it came into existence when Pythagoras designated himself as a "lover of wisdom." Moreover another Greek of the early days made the statement that there is no one that is wise other than God. As such it represents the heart and truth of Christian thought, but it very frequently has left this original orb and has arisen in pride and self-conceit; with such a type of philosophy Saint Paul had to deal in his day.

As we have seen, philosophy had its origin in the beginning on Greek soil, then the term passed in its use to cover even the Hebrew religion for Philo speaks of this as the ancestral philosophy. In the days of Paul it had been adopted by the sects of the Gnostics whose heresies in different forms were spread through Asia Minor and down through the Lycus valley where the Colossian church was located.

### AFTER THE TRADITION OF MEN

When we come to analyze the nature of this philosophy which was thus condemned, we note first that it is found wanting because of its source, it had arisen through the traditions of men. The emphasis here lies in the last phrase, "of men." It had purely a natural origin, although it was not atheistic in its system, for it claimed belief in God, yea, moreover, it included certain elements of Christianity and thereby classified itself as Christian. Further it even arrogated to itself a superior place in this latter realm.

Notwithstanding such claims as this philosophy made for itself, yet it was "of men." It had construed its system of teaching from a purely natural source. It claimed sacred literature, but this also was "of men." It had no divine revelation as its basis. There was no illuminating of the human understanding. The mind of man was carried about by its own fantastic imaginings to solve the great problems of the universe and being of man. In the creation of the universe they had postulated a gradation of angels descending in diminishing angelic nature from the first who stood next to the Godhead until they reached one of sufficient low level to create the world. The reason for this was that they felt that matter was inherently evil, consequently God could not have created it, but it must have been created by some being so they reduced the succession of angels as we have said.

Passing from the realm of cosmology to that of Christian experience, they claimed

that the supreme state and condition was that of a mystic knowledge. Faith might be all right for the simple and uninitiated, but the more elite attained unto a superior knowledge. Describing this phase Westcott says, "Thus they recognize a separation of intellectual caste in religion, introducing the distinction of an esoteric and exoteric doctrine, and interposing an initiation of some kind or other between the two classes. In short it is animated by the exclusive aristocratic spirit, which distinguishes the ancient religions, and from which it was a main function of Christianity to deliver mankind."

Not only in the days of the apostle was there a philosophy which was a vain deceit; such has been recurrent from time to time. And whenever it has sprung up, it has had the tendency which characterized that teaching, namely, that of seducing and leading astray followers of the truth. Saint Paul warned them lest any man should make them a prey. Some striking leader appears with subtle error in his teaching and develops a following often from among the faithful. This danger faced the Colossian church and has faced the Christian Church periodically down through time.

From the analysis of this vain philosophy which pervaded the Lycus valley and extended north in and about Ephesus we can obtain criteria by which we may test true and false philosophy of our own day. We read in the Word of God that "The fear of the Lord is the beginning of wisdom." This does not mean a slavish fear that induces bondage and perverts right thinking, but it implies reverential fear which releases thought and illuminates the mind. It infers an attitude of humility and the recognition of the insufficiency of human understanding to acquire true wisdom. The Gnostic heretics at Colossae had a self-imposed humility which might deceive the unsuspecting; they would worship angels instead of Christ and God thereby appearing to be very lowly, but this was only a cloak for pride; there is such a thing as being proud of one's humility and then the latter ceases to exist for pride and humility are too diametrically opposed to be copartners in the same heart. If we are to know the truth we must come with reverential fear. The exaltation of self and pride in human understanding is always a deterrent to right comprehension. Along this line comes the

exhortation in Proverbs, "Be not wise in thine own eyes" (3:7).

Following further the teaching of Proverbs, we find another criterion for determining true philosophy; it appears in the verse, "There is no wisdom nor understanding nor counsel against Jehovah" (21:30). One writer translates it "There is no (such thing as) wisdom; there is no (such thing as) discernment, or counsel enlisted against the Most High." Wisdom would never take a position or be enticed to a conclusion that would lead to a denial of Deity, that is, true wisdom is never atheistic. Any wisdom that does not accept as its postulate the being and existence of God is perverse at its very foundations; this naturally takes in the lesser postulate that there is no wisdom that can be truly called such but what has a personalistic view of existence. Naturally both of these propositions are included in the first that we laid down, namely, that the fear of the Lord is the beginning of wisdom.

Not only is the fear of Jehovah the beginning of wisdom, but also it is its conclusion or end. Fear carries us over to a more definite experiential relation. In this connection the writer of Proverbs, affectionately addressing the hearer as son, exhorts:

*Yea, if thou cry after discernment,  
And lift up thy voice for understanding;  
If thou seek her as silver,  
And search for her as for hid treasures;  
Then shalt thou understand the fear of  
Jehovah,  
And find the knowledge of God.  
For Jehovah giveth wisdom;  
Out of his mouth cometh knowledge and  
understanding:  
He layeth up wisdom for the upright:  
He is a shield to them that walk in integrity (2:3-7)*

#### ACCORDING TO THE RUDIMENTS OF THE WORLD

The last point under the foregoing discussion leads right into the next theme of the text, the second characterization of this philosophy of vain deceit; it is in accordance with the rudiments of the world. We need to stop to find out the significance of this expression. At the first glance it does not prove to be too entrancing, but when we reach its import we see that it is quite pertinent.

The realm of philosophy has too very distinct fields, one relates to the universe



and the other to life in its conduct patterns. We entered the first in our previous discussion, and now we approach the second. The word here translated "rudiments" we are told related primarily to the letters of the alphabet, then it was used to indicate rudimentary instruction. Its meaning is discerned the more clearly when we turn to verse 20. Westcott paraphrases the last passage and we quote in part! "You died with Christ to your old life. All mundane relations have ceased for you. Why then do you—you who have attained your spiritual manhood—submit to the rudimentary discipline of children? Why do you—you who are citizens of heaven—bow your necks afresh to the tyranny of material ordinances, as though you were still living in the world? . . . What is this, but to abandon God's Word for precepts which are issued by human authority and inculcated by human teachers? All such things have a show of wisdom, I grant. There is an officious parade of religious devotion, and eager affectation of humility; there is a stern ascetic rigor, which ill-treats the body: there is nothing of any real value to check indulgence of the flesh."

This superior wisdom which these heretical phrases claimed when put to the practical test was found wanting. In appearances it possessed glamour, but in practical restraint it proved ineffective. No philosophy in the ethical realm can claim for itself finality if it does not effect self-discipline. What we mean by self-discipline is not simply the compulsion to serve certain ordinances and the restraint from certain phases of life which are morally indifferent, but that self-discipline which curbs the unseemly tempers and passions of the spirit. The observance of certain fast days does not inherently do this and refraining from meats does not do it, there must be an inward dynamic to effect it.

In various systems of thought we have different ethical ideals, ideals which are good, which approach close to Christian standards, but the ideals lack in motive power. They bring forth at times intellectual admiration which some translate into inner reality, only to find under tension and strain that the reality was not substantial. These ideals not only lack in motive power but they also lack in enabling power. No ethical norms are ade-

quate unless they include a dynamic by which they may be attained.

#### NOT ACCORDING TO CHRIST

Again one point leads to another. We have just stated that ethical norms must include a dynamic if they are to be realities in standards of living. This clearly points to the deficiency which marks that philosophy of vain deceit. The effective work of Christ was depreciated and there was placed above it some of its own mental vagaries.

Whether we seek to interpret the cosmos or life in its practical sphere, we cannot do so adequately without giving Christ the place of pre-eminence. The Apostle John, dwelling upon the creation of the universe, asserts, "All things were made by him; and without him was not anything made that was made" (1:3). Then he continues, "In him was life; and the life was the light of men" (1:4) Christ is the Creator of all things, moreover he is the dynamic force in the human heart whereby man can attain and retain a state and condition of righteousness; furthermore He illuminates the understanding so that man may know fully the norms of such a life.

Westcott, interpreting this particular phrase, states, "This expression is wide in itself, and should be interpreted so as to supply the negative to both the preceding clauses: 'Christ is neither the author nor the substance of their teaching; not the author, for they listen to human traditions; not the substance, for they replace Him by formal ordinances and by angelic mediators!'"

When we in the light of this last phrase of the verse in Colossians seek for criteria whereby we may test true philosophy, we would conclude that no philosophy is adequate which is not Christian. Just as there must be the recognition of the Godhead for proper basic foundations for philosophical thinking, so likewise must philosophy recognize God in Christ, therefore no philosophy that is not essentially Christian is adequate to meet all of life's needs.

With the foregoing in view we who are of the Christian faith need never be beset with an inferiority complex over against systems of philosophy which deny our fundamental tenets; we need never bow before the arrogance and hauteur of pride

*(Concluded on page eleven)*

# The Philosophical Literature of the Bible

*Dr. H. Orton Wiley*

THE question is often raised by modern philosophers as to whether or not the Wisdom Literature of the Hebrews may properly be classified as philosophy. Here as always, we must attend to definitions. What is philosophy? If by the term we mean a logical system of abstract truth, we may well say that the Hebrew Wisdom, as found especially in Proverbs and Ecclesiastes, is not a philosophy. But if we mean by philosophy, a valid plan of life, an evaluation of the best in human experience, and the goal of worthy attainment, then the Wisdom Literature is a philosophy of the highest type.

*The Ancient Sages and Their Sphere of Activity.* There were in Jeremiah's time, three recognized orders of ministry in Israel. This is brought out very clearly by the enemies of the prophet, who said, "For the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet" (Jer. 18:18). The function of the priest was to administer the law; that of the prophet, the public proclamation of the word of Jehovah; while the sages, or wise men were the counselors of the common people. The latter dealt not so much with the larger concerns of the nation or the church, as with the individual and the home. Neither the nation nor the church can be any stronger than the individuals composing it. Hence in order to make the nation strong, the ancient sages devoted themselves to the individuals—encouraging industry in business, preserving the integrity of the home, instructing the youth, counseling the more mature, lifting the standards of social life, and seeking to develop tactful speech and prudent dealing. This subsoiling is still necessary if the nation and the church are to be preserved. Our modern civilization, whether in state or church, depends too largely upon organization, and too little upon individual integrity. Our failures do not generally come from ineffective organizations, but from moral break-downs within the organization. Justice, mercy, integrity, honor, a love for righteousness and a hatred of iniquity

must ever lie at the heart of all substantial corporate life.

*The Method of the Sages.* The sages were therefore the schoolmasters of ancient Israel. Their counsel was usually in oral form. Their writings were not read in the synagogues, nor chanted in the temple, but were passed from person to person in the form of homely maxims. The truths they taught were not the speculations of mere theorists, but crystallizations of truth drawn from wide observation and over long periods of time. These truths the sages put in literary form, with a terseness and charm which made their circulation possible among the common people at their daily tasks. They apparently acted upon the principle expressed in the lines:

*A verse may find him whom a sermon  
flies,  
And turn delight into sacrifice.*

Individual instruction rather than group teaching occupied the more important place in the thought of the sages as shown by another couplet:

*If thou art wise, thou art wise for thyself,  
And if thou art a scoffer, thou alone must  
bear it.*

Perhaps there is no greater need at the present time than wholesome and homely instruction of the individual, in the fundamental moral standards that make for prosperity, in both church and state.

*The Educational Program of the Sages.* In the first chapter of Proverbs, there is an introduction to the whole body of Wisdom; and this gives in a few brief sentences, the educational program of the sages. It is as follows: "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. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels; to understand a proverb, and the interpretation; the words of the wise, and their dark sayings"

(Prov. 1:2-6). These verses may be arranged under two main heads—the Method and the Purpose of Instruction.

### THE METHOD

1. "To know wisdom and instruction." Here the intellectual element is dominant, and this may be rightly held as developed by observation. Guidance of course is necessary, but the child must first learn awareness and a right understanding of his relation to the objective world.

2. "To discern the words of understanding." In the second stage of development, the intuitional element comes to the front and sagacity is given the more important place. By sagacity is meant that power to understand the relation of observed facts, and to see in them the possibilities of further development. The explosive power developed by the admixture of certain substances was long known before the invention of gunpowder. Electricity likewise, was known before there was sufficient insight to make it serve civilization by means of electrical appliances. Failure to develop sagacity was by the sages regarded as a calamity. Such persons they called fools. Hence the proverb, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." The sage found it impossible to pound sense into the head of a fool, even with a mortar and pestle.

3. "In righteousness, and judgment, and equity." In the third stage, the ethical element is stressed as the supreme purpose of all instruction. True wisdom, they maintained, should issue in better conduct and personal improvement. If it did not, it was regarded as foolishness and not wisdom. Needless to say, that much modern day education is devoid of an ethical goal. It does not, nor is it intended to issue in higher ethical and spiritual standards. Such learning is pagan and not Christian.

### THE PURPOSE

Having stated his method, the sage turns more specifically to the goals of instruction, although these have been clearly evident. The purposes of education are now more fully presented in their application to the different stages of human life and experience.

1. "To give subtilty to the simple." The word "simple" as here used, means the

uninstructed. The first goal of the sage, therefore, was to develop proper discernment. The child needs to learn that bright things may burn; and later, that all is not gold that glitters. Precious things, it is said come in small packages, but so also does poison. Discernment between right and wrong, the false and the true, the better and the best—these must be learned early. According to the sages, therefore, the child must first be taught those lessons which have their results in the formation of proper standards of moral and social conduct.

2. "To the young man, knowledge and discretion." The second goal is concerned with the youth. The danger is, that the young man will start out with too little capital. Full of energy, he is impatient of delay. Some knowledge he has, but he needs more. He is likely to be foolhardy. Hence the sage counsels the youth to be discreet. This is the goal he must seek after in every phase of life—courtesy in dealing with others, observance of the social amenities, proper regard for the opposite sex, and a true insight into the higher values of life. Knowledge to the young man, must not be a conglomerate of undigestible facts, but a way of life—of progress and attainment.

3. "A wise man will hear, and will increase in learning." Man, although mature in years, must continue to grow in knowledge and spiritual power. Those who cease to grow find their usefulness suddenly curtailed. It is better to be green and growing than to wither and die. The sages held, furthermore, that a man had not come to a proper degree of understanding until he was able to give wise counsel. Here again is the pragmatic test. Of what value is a man's learning if it does not serve to guide himself and others in the way of righteousness.

4. "To understand a proverb, and the interpretation; the words of the wise and their dark sayings." A further characteristic of the wise man is his ability for wide investigation and sound interpretation. He does not take "snap judgment." He has a foundation for his deductions, and has learned to properly interpret facts. This was the standard which the sages sought to attain. Can the Christian man be less diligent and accomplished in spiritual things than the wise men of ancient times?

*The Heart of the Wisdom Teaching.* "The fear of the Lord is the beginning of knowledge." This is the very heart of the divine plan for men. The worldly system of education seeks to find God at the end of a logical development of truth. The result is always agnosticism. Man in his more primitive state knows little of natural law, and consequently attributes much to the immediate operation of God, or in paganism, of the gods. As he learns more and more of natural law, he puts God farther and farther away. The evolutionist expects to find God at the end of the natural law of development. He likewise ends in agnosticism. Like ancient Athens, many a modern worldly college might with equal propriety erect on its campus a statue to the "unknown God." The Bible begins with God. It teaches that the fear of the Lord is not the end, but the beginning of wisdom and knowledge. Starting from this vantage point, as man increases in knowledge, his sense of the presence of God likewise increases. The widening horizons are shot through and through with the knowledge of God, and men sink deeper and deeper in humiliation before Him who is the source of all wisdom and knowledge. The ancient sages were right. They have taught us to discern between the true knowledge of God which shines in the face of Jesus Christ, and the confusion which arises from the god of this world who has blinded the eyes of them that believe not. Following the divine plan, we shall make our education Christian; ignoring or neglecting it, we shall sink into paganism with its death and decay.

## ***Bible Prescriptions***

The Bible is God's apothecary shop. Here are prescriptions for:

Care: "Be careful for nothing."

Doubt (as to doctrine): "If any man will do his will, he shall know of the doctrine."

Doubt (as to duty): "If any man lack wisdom, let him ask of God."

Fear: "Perfect love casteth out fear."

Greed: "Seek ye first the kingdom of God."

Pride: "Be clothed with humility."

Lust: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

Selfishness: "He that loveth his life shall lose it."

Ambition: "Seekest thou great things for thyself? Seek them not."

Anger: "Let all anger be put away from among you."

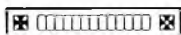
Heartache: "He bindeth up the broken heart."—*Exchange*.



## **Word Pictures From Colossians**

*(Continued from page eight)*

when they claim for themselves superior rank and understanding; they have failed to attain to the very basic principles of true thought. Some of them gather truth in part and we appreciate the contributions they make, but when they fail to bring these partial truths to the light of the life that is in Christ Jesus, they have a syncopated system of thought. Let us therefore hold steadfastly to that which is according to Christ and always beware lest anyone lead us captive to a philosophy of life which is a vain deceit.



## ***Purifying by Fire***

The silver and the gold are not freed from the crude ore by the gentle and mild influence of the moonshine; they must be subjected to the glowing, molten furnace flames. So every human soul goes through the furnace flames of temptation and trial, that the wood and hay and stubble and dross and refuse may all be burned away and the soul may come out purified as by fire. Some souls come through like pure gold or pure silver or precious stones. Some are snatched like brands from the burning. Some never come through at all, but go out of this life tormented in these flames."—From *Heights of Christian Devotion*.

# Gleanings from the Greek New Testament

Dr. Ralph Earle

## 3. Sin in the New Testament

THE idea of sin is not a popular subject in our modern sophisticated civilization. But the New Testament gives a very considerable prominence to this vital topic. The most common Greek word for sin, *hamartia*, occurs over one hundred and sixty times.

There are various shades of meaning attached to the idea of sin and these are indicated, in part at least, by the use of different Greek words in the New Testament. Here we find no less than twelve nouns for sin. We shall discuss the more important of them.

As already noted, the most common word for sin in the New Testament is *hamartia*. This comes from *hamartano*, which means "I miss the mark." Homer, the ancient Greek poet, uses it a hundred times of a warrior who casts his spear but misses his adversary. Thucydides uses it of a man missing his way. Aristotle uses it of a poet who seeks to attain results which are beyond the scope of his art. In other words, he aims but misses.

Beginning with Homer the word *hamartanein* (infinitive form) is used in a moral sense, meaning "to miss the right, to go wrong, to sin." Basically, it means "to fail."

Hence *hamartia* refers to sin as failure, as a missing of the mark. It reminds us of Paul's statement as to the universality of sin: "All have sinned and come short of the glory of God" (Rom. 3:23). It is interesting to note in this connection a phrase in Thucydides: *doxes hamartia*, a missing the goal of glory. He also speaks of missing the goal of knowledge.

It seems providential that the most common word for sin in the New Testament is not that which means transgression or lawlessness. For most people will argue that they are not lawless. But the New Testament conception of sin cuts off every way of escape. It is at the same time both incisive and comprehensive. It leaves everyone "stripped and stunned" (Heb.

4:13) before the penetrating gaze of a God who reads our inner heart life as an open book. All have sinned and fallen short of the mark.

Trench's comment on this word is to the point. He writes, "When sin is contemplated as *hamartia*, it is regarded as a failing and missing the true end and scope of our lives, which is God." It is our responsibility as preachers to help people to see that no matter how much happiness and prosperity they may have attained in a worldly way they have made a tragic error in missing the true goal of life.

Closely related to the word under discussion is another noun derived from the same root. *Hamartema* occurs only four times in the New Testament (Mark 3:28, 29; Rom. 3:25; I Cor. 6:18), according to the best Greek text (note the Revised Version for Mark 3:29). It is more concrete than *hamartia*, laying emphasis on the single deed. It "is never sin regarded as sinfulness, or as the act of sinning, but only sin contemplated in its separate outcomings and deeds of disobedience to a divine law" (Trench).

In contrast to this, *hamartia* refers primarily to "sin considered as the quality of an action, that is, sin generically" (Cremers's *Biblico-Theological Lexicon*). It also describes sin as a principle manifesting itself in human conduct.

It is significant that in classical Greek *hamartia* is rarely used, while *hamartema* is common. It remained for Jewish and Christian writers to emphasize the fact that sin is essentially an inner attitude rather than an outward act.

The subject of sin is given a prominent place in the First Epistle of John. Here we find some striking definitions of sin. I John 5:17 declares, "All unrighteousness (*adikia*) is sin (*hamartia*)."

Wiley defines *adikia* as meaning "crookedness or a bending or perverting of what is right" (*Christian Theology*, II, p. 84).

The difference between *hamartia* and *adikia* may be illustrated by their connection in another passage in First John (1:9): "If we confess our sins (*hamartias*), he is faithful and just to forgive us our sins (*hamartias*) and to cleanse us from all unrighteousness (*adikias*)."<sup>1</sup> Sins may be forgiven, but unrighteousness must be cleansed.

Another one of John's definitions of sin gives us a further Greek word. He declares (I John 3:4): "Sin is lawlessness" (*anomia*).

*Anomia* refers to "the condition or deed of one who acts contrary to law" (Trench). It is "a lack of conformity to law" (Wiley). It suggests the idea of rebellion, of deliberate disobedience.

This is one of the essential elements of sin. Sin started with rebellion against God and it will end there. The preacher needs to emphasize the seriousness of rebelling against the will of high heaven. Especially does it become serious when we realize that that will is seeking our salvation. The will of God accepted by Jesus in Gethsemane and fulfilled by Him at Calvary challenges the obedience of every human being. To disobey is to be inhuman.

Connected with *adikia* in Rom. 1:18 is another term, *asebeia*. "For the wrath of God is revealed from heaven against all ungodliness (*asebeian*) and unrighteousness (*adikian*) of men." Wiley defines it as "a character unlike God and a state or condition characterized by the absence of God."

The popular usage of the term "ungodly" in English suggests the idea of low, licentious living. But that is not at all the essential meaning of the Greek term. It means "irreverence, impiety."

And right here again we have a message for those who pride themselves on their outward morality. Sin includes more than immorality and dishonesty. It is not a libel to apply the label "sin" to that very common attitude of our day which ignores God and thus leads a godless life. No preacher will have to look far to find people who are content to live day after day with no thought of God or His claims upon them.

Another Greek word for sin is *parabasis*, "transgression." Aristotle used it in the sense of "a going aside, a deviation." Lat-

er writers meant by it an overstepping. Plutarch used it in the modern sense of a transgression. It is so used in the New Testament. It comes from the verb *parabaino*, which means "go aside." It speaks of sin as stepping aside from the path that God has marked out by His Word.

The word *parakoe* occurs only three times in the New Testament (Rom. 5:19; II Cor. 10:6; Heb. 2:2). Plato used it in the sense of "a hearing amiss." But just as the verb *parakouo* at first means to "hear amiss or imperfectly" but later came to mean "hear without heeding," so the noun finally meant "disobedience." That is its meaning in the New Testament. It refers to sin "contemplated as already committed in the failing to listen when God is speaking" (Trench). Sin is a refusal to hear what God has to say to us, or failing to heed when we do hear.

*Paraptoma* was used by Polybius for "a false step, or a blunder." But it later took on ethical significance, meaning a "misdeed or trespass." It comes from *parapipito*, which means "fall away" (found only in Heb. 6:6).

*Hettema* occurs twice in the New Testament (Rom. 11:12; I Cor. 6:7). It means a coming short of duty.

The last word which we would note is *agnoema*, which occurs only once in the New Testament (Heb. 9:7). It comes from *agnoeo*, "be ignorant." It refers, therefore, to sins of ignorance.

We wish to close our discussion of these Greek words for sin with a summary by Trench. It should be noted that the last term he mentions occurs frequently in the Greek version of the Old Testament (the Septuagint) but is not found in the New Testament.

Trench says of sin, "It may be contemplated as the missing of a mark or aim; it is then *hamartia* or *hamartema*: the overpassing or transgressing of a line; it is then *parabasis*: the disobedience to a voice; in which case it is *parakoe*: the falling where one should have stood upright; this will be *paraptoma*: ignorance of what one ought to have known; this will be *agnoema*: diminishing of that which should have been rendered in full measure, which is *hettama*: nonobservance of a law, which is *anomia* or *paranomia*: a discord, and then it is *plemmeleia*" (*Synonyms of the New Testament*).

# The Man and His Message

Dr. Peter Wiseman

## PART THREE

### THE MINISTER'S MESSAGE

#### IS THE MESSAGE OF THE GOSPEL OF JESUS CHRIST

IT IS the Good News of the glorious gospel—the everlasting gospel, the good news of human redemption and salvation from all sin. It is the gospel of the grace of God; for “by grace are ye saved through faith.” “By grace,” said Paul, “I am what I am.” The gospel of the grace of God is God’s provision for a sinful world, and it challenges the deepest need of the human race. It is the gospel of life. “The spirit of life in Christ Jesus hath made me free from the law of sin and death.” Our Lord came that we might have life and that we might have it more abundantly.

Dr. R. W. Dale relates how he heard a minister pray that God would grant the congregation “intellectual repose.” Christ is life, and He came that we might have life. The Holy Spirit is “the Spirit of life.” “If he makes his Church a hall of dead doctrines,” said one, “presided over by pious ignorance, he will be swept away.” One is reminded of a statement recorded in Longfellow’s diary, “A dull day and a duller sermon.” How sad to disappoint a hungry worshiper!

It is the gospel of *power*. Paul said “I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.” *Plene jure* (with full authority), and with divine *dynamis* (dynamite): this is the preacher’s divine qualification for his task.

It is the gospel of *love*. Love has a prominent place in the gospel of Christ. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Christ loved the Church, and gave Himself for it. Paul said, “The love of Christ constraineth us.” All the law is fulfilled in one word, even this—love God and love your neighbor.

It is a gospel of *sympathy*. A great preacher, toward the end of his ministerial

life, speaking with reference to his preaching, said that if he had to live his life over again as a preacher, he would use better English in his sermons, preach shorter sermons, and preach more sympathy. The last is very important, for there is much sorrow in the world. Jesus healed the brokenhearted, and the minister is to continue His work. Most people are fighting the hard battles, and are thus treading “earth’s paths of pain.” “I have prayed to be baptized into a sense of all conditions,” said George Fox, “that I might be able to know the needs and feel the sorrows of all.”

It is the gospel of *truth*. The true minister will not compromise truth and thus hinder the accomplishment of God. He will not limit the Holy One of Israel. With the preaching of the gospel of Christ, Christianity stands or falls. “Preach the word,” was Paul’s advice to Timothy; the written Word and the incarnate Word. Both are absolutely necessary. Let the mind be filled with the written Word, not with blank cartridges; and human personality indwelt by the incarnate Word. The minister is assured of a message. The Prophet Jeremiah said, “The prophets shall become wind,” and this prophecy certainly is being fulfilled today, for many are literary and spiritual bankrupts. One has said that they deal with texts like a fly crawling over an apple, going over it, around it, but never getting into it: or they might be like the Irish car driver that Professor Thomas Huxley tells about. On being asked where he was going, he replied, “Sure, and I don’t know; but I’m going at a great pace.”

No, the minister of Christ will not compromise the truth of God. He will not say as one man did, “Brethren, you must repent, as it were; and be converted in a measure, or you will be demned to some extent.” This reminds one of Alexander Pope’s “soft dean.” He never mentioned “hell to ears polite.” Not so with the Christian minister; he preaches the truth and nothing but the truth. He preaches the Christ who is “able also to save them to the uttermost that come unto God by

him." "Be what you preach," said George Fox.

#### THE MINISTER'S MESSAGE IS A MESSAGE FROM GOD TO MAN THROUGH MAN

The minister will receive that message from God while he is on speaking terms with God. "When you are about to preach," said Luther, "speak with God." "The reason why ministers fail," said Thomas Chalmers, "is not that they don't study, or don't preach, or don't visit, but they do not pray." This God-given message is more than a talk, "a drawl, drivell, and dribble that spell muddle for the preacher and martyrdom for the congregation," so said Dr. John McNaugher, in his excellent book, *Quit You Like Men*.

What a contrast with Paul's expression when speaking of the glorious gospel, "The whole counsel of God." It is said of F. B. Meyer that he preached as a man who had seen God face to face. "God's magnet is a man of God electrified by the Spirit of God," said an English bishop.

God speaks through His Word, if it is properly read. In prayer we speak to God; in the sermon man speaks to man, and God to man if God finds a prophet in the speaker. The message is the issuance of the man himself. If the speaker is God's man, then God will speak to man through and by His servant, His minister. William Gladstone was insistent on the point that the message was the issuance of the speaker. In his comparison of the man who *applies himself*, by his rational and persuasive organs, to men in order to make it move men, he shows the advantage of the former. "The preacher," he says, "bears an awful message—he is too much identified with and possessed by that which he carries to view it objectively during its delivery—he is his message, and he sees nothing intrinsic to himself, except those to whose hearts he desires to bring it . . . truth through personality" (Brooks).

In this connection it is interesting to note that out of about one hundred and twelve times the word preach is used in the New Testament, only six times it means to give forth in speech a message, a sermon. The emphasis is on being, character. The most important, then, is the man himself, who should be possessed by a greater self than the human self and

unctionized by the greater divine personality, the Holy Spirit. There is nothing greater than that at his disposal as a minister. "The measure is the heart," says Bengel.

The preacher gives forth himself to the congregation! His message bespeaks the heartfelt message of the man, the very heart issuance of the man. This counts more than anything else. "Man is God's method." All the homiletical methods possible will not avail without the soul of the speaker. It is when the man himself goes forth in loving and earnest appeal to the people that things happen. He must, then, in order to be a successful messenger, give the message unique and different, the message-self, the sanctified self, the Spirit-possessed self. He is God's possession, "whose I am," and he is God's servant, "whom I serve."

#### THE MINISTER'S MESSAGE IS A MESSAGE OF EXPOSITION ON SCRIPTURE

Dr. Jowett declared that we need more preaching on the great texts of the Bible. One may be tempted to avoid using an old and simple text because it has been used too often and is old. It is a mistake, however, to avoid a text on such ground. There are old and simple texts that will never wear out. For illustration—John 3:16; Matt. 1:21, 3:8, 11, 4:17, 7:13-14, 11:28-39; Luke 14:17, 19:10; Hebrews 2:3. To read some texts are sermons in themselves.

It is a message of the word of life; a message from a text rather than from a subject; if not expository in a homiletical sense, it is largely textual. It is a message of the Word, full of the Word; a message of strength, rather than length, meaty, pointed, deep, spiritual, dynamic; a message with aim.

Imagine, if you can, this from the pulpit: "My dearly beloved, I have been so driven that I have had no leisure for study. I will give you a nice little gospel talk." No! Such is inexcusable.

Dr. John McNaugher in his book, *Quit You Like Men*, put it wisely: "First the staple should be substantial, well-digested exposition for the truth as it is in Christ; second, rhetorical quality should not be despised. Literary finish, such as syntax, and a chaste, yet wealthy vocabulary, is not offensive to the Holy Spirit. You will hardly match the English of Macaulay and Ruskin and Browning and Emerson, but,



nevertheless, if you will have it so, your thought can be clad in attractive dress. Third, every statement should be framed in adaptation to the popular paragraph. A Dundee whaler got at this from his own angle when, on leaving church he remarked about the sermon, that "There was no harpoon in it."

Such a message as this involves labor, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." This imperative carries over into the Christian ministry. The minister "must work the work of Him who has sent him. He is not called to be an onlooker, but a worker." We are "workers together with him." He works. He works with others. He works with others and with him the Christ. Here it is: Working together, and working together with Him.

This is true in getting the message as well as other aspects of labor in the kingdom. Such labor overcomes what Mr. Chesterton calls "an impediment in his thought." Bishop Lightfoot advocates the study of history as the best cordial for a drooping spirit. If that is so, it would have a place in the pulpit message.

Labor is required even in language, for it is the minister's sanctuary of thought. "Give me a great thought that I may quicken myself with it," said Herder on his deathbed. It is said that words, single words, are to the preacher what pigment, brushes and canvas are to the painter. "With what do you mix your paint?" someone asked a painter. He answered, "With my blood." "Bleed to bless," says Dr. Jowett. It is said of John Richard Green, the English historian, that "he died learning." How sad to see a college and seminary graduate end in uneducatedness, failing to sit in with "men of understanding."

God's magnet is a man who has eaten the scroll, and is electrified by the Holy Ghost. Man is made for thought and labor. "Man is God's method."

"We've a strange minister," said a Scotchman. "He's a' the week invisible, and on the Sabbath incomprehensible." "Well, I do feel empty like," remarked a lady to another. "And so do I," was the reply, "that man did not give us much to feed on."

An outraged parishioner disgustedly remarked, "Such chopped straw as my soul

is foddered on!" "Sermons that are only gusts of words, sermons that skim along the surface of things, embellished here and there with purple patches and what the slang of the hour styles 'wise cracks'; sermons that are occupied with typological play, sermons that are daintified literary essays, 'little mousey' sermons made up of sundry nibbles, sermons whose staple is rhetoric tinsel such as glitters in the Congressional Record when a raw but ambitious recruit airs a maiden speech plenteous in adjectives; sermons shy of substance, without any *logos* in them but encrusted with random stories; ranting, roaring, skyrockety sermons with which flamboyant eloquence reels off philippics against exploded theories and evils, political or otherwise, that are fearfully obvious; sermons in which the Water of Life is badly muddled by false mixtures, sermons that have been called 'deep and dark dissertation,' breathing heavily of erudition, but thick with fog, that makes for nothing except puzzle-headedness. From those turn away. In all such the lamp of God is not lighted."

The minister should be a man of labor and give the people the benefit of it. Robert E. Speer is reported to have said that hundreds of men in India write their names "Failed A. B." "Failed M. A." They tried but failed, and were proud that they tried. Better try and fail than have a double failure, failure to try and, of course, utter failure as a consequence.

The interpretation is *grammatically* correct, the precise meaning of the words and phrases ascertained; the interpretation is logically correct, the connections being logical; the interpretation is *historically* correct, in respect to its setting, including geography, manners and customs. The interpretation is *figuratively* or *allegorically* correct as the case may be apparent. "Be sparing in allegorizing and spiritualizing," says John Wesley. The interpretation is in accordance with the tenor of the Scriptures, for the teachings of Scripture "are harmonious and can be combined into a symmetrical whole."

#### THE MINISTER'S MESSAGE IS A MESSAGE OF PURPOSE AND POSITIVENESS

That purpose is to feed the intellect, inform the mind, arouse the emotions, persuade the will, and lead to a saving relationship with Christ. Some folks like to be informed, most people like to have their

emotions aroused, but few want their wills conquered. The message should be marked by unity, clearness, emphasis, and strength. In the speaker there should be intensity of body, mind and spirit, for in the congregation there may be those who are indifferent, those who are hostile and those who are favorable; and despite these and other difficulties, he must achieve the great purpose of the message.

Some messages are so purposeless and foggy that they remind one of the incident at Dover, England, where a suffragette took her little girl to church. At the close of the sermon the little girl put her face up close to her mother's face and whispered, "Mamma, is he for God or against Him?"

Not only should the message have purpose, but it should be simple. "To preach simply," says Luther, "is high art." It was Calvin who spoke of some ministers who "never opened their mouth without driveling." Don't drivel; that is, keep on the job and give God's message in the best possible way. Give it forth in the Spirit and know when to stop. "Aye," cried a poor Scotchman vindictively, "he's done, but he winna stop."

"We speak that we do know and testify that we have seen. . . . We cannot but speak the things which we have seen and heard"—Peter. "We know"—John. Such passages reveal apostolic positiveness. The minister has a positive gospel; hence, a positive message. He is not called to spread doubt, but to proclaim gospel truth.

Some person complained to Matthew Arnold that he was becoming as dogmatic as Carlyle. To which he replied, "That may be true, but you overlook an obvious difference. I am dogmatic and right, while Carlyle is dogmatic and wrong."

It takes courage to be loyal to truth and preach a positive gospel. Any fool can be loyal to a dead man's conviction, but it takes a man, a real man, a man of God, to be loyal to the truths of the living Christ and true to his own convictions in the light of this. "The worst church that has ever prostituted the name and idea of religion," said John Morley in his *Voltaire*, "cannot be so disastrous to society as can a gospel that systematically relaxes self-control." Place over against his Mr. Wesley's conception of a preacher's readiness; namely, to preach, pray, or lie in a minute. Tertullian said, "The

Christians are a people always prepared to die."

### THE MINISTER'S MESSAGE IS A MESSAGE ALL-COMPREHENSIVE

"Knowing therefore the terror of the Lord, we persuade men." There are warnings concerning the Christian principles of life, concerning the effect of this evil age, the need of readiness for His coming, the responsibility one for another. "I am free from the blood of all men." Wonderful statement is this for a minister. The gospel message has its warnings and entreaties. "Warn them from me," said God to the prophet.

It is a message of hope, "a lively hope," hope as an anchor of the soul, "both sure and steadfast, and which entereth into that within the veil." "Christ in you, the hope of glory." In a world of confusion, distress, sorrow and sadness, the gospel of Jesus Christ is a message of hope. It speaks of a glorious future, despite the darkness of the last days of this dispensation. It tells of the rise of the anti-Christ, the final battle, but the gospel does not stop there. It goes farther; it tells of His return, the redeemed being caught up, the glorious reign of peace, ultimate and final victory and glory forever. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Praise the Lord! Hallelujah!

It is a message of simplicity. It is related of a professor of divinity who preached on a student charge on Sabbath that he made such an impression on an aged, uneducated farmer that the farmer hurried home and enthusiastically informed his wife that an ignorant old man like himself preached that morning and he understood every word he said. On being informed of this, the learned doctor remarked that he considered it the greatest compliment he ever had received concerning his sermon. The learned (?) student-pastor had been feeding the poor old man on verbalization.

The language should be simple so that the ignorant and uneducated can understand, and other folks should. If the "other folks" cannot, they will stand a chance of being saved anyway with other unaccountables. The greatest preacher who ever lived used simple language as the gospel record clearly proves. Be simple, be yourself, be earnest, be compassionate, and you will not be trying to

soar among the stars while you are stuck in the mud.

That simplicity is carried over in the scripture reading. He will select suitable readings for the occasion. He will pay strict attention to the proper selection of hymns, suitable to the subject and the occasion. It would be amusing, if it were not serious, to hear a hymn or sacred song foreign to the subject or occasion announced, a morning hymn in the evening, and an evening hymn in the morning.

He will give special attention to the reading of the Scriptures and hymns, reading with thought and emphasis, giving proper expression to what God says through His Word, and through His inspired human medium. To mouth such or fumble through is to be guilty and condemned. Simplicity must mark the whole. To fail to carry out the aforementioned, to fail to give one's best in every aspect of one's ministry, is to be about as guilty as one trying to be eloquent at a funeral.

It is a message of finality. The gospel message is final, complete and perfect. There will never be another gospel. Anyway, were there another, could it outdo the New Testament message? Could it go deeper and search out human secrets and plans more perfectly than the gospel that we have? Could it outstrip the New Testament Calvary and its glorious accomplishments and finality? Could it give a deeper and more satisfactory experience of grace and power than the one we have? In what aspect could it be better and richer than the present New Testament

Christian experience through Jesus Christ administered by the blessed Holy Ghost in response of faith in Him?

It is a message that leads to Jesus Christ. Rev. C. H. Spurgeon tells how he heard a Welsh minister relate concerning a young man who had been preaching in the presence of a venerable divine. After he had done, he foolishly went to the old minister and inquired, "What do you think of the sermon, sir?"

"A very poor sermon."

"It took me a long time to study it."

"Aye, no doubt of it."

"Why, then, do you say it is poor? Did you not think my explanation of the text to be accurate? Were not the metaphors correct, and the arguments conclusive?"

So the old man said, "Don't you know, young man, that from every town, village and hamlet in England, there is a road to London? And, so, from every text in scripture, there is a road to the metropolis of the Scriptures—that is Christ. And, my dear brother, your business is, when you get a text, to say, 'Now, what is the road to Christ?' then preach a sermon running along that road to Him." And then he said, "I have never yet found a text that had not a plain and direct road to Christ in it; and if ever I should find one that has no such road, I will make a road; I would go over hedge and ditch, but I would get to the Lord."

"You preach," said Adam Clarke, "not merely to explain God's Word, but to save souls; whenever you forget this, you go astray."



## *What Thou Knowest Not Now*

In pastures green not always—sometimes He  
Who knoweth best in sorrow leadeth me  
Through weary days where heavy shadows be,  
Out of the sunshine warm and soft and bright,  
Out of the sunshine into darkest night.  
I oft would faint with sorrow and affright,  
Only for this, I know He holds my hand.  
And though the way be through a dark and dreary land,  
I trust, although I may not understand—  
Though down the shadowy vale my lonely way I go—  
And in the hereafter I shall know  
Why in His wisdom He has led me so.—*Selected.*

# The Teaching of Arminius on Sanctification

(Notes Selected by Rev. Ross E. Price  
from *Arminius' Private Disputation XLIX*)

## ON THE SANCTIFICATION OF MAN

I. The word, "sanctification" denotes an act, by which anything is separated from common use, and is consecrated to divine use.

II. *Common use* is either according to the nature itself, by which man lives a natural life; or it is according to the corruption of sin, by which he lives to sin and obeys it in its lusts and desires. *Divine use* is when a man lives according to godliness; in a conformity to the holiness and righteousness in which he was created.

III. Therefore, the boundary from which it proceeds, is either from the natural use, or from the use of sin; to that boundary to which it tends; the supernatural and divine use.

IV. But when we treat about man as a sinner, then sanctification is thus defined: It is a gracious act of God, by which he purifies man who is a sinner, and yet a believer, from the darkness of ignorance, from indwelling sin and from its lusts or desires, and imbues him with the Spirit of knowledge, righteousness and holiness, that, being separated from the life of the world and made conformable to God, man may live the life of God, to the praise of the righteousness and of the glorious grace of God, and to his own salvation.

V. Therefore sanctification consists in these two things: in the death of "the old man, who is corrupt according to deceitful lusts," and in the quickening or enlivening of the "new man, who, after God, is created in righteousness and the holiness of truth."

VI. The Author of sanctification is God, the Holy Father himself, in His Son who is the Holy of holies, through the Spirit of holiness. The external instrument is the Word of God; the internal one is faith yielded to the Word preached. For the Word does not sanctify, only as it is preached, unless the faith be added by which the hearts of men are purified.

VII. The object of sanctification is man, a sinner, and yet a believer—a sinner, because, being contaminated through sin and

addicted to a life of sin, he is unfit to serve the living God—a believer, because he is united to Christ through faith in Him, on whom our holiness is founded; and he is planted together with Christ and joined to Him in conformity with His death and resurrection. Hence, he dies to sin, and is excited or raised up to a new life.

VIII. The subject, is properly, the soul of man. And, first, the mind, which is illuminated, the dark clouds of ignorance being driven away. Next, the inclination or the will, by which it is delivered from the dominion and indwelling of sin, and is filled with the spirit of holiness. The body is not changed, either as to its essence or its inward qualities; but as it is a part of the man, who is consecrated to God, and is an instrument united to the soul, having been removed by the sanctified soul which inhabits it from the purposes of sin, it is admitted to and employed in the service of God, that our whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."

IX. The form lies in the purification from sin, and in a conformity with God in the body of Christ through His Spirit.

X. The end is, that a believing man, being consecrated to God as a priest and king, should serve him in newness of life, to the glory of His divine name, and to the salvation of man.

XI. As under the Old Testament, the priests, when approaching to render worship to God, were accustomed to be sprinkled with blood, so likewise, the blood of Jesus Christ, which is the blood of the New Testament, serves for this purpose—to sprinkle us, who are constituted by him as priests, to serve the living God. In this respect, the sprinkling of the blood of Christ, which principally serves for the expiation of sins, and which is the cause of justification, belongs also to sanctification; for in justification, this sprinkling serves to wash away sins that have been committed; but in sanctification, it serves to

sanctify men who have obtained remission of their sins, that they may further be enabled to offer worship and sacrifices to God, through Christ.

While, therefore, Arminius would contend that sanctification is definitely an act,

according to his first premise, his proposition number XII would indicate that he also regards it as a continuing work bringing daily cleansing even unto death. —*Works of James Arminius, Vol. II, pp. 119-121, Translated by James Nichols.*



## The Face of Jesus Christ

*Colonel Andrew Zealley*

*For God, . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. 4:6).*

**I**N the Primary Department of a Sunday school where expression work is done by the children, they were, on one occasion, asked to draw a picture of "the stilling of the tempest" of gospel story. A small boy set himself zestfully to what to him was a congenial task. He drew a fine boat, lovely waves, clouds that were angry looking and disciples who were sore afraid. On submitting his drawing, the teacher remarked, "You haven't drawn Jesus!" "No," said the boy, with reverence and softest voice, "I couldn't make Him beautiful enough."

The face of Jesus is the one face which has attracted attention more than any other.

Peter never forgot the face that looking at him at the time of his denial, reminded him of his faithlessness; Zaccheus never forgot the glorious moment, when he looked at the face of Jesus from the bough of the sycamore tree he had climbed; the three favored apostles who were with Him in the Mount, when His face shone with a sunlike brightness, never forgot that majestic vision; Paul never forgot when he encountered it, while on his errand of persecution on the way to Damascus; and John never forgot when on Patmos, he saw the face of his glorified Friend, which so dazzled and overawed him that he swooned.

Now, what can I see in the face of Jesus Christ?

### I. I SEE HOLINESS THERE

Of a well-known character years ago, it was said that "His face was the ren-

deavour of all the vices." Terrible indictment! It is a shocking thing when a man is so steeped in sin that his very face is an assemblage of the evils of which he has been guilty. But we all have seen faces in which the grosser sins have written their names—intemperance, gluttony, unchastity—to name only three of them.

But what a contrast is Jesus! Watch His face as intently as you may, and no sign of sin will you find there, but a face written all over with grace and truth. "Who did no sin, neither was guile found in his mouth." He has in all times been acclaimed as "the fairest among ten thousand, the One altogether lovely."

The face of Jesus was the most beautiful because He was most holy of countenance. How wonderful the accounts of His transfiguration! Matthew says, "His face did shine as the sun." Luke says, "The fashion of his countenance was altered," and we are told that this took place "as he prayed." John in the prologue of his Gospel writes, "We beheld his glory." So lovely was His face that during His ministry it enamored all sorts of people; women were attracted, Jericho's richest and worst publican climbed a tree so as to get a view of Him; sick folks asked to be borne to Him because no other face conveyed to them such hope. Oh, to have seen His kind face when He said, "Let the little ones come unto me."

St. Luke discloses the secret, "As he prayed, the fashion of his countenance was altered." That should speak volumes to us as to how that we too can be transfigured. The psalmist expresses the same thought when he says, "They looked upon him and were radiant, and their faces were not ashamed" (R.V.). The upward gaze eventuates in the lighted-up countenance.

## 2. THE FACE OF JESUS REVEALS HIS

### LOVINGKINDNESS

Yes, in the face of Jesus, I see love—boundless, universal, never-ending.

A Scotsman once stood on the Cotswold Hills with his boy, to whom he said, "Look to the north and you have the Highlands stretching out; look to the east and you have the North Sea spreading out; look to the west and you have the great Irish Sea and the Atlantic stretching out; look to the south, and you have England and its mighty populations. God's love," he proceeded, "is as great as all that." "Then," responded the lad, who kindled at the thought, "then, Father, we are in the middle of it all." That is the sovereign teaching of the cross—we are in the middle of God's love, are enfolded by it, we cannot drop out of it.

We may speak of His face as a window through which can be seen compassion for the ignorant, pity for the suffering, consideration for the unfortunate, tenderness for the sorrowful, friendliness for the forlorn—love indeed for all. Yes, the face of Jesus has written upon it in shining letters, *God Is Love!*

## 3. THE FACE OF JESUS REVEALS HIS ANGER

It seems impossible that we should see in the face in which we have seen holiness, radiance and loving-kindness, the emotion of anger, but the anger of Jesus was Love's offspring. Those who looked upon it were awed by it and shrank from it. It was the "wrath of the Lamb" of which the Book of Revelation speaks—the most terrific vision that can be encountered.

What a scene is that in John's Gospel in which we see bad men, seeking for a handle by which to accuse Him, drag a trembling woman into His presence, demanding that she be stoned for her sin. How soon the flame of holy indignation crimsoned His brow, as He took in the brutal situation, and as He stooped and wrote on the ground! Then, looking at them. He said, "He that is without sin among you, let him first cast a stone at her," and again stooped to write. A hush fell upon the vile conspirators; conscience was set aworking. Silently, from the oldest to the youngest, they moved away from the dread Face!

He was angry when Peter tempted Him not to go the way of the cross, and He called His tempter—pillar apostle though

he was—Satan! He was angry when seeing the courts of the temple profaned, and He, with scourge in hand drove out the rabble of men and beast from its precincts.

It must, however, ever be borne in mind, that His anger is worlds removed from sinful anger, which is selfish, resentful, revengeful, demanding reprisals; His was the anger of love—the love that would save from sin, and forgive it when most base, love that pitied His murderers and in the act of dying prayed for their forgiveness.

Surely there is something wrong with His followers if we are destitute of this feeling of anger, when we flame not up at the sight of injustice, cruelty and oppression. When there is nothing that flashes out indignation against the liar, the hypocrite, the betrayer of sacred trusts, there is much wanting to the strength and completeness of moral manhood.

There is much in the world today to call this great and potent emotion into exercise, and exercise it we shall if we are real followers of Jesus; sin will not go unproved, cruelty and injustice will not be uncondemned, vile customs will not remain unassailed, gangsterism will be ruthlessly fought until it is conquered.

*We ought so to resemble Him that we shall be speaking likenesses of Him!* with nothing in our faces that we never could trace in His. His purity should be ours; His winsomeness too, His love shown in pity, sympathy, compassion, forbearance, patience, gentleness.

Unless this be so, we disappoint onlookers who expect from us something different, and we disappoint Jesus who summons us to be like Him and pledges to us grace sufficient to make us so.

*Fairer than the flowers of summer,*

*Brighter than the morning dew,*

*Purer than the driven snowflake,*

*Strong and tender, kind and true.*

*He's the Prince of heavenly beauty,*

*Yet His face was marred for you,*

*If you knew Him, if you knew Him,*

*You would love Him too!*

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Every man is a joint architect with God to make his own future. God makes capacity, man makes character. You cannot dream yourself into a character, you must forge yourself one.—J. G. CARTER.

# The Perfect Preacher

*Paul S. Hill*

WE UNDERSTAND that some time ago some scientists were discussing a perfect dog. Various types of dogs were submitted as filling the exacting specifications. Various characteristics of these various types were presented for consideration such as size, color, shape, intelligence, speed, mildness of manner, etc. It seems that after discussing all of these various types and characteristics they decided that a perfect dog was not some highly specialized type or some highly developed characteristic but rather the highest norm or mixture of all these in the level of regular honest-to-goodness dog nature and life.

The severe test that was imposed to discover the perfect dog was that of the best and longest continued existence unaided by human help under adverse conditions. That meant that the dog that was put entirely on his own, and maintained the highest standard of living for himself under adverse conditions was the nearest to a perfect dog. By a process of elimination the highly specialized type failed and the banner went to a mongrel with a strain of collie in him. This dog was able to take care of himself over the longest period of time under the most unfavorable conditions. It must have been a disappointment to some owners and breeders of the costlier dogs, but the mongrel dog won out.

God tells us to "Mark the perfect man." I would not know how to conduct an elimination process for men such as was given for dogs, but I feel quite sure that we might be disappointed with some of the so-called higher brackets of specialists in business and art. There is a sense in which a specialist is lonely. The more specialized a man becomes the farther he removes from the general run of men; the more he understands of one thing the less he understands of many others. This of course is not true in reference to spiritual men who are leaders in the affairs of men, for the ministers are really specialists in common and everyday things. If we could transfer some of these things to the thinking of preachers we might do

a good thing. Jesus was the perfect minister and preacher. His listeners were the common people and the subjects He most frequently used were taken from the common things of nature. The most perfect among earth's ministers today are those men who are specialists in the common things of human living.

There are some wonderful men in the ministry who could not do as well in any other field or another type of church. Some need a large crowd in order to preach well, others do better with fewer people in the congregation. Some seem unable to build churches but can do well in those already made. Just how to place proper values on things with which ministers deal and for which they are trained is difficult.

The most perfect historian possibly is not the man who knows the most church history as a matter of fact in the page of the world of religion. He may be more perfect who knows less but transfers the truths of the past to the man of his generation. The best theologian is the one who some way gets well developed thoughts of God to the common people who hear him preach. In reality the minister is a specialist in common matters, and the more of a specialist he becomes the more he meets the man on the street and deals with the common problems of life. The minister meets the home, the busy mother, the prankish children, the laboring father, the school and the affairs of his community. They are all within the realm of his work and he is a specialist in his field. In the church he speaks to the people of his community more often than any other man in town. He must be a specialist in this part of his work. The demand is on him to preach the gospel so that men may understand it and be saved.

A minister who can do but one thing well is lacking in so many other things that if the process of finding a perfect minister were applied to him as the scientists applied the process of elimination to the dog family he soon would be cast aside. It is not the one unusual gift that

makes for great ministers but rather the full and able manner of dealing with the multitude of common things. A great singer would be at a loss in a small building with a small crowd, but the man who has specialized in common things would be able to think of something he could do that would help the situation and

bring blessing to the few who were present. Take it all around, the perfect minister will be the one who can help the most over the longest period of time under the most unfavorable conditions. He will be a specialist in his line and his line will be toward the common people and the common things of life.



## Essential Characteristics of Effective Preaching

*F. Lincicome*

**A**LL down through time the progress of the Church has been marked by great preaching. The periods of its greatest preaching have been periods of its greatest advancement. It has been said, "When the sun goes down on the evening of the last day, its dying rays will fall on the face of a man proclaiming the gospel of our Lord Jesus Christ."

In this article I will call attention to four of the essential characteristics of successful preaching.

1. The first one is, the preacher must have something to say. It is one thing to talk and another to say something. It would seem that some of us talk quite awhile before we say anything. And it seems the least we have to say, the longer it takes us to say it.

Mr. Spurgeon said if a speaker had something to say he needed only thirty minutes to say it but if he had much less it would take him an hour. On one occasion a man who was very deaf went to hear a distinguished speaker. In order that he might hear it all he moved to a seat close to the speaker. After the speaker had talked awhile the deaf man turned to the fellow sitting by his side and said, "What is he saying?" and the man made no reply. In a short while he said, "What is he saying?" and this he did the third time and the man shouted, "He hasn't said anything yet."

Talking and saying nothing is largely due to a lack of preparation. Once during a ministerial convention the bishop was stressing the necessity of pulpit preparation and one minister climbed to his feet and said, "Go on with that stuff—I often go before my people and don't know what

I am going to say and don't think a thing of it." The Bishop replied by saying, "That agrees with what your people are telling me, for they hear and don't think a thing of it."

It takes one longer to deliver a sermon that is "worked up" than it does a sermon that has been "worked out," and as a rule there is by far more noise than nourishment from the "worked up" sermon. Sermons are not born, they are made. They are not "worked up," they are "worked out."

2. The second essential characteristic of successful preaching is that the speaker must say what he has to say in such language as to make himself understood.

A sermon that is not understood by its listeners is a wasted effort. It is not surprising that the common people heard our Saviour gladly because they could understand him.

A Scotchman, who complained of his minister that he made himself "invisible" six days in the week and "incomprehensible" on the seventh, said he did not object to his making himself "invisible" but did object to his making himself "incomprehensible." And I think he had a right to object.

No minister has a right to expect people to come to hear him preach unless he clothes his thoughts in language his hearers can understand. Only philosophers are privileged to speak in an unknown tongue.

"The preacher who shoots over the heads of his people is not proving he has superior ammunition but is just proving he can't shoot."

Yes, one's vocabulary can become a serious hindrance to a preacher's effective-



ness. A preacher once said to me, "If I should enter the evangelistic field, what would be some of my greatest impediments." I told him, "Your vocabulary would be one of them." I said, "You have too many two and three syllable words in your sermon." He hadn't the ability to make it simple and when a fellow hasn't that, he is overeducated. He may have gone through the college but the college has not gone through him, or in other words, he had a college training without a college education.

3. The third essential characteristic of effective preaching is to deliver what you say with emotion. Never a heart will be ignited, comes not the spark from the speaker's soul. I can fire only as I am fired. Only as I feel can I make others feel. There is a fundamental law that prevents a sermon from having a greater effect on those who hear it than it makes on the one who delivers it.

When Daniel Webster described to President Fillmore the preparation of his great address on Adam and Jefferson he said, "I will tell you what is not generally known. I wrote that speech one morning before breakfast, in my library, and when it was finished, my paper was wet with tears." A fatal defect with many of our sermons is there is no moisture in the manuscript.

Too many sermons have been made for the moon and not for men. Life is made up of human stuff and preaching that ministers to life must be made of human stuff too.

Ministers have many problems, but their supreme problem is keeping themselves spiritually sensitive, keeping the zeal and passion they had at the beginning of their ministry. Without the drive of passion,

our preaching easily degenerates into mere talk and becomes "more verbal than vital." A sermon is not much unless it is touched with emotion and emotion is something that can't be manufactured. The value of a sermon, after all, is not so much in its form as in its effect. The sermon that causes a man to give up his wicked life, that makes a sober man out of a drunkard, is a great sermon no matter what the critics say.

4. The fourth essential characteristic of successful preaching is the note of authority. I do not mean by this an intolerant dogmatism that denies the right of others to differ with my conclusions.

By authority, I think it was what Jesus meant when he replied to the questioning of Nicodemus, "We speak that we do know and testify that we have seen." It was this quality in His preaching that distinguished Him from all other teachers of his day. Matthew says, "The people were astonished at his doctrine for he taught them as one having authority and not as the scribes."

Paul had this note of certainty. "I know whom I have believed." All great preaching from the beginning down till now has been marked by the same note of certainty. The pulpit is the last place for vagueness, uncertainty and doubt. The men and women who come to hear us will have their own doubts and uncertainties—that is why they come to us—they come in search of assurance. A successful preaching ministry cannot be builded on uncertainty.

Would we be effective preachers, then let us say something, let us say it in such a way as to make ourselves understood, let us say it with emotion and passion and last of all, but not least, let us say it with a note of authority.



## *Getting Out of a Trial*

There are two ways of getting out of a trial. One is simply to try to get rid of the trial and be thankful when it is over. The other is to recognize the trial as a challenge from God to claim a larger blessing than we have ever had, and to hail it with delight as an opportunity of obtaining a larger measure of divine grace. Thus even the adversary becomes an auxiliary, and the things that seem to be against us turn out to be for the furtherance of our way. Surely, this is to be more than conquerors through Him who loved us.—A. B. SIMPSON.

# Honor or Service— WHICH?

E. J. Fleming

SOMETIMES we get to pondering over the use of words, and we wonder why good men so often fall into the habit—almost parrotlike—of using words or expressions that suggest inconsistency of thought.

Just now we ponder the use of the word "honor" as often used by men—Christian men—upon being elected to some office in the church. For instance, one says "I appreciate the *honor* that you have conferred upon me by electing me to this office." Why should any man, redeemed by blood divine, ever consider that "honor" was conferred upon him by such choice or election? It is true that honor is conferred upon men who have, by diligent labor, profound study, painstaking research, made some outstanding contribution to society. An inventor, who by his ingenuity, has produced something that revolutionizes industry, may be the "guest of honor" at a banquet. He is so honored. But it would be very inappropriate for him to mention "honor." Others, speaking to the occasion, could properly use the word. A scientist, after years of study, labor, research, might co-ordinate and systematize knowledge about some subject, and be "honored" by his friends because of his discoveries.

In a study of the New Testament epistles, we do not find any such use of the term. To the Romans, to the Philippians, and to Titus, the Apostle is "a *servant* of Jesus Christ." James subscribes himself as "a *servant* of God and the Lord Jesus Christ"; Peter as "a *servant* of . . . Jesus Christ"; Jude as "a *servant* of Jesus Christ." John, the Revelator, writes of being "his servant John."

The original word carries the idea of one's being bound to another in subservience, that is, service to some end. In Weymouth's New Testament the word appears as "bondservant."

Why should election to a better pastorate be considered an "honor"? Why should it not rather be considered an "opportunity" for service to Christ? Bondservice, if you please. Is a bondservant "honored" because chosen to serve a greater than

he? Why should that servant pat himself on the back by suggesting that his "merit" has brought "honor" to him by such a call? It is **NOT** that he is "honored," but that he is called to *serve*—God, the church, and his fellowmen.

Paul was a "bondservant" ready to go, to do, to die. He said, "We endeavor to give people no cause for stumbling in anything. On the contrary, as God's *servants*, we seek their full approval—by unwearied endurance, by afflictions, by distress, by helplessness; by floggings, by imprisonments; by facing riots, by toil, by sleepless watching, by hunger and thirst; . . . as sad . . . as poor . . . as having nothing . . ." (II Cor. 6: 3-10, Weymouth). Wherever he went, to whomsoever sent, by whomsoever called, he was a *servant*. He sought only for opportunities to *serve*. When writing to the Philippians he says, "It will then be my glory on the day of Christ that I did not run my race in vain nor toil in vain. Nay, even if my life is to be *poured as a libation* upon the sacrificial offering of your faith, I rejoice" (Phil. 2:16-17, Weymouth). To Timothy he wrote "I for my part am like a drink offering which is already being *poured out*" (II Tim. 4:6, Weymouth).

Nowhere in all Paul's epistles do we find one word about "honor." Paul was "a *servant* of Jesus Christ." His one aim was to do his Lord's will, to run his race for his Lord, to accomplish the end of his *bondservitude* to Jesus Christ. His life was as the old-time drink offering which was "*poured out*" lavishly. Paul *poured out his life* in devout, sacrificial *service*. Nowhere did he mention "honor." By day, by night; in winter, in summer; in poverty, in abundance; he lavished his life in the *service* of Jesus Christ. He sought no "honor," only *opportunity* to *serve*. Officers in the church are *opportunities* for *service*, and *service only*. Any "honor" view is inconsistent with the whole tenor of God's Word.

Let us be apostolic in spirit and seek the simplicity manifest in the primitive New Testament church (Manual 18).



GOD'S PATTERN: Jesus Christ's Sermon on the Mount is not so much a set of rules by which we are expected to regulate our conduct; it is a revelation of what God intends us to be.—PAUL H. SCHERER.

# The Place of Prayer in the Life of the Minister\*

Joseph S. Gray

THAT the preacher must be a man of prayer if he is to succeed, both in his personal life and in his calling, is so obvious, that it seems foolish to even mention it, let alone emphasize it. Yet the fact remains that it must be stressed.

Andrew Murray, the great South African divine, has a chapter in one of his books in which he tells of attending a great conference of ministers in South Africa. They were trying to find the reason for their failure. One thing after another was blamed and discarded, until the conference was finally shut up to the fact that their real failure was, "*the Sin of Prayerlessness.*"

That conference of South African preachers is not the only one which would be compelled to confess the same sin if they were as honest as they should be. Let us examine ourselves seriously and see if we too have been guilty of the sin of prayerlessness.

Let us look briefly at some of the elements that must enter into our prayer life if it is to be what God wants it to be. It seems to me that the following elements must be present if we are to have a successful prayer life.

*First*, we must have a deeply intensive, personal prayer life.

*Second*, there must be a special preparatory period of prayer each time we enter the pulpit.

*Third*, there must be a continuous spirit of intercession for our own people, and for a lost world.

*Fourth*, there must be occasional deep periods of passionate prayer intensity amounting almost to agony, such as are sometimes characterized as soul travail.

*Fifth*, there must be about us such an atmosphere of prayer as will cause men and women to turn to us in their hours of deepest distress.

## WE MUST HAVE A DEEPLY INTENSIVE PERSONAL PRAYER LIFE

It seems almost too obvious to need saying that underlying all our prayer life as

ministers must be our prayer life as men. But it is true, and we are often in danger of forgetting it.

George Mueller, that great saint of Bristol, used to say that he must constantly be on guard against studying the Word of God merely for professional purposes, and must let it speak to him God's own personal message for his heart. The same thing is true of prayer. It must be a personal matter for the refreshing of our own souls before it can be a public office for others.

Furthermore, the busier we are, the more time we must have for personal prayer. Again, I think it was Mueller who said that if he was faced with an exceptionally busy day he must spend extra time in prayer before entering into the business of the day.

John Wesley expresses himself in much the same vein.

Our Lord found it necessary to rise up a great while before day and go away into a secret place to pray, whenever extra burdens confronted Him. Sir Robert Nicoll, commenting on this, says also, that Jesus found it necessary to get alone with the Father after special times of busyness as well as before them.

If it was true for these great men and for our Lord, how much more is it true for us. The busier we are, the more we need to pray for ourselves and build up our own devotional life.

On the practical side of this question I am more than ever convinced that we must begin the day with God. We must give Him a chance to talk to us before anyone else talks to us.

It was my privilege as a young convert to be quartered in the same house with Dr. P. F. Bresce for three days. A few days previous to that time, God had definitely called me to preach, and naturally I was full of the matter. One morning at family worship Dr. Bresce reached for the Bible to read, then pulled down his glasses and looked over the top of them at me. Then he said:

"Young man, I understand God has called you to preach?"

\* Paper presented at Rocky Mountain District Preachers' Conference.

"Ye-s-s sir," I managed to stammer.

"Well then," he said "let me give you a verse that has been a blessing to me all of my Christian life."

Then he turned to Isaiah the fifteenth chapter and the fourth verse and read:

*The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.*

He stopped and said, "Young man, that is God's standard of learning, that you will, under the anointing of the Spirit, always have just the right word for the needy, weary heart." Then he resumed his reading:

*He wakeneth morning by morning, he wakeneth mine ear to hear as the learned.* He took off his glasses and looked around the family circle, and then back to me. Then he said:

"For over forty years God has wakened me every morning and given me His plans for the day. I would not know what to do without that early morning talk with Him." No wonder Dr. Bresee was a great preacher and a great leader.

But coming back to us. We *must* begin the day with God. To wait until later in the day to talk to Him and to have Him talk to us, is to let other things crowd out the brightness of His presence. Speaking for myself, I must have that first half-hour of the day alone with Him. I must hear His voice before I hear any other voice, even the voice of my beloved companion. Certainly I cannot afford to crowd my mind with the radio and the newspaper before I let Him in.

Of course, this is not enough, I must go back to Him again and again throughout the day, but this is the heart of my contact with Him, this first half-hour in the morning.

Furthermore, I must close the day with Him. Sometimes I am too tired to do more than follow the lead of Bishop Foster and say, "Good night Lord," but at least I want my last waking thought to be of Him.

I learned by practical experience with my studies in school that my subconscious mind will take hold of the last thing I give to it at night, and it will work on it while I sleep. So I want to roll everything else aside and let my last waking thought be of Him. In that way my soul will feed on the riches of His grace while I sleep, and when I wake up in the midnight hours I shall wake up praying, and

I shall come again to the new day with Him in my thoughts.

So much for the preacher's personal prayer life. It must underline and accent all the rest of his praying if the rest of that praying is to be what God wants it to be.

We come now to the second element of our prayer life:

THERE MUST BE A SPECIAL PERIOD OF PREPARATORY PRAYER BEFORE WE ENTER THE

### PULPIT

No one has ever successfully defined unction or told us exactly how to obtain it. It is more than freedom of speech. It is more than clearness of thought. It is more than clarity of vision. It is even more than personal liberty of soul. It is something of all of these. But deeply underlying all of these, it is a vital linking-up of the soul with God that brings His presence very near in the pulpit.

And of this I am sure, that while I may not always have unction when I go from the place of prayer to the pulpit, yet I certainly will not have the unction of the Holy One upon me unless I do spend time in the secret place of prayer before I go to the pulpit. If I rush from the busy round of everyday life into the pulpit without first having an audience with the King, then I shall stand before dying men with the Living Word and be conscious of my own impotence.

I think it was Robert McCheyne, the great Scotch preacher who was missing from his pulpit one Sunday. The verger went to call him, and heard him saying, "I will not go unless you go with me."

The verger tiptoed softly away and called for another Psalm, and when McCheyne stepped to the pulpit, *He* came with him, and the radiant glory shone upon McCheyne's face. Those who heard him that day said that it seemed as though they heard the rustle of angels' wings, and the unction of heaven was upon his ministry.

We cannot always enter the pulpit from the place of prayer as directly as this, but however pressed we may be, however many other duties we may have, we *must* enter the pulpit from the place of prayer. If the Sunday school or the young people's hour must intervene between the place of prayer and the actual preaching of the Word: if the burden of the opening worship service presses heavily upon

our shoulders, then we must carry that much more radiance away with us from the place of prayer, so that it will carry through to the pulpit. We are failing our people if we do any less than this.

We come now to the third element of our prayer life.

#### THERE MUST BE A CONTINUOUS SPIRIT OF INTERCESSION FOR OUR OWN PEOPLE AND FOR A LOST WORLD

Supplementing and overlying the preacher's personal devotional life, there must be a continuous spirit of intercession both for our own people and for a lost, dying world. One of my early fellow pastors was Thomas Murrish, one of our grand old men. Brother Murrish told me, and his life gave testimony to the fact, that he prayed every morning for every member of his church by name.

One of my first District Superintendents was D. S. Reed. I learned a real lesson in prayer from him. Brother Reed would be walking along the street or sitting in the home, chatting along about the everyday things of life, when without warning, he would break into an ejaculatory prayer for some individual or for some service in which he was soon to engage. You sensed that this was no affectation. It came from deep in his heart and broke through to the surface on the slightest provocation. It was one of the reasons I sought him out at the time of my ordination and asked him to kneel where his hand would be upon my head in that sacred hour.

Those of us who knew Uncle Bud Robinson, know that he made a practice of praying every morning for every General and District Superintendent of the Church of the Nazarene by name, and also for many other preachers who were on his heart. I have had him in my home. I have tried to slip through his room without waking him in order to care for the furnace, but no matter how early I did it, Bud was awake and praying for souls, even though nobody heard him at it.

I mention these three men as samples of the continuous spirit of prayer that ought to characterize our lives as ministers of the gospel. If we cannot keep an atmosphere of prayer about us, and pray continuously for lost men and women, and for the deepening of the spiritual life of His people, we miss God's pattern for us as His servants.

It is recorded of Samuel Rutherford, another of the great Scotch preachers, that many nights his wife would rise and find him praying, down upon the cold floor, with a blanket about his shoulders. She would entreat him to come to bed and he would say:

"Oh, woman, how can I sleep, when the care of all the souls of this parish rest like a weight upon my heart." Do we have that kind of passion?

David Brainerd would rise from his bed and go into the woods to plead for the souls of the Indians about him, and agonize there until he stained the snow with his blood.

We may not be called upon to do that, but we are called upon to manifest the same kind of care and devotion for the souls of men.

Coming now to the fourth element that must characterize our prayer life, we observe:

#### THERE MUST BE OCCASIONAL DEEP PERIODS OF PASSIONATE INTENSITY

This passionate intensity will rise at times to a veritable agony of heart. It is what the prophets and some of the old preachers call, soul travail; that intensity of prayer passion that rends the heart as the birth of a natural child rends the body of a woman. We must have that agonizing intensity of prayer if souls are to be born into the kingdom.

This is deeper praying than the constant, continuous intercession I have just been talking about. This is what Ezekiel meant when he said that God wanted a man who would stand in the gap. This is what Moses meant when he said, if necessary blot me out of the Book of Life. This is what Paul meant when he said he could wish himself accursed for Israel's sake. It is that hour when the soul of the intercessor stands on the brink between heaven and hell and wrestles in agony of soul until souls are delivered from the power of Satan.

We do not have enough of this kind of praying. It does not come easy. To borrow Winston Churchill's words, it takes blood and sweat and tears. It takes a heavy toll of our energies and time. But it is the price we must pay if we would see real revivals, and see men and women born into the kingdom of God.

I remember an article in the *Herald of Holiness* shortly after the death of Rev. W. G. Schurman. Schurman was then pastor of First Church, Chicago. Rev. E. O. Chalfant, his District Superintendent, in the course of a sympathy call on Sister Schurman remarked on the great work Brother Schurman had accomplished. Sister Schurman said:

"Brother Chalfant, come with me and I will show you the secret of his success."

If my memory of the article serves me correctly, she took him through the house, down the cellar, and into a prayer room that Schurman had rigged up beside the furnace. On the walls were inscriptions like these, "Prayed two hours today." "Prayed three hours today." "Had great victory in prayer today." "Must find more time to pray." "Spent six hours in prayer tonight." "Must pray tonight." "Must pray more." "Nine hours of prayer last night." "Thank God for victory in prayer." "How can I find time to pray more?"

Yet Schurman was no kill-joy or fanatic. His boy Bob, who was led to Christ at his father's casket and is now a preacher, told me that he never knew anyone who was more fun than his dad. Such intensity of praying can go hand in hand with a real zest for life.

Brother, if the busy pastor of First Church, Chicago, could find time for praying like that, what about us?

What is the use of organization, machinery, methods, pulpit ministry, pastoral calling, civic service, if we do not undergird our ministry with these periods of soul travail.

You may say, I have no prayer burden such as that, I cannot pray like that, then let me tell you what my first Nazarene pastor, M. B. Hazeltine, said in a sermon on prayer shortly after I was converted. It made such an impression on my heart I have never forgotten it. In substance this was it:

"You say when you go to the place of prayer that you have no burden in prayer, then I say to you, stay at the place of prayer, and pray doggedly until the burden comes. It may take you fifteen minutes or even half an hour to get in the spirit of prayer the first time. But as you persist in spending time in the place of prayer, the burden will come easier the next time. So go to the place of prayer often. Spend enough time there to get the

burden of prayer on your heart, and you will soon discover that time has flown, the place of prayer has become a delight to your heart, and you are really weighted down with a burden for lost souls."

I believe it was Samuel Rutherford, previously mentioned, who had a hut hid away in the woods. Regularly on Friday he spent the day at his hut. No other engagement could take the place of this. He must get alone with God that he might carry a burden for lost souls. We may not be able to have a hut in the woods, but we must have something comparable to it in our lives.

Speaking for myself, lately, I have been trying to get into my study early on Saturday and spend most of the day there; not to study at all if I can help it, but to wait on God for the Sunday services. I want to make this more and more a part of my life.

But I believe there are times when our prayer must go even deeper than these stated seasons of prayer. Once in my college days, again in one of my early pastorates, once again in a later pastorate, and once again just a few years ago; four times in all; I came to a place where working, eating, sleeping, everything, had to go by the board until my soul had been delivered of the prayer burden. Such a burden as that, extending over several days, cannot be borne regularly. It would kill us. But when it comes, it sweeps everything before it and demands all there is of us.

Would God that it might come more often, for it always brings a tremendous sweep of victory in its train. Would God that we might be quick to recognize it and embrace it when it does come.

We come now to the last thing I would mention concerning our prayer life:

**WE MUST HAVE AN ATMOSPHERE OF PRAYER  
ABOUT US THAT CAUSES MEN AND WOMEN  
TO TURN TO US IN THEIR HOURS OF  
DEEPEST NEED**

This last element is not so much a separate element, as something that grows naturally out of the other elements of prayer life. Given the other elements of our prayer life already mentioned, and I think this will naturally occur.

But since this is moving over into the field of pastoral counseling it moves outside the limits of my paper. All I would

say is, that back of all techniques of counseling and winning the confidence of others, there must be a deep, abiding prayer life. If we have this men and women will feel that we have been in touch with God and that we have more than mere human advice to give them.

### CONCLUSION

I feel a deep humility of soul as I look back over this paper. I am afraid that in many of its elements it is an ideal to be looked to rather than the record of actual practice in my life. There have been times when I have reached the heights of such a prayer life. But it has not always been so. With deep humility I pledge myself anew today to such a prayer life.

Some years ago I had been delivering a series of talks away from home on the subject of prayer. One day I overheard this conversation that was not intended for my ears.

"Who is that man over there?" was the question asked.

The answer was, "Oh, that is the man who is always talking about prayer!" While it was not intended as a criticism, God used it as a barb to my heart and caused me to search my soul, that I might be a man who really prayed instead of one who just talked about prayer.

Once again today, my heart cry is for myself personally, and for all of us collectively, that we may not just be men and women who talk about prayer, but men and women who pray.

God help us not to earn Andrew Murray's indictment that we are guilty of the *sin of prayerlessness*. If we have been guilty, then let us this morning heed the words of the Lord. "If my people, which are called by my name, shall humble themselves, and *pray*, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."



## Planning and Preparing for Revivals

*Myron F. Boyd*

IN preparation for the dispensation of the Son God sent John the Baptist with a particular message and mission. Isaiah refers to such a day: "The voice of him that crieth in the wilderness, *Prepare* ye the way of the Lord, make straight in the *desert a highway* for our God." Each of the Gospel writers mentions this same fact. Matthew and Mark give the identical quotation, "*Prepare* ye the way of the Lord." Luke gives it to us in the prophecy of Zacharias when he says, "For thou shalt go before the face of the Lord to *prepare* his ways." John quotes John the Baptist as saying, "I am the voice of one crying in the wilderness, *make straight* the way of the Lord."

I recognize clearly that there are special seasons of refreshing from God which come seemingly without any previous preparation. We have been disappointed in two classes of folks in planning for revivals of religion. The first class says we will decide to have two meetings a year, one

in November and the other in March. They line up a speaker and go ahead with some advertising and take for granted that God will send a glorious outpouring of His Spirit upon them and send in souls by the dozens. The other class are those who never set a date or do much planning—they are waiting for God to tell them when to have a meeting and who the man is they should engage for the evangelist.

Setting a date and securing the services of an evangelist is not sufficient preparation for a revival. In fact, we would be far better off if we would have less meetings and make more of those we do have. The preparation for a revival cannot be limited to a week before the campaign opens. Proper and adequate preparation consists of:

1. A proper type of preaching on the part of the pastor Sunday after Sunday throughout the year. His ministry must be constructive, edifying and spiritual. It must be the type of ministry to build

confidence and conviction. It must be sane and scriptural by all means.

2. A proper program for reaching the unsaved through the individual members of the church. Almost any church can find enough folks, who have been connected with it in times past for one reason or another who are out of the church today, to fill the church if they were all brought in. Relatives of members, children reared in the community and Sunday school, Young People's Society, etc., all present a tremendous challenge. If a consistent record is kept of all names and addresses of visitors, couples the pastor might marry, loved ones of those at whose funeral the pastor is asked to officiate, neighbors and friends of the church members, radio contacts, etc., the church will have all it can do in the field of calling. A consistent follow-up program must be carried on regularly if these folks are to become interested in the church. Before you can interest most people in the church you must prove the church is interested in them. Let one member call on them one week and another the next for several weeks before the revival. Make these calls largely social in nature in view of the fact that first a contact must be made. Out of these calls will come an interest that will open the way for more extended and spiritual work. A revival should be the climax of a program that has been going on in a church for months. The seed is sown and well cultivated by the pastor and members of the church, but many times the harvest is gathered in a special revival. Generally speaking, it is too late to sow seed, water it, cultivate it, wait for it to grow and ripen and harvest it during a ten-day or two-week period. Therefore, the revival depends largely on what has been done through the year.

3. An attractive, consistent and thorough program of advertising must be carried out even at the sacrifice of time, energy and finance. How many times have we held meetings only to discover that very few people in the town or city knew anything about the services! Then, too, some have gotten out advertising but failed to make it impressive or striking and therefore lost their money and time. We are living in a day of competition with glaring headlines, brilliant neon signs, and superficial but sensational types of preaching in many quarters. We must do our ad-

vertising on a little larger scale and in a little different way from what we have heretofore if we expect to get attention. To drop handbills on the porches of the community means absolutely nothing any more in any city of thousands of people. Effective advertising costs money, but we have proved to our own satisfaction that it always gets results and thus brings back the money into the church. We cannot pray and ask God to send folks in, but we must accept the responsibility of going out with proper advertising of such a nature that will compel them to come in. However, one warning should be sounded here: never advertise beyond that which you are going to be able to present to the public when they come. "If you can't produce the goods, it is better not to advertise them."

4. Some old-fashioned prayer meetings that are born out of a sincere interest and burden for men and women who are eternally lost without Christ are indispensable. The church must be gripped with the consciousness that all men are lost outside of Jesus Christ. That means that many of our own loved ones are lost this very moment. A series of messages by the pastor on, "The Value of Souls," "The Eternal Destiny of the Lost," "The General Judgment Day," will do much to stir the church and drive her to her knees in prevailing prayer. Of course we must organize these prayer meetings and plan for them, but to obtain results they must also be born of God and if so they will turn out to be more than ordinary prayer meetings.

John the Baptist preached *repentance*. The Holy Spirit descended on Jesus and thus He and the people were prepared for a great day. Let us (in the church) *repent* and wait for the outpouring of the Holy Spirit and then let us launch out on a proper and consistent program, and we will have a glorious *revival* even in this day. Interesting, sane and forceful spiritual preaching is necessary; a great deal of good inspiring congregational and special singing is necessary; a thorough program of effective advertising is not to be overlooked; the church properly organized for service making regular contacts week after week is of great value; a clean and comfortable church with good ushers and a friendly congregation are of inestimable worth; but, besides all these and above all we must have the mighty power of God in the Holy Spirit energizing and spiritualiz-



ing the entire program in a dynamic force that will be recognized by all as *supernatural*. May God give us such a *revival* in every church the world over. They would contribute more to the war effort than a million other things of which we can think.



### *Making Religion Attractive*

Two young men, who had come from very different homes and out of very different surroundings, met in a city boarding house. They became roommates and fast friends. One was an undisciplined boy, in no way vicious, but without definite principles or convictions. The other was a strong, earnest fellow who had been brought up in a small village, and had been an active worker in the home church.

The two had no difficulty in finding which of them was the natural leader. They formed the same habits of life; they attended the same church; they gradually assumed definite responsibilities, and both developed into strong, useful manhood.

Looking back over his life in those days he who had been the undisciplined boy, said:

"I cannot think of any greater blessing that could have befallen me than the friendship of this young man, who had, too, so much that I lacked. He did for me what no teacher or pastor or employer could have done, and he did it with perfect naturalness, and, indeed, unconsciously."

"What was the secret of his influence over you?" asked a friend.

"He made his religion so wholesomely attractive," was the reply.

Religion is sometimes made most unattractive by those who profess it. Men are even repelled from the church because some who call themselves Christians are unworthy.

Attractiveness is not the sole or even the chief virtue in religion, but we may be sure that people will not permanently choose to embrace it unless it has that grace. Blessed are those people who are not only good, but whose goodness is human enough and cheerful enough to attract others.—*Selected*.

## *"Clouds Without Water"*

(Jude 12)

In the East clouds without water are great disappointments to the people, where they depend so much on the rain. The figure is a striking one because the clouds do not give out that which the people have a right to expect.

1. Love that has lost its emotion is a cloud without water. Such love is cold, dead and useless. It is like the cold embers on the hearth where once there burned a fire warm and bright.

When Jesus talked to the disciples on the way to Emmaus their hearts "burned within them." We should all be disciples with burning hearts; for when the heart has ceased to burn with the emotion of love for Christ it has ceased to beat in harmony with God.

2. Faith that has lost its power is a cloud without water. Faith ought to have all power. A great deal of it has no power. We ought to have power enough in our faith to remove mountains and to move God. Our faith should be so great that it can overcome the world; the world of sin, sorrow and death. Paul was able to say at the end of life that he had kept the faith and it now kept him in death.

3. Work that has lost its enthusiasm is a cloud without water. The spirit has gone out of it, and when the spirit of enthusiasm goes out of our work it leaves nothing but the corpse of failure. The spirit is the thing that counts in the home, the church, the nation and life.

The spirit of service must possess us if we are going to follow the Christ who went about doing good. Without enthusiasm but little will ever be accomplished.

4. Prayer that has lost its passion is a cloud without water. There are a few things which are indispensable to the Christian life, and prayer is one of them. But prayer must be more than a habit; it must be the source of communion with God and an opportunity to intercede for others. The prayer of faith will not only save the sick, as we are told, but it will do almost everything else. Prayer can do anything that God can do.—*The Christian Herald*.

Some of the most beautiful things of life cost the least in time or money.—*Selected*.

# The Matchless Name

*A sermon by Dr. G. B. Williamson*

SCRIPTURE—Matt. 1:21; John 14:11-14; Acts 3:1, 2, 4, 6-8; Acts 4:8, 10-13; Philippians 2:9-11.

TEXT—*This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus (Acts 4:11-13).*

There is character in a name. In some instances a name has been given to describe the nature of the man. In other cases the man has invested his name with character and meaning. Abraham Lincoln lived so that his name connotes honesty and magnanimity whenever it is spoken, while the name of Benedict Arnold stands for treachery and deceitfulness to every American. Some men have been so transformed by God's power and grace that their names were changed. Jacob, the supplanter, became Israel, the Prince with God; Simon, the sandy, became Peter, the rock.

The matchless name of Jesus was of divine selection. An angel said, "Thou shalt call his name Jesus for he shall save his people from their sins." That is the most beautiful and meaningful name on mortal tongue. It has pleasing euphony. It has heavenly associations. It has glorious significance. It brings to mind a thousand sacred memories. To it faith clings in the darkest hours until confidence and vision clear are born anew.

The reason that name is so wonderful and eternal is that in it the whole character and work of the Redeemer is declared.—Jesus Christ, Son of God and Son of man, conceived of the Holy Ghost, born of the Virgin Mary. He lived among men the spotless life. He ministered health to their bodies, and life and peace to their souls. He died on a cross. He arose from the grave. He led captivity captive and gave gifts unto men. He ascended up on high. He is seated at the right hand of God "from henceforth expecting till his enemies be made his footstool." He is coming again to judge the quick and the dead, and to establish righteousness and peace upon the earth.

All the mystery of His birth, all the purity of His life, all the virtue of His death, all the power of His resurrection, all the efficacy of His intercession, and all the glory of His coming and kingdom are packed into the meaning of the name. Let us seek to know the truth concerning the Christ that His name may be hallowed in our hearts and exalted among all men.

## I

The name of Jesus was supreme in the lives of the apostles. The evidence of this was seen in their lives. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Evidently there was something about the personalities of these disciples of Christ that made even the unbelieving think of Jesus of Nazareth. Their courage and daring, their faith and hope, their peace and poise in the midst of persecution, their compassion toward mankind reflected the spirit of their Master.

A few months before the death of Bishop James Edward Freeman I had the privilege of hearing him in the great Washington Cathedral. He used Acts 4:13 for his text. He said, "These fishermen, unlearned and ignorant in the eyes of the world, were the most remarkable personalities of all the Christian centuries." He gave as the secret of it the fact of their intimate personal relationship with the living Christ. He pleaded for such an experience for the members of His Church today.

It is true that in a way peculiar to themselves the disciples knew Jesus through a revelation which was rational. They felt the charm of His personality. They left all to follow Him. There was something compelling in His manner when He said "Follow me, and I will make you fishers of men." To His call their hearts responded with irresistible impulse. Evidently many thousands of people felt that drawing to Jesus but lacked the steadfastness of purpose of follow through to maintain the experience of an intimate companionship with Him.

The apostles also had listened to the wisdom of the words which Jesus spoke. From the days that He began to teach

them in the Sermon on the Mount until He delivered His valedictory contained in chapters 14 to 16 of the Gospel of St. John they had listened with attentive hearts to the gracious words that proceeded from His lips and joined with all the people who heard Him in saying, "Never man spake like this man." They had seen His wondrous works. The testimonies to His power were more than they could number. Perhaps not a day passed but there was some evidence to them of the fact that there was one among them to whom all power in heaven and in earth had been given.

These men were also witnesses to His resurrection. Peter and John saw the empty sepulcher. To two of them He was made known in the breaking of bread in the village of Emmaus. To the disciples He had appeared as they were gathered together on the first day of the week. And again to persuade fully even the melancholy Thomas, Jesus appeared in their midst when he was present and said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

The disciples had also received the revelation of Christ that was spiritual. For them "the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." To that revelation Peter bore clear testimony at Caesarea Philippi where Jesus said to the disciples, "Whom say ye that I am?" Peter said "Thou art the Christ, the Son of the living God." Jesus said "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." They had seen Jesus and in Him had seen the Father.

That revelation to which Peter bore testimony seemed to be temporary. It did not abide with him as a settled conviction until after the resurrection and the coming of the Holy Spirit at Pentecost. Jesus said to His disciples before he suffered, "Howbeit when he, the Spirit of truth, is come, . . . he shall not speak of himself; but whatsoever he shall hear, that shall he speak: . . . He shall glorify me: for he shall receive of mine, and shall shew it unto you . . . he shall take of mine, and shall shew it unto you." That promise was fulfilled to the apostles in their Pentecost experience. Thereafter they were bold to say "The God of our fathers raised up Jesus, whom ye slew and hanged on a

tree. Him hath God exalted at his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things; and so is also the Holy Ghost."

Boldly they proclaimed that Jesus was both Lord and Christ. From the time that experience came to them in the upper room the vision of the Christ was never obscure, and their faith never faltered. They held fast until the end. By the indwelling presence of the Holy Spirit the revelation of Christ was ever before them.

How significant are the lines of Haydn's hymn:

*I worship thee, O Holy Ghost,  
I love to worship thee.  
My risen Lord for aye were lost,  
But for Thy company.*

*I worship thee, O Holy Ghost,  
I love to worship thee.  
With thee each day is Pentecost,  
Each night Nativity.*

To the Christian whose heart is filled with the Spirit the announcement which the angel made at Bethlehem is ever real. "I bring you good tidings of great joy. . . . For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Through the pentecostal experience the disciples of the Lord were made partakers of His nature. This was the secret of their ability to use His name effectively. To pray in the name of the Lord is more than to repeat a formula that has magic power; it is more than the use of a charm or fetish. To pray in His name requires that one partake of His nature. That is why Jesus said, "Whatever ye ask in my name, that will I do that the Father may be glorified in the Son." He implied by that promise that men were to partake of His nature, to live deep in His fellowship, and because of that identity with Him and with the Father through Him they would be able to do the greater works which He promised they should do. It was because of that identity with the name and nature of Christ that Peter could say to the lame man at the temple gate, "In the name of Jesus Christ of Nazareth rise up and walk."

The unique experience which belonged to those men of the first century may be ours through the knowledge of the Christ that is given to us in the Word and by the ministry of the Spirit. At Pentecost Peter declared, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our

God shall call." The world of today needs and will welcome the influence of Christians in whose lives the name of Jesus is supreme and from whose personalities a radiance shines forth that will remind men of Jesus of Nazareth.

## II

The name of Jesus is solitary among the sons of men. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Even people who do not worship Jesus as Lord and Saviour as I do consider Him the world's outstanding leader and teacher. In listing the world's six greatest men H. G. Wells has placed the name of Jesus of Nazareth at the head of the list. Certainly that Man who was born in a manger and died on a cross has more powerfully influenced the world than any other who has ever lived. As evidence of this look at the testimonies that are to be found everywhere in architecture and in art, in music and in literature.

The secret of the fact that His name stands solitary among the sons of men is to be found in His ability to minister to men that of which they stand in need. The man who was laid at the beautiful gate of the temple had been lame from his mother's womb. The most that he expected to receive from a passer-by was a coin to relieve his hunger and poverty. When Peter said, "Silver and gold have I none," no doubt a feeling of disappointment came over him, but Peter did not stop with that for he had something far better to give. He went on to say, "Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk . . . and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Lame feet were given the ability to walk and leap, but it matters not what part of a man's being may be lame Jesus Christ has the ability to meet that need, whether it be a body, mind or spirit.

Peter was quick to deny that by their own power or holiness this man had been made whole. He said, "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Jesus Christ is able to meet every need of mankind, and to meet that need completely.

The greater works done by His apostles in His name were greater because they had to do with the re-creation of the moral nature of mankind. Through their words men became new creatures in Christ Jesus.

Old things passed away and all things became new.

In the name of Jesus alone the sins of mankind can be forgiven. On one occasion he said unto the sick of the palsy, "Son, thy sins be forgiven thee." When the cynical scribes said, "Why doth this man thus speak blasphemies?" Jesus said, "Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way unto thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

Thus Jesus proved that it was in His name that men were to find forgiveness of their sins. No one ever seeks forgiveness in any other name. There are men whose names would be sufficient to secure large sums of money from a bank. A man may secure a position through the use of an influential name. Another may rise to power and prominence because he has attached himself to a man who is widely known. But no one has found forgiveness of sins save in the name of Jesus Christ of Nazareth. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." By faith in His name all men may find pardon from guilt, freedom from inward pollution, and power to live a life of victory over sin.

## III

The name of Jesus will be sovereign in all the universe. "This is the stone which was set at naught of you builders, which is become the head of the corner." He said when here, "All authority is given to me in heaven and in earth." Even while the self-imposed limitations of the incarnation were upon Him He demonstrated the sovereignty of His will. He made water wine. He stilled the tempest. He gave sight to the eyes of a man born blind. He cleansed the leper. He healed all manner of diseases. He commanded and demons obeyed His voice. He raised the dead to life. He said to His disciples, "I could call upon my Father and he would send twelve legions of angels to fight for me." He loosed the bonds of death and came forth triumphant from the grave. He is the same yesterday, today and forever. He is the stone which was set at naught of you builders, which is become the head of the corner.

It is a known fact from the scriptural record that when the temple of Solomon was erected there was to be no sound of hammer or chisel on the site of the building. Every piece of masonry was made in the quarry to fit the wall. There is a tradition that when the stone was brought up from the quarry to the temple site there was a certain odd, ill-shaped stone which the builders disallowed. They said it had no place in such a building. It was cast aside and forgotten. But when they came to the completion of the wall, they found a stone was missing. They saw that it would take a stone of very unusual shape to fit the place in the head of the corner. One of the workmen remembered the one that had been cast aside and suggested that they might go and find it. It was done even as he said, and the stone was found to fit exactly. It was the head stone of the corner.

In that same way Jesus Christ came unto His own and His own received Him not. He was despised and rejected of men. But Peter declared now that this rejected stone has become chief cornerstone in God's great spiritual temple. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." To Jesus Christ belongs the place of absolute sovereignty.

You will remember that Jesus himself made use of the figure of the chief cornerstone in the parable of the wicked husbandmen recorded in the twentieth chapter of St. Luke. Jesus declared himself to be the rejected stone that would become the head of the corner. Note those words, "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Yes, sinful men may fall upon Christ and be broken in contrition and repentance. All who do so find mercy and pardon. To them He will become the uttermost Saviour and supreme Lord. But eventually, all those who despise and reject Him shall be ground to powder under the weight of that stone. His judgments are certain to fall.

There shall come a time when all men everywhere shall recognize that Jesus Christ is the sovereign ruler of the universe. Those who bow before Him in surrender and worship shall be exalted with Him. Those who reject Him shall hear the righteous sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

Even as He shall be recognized as sovereign by individual men so must He be by the nations of the world. Only by following the leadership of Jesus Christ can

a prevailing righteousness and an abiding peace be established upon this earth. The prospects of such an order are not very bright at the present time, but there is coming a time when "every eye shall see him and they also which pierced him," and when He shall establish a kingdom of righteousness and peace which shall stand forever. He shall be owned by all moral beings as "King of kings and Lord of lords."

The Apostle Paul spoke with prophetic vision and triumphant faith when he said, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

*Jesus is the name high above all,  
In earth and sea and sky.  
Before Him angels prostrate fall,  
And demons fear and fly.*

It is with supreme confidence that I declare that Jesus Christ is the hope of every man and the hope of the whole great needy world. Some months ago I walked into the great Johns Hopkins Hospital in the city of Baltimore, Maryland, with a pastor friend. Just as we entered the door we were confronted with a magnificent statue of the Christ carved out of marble. His hands were outstretched in loving invitation. Carved in the marble base were the words of that invitation which will endure when the marble itself is crumbled to dust. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. 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."

The attitude of men toward that invitation will determine their destiny for weal or woe, for heaven or for hell. All who turn away have turned to the darkness of despair and the gloom of eternity. All who accept find Christ is not a disappointment. He saves from sin and death. He gives rest, and peace, and the assurance of life forevermore.



You see men of the most delicate frames engaged in active and professional pursuits who really have no time for idleness. Let them become idle—let them take care of themselves, let them think of their health—and they die! The rust rots the steel which use preserves.—BULWER.

# The Heavenly Merchantman

*A sermon by Rev. George Brannon*

SCRIPTURE LESSON—Revelation 3:14-22.

TEXT—I counsel thee to buy of me (verse 18).

THIS is the sales speech of the heavenly merchantman. He counsels us to buy from him a merchandise made in heaven. He has no annual sales, no bargain counters, nor cut prices. And yet his goods are worth more than the price; they improve with use, and never go out of style. Surely there is no earthly firm that can make such an offer of any commodity made by man. Therefore, every human and heavenly reason stands in favor of open-hearted and sincere consideration of this priceless merchandise.

We ask you, first of all, to consider—

## THE NEED OF THIS MERCHANDISE

You may say with the crowd Jesus mentions here, "I'm all right, I will make it, I don't need religion; at least the way I'm living now satisfies me." "I'm getting along all right, have nothing to worry about. My health is good, I have a good job, and plenty of good friends. So, what have I to worry about? Some other time I will think about your proposition and your heavenly merchandise." But Jesus said to them, and to you, and to all unsaved people everywhere, "Thou art wretched, and miserable, and poor, and blind, and naked." What a vast difference in the two viewpoints! How tragically short-sighted is one and how marvelously open and frank and true the other.

Should we not be willing to accept the full truth of one so wise as Jesus Christ; should we not be willing to hear His soul-saving message; should we not be willing to heed the love-lined warning so plainly stated here? Yes, let us abandon our own self-sufficient, self-righteous, and self-opinionated religious thinking, and open our hearts to Him who comes to our heart's door knocking for admission. For without Him, we are in deep spiritual poverty, and all our own self-righteousness is as filthy, dirty, ill-smelling, vermin-ridden, tattered and torn, repulsive rags in His sight. The best the devil can provide is only husks and chaff, rags and delusions, as compared with what the heavenly merchantman offers.

Not only does Jesus show us the appalling need of a lost, deluded world of sinners, but He adds a word of plain

warning to all the people of God, "Beware, lest lukewarmness ruin you." The church may have every physical need supplied with a well-outlined program and still fall far short of performing the great mission God has called us as holiness people to carry out. Surely our great need is not only felt, but also seen.

The great need of the church is to keep hot; hot in heart, hot because the heart is pure and clean and holy. Could we stand a little more divine heat? Could we? To ask this question is to state a fact. Never have we needed the white heat of Holy Ghost religion in our Zion as much as we need it today. And let us not say within ourselves that statistics show this or that improvement. Never! Statistics may pile up while we grow colder at the same time. We are always in danger of cooling off. If we would fully recognize this fact it would serve as an impelling force to keep us moving closer to God all the time. This age is cursed with lukewarmness among the Lord's people. And such a condition means utter defeat unless there is a mighty effort made among us to seek the face of God and ask Him to turn the heat on us, and let the Holy Ghost once more burn in supernatural power in our hearts.

Our second consideration is

## THE NATURE OF THIS MERCHANDISE

It is the kind that exactly fits each and every need. No matter what type of personality, no matter what may be the peculiarities, no matter the strange and complex problem—this wonderful, heaven-made merchandise will perfectly fit and fill our need. Praise God forever! For spiritual poverty He says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." A true and tried salvation; tried many times by many people, in many parts of the world, at different periods of human history. And, wherever tried in all sincerity, it has proved the richest of all treasures, the highest of all joys, the sweetest to all tastes, the brightest of all shinings, the holiest of all desires, the most satisfying to all our longings, and the most enduring possession of any earthly ownership. It is a treasure that will endure as long as life shall last, and will shine with a new and brighter luster forever and ever while

the ages of eternity roll on; the true riches whose value need never diminish—salvation, like the song, "Every day with Jesus is sweeter than the day before."

For spiritual nakedness, He says, "I counsel thee to buy of me . . . white raiment, that thou mayest be clothed." A garment of righteousness made white in the blood of the Lamb. Such a garment is a serviceable garment. It is the kind that improves with use; much better than what the Children of Israel wore for those forty years, when their clothing became a miracle before their very eyes. For their garments did not grow threadbare nor frayed, their shoes did not wear out all through that long hot journey in the wilderness. This heaven-made garment of salvation is of quality material, for heavy use, for long wear; it is the best that God can put out. And, thank God, there is no rationing of it, because the supply is unlimited.

It is also a well-fitting garment. When God styled it many, many years ago, He cut the pattern for all ages, all kinds and colors, and all classes of people. The color, the style, and the fit is the best that the Man of the Seamless Robe can produce; and that means par excellence in the field of appearance when the best of personality appearance is desired. It is an up-to-date garment; whether you got it fifty years ago, or only yesterday, the style has not changed. It was good for our fathers; it is good for us today, and it will be the same blessed salvation, although an old-time religion, for our children of the to-morrows. We are never out of style when we have on this beautiful white garment. The great Heavenly Salesman is offering it today, direct from the storehouse in heaven. Let us be sure we have it on, lest when we stand before the Judge we become speechless when He asks us about it.

For spiritual blindness, He says, "I counsel thee to buy of me . . . eyesalve, that thou mayest see." That you may see, first of all, the need of God. Once you realize your need in its deeper sense, you will see better when the way to God is laid before you. And, once having made your way to God, and staying there until He comes into your heart, then this heavenly eyesalve, or seeing power, will enable you to see much better the difference between right and wrong. Such eyesight is one of the great needs of this day; and it takes real, vital salvation to clarify the vision and enable us to see what is right and what is wrong. This is true because we have fallen upon very evil days when the moral standards are very, very low, and the keen sense of right and wrong of

our former generation has practically vanished. What looks all right to a sinner, looks very different to him when and after he is saved. The former things take on a different meaning and a new world opens before his vision, so that "all things are become new."

Yes, there will be a marked difference in what you see after this heavenly commodity has been applied. It will enable you to see the good and shun the evil. You won't look at a thing long until you will see that it is either good or not good for you. This new eyesight is a most blessed added benefit to all who are in Christ. When new light comes, we see it, and when we walk in it, it serves as a steppingstone into a closer walk with God. And, as we walk on with God from day to day, like all who are faithful unto death, we shall see God at the end of the way.

Now we come to the final consideration

#### THE PRICE OF THIS MERCHANDISE

Jesus said, "Be zealous therefore, and repent." Repent of what? Repent of your self-sufficiency, your sins, your sinful ways, however insignificant they may seem to you. Repent of your failure to give God a proper place in your past life. Repent in humble sincerity, in sorrow, in deep regret over such a selfish life. Confess your real need of this merchandise, this blessed and wonderful Saviour and salvation.

Confess your stark spiritual poverty; confess that your righteousness is only filth-encrusted rags; confess that now since you have seen the Heavenly Merchantman's goods, yours is so pitifully and utterly without value, that you throw them all into the ash-heap and stand ready to be clothed in the shining, new, snow-white clothing He has brought to you. Renounce the enemy of your soul, the devil; break off all diplomatic relations with him, tell him you utterly quit him now. Then take Jesus up on His wonderful offer, His great proposition. Listen, He is knocking at the door of your heart, He is speaking, saying, "If you will open the door, I will come in, bringing this heavenly merchandise, the true riches, fine apparel, good eyesight."

True, His coming does mean a good housecleaning; that is a part of the price. All the stuff Satan has piled into your life is only trash after all. None of it has any lasting value anyway. It has only the appearance of being important to your life and indispensable to your happiness. It is all cheap and perishable. Only what Jesus has to offer is eternal. And what a proposition! He offers you everything worth while, uplifting, enriching, satisfying, inspiring and soul-securing, in ex-

change for the little nothings the devil has tied onto your life. Everything for nothing! What a wonderful proposition! Jesus never asks us to give up anything, no matter what it may be, but that we will be better off without it. He never takes away anything that is good for us.

I think we all will admit that the world would be far better if the devil were out of it. I know we can say with equal certainty that each individual life is lived best and happiest after the devil is renounced, denounced and gotten rid of entirely. Surely to get rid of something and some one that we are better off without, and to take on those things and that One that will fill our hearts with joy, put our minds at rest, cancel out all our past sins, take away the load of guilt, renew our spirits in Christ, start us on the road to heaven, and give us title to a mansion in the sky—surely all that is worth the small price we must pay to get these blessings. In fact, there is no comparison between what we get and what we have to pay.

But that isn't all we get. Jesus not only comes in with this heavenly merchandise, He also brings heavenly food; for He says, "I will sup with you, eat with you, and you with me." Heavenly manna, bread of heaven, water of life, fruit of the Spirit, and heavenly fellowship with the world's greatest guest—what more should we ask? Well, there is more! Good treasures, good clothing, good eyesight, good food—yes, all this and more! What more? Well, good furniture, and a good furnace. The man of God is to be thoroughly furnished—that is the house is to be cleansed throughout, and then refurnished with heavenly furniture. All the dust, dirt and smell, with all the thin veneer, cheap, gaudy, temporary furnishings of the world, the flesh and the devil must go, along with the last toe-hold of Satan which is carnality. Yes, Jesus wants to do a thorough job of it.

Before there can be complete peace and full harmony inside, the devil must get out—lock, stock, and barrel; from garret to cellar. Carnality will go into hiding way down in the cellar of the soul after Jesus comes in; but we must turn over to Jesus the key to the cellar and tell Him we want every last remains of sin taken out. Glory to God! When we turn everything over to Him, He will go down into the innermost part of the heart, take hold of that old carnal devil, drag him out, and cast him from us through the mighty power of the Holy Ghost. Our part of the proposition is to turn the whole job over to Him, and His part is to cleanse our hearts from the final remaining filth of carnality. Consecration? Yes! Faith?

Yes! Christ and Satan cannot dwell together in quiet concord in our hearts. Sooner or later one or the other will go. And surely, the heart that opens to Jesus, and into which Jesus comes, bringing the richest blessings possible to that heart, surely that heart will come to see, come to hunger for complete deliverance from all sin; and by continuing to listen to the convincing sales talk of the Heavenly Merchantman, will say, "Yes, Lord, I believe I need a complete house cleaning. Lord, I want all you have for me. Here I surrender this key to the cellar, and to any other part of my life you want. Here, Lord, take it all, I believe Thou art able to do this further work of grace in my heart." Then comes the furnace, the fire, and fills all the house, where Jesus and you are, and with a new fluency, you can speak of the wonderful things of God. You are now ready and prepared, and furnished unto all good works, so situated as to live a life of love, joy, peace, obedience, victory and blessing each succeeding day of your life.

In conclusion, let me say, that this new setup is not to be a temporary affair. No! Jesus through the Holy Ghost comes to abide. Once He comes in, and takes over completely, He does so with the idea of permanency. If you will settle it in your heart that you want to make it a life-time proposition, you can live the life of righteousness and holiness all the days of your life. Jesus will never fail to satisfy every longing of your life; and as the years go by, His presence in your heart will become so precious and vital to you, that you will come to see how empty life would be without Him.

Yes, the Heavenly Merchantman is here! He is saying, "Buy of me. Buy only the best, that's the only kind of goods I handle. Buy of me, the true riches, heavenly apparel, good eyesight, fine food, enduring furniture, and a furnace of heavenly fire that will keep you hot in all kinds of weather, and under all kinds of circumstances. All this I will bring with me, if you only will open your heart's door and let me come and take over your entire house." And then it shall come to pass, as we go along life's journey, our path shall be as the path of the just, shining more and more unto the perfect day; and when this life is over, we shall reign with Him forever and ever!



"Evangelism is the depth of a saint released in most profitable action, with the brightness of the firmament and the brilliancy of the stars ever looming."—BISHOP WILLIAM PEARCE.



# The Value of the Soul

*A sermon by Rev. W. B. Walker*

TEXT—*For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?* (Mark 8:36, 37).

JESUS had just entered the city of Bethsaida. A blind man was brought to Him for healing, and Jesus took him by the hand and led the poor fellow out of the city. The Master put His hand on the man's eyes, and asked if he saw aught. The blind man said in reply, "I see men as trees walking." Jesus touched his eyes the second time and asked if he saw, and received this reply: "I see every man clearly." The words of the text were brought out by the temporizing utterance of Peter who tried to dissuade his Lord from going to Jerusalem to die. Jesus rebuked him and bade him to get behind Him, "Thou art an offense to me." From this incident came these words: "Who-soever will save his life shall lose it, but whosoever shall lose his life for my sake . . . shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" As earthly mortals we are unable to grasp the content of the "whole world." It is utterly beyond us. We may have traveled over the world to some extent and yet our knowledge is limited. Perhaps the world referred to is the world in which we live. It includes all its areas, mineral deposits, its commerce, its business and all its races—their politics, their religions, their governments, and their control of everything. It also includes the riches of the world, its amusements, and its follies. Over against all this Jesus puts a human soul.

## I. THE VALUE OF THE SOUL IS SEEN IN ITS SPIRITUAL NATURE

The soul is an immortal essence, and thus stands allied to the angels, who are described as spirits and a flame of fire. The body that God created is a beautiful structure—hands, countenance, eyes, brain, and yet these are all matter. As the body has its various members, so has the soul its various faculties and attributes. There is the understanding which is the eye of the mind, and is the inlet of knowledge. There is the judgment which weighs and determines the things which the understanding has received. There is also the will which chooses or rejects the

things brought before it by the understanding and the judgment. And there are the affections which cause us to love, to desire or delight in that which we may choose. Our affections cause us to fear and detest those things which are not agreeable to us. There is the memory which is the mental capacity for storing up our knowledge of ideas and events. There is the conscience, which is the monitor of the soul that judges and pronounces verdicts upon all that we do, or say or think. With these faculties man is exalted to a close alliance with the angels of bliss, and is capable of being enriched with vast stores of mental and spiritual knowledge.

A stone or clod of earth cannot think. You may refine it until it becomes as dangerous as the electric fluid, yet it is matter and cannot think. You may apply to it all the discoveries of chemistry and yet you have not changed its essential nature—it is still matter. But the soul that was created in the image of God will retain its powers though the body be mutilated or decaying. Many have lost limbs, while others have been borne down with disease, yet the mental powers were clear and vigorous. The mind may be strong and active while the body is weak and frail.

The Bible differentiates the spiritual nature of the soul from the body. The body may be ever so beautiful in its structure, yet it is the soul that will live on after this earthly state has passed. When God formed the body of earth, "He breathed into his [man's] nostrils the breath of life." Again we read, "Dust thou art, and to dust shalt thou return." Hence, you can readily see that at death our bodies will return to the earth, but the soul to the God who gave it. Paul says, "But though our outward man perish, yet the inward man is renewed day by day." The ancient Job said, "There is a spirit in man." And the mighty Stephen said, "Lord Jesus, receive my spirit." This body is the house, and the soul is the tenant. Yes, the body is the casket while the soul is the jewel.

The story is told of a man who was crossing the ocean. He was leaning over the side of the vessel. It was a bright sunny day, and not a wave broke the surface of the water. Just a little ripple here and there kissed the rays of the sun. As the man leaned over the side of the vessel

he was tossing something in the air. When it fell through the sunlight it sparkled with singular radiance and beauty. He tossed it up again and again. At last an onlooker said, "May I ask what that is that you are tossing up so carelessly and indifferently?" The man said, "Certainly, look at it, for it is a brilliant diamond." "Is it of much value?" asked the onlooker. "Yes, it is of very great value," said the man. "In fact all I have in this world is invested in this diamond." "Then if it is so valuable, is it not an awful risk to be tossing it up so carelessly?" said the onlooker. "No risk at all," said the man. He threw it up again and caught it as it fell. Again he threw it up, but it was too far this time. There was a little splash in the ocean. For a moment the man stood aghast, and then he cried out—"Lost! Lost! Lost! All that I have in this world is lost."

You may say, "No man would be so foolish about his soul." Yes, you may doubt the story, yet the story is true. The ocean is eternity, the vessel is your life, and the diamond is your immortal soul. It is of priceless value. It is of more value than black land farms, increasing bank accounts, flowing oil wells and the most priceless diamonds and rubies of earth. Yet, men will play with this priceless diamond as an unimportant thing.

## II. THE VALUE OF THE SOUL IS SEEN IN GOD'S GREAT CONCERN FOR IT

Infinite wisdom, omnipotent power and divine goodness created it. God created the soul in the express image of Himself. In Genesis we read, "So God created man in his image, in the image of God created he him." So man was created in the image of his Maker, which was righteousness and true holiness. He was created with the power of choice. He was no more machine, but was created to act upon his own responsibility. The animals of the field have no power to choose for themselves. We hold our own destiny in our power. We may go to heaven if we choose, or we may reject the offers of salvation and be lost forever. The narrative says, "Choose you this day whom ye will serve." Again we read, "Today, if ye hear his voice, harden not your heart." These passages express the glorious truth of free moral agency. Thus man was created to choose for himself.

It was a sad day when man fell from those lofty heights of full salvation. Mercy on silver-tipped wings brooded over this poor world that was swiftly gliding down the putrid river of death toward the dark gulf stream of eternal death. "No man cares for my soul," was the piercing cry

that fell from man's lips. Tragic is the story of the fall of man. But all through the Old Testament we have the continued story of a coming Redeemer. Prophets told of His coming in the most graphic language. On that memorable night the angels sang over the Judean hills, "Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord."

We were bought at an infinite price. The salvation that God provided for the soul is great because of what it cost. Values are dependent upon prices. God bankrupted heaven to buy us. It took the out-poured blood of the Son of God, stamped with infinite merit of the death which He suffered to save the soul. The cost was so great that in His agony on the cross, the earth trembled and shuddered in horror, and shrouded its face while it looked as if the pillars that supported the orderly universe would be unloosed and the whole universe drop into chaos. The sun in all its strength and beauty refused to shine, and to look upon the suffering Christ. It protested by drawing sackcloth of darkness over its face, while the moon looked cold and sad and protested the death of its Maker by pulling the gray locks over its face. Every star receded to covering, and thus protested His death. The material world was thrown into abject darkness, while all creation protested His death. The earth heaved and sighed, while mountains trembled and rocks were rent. The red-fingered, lurid lightning played around Golgotha's brow, while Horeb split her granite ribs, and the cedars of Lebanon bowed and swayed and sighed with awful grief—the earth heaved and broke its heart, while mountains were convulsed with heart-breaking sorrow.

The Lord was not only concerned about our creation, and the redemption of the soul, but He ascended on high to prepare for us a home of many mansions. The story is told of a ship that left France for the East Indies on a voyage that extended over a period of several years. By and by, the ship, heavily laden, turned homeward. As the crew approached their native country their joy was so great that they almost lost control of themselves. They climbed the rigging and peered into the distance, looking for the outlines of the familiar mountains and hills of their homeland. As they dimly loomed up in the distance, one cried, "Yonder it is." And as they came nearer and nearer and the tops of the hills and towers came in view, they could control themselves no longer. When the vessel entered the harbor, and they saw their dear loved ones stretching forth their hands to embrace

them, many of them literally swam to shore and fell into the open arms of their loved ones. My friend, the old ship is now in a long voyage. She is seeking immortal gems with which to enrich the Master's imperishable crown. "Staunch are her timbers, brave is her Captain and trusty is her crew." Thank God, she has made many trips and made them safely. She has landed millions on the other side. The old ship will soon bear us over the storm-tossed sea to that blessed clime of heavenly rest.

Oh, precious hour! Soon this Holy War will be over. And when that time shall come, all the faithful ones will come from the fields of conflict to the blessed homecoming over yonder. Yonder they come from smoke-covered battlefields of earth. What does it all mean? War is over. No more burdens, no more difficulties, no more misunderstandings, no more hard financial loads, and no more bitter attacks from the enemy. Look up, my redeemed friend, for there is a better day coming! Ah, my friend, this is God's *estimate of the soul's value*! This is God's great concern for the priceless soul of man.

### III. THE NATURE OF THE SOUL'S LOSS

The text reads, "and lose his soul." There is a possibility of losing the soul. It is tragic to lose your health, your wealth, your friends, and your character. Some of us know what it means to lose a friend in the darkness of the night. Yonder is a little child that has wandered into the woods. The child has gone from place to place in vain hope to find its way out. At last it sits down and weeps bitterly. How piteous is the cry! The little one falls asleep, and is lost in the darkness of the night. Yonder is a ship at sea. It is driven by the angry waves. The waters are in mad turmoil, and the ship rises and falls as it rides the crest of the waves. No person aboard seems to know where he is, and no one knows where he will land ashore.

But think of a soul created in the image of its Maker, yet lost upon the rocking billows of eternal despair. We vainly search for words to paint the horrible picture of a lost soul in eternity. Perhaps it is utter exclusion from all happiness. There is no future happiness for the soul that has lost its way in the fogs of this life. There is within the soul all the elements of retributive penalty. And every ungodly sinner will take them with him into eternity. An old colored woman was in the habit of talking to her profligate nephew in regard to his soul. She often told him of God's wrath upon the sinner and of the fearful doom toward which he was hasten-

ing. One day the young man sneeringly said, "Say, Auntie, where do they get their brimstone from?" And quickly the colored saint said, "Oh, child, they carry it with them." True enough! For every soul that is lost, carries with him the very elements that will make hell awful for his lost soul.

Yonder stands a young man at the entrance of a house; he is the violator of the laws of God and man. He knocks for admission, while the rain is falling in torrents as he awaits a response. Being detained in the rain he looks up and says, as he smites his breast, "All the rain that has ever fallen or ever will fall cannot put out the fires that I feel burning in here." In his bosom the fires of hell are raging, that even the waters of death cannot put out. In eternity the sinner will reason, "I was faithfully warned by God's messengers, and the blessed Holy Ghost was faithful, for the Word was preached and the saints prayed, but I rejected all that the Lord did to save and I am justly condemned."

Doubtless the loss of the soul means to suffer the infliction of the displeasure of God forever. It is not the will of God that any should perish, but that all men should come to repentance. But, think of living forever in the darkness of the night with the curse of God upon the soul. In this place the bitter memories of the past haunt the soul forever. Yonder is a picture that represents Napoleon at St. Helena. He stands down by the seashore; his arms are folded and he is looking across the waters toward LaBelle France. I imagine he is thinking thus: "Yonder I was the loved emperor of a devoted people; I was on the throne supported by the love of France. An army moved at my command, but I was led on by my cursed ambition. I was not satisfied; I aimed at the dominion of Europe. And in order to carry out my hellish ambition I trampled on the bones and waded through the blood of my loyal and devoted friends. And here I am to die." Thus it is with the lost in eternity. Once they were appointed unto salvation. In those dark regions of the lost, the unsaved will look out over the smutty vaults of damnation and reason thus: "Once I lived on yonder earth, where I was a free moral agent. I might have been a king and priest unto God, or a coworker with the Son of God in His unending kingdom. But now I am banished from God and heaven forever, and even death would be a relief, but death never comes here. A casket would be a welcome sight, but caskets are useless in this place of darkness."

(Concluded on page forty-five)

# "The Grace of God"

*A sermon by Rev. L. A. Ogden*

TEXT—*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (Romans 5:1, 2).*

## INTRODUCTION

Colorado is noted for its gorgeous mountain scenery, and Denver is the gateway to hundreds of parks and vacation centers. Thousands of tourists have visited these areas and returned to their homes thrilled with the great out-of-doors revealing the creative art of the Creator.

Life's experiences are as great mountain peaks in a range of given years; scaling any one of these peaks one has a vista which is so important to his full knowledge. Exhaustion from toil and stress; eyes dimmed by tears of sorrow and disappointment; and storms of fear and doubt blown by the hurricane of unbelief, all threaten to momentarily shut out the view of road signs and bring defeat in life's purpose.

There is one view often missed by fellow travelers. It is just as gorgeous to behold as any others; it is not out of reach, the signs pointing to it are legible and are placed at intervals along the highway. The difficulty is with the traveler, he must take time to stop, get a full view and then linger for a time enchanted by the splendor of the scene.

In all this introduction I am referring to the *grace of God*, that marvelous manifestation of God toward us as creatures of earth. Other views lose their significance when one finally permits his eyes to linger here.

It is told that on one occasion Dwight L. Moody, in his study was meditating upon this marvelous theme. So great did it appear to him, and so thrilled did his soul become that he ran out of his study without hat or coat and onto the street asking all whom he met, "Have you seen Grace?" Continuing on at length and heeding not the inquiry of those to whom he spoke, he finally realized he had not clarified his question and to each person he now met he asked, "Have you seen the grace of God?"

From the revelation of this grace we call attention to three headlines:

I. The grace of God is unmerited favor!

II. The grace of God gives adequacy for all vicissitudes!

III. The grace of God bestows graciousness upon recipients!

## I. THE GRACE OF GOD IS UNMERITED FAVOR!

A. The pens of many writers have set in motion many reforms which have been a blessing to humanity, but the pen of holy men, moved by the Holy Spirit, gives to us a story of ruin because of transgression, a subsequent redemption through the grace of God and this account is second to none in all literature.

1. This refers to the fall of man through the seduction of Satan, and to the glorious salvation provided through our Lord Jesus Christ. The first pair, holy, happy and contented, were smitten by a serpent, thus resulting in toil, sweat, sorrow and a knowledge that their posterity would suffer as a result of their transgression.

The immutable law of the race has brought to humanity bloodshed, disaster, disintegration and despair. The individual has not escaped, for man has been bound by habits of sin and vice, one by one, until it seems that hell will almost overflow with the host running merrily toward the terminus of life.

2. In this condition all men are lost. No Saviour can be found within oneself; religion, as good as it is; self-exaltation or abasement, are of no avail. Try for release only to be faced with greater despair. The cords of iniquity bind tighter and tighter until man staggers and falls under the weight of transgression and iniquity.

B. But God looked on this scene, saw there was no intercessor, and in love and pity favored His creature by giving *grace* in redemption.

1. It was Plato who said, "I cannot understand how God can forgive sins, for I do not see why He should." Man with knowledge given by the Creator had run counter to divine requirements, and now Divinity does something for him! What wonder! Yea, what condescension!

2. But here is what the Word of God says about it, "For 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).

Again, "God was in Christ reconciling the world unto himself" (II Cor. 5:19).

C. What marvelous grace; marvelous unmerited favor. Unasked for on the part of man; he had nothing to offer for it, yet God gave to him freely and fully. The provision is for "whosoever," and none are denied who come asking for this favor.

1. To that one who feels the stinging reaction of sin's cup, grace is offered to lift to the highest realm of salvation.

2. To that one who prides himself that his will power and moral principle enable him to be among the elite, this grace accepts to the highest of divine favor.

3. Notice a few examples and statements of truth which substantiate this thought:

a) The Gadarene who could not be bound with chains, who lived among the tombs, and yet was released to be a blessing in Gadara (Mark 5: 1-19).

b) Nicodemus, the ruler of the Jews; refined, respected and religious, yet needing the lift of Christ's power (John 3:1-21).

This Nicodemus became one of the benefactors of Christ at His crucifixion and burial.

c) Scriptures—"Of his fulness have all received, and grace for grace" (John 1:16). "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

## II. THE GRACE OF GOD GIVES AN ADEQUACY FOR ALL VICISSITUDES

A. Grace in this relation refers to strength—to character—to stability—that which reinforces. It is a direct result of that "unmerited favor" spoken of in the first division.

1. Moses found this grace as the leader of vacillating Israel. In Exodus chapter thirty-three he prays, "If I have found grace in thy sight . . ."

2. Just as Paul is leaving the church at Ephesus, soon he knows to go to Rome for the trial which would lead him to the block of execution prayed, "And now brethren, I commend you to God, and to the word of his grace. . . ."

3. Paul's personal experiences give us a view of this grace abundant in his life; hear him as he says, "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." (II Cor. 11:23-28).

a) His testimony is marvelous too: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

And "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9).

B. God is able to make any of us stand. Never fear, never run, let God fight your battles.

1. We are exhorted to come boldly to the throne of grace and there to find grace to help in time of need (Heb. 4:16).

2. James, the Lord's brother says, "He giveth more grace" (James 4:6). Thus if we are in any extremity, there is grace abundant for the time and need.

## III. THE GRACE OF GOD BESTOWS GRACIOUSNESS UPON THE RECIPIENTS

A. Take special note of the epistles written by the apostles and note the expressions, "Grace be unto you" or similar salutations. This was the heart of the message they had for the Christians of the early Church.

B. Grace in this section has reference to "the art of being graceful"; poise for the occasion; attractiveness of personality.

1. The following scriptures show this relation: "Great grace was upon them" (Acts 4:33). These had been with Christ and learned of Him. There was a blessedness about their demeanor which none could deny.

"Where sin abounded, grace doth much more abound" (Romans 5:20). Sin disintegrates the personality, but grace is the greatest "lifter" anyone can know.

"The grace of our Lord Jesus Christ be with you" (Romans 16:20). His graciousness to adorn the life.

"Singing with grace in your hearts" (Colossians 3:16). With that peculiar unction, the songs of praise are to be given forth. This is the attractiveness of Spirit-filled and anointed singing.

"Your speech seasoned with grace" (Colossians 4:6). That tender, thoughtful and meditated work of the lips which reveals the spirit of Christ within the soul.

#### CONCLUSION

What manifestation to us—creatures of time! None are so privileged as we. Have you seen this grace? Do you have the revelation of it in your soul? in your life?

## The Value of the Soul

*(Continued from page forty-two)*

But why should I continue to plead with you? It is for your immortal soul that shall never die. It is for your soul that must soon appear before God for review. Why throw away your chance for heaven? Why plunge off into everlasting darkness when all the gates of glory are open. Why become a castaway from God when you can sit upon a throne? Why die a miserable death when eternal life is offered you? Come, for all things are ready! Come, for Christ is ready, pardon is ready, the church is ready, and all heaven is ready!



## Enduring Hardness

WE have formed the habit of referring to acts of self-denial or of endurance of suffering, when performed for the Lord or in His service, as sacrifices. The term is scriptural enough when rightly used. Paul speaks of the gifts of the Philippians, which were brought to him at Rome, as "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (4:18). They were given out of pure love, and were their effort to lighten and to have fellowship with him in the afflictions which he was undergoing. The

writer of Hebrews (13:16), speaks of this identical ministry of doing good and communicating to the needs of the saints as sacrifices with which God is well pleased.

From the standpoint of Christian service, a life spent in the whole-hearted performance of God's will in the saving of the lost or the building up of the body of Christ, may be classed as a life of sacrifice. The experience of Paul himself is the finest example of such an acceptable and well-pleasing ministry (II Cor. 11). Under the power and guidance of the Holy Spirit the apostle moved on farther and farther into the night of heathenism, carrying with him the Light of the world that the gross darkness might be dispelled, and the knowledge of God's plan and purpose of grace revealed to men. Many another choice servant of the Lord has through the centuries since carried forward the torch of divine love to earth's far corners.

But not all attempts at service can be dignified with the same term. There are those who seek the enduring of hardness, in the name of Christ, that they may glory in the fact of suffering. It was so in the days of the martyrs when martyrdom was looked upon as a speedy way to the winning of a crown, and the aspirant after martyrdom was often quite devoid of the mind and spirit of the Lord. It is so today, when young men and women, filled with enthusiasm for the Lord, search for opportunities of special hardness. Unnecessary things are done, which are often quite of the flesh, without the guidance or sanction of the Spirit. It is a modern following in the steps of those who perform austerities in the belief that merit is thus acquired.

He who in all things has chosen the will of God, and yielded himself in full surrender, will find abundant opportunity for suffering as he is led on in the way of the cross. But to run before the Leader, seeking occasions of persecution and trial that our faith and zeal may be manifest, is not the Bible ideal of obedience.—*The Alliance Weekly*.



"I will lift up mine eyes unto the hills, from whence cometh my help"  
(Psalm 121:1).

To look around is to be distressed,  
To look within is to be depressed,  
To look to Him is to be blessed

*Selected*

# SEARCHING TRUTHS FOR MINISTERS . .

## A Prayer

So let our lips and lives express  
The holy gospel we profess;  
So let our works and virtues shine  
To prove the doctrine all divine;  
Thus shall we best proclaim abroad  
The honors of our Saviour God,  
When His salvation reigns within,  
And grace destroys the power of sin.  
—Selected.

## The Word We Preach

That is a remarkable passage in Hebrews 4:12: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

There is no such statement concerning the word of man.

Jesus told of the sower who soweth the Word. The seed, which is the Word, was rejected by some, but some opened their hearts, which became good ground for the good seed, and there was a good harvest.

For the encouragement of those who sow, let us remember that not all received the word sowed by our Lord. When Paul preached once it was said, "Some believed, and some believed not." We shall find some of our seed falling on stony ground and some among thorns.

But isn't it good that there is still good ground? Let us not be discouraged. Let us find it. We shall see at least some fruit of our labor.

Besides the Word written, which is truth, there is the incarnate Word, who is Jesus our Lord. He has promised that as we do His work He will be with us always, even unto the end of the world. So we pray:

"Come, Thou Incarnate Word,  
Gird on Thy mighty sword.

Our prayer attend:  
Come and Thy people bless,  
And give Thy Word success:  
Spirit of holiness,

On us descend."—Editorial in *The Free Methodist*.

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.—GIFSY SMITH.

## What I Owe My People

E. N. GARVIN

**RESPECT**—I owe my people respect for their personal convictions; they need not agree with me in all things.

**AFFECTION**—My people deserve my genuine affection. They should feel that every advice or rebuke is given in a spirit of love.

**TRUST**—I should believe in my people's profession until proved false.

**PRAYER**—I owe my people a devoted prayer life, so that I may be led of the Spirit in helping solve their problems. Each one deserves a part of my prayers.

**PROTECTION**—I owe my people protection from the gossip and slander of the world. I must never believe what the world says about them nor permit one to repeat unkind remarks of another, nor ever repeat their confidences.

**TIME**—I owe my people a fair portion of my time devoted directly to their spiritual welfare. The gospel must not be my sideline.

**ENCOURAGEMENT**—I owe my people encouragement by being never discouraged but always ready to point them to the Rock that is Higher than I.

**APPRECIATION**—I owe my people an expression of appreciation when they go beyond duty in making me or mine more comfortable.

**CONSIDERATION**—I owe my people consideration; I should plan my calls so as not to interfere with their special work and should not impose on them during an especially busy time.

**ATTENTION**—I should give my people my undivided attention when they bring me their problems and confidences.

**SYMPATHY**—I owe my people my sincere sympathy in their trials and bereavements, that I may better serve them.—*The Free Methodist*.

## God Our Vindicator

We make a mistake in trying always to clear ourselves; we should be wiser to go straight on, humbly doing the next thing, and leaving God to vindicate us. "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." There may come hours in our lives when we shall be misunderstood, slandered, falsely accused. At such times it is very difficult not to act on the policy of the men around us in the world. They at once appeal to law and force and public opinion. But the believer takes his case into a higher court, and lays it before his God.—F. B. MEYER.

# THE PREACHER'S ENGLISH . . . . .

YOU may be able to use correct English, but there is another thing that may offset the effectiveness of your message. That is the tone of your voice. It is said that about five per cent of the divorces and many business failures can be traced to voice tone—to unpleasant tones which rasp, antagonize or irritate. The well-modulated, sympathetic voice can do much to reduce marital unhappiness, to mold business success, and to enable a minister to succeed.

The voice qualities of the radio speaker determine his success in putting over his ideas. The business woman's security and her success are dependent upon her voice control. The voice appeal of the minister in the pulpit, of the lawyer to the jury, of the insurance agent to his client, or anyone in any profession or business where contact with the public is necessary, is the gauge of success or failure. John Citizen, though not trained to detect such things in voice tones, instinctively reacts to them. He shuns the rasping voice, the high-keyed voice. He does not listen to the toneless voice. He cuts off his radio if the voice is unpleasant. The late Dr. Goodwin had a voice so musical, so charming, that one scarcely noted the passing of time. He never was long-winded, but though he spoke for fifty minutes or an hour, his hearers were surprised that he stopped so soon.

Choose the correct words in the following sentences. Count 5 for each error and grade your paper. See answers below.

1. How (sweet, sweetly) the lilacs smelled!
2. Mary sews (real, very) neatly.
3. He signed his name very (careless, carelessly).
4. See how (good, well) you can write next time.
5. He spent money very (free, freely).
6. We should have (less, fewer) pupils in the class.
7. Mother plans a (healthy, healthful) diet for the children.
8. There (was, wasn't) but one thing to do.
9. Tim (can, can't) hardly reach the top shelf.
10. Didn't you have (anything, nothing) to do?
11. If I (was, were) you, I would try to improve my writing.
12. If Father (was, were) here, he would go with us.

13. I wish I (was, were) as lucky as (he, him).

14. They deserved to win; they worked harder than (we, us).

15. As we approached the shadowy house, we heard music which sounded very (strange, strangely) to our ears.

16. It looks (like, as if) someone has been here ahead of us.

17. If you had planned your work (like, as) you were told, you would be as nearly through as (I, me).

18. Harold wished that there (were, was) eight days in every week and that each day (was, were) Saturday.

19. The loser spoke quite (bitter, bitterly).

20. It looks (like, as though) we could win.

Answers; The correct word should be—

1. sweet; 2. very; 3. carelessly; 4. well; 5. freely; 6. fewer; 7. healthful; 8. was; 9. can; 10. anything; 11. were; 12. were; 13. were, he; 14. we; 15. strange; 16. as if; 17. as, I; 18. were, were; 19. bitterly; 20. as though.

NOTE.—In several of the above sentences the choice is between an adjective or an adverb. If the subject (noun) is modified the word must be an adjective; if the verb is modified, an adverb must be used. Sweet-sweetly. The lilacs are sweet. We would not say the the lilacs are sweetly. Careless-carelessly. The act of signing his name was carelessly done, hence the adverb must be used. Free-freely. He was spending freely? Healthy-healthful. We say a healthy child, but a healthful diet—both are adjectives in this case. Less-fewer. Use less when referring to quantity; fewer where referring to numbers. Like-as, as if, as though. Do not overwork the word like. It is not a preposition; some would class it as a preposition in such sentences as "He maketh them to stagger like a drunken man." But complete the sentence and it then becomes a conjunctive adverb, thus; "He maketh them to stagger like a drunken man staggers."

Where a wish, condition, or doubt is expressed the subjunctive mode is used, hence, a plural verb is used with a singular subject. Thus, If I were. If father were. . . . I wish I were. . . . Harold wished there were, etc.

No home is completely furnished without a family altar.—*Selected.*



# QUOTABLE POETRY . . . . .

## To My Mother

No one ever had a better mother  
Than you have been to me these years,  
And when I ponder o'er your love, your  
patience,  
It somehow floods my heart, my soul,  
with tears.

So cheerfully you worked to make us  
happy,  
Unmindful of yourself you gladly gave,  
And when I think of all your sacrifices  
My heart proclaims you wonderful and  
brave!

Your life has been a sweet and holy  
blessing;  
So much of Christ your daily life has  
shown,  
While reaching out to bless so many  
others,  
'Twas making rich and beautiful our  
home!

But, ah, it grieves my heart to think how  
often  
I've made your way more difficult and  
steep,  
And how I wish I had a precious token  
So I might lay it humbly at your feet.

But even that would be a gift too meager,  
So love is all I bring, but it is true;  
For every day you seem to grow still  
dearer,  
And every day I'm thanking God for  
you!—ALICE HANSCH MORTENSON, in  
Sunshine and Shadows, used by permis-  
sion.



## But Prayer

"Peter . . . was kept in prison";  
Dark with apprehensive gloom.  
Vibrant, bold, undaunted Peter,  
Bound with chains of certain doom!  
"But prayer was made without ceasing."  
God's answer did not come too late;  
Loosed was every clinging fetter,  
And—"Peter stood before the gate."

Christ's ambassadors in China  
And the islands of the sea,  
Wait in prison camps of torture  
For our prayers—unceasingly.  
'Tis the crucial hour of midnight—  
O Christians, rise and supplicate;  
Then, in spite of chains and dungeon,  
They yet shall stand before our gate!  
—MARGARET DENISON ARMSTRONG.

## The Two Religions

A woman sat by a hearthstone place  
Reading a book, with a pleasant face.  
Till a child came up, with a childish frown,  
And pushed the book, saying, "Put it  
down."

Then the mother, slapping his curly head,  
Said, "Troublesome child, go off to bed;  
A great deal of Christ's life I must know  
To train you up as a child should go."  
And the child went off to bed to cry,  
And denounce religion—by and by.

Another woman bent over a book  
With a smile of joy and an intent look,  
Till a child came up and jogged her knee,  
And said of the book, "Put it down—take  
me."

Then the mother sighed as she stroked  
his head,  
Saying softly, "I never shall get it read;  
But I'll try by loving to learn His will,  
And His love into my child instill."  
That child went to bed without a sigh,  
And will love religion—by and by.

—Author Unknown.



## Prayer and Power

No answer comes to those who pray,  
Then idly stand,  
And wait for stones to roll away  
At God's command.  
He will not break the binding cords  
Upon us laid,  
When hands are idle, words are vain,  
To move the stone:  
And aiding angel would disdain  
To work alone;  
But he who prayeth and is strong  
In faith and deed,  
And toileth earnestly, ere long  
He will succeed.

—Words of Life.



## God's Instrument

God of goodness, God of love,  
Use me to reveal to all  
Those who somehow fail to glimpse,  
The utter beauty of Thy call,  
The glory wonder of Thy face,  
The wonder glory of Thy grace.

God of mercy, God of truth,  
Use me for Thy holy plan:  
Help me to persuade the lost  
That God hath need of every man;  
Voice Thy spirit through my word—  
Lead the wanderer home, O Lord!  
—LILLIAN COLLIER GRAY, in The Chris-  
tian Evangelist.

## Thought Seeds

Children's minds are just like gardens,  
Where are planted thoughts like seeds,  
And the thought-seeds grow so quickly  
Into flowers, or into weeds.

You may have a lovely garden;  
You need never grow a weed  
If you keep your mind on beauty,  
Shun each ugly thought and deed.

Then be very careful, children,  
That your thoughts are sweet and fair;  
Keep sin's weeds out of your garden,  
Plant but seeds of flowers there.—  
KATHRYN BLACKBURN PECK in *Golden Windows*, used by permission.



## Light for a Night of Fear

A breaking world is tombed in fears;  
The shadows rise. With failing sight  
The terrors grow.  
Hopes fade; the glow  
Of pride's spent candles disappears.  
God's lanterns glow with constant light.

The tapers' saucy flames were trimmed  
With haughty pride to laugh at night  
And scorn the gloom.  
Then in their tomb  
Of crumbling walls pride's flames were  
dimmed.  
The lamps of God are still alight.

Black are the empty skies. The cry  
Of flesh abandoned—chilled with fright!  
The way darked out;  
No friends about  
To glimpse a gallant spirit die!  
God's stars confer the badge of light.  
—JOHN GRAY RHIND, in *The Presbyterian Tribune*.



## Walking with God

Who walks with God must take His way  
Across far distances and gray,  
To goals that others do not see,  
Where others do not care to be.  
Who walks with God must have no fear  
When danger and defeat appear,  
Nor stop when every hope seems gone,  
For God, our God, moves ever on.  
Who walks with God must press ahead  
When sun or cloud is overhead,  
When all the waiting thousands cheer,  
Or when they only stop to sneer;  
When all the challenge leaves the hours  
And naught is left but jaded powers.  
But he will some day reach the dawn,  
For God, our God, moves ever on.—  
*Western Christian Advocate*.

## "At My Mother's Knee"

I have worshiped in churches and chapels,  
I have prayed in the busy street;  
I have sought my God and have found Him  
Where the waves of the ocean beat;  
I have knelt in the silent forest,  
In the shade of some ancient tree,  
But the dearest of all my altars  
Was raised at my mother's knee.

I have listened to God in His temple  
I've caught His voice in the crowd;  
I have heard Him speak when the breakers  
Were booming long and loud;  
When the winds play soft in the treetops,  
My Father has talked to me;  
But I never have heard Him clearer  
Than I did at my mother's knee.

The things in my life that are worthy  
Were born in my mother's breast;  
And breathed into mine by the magic  
Of the love her life expressed.  
The years that have brought me to man-  
hood  
Have taken her far from me;  
But memory keeps me from straying  
Too far from my mother's knee.

God, make me the man of her vision,  
And purge me of selfishness!  
God, keep me true to her standards,  
And help me to live to bless!  
God hallow the holy impress  
Of the day that used to be,  
And keep me a pilgrim forever  
To the shrine at my mother's knee!  
—Selected.



## God Has for You

LILA WETMORE

God has for you a song for ev'ry sorrow,  
He has a cheery smile for ev'ry tear;  
For ev'ry sad today a glad tomorrow,  
A sweet and precious hope for ev'ry  
fear.

For ev'ry cloud there is a ray of sunshine;  
For ev'ry dreary night, a golden day;  
For ev'ry thorn, a rose of fragrant beauty  
To brighten up the lonely desert way.

For ev'ry troubled heart He has a solace,  
For ev'ry weary soul a rest so sweet;  
And needed grace and strength for ev'ry  
trial,  
And courage new for ev'ry foe you meet.

The treasured hopes and dreams you  
cherish dearly  
May for a little while be lost from sight;  
But—comes the day when tear-dimmed  
eyes see clearly  
Within the realms of everlasting light.  
—The Free Methodist.

# THE PREACHER'S SCRAPBOOK . . . . .

## **The Ideal Mother**

Long ago the wise man penned a description of the ideal mother. It is capable of adaptation to modern life, because it deals with character and character endures forever.

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard. . . . She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her. Many daughters have done excellently, but thou excellest them all . . . ." (Prov. 31:10-31.)



## **What Is Home?**

A roof to keep out the rain. Four walls to keep out the wind. Floors to keep out the cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones, where they learn what is right, what is good and what is kind. Where they go for comfort when they are hurt or sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving kindness. Where even the teakettle sings from happiness. That is home. God bless it!—MADAME ERNESTINE SCHUMANN-HEINK.



## **Genuine Holiness**

1. Not inability to sin; but ability not to sin.
2. Not freedom from temptation; but power to overcome temptation.

3. Not infallible judgment; but earnest and honest endeavor to follow the highest wisdom.

4. Not deliverance from infirmities of the flesh; but triumph over all bodily affliction.

5. Not exemption from conflict; but victory through conflict.

6. Not freedom from liability of falling; but gracious ability to prevent falling.

7. Not the end of progress; but deliverance from standing still.

What real Christian would not desire the beauty and blessedness of such a life?

—G. CAMPBELL MORGAN, quoted in *Minneapolis Messenger*.



## **How to Get People to Give**

1. Fill your mind with the thought that giving is a delightful act of worship.

2. Take the whole case to Jesus secretly in prayer before you make your appeal.

3. Always head the subscription list yourself with a liberal sum. This is indispensable.

4. Never apologize for asking for money for Christ.

5. Give a plain and honest statement of the facts of the case.

6. Never scold. Molasses catches more flies than vinegar.

7. Never appeal to any except Christian motives.

8. Urge most frequently and powerfully the highest motives—the grateful love of a redeemed sinner.—*Exchange*.



## **Seven Important Facts About Sin**

1. Sin earns wages.

2. Sin pays wages.

3. Sin insists on paying. You may be quite willing to let the account go, but sin always insists on paying.

4. Sin pays its wages in kind. Sin against the body brings results in the body. Sin in the mental life brings results there. Sin in contact with other people brings a chain of results affecting those others. It is terribly true that "no man sinneth to himself." Sin is the most selfish of acts. It influences to some extent everyone whom we touch.

5. Sin pays in installments.

6. Sin pays in full—unless the blood of Jesus washes away the stains.

7. Sin is self-executive. It pays its own bills. Sin has bound up in itself all the terrible consequences that ever come.

The logical result of sin is death—death to the body, death to the mind, death to the soul!—S. D. GORDON.

# SERMON OUTLINES . . . . .

## Noah—A Successful Father

### INTRODUCTION:

We have chosen for this Father's Day, one of the leading characters of the Bible. We know him as a great boat-builder, and as a "preacher of righteousness," but we pass up one of his great sides, unless we see him as a successful father. That man is Noah.

### I. NOAH WAS ONE OF THE LEADING FATHERS OF THE BIBLE.

- A. He ranks well with Abraham, Jacob, Job and others in this regard.
- B. He lived in an awful day of sin and of God-rejection, yet he succeeded in saving all of his children and in-laws; "By faith Noah, being moved with fear, built an ark to the saving of his house."

### II. THE DAYS OF NOAH COMPARE WITH OUR DAY.

"As it was in the days of Noah. . . . ."

- A. The terrible sin of that day resulted from the casting off of God and of moral restraint. This led to the excesses that Jesus refers to in His comparison with "the days of the Son of man." We live in a time answering to that in greater detail than any time before us.
- B. His day witnessed a world catastrophe, and so will ours!

### III. NOAH'S SUCCESS IN SAVING HIS HOUSEHOLD WAS DUE TO HIS FAITH.

"By faith Noah. . . . ."

- A. Notice the background of Noah's faith.

It was fear: "being warned of God" "moved with fear."

The faith of Abraham rested upon a promise of blessing, but Noah's rested upon a promise of judgment. He feared God, and feared the sins of the people. He saw that the "whole earth was filled with violence," and that "every imagination of the thought of man was only evil continually." Whenever a town or community becomes thus wicked it is high time to fear God's judgment.

- B. We cannot believe God discriminately. If we will not accredit His promise of judgment, we make Him a liar and we have no faith at all.

### IV. THE FAITH THAT SAVED HIS HOUSE WAS REVEALED IN HIS WORKS.

"Built an ark." No doubt he warned others while he builded, but he had in mind to save his own at any cost. This is every man's first responsibility. What should we build to save our houses?

- A. Build a *home*. This is for faith. The home and the church should be closely tied together. Our religion should be active at both places.
  - B. Build a *school*. This is for culture and training. We cannot make better investments than to build, equip, and endow holiness schools where our children may be taught those things which will confirm them in the faith.
- ROY L. HOLLENBACK.

## The Supreme Purpose in Life

TEXT—Philippians 3: 14.

### INTRODUCTION

Paul a man of purpose, (1) as a student; (2) as a Pharisee; (3) as a Christian.

### I. WHAT IS THE SUPREME PURPOSE IN LIFE?

- A. "The high calling of God in Christ."
  - 1. Called to obedience.
  - 2. Called to holiness (II Peter 3: 11).
  - 3. Called to perfection (Matt. 5: 28).
  - 4. Called to service.

### II. WHY IT IS THE SUPREME PURPOSE IN LIFE

- A. It is God's will.
- B. It is the only purpose that offers an eternal reward (II Tim. 4: 7, 8).
- C. It has the highest ideals.
- O. It achieves the greatest results.

### III. WHAT IT REQUIRES OF US

- A. A yielded life to God.
  - B. A Spirit-filled and guided life.
  - C. A pressing forward determination.
- DELMONT BOWDEN.

## The God-made Man

TEXT—*It is the Lord that advanced [made —see margin] Moses* (I Sam. 12:6).

### I. GOD MADE HIM SAFE

- A. Period of childhood
- B. First forty years spent in Egypt
- C. His mother exercised faith for him
- D. He acquired his academic training
- E. He was learning to be somebody
- F. Terminated in fleeing from Egypt

### II. GOD MADE HIM HUMBLE

- A. Period of manhood
- B. Second forty years spent in wilderness.
- C. He exercised faith for himself
- D. He acquired his spiritual training
- E. He was learning to be nobody
- F. Terminated in answering the call of God

### III. GOD MADE HIM OBEDIENT

- A. The period of old age
- B. Third forty years spent in marching
- C. He exercised faith for others
- D. He spent in religious work
- E. He was learning to help everybody
- F. Terminated in going to Paradise—  
JOSHUA STAUFFER.

### *Symbols of God's Care of His People*

- As a mother comforteth (Isa. 66:13)
- As a father pitieth (Psa. 103:13)
- As a nurse cherisheth (I Thess. 2:7)
- As a shepherd seeketh (Ezek. 34:12)
- As a hen gathereth (Matt. 23:37)
- As an eagle fluttereth (Deut. 32:11)
- As a bridegroom rejoiceth (Isa. 62:5)

—Selected.

### *Holy*

- I. HOLY GOD (Psa. 99:9)
  - 1. Holy Father (John 17:9)
  - 2. Holy Son (Luke 1:35; Acts 4:27)
  - 3. Holy Spirit (Eph. 4:30)
- II. HOLY SCRIPTURES (Rom. 1:2; II Tim. 3:15)
- III. HOLY FAITH (Jude 20)
- IV. HOLY PEOPLE (Eph. 1:4; I Cor. 3:17)
  - 1. Holy commandment (II Pet. 2:21)
    - a) Believe on Him (I John 3:23)
    - b) Love one another (I John 3:23)
  - 2. Holy calling (II Tim. 1:9)
  - 3. Holy covenant (Luke 1:72)
  - 4. Holy Priesthood (I Pet. 2:5)
  - 5. Holy Sacrifice (Rom. 12:1)
  - 6. Holy conversation (II Pet. 3:11)
  - 7. Holy hands (I Tim. 2:8)
- V. HOLY TEMPLE—The Church (Eph. 2:21)
- VI. HOLY CITY—New Jerusalem (Rev. 2:21)
- VII. HOLY PLACE—Heaven (Heb. 9:12)  
—J. Y. in *Exchange*

### *A Yielded Life*

*Yield yourselves unto God* (Rom. 6:13)

- 1. YIELDED BODY—*Present your bodies a living sacrifice* (Rom. 12:1)
- 2. YIELDED POSSESSIONS—*Neither said any that aught of the things which he possessed was his own* (Acts 4:32).
- 3. YIELDED TIME—*I must work . . . the night cometh when no man can work* (John 9:4)
- 4. YIELDED TALENTS — *Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest* (Matt. 25:27).
- 5. YIELDED WILL—*I came not to do mine own will, but the will of him that sent me* (John 6:38).—*The Christian*.

### *The Heart Throbs*

### *Of a Wonderful Saviour*

TEXT—*His name shall be called Wonderful* (Isa. 9: 6).

#### INTRODUCTION

Wonderful earth on which we live.  
Live in a wonderful age.  
We have a wonderful Saviour.

#### I. WONDERFUL EYE TO SEE US

- A. Eyes of the Lord run to and fro. . . .
- B. Eyes of love, courage and strength.

#### II. WONDERFUL EAR TO HEAR US

- A. Our misdeeds grieve Him.
- B. He wants to help: hears our faintest cry.

#### III. WONDERFUL HEART TO LOVE US

- A. Greater than mother's love.
- B. John 3: 16 and Romans 5: 8.

#### IV. WONDERFUL HAND TO HOLD US

- A. We are weak; need the help of the Everlasting Arms.
- B. His hold is secure.

#### V. WONDERFUL WORD TO CHEER US

- A. John 14: 1 and John 16: 33.
- B. Matthew 6: 25-33.

#### VI. WONDERFUL SPIRIT TO GUIDE US

- A. John, chapters 14 to 16.
- B. Our Companion, Friend and Guide.

#### VII. WONDERFUL HOME TO RECEIVE US

Revelation 20 and 21.—S. ELLSWORTH  
NOTHISTINE.

### *They That Passed By . . .*

TEXT—*And they that passed by reviled him, wagging their heads* (Matt. 27:39).

#### INTRODUCTION

A study of the various persons involved in the crucifixion of Jesus, as well as those who acted as mere spectators, will furnish food for much thought. Those who passed by did not actually participate in the gruesome work of nailing a Man to a cross; they only looked on, and passed by, reviling and making fun, and jeering at the Nazarene who was "tasting death for every man."

It seems to be fashionable these days to pass by Calvary, wagging the head. Christians often accept this mockery without protest; but from another viewpoint, it would seem that mockery of religion is but a vain attempt to ignore it. This group, called the "passers-by," is a significant term, for it suggests those who never remain long enough with religion to know anything about it.

Note three things about these passers-by:

#### I. THEY MISQUOTED CHRIST'S CLAIM

They said in mockery, "Thou that destroyest the temple, and buildest it in three days, save thyself." Now, one who is familiar with Jesus' words can see that He did not say that. He said, "Destroy this

temple, and in three days I will raise it up" (John 2:19), and an explanatory verse follows, "But he spake of the temple of his body." This was a sign to guarantee His resurrection. But then as now men were able to misquote the claims of Christ, and wrest the Scriptures to suit themselves.

## II. THEY MOCKED HIS DEITY

They said, "If thou be the Son of God." Perhaps you have taken notice of that word, "If" at the beginning of their words. The intelligentsia always know enough about religion to distort it, so they took this name that Christ had claimed for Himself and turned it into ridicule.

The very thing that kept Him on the cross was the fact that He *was*, and is, the Son of God! The redemption price for the sins of man had to be greater than the lives of all the members of the human race, for all were under the condemnation of death.

- A. It was a human life. The broken law demanded that *man* should die.
- B. His life was sinless; He did not have to die because of any sin He had committed, therefore He could die for others.
- C. His life was infinite. It was greater than the sum total of all finite human lives. That is why He could be a ransom for *all*. The ransom price *was* greater than the sum total of all human sin.

## III. THEY MINIMIZED HIS DEATH

They said, "Save thyself, come down from the cross." They judged power by deliverance from pain; He judged power by deliverance from sin. They of that day did not believe that He "must needs have suffered," and like our world today, they saw no need of an atonement. They wanted a religion without a cross. Many today like to think of Jesus as a great Example, but not as a dying Saviour. Suppose He had come down from the cross! Would they of that long ago day have believed? Probably they would have summoned a professor from Athens to prove it was all an illusion. They would admit now that He had saved others—probably the daughter of Jairus; the son of the widow of Nain; and Lazarus of Bethany. They could afford to admit it now, for Jesus Himself stood in need. "If thou be the Son of God, . . . save thyself." Poor fools! Of course He cannot save His own life and be the Saviour of others!

That cross is the price God paid to redeem you from your sins. Without it there is no salvation. And now, God, in love, is waiting, longing to extend pardon and peace and cleansing to all who will come to Him by way of the cross.—ARTHUR E. BARKLEY.

## Face to Face with God

TEXT—*What then shall I do?* (Job 31: 14).

### INTRODUCTION

Context.

Importance of question of text.

Importance of theme.

### I. THE QUESTION

- A. Not about financial problems.
- B. Not about loss of health.
- C. Job lost wealth, health and family.
- D. What shall I do when I come face to face with God?  
Judgment startles us all.  
Easy to meet God if it were not for sin.

An account of every service and opportunity to accept Christ.

### II. THE QUESTION ANSWERED

Three answers offered by man:

- A. Adam: evade the issue, will not meet God.
- B. I am as good as others; self-righteous, "by deeds of the law shall no flesh living be justified."
- C. The Christian's answer.  
Blood of Christ applied, and covers all sin.

### CONCLUSION

Why are you not a Christian?

Give one reason that you will not be afraid to offer God at the judgment.—

S. ELLSWORTH NOTHSTINE.



## The Refuge of Lies

TEXT—*And the hail shall sweep away the refuge of lies* (Isa. 28: 17).

### INTRODUCTION

A refuge is a shelter or protection from danger or distress. We are living in a day of false hopes in religion, when people are making lies their refuge for eternity.

### I. It is absolutely necessary to have a true refuge.

- A. Because of the tempests and storms of life, such as trials, troubles and temptations (Isa. 32: 2).
- B. Because of the curse of sin. The sin problem must be solved. We must have victory over sin; our own conscience says so.
- C. Because of the fearful judgment of God, "Judgment also will I lay to the line, and righteousness to the plummet." Mt. Sinai and Calvary reveal God's justice. For requirements we must face at the judgment, note scriptures, Heb. 12: 14, Matt. 5: 8, 48 and I John 3: 3.
- D. Because the hail shall sweep away the refuge of lies—no matter how sincere your belief. If it will not stand the test here, that is save you

from all sin, it will not stand the test there.

## II. *But God points us to the true refuge—Jesus (v. 16).*

### A. Safe refuge.

1. Because founded on "Thus saith the Lord"—by God, and not man.
  2. Because it has a rock foundation—"a tried stone," the Rock of Ages. It has stood the test of centuries. He has never failed.
  3. Because it delivers from fear—"not be afraid" (v. 16, margin).
- B. Present refuge; already laid; now (I Cor. 3: 11; II Cor. 6: 2).
- C. Only refuge—one cornerstone to a building—the Cornerstone of Salvation (Acts 14: 12; John 14: 6).
- D. Precious refuge—the heart's only refuge; we love Him and hold Him Precious.

## III. *The devil's refuge of lies about salvation.*

- A. Lie about eternity, "God too good to damn anyone" (see Matt. 25: 46; 23: 33; Luke 16: 23; Psalms 9: 17). Death of wicked men and the warnings of our own souls teach it. "But we will be given a second chance"—not according to Heb. 9: 27 and Prov. 11: 7. Jesus says, "Ye shall . . . die in your sins: whither I go, ye cannot come" (John 8: 21, 24).
- B. Lie about way of salvation—"Too many churches and beliefs"—"moral and straight"—"keep Golden Rule" (see John 14: 6; Isa. 64: 6; Titus 3: 5).
- C. Lie about the church. "Too many hypocrites"—not in the real church; they are the devil's counterfeit. If you do not like hypocrites, then do not go to hell.
- D. Lie about the gospel. "Want to have a good time first." The gospel is not the sad tidings of great misery—see Luke 2: 10 and I Peter 1: 8.
- E. Lie about the power of God's grace. "Can't hold out" (see Jude 24); "Too bad" (see Rom. 5: 20); "Can't be saved from all sin" (see I John 1: 7).
- F. Lie about day of salvation. "Plenty of time yet." Who gave you a lease on life? (see Prov. 27: 1). "Waiting for God to save me"—God is waiting for you to repent (see Acts 17: 30).

## IV. *Tests of a false refuge.*

- A. Test of fruit—"By their fruits ye shall know them" (Matt. 7: 20).
- B. Test of witnessing—ashamed of Him? (see Mark 8: 38).
- C. Test of sacrifice—Paul counted all things but loss for Christ (see Luke 14: 33 and Phil. 3: 8).
- D. Test of assurance—If not sure (see I John 5: 10). Does it stand the hour

of death? (see Heb. 2: 15); also of the Second Coming? (see II Tim. 4: 8).—RALPH A. MICKEL.

## **Christ's Mighty Power**

*Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.* (Psalm 106: 8).

1. "Nevertheless."—When Christ puts past sin "under the blood," there is no barrier to better and more abundant service. St. Paul was at one time a great persecutor, "nevertheless" he became a great apostle—Phil. 3: 13.
2. "He saved them."—These Israelites, repenting of their folly, wanted to be saved, so they cried unto the Lord—their cry showing their faith in Him and His power to save. They believed and were saved. Have faith in God.
3. "That he might make his mighty power to be known."—Salvation is twofold: first the sinner's salvation; second, the making known God's power to others. God always saves for a purpose. A soul is saved to save others. Are you experiencing His power? If not, why not? If so, let His mighty power be shown through you to others.—*Selected.*

## **Watchman, What of the Night?**

TEXT—Isaiah 21: 11.

INTRODUCTION—The context is of uncertain meaning. The Scriptures make a varied use of the term. Here it is illustrative of a season of calamity when the day is made "dark with night" (Amos 5: 8).

### I. THE NIGHT OF SIN—they that sleep in the night. Illustrative of spiritual darkness (Rom. 13: 12).

1. The night is blinding—misleading.
2. The night is alluring.
3. The night is unsatisfying.

### II. THE NIGHT OF DEATH. Illustrative of time of closed opportunity. "Work . . . while it is day . . . night cometh" (John 9: 4).

1. The night cannot be reversed.
2. The night closes the door.
3. The night is uncertain.

### III. THE NIGHT OF THIS WORLD (Age). Illustrative of the age before dawn.

1. The night is full of troubles.
2. The night has few lights.
3. The night is far spent.

### IV. THE NIGHT OF JUDGMENT. Illustrative of eternal punishment. Morning to saints. Night to sinners.

1. The night is coming (certain). God has determined the boundaries of human destiny.
2. The night is dark (terrible). No joy, no peace, no rest, no forgiveness, torment, pain, sorrow, wrath, and anguish.

3. The night is long (eternity).  
 "Day and night forever and ever."  
 Eternal punishment.  
 Everlasting burnings.

#### V. CONCLUSION—WHAT IS OUR ATTITUDE?

1. Having come to the light?
2. Having opportunity of the day?
3. Having light of the dawn?
4. Having assurance of eternal morning?

"Awake, thou that sleepest."—J. R. MUMAW in *Gospel Banner*.

### **The Reach of the Well of Life**

*If thou knewest the gift of God* (John 4:10)

INTRODUCTION—Christ noticed the unhappy woman at well. His "well" refreshed her.

#### I. THE "WELL" REACHES BEYOND THE RACE QUESTION

- A. It gives *understanding*—"If thou knewest"—"the well is deep."
- B. It gives *compassion*—"The gift." Something to draw with. Christ showed His drawing power in reply to her statement, "Thou hast nothing to draw with." How hopeless would we be without this to step over the race line.
- C. Possessing the gift of God. We are shut up to ourselves because we are shut away from God. The gift must be shared.

#### II. THE "WELL" REACHES BEYOND RELIGIOUS CONTROVERSY

- A. The *acid test* of all doctrine is: does it give drink? That is, does it satisfy the heart longings?
- B. The *pivot of the argument* was on authority—Jacob or Christ—the human versus the divine. The natural versus the spiritual water.
- C. The *argument won by comparison*.  
  1. Making it enticing.
  2. Personal possession, uninterrupted joy, inexhaustible, refreshing.
  3. A view of everlasting life fed from this fount.

#### III. THE "WELL" REACHED BEYOND THE DOMESTIC LIFE, THE POINT OF DEPARTURE

- A. It *touched her personal life*.
- B. It *tested her sincerity* and brought forth her confession, "I have no husband" which was commended by Christ and opened up:  
  1. The gracious divine revelation of her past.  
    - a) The enormity of her sin.
    - b) Eternal light on one sin is a true view of all.
  2. The secret of true worship—"in the Spirit."
  3. The revealed Christ.
  4. The ministry of the woman.

—REV. C. H. BARNETT in *The Wesleyan Methodist*

### **Servicemen's Day Service**

#### ORDER OF SERVICE

Hymn: "My Country 'Tis of Thee"

Explanation of service and prayer

Hymn: "Battle Hymn of the Republic"

Announcements and Offerings

Music: "Let the Lower Lights be Burning"

Candlelight service for servicemen

Instrumental Music: "For You I Am Praying"

Call for those present to come to represent servicemen in prayer

Hymn: "God Will Take Care of You"

"God is Working Out His Purpose"

Reading of servicemen's scripture—  
 Psalm 46

#### SERMON

TEXT—Psalms 46:10

#### INTRODUCTION

Purpose of this service—that we might be still before the Lord, as our boys have suddenly been stilled before Him as they have faced death.

#### I. BACKGROUND OF THE TEXT

- A. God is a refuge in any disaster  
  1. Divine deliverance as some prayed on "D-Day"
  2. His promises support us even during losses (Rom. 8:28)
- B. God is author of life as symbolized by a river  
  1. Clear, running river made secure the besieged city
  2. Running water is fascinating to all ages.
  3. Running water has an unalterable cleansing power
- C. God is omnipotent  
  1. We observe short-lived success of evil forces  
 "All they that take the sword shall perish with the sword" (Matt. 26:52); Christ will destroy the sword and the swordman.
  2. Christ, Prince of Peace, reigns
  3. God asks us to lay down our "fighting spirit" of rebellion, as He asked Saul on the Damascus road.

#### II. "BE STILL"

- A. Stop in our mad rush of work and play. "Plenty for pleasure, but little for Jesus."
- B. Be quiet so the Lord can reveal Himself. Nervous natures too often stilled by stimulant.

#### III. "KNOW THAT I AM GOD"

(The Lord Himself speaking)

- A. Become conscious of His ever-presence
- B. Realize our helplessness apart from Him
- C. See ourselves in the light of His presence: Is the life I am now living worthy of the cost others are paying to preserve it?



## CONCLUSION

1. Many would like to start lives over again; so turn from sin to God and righteousness today.
2. Be still and know that I am God
3. Home front can thus hasten victory on the battle front.

Invitation (to pray or clasp hands)

1. To be conscious of God's presence and voice, and our own weakness.
2. Ready to step out for God and righteousness today.
3. This call to pray is for our own soul's needs.

Hymn: "No Cross, No Crown"

Invitation

Benediction

Instrumental Music.—Submitted by EDWARD J. JOHNSON.

## The Memorial Service

(TRIBUTE OF HONOR)

A soldier has either died overseas or been killed in action. The solemn notice has come to the parents from the War Department with the details of burial, etc. The lad has been laid to rest far from home. The natural desire of relatives and friends is for an expression of love by some means. A request comes for a Memorial Service.

The Service should do two things. First, it should in a public manner, provide comfort for those who mourn. Second, it should pay tribute to a hero who has given his life for his country. Avoid extremes in eulogy, for remember the first service will set a precedent for any following. The first shock of bereavement has passed by this time, so try not to open the hurt again.

In making plans for such a service as this, be much in prayer. Imagination should be used. The District Superintendent, District N.Y.P.S. President or a neighboring pastor may be able to assist with the program. Contact immediately the Home Guard, V. F. W., and American Legion for taking care of the Military Honors at the service. The newspapers will be glad to help with publicity. A special bulletin will lend to the effectiveness of the service. The Post Office handles the special flag which the Government gives to the next-of-kin.

The problems for such a service are accentuated if the young man was not a Christian. However, this service presents a golden opportunity for evangelism without capitalizing on the occasion. Appropriate poetry will be helpful, such as: "The Builders" by H. van Dyke or "Young Fellow, My Lad" by R. W. Service.

The following program is very effective:

### MEMORIAL SERVICE

15-minute piano or organ prelude

## Processional

Ushers motion for congregation to stand  
(Order of procession —Preachers—color guard—family)

Scripture: Psalm 46 and John 14:1-4

(Congregation remain standing for scripture and prayer)

## Prayer

Tributes . . . . letters . . . . memorial gifts . . . awards, etc.

Hymn (Congregation) "How Firm a Foundation"

Apostle's Creed (congregation in unison)

Music or song

Message

Presentation of flag to nearest relative

Prayer

Taps

## Recessional

(Order of recession—color guard—preachers—people)—Submitted by A. G. HANNERS



## Expository Outlines

### Lesson Reading: Romans 5:1-21

TEXT—*They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ (Romans 5:17).*

### INTRODUCTION

The disobedience of Adam brought death into the world; but the obedience of Jesus brought deliverance for the world. Where sin abounded, grace did much more abound. To abound means to reign in full dominion over all mankind. Sin is a taskmaster that enslaves men, and hurries them to hell; but Jesus is the Deliverer, having an abundant grace for every fallen son of Adam.

I. THE REDEMPTION. *Our Lord Jesus Christ, by whom we have now received the atonement (v. 11).*

1. The Reconciliation. "We are reconciled to God by the death of his Son." (v. 10). This is the way of peace with God. The separation by sin, and the strangers by sin, and the sentence of sin is provided for in the reconciliation.

2. The Resources. "The gift by grace, which is by one man, Jesus Christ, hath abounded unto many." The abundant resources of Christ are to all men; Jesus can pardon, purify and preserve any man. We are saved by His life, and by His love, and by His light. We have His merits, and might, and mediation.

3. The Receiving. "They which receive the abundance of grace." If we receive Him, He will receive us. He

receives the weak; "When we were yet without strength" (v. 6). Without strength of will to break our sins, or to better our conditions. He receives the wicked; "While we were yet sinners, Christ died for us." Sinners by choice, and by conduct, and condemned. He receives the willful; "When we were enemies, we were reconciled to God." Enemies in wicked works, and ways, and willing sinners, rebelling and hateful.

## II. THE RIGHTEOUSNESS. *And the gift of righteousness.*

1. *The Gift of Peace.* "Being justified by faith, we have peace with God" (v. 1). We have freedom from guilt, favor with God, and forgiveness by grace. We have the peace of acceptance, and assurance, and affection. Conscious peace, comforting peace, and peace before the court of the Judge.
2. *The Gift of a Person.* "The Holy Ghost which is given unto us." (v. 5). We have the dwelling Spirit, and the deliverance by the Spirit, and the dominion of the Spirit. He sheds abroad the love of God in our hearts. We have the plentitude of Love, and the purity of Love, and the protection of Love. We are conscious of His love, and confident of it, and constrained by it.
3. *The Gift of Power.* "This grace wherein we stand, and rejoice in hope of the glory of God" (v. 2-5). We do not stand because we are strong in our might, but because we are strengthened with His might. We rejoice in hope, and rejoice in hardships, and rejoice in holiness. We have power to stand contradictions, and chastenings, and criticisms. We stand reproach, rebuffs, and rejection of men.

## II. THE REIGN. *Shall reign in life by one, Christ Jesus. So might grace reign through righteousness unto eternal life by Jesus Christ our Lord (vs. 17-21).*

1. *The Cleanness of Life.* Through Christ we can live clean, consistent, and Christlike in this wicked world. Clean in mind, and motive, and ministries. Sin is not becoming of our hope, or happiness, or helpfulness.
2. *The Conquest of Life.* Life has its tasks, and trials, and tears; it has its sacrifices, sufferings, and services. Life has extremes, and emergencies, and endurance. We need never know defeat, discouragement, or despair. We shall in the end conquer death, the devil, and disease.
3. *The Coronation of Life.* "Unto eternal life," these are the words of hope

and home. We shall see the King, and secure the kingdom, and be satisfied with knowing the experience of endless life; where sickness, sorrow, and sighing flee away.—T. M. ANDERSON.

## Lesson Reading: John 15:1-16

TEXT—*Now ye are clean through the word which I have spoken unto you (John 15: 3).*

### OUTLINE

#### I. THE PURGING

"And every branch that beareth fruit, he purgeth it" (Ver. 2).

1. *The Condition.* "Every branch in me." The bearing branch is the believer. A sinner is not in Him, neither is a sinner fruitful.
2. *The Crisis.* "He purgeth it." Jesus shows that the unfruitful branch is taken away, and the fruitful branch has something taken away from it. We must either be cleansed or cut off from our relationship to the Vine.
3. *The Cleansing.* "Now ye are clean." We have the word of cleansing, and the work of cleansing, the witness of cleansing. This is more than a pruning, it is a purging; a purifying work of God. It cleanses, cures, and conditions for fruit.

#### II. THE PURPOSE

"The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (Verse 4).

1. *The Abiding Lord.* "Abide in me, and I in you." The Lord is to take His abode in the cleansed heart. His word, His will, and His working is within us. We have His presence, and power, and His is pre-eminent in His lordship over us.
2. *The Abiding Life.* "For without me ye can do nothing" (Verse 5). This shows that apart from Him our doing is nothing. He energizes us to work; He enables us to will of His good pleasure; and endures us to witness with force. To break this abiding life means to "wither," and be "gathered," and "burned" (Verse 6).
3. *The Abiding Love.* "Continue ye in my love" (Verses 9-10). We must obey His love, and observe His love, and overcome by His love. This is the fulness of joy, and friendship with Jesus, and fidelity to Jesus.

#### III. THE PRODUCTION

"The same bringeth forth much fruit."

1. *The Fruit of Relationship.* The abiding branch bears the fruit; there can be no life results apart from this relationship with Christ. It is the fruit of love's relationship as children born of holy wedlock.

2. *The Fruit Reveals.* "Herein is my Father glorified" (Verse 8). Reveals His glory, and His grace, and His goodness.
3. *The Fruit Remains.* "Your fruit should remain" (Verse 16). Our work survives.

—T. M. ANDERSON.

### Lesson Reading: John 1:1-18

TEXT—*And of His fulness have all we received, and grace for grace* (John 1:16).

#### OUTLINE

##### I. THE FULNESS OF LIFE

"In him was life; and the life was the light of men" (Verse 4).

1. *The Creator of Life.* "All things were made by him" (Verse 3).

He produces life by a creative act making us alive from the death of sin.

2. *The Center of Life.* "Without him was not anything made that was made." He is the Head over all, and all spiritual life centers in Him; He dwells in the heart. He motivates our actions, and moves our affections.

3. *The Condition of Life.* "The Word was made flesh and dwelt among us" (Verse 14). The Incarnate Son provides the only way of life. We have received His grace and truth as the only condition to have life. All men can meet this requirement.

##### II. THE FULNESS OF LIGHT

"And the light shineth in darkness" (Verse 5).

1. *The World's Light.* "The true light, which lighteth every man that cometh into the world" (Verse 9). The hope of every man; the help of every man. Great is the darkness of depravity and disobedience in this wicked world.

2. *The Witness of Light.* "The same came for a witness, to bear witness of that light" (Verse 7). Preaching is witnessing to the light of Christ. It is designed to save them that believe the gospel. The darkness does not comprehend the light; but we are to bear witness so they will understand.

3. *The Word of Light.* "The Word was with God." His word is in promise, and in power, and in provision. It reveals the way, and the will, and the wisdom of God.

##### III. THE FULNESS OF LIBERTY.

"Which taketh away the sin of the world" (Verse 29).

1. *The Resources.* "Grace and truth came by Jesus Christ" (Verse 17). He is abundant in grace, and rich in truth. "Grace for grace," that is suf-

ficient to save all men from all sin through all time to come.

2. *The Rights.* "To them gave he power (right) to become the sons of God" (Verse 12). The rights of faith, and freedom, and fulness, and forgiveness. The rights of birth, and then a right to the baptism of the Holy Ghost (Verses 13, 33).

3. *The Revelation.* "He hath declared him." A liberty to see God, and know Him.

—T. M. ANDERSON

### Lesson Reading: John 12:20-36

TEXT—*And I, if I be lifted up from the earth, will draw all men unto me* (John 12:32).

#### OUTLINE

##### I. THE LIFTED LORD

"This he said, signifying what death he should die." (Ver. 33)

1. *The Atonement.* He was slain for our sins; suffering to save; bleeding to bless.

2. *The Authority.* "Now is the judgment of this world: now shall the prince of this world be cast out" (Verse 31). He has power over the world and the wicked.

3. *The Attraction.* "Draw all men unto me." He pulls and persuades by His person.

##### II. THE LIFTED LIGHT

1. *The Duration of Light.* "Yet a little while is the light with you." (Ver. 35). A time to be saved; do not miss the chance. Act while it is day.

2. *The Duty to Light.* "Walk while ye have the light, lest darkness come upon you."

3. *The Deliverance of Light.* "That ye may be the children of light." This is the power to change us into sons of God. Passing from darkness to light.

##### III. THE LIFTED LIFE

"He that hateth his life in this world shall keep it unto life eternal" (Verse 25).

1. *A Holy Life.* Jesus shows that we must die in order to live. Die to self and sin, that we may live with the Saviour (See verse 24).

2. *A Helpful Life.* "Sir, we would see Jesus. Andrew and Philip tell Jesus" (Verses 21, 22).

3. *An Honored Life.* "If any man serve me, him will my Father honor" (Verse 26). God will place His approval on all who serve the Son in a holy and helpful life. He will endorse them, and endow them, and enable them.—T. M. ANDERSON.

## Selected Sermon Themes

"Spiritual Heroism" (Acts 15:26) and "Safety First" (Proverbs 19:2), by Rev. Lester C. Taylor.

"Human Conservation" (I Corinthians 15:3), by Rev. Charles W. Fulton.

"Discovering Jesus" (Luke 24:35), by Dr. W. R. McIntyre.

"Inner Power" (Ephesians 3:16) and "Iron Shoes" (Deuteronomy 33:25), by Rev. Edwin W. Norton.

"The Do Nothings" (II Kings 7:3) and

"The Paths of the Sea," by Rev. H. D. McMurray.

"The Span and Plan of Life" (James 4:13-17), by Dr. James Best.

"God and The Ocean" (Psalm 77:19), by Dr. E. M. Nesbitt.

"The Panoply of Prayer" (Ephesians 6:18), by Dr. D. H. Hammond.

"God's Avenue for Success" (Daniel 1 and 2) and "Temptation" (Matthew 4:1-11), by Rev. Walter Farris.—*The United Presbyterian*.



# BOY'S DAY

## *Fourth in a series of articles on Special Services*

By Buford Battin

**B**OYS will be men. Those who will carry on work of the church, establish homes and fill positions of trust tomorrow will be those who are boys today. It is good to plan for a boys' day in the church.

The pastor should plan the day with the boys and make them feel that it is their day and allow them to offer suggestions as to the order of the service. A Sunday morning would be an appropriate time. The meeting should be well advertised and a special effort made to reach all the unchurched boys of the community. During the preceding week the Sunday school superintendent with teachers of boys' classes may organize visitation teams to make calls in homes of boys. The service will be advertised by the use of posters and through the daily paper.

It is good to have a guest speaker for the occasion. The county sheriff, county or district judge, chief of police or some other prominent citizen of the community may be invited as the boys' guest. The one selected should be a high type citizen and a Christian with high ideals. The pastor may present a recommendation to the boys and they be allowed to come to an agreement as to the one invited to be their guest. One of the older boys may be selected by the group or appointed by the pastor to introduce the guest and present him for a brief address. The speaker is to be informed as to the nature of the service and that his address is to be of some fifteen minutes duration.

Two or more boys are to be selected as ushers to serve in the place of the regular ushers. They may be given badges to

distinguish them. The Sunday school session may be conducted in the usual order, special emphasis having been made that all boys attend the Sunday school. Front pews of the church should be reserved for the group with younger boys at the front. The ushers will assist in seating all boys within the reserved section.

The service may begin with the boys singing "America." The guest speaker is introduced at this time and presented for an address. Following the address the congregation may be led in singing "Brighten the Corner Where You Are." The boys may be led in singing familiar choruses. The pastoral prayer is offered in behalf of the boys. The congregation is led in singing "I'll Go Where You Want Me to Go." This song of consecration will prepare the way for the sermon. The climax of the service should be the pastor's message to boys. The pastor should not waste time in the service with light talk in an effort to entertain. The boys will give close attention to the message for it is their service and they know the message is for them. The pastor must use this opportunity to present a challenge through a well-planned gospel message. An expository sermon on the Prodigal Son is very appropriate.

At the close of the service a small gift or souvenir might be presented to each boy. A record should be made of every visitor present and an effort made to encourage attendance at the services of the church. Many parents of the boys may be influenced to attend on this day who would not otherwise be reached by the church.

## "That Look"

A look can save. A Chinaman came to a missionary seeking for baptism, and was asked how he had been saved. He said, "Years ago, in the Boxer uprising. I was one of those who stoned the 'foreign devils.' I threw a stone and hit a missionary, and the blood flowed from a wound down his leg. I was just rejoicing in the success of my stone, when I saw a most remarkable look come over the face of the missionary. It was a look of pity and love, and I heard him say, 'Father, forgive them, for they know not what they do.' That look," he said, "has haunted me. And when I heard you had come with the same gospel message, I felt I must come and hear it."—*Selected.*



## A Christian Mother in Africa

A women's convention was held in Kenya Colony, British East Africa, and more than two hundred attended—each with a baby or two. One of the speakers was Njambu, a Kikuyu Christian. *Sunday School Times* relates:

Njambu began her message by reading Ephesians 6, insisting that the weapons of war were meant for women as well as men. The breastplate of righteousness was to be held out in front to cover the babe clinging to his mother's breast; the shield of faith to protect the little one strapped to her shoulders, or the toddler trudging along at her side. "O Christian mothers! Stop letting your children be taken captive by evil spirits! Put on the armor of God! Ask Him to guard them. He will!"

Her father had beaten her when she accepted Christ. Her husband threatened to kill her and force her children to go through the devilish ceremonies and mutilations of the witch doctors. She fled with her children. "I put two on my back with a bag of cooked sweet potatoes, because no mother wants her children to go hungry on a journey. I took the third child by the hand. It was a terrible journey." Later she appealed to the white officer of the district.

"All my father's family and my owner's family were on one side. On the other side I stood alone—with my Christ. They told how I had been bought with twenty goats, two fat cows, and three barrels of beer. I told how I had been bought with the precious blood of Jesus Christ and belonged to Him. I was set free. Since then Christ has supplied every need. Do you hear? Every need! Then I slept on

sacks; now I have blankets. Then we were naked; now we have clothes. Then my children were sickly and frightened and hungry; now they are happy and healthy. They are going to school and read to me God's Word. Then I never handled a cent; now I handle shillings. How do I get them? The Lord showed me how! I dig clay and make pots and sell them in the market. We grow all the food we eat. My husband came with two shillings one day and gave them to his little boy. The child gave them back, telling him that we needed nothing. Pray for that sinful man; and all you who are unequally joined to unbelievers, hold on to Jesus Christ. He can soften the hardest heart."—*The Pentecostal Evangel.*



## An Argument Answered

A worker in the Mission to Lepers met an American major, and had a chat with him which ended in an argument.

"I'd like you to tell me," said he, "what you missionaries are doing out here that you couldn't do better and more profitably at home, as well as to get more appreciation for doing it"—thus concluding his harangue, the gist of it being that missionaries were only wasting their lives. He glared triumphantly, as if he had presented an unanswerable argument.

A few weeks later, the missionary had the answer. She says:

"The scene was a lonely spot on the mountainside. Rough crags jutted out of the grassy sod; a few cows and pigs left off munching the grass to stare curiously at what was going on; here and there a mound with a stone in front of it reminded one of the presence of the dead; but there was nothing human to disturb or hinder. Nothing human, did I say? No, there were some human beings there; but looking at them, one might have been in doubt. I gazed into the distorted faces of men and women with leprosy—faces full of pain and suffering, but faces glowing with love and joy at seeing the one who is practically their only friend; and I realized then that I was doing something I could do nowhere else.

"As I listened again to the story of their wanderings since we last met, sometimes full of sorrow and pain (as when they were stoned) or lighted with joy at the thought of treasured kindnesses I knew there was nothing so worth while as to minister to the souls and bodies of these poor afflicted ones."

—*Song After Sorrow*

## **"But They Will Not Wait"**

A True Story by AMY CARMICHAEL,  
Dohnavur, India

Her name was Kannammal. She attended a mission school in a certain South Indian city, for temple children (whose lives become unspeakably immoral in the so-called sacred temples) must learn to read and write as a foundation for the after-education in base poetry and story.

Little by little Kannammal began to understand what was in store for her. The children with whom she played told her; she did not understand at first, but gradually the knowledge broke upon her. The little girls spoke with joy about the fine jewels and clothing they would be given on the day they were married to the god. There are fifty servants of the gods in connection with the temple to which Kannammal was to be given, so the life was well known to the children destined to "continue the succession." It attracted them, trained as they were to look forward to it as something desirable and natural.

But it did not attract Kannammal, and she entreated the old woman who had brought her up to be allowed to refuse it. Sometimes the missionary visited in the house, and she herself heard the child pleading to be released from temple service. "I do not want to be married to the god. Why need I be married to an idol and lead the shameful life?" But her pleadings fell upon deaf ears. "What is the use of speaking about it?" said the old woman. "It is for this I have taken the trouble to bring you up."

Sometimes Kannammal was able to go and see her missionary friends, and she asked them to take her away. They told her it was against the law for them to do anything till she was sixteen. "*But they will not wait till I am sixteen,*" was the child's reply.

At last Kannammal took the law into her own hands. She went to the missionaries' house, saying she had run away from home and would not return. "Please let me stay," she said. They let her stay, but knew they had no power to defend her. No offence had been committed against the Penal Code. The law cannot act till an offence has been committed.

Next day a crowd came with a police-constable. There was the usual clamor and fierce excitement. The child was hurried away.

"I often went to the house after that," writes the missionary, "but I always found the door shut, and was told by the neighbors that there was nobody at home." The little girl, who had dared so much and failed, was never seen again by any of her friends.

But they heard how the prince of darkness triumphed. Kannammal was dedicated to the gods, forced through the ceremony, helpless in their hands. With all her child strength she resisted their purpose, refused to go to the temple to worship, and clinging still with faith they could not shake, prayed to the true God, and abhorred the gilded sin. But a day came upon which there was only one way of escape. She had been dressed in silks and jewels ready for the sacrifice. All the details were arranged. She saw only one way out. Running to her room, she tore off the silken things and the ornaments, ran back to the old woman, flung them at her feet—"There is what belongs to you!"—ran out before she could be stopped, and sprang into the courtyard well. They dragged her up, but they could do no more; Kannammal was dead.

Friends, comrades in this unequal strife, will you not pray as you have not prayed before? Take this story, told in quiet words, but burning with shame and wrong. Think over it. Let it enter into you till you see that child as if you had seen her in the flesh, as if she were your own. Then pray, we entreat you, for the children in their need. Pray that those who are searching for them may be able to find them and save them. Pray that they may be saved with no mere nominal salvation, but delivered from the power of evil both for time and for eternity. And pray that we may not relax, but go on and prove the Lord himself our Arm every morning, our salvation also in the times of trouble inseparable from a work which has ranged against it principalities and powers and all the tremendous influences dominant in a land which is very dark. But what are these things to the Lord our God?—*The Pentecostal Evangel*.

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## **When?**

When may I cease to love missions?

When I have ceased to love Him,

When the Father no longer loves sinners,

When the stars in their paths have  
burned dim,

When the blossoms no longer need show-  
ers,

Or the wild birds their sheltering nests,  
When men have no need for a Saviour

When time ceases flying and rests.

When brotherly love has encompassed

The earth and all men are as one,

When Jesus is loved and exalted

In all lands where shineth the sun,

Then may I rest from my labors

For missions their course shall have run.

—JEAN LEATHERS PHILLIPS.

# ILLUSTRATIONS . . . . .

## ***A Fully Surrendered Life***

Benjamin West, the great painter, speaking of Gilbert Stuart, a brother artist famed for his beautiful coloring, used to say to his pupils, "It's no use to steal Stuart's colors; if you want to paint as he does, *you must steal his eyes.*"

When we are baffled in our efforts to live as Christ lived, we feel that the record of His life, however wonderful it is, will not enable us to be like Him. What we need is a heart like His!—*Sunday School World.*

## ***Living by God's Word***

One day Henry W. Frost discovered that the shipper in his mill was labelling the barrels of flour "Made from the Finest of Minnesota Wheat." This statement was not true. Upon inquiry it was learned that the broker who was selling this flour in New York had instructed the shipper for he said that it was easier to sell flour that was thus labelled. Mr. Frost, being a Christian who lived according to the Word of God, forbade its further use. The broker in New York became enraged, and severed his connection with the mill with the result that the principal market for the mill's flour was cut off. But Mr. Frost continued to trust God, and to order his life according to the Bible. Gradually, with considerable financial loss, a new market was built up, and Mr. Frost became known for his Christian integrity.—*Selected.*

There used to be an old custom in the East, that when a debt had been fully settled, it was usual to take the parchment and nail it over the door of the debtor's house, so that all passers-by could see for themselves that the debt had been paid and the creditor satisfied. This beautifully illustrates Colossians 2: 14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way nailing it to the cross." Also, I Peter 2: 24, "Who his own self bore our sins in his own body on the tree."

## ***The Three Maps***

A Christian business man who always kept three maps hanging above his desk was asked for an explanation.

"These maps represent three stages of my life," was the reply. "Before I found the Saviour, I was a young and enthusi-

astic real estate dealer in this city. In those days I always had this map"—pointing to one of them—"before me. It is the map of part of the city with certain additions and subdivisions in which I was much interested. In those days I didn't think of much else or live for much else but real estate.

"Then one day I found the Lord, and I began to look farther. When I began to live outside of my community I hung up another map. It is the map of my state and country, and my city is only a dot upon it. My real estate business doesn't show here.

"Last of all, when I began to think of my Christianity in world-terms, I hung up another map—a world-map. My real estate doesn't show here—even my city is gone, but I keep it to remind myself that I am to live for the whole world."

How large a world is this in which I live, and how small and insignificant are my petty affairs in the face of a world of people and problems!—*Selected.*

## ***The New Vision***

There used to be a man in the city of Chicago who stood at one of our street corners. He was almost an imbecile. He stood there day after day, asking alms. One day it was bitterly cold, and he slipped into one of our rescue missions. That night he found Jesus, and the man who was almost an imbecile was marvelously saved. He wore out three Bibles in three years. The editor of one of our papers made up his mind he would see that man. He climbed up to his garret, and he saw him with his Bible open upon his knees. He said to the man, "Would you mind reading the Bible to me?" Said my friend, "I thought I had heard the Bible read, and I thought I had read it myself but as this man read it, with tears overflowing and his voice trembling, I stopped him and said, 'Tell me, if you will, what is the secret of your power?' The man shut up his Bible, hesitated a second, and then said, 'I have seen Jesus.'" That is what these two men received—a new vision.—J. WILBUR CHAPMAN.

As Charles G. Finney was returning from the woods on the morning of his conversion, he received his call to service. He was a young lawyer with brilliant prospects; but immediately he "conferred not with flesh and blood." When a few days afterward a deacon wished to retain him in an important case, he replied, "I have been retained by Jesus Christ to

plead His cause, and I cannot plead yours." He never entered a court-room again as an advocate, and became a true and successful servant of Christ—*Otterbein Teacher*.

### **The Trouble Lies Deeper**

A good story is told of old Thomas K. Beecher who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow, he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper." That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin, indeed, goes deep, but Christ goes deeper.—*Christian Witness*.

### **Caleb's Ally**

"If the Lord will be with me" (Josh. 14:12).—It is thrilling to read of this old warrior saying, "Give me this mountain," the place where the tallest giants had their stronghold. He was so courageous because God was his ally.

Three centuries ago in Holland there was being waged a struggle between the people who stood for Protestantism and the empire which had the pope's blessing. William, Prince of Orange, a man who feared God, was the champion of the Protestant cause. In the heat of the conflict when the young Republic seemed to be overwhelmed, William received a message from one of his generals, inquiring if he had succeeded in a treaty for aid with any foreign power. William's answer was, "Before I undertook the cause of the oppressed Christians I made a close alliance with the King of kings and I doubt not that He is with us and will give us the victory."—ROBERT E. MOSHER, in *The Evangelical Friend*.

### **Kept Sweet**

"The Lord hath kept me . . ." (Joshua 14:10). This is a beautiful picture of a grand old man who had been kept sweet through all the years of association with an unbelieving generation of Israelites.

It was the writer's privilege to hear the late H. C. Morrison preach a camp meeting sermon about the little maid who was taken captive by Naaman the Syrian, yet instead of becoming bitter over the cruel treatment, she graciously testified to him of the prophet who could heal him. Dr.

Morrison said that some people, when they are persecuted or disappointed, fall into a tub of vinegar and become sour and bitter; but others fall into the honey tub. This Israelite maid fell into the honey tub of New Testament grace. Caleb, too, fell into the honey tub instead of the vinegar tub.—*Selected*.

### **A New Creature**

Is it not said of Augustine that after his conversion he was met by a fallen woman who had known him in his sin, and he passed her by? She said, "Austin, it is I," and he turned and said, "But I am not Austin. I am not the man you once knew, for I have become a new creature in Christ Jesus." That is what the Lord Jesus can do for you. Oh that you would look at Jesus and begin to live! It is time a change was made; is it not? Who can change you but the Lord Jesus?—*Spurgeon's Illustrative Anecdotes*.

INSIDE BRACES—"Strengthened . . . in the inner man" (Eph. 3:16).

There is a story about a member of a state legislature, who, though he had a reputation for being an honest, conscientious lawmaker, on one occasion yielded to political influences and voted for a bill contrary to the public interest. When he returned to his home community an older man took him to task for his part in the matter, saying, "Why did you do it?" The answer, "Because the outside pressure was so strong," brought the searching question, "Where were your inside braces?" Under the pressure of our times, as in every age, men need "the inside braces." Thanks be to God, He has provided the inside braces by giving us His indwelling Spirit.—*Selected*.

### **The Spirit of Sacrifice**

The early Quakers had the spirit of good soldiers of Jesus Christ. Six thousand of them were in prison at one time. Their goods were confiscated and their homes broken up. The jails became to them like gilded mansions, as through the prison bars rang their happy songs. Not only were the jailers converted, but people passing on the streets. At the end of one year George Fox was recapitulating, and said, "We have had a good year. There has been no time in the year when there were less than one thousand of our people in jail."

Missionaries have very literally exemplified the spirit of a soldier of Christ. Charles Cowman, founder of the Oriental Missionary Society, before beginning mis-



sionary work in Japan with his wife lived in a beautiful, well furnished home; but this was exchanged for a small apartment in order that he might support another native worker in Africa. Often was he asked the question, "How can you afford to support so many native workers?" The inquiry usually received this reply, "I cannot afford it, I can sacrifice it."—*Exchange*.

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### **The Intercessor**

"David Brainerd's life," says Edwards, "shows the right way to success in the work of the ministry. He sought it as a resolute soldier seeks victory in a siege or battle; or as a man runs a race for a great prize. Animated with love to Christ and souls, how fervently did he always labor, not only in word and doctrine, in public and private, but in prayers, day and night, wrestling with God in secret, and 'travailing in birth' with unutterable groans and agonies, until Christ was formed in the hearts of the poor heathen Indians to whom he was sent. How did he thirst for a blessing upon his ministry and watch for souls as one that must give account! How did he go forth in the strength of the Lord God, depending on the special influence of the Spirit to assist and succeed him!"

Brainerd's diary contains such notes as this: "Lord's day, April 25. This morning I spent two hours in sacred duties, and was enabled, more than ordinarily, to agonize for immortal souls. Though it was early morning and the sun scarcely shone at all, yet my body was quite wet with sweat."—*Exchange*.

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Many years ago there lived in Dublin a beautiful and talented young lady who, driven by sorrow and discouragement, was on her way to the river to take her own life. Just as she was about to make the fatal plunge she saw in a distant field a farmer who was whistling cheerfully as he followed the plow; and she said bitterly, "Happy man! he has something to live for; he has a niche to fill." And there came to her a message as from God. "You have a niche to fill. You have life, talents, opportunities. Why throw them away?" And turning from the river bank, she hurried home, saved from a suicide's death and doom. Soon afterward she was led to Christ and several years later married a Christian captain. A son was given them and grew up to become Dr. Grattan Guinness. Not very long before the death of Dr. Harry Guinness, he is reported to have said, "If my honored father was used of God to turn thousands to Christ, as he was; if he was the means of train-

ing hundreds for the mission field and of opening up dark parts of the earth to the gospel; if by his writings he has enriched the church and glorified his Saviour; and if I, his son, humbly trying to follow his steps, have done any service to God, then you must trace it back to that humble farmer doing his common task.—ROBERT E. MOSHER, in *The Evangelical Friend*.

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### **Divine Insight**

A little girl had gone into the storeroom and was about to take something that had been forbidden. Just as she was in the act, she spied the picture of one of her ancestors. The eyes seemed to be looking right through her. She stopped. She could not do this thing if she were seen. Slipping out of the room, she came back with the scissors and cut the eyes out of the painting. Having done this, she proceeded with her misdoing, forgetting that there was a divine all-seeing eye that cannot be cut out. Even the cover of darkness does not hide from His sight. All things are open to Him.—*Selected*.

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A woman telephoned the business manager of a large concert hall that she had lost a valuable diamond there the night before, and asked if it had been found. The man said to hold the line. Search was made and the pin was found, but when the manager went back to the telephone, the call had been cut off. He waited for the woman to call again, but never heard anything from her, even though he advertised. How often we act that way concerning our requests to our Father in heaven.—*The Christian*.

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"I was afraid and went and hid my Lord's money." This is the stamp of shame that Jesus set upon a man in one of His parables. Jesus was kindhearted, sympathetic and full of pity, but He was not a coward. And He cannot use a man who is afraid. Any Christian preacher who is afraid should without delay surrender his credentials and get out of the fellowship of brave men. Some seem to think the clever thing and the safe thing for them to do is to trim their sails to every breeze. But the ship of Zion is no sailboat. It is a great liner that drives ahead through tide and storm, and if you have not learned this, jump overboard.—*Exchange*.

# BOOKS . . . . .

**LIGHT FOR THE WORLD'S DARKNESS**, A volume of twenty-five prophetic addresses delivered during wartime at the Second New York Conference on Prophecy. This Congress was held under the auspices of the American Board of Missions to the Jews. The work of collecting and compiling the manuscripts has been done by Dr. John W. Bradbury, editor of *The Watchman-Examiner*, National Baptist Weekly. It is definitely a book emphasizing the pre-millennial teachings relative to the return of the Lord, and in some instances the speakers are definitely hyperdispensationalists. Preachers interested in prophetic interpretation will find this volume to be interesting reading. (Loizeaux Brothers) 254 pages, price \$2.00.

**WHY BE GOOD? Spiritual Victory Sermons**, by Evangelist Charles Forbes Taylor. Stimulating addresses, rich in anecdotes and representative of those delivered by the author in his recent "Spiritual Victory" campaigns. The author is a world-known evangelist, and his messages have been heard by thousands of people. There are eight messages in the book. (Revell) 93 pages, price \$1.25.

**APPLEMAN'S SERMON OUTLINES AND ILLUSTRATIONS**, by the well-known Jewish evangelist, Hyman J. Appleman. Perhaps since the day of Billy Sunday, no evangelist has so captured the crowds in the American cities, with his earnest and enthusiastic gospel messages, as has Hyman Appleman. In this book he gives one hundred sermon outlines, gems gleaned during his many years of studying and proclaiming the Word of God. This is an outstanding book of this type, and will be welcomed by many ministers. (Zondervan) 129 pages, price \$1.25.

**THE TRIUMPHS OF FAITH**, by Dr. G. Campbell Morgan. The second edition of this fine book by this popular and well-known Bible expositor. In this book will be found eighteen messages, particularly dealing with the eleventh chapter of Hebrews. The author in his preface to the book states: "The answer of God to a perplexed prophet (Habakkuk) was the revelation of the basic principle of human life: 'The just shall live by faith.' That statement is repeated three times in the New Testament; from the pen of Paul in Romans and Galatians, and by the writer of the letter to the Hebrews. The Roman letter is the document of human salvation.

Galatians is the document of liberty rightly interpreted. Hebrews is pre-eminently the document of faith. John declares, "This is the victory that hath overcome the world, even our faith." The writer of the letter to the Hebrews illustrates this principle in a great paragraph (X. 37-xii. 3). He gathers his illustrations from the history of the Hebrew people. This book consists of lectures in consideration of that whole paragraph. It goes back, however, and starts with the human race, in the elders—Abel, Enoch, Noah. Then, beginning with Abraham, it passes over the history of the Hebrew people, showing in varied ways how their triumph in every way was always the result of faith." This is a very stimulating book; one which will help any minister to see the importance of faith in days like these, and will inspire him to give to his congregation messages of faith and helpfulness to encourage his people who must face the dark issues of this day. (Revell) 192 pages, price \$2.00.

**THE CROSS AND THE CRESCENT**, by Samuel M. Zwemer, Professor Emeritus of History of Religion and Christian Missions in Princeton Theological Seminary. This new book is introduced by President John A. Mackay of Princeton Theological Seminary, and represents the latest word on the validity, necessity and urgency of missions to the Moslems. The author has spent forty years among the Moslems doing missionary work for Christ, and it is said of him, "Not since the days of Raymond Lull, the great Spaniard about whom our author wrote his first book, has any Christian missionary taken more truly to his heart the whole Moslem world, in the complexity of its spiritual problem and the range of its geographical dispersion, than Samuel M. Zwemer." The author has written a score of earlier books on this subject in its many aspects. Here in this book we have his mature convictions and experiences after fifty years of study and travel. The seventeen chapters concern, first, the character of Islam and some of its teachings; then follow chapters on the present situation in the Moslem world with special attention to particular areas which, because of their importance or neglect, have escaped attention. The last five chapters describe methods of evangelism and the nearest way to the Moslem heart. (Zondervan) 292 pages, price \$2.00.

**TIME'S CHARACTER GAUGE**, by John D. Freeman, M. A., D. D. Thoroughly modern in application, orthodox in position, challenging in exposition and rich in illustration, is Dr. Freeman's latest book, based on II Peter 1:5-7. Inspired, as he says in his introduction, by a sermon which he heard Dr. L. R. Scarborough, then president of Southern Baptist Theological Seminary of Fort Worth, Texas, deliver on the subject, "An Eight-Story Christian," he proceeds first to elaborate upon the foundation of Christian experience, namely, Faith, which he subtitled, "A Sure Footing." He proceeds to take each subsequent virtue, devoting an entire chapter to each, applying them in a most delightfully readable manner: 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 book is flavored somewhat with Calvinistic Theology, hence, his statement (p. 270) concerning sanctification is not surprising, "He who comes to believe sanctification to be a sudden, complete, and supernatural 'second blessing' misses the mark by a great distance." He seems not to distinguish between perfection in kind and perfection in degree when he writes, "Sin is missing the mark, or erring from the truth; therefore, whoever in any wise is not perfect, even as God is perfect, is a sinner."

Dr. Freeman's chapter on Temperance is a fearless expose of the moral debauchery of our day. He approaches the sin of intemperance as it relates to liquor, tobacco, sex, and moral infidelity. This chapter should be most widely read, especially by ministers and young people.

All in all, the work is above the average, and, doubtless the best exposition of II Peter 1:5-7 ever published. It is frank, challenging, even shocking, but withal, a fearless defense of New Testament imperatives concerning righteousness and Christian morals. The reader will be amply rewarded for time and money expended for its message.

The book should be highly recommended for reading by young people, particularly those of college age. It would make an excellent birthday or anniversary gift. It should constitute a treasured addition to any minister's library. (Broadman Press), 219 pages, price \$2.00—ERNEST E. GROSSE.

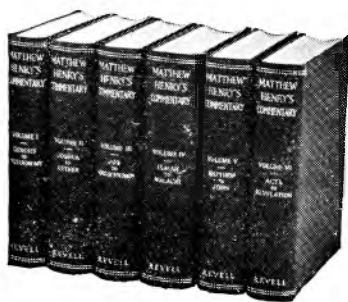
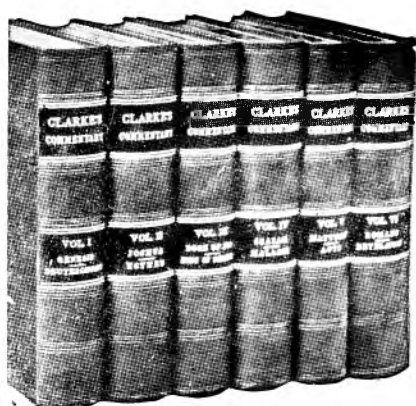
**BROADMAN COMMENTS**, by W. R. White, D.D., head of the Division of Editorial Service in the Sunday School Board of the Southern Baptist Convention, and a member of the Committee on Uniform Series of Bible Lessons of the International Council of Religious Education. It is another book of comments on the International Sunday School Lessons for the year of 1945. However, it has this distinction of being the first in a new series, and according to the preface, "Certain obvious adaptations have been made for the Southern Baptist constituency." (Broadman Press) 456 pages, price \$1.50.

**HEARTENING MESSAGES**, by Dr. Zeno Wall, pastor of First Baptist Church of Shelby, N.C. Fourteen sermons from the pen of a very prominent Baptist preacher. The truths are given in clear outline, with special emphasis upon their application to the needs of today. There is a decided human interest touch in these sermons with numerous illustrations, and while the book has a decidedly Baptist flavor, many preachers will find in it helpful suggestions and seed-thoughts. (Broadman Press) 179 pages, price \$1.50.

**THINGS I HAVE LEARNED**, Chapel Talks by Dr. Bob Jones. A series of twenty chapel talks given by the author to the Bob Jones' College students. These talks were recorded at the time that they were given to the students, and are released in exactly that form. They are full of homely philosophy and sound commonsense, and abound in illustrations. Dr. Jones is the founder and president of the college that bears his name. (Loizeaux Brothers) 224 pages, price \$1.50.



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