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The PREACHERS MAGAZINE

March-April, 1947

An Easter Prayer

By Charles Henry Mackintosh

O Master of the Wisdom which is Love,
Let not the light of Thy five-pointed Star
Shine on us only dimly, from afar!
Let it descend upon us, like the dove,
The starlike dove which John's disciples saw
On Jordan's banks, two thousand years ago,
And let it light our darkness, till we know,
Of our own knowledge, that Love is the Law!

Thus, and thus only, may we *live* the Creed
Which we profess; and, on this Easter morn,
Rise from the river of doubt, cleansed and reborn,
To cry aloud: *The Christ is risen indeed!*

The Preacher's Magazine

Volume 22
Number 2
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CONTENTS

An Easter Prayer (poem)	
Charles Henry Mackintosh	1
When the Preacher Moves	
J. B. Chapman	3
True and False Standards of Success	
J. B. Chapman	5
Your Life in Christ	
Paul Rees	7
The Experiential Meaning of Pentecost	
J. A. Huffman	11
Gleanings from the Greek New Testament	
Ralph Earle	16
God's Blood-Line	
Richard S. Taylor	17
"Filling Up and Pouring Out"	
L. A. Reed	20
The War on the Laws	
Carl Bangs, Jr.	23
Revelation and Science	
O. E. Sanden	26
Healing the Mentally Ill	
D. L. Niswander	29

Departments

The Theological Question Box	
H. Orton Wiley	31
The Preacher's English	
Leewin B. Williams	35
The Preacher's Scrapbook	36
Quotable Poetry	38
Searching Truths for Ministers	40
A Preaching Program, John E. Riley ...	41
Missionary Department	62
Illustrations	64
Book Notices, P. H. Lunn	65

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Managing Editor's

MESSAGE

THERE is a little story making the rounds, of a pastor's wife who asked her husband before the church service, "What is the object of your sermon today?" To which he gave the ready reply that his subject was so and so. She assured him that she knew that, but she still wanted to know what was the object of his sermon. No sincere preacher can hear that story without having it bounce right back into his own face. Most of our sermons have subjects, but do they have objects?

There are three questions which we should ask ourselves before we enter the pulpit to present our messages. First, What is my object in preaching this sermon? Second, Have I clearly outlined or presented this object in the preparation I have made so that I may, by the help of God, get it to my congregation? Third, Am I presenting this message in language that suits my congregation—in words that the simplest of them will understand. To have a satisfactory answer to those three questions will save us from three prominent criticisms of the pulpit today, which are: I could not see what he was aiming at—he didn't seem to know how to say what he had in mind—his language was beyond me, I need to carry a dictionary with me when I go to hear him preach.

To preach with a definite object in mind and successfully carry it through means that much time must be given to the preparation of the sermon. If preaching is as important as God, the Bible, and the people think it is, preachers should give the major portion of their time to sermon preparation. The pastor who is "too busy" to give adequate time to the preparation of his sermons is faulty in his understanding of the primary task of the preacher and of how to use his time. Let's keep that question of the pastor's wife before us always, "What is the object of your sermon today?"

D. SHELBY CORLETT,
Managing Editor

When the Preacher Moves

J. B. Chapman, Editor

THE preacher's life has always been known as a roving life. It was so with our blessed Master. It was so for all the twelve apostles. It was so with the men who "went everywhere preaching the Word" in the later apostolic times. And it has been so in a large measure with the preachers of every age and of every land.

Moving is a necessity, in many instances it may be an advantage, but, like most good things, it may become an obsession, a fad, and even a vice. Moving is a necessity when the time comes that the preacher and the church cannot longer get along together; for the people cannot and should not all be expected to move, and if someone should move, manifestly, it must be the preacher who takes to the road. In many instances moving is an advantage, not only to the church which may do better work under a new leadership, but also to the preacher who by moving gets the benefit of new romance for his work, having been pressed with the monotony of his present charge. But when moving becomes simply a habit, it is an obsession; when it becomes a pleasure, it is a fad; and when it becomes just a way to escape problems, it is a vice. And, furthermore, as an instrument for escaping problems, moving is a temporary expedient that reacts to the preacher's disadvantage; for there are problems everywhere, and the preacher who consciously runs from problems becomes an inward coward, and having run away when the battle got hot, he will yet come to where he will run away or want to run away when the battle is no more than lukewarm.

The preacher does not really begin to grow as a preacher until he scrapes the bottom of his sermon barrel, and must begin to dig for current preaching material. The pastor does not know the joy of the pastoral office until he comes to the time when he is performing marriage ceremonies for those he baptized and received into the membership of the church. And the administrator does not know the full assurance of his judgment until he has stayed long enough to see foundations placed under his air castles. Especially in these days of shifting populations, it is not necessary for the preacher to move to get a change, for within the space of seven years the bulk of his

listening audience will change, even though he remains. And no one can deny that outstanding pastorates must, of necessity, be relatively long pastorates.

Still, preachers are a moving species, and no preacher is wise who does not "keep his hat on," ready to move on, if the signs indicate that he should do so. One of the saddest spectacles that ever the dairyman sees is that of a cow which, after giving a fine bucket of milk, stays just long enough to kick it over. And the church and community see nothing worse than the sight of a preacher who stayed too long and thus undid much of the good he had previously accomplished.

When should the preacher move? Well, he should move any time when the vote is against his staying or (in episcopal bodies) when the appointing agent says he should. Seems like it would not be necessary to say this, but the fact is that some preachers try to stay when they are told officially to move on, and such preachers are a menace to the work of God and usually finish their day in a minor role in the church or in some independent type of work which they curiously suppose is less afflicted with dictatorship, since they are the dictator themselves. It is even a bad thing for a preacher to be "voted out," and if he can get an inkling that such a fate is in the making, he should move before he is told to do so. Most preachers do this, but there should be no exceptions. Move, Brother, if you are told to do so officially.

In the second place, the preacher should move when he catches up with his vision for the work. Some preachers are good in home mission churches, and should move whenever the church reaches a stage beyond this. Some preachers can build church buildings, some can pay for buildings already constructed, some preachers reach the place in their task where in their own mind the field is no longer promising. In all such cases the preacher should move.

In most churches the preacher must move whenever there is an opening, and he cannot set a certain time and say, I will move then. If he does this, he may find no suitable place to go when the time comes that he must go. If he is going to move "pretty

soon," he better move when someone wants him. And always it is better to move to go somewhere, rather than just to move. A preacher's friends must be considered, and they are much happier if their friend and brother is going to another charge, for if he is not, they are practically sure to feel that he is being pushed out, and this drives a wedge that may eventually cause a split in the church.

It is always a dangerous thing for a preacher to be too anxious that his move shall be a promotion in the sense that this word is commonly used. Of course, it is a promotion, if it is going where the Lord wants him to go, but it is often better all the way around if the preacher goes to a place with a smaller membership and a lower salary than he leaves—this for obvious reasons, and no God-called preacher should be ashamed to make such a move. The world is quick enough to observe that the preacher can hear the call where the pay is larger, and happy is the preacher who does not give any ground for credence for such a saying.

No preacher should expect to be a fit everywhere, and for this reason he should carefully and prayerfully consider any proposed change before he makes it. If the preacher cannot succeed in a certain place, that does not mean that he will fail everywhere, and if he cannot succeed in a given place, that does not mean that no one can succeed there. This is one of the distinct advantages of an itinerate ministry—it helps in the hard task of getting men and opportunities mated.

No preacher should demand unanimous votes or expect enthusiastic appointments (thinking in terms of methods of mating preachers and opportunities). Speaking as one who has had the responsibility of helping mate preachers and opportunities, I have to say that I am often, if not usually, reluctant at the point of decision. And this sense of reluctance that one charged with appointing responsibility feels shows up in the adverse vote when a composite mind (that of a voting congregation or board) is called into action.

One of the most important factors, as I view it, is that the preacher shall have an inward conviction that he should take the proffered place. It is seldom that I approach a preacher and tell him abruptly that I want him to go to a certain place—not even when I know he would do so without question if I asked him to do so. Usually I suggest the matter, and ask him what he would think of going. If he turns away

from the idea instantly, I say no more. If he hesitates to turn down the suggestion, I wait on him, and pray that he may be led. And if after sufficient time, he is still undecided, I do not press him. If he is too detailed in requiring conditions, I do not press him. I know that a real effective ministry anywhere will need to be bolstered by inward conviction, "God sent me here," and I do not want any preacher to go anywhere without that kind of a conviction. I have had a preacher that I knew really should move, and I have suggested a probable opening, only to have him quickly ask, "How much is the salary?" Usually I do not know this, making it a point not to find out. Or right away he asks, "How many members?" or "What kind of a parsonage?" or "What kind of a climate?" or some other insignificant question. I make it a rule not to "talk up" on any of these things, for I do not want the preacher to go, if he does not feel that he should go, and I do not want him to be influenced by incidental considerations.

A bishop said, "If I were considering a church, I would not want to know how many members the church has, but how many it could have, if it occupied its field. I would not want to know how much salary it pays, but how much it could pay, if it were built up to its deserving stature. I would not want to know what type of people the church had in its membership, but what they are capable of becoming in a truly spiritual atmosphere. I would not care so much about the church's pedigree as about its prospects."

The moving preacher owes it to the church he is leaving to eliminate himself with the least possible hurt to the people he is leaving behind. That preacher who used as the text for his farewell sermon, "Behold your house is left unto you desolate," certainly did all he reasonably could to make that prophecy work out; for a church and a community have a right to expect that a Christian minister will go his way in modesty and good grace, and when he does not, he has preached "against the gospel" with his last acts and his last words. It is the leaving preacher's duty to leave the people united, and to give them all the heart and courage he can for the future of their work, and to give his successor as good a chance as possible.

And in the new field—but already this editorial is too long. Anyway, in the new field, the preacher will do well to remember the comment of the vain man who went into the office of a great statesman to ask for a favor—he went in confident, and came

out humiliated. But his own comment was, "If I had gone in like I came out, I might have come out like I went in."

True and False Standards of Success

By the Editor

LAST WEEK I received a letter from a harassed preacher's wife. In the course of the letter the woman said: "I am full of resentment, but I can't ruin my family. My husband is a good man—an elder—but he has never had a break. He is awkward and slow, and never gets any but 'leftover' churches. We are all 'run down at the heel.' I weep and pray, and wish that my children might have a better chance. Our poverty is an embarrassment to both us and our relatives. I feel that we do not rightly represent God. I am tired and prematurely old on account of our many failures. I need relief and quietness for the sake of my three small children. Sometimes I get up on the mountain top, and then something slaps me down again. There are so many discouragements."

Now, of course, I do not know all the circumstances. But the Scriptures teach that we should be careful to meet all the conditions, and then be absolutely indifferent as to the consequence. This is the law of Christ for the whole of our lives, and it will work, as has been proved by the experiences of millions during the Christian centuries. One must be careful to be right with God, to live right toward his neighbors, to be obedient to all the duties, to be zealous of all good works for the souls and bodies of men. After this, nothing bad can happen, and "whatever is, is right." This may sound at first putting, like any easy way. But the fight is in keeping everything committed to God on terms of real faith and obedience. This is the secret of learning to be content in whatsoever state one finds himself.

About fifty years ago Dr. Talmage preached on the text: "I have learned in whatsoever state I am therewith to be content." He chose the season when many families of his church were having to move, and he made special application of his theme to the experience of those who were leaving good quarters for poorer.

There can be no mistake that poverty is often inconvenient, and that lessened op-

portunities may be a trial to the soul. But life is so set up that its compensations have a tendency to equalize, so that "restless lies the head that wears the crown," and "to whom little is given, of him little is required." The Miller of the Dee had a mealy cap to match King Hal's crown, and a mill to match Hal's kingdom fee, and Hal would have gladly changed his burdened heart for the light heart of the miller.

But to make the application to the preacher's calling: there is a strong tendency to measure success in terms of position and pay. And this is a false measuring stick. The real measure of the preacher is faithfulness in the field given him, regardless of the size or relative fruitfulness of that field. It is an imitation of the Master for the preacher to preach his best to the smallest audiences. Think of Jesus and Nicodemus, Jesus and the woman at Sychar's well, or Jesus with His twelve disciples after the five thousand brought to Him by reason of His miracle of loaves and fishes had gone away! Louis Albert Banks said he discovered that the best way to win a man for the Lord was to get him by himself, and face him personally and directly. He thought that all other forms of service served but to lead to this, so far as actually getting people saved. When the evangelist counts his converts he is altogether presumptuous. It is the personal evangelist who is sure of his fruits.

And the relation of little churches to big ones is like the relation of country communities to cities. The cities do not make the country, it is the country that makes the cities. Likewise it is the little churches that contribute to the big ones, rather than the big ones that contribute to the little ones. The average Christian denomination must adapt methods that apply to small churches, for in many denominations ninety per cent of their churches have a membership of less than one hundred each. These little churches do not make much of a showing, considered alone. But it is members that were brought to Christ in their little home communities that make up the membership of the big churches where the showings are made. A Presbyterian group a little while ago calculated that ninety-eight per cent of their preachers came from their churches in rural communities, even though the large majority of their members are in urban sections.

On that matter of salary: nothing could be more misleading than to make this a standard. In fact, it is folly to allow money and goods to loom large in one's calculations either of usefulness or of happi-

ness. The best plan is not to dwell on these things at all—not even to disparage them—just ignore them. Do not allow money and goods to become essential. On the other hand, avoid feeling sorry for yourself. Do not develop a “poor mouth” habit. Use what you have well. Give of such things as come into your hand. Live where your work requires you to live. Do not cringe before the affluent nor crow in the presence of the poor. Men, not what men have, are what count. Character is of consequence: reputation is but a shell. Keep your eyes on the things that matter, and remember that worth-while people do the same—only the cheap and the shallow judge the bird by his feathers or appraise the pig by the curl in his tail.

Not to boast, but only to enforce my thesis, I may say that I have known and lived the humble life, and that in the faraway places of the earth I have sat down with cultured missionaries in bamboo huts—their family residences—and have eaten of their coarse fare amidst the thanksgiving of these worthy ones that they were honored thus by their Lord and His Church. I have even encouraged these to complain, but have met only the assurance that they had everything that is necessary, and that they asked only to be allowed to continue their quest for souls for whom Christ died.

Ours is a calling that demands "other-world-mindedness." We have here no continuing city, but must live where God and the Church locate us. But, after forty-six years of such a life, I can truthfully say, I like it, and if I had my life to live again I would follow substantially the same course I have followed this time. I would be a preacher. I would be a holiness preacher. I would preach and pray and live for Christ and the gospel. I would live where my work dictated I should live. I would stay or go, as the quest for souls required. I would take what was given me as coming from God, and do without what was withheld as being better than any gift or honor that could come apart from His will. I would live in all good conscience before God and men. I would live joyfully and to the full. I would be patient in tribulation, and thankful in times of favor. I would be faithful in the little things—knowing then that there would never really be things too big for me. I would keep my heart and mind set on Christ and the souls for whom He died. I would account inconveniences a comfort, and suffering an honor. And I would do, as I plan to do this time, die "in the triumphs of a living faith," and go straight home to God where my real reward awaits, and which I hope will be the larger for not having been too fully given to me here.

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Your Life in Christ

Paul S. Rees, D.D.

TEXT—*Your life is hid with Christ in God* (Colossians 3:3).

READING the story of the early Christians in the New Testament, one is repeatedly struck with the simple, glowing affirmative way in which they declared their faith. Except for a few skilled leaders like Paul, they didn't argue; they simply affirmed. Since Christ took possession of them, life had taken on an utterly new quality. It was not something to wrangle about; it was something to sing about.

Of course there was mystery about it. That's what our text suggests when it says that our life is "hid with Christ in God." But with all its mystery there is a royal, redemptive reality about it, and that's what counts. It reminds one of some words of wisdom which one of our fiction writers puts upon the lips of a scientist. The scene is laid, a few years back, in a laboratory which stood near the contested border of two imperialist-minded nations. Buckle, the scientist, has been trying laboriously to work out the cure for a certain tropical disease. One day his work is rudely stopped by the heavy-booted invasion of a guerrilla band of Germans. They smash his test tubes and destroy his notes—notes containing years of labor.

The invaders have scarcely gone when an associate of his appears. Seeing what has happened, the angry man says, "Buckle, you've lost your job." "No," said the scientist quietly, "they can't lose my job; they can only interrupt it." When his friend whips out a gun and proposes that some sort of revenge be undertaken, Buckle replies, "It's no good. You can't do anything with that—except to make trouble. Those men cannot put out the light, no matter how much power they hold. I'm not afraid of that. I tell you, Maynard, they cannot put it out. Not all the winds in the world can blow it out. If others don't know the truth is there, because it is hidden, we do, don't we? We've got to stand by. The truth will be wanted someday."

That was the way the early Christians felt about this new life which had laid hold upon them and fashioned them into new men and women. "If others don't know the truth is there, because it is hidden, we do, don't we?" Such was the spirit in which

they bore their Christian witness. Such, too, is the spirit in which we may well bear ours. "Your life is hid with Christ in God."

I.

Let's observe, first of all, that this life has the *supernatural quality of Christ's birth*. You will understand my meaning only as I remind you of the interesting parallel which Paul is drawing, in this Colossian letter, between the earthly experiences of Jesus and our spiritual experiences in Him. Glance back at the first verse of this third chapter. There you have the phrase, "*risen with Christ*." We'll discuss it later but, for the moment, all I want you to see is that there is something in the Christian experience that corresponds to the resurrection of the Lord Jesus Christ.

Go back to verse 20 of the preceding chapter, where you have the phrase, "*dead with Christ*." Without discussing it now, we simply note that there is something in the Christian experience that corresponds to the crucifixion of Jesus.

Now go back to verse 13 of chapter 2, where you have this remarkable statement which I am going to read in the Weymouth translation: "And to you—dead as you once were in your transgressions and in the uncircumcision of your natural state—He has nevertheless given you Life with Him, having forgiven us all our transgressions." The Authorized Version reads, "You hath he quickened together with him."

Here, you see, we come upon the fact that there is something in the Christian experience that corresponds, not to the death or resurrection of Christ, but to His birth. The idea is that of quickening, begetting, coming to birth.

By way of reminder, let's raise the question: How did the earthly, physical life of the eternal Christ come into being? Well, let me give you the answer which the Holy Scriptures furnish in the language of a man who, interestingly enough, was a cultured physician. I refer to Luke, the author of the third Gospel. After an investigation that satisfied him perfectly, and under the authority of the Spirit of God, he set down, for all posterity, the words which the angel spoke to the virgin Mary, "The Holy Ghost shall come upon thee, and the power of

the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

That is to say, the virgin birth of Jesus was not on the level of the natural but of the supernatural. It was by the power of the Holy Spirit. It was a special divine act of imparting physical life.

Now *that*, Paul would say, is a kind of picture of the way every true Christian life begins. What was true physically of Jesus becomes true spiritually of us. There is a *divine* impartation of life, through the ministry of the Holy Spirit. There is, as Jesus put it to Nicodemus, a being born "from above." If I may use non-technical, non-theological language, a man is born again when the control of his life, its center and its government, passes over from himself to God.

But here is the "catch": no man can manage that change by himself. It takes the strength and grace of the Spirit of God. It is, in that sense, a supernatural birth. A young man, in the grip of a destructive habit, was exposed to the happy, wholesome, earnest, useful lives of some Christian young people. He envied them. He was challenged by their example. He admired their ideals. One day he told a young minister that he had made up his mind to live by the fine standards which had been set up in the lives of those victorious young folks. He was promptly told that he would find it impossible—in *his* strength.

At first there was a look of surprise and disappointment. The minister talked on, showing him how Christ did not come simply to set up beautiful ideals, but came rather to impart the power of His own life and the gift of His own righteousness in order that our ideals may be brought down out of the impossible sky and sent marching across the broad plains of actual living. The look of disappointment changed to one of understanding, and then guilt, and then faith. Not faith in himself but faith in Christ! They went to their knees. There, in humility, the young man gave up the vain notion that he could attain the goal he had seen in the lives of others, and simply handed his life over to Christ. In exchange for that soiled, sordid, sin-filled life he received the fresh white life of the Son of God, and since that day he has been a new man.

Your life in Christ! It begins by somehow sharing the supernatural quality of His birth. It is life begotten from above.

II.

Following the pattern of Paul's thought, let's notice, next, that this life has the *sacramental quality of His crucifixion*. "Dead with Christ" is the blunt phrase Paul uses in verse 20 of chapter 2, while in the verse from which our text is taken (3:3) he says, "Ye are dead." Leaving our context for a moment, let me remind you of Paul's notable testimony in Galatians 2:20. It throws light upon these phrases in the Colossian letter: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." And then, reserving comment, let me give you a testimony from the life and lips of that distinguished servant of God, George Mueller. It came near the end of his life, when his monumental work for orphaned children had come to be known around the world. One day someone asked him what was the secret of such a devoted life as he had lived. The old man bent very low, as though to illustrate what he meant by what he had to say in reply. "There came a day," said he, "there came a day when I died,—died to George Mueller, his opinions, preferences, tastes and will; died to the world, its approval or censure; died to the approval or blame even of my brethren or friends; and since then I have studied only to show myself approved unto God."

No, that was not Mueller's conversion. That was the day, quite some time after his conversion, when he realized what it meant to identify himself so wholeheartedly with the Cross of Christ as to renounce forever the claims or the so-called "rights" of the self-life. He sacrificed them all, repudiated them all, in favor of the all-embracing claim of the Christ who had died for him.

Where do we stand—you and I—on this matter of dying out to our little pitied, petted, pampered self in order that a greater Christ might shine out through our broken, sanctified personality? Do we believe, with F. J. Huegel, that the Church of Christ, meaning us Christians of course, "has been enjoying a fifty per cent redemption because she has not realized the implications of the Cross?" Are we willing to say with Christina Rossetti:

*God harden me against myself,
The coward with pathetic voice
Who craves for ease, and rest, and joys:*

*Myself, arch-traitor to myself;
My hollowest friend, my deadliest foe,
My clog whatever road I go.*

*Yet One there is can curb myself,
Can roll the strangling load from me,
Break off the yoke and set me free.*

Let Him do it—now! Potentially and provisionally, you died to sin and self when Christ died for you. Now it is for you to affirm, by faith, the reality of this death as you claim your full participation in the power of His Cross.

III.

In further analysis of our life in Christ, Paul points out to us that it has the *strong quality of His resurrection*. Note the first part of verse 1: "If ye then be risen with Christ!" "Risen with Christ!" Isn't that a tonic phrase? Having shared Christ's life, and having participated in His death, we are to experience the power of His resurrection.

Let's be clear in our thinking as to the point of view from which the apostle is here considering the resurrection of Jesus. It is *not* the future resurrection of the body, as guaranteed by Christ's triumph over the tomb, that Paul has in mind. Read him carefully and you will see that he is thinking a perfectly thrilling thing. It is this: that just as Jesus displayed the evidences of being alive *before* his crucifixion, but afterwards, in His resurrected form, displayed an even larger, more transcendent life, so we Christians, passing through the gateway of death to self and the world, enter into a more abundant life with our risen Lord.

There *was* something transcendent about the experience of Jesus during the forty days between His resurrection and His ascension. Certain limitations to which He submitted before His Cross were now gone. He would move in and out of a room without benefit of an open door. The barriers were gone.

Reverently may I say it: there is something that corresponds to that in the life of the Christian who has made the complete commitment to the Lordship of Christ. The power of the Holy Spirit has swept in to take up the vacuum that might have been there when self moved out. And now what? The old barriers are down. There is an open road, and it's called "the good, and acceptable and perfect will of God." Old fears, old tangles, old conflicts, old resentments, old frustrations—they're gone. Hallelujah, they're gone! Swept clean out by this tidal invasion of the resurrection life of Jesus Christ our Lord.

One man, who passed by faith through a Gethsemane and Calvary of crucifixion with Christ and found this resurrection power

waiting for him, came home from work one night, worn to a frazzle. Almost as soon as he crossed the threshold a member of the family gave him a sharp, ugly word. It was like a slap in the face. Before he took his place with Christ in death and resurrection, he would have blown up. Now, according to his testimony, he suddenly became so conscious of Christ's nearness that he was filled with laughter. He was able literally to "laugh it off." And he put it, "A miracle had taken place, the miracle of love—First-Corinthians-Thirteen love, which never faileth, even when you are struck in the face."

His life in Christ was showing the strong quality of resurrection triumph.

IV.

Again, it should be seen that our life in Christ has the *splendid quality of His ascension*. Return now to verse 1: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." You see the angle of vision from which we are asked to look at Jesus has shifted. We behold Him seated "on the right hand of God." Thus we have moved from His birth to His death to His resurrection to His ascension. And yet—mysterious as this may sound to some of my listeners—we are still linked with Him in our true life, our true love, and our true communion.

As one of the poetically-minded saints has put it, with beautiful mysticism:

*He has raised our human nature
In the clouds to God's right hand;
There we sit in heavenly places,
There with Him in glory stand.*

*Jesus reigns, adored by angels;
Man with God is on the throne;
Mighty Lord, in Thine ascension
We by faith behold our own.*

See now what happens to us when we, in some practical measure, realize our oneness with the ascended Redeemer. Two splendid things follow: First, there will be the splendor of the *humble* mind and, second, the splendor of the *heavenly* mind.

The humble mind is hidden away in these words: "If ye then be risen with Christ, seek those things which are above." It's the humility of the unattained, the humbling disciple of the perpetual quest. Seek! Seek! Seek! And remember that always there is more ahead.

Perhaps some of you were uneasy a few moments ago when I spoke so strongly about the crucifixion of the self-life and the incoming of the resurrection power of

his pastoral ministry, he called at the home of a Christian woman who had lately lost her very aged mother. After he had expressed his sympathy and the daughter had expressed her thanks, she broke into a quiet smile, not untouched with proper pride. "You know, Doctor," said she, "for forty years my mother's *mind* has been in heaven." Whereupon, said Pierson, I inwardly recalled those lines by Goldsmith, descriptive of the noble parson:

Then the splendor of the *heavenly* mind. "Set your affection on things above, not on things on the earth." When are we going to get it through our muddled heads that God never intended man to be earth's prisoner? He made him to be eternity's pilgrim. You can fill a glutton's stomach with goulash and dazzle a miser's eye with gold, but it takes more than goulash and gold to stop the leaping, longing spirit of the man who has glimpsed his heavenly destiny.

Does that make the life in Christ impractical, detached from reality, aloof from the sobbing of the world's tragedy and need? Not at all. It simply means that the light of heaven plays perpetually around the tasks of earth, and that the hope of heaven contributes its own peculiar medicine to the healing of earth. Your life—supernatural, sacrificial, strong, and splendid—"your life is hid with Christ in God." If that be true, then never fear. For it will follow, as day follows night, that "when Christ who is our life shall appear, ye also shall appear with him in glory."



Archbishop Secker's Description of the Sanctified

1. Sanctified Christians do much good and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God, to the danger they fear from man.
4. They seek the public good of others, above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the word sorrow, rather than commit the least sin.
7. They become as fathers to all in charity, and as servants to all in humility.
8. They keep their hearts lowest when God raises their estates highest.
9. They seek to be better inwardly, in their substance, than outwardly in appearance.
10. They are grieved more at the distress of the Church than affected at their own happiness.
11. They render the greatest good for the greatest evil.
12. They take those reproofs best which they need most.
13. They take up duty in point of performance, and lay it down in point of dependence.
14. They take up their contentment in God's appointment.
15. They are more in love with the employment of holiness than with the enjoyment of happiness.
16. They are more employed in searching their own hearts than in censuring other men's states.
17. They set out for God at the beginning, and hold out with Him to the end.
18. They value a heavenly reversion above an early possession.

—GORDON BRAYSHAW, in *The Flame*

The Experiential Meaning of Pentecost

J. A. Huffman, D.D.

They were all filled with the Holy Ghost (Acts 2:4).

THERE are two propositions on which agreement is desired at the very beginning of this meditation. The first one is, that Pentecost is the most outstanding and epoch-marking event which has occurred since the ascension of Christ. The second is, that Pentecost will continue to be the most outstanding and epoch-marking event until Christ comes again. No doubt all concur in this. If it be that Pentecost has been and will continue to be the most significant and epoch-marking event from the time that Jesus went away until He comes again, it is very befitting that a little time should be set aside to meditate upon its real meaning.

There are three aspects to Pentecost which must be considered if its meaning is to be fully understood. They are the dispensational, experiential, and practical aspects. In this treatment, however, we shall confine ourselves to the experiential meaning of Pentecost.

THE MEANING EXPERIENTIALLY

That Pentecost had an experiential meaning no thoughtful person will dispute. Pentecost did something for them; made a definite contribution to their religious lives; made them different. Just what this experience was, what Pentecost did for them, is our present inquiry.

Human nature has not changed in all the millenniums of history. In this practically all students of psychology concur. The needs of human nature of two thousand years ago still remain the needs of men. What grace did for human needs two thousand years ago, it still does for humanity. If we can discover the needs of Christ's disciples of nineteen hundred years ago, and discover what Pentecost did for them, we shall be able to draw a logical conclusion as to what Pentecost should do for His disciples of today.

* This article, in part, is the message which was delivered by the writer in the Upper Room Chapel of the American Colony in Jerusalem, on the Sunday of the 1900th Anniversary of Pentecost.

Strange as it may seem, there are still some who argue that the apostles of Jesus were not converted until Pentecost, and therefore Pentecost resulted in their conversion. Again, there are others who concede the conversion of the apostles of Jesus before Pentecost, that they were baptized with the Holy Spirit at Pentecost, but were not sanctified at Pentecost, in the sense that they entered into the experience of heart purity. What we desire is not some man's theory or notion, no matter how gratifying to the carnal mind, but the Word of God. His Word shall be our final authority and shall end all controversy, so far as we are concerned. We cannot trace the experiential history of all of the one hundred and twenty who participated in Pentecost, but shall confine our investigation to the twelve apostles of Jesus, whose spiritual biographies are fairly complete, and draw our conclusions from them.

First, it will be observed, that these men had heard and heeded Christ's call to discipleship. To be a disciple means to be a learner, to accompany the teacher and be instructed. This relation they had sustained to Jesus for several years.

Then, they had been chosen from among the larger group of disciples, and had been called to apostleship. To be an apostle means not to cease to be a disciple, a learner, but to enter into a new and higher relationship, that of a representative, a teacher. The word "apostle" is compounded of two Greek words meaning to be sent away, thus meaning one sent to be a teacher or a leader. They had been sent to represent Jesus, to teach others concerning Him—to preach His gospel.

Again, Jesus had given them power to heal the sick and to cast out demons. Passing strange it would be, would it not, if Jesus had called unsaved men to preach the gospel, and had given them power to heal the sick and cast out demons in His name? It is unthinkable, in the light of our knowledge of Jesus, His work, and the opposition from the powers of darkness.

Then, too, Jesus gave to the disciples an assuring word, which has a bearing upon the question, as to whether or not they were saved men before Pentecost. Assum-

ing that the seventy whom Jesus sent out, though not of the twelve, sustained the same relation to Jesus as did the twelve, and were Pentecostal participants, the following incident should be noted.

One day when they returned from a successful preaching itinerary, they came to Jesus all jubilant over their success, saying: "Lord, even the devils are subject to us through thy name." Among other things, Jesus said to them: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:17; 20). Jesus did not mean to chide them for rejoicing that the devils were subject to them through His name, but pointed out something which was an occasion for even greater rejoicing—that their names were written in heaven. This was a splendid and assuring testimony from the lips of Jesus, as to saved relationship.

Furthermore, the intercessory prayer of Jesus, recorded in the seventeenth chapter of John, contains remarkable testimony on the subject of the pre-Pentecostal experience of the apostles of Jesus.

When we consider this intercessory prayer, we should remember that Jesus knew the hearts of men, even their deepest, secret motives. He had no need of consulting old and musty church records to find out who were Christians. Then, too, He was talking to the Father, who knew men's hearts equally well. There upon His knees, in the upper room, He was praying to His Father in behalf of His own disciples.

In this prayer, the "world" was shut out. "I pray not for the world," is the statement of the Intercessor, "but for them which thou hast given me; for they are thine" (John 17:9).

The word "world" used once in the above paragraph and twice in the paragraph following, provides an interesting little study of a Greek word. The Greek word used is *kosmos*, which has, according to Thayer, eight uses. Here, however, it means: "the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ." The word *kosmos* is used in a similar way, a fourth time, when Jesus said, "Righteous Father, the world hath not known thee" (v. 25).

If one were to take his New Testament and underscore every complimentary word in this chapter, which Jesus said to the Father concerning His disciples, he would be surprised at the result. But perhaps the most favorable word and highest testimony

is found in the twice-uttered statement: "They are not of the world, even as I am not of the world" (vv. 14 and 16). Who could wish for a more significant testimony from the lips of an omniscient Saviour? This one word from Jesus should settle, for all time, the question as to whether or not the disciples had entered into a saved relation to God before Pentecost.

In the same prayer Jesus speaks of these disciples by the use of our evangelical term "believer," when He includes them with future followers and says: "Neither pray I for these alone, but for them also which shall believe (italics mine) on me through their word" (verse 20). They were in the line of the "believers," and we who truly believe on Christ are their successors.

One more word from the Inspired Record will complete the testimony on behalf of the disciples, relative to their pre-Pentecostal experience, though this further word should not be necessary. It is a statement concerning the apostles after the ascension of Jesus. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God" (Luke 24:51-53). "Worship," "great joy," "praising and blessing God" are the wonderfully suggestive words with which the inspired writer describes the post-ascension but pre-Pentecostal experience and conduct of these apostles of Jesus.

One is almost tempted to wonder what there remained for Pentecost to do for such as have just been described, who may be characterized as the very best people of Christ's day. Did they live today, they would be practicing a standard far above the average Christian, and might even be classed as at least slightly fanatical, religiously. Yet, it is evident that Pentecost was expected to do something for them, for Jesus commanded them to tarry at Jerusalem for it (Acts 1:4). We shall attempt to discover what it was that Pentecost did for them, which made it so full of meaning, experientially.

In the first place, Pentecost delivered them from a sectarian spirit.

It was evidently at the close of a preaching itinerary that the apostles reported that they had met a man casting out devils in the name of Jesus, but had forbidden him (Mark 9). They gave as their reason for so doing, that he would not follow them. Jesus rebuked them for this conduct.

Translating this attitude into modern terms, it would be sectarianism—that spirit which says: “My church only is right.”

But this was before Pentecost. Subsequent New Testament narratives disclose no incident like the one cited above. The secret was, that sectarianism is a symptom of an unsanctified heart. Pentecost delivered them from such a spirit, therefore the absence of its repetition. Are there still those who would forbid others even to preach the gospel or to cast out demons in the name of Christ, because they do not join their church or become a member of their party? That is a sectarian spirit, the remedy for which is Pentecost.

It is not a legitimate and necessary denominationalism at which Pentecost strikes, as denominations, though there may be too many of them, are necessary, and membership in the best church accessible is recommended to every Christian, as a means of grace and an association for Christian service. But it is a sectarian spirit, which excludes from Christian fellowship on the partisan basis, that needs the purging of Pentecost. It was this that Pentecost did for the disciples of long ago, and will do for modern disciples.

Again there was in evidence on the part of some of these good people a self-seeking spirit.

According to one Gospel writer, it was James and John who came to Jesus, and according to another (Mark 10 and Matt. 20) it was their mother, Salome, who came to Jesus, desiring a certain thing of Him. Putting the two narratives together, then, it may be assumed that the mother and the two sons shared in the ambitious request—that James might sit on the one hand of Jesus and John on the other, in His kingdom. Though the request was based upon a wrong conception of Christ's kingdom, it was not, in itself, a bad one. No mother should be chided for desiring that her sons be near Jesus. But the request, after all, was a self-seeking one—for prominence or position—and caused the disciples to be moved with indignation against each other.

But this, too, was before Pentecost. Is there any line in subsequent narrative exhibiting such a spirit after Pentecost? I know of none. If not, what became of it? Self-seeking is a symptom of an unsanctified heart, and Pentecost delivered them from it.

Is there any self-seeking spirit, exhibited today—a seeking of prominence, position, or leadership? It seems as though one of the curses of the church today is that of would-be leadership. Men cannot understand why

they are not elected to deaconship, class-leadership, the Sunday-school superintendency, board membership, or something else. They would rather march at the head of the procession if there are only one or two more in the line, than to fall into the line of a larger procession, no matter how worthy the cause. The cure of Pentecost is needed today as well as in olden time.

Surprising as it may seem, these good people, upon a certain occasion, indulged in what can certainly be called a desire for revenge.

It was one day when Jesus was passing through a certain but unnamed Samaritan city, that the combination of circumstances called forth this exhibition. These people failed to accord to Jesus the hospitality due to a stranger when passing through an oriental city (Luke 9). Two of His disciples, incensed at such discourtesy to their Master, sought permission to call down judgment fire upon the heads of the people and consume the city. It was not Judas nor Peter who led in this revengeful request, but the two least likely to be suspected, James and John. Jesus rebuked them saying: “Ye know not what manner of spirit ye are of.”

But this, too, was before Pentecost. Does anyone know of any post-Pentecost incident where these apostles exhibited a disposition to revenge? A spirit of revenge is a symptom of an unsanctified heart. Pentecost evidently delivered these good people from that spirit.

Pentecost is the sure remedy for a revengeful spirit, still. Revenge is not always attempted in the method sought upon the occasion cited, but is sometimes accomplished by the wrong use of that fiery member, the tongue. Many an influence has been destroyed and usefulness seriously impaired by the suspicious words of revengeful persons. In the measure that a spirit of revenge exists among good people, is the same remedy needed.

Lastly, these good people also gave evidence of cowardice under the severe strain of possible danger.

It was when the soldiers, led by Judas, came out to take Jesus, with torches, staves and swords, that they all forsook Him and fled (Matt. 26:56). It might be argued, that it was human fear which caused them to do this, and that most of us would have done the same thing under similar circumstances. Be that as it may, it was cowardice, nevertheless. John recovered himself quickly enough to overtake the procession and to go boldly with Jesus before

the high priest and into Pilate's judgment hall. Peter recovered himself partly, too late; got into the wrong crowd; warmed himself at the wrong fire, and finally denied his Lord. The rest of the eleven (Judas being absent) evidently went into hiding to await the subsiding of danger.

Cowardly as the apostles appeared before Pentecost, they betrayed no such spirit after Pentecost. Something must have delivered them from this spirit at Pentecost, for immediately the most vacillating one, Peter, became bold, and he who a short time previously had quaked and quailed under the questionings of a little maid, laid the charge of the crucifixion of Jesus at the feet of his listeners. Still more, every one of the original twelve, except Judas who became a suicide and John who was providentially spared to live out of his day into a new generation, gave their lives as martyrs for Christ. According to tradition, some of them died exceedingly cruel deaths, but none of them shrank from giving their lives for the cause of Christ. Tradition says that, when Peter was being led to the cross to which he was to be nailed, he begged of his executioner that he might be crucified with his head downward, for he was not worthy of being crucified, like his Lord, with his head upward.

None would scarcely dare to dispute that the church has, down through the centuries, exhibited no small measure of cowardice. It is probably due to this, that so much truth has been compromised, and so little moral courage is in evidence. Pentecost gave to these early followers of Christ a fortitude and heroism which the church of today could well afford to covet. There is nothing Pentecost as a remedy for cowardice.

Summarizing the results of Pentecost, we find two outstanding things. Perhaps all other things may be included under the two items of this analysis. The prayer of Jesus for their sanctification recorded in the seventeenth chapter of John, and the promise of Jesus found in Acts, the first chapter and the fourth verse, relative to the promise of the Father, were fulfilled in them. In the prayer Jesus had prayed: "Sanctify them." In the promise He had commanded: "Wait for the promise of the Father."

Our authority for the historic results of Pentecost is Peter. It is he who points out exactly what happened upon that occasion. Peter was a Pentecostal specialist, and had participated in three Pentecosts recorded in the Book of Acts: the Jewish Pentecost at

Jerusalem, recorded in the second chapter of Acts; the Jewish-Gentile Pentecost at Samaria, recorded in the eighth chapter of Acts; and the Gentile Pentecost at the home of Cornelius, recorded in the tenth chapter of Acts. Not only was Peter present upon all these occasions, and a participant, but he was the Pentecostal spokesman in each instance. Certainly, his words, written by inspiration, should be accepted as authority upon this point.

It was at the Jerusalem Conference of about A.D. 50, the first church council ever held, that Peter declared the historic events of Pentecost. The subject under discussion at this conference was the important one of the relation of Jew and Gentile in the Church of Christ. Peter there made a comparison of the events which occurred at the Jewish Pentecost at Jerusalem to the Gentile Pentecost at the home of Cornelius, and declares that what happened at one was exactly what happened at the other, and this, to quote his exact words, is what occurred: "And God, which knoweth the hearts, bare them witness, *giving them the Holy Ghost*, even as he did unto us; and put no difference between us (the Jews) and them (the Gentiles), *purifying their hearts by faith* (italics mine)" (Acts 15:8, 9).

It is worthy of note, that this statement of Peter mentions the fulfillment of both the promise of Jesus to, and the prayer of Jesus for His disciples. God gave them the Holy Ghost, thus fulfilling the promise, and their hearts were purified by faith, thus answering the prayer of Jesus. Whether to Jew or Gentile, the results of Pentecost were the same: the baptism with the Holy Spirit and heart purity.

It would appear highly important, that every theory concerning the baptism with the Holy Spirit and sanctification should be tested by the meaning of Pentecost as it is unmistakably revealed in the New Testament. Any theory propounded which does not measure up to these New Testament teachings should be rejected, and a standard should be set consistent with the teaching of the Word of God.

It is of more than ordinary interest to note the agreements of the great schools of religious thought relative to the need of heart purity. Most of them concede the possibility and necessity of holy living, here, and now, and all insist upon the necessity of holiness of heart as a preparation to meet a holy God; to enter into a holy heaven, and to mingle in the society of holy angels.

These theories may be divided into two general groups: that usually held by the

Catholics, and those taught by Protestants, and the cleavage between the two general theories is found to be death itself. Protestants, differing as they may in regards to the time and technique of holiness, all insist that it cannot be attained after death. Catholics, just, as insistent as any Protestants could possibly be of the necessity of holiness, teach at least a possibility of being made holy subsequent to death, by the means of a so-called purgatory. Against this teaching Protestantism is almost unanimously opposed. Despite such dangerous heresy, there have been many adherents to the Catholic body who have veritable living saints, and Catholicism has had its St. Francis of Assisi and its Madam Guyon.

Among spiritually minded Protestantism there is a generally conceded need of a deeper experience with God than the initial crisis of conversion. The Christian leaders who have moved the world for God have been those of the deeper experience. They may vary somewhat, and sometimes quite radically, concerning the time, manner, and full significance of the experience and the term by which it shall be called, but the important thing is the insistence upon the experience.

J. Gilchrist Lawson, in the Introduction to his book entitled *Deeper Experiences of Famous Christians*, says: "It is the baptism, or filling, or gift, of the Holy Spirit, and the experience resulting from being 'filled with the Spirit.' The Methodist may describe this deeper Christian experience as 'entire sanctification,' 'holiness,' or 'perfect love.' The Baptist may call it the 'baptism of the Holy Spirit,' or the 'fulfilling of the Spirit.' The Presbyterian may call it the 'life of faith,' or the 'rest of faith,' or the 'full assurance of faith.' The Congregationalist may call it 'entire consecration.' The Quaker may call it 'living in the Spirit,' or 'walking in the Spirit,' or 'overcoming power.' The old Roman Catholic and Greek Church writers may term it 'death to the self-life,' or 'pure love.' All these are scriptural terms, or ideas, and all refer to a Spirit-filled Christian experience; just as Hannah Whithall Smith, in her *Christian's Secret of a Happy Life*, and William Arthur, in his *Tongue of Fire*, describe one and the same experience, although one views the experience from the human side and the other from the Divine; one showing man's privilege and the other God's power."

In the volume just mentioned, the section is cut right across various groups of

Protestantism, and those listed as having testified to, and having lived, the "deeper life," even though the list is only typical, are: Girolamo Savanarola, Madam Guyon, Fenelon, George Fox, John Bunyan, John Wesley, George Whitefield, John Fletcher, Christmas Evans, Lorenzo Dow, Peter Cartwright, Charles G. Finney, Billy Bray, Elder Jacob Knapp, George Muller, A. B. Earle, Frances Ridley Havergal, A. J. Gordon, D. L. Moody, and General Booth.

The one thing upon which there appears to be universal agreement is the present, living reality of the "deeper experience." That this experience is wrought in the heart by the Holy Spirit, who applies the merit of the sacrifice of Jesus Christ on Calvary in answer to the need of the truly consecrating soul, is evident.

The eloquent preachment of the great Pentecost, as well as the experiences of the unnumbered company of those who have entered into the same victorious and scriptural deliverance from sin since, is that it is a present possibility.

It is also evident, that many dear saints of God have come into the experience of heart purity, have lived victoriously and have died triumphantly, who never knew the theory of holiness as it is here propounded. They walked in the light, sought intimate fellowship with God through Christ, and in the absence of theory of formality were cleansed through the blood, according to I John 1:7.

The Bible teaching of sanctification is that it is a work of grace, wrought in the heart of the believer by the Holy Spirit, through the atoning blood of Christ, in connection with the baptism with the Holy Spirit.

The scriptural terms used in the New Testament to express this experience or relationship are: "pure in heart," "holiness," "sanctification," "perfection." The process by which this state of grace is reached is variously expressed. Among the words employed are these: "sanctify," "purge," "cleanse," "purify," "crucify," and "destroy." The word coined by proponents of this teaching, with which to express its positive and definite results, is "eradication." While not a scriptural term, it can scarcely be justly considered more radical than the words employed by the scripture itself. Personally, I prefer to use the exact verbiage of scripture, as these are sufficiently expressed, and do not subject one to the criticism to which other expressions may.

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Gleanings from the Greek New Testament

Ralph Earle

Matthew

CORN OR GRAIN?

IN THE FIRST verse of the twelfth chapter we have a picture of the disciples walking through the "corn" ("cornfields," Mark 2:23) on the Sabbath day. As they went they plucked the "ears of corn" (Mark and ate them.

Immediately the American reader sees a mental vision of rows of corn towering some six or eight feet in height and the disciples eating corn off the cob. One wonders how palatable such a diet would be.

Actually, of course, the difficulty lies in the difference between British and American usage. In this country we use the term "corn" for maize, which the early settlers called Indian corn. In England "corn" usually means wheat, even today. Students of modern English history will remember the heated debates about the "corn laws," which actually had to do with the importation of wheat.

In the British Isles the name corn is applied to all breadstuffs, whether wheat, oats, rye, or barley. One is reminded of Samuel Johnson's gibe at the Scots in his famous dictionary. His definition of oats ran something like this: "a grain consumed by horses in England and by men in Scotland."

We cannot be certain whether the grain referred to here was wheat or barley. Some commentators lean strongly toward the latter. Barley was the food commonly used by the poorer people. It will be remembered that Ruth gleaned in the fields of Boaz at the time of the barley harvest. The promised land is referred to as a "land of wheat and barley" (Deut. 8:8).

Whichever it was, the picture of the disciples breaking ears of Indian corn off the heavy stalks is definitely "out." Rather, they were plucking kernels of wheat or barley and chewing them.

The Pharisees objected to this procedure, on the grounds that it was breaking the sabbath day. They had a regulation, in the "tradition of the elders," which made such conduct unlawful. Edersheim, in his *Life and Times of Jesus the Messiah* (II, 783), calls attention to the ruling of the rabbis

which would apply to this occasion. "If a woman were to roll wheat to take away the husks, she would be guilty of sifting with a sieve. If she were rubbing the ends of the stalks, she would be guilty of threshing. If she were cleaning what adheres to the side of a stalk, she would be guilty of sifting. If she were bruising the stalk, she would be guilty of grinding. If she were throwing it up in her hands, she would be guilty of winnowing."

Luke 6:1 mentions the fact that the disciples were rubbing the kernels in their hands, to get off the husks. So they were guilty in the eyes of the Pharisees of harvesting and threshing grain on the sabbath day.

It should perhaps be pointed out that there was nothing wrong about their doing this on any other day. The road led right through the field of grain, with no fences or walls protecting. It has always been considered perfectly proper in the Orient for a passer-by to help himself to whatever he could eat as he walked along the road.

BREAD OF THE PRESENCE

In the fourth verse of the twelfth chapter we find a reference to the "shewbread." This rather obscure word has been changed to "showbread" in the American Revised Version. At least this eliminates the trap, into which we have heard more than one reader fall, of pronouncing it as if it were written "shoe-bread."

But the Revised Standard Version has made a great improvement in thought—as well as representing the Greek more accurately—by giving us the rendering "bread of the Presence." Moffatt has "loaves of the Presence." Goodspeed has "Presentation Loaves."

The expression in the Greek is *tous artous tes protheseos*. "Loaves of the presentation" is perhaps the nearest we can come to the literal Greek. The idea expressed is that the loaves were presented before the Lord in the Holy Place.

But the expression "bread of the Presence" carries a beautiful suggestion. We are to feed on Christ's presence in our

I checked, only three retained the word "flax"—the English and American Revised versions and Moffatt's. Most of the others have "a smoldering wick." The New Testament in Basic English has a good rendering: "The feebly burning light will be not put out."

The word for flax is *linon*, from which we get our word linen. It was used for wicks in ancient lamps. The picture here suggested is that of a smoking, flickering wick, about to burn out.

The interpretation accepted by most commentators appears to be that the Messiah will not use harsh, severe methods in dealing with those whose lamp of spiritual life is burning feebly. He will not snuff out their flame. Rather, He will try to revive it with the fresh oil of His grace. It offers a suggestion to pastors in dealing with the spiritually weak.

In the twentieth verse of the twelfth chapter, which contains part of a quotation from the Old Testament, there occurs the statement: "smoking flax shall he not quench."

Of the dozen modern translations which

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Richard S. Taylor

salvaging. He began by calling forth Abraham and generating a new line, and around this race he painstakingly built up all the barriers of separation and racial differences which divide men rather than unite them. But His purpose was to dredge a channel in the broad river of human life deep enough to accommodate the God-man, Jesus Christ. Then Jesus, in turn, set about the task of broadening the channel to include the whole river. In Him all the barriers between Jew and Gentile were to be demolished and all the lines of separation obliterated, and out of the two lines of human blood, Jew and Gentile, was to come a race transcending both.

I

In thinking of the "Christian Race" it will be well to point out that *that basis of racial identity is blood*. Nationality may be determined by locality, but race by ancestry. Even the ability to imitate another race, to mimic their dialect and adopt their customs doesn't make us one of them. The writer married a Norwegian and he likes Norwegian food, but that doesn't make him a Norwegian. It's blood that counts.

Nowhere is blood more crucial than in the "new race" begun by Jesus. "You who

once were far off have been brought near in the blood of Christ." His blood is the basis of our identity in His race. We are forever aliens until His blood is made ours by faith on the human side and the ministry of the Holy Spirit on the divine side. "Except ye drink my blood and eat my body," Jesus said to the astonished Jews, "ye have no life in you." It is admitted that to speak of the appropriation of His blood is in one sense a figure of speech, but it nevertheless denotes a real experience. "The words that I speak unto you," explained Jesus, "they are spirit and they are life. The flesh profiteth nothing." But though the whole matter is spiritual rather than physical, we are not to conclude that it is ethereal and imaginary. His words mean *life*. The body will be laid aside as a worn-out garment with its Norwegian or Danish or French or Chinese or Negro blood, but the spirit will survive its decay; and somehow, if that spirit is to live rather than just exist, it will be by the blood of Jesus. Christ shed His blood in the body then that we might live in the spirit. When we appropriate by faith the merits of that blood, we become members of a blood-bought race, whereas those who despise the blood of Christ must eternally remain aliens.

II -

Let us extend the application of the truth still further. To say that blood is the basis of our racial identity is to remind ourselves that we *belong to a race by birth*, not by education. One might go to Sweden and become a naturalized citizen, but that would not make him a Swede racially. Similarly, one might join the church, but that does not make him a Christian. One does not join this new race; he must be born into it.

Though this is not a perfect analogy, it is a useful one, and one which Jesus himself adopted in His conversation with Nicodemus. Nicodemus thought his Jewish blood was a birthright to the kingdom of God, but Jesus insisted that he must be born again. His religious leanings, his great learning, his ecclesiastical leadership did not make a native to God's kingdom. He might be a cupbearer to the king, yet an alien and a slave; for citizenship in the Kingdom is reserved for sons. "Except a man be born again, he cannot see the kingdom of God," because the kingdom of God is not only a new government but is for a new race.

The aptness and primary force of the "new birth" analogy lies in the fact that one's

appropriation of the merits of the blood of Christ is not merely a ceremonial ritual, but becomes an inner miracle. One's moral and spiritual nature is changed, so that instantaneously he acquires certain basic racial characteristics which set him apart from others. His soul is delivered into a new life, in which he instinctively begins to breathe and feed and grow. This new life of the new race is not attempted, but generated. One becomes a Christian not by adopting the name but by receiving the nature. He is not trained into the Kingdom; he is born into it.

III

This leads to a further observation: *True racial identity will make certain racial characteristics natural*. Some traits are acquired by association, but some tendencies are inborn. When a sinner is born again, that is, when he is regenerated from within rather than just reformed from without, the appetites and desires of spiritual life are born in him. He instinctively loves God's Word now whereas before he just couldn't get interested in it. He instinctively desires to pray, he quite naturally craves the company of other Christians, his feet easily take him to the house of God, within him is a spontaneous yearning for the salvation of friends and loved ones—of the whole world. Such desires are not generated by church joining or by new resolutions. They must be inborn. This explains why some people have such a difficult time trying to live the Christian life. It isn't natural to them. They are trying to imitate the new race, while they still belong to the old.

IV

Again, this new race is so entirely distinct from the old, that the moment a person becomes a part of it he discovers *that there is a sharp separation between them, a vast chasm of spiritual misunderstanding and incompatibility*. He just doesn't click with the old crowd any longer. He likes them, he is interested in them, he works with them, but he no longer belongs. They feel it and resent it. He feels it and accepts it. He is alone in a crowd, as truly as an American suddenly set down in the interior of Tibet with only the babble of a strange tongue around him. He finds himself a stranger to his own people. He has a new language, and they don't speak it. He has a new interest, and they don't share it. In fact, they don't understand at all; it seems all foolishness to them.

And may I make one point exceedingly clear: this separation is not due to any

and yellow, the poor and the rich, men of all classes and tongues. But this is done only as men become partakers of Jesus Christ.

But none of these panaceas for racial animosities, none of these levelers of racial and economic and ideologic walls even attempt to do the one thing they would have to do to succeed, and that is eliminate the sins of selfishness, lust, and pride from the human heart. What is needed is not to level the walls between races, but to generate a new race in which men are lifted above the walls into a universal oneness. This oneness can only be in Christ. It can never be in a dream, it must be in the Son of Man. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

Finally, we need to see that this new race is *the only true basis of brotherhood among men*. The old race is a sinful race, and sin does not unite, it divides. We who "were far off" are made nigh by the blood of Christ"—far off not only from God but from each other. And the expression "so making peace," is significant. Peace can be made only by submerging the old racial and economic lines of division in a new alignment altogether, a new racial bond that lifts into its fold and unites in one affection the white and black and brown

The early apostolic greeting is said to have been, "The Lord is risen indeed." And so the expression, "I will meet you in the morning." Christ died for us. He rose again. He lives, and because He lives we shall live also!—*Selected.*

"Filling Up and Pouring Out"

L. A. Reed, D.D.

POURING never is possible from an empty vessel. In fact, our subject is a simply stated law. Just as the climbing is far more difficult than the reverse procedure, so the preparation or the "filling up" is more arduous than the "pouring out" or delivering of one's soul to an audience. In the past four articles we have endeavored to emphasize the need of preparation on the part of the preacher; a preparation involving sources, materials, and spiritual emphasis, but now we wish to generalize on the research side and particularize on the spiritual.

Our forefathers had a grand old legend connected with the terrific battle of Chalons, at which, in the middle of the fifteenth century, the combined forces of Visigoths and Romans, obtained a sanguinary triumph over the invading hordes at Attila. The bloody work of the sword was done and the vast plain was strewn with countless heaps of dead, but for three nights following, so ran the tale, the spirits of the slain might be discovered, hovering o'er the scene of their late encounters and continuing their ruthless conflicts in the air. Such has been the like with the age-long war conducted against the gospel, which, if at first, conducted mainly with the sword, has now resolved itself into an endless conflict of opposing spirits. This conflict becomes very intense at times in the preacher's preparation for his preaching task. Contextual sources are at his command, and his mind has very little difficulty if any, in the technical preparation of "filling up," but he will find that this preparation, though of immediate and essential value, is not the most important preparation of his sermon. The spiritual preparation is the battleground. Here is where the interruptions occur; where his mind will wander back to the technical field; where he *must* close the door of his mind and be, for a time, alone with the only One who can give him that climactic touch, which will make his sermon acceptable first to God and second to the people.

Back about twenty-five years prior to the opening of the twentieth century, there seemed to be a widening breach between the ministry and the masses. It was not

due to a lack of scholarliness on the part of the ministry, for the Calvinistic ideal of the preacher, as expressed in the Christian scholar, was producing a type of ministry which technically was quite correct, but nevertheless the clergy and the people were drifting asunder. This occurred first in Great Britain, where the press in England and Scotland both explicitly affirmed that the clergy were no longer leaders of the religious thought. Vast masses of society were "brutal and dangerous." They were no longer thought of by statesmen as objects of hope, but more as a threat hanging over the safety of the rest of society. Does this description of the times at the beginning of our century find a counterpart in the period in which we now live? Are the clergy the leaders of American thought? Can we see any hope in the criminality of the masses of our day? Does not the 35,000,000 unchurched youth appear to be a threat rather than a promise? Does the worldly view of what constitutes ministerial success, or the identity of social rank in church membership, or ambition within the ecclesiastical ranks obscure our horizons? Is churchly authority taking the place of real love for our task and the masses involved? Our undercurrent may be and no doubt is right, in the main, but I do not like the appearance of the surface currents and the local currents. If our ministry lacks just one thing, I reiterate, just one thing, then we lack all. That one thing to which I refer is the spark of our message; it is the spark of the presence of the Holy Spirit.

We would not even make a comparison and suggest that the spark is so essential that it can stand alone, although in the ultimate sense we know that to be true, but the Nazarene program in the future will call for a complete, intense, and cultural preparation, plus that all-important and essential spark of the Holy Spirit. Here is the point at which the ministry of our church will rise or fall. We have come to the end of the contention that God will fill the mouth of the man, regardless. No indeed! How wonderful when God has preparation to bless and anoint with His sanction and presence. It is difficult for even God to bless a vacuum, and yet that is

what many Nazarene preachers expect Him to do and join in the disappointment of the people when He does not do it. The "filling up" of the intellectual compartment is the human task, but the "filling up" of the spiritual compartment is the divine task. Neither one, standing alone, is sufficient for the full task of the modern ministry. The only acceptable minister today is the one who prepares thoroughly and then becomes so filled with the Holy Spirit that his ministry will have a sympathy which shall extend to the most humble level in his parish. The tendency in the larger denominations is for the ministry to work away from those portions of the populace who are less educated than they. It is a danger that nature will outweigh grace. There is a danger of our ministers and their humble classes parting company because of the severing of emphatic ties. But I believe that the Church of the Nazarene can defeat such a trend, if the Holy Spirit will still be the minister's guide. Trends can be whipped only by grace.

Preachers who read these lines, in the name of Jesus of Nazareth I plead with you to "take time to be holy!" Unless you enjoy the presence of the Holy Spirit to spark your message, then you will be like the burning fuse, and at the end no "flash in the pan." Our congregations expect to discover that dynamic within us and in our message. If perchance, and God grant it may never be so, they do not see it and feel it, then they bow their heads in shame and sometimes in complete discouragement, and many times settle down to starve on the "dry husks" of our opinions and mental conclusions, unblessed by any Spirit touch which would set the heart aflame and illuminate the mind. Be so filled with your message, and your message and spirit so filled with God, that preliminaries will appear unnecessary, and your spirit will crave the preaching period.

Any ministerial culture which would tend to isolate you into a class by yourself, will be fatal to your influence. Any theory of ministerial culture which is scriptural, philosophical, or even sensible, will bridge the gulf between the minister and the people. Our task is to present God to the people, in the person of Jesus Christ, and unless we have God, we cannot present Him to anyone. Culture should be a power and not a luxury; it is a luxury without the Holy Spirit, but with the Spirit it is power. Our cry should be not "Less intellect, less study, less culture," but simply, "More heart, more prayer, more godliness,

more subjection of culture to the salvation of those who have little or none of it." Thus, when the spirit is aflame and the truths become living fires, we have the "filling up" which is the first essential of the successful minister.

The "pouring out" is the actual experience for which you have prepared and over which you have prayed and is reality at the end of your anticipation. Of course, delivery is the result of exacting practice; you have made "words" your study and habitually have developed a vocabulary; your material is organized and your discourse homiletically prepared, but it is the divine element in your preaching which will make it vital. Nathaniel J. Burton says, "The sermon gets to be a sermon, by being made and delivered in the Holy Ghost." The profoundest appeal to the human heart comes from the dynamic aspect of the work of the Holy Spirit. This must, simply must, be present in the ministry of the Church of the Nazarene. It is not found in a program of 208 sermons used every two years in the pastorate, neither is it found in the writing and memorizing of about twenty or thirty sermons in the evangelistic ministry, but it is found in the dynamic presence of the Holy Spirit as you pour out from a prepared heart your message of divine truth. This great office of preaching which permits and encourages and aids the functioning and energizing by the divine Spirit, both within the man who speaks and within the souls of those who listen, is the element most needed today. This is the distinctive asset of the preacher—do not try to compete in your ministry. You will always fail in the realm of competition, for this is a realm not baptized with the Holy Spirit. Anyway, any realm which you might consider will show superiority to your consideration.

If you endeavor to compete with magazine writers and editors in clever literary production, they will beat you. If you endeavor to compete with the vaudeville, moving pictures, or entertainment, they will leave you behind. If you endeavor to run races with the lecture platform you will be worsted. In your congregation there will, no doubt, be men who are your equals, and in some lines of knowledge, your superior. Hence, business men will know more about business than you. Scientists, politicians, instructors in economics, etc., will, no doubt, be better informed than you and they will be disappointed when you undertake to palm off on them your inadequate presentation of their own specialties. You

are in the pulpit for one purpose, namely, to repeat some lessons you have learned out of a Book; you are there to impart spiritual life. As Brown says in his volume *The Art of Preaching*, "Your sermon, if it is really worthy of being preached, has grown in direct fashion out of your own spiritual life. If you are preaching on faith, you preach as a man who cherishes faith himself and has put it to the test on a score of hard fields. If you preach on hope, you preach as a man who is "saved by hope." If you discourse upon love, you do it out of a heart honestly controlled by love for God and for man. If you are proclaiming reconciliation to God through Christ, you do it as a man who has himself been reconciled and has found that peace which transcends all human understanding. . . . When you preach on temptation and the way of escape, it is the word of a man who has fought the wild beasts at Ephesus and vanquished them through grace given him from on high." When you enter your pulpit you should make people feel that you are introducing them to the presence of God. Here you have the entire field to yourself with little or no competition. You may have a reserve and even be meager in the expression of your emotional life but if you have that "something" as people call it, then you will be heard. When this "presence" fills your life, then the "pouring out" is one of the greatest of all of life's great experiences.

If your preaching is merely done in order to do something to make a living; if it is a burden to you; if it is done in a mechanical sort of a way; or even if you preach in order to find an intellectual satisfaction, then you will fail. And why shouldn't you fail? You will succeed only as your heart and life is wrapped up in the deeper, spiritual values in this work of preaching, which has the sanction of the Holy Spirit. It is said that birds sing because they are so chock full of music that if they didn't they would burst. That is the way you should preach; because you cannot help it. The greatest thrill of a lifetime is to see a sordid soul transformed into a radiant personality through the vehicle of a message from God and you as the messenger. It is this "pouring out" which lifts the life of the preacher out of the commonplace. Even though we are tempted to feel that, with 75,000 other preachers, we are just preparing two more sermons for next Sunday, yet when we perform our tasks at the command of Christ, we are manifesting Him to a lost world, and be-

cause we have a profound and constant knowledge of spiritual reality, the humdrum becomes inspired; the end overshadows the means.

Have you ever been becalmed while preaching, like a sailing vessel without a breeze? Even you had thoroughly prepared, and had a theme which delighted your heart and an attentive congregation, and your message "fell flat" and you felt that the hearts of your hearers were unmoved? Have you had other occasions when you were not so thoroughly prepared and yet your message was lifted up on the wings of a celestial breeze and your hearers were stirred by an unseen presence and your own soul bathed as in the sunshine of an eternal morning? The difference was in the presence of the Spirit which made your message spiritually effective. Here is our dependence. We find resources in the Word of God, but there is something for us even beyond this Holy Word. It is found in that contact with the Spirit of God which comes through prayer and meditation.

*Beyond the sacred page
I seek Thee, Lord!
My spirit pants for Thee,
O Living Word.*

Yes, when you have striven to make your preaching as strong as it lies within your power to make it; when you have sought to improve your style and expression; when your delivery gives the best interpretation to your thought as you declare it from the pulpit, you will still need more; you will find that you must have that certain mystic element which comes through a divine endowment, which bestows upon your own performance a high quality of spiritual effectiveness. This is the *dunamis* of God.

A shy man, yet with a warm heart hidden away under his reserve; an Englishman, with all the quiet dignity which generally accompanies the English clergy; no sensation in his methods; such was the character of Brooke Hereford, a Boston pastor. But his church was always filled. Also when he spoke at Harvard, more students came to hear him and more came to consult with him than any predecessor, with the exception of Phillips Brooks. Men even came to hear him pray. Why was this? It was because there was a reverence and a reality in Hereford's religion, which touched everyone who heard him. It was the touch of the Holy Spirit, which he, in turn, transmitted to his hearers. It is this touch which I crave for the Nazarene ministry. Pulpits

is righteous. Your influence in the community will and should back up your message. As Hoyt has said, "It is well for us to think much upon the aim of the Gospel in saving men from sin and developing a righteous life; upon the motive of our work, constrained by the love of Christ; upon the divine sanctions, God's message we are to give, and if 'we separate the precious from the vile, our mouth' shall be as God's mouth upon the co-operating agent, the Spirit of God, 'who can take the things of Christ and show them unto us,' and make our word a message and revelation of the Christ."



The War of the Laws

Carl Bangs, Jr.

I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin (Romans 7:22-23).

THERE has been much discussion and disagreement concerning the state of grace of the man described in Romans 7:14-25. Surely all will agree that Paul is describing himself, because the tone of the passage is intensely personal. The variations of opinion arise over the question of what time in Paul's life it describes. There have been those who argue from the use of the present tense that Paul was describing himself as he was at the time of writing, a regenerate man. Of these, some say that his experience in the seventh chapter is to be expected in all Christians. They accordingly believe in the necessity of sinning during the Christian life. Others, who advocate the doctrine of entire sanctification, believe that chapter seven is a description of Paul after he was regenerated, but before he was sanctified. To them the battle is that which goes on in the unsanctified Christian.

Neither of these views fits all the facts. It is evident that Paul describes himself as he had been prior to regeneration. James Denney gives this able analysis (*Expositor's Greek Testament*, II, 641):

Paul is contrasting the law of God and human nature, of course on the basis of his own experience; but the contrast is worked out ideally, or timelessly, as we might say, all the tenses being present; it is obvious, however, on reflection, that the experience described is essentially that of his pre-Christian days. It is the unregenerate man's experience, surviving at least in memory into regenerate days, and read with regenerate eyes.

I THE WAR TAKES PLACE IN THE UNRE-
GENERATE MAN.

Since a proper interpretation of the "War of the Laws" depends on the correct view of where the wars is fought we will present a few reasons why the man in question is still in an unregenerate state.

In verse ¹⁴ fourteen he is described as “carnal, sold under sin.” Such a condition cannot be predicated of a regenerate man without minimizing the grace of regeneration. This man is a slave of sin; sin has dominion over him because he is sold under sin. In Romans 6:14 it is stated that “sin shall not have dominion over you: for ye are not under the law but under grace.” If sin does not have dominion over those who are under grace, and if sin has dominion over this man, then this man is not under grace but under law.

In verse fifteen he says, "What I would, that do I not; but what I hate, that do I." A man who disapproves of what he does, and does not that which he approves is a slave (in this case, of sin). This man answers to that description. Therefore, being a slave to sin, he cannot be said to be regenerate.

In verse seventeen he speaks of "sin that dwelleth in me." The New Testament idea of "dwelling" or "inhabiting" is that of "reigning." This is plain from many passages, including these: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he . . . shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (II Cor. 6:16). Although the regenerate man may indeed be said to have "inbeing" sin, it is not strictly correct to say that there remains within him "indwelling" sin. Sin does not rule in a regenerate man. If, then, sin does not dwell in a regenerate man, and if sin dwells in this man, we conclude again that this man is unregenerate.

Verse twenty-three furnishes us with another vivid description of an unregenerate man, and needs but to be restated here. "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Paul describes here an unregenerate man battling the law of sin through his own power and being continually overcome.

II. THERE ARE FOUR "LAWS" ENGAGED IN THE WAR.

Now let us see the battle lines in this "War of the Laws." There are four "laws" or forces which have become involved in the struggle. They are (1) the law of God, (2) the law of the members, (3) the law of the mind, and (4) the law of sin. The law of God and the law of sin are directly opposed to each other; the law of the mind and the law of the members are likewise opposed. The law of God and the law of the mind agree together as do the law of sin and the law of the members. The law of God is the superior of the law of the mind, for the mind renders it due service and is said to delight in the law of God.

The law of sin is the lord of the law of the members, for the law of the members brings a man into captivity to the law of sin.

Here we find two lords, God and sin, who

are contrary and directly opposed to each other. God is the lawful Lord; sin is a usurper and a tyrant. Both of them impose a law on man in order to obtain his obedience. God requires obedience to the moral law; sin requires obedience "in the lusts thereof." God prescribes those things which are holy, just, and good; sin proposes those things which are useful, pleasant, and agreeable to the flesh.

In the man there are two laws which answer to the law of God and to the law of sin. The mind assents to the law of God, that it is holy, just, and good; the flesh assents to the law of sin, that it is useful, pleasant, and agreeable. The law of the mind is a knowledge of the law of God and an asset to it; the law of the members is a propensity toward things agreeable to the flesh.

The battlefield is the unregenerate man. The opposing generals are the law of God and the law of sin. The fighting armies, each trying to gain a victory for its general, are the law of the mind and the law of the members. These two laws are said to be "waging war together." The object of their fighting is that the man in whom they are fighting might be brought into subjection either to the law of God or to the law of sin. Their tactics are the using of persuasion over man, whose assent the victor must have. The mind persuades the will to do that which is holy, just, and good; while the flesh persuades the will to do that which is useful, pleasant, and agreeable. The stronger force will be triumphant and will bring the weaker force into captivity.

III. THE LAW OF SIN HOLDS THE BALANCE OF POWER.

What is the outcome in this "War of the Laws"? The law of the members is victorious over the law of the mind and brings it into subjection to the law of sin. In the unregenerate man, the law of the flesh is stronger than the law of the mind. The cause of this is the weakness of the law which has been made weak by the flesh. This is expressed in Romans 8:3 as "what the law could not do, in that it was weak through the flesh." Therefore the man says, "The good that I would I do not: but the evil which I would not, that I do" (Rom. 7:19). The law of sin is his master.

What an utter defeat! "O Wretched man that I am! who shall deliver me from the body of this death?"

It is apparent that if there is to be any deliverance it must come through some force which has not thus far been in the battle. The law of the mind has done

its utmost to bring the law of the members into subjection to the law of God, but it has itself been defeated and brought into subjection to the law of sin by the law of the members. It is futile for the sinner to say again and again, "I will do right. I will obey the law of God. I resolve to live a righteous life." He already stands defeated on that proposition. He must look elsewhere for deliverance. There is an urgency in that cry—"Who shall deliver me?"

IV. DELIVERANCE COMES THROUGH A FIFTH LAW.

Paul did not leave us without an answer, for he had found the answer in his own life. Now he shouts it out, "I thank God through Jesus Christ our Lord!" A stronger law has entered the "War of the Laws"—the law of the Spirit of life in Christ Jesus, who does not write the law on tables of stone, but who engraves the love and fear of God on the fleshly tables of the heart. It is through Christ that despair turns to hope and defeat to victory. The man who was once the slave of sin is now liberated, delivered from the body of death. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1-2). He no longer walks after the flesh but after the Spirit. He is now to be "led of the Spirit, and not to be under the law" (Gal. 5:18). He now lives a life which is in conformity to the law of God, not through compulsion, but through inward motivation by the Spirit. The law knows how to command, but does not afford the means to perform the commandment. The unregenerate man had said, "How to perform that which is good I find not. But the means of performing the law of God is now his through the Spirit of Christ."

V. FIVE FACTS CONCERNING THE DELIVERANCE.

From the scripture under consideration we may safely deduce five significant facts concerning regeneration. First, regeneration is not a renovation or re-making of the old setup. The victory over the law of sin was not obtained by a reshuffling of the existing forces. Such a change, complete in itself, would eliminate the need of a further work of grace. But this is not what happened. Something new was added, which fact brings us to the second consideration.

Second, regeneration is an impartation of

new life—divine life. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This new life is a "begotten" life. We share the life of Jesus Christ, the only begotten Son of God, who was "begotten, not made." There is a difference between making and begetting. A man may make a statue, but a man begets a man. Begotten life is of the same kind as its source. C. S. Lewis said (in *Beyond Personality*), "This world is a great sculptor's shop. We are the statues, and there is a rumor going round the shop that some of us are someday going to come alive." The new life imparted in regeneration is the only life that can give us victory over death.

Third, regeneration is a bestowal of power to conquer the carnal mind and the flesh, and power to keep from walking after it to fulfill its lusts. "The life bestowed in regeneration is a holy life" (Wiley, *Christian Theology*, II, 423). The walk of the regenerate is a holy walk. He is delivered from captivity; he is saved from reigning or indwelling sin. God, through Jesus Christ, has "condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3-4). We are freed from the law of sin and death. There is no room here for a sinning Christian. Here is a refutation of those who would make the person who has once believed to be secure ever after without any regard to his continued walk after the Spirit. Here also is a refutation of the notion that the regenerate but unsanctified man "does what he allows not, and does not what he would." A doctrine or experience of entire sanctification which is built on that sort of basis will fall because of its weak foundation. Regeneration is a very high state of grace, even though it is not the highest. Concerning it John Wiley gives this sound advice:

Nor should it (regeneration) be undervalued, as it sometimes is, through an unwise zeal for the doctrine of sanctification. The less the work of regeneration, the greater the work of sanctification; so the former is sometimes held to be a very imperfect work, that the greater prominence may be given to the latter. But it is unwise, and a perversion of vital truth, to lower one fact in the work of salvation in order to exalt another. Regeneration is not a superficial work; nor is it, nor can it be, a small thing to be born of the Spirit (*Systematic Theology*, II, 367).

Fifth, when the “law of the Spirit of life” enters the “War of the Laws,” it subdues but does not exterminate the law of the members. The battle is still in progress, but the battle lines have changed. Now the “flesh lusteth against the Spirit, and the Spirit against the flesh” (Gal. 5:17). This is the internal conflict which is in the regenerate man. Here is manifest at once the completeness of regeneration and the incompleteness of it. It is complete in its subduing of the law of the members; it is incomplete in the removing of the same.

fice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Entire sanctification conserves the work of regeneration. The grace of regeneration enables us to be victorious in the battle against sin; the grace of entire sanctification, in a certain sense, ends the battle.

So goes the "War of the Laws." The captive sinner has only one hope of salvation, Jesus Christ. "There is none other name under heaven given among men, whereby we must be saved." As long as he trusts in his own efforts he is lost. But when he turns to Christ he finds the One who has conquered sin for us. Victory is his through Christ.

"I thank God through Jesus Christ our Lord. . . . There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."



Revelation and Science

Dr. O. E. Sanden

of mankind from the trammels of a system which had enslaved humanity? It was the truth that Luther announced that was to affect humanity until the end of time.

How shall it ever become possible to calculate the influence of those hammer blows? Who shall ever gather up the impressions made upon the minds of men when the truths of the ninety-five theses dawned upon the intelligence of the world? What historian shall yet sum up the far-reaching effect this had upon the liberation

However, be all that as it may, the time has come for another reformation in thought and religion. Science belongs to God. Why should not ministers who preach the full gospel, and hold to the Bible as the inspired Word of God also capture Science for the building up of the faith? Why should unbelievers be the custodians of Science? Science, unwittingly, has come out, finally, on the side of the Christian position, and can therefore become an ally of the present-day ministry. The following propositions—though not ninety-five—could well be hammered up on every science lecture hall and chapel door in the land.

Here we submit thirty-three propositions, setting forth the thesis that **MODERN SCIENCE CONFIRMS AND SUPPORTS THE SCRIPTURES, AND HAS THEREFORE BECOME AN ALLY OF THE PRESENT-DAY MINISTRY:**

1. Science is with us in pointing out that **THIS IS AN ORDERLY UNIVERSE.** This is the supreme discovery of science, and the teaching of Scripture. Job 38:33; Isaiah 40:12, 26; Jer. 33:20; I Cor. 14:33.

2. Science is with us in disclosing that **THERE ARE UNIVERSAL LAWS OF NATURE, DEPENDABLE and REAL.** Neither caprice, whim, chance, nor accidents rule in nature. Matt. 7:16-20; Gal. 6:7; Gen. 8:22.

3. Science is with us in demonstrating that **ALL VISIBLE THINGS ARE COMPOSED OF THE INVISIBLE.** We characterize this as the atomic age, though no one has seen an atom. Heb. 11:3.

4. Science, in its modern form, is with us in that it recognizes that **ALL CREATED MATTER IS OF THE SAME AGE.** Gen. 1:1. E. A. Milne in his *Cosmology* says, "The age of the entire universe—our own planet, the solar system, the stars of our galaxy, all the other galaxies—is the same. This conclusion has been reached during the last ten years."

5. Science is with us in asserting that **THE EARTH WAS WITHOUT FORM AND VOID.** Gen. 1:2. Students of the Archæozoic Age point out its early lack of dominant life, and its being enshrouded in darkness.

6. Science is with us today in bringing to our attention the **NON-MATERIAL BACKGROUND OF SUBSTANCE.** Gen. 1:3. See Jean's *This Mysterious Universe*. Planck's *Quanta*. Einstein's definition of mass energy. Nuclear physics.

7. Science is with us in setting forth **THE FIVE GREAT PRINCIPLES OF CREATION: TIME, SPACE, MATTER, FORCE,**

MOTION. Gen. 1:1-2. "In the beginning (time), God created the heaven (space) and the earth (matter)—and the Spirit of God (Energy) moved upon the face of the deep (motion).

8. Science is with us today in making **THE LIGHT UNIT THE COMMON DENOMINATOR OF ALL SUBSTANCE.** Gen. 1:3. Before other phenomena came into being, God called forth the light (cosmic, electronic, the foundation of all matter).

9. Science is with us in asserting **THE UNDULATORY MOVEMENT AS BASIC IN ALL PHYSICS.** Gen. 1:2. "Moved," *weruah-merahefeth*, Hebr. lit. "the stroke of a bird's wing in flight," or "wave motion." See John 1:32.

10. Science is with us at last in demonstrating **THE PRINCIPLE OF DIVIDING OR "SPLITTING" THE ELEMENTS.** Gen. 1:4. Hebr. Ben Uven, lit., "betwixt and between"—implying spatial distinction, or physical division. Nuclear fission is called "the secret of the universe—the power on which the sun feeds," to use President Truman's words.

11. Science is with us in **ASSERTING THIS TO BE AN EXPANDING UNIVERSE.** Isaiah 40:22.

12. Science is with us in dividing the creation periods into six. Gen. 1.

13. Science is with us in pointing out **THE PROPER DIVISIONS OF LABOR IN THE REALMS OF NATURE.** Gen. 1; Psa. 8; Psa. 104.

14. Science is with us in classifying **ALL BOTANICAL LIFE INTO FOUR GROUPS.** Gen. 1:9-11. Water habitat; dry land habitat; seed yielding; flowering and fruit-bearing.

15. Science is with us in giving **AN OUTLINE OF ZOOLOGICAL LIFE IN THE SAME ORDER AS SET FORTH IN THE SCRIPTURES:** Aquatic, aerial, Mammalia, and (whales) Gen. 1:20-25. (Field and oceanic types.)

16. Science is with us in **PLACING MAN AS THE CLIMAX OF THE EARTH'S INHABITANTS.** "Anthropos" in Greek means "the-one-who-looks-up." Psychozoic—The Soul Bearer. Gen. 1:26.

17. Science is with us in attesting that **MAN'S BODY IS COMPOSED OF THE DUST OF THE EARTH.** It is nourished by the elements from the earth, and at death, decomposes, "earth to earth, ashes to ashes, dust to dust." In the protoplasm which forms our flesh, we find oxygen, hydrogen, Carbon, nitrogen, phosphorous, chlorine,

Healing

The Mentally Ill

D. L. Niswander

ALL STATISTICS prove that the number of mental cases in America is ever increasing; in the state of Ohio 25,000 men already have been discharged because of psychoneurotic reasons. There are many who are just beginning to feel the shock of war.

The other day a mother asked that I speak to her son, who was discharged a few months ago. The story is something like this: Before the war he was happy and contented; a devoted husband, and loved his wife and two daughters with supreme affection. Since arriving home he has again assumed the job that was his before the war. There were no financial reverses, or domestic troubles; but now he is slowly changing. He seems to care very little for his wife and family. He has lost his ambition; he can no longer "take it." He tries to escape responsibility, but he doesn't know how.

I met another soldier who was honorably discharged; he now has a fine home and a promising job in a local factory. He had an acquiescent appreciation for the truth, but there was a strangeness he possessed that caused me to investigate his case. He related his story and condition: "I am a miserable person. I have no happy days. Life is a dull dream. I don't care to do anything, but for the sake of wife and family I aim to keep going."

A young man came for counsel recently. His life is filled with abnormal experiences that have brought him to a state of depression. He possesses unusual talent and abilities, but he soon revealed a bad case of psychosis. Slowly, he began to unravel his mixed emotions and feelings. "I don't care what happens to me. I suppose that in due time I will lose my mind. I have taken so much that I feel like just giving up."

The more that I understand this unusual field of mental illness, the more I am convinced that the "old gospel" is able to heal sick minds. It may not always be instantaneous, but if we have patience in giving the application, there can be an improvement. I wish to state some of the methods that I find have helped in some cases.

Encourage faith. There are many who have lost faith in everyone including themselves. They can't take it. They have lost control of their moods. Sometimes there is a feeling of guilt. I have talked to two or three who had thoughts of suicide while in this state of depression.

If the Lord could heal the demoniac, who was but an extreme case of mental illness, He certainly can heal all other cases. Satan delights to wreck and ruin the mentally ill, and we should speak forth in bold facts of the saving and healing virtues of Christ. We should encourage them to put their trust in Him and stir up faith in themselves. Assure them that God delights to take the responsibility for their life.

Show unusual interest. Keep working on the case. If you do any good, your presence will always be appreciated. A little prayer offered that can touch heaven will do them more good in a day than anything else can do. Read the Word, and usually a Psalm. Do not visit long, but make your visit count.

Be optimistic. Don't have a note of sadness in anything you say. Don't pity your patient. He needs cheer and to you belongs a gospel of cheer. Make your message Christ-centric.

Be tender. Let the patient know that you are a friend to God. If he has confidence in you, he will likewise have faith in your Saviour. By all means, make him feel at ease; come down to his level of understanding.

Be prayerful. Don't get discouraged. Keep looking to the Lord. You may be accomplishing more than you realize. Let God lead you, and make your case a matter of definite prayer until you see God working in a supernatural way. By all means, get your patient to seek God.

I visited an institution for the insane some time ago, and the only thing that I could do to help the individual was to pray. The mother of that patient claims that she has seen remarkable improvement because of the prayer.

We have a well-rounded gospel, and although we may not major with psychic problems, we need to cover that field, too, since the plan of redemption takes within its scope the whole man. Many ministers have specialized in this field until there is a noticeable neglect of the spiritual. We need to see that in dealing with these problems, it should be basically spiritual, and then we may be assured of lasting dividends.

Fellowship with Christ

Fellowship with Christ! It is to this that we are called by a faithful God; and is it not a high and glorious calling? Fellowship in His Cross, His grave, His resurrection, His throne, His glory! All this faith secures to us, and of all this the Holy Spirit bears witness to us. Believing, we are reconciled, saved, accepted, blessed with all spiritual blessings in Christ Jesus.—HORATIUS BONAR.

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The Preacher's Wife

*You may think it quite an easy task,
And just a pleasant life,
But really, it takes lots of grace
To be a preacher's wife.*

*She's supposed to be a paragon,
Without a fault in view;
A saint when in the parsonage
As well as in the pew.*

*Her home must be a small hotel
For folks that chance to roam,
And yet have peace and harmony—
The perfect preacher's home.*

Whenever groups are called to meet,
Her presence must be there;
And yet the members all agree
She should live a life of prayer.

Though nearing people's burdens,
Their griefs both night and day,
She ought to spread but sunshine
To those along the way.

*She must lend a sympathetic ear
To every tale of woe,
And then forget about it
Lest it to others go.*

*Her children must be models rare
Of quietness and poise,
But still stay on the level
With other girls and boys.*

You may think it quite an easy task,
And just a pleasant life,
But really, it takes lots of grace
To be a preacher's wife.
—*Christian Reader's Digest.*

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De we possess Christ or merely profess Christ? Easter will have a new meaning for us when we can say, humbly but genuinely, "I know that *my* redeemer liveth!"—*Selected.*

Enlightened Piety

"WHEN they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled." "Unlearned," that is, persons not brought up in, nor given to, literary pursuits—"and ignorant," persons in private life, brought up in its occupations alone. It does not mean ignorance in the common acceptance of the term; and our translation is very improper. In no sense of the word could any of the apostles be called ignorant men; for though their spiritual knowledge came all from heaven, yet in all other matters they seem to have been men of good, sound, strong common sense.

Some have said that ignorance is the mother of devotion. Devotion and religion are both scandalized by the saying. Enlightened piety has ever been the most sincere, steady, and active. God makes those wise who turn unto Him; and by experimental religion, all the powers of the mind are greatly improved. Every genuine minister of Christ has an enlightened heart; and to this, it is his duty to add a well-cultivated mind.—ADAM CLARKE.

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New Interest in Bible

The British and Foreign Bible Society's colporteur in Iran reports that during twelve years of service no such interest as at present has been shown. Another colporteur, bearing out this testimony, states that the attitude of the government and the people is so changed that sales are made much more quickly; also he can visit places that he could not go to in the past owing to restrictions, and everywhere he goes he meets with the greatest kindness. A third colporteur of 36 years' service has been able to sell more books now than previously.—*Exchange*.

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Answers to exercise in "The Preacher's English," page 35.
1. b; 2. a; 3. c; 4. b; 5. a; 6. b; 7. a;
8. c; 9. b; 10. a.

The Preacher's Magazine

The Theological Question Box

Conducted by Dr. H. Orton Wiley

SOME time ago, one of our preachers, whom we esteem very highly, turned from the Wesleyan position on holiness which the Church of the Nazarene holds in common with other bodies of a like faith, to what is commonly known as the imputationist position in theology. Just what was the cause for this, I suppose he alone knows. In a paper which he published, he has this introduction.

"In the following lines we are setting forth what in general is the doctrine of the groups that are known as 'holiness people' which includes those smaller bodies who are committed to the doctrine of 'Entire Sanctification as a Second Work of Grace' and the sprinkling in various of the larger bodies who adhere to this doctrine. Many of these are held together in interdenominational organizations called 'Holiness Associations.'" All of the writer's ministerial life has been spent actively in these movements, and his membership is today in the Church of the Nazarene. My purpose in issuing this paper is to set forth clearly the unscripturalness of its doctrine, and my reason for severing my connection with it after nearly 30 years of service in its ministry. Please read these lines with an open Bible, taking plenty of time to contemplate and to study the passages given, and run other references as you go along."

It will not be possible to quote the entire paper, but the writer lifts into prominence what he considers three of the leading errors of the holiness people—

I. Errors concerning the reception of the Holy Ghost;

II. Errors concerning the nature of sin; and

III. Errors concerning sanctification.

In the brief space allotted, we shall attempt at this time, to answer only the first division mentioned, and reserve until a later issue, his statements concerning the nature of sin and entire sanctification.

ERRORS CONCERNING THE RECEPTION OF THE HOLY GHOST

Under this main head, the writer charges the holiness people with three errors as follows:

1. He says, "They say that we do not receive the Holy Spirit into our hearts at the time we are saved. They take the words

of Jesus, 'He dwelleth with you and shall be in you' to mean that the Spirit only dwells *with* the regenerated person, but that He dwells *in* them after they have been sanctified. The real meaning of these words is that while Jesus was with the disciples the Spirit was with them in the person of himself, but after He should leave them the Spirit would come to abide in their hearts.

"The Bible teaches that all believers receive the Holy Ghost *in* their hearts (Rom. 8:9; 8:15, 16; Gal. 4:6; John 7:37-39).

"It is the baptism with the Spirit that incorporates the believer into the body of Christ, which is His Church (I Cor. 12:13)."

In reply we say, that as far as we know, no authoritative teacher of the Wesleyan position has ever taught otherwise, than this. The reference to the Spirit being with them, was to Jesus himself as the embodiment of that Spirit; and later this same Spirit which now dwelt in Him, was to dwell likewise in them. The error here is not in the statement, but in the inferences which he draws from it, one of them being that all Christians receive the Holy Spirit as the promised Comforter at the time of regeneration. But Jesus specifically stated that this was a gift to His Church, and not to the world. Let us examine this position a little further.

a) The Spirit can not be brought under the category of space as if He were some material being which could occupy space alongside another being, or space inside that other being. All such attempts to materialize the Spirit of God, the spirit of man, or the carnal mind are subtle theological errors and represent a materialistic cast of mind. Now since spirit cannot be dealt with under the category of space, these words can mean nothing other than that the Spirit bears different relations to men, in different states and conditions. He is a "reprover" to sinners, Spirit of Life in Regeneration, the spirit of sonship in Adoption, and the Comforter or "approver" to those who have been delivered from the carnal mind and made spiritually like Christ.

b) When the "holiness people" speak of different relations, such as *with* and *in* as referred to in the above text, they mean this: that the Word as the Second Person of the blessed Trinity was made flesh; that He was incarnate of the Holy Ghost, the

Third Person of the blessed Trinity, and that He was born of the Virgin Mary. Both the Son and the Spirit were thus brought into a new relation with the human race—a redemptive relation as over against the previous creative relation—or if we prefer, a new creation. The Son of God took upon Him the seed of Abraham and thus became the God-Man, our Redeemer and Lord. Now it is evident that here both the Son and the Spirit bear a new relation to the human race—a relation which so far existed only in Christ as the incarnate Word. If the Son is viewed as the “God-Man,” then the Spirit which dwelt in Him must be regarded as the Spirit of the God-Man. This Spirit Jesus said dwelt in Him, but was to be given to the disciples at Pentecost. “He dwelleth with you,” i.e., in Jesus; and “shall be in you,” accomplished at Pentecost. Only as the blood was shed, and the body broken, could this Spirit be freed. It comes through the rent veil of His flesh and therefore by blood. It was this that constituted “the promise of the Father” which Jesus after His resurrection and ascension received, and which was shed forth at Pentecost. The Spirit in the sense of the Comforter is therefore the Third Person of the blessed Trinity, in the new relationship of the Incarnate Christ. The Comforter is the Spirit of the glorified Christ, the God-Man, and therefore could not be given to the Church until Christ was himself glorified. Without further elaboration, we may say also, that the Holy Spirit in this sense is communicated only along the lines of redeemed humanity in Christ. He is the Holy Spirit because he makes men holy, indicating the office and work as well as the Person.

He says further, under this head, that it is the “baptism with the Spirit that incorporates the believer into the body of Christ, which is His Church” (I Cor. 12:13). Here again is a point wherein the writer puts his own interpretation upon the text, and therefore charges the “holiness people” with error. If the writer means that the baptism which brings us into the church is merely an imputed “standing” without inwrought holiness of heart, as it seems he does from other statements in his paper, then we certainly do deny it. The holiness people believe this text as well as the objector, but they put this interpretation on it. They believe that Christ has given a new covenant, one in which the law of God is to be written upon the hearts and in the minds of His people. (Cf. Heb. 8:7-13; 10:13-22.) In regeneration, the Christian becomes a child

under the covenant (Gal. 4:1-7), and an heir of the “fulness of the blessing of Christ.” He is purified from all sin, and his nature is such that the law of God is written upon it. The baptism with the Holy Spirit, therefore, brings the child of God as the heir, into the Church, and into Christ in the full New Covenant sense. That the baptism of the Holy Spirit signifies not merely a forensic change of “standing” but an actual purification of the hearts of Christians is clearly shown in Acts 15:9, where St. Peter explicitly states that the coming of the Holy Spirit at Pentecost purified their hearts.

2. The second charge which the writer makes has to do with consecration as a condition for receiving the Holy Spirit. He says, “The holiness people teach that consecration is the condition upon which we receive the Holy Spirit, and that only those already saved can meet this condition. They say that when consecration has reached the point of completeness then faith will operate and the Holy Spirit will come into our hearts. Making the consecration the condition for receiving the Holy Ghost is a pure invention. The above passage in John 7:37-39) shows that we receive the Spirit by believing on Jesus, and this is the only condition outlined. Peter stated that the promise on the Day of Pentecost that all believers, when they repent and are baptized for the remission of sins, shall receive the Holy Ghost” (Acts 2:37).

“There were 120 disciples who received the Holy Ghost at the same time. Does it stand to reason that these all reached the same degree of consecration at exactly the same time? At the house of Cornelius, there were gathered a group of his kinsfolk and friends. Did each member of this group come to the same point of consecration at the same instant? This is unreasonable. When they received the Holy Ghost they were listening to the first gospel message concerning Christ that they had ever heard. And the Spirit fell on them while they were sitting in their seats because they believed Peter’s message, and believed on Jesus as their Saviour (Acts 10:44-46).

“While a complete consecration is no doubt the condition for being greatly used of the Spirit, and of enjoying a full measure of His power in our lives, it is not the condition for being baptized with the Spirit. There is a difference between being baptized with the Spirit and being filled with the Spirit. All believers are baptized with

the Spirit, but not all are filled with the Spirit."

The objection here is a false charge. The holiness people have never taught otherwise than that faith is the sole condition of entire sanctification, as it is the sole condition of justification. Mr. Wesley taught expressly, that as we are justified by faith, so also we are sanctified by faith. But we do teach that there are conditions to faith. The condition of justifying faith is repentance, or a turning away from sin; and the condition of sanctifying faith is consecration in the sense of full surrender to God. And this is the only rational view to take. If a man holds on to his sins, how can he have faith for their removal; and if a man holds on to "sin" or "the carnal mind," how can he reasonably expect to have faith to be delivered from it? For this reason we teach that faith alone is the condition of both justification and sanctification, but that faith itself has conditions. It can be readily seen that any other view would lead directly into antinomianism or making void the law. Jesus did not come to save us *in* our sins but *from* our sins.

3. The third objection which is made under this main head is the following: "It is true that the initial outpouring of the Holy Ghost at Pentecost was upon those who had previously been saved; but the reason they did not receive Him when they were saved was, according to Jesus' own words, that 'the Holy Ghost was not yet given' (John 7:39). They had Christ in person with them, and they did not then need the Holy Ghost. But when Christ went away, He did not leave them comfortless and shepherdless, but sent the Spirit to succeed himself as the Leader and Guide."

It is rather interesting to note that once a person gets off the line of truth, he soon involves himself in contradictions. But it does seem that one could at least refuse to bring the contradictions so close together as to make them the more noticeable. In the preceding paragraph, our objector states that consecration could not be a condition for sanctification, because it would be unreasonable to suppose that all would come to a perfect consecration at the same moment; and then in this paragraph states that the reason the Holy Spirit was not given to them previously, was because the day of Pentecost had not fully come, and the Holy Ghost not yet given. The "holiness people" teach that Pentecost was the inauguration day of the Holy Ghost, when for the first time He was given to the Church; but that now, having His seat in the Church, He will

sanctify every one who surrenders and believes. There is another strange contradiction here also. In trying to prove that the Holy Spirit is given for salvation at the time of conversion, he states that the disciples were not in this instance given the Holy Ghost at the time of their salvation, because the Holy Ghost was not yet given. But he does admit that the disciples were saved before receiving the Holy Ghost. Why not admit that this was true, also, of Philip and the Samaritans, of Cornelius and his household, of the disciples at Ephesus, of St. Paul himself. He admits that at least some received the Holy Ghost as a second benefit, why not others? St. Peter states that on Pentecost their hearts were "purified by faith." Then, of necessity, our brother admits what we as holiness people have always taught, that a person can be saved from his sins, and later have his heart purified from sin, or the carnal mind.

The brother then continues his objections as follows: "No doctrinal deductions that can be applied to the later times can be made from the group receptions of the Holy Ghost back there, for they were initial outpourings of the Spirit upon whole bodies of people, ushering in a dispensation. There were manifestations of the Spirit then, establishing the fact of His dispensational coming, which are not to be looked for upon other occasions. This was just as true at the giving of the law on Mt. Sinai. There were phenomena there which were never repeated upon any other occasions, of the presenting of the law. So we are to look for 'cloven tongues,' 'mighty rushing wind,' 'speaking in tongues,' or any other form of sensational manifestation of the Spirit."

Now all this "we steadfastly believe" concerning the inaugural signs. The last sentence leaves us a little in doubt as to his meaning. If he means that we are not to seek after spectacular signs, then we believe this, too; if he means that the coming of the Holy Ghost is a mere forensic change without any purifying, enlightening, invigorating power, consciously bestowed, then we deny it. We are to be baptized with the Holy Ghost and fire, the Holy Ghost being the agent of the operation, the fire a symbol of the work wrought in purification and revivifying power.

Continuing his objection, he says, "And these initial outpourings of the Spirit in the beginning were not alone for the benefit of those receiving Him in their hearts; but they were to give strong proof to the Jewish church leaders that the Spirit was not out-

Our objector next takes up the case of St. Paul, but our reply to this and the further objections concerning the nature of sin and sanctification must be reserved for another time.

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"If a man, any man, feels the call of God to go into the highways and byways to compel men to come in, he should be released and encouraged to carry out this calling."—HENRY BURTON TRIMBLE ("To Every Creature").

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He who gives up self rejoices in God, and he who has died to this present world anticipates the joy of the heavenly kingdom.—SAPHIR.

Goodness Is Big News

To do good and to . . . forget not: for with such sacrifices God is well pleased (Heb. 13:16).

SERMONS are better acted than orated. They are more effective when seen in one action than when heard in one hour.

Words soon are forgotten; often they beat against tin ears. There's a poem that begins, "I'd rather see a sermon than hear one any day," and the author develops the thought that "the eye's a better pupil and more willing than the ear."

Hearing is considered the most unreliable of the human senses. It is only when a good deed is witnessed that we have it impressed upon us that there is spiritual strength in doing unto others as we would have them do unto us.

It is an unhappy commentary on human affairs that goodness—expressed in unselfish Christian acts—is so rare that newspapers consider the details good copy.

Goodness is big news.

For instance, these were front page stories: six boys and girls cut lawns and did odd jobs to help pay for a playmate's eye operation. . . . An old doctor retired, but only after marking from his books the name of each debtor patient he knew was hard pressed. . . . A farmer and his wife were taken ill and the neighbors swarmed to his place to do the chores and to keep things going for them. . . . A mother and child, stranded in a strange and big city, were rescued by a railroad conductor who took them to his home. . . .

One-act sermons, all of them, and effective in emphasizing the spiritual values of little, simple everyday loving kindnesses done in the humble, helpful spirit of the Man who went about—the Bible doesn't say preaching, lecturing or exhorting—but *doing good*.

Incidents such as the aforementioned are worth thousands of spoken and printed words from pulpit and press. They bolster a flagging faith in the basic goodness of the human heart.

They who preach by kindly deeds make greater impressions than they who merely preach.

"Be ye doers of the Word . . . and not hearers only."—ANDREW STEWART, in *The War Cry*.

THE PREACHER'S ENGLISH

Leewin B. Williams

WORDS in the English language sometimes change their meanings. The Revised New Testament has changed a number of words that were once correct English but now are obsolete, or have different meanings. For example, in Matthew 17:25 it states, "When Peter was come into the house, Jesus *prevented* him." Psalms 21:3, "Thou *preventest* him with blessings of goodness." I Thess. 4:15, "We which are alive and remain unto the coming of the Lord shall not *prevent* them which are asleep." The meaning of the word *prevent* now is to stop, hinder, check, refrain. The word comes from the Latin *prae*, before, and *venio*, come, that is come before, or go before. Apply this meaning to the above quotations and the meaning becomes clear. A knowledge of the origin of words often helps us to determine their meaning, and sometimes their spelling. The Latin word *manus* means hand, hence the word *manual*, *manufacture*, *manipulate*, have reference to hand operations. A church Manual is a handbook of rules and regulations. But this does not always follow on account of words changing their meaning, or taking on other meanings. A class was studying the etymology of words, the teacher remarked, "The suffix *kin* is a diminutive and means small, as in the word *lambkin*, a little lamb. Now, can any of you pupils think of other words that have this suffix?" A hand went up, and the teacher nodded in that direction. The pupil said, "Welkin, a little well; pumpkin, a little pump!"

Schoolteachers have many perplexing experiences which may account for ragged nerves and early gray hair; but there are enough amusing incidents that keep them from going entirely bughouse. "Many plants," explained a teacher, "have the prefix *dog*. For instance, there is the dogrose, dogwood, dogviolet. Can you name another plant having this prefix?" "I can," said a boy, "Collie flower."

In the hillbilly country a teacher was correcting a boy who said: "I ain't gwine thar."

"That is no way to talk, Leviticus," said the teacher, "Listen: I am not going, thou art not going, he is not going, we are not going, you are not going. Now, do you understand?"

"Yes, ma'am. They ain't nobody gwine."

A brother in California calls attention to the pronunciation of the word *Philippi*. Many of us, no doubt, have been ending this word with *pie*, but the dictionaries do not sanction this. The word should be pronounced *Phi-LIP-pi*, that is, place the accent on the second syllable. We do not make this mistake with other forms of the word, *Phi-LIP-pi-an*, *Phi-LIP-pi-ans*. But notice the word *Philippine* (*Philippine Islands* or their inhabitants) is pronounced *PHIL-i-pin* (short i), or *PHIL-i-peen*; *Phil-i-PEE-no*.

(We would be glad to have others send in errors in English which may be discovered.)

How accurate are you in defining words? Here are a few words taken from a recent issue of the *Herald*. Try your skill on these. Select the definition after each word which you think is correct. A perfect score is 100, take 10 off for each error and grade your paper. See answers on page 30. (Apologies to *The Reader's Digest*.)

1. palatial—(a) pertaining to the roof of the mouth; (b) a magnificent residence; (c) an old-time carriage.
2. volitional—(a) pertaining to the exercise of the will; (b) agreeing to a contract; (c) to act in an ugly manner.
3. spontaneous—(a) growing or burning rapidly; (b) devoid of moral quality; (c) acting by internal impulse or energy.
4. avocation—(a) a pleasant dwelling place; (b) subordinate employment; (c) work by which one earns a living.
5. paramount—(a) superior to all others; (b) a high elevation or hill; (c) a kind of parrot.
6. resonant—(a) a quality of resin; (b) capable of returning sound, ringing; (c) a pulpy, sticky substance.
7. malign—(a) having an evil disposition; (b) a small cord having two strands; (c) a kind of duck.
8. extraneous—(a) an outside covering; (b) an evil omen; (c) not belonging to, foreign.
9. fantasy—(a) a kind of needlework; (b) a false or delusive mental sensation; (c) petty annoyance, or grievance.
10. cynical—(a) captious, snarling, doglike; (b) pertaining to a heathen tribe; (c) relating to a highly educated individual.

darkness, such as drunkenness, swearing and lying, albeit the company should hate you for so doing. Keep in mind the truth of God, that ye heard me teach, and have nothing to do with the corruptions and new guises entered into the house of God. Make conscience of your calling, in covenants, in buying and selling. Acquaint yourself with daily praying; commit all your ways and actions to God, by prayer, supplication, and thanksgiving; and count not much of being mocked; for Christ Jesus was mocked before you."—*Exchange*.

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Divine Deliverance

Since divine grace has made provisions for making man what he ought to be, every man is responsible for what he is.

If we are sinful after God has made provision to make us holy, then we are responsible for what we are, for God has thoroughly advertised His remedy for sin.

We, therefore, are responsible for our moral influence.

In other words, if we are not holy, we are a hindrance and a detriment to those with whom we associate.

We have been accustomed to hear it stated that we ought to be holy in order to live in heaven and in order to increase our usefulness. These are axiomatic truths. But it is also our duty to be holy in order to avoid the injury which a wrong spirit and example do to those about us in everyday life.

If we saw a man drowning and refused to help him, we would be responsible for his death. Every Christian who has been delivered from sin has a definite responsibility toward those who are sinking in its depths—*War Cry*.

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Maxims on Prayer

Before making a definite choice of an object in prayer, consider well whether the Spirit of all prayer lays it as burden on your heart. That being clear, "pray without ceasing" until you have the answer, or at least the *assurance* of answer.

Those who deliberately choose for themselves the part of supplicator and intercessor, will study to meet all the conditions of a true channel of blessing, removing all known obstacles either to the inflow or the outflow of the Spirit's fullness. *All privileges have their price.*

Prayer is the very breath of piety. There is, therefore, no surer index of what you are spiritually, than what, in your inmost self, you most desire and yearn for; and of this the true prayer habit is the natural and necessary expression.

Come boldly unto the throne of grace. The rent veil has opened to all believers the way to the mercy seat. *God is more willing to answer than we are to ask.* Let us not interpret beseeching as though it were besieging. We have only to ask and receive.—A. T. PIERSON.

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Infirm Christians

Weak Christians have infirmities, but infirmity supposes life; and we must not despise them—not in heart, word or carriage. We must rather, deny ourselves than offend them. We must support them—bear them as pillars—bear the house as the shoulders a burden; as the wall the vine; as parents their children; as the oak the ivy. And this because they are brethren. Are they not of the same body? Shall the hand cut off the little finger because it is not as large as the thumb? Do men throw away their corn because it comes into their barns with chaff? They are weak. Bear with them out of pity. In a family, if one of the little ones be sick, all the larger children are ready to attend it, which they need not do if it were well. It should be done, likewise, because Jesus Christ does so. "Bear ye one another's burdens," and so fulfil the laws of His command, and the law of His example. He takes special care of His lambs, will not quench the smoking flax, and is touched with the feeling of our infirmities. P. HENRY.

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True Living

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not better and happier for your being a Christian, it is a question if you really are one.

—J. HUDSON TAYLOR

«««««(●)»»»»»

Our crosses in life are not something that God imposes upon us. No, we take them up of ourselves and bear them willingly. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross, and follow me." The words, "take up" it has been pointed out, show that "in the army of our Lord every warrior serves as a volunteer." David Livingstone did not have to go to Africa; but he went. Jesus Christ did not have to go to Calvary; He had all power in heaven and in earth; but He went. It is when the thing we ought to do becomes the thing we want to do that we truly deny ourselves and take up the cross and follow Christ.—*Christian Observer*.

The Anvil of God's Word

Last eve I paused beside the blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"

"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," thought I, "The Anvil of God's Word
For ages skeptic blows have beat upon,
Yet though the noise of falling blows was heard,
The Anvil is unharmed, the hammers gone."

—JOHN CLIFFORD

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Prayer for Faith

If I could sing as larks can sing
And cleave the air on joyful wing,
I'd sing a song of faith so clear
That all the weary world might hear.

For we can never walk by sight
But grope as children in the night
To reach his hand and hold it fast
That he might lead us home at last

Oh, give us faith that we may lend
A helping hand to foe or friend,
And from our lives, oh, may there shine
A beacon star of faith divine.

Dear God, this prayer we ask of thee,
Give faith for each Gethsemane.

SADIE MATHERS MILLER, in Gospel Messenger.

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Golden Anniversary

VERLA U. Y. GORHAM

Fifty years, through joy and sorrow,
Through the sunshine and the rain,
Through the comforts and the blessings,
Through the trials and tests and pain,
Hand in hand you trod life's pathway
Side by side you journeyed on
Trusting, praying, loving, sharing
Each day's problems one by one.

May your love, so true and constant
Like a benediction fall,
Pointing us to Christ the Saviour,
The great Lover of us all
God has given grace abundant,
May He still your refuge be,
Bless your fellowship together
'Till His face in heaven you see.

A Channel Christian

S. J. GARDNER

A channel Christian may I be
With passage open, Lord, to Thee,
That Thou mayest use me every day
To help some others on life's way.
Thy Spirit, Lord, I would not hold
Stored up in me, to hoard His gold.
I trust that Thou wouldst let me be
A source of help to all I see.

A channel Christian I'd become
That I may condescend to some
Who need a lift. O help me, Lord,
That I may bear Thy precious Word
In full compassion, urged by Thee
When God, the Spirit, works through me.
I would be true to Thy design
That Thine own will may now be mine.

A channel Christian make me, Lord,
Supported by Thy glorious Word!
—Gospel Herald

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Think Gently of the Erring

Think gently of the erring;
Ye know not of the power
With which the dark temptation came
In some unguarded hour;
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came
And sadly thus they fell.

Think gently of the erring,
Oh, do not thou forget,
However darkly stained by sin,
He is thy brother yet;
Heir of the self-same heritage,
Child of the self-same God,
He has but stumbled in the path
Thou hast in weakness trod.

Speak gently to the erring;
For it is not enough
That innocence and peace have gone,
Without thy censure rough?
It sure must be a weary lot,
That sin-stained heart to bear,
And those who share a happier fate
Their chidings well may spare.

Speak gently to the erring;
Thou yet mayest lead him back,
With holy words and tones of love,
From misery's thorny track; -
Forget not thou hast often sinned,
And sinful yet must be;
Deal gently with the erring, then,
As God has dealt with thee.

—JULIA A. FLETCHER.

The Secret

The secret of George Mueller's life and amazing ministry is expressed in this striking word of testimony:—"There was a day when I died, utterly died"; and as he spoke he bent lower until he almost touched the floor, "died to George Muller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the approval or blame, even of my brethren and friends; and since then I have studied only to show myself approved unto God."

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Many preachers have qualified for the ministry by their good moral training, education, and culture. They passed successfully through all these doors and yet, like Wesley, preached with the faith of a servant because they had no inward witness that they were born of God. Think of that great English preacher, Dr. Charles A. Berry, who was cultured and preached a fine social gospel till something happened; he was called to visit a dying woman. He described the event to his friend, Dr. J. H. Jowett, who tells of it in one of his addresses:

"One night there came to me a Lanchashire girl, with her shawl over her head and clogs on her feet. 'Are you the minister?' she said. 'Yes.' Then I want you to come and get my mother in.' Thinking it was some drunken brawl, I said: 'You must get a policeman.' 'Oh, no,' said the girl; 'my mother's dying and I want you to get her into salvation.' 'Where do you live?' . . . I found the poor woman dying. I sat down and talked about Jesus as the beautiful example, and extolled Him as a leader and teacher, and she looked at me out of her eyes of death and said: 'Mister, that's no good for the likes o' me. I don't want an example—I'm a sinner.'

"Jowett, there I was face to face with a poor soul dying, and had nothing to tell her. I had no gospel, and I thought of what my mother had taught me, and I told her the old story of God's love in Christ's dying for sinful men, whether I believed it or not. 'Now you are getting at it,' said the woman. 'That's what I want. That's the story for me.' And so I got her in, and I got in myself. From that night," added Dr. Berry, "I have always had a full gospel of salvation for lost sinners."—DR. G. W. RIDOUT

«««««(●)»»»»»

A Program

There has just passed from the American scene a man who has meant much to the modern age. As an engineering research inventor he developed the turbo-supercharger for airplane and automobile engine. It is this device that was to give to

modern planes their height, speed and range. At the age of seventeen, while working as a machinist for \$4 a week, he conceived the idea that fuel could be burned at a greater increase of energy in compressed air. No one thought much of the idea as he worked his way through university and graduate degrees. In World War I his services were called upon only to have the war almost over by the time many of the problems in metallurgy and design were solved. Following the war there was little interest in a device to make a plane fly so high, so he returned to his shop to work, taking out forty-five patents on various mechanical devices related to the turbo-supercharger. The performance of modern planes with this device had brought to him many honors. With a life given to the development of a boyhood idea, this shy, quiet man said: "Well, a fellow gets ideas and tries to carry them out."

The Apostle Paul said late in his life, "I was not disobedient to the heavenly vision" (Acts 26:19).

In many ways the Christian life may be likened to this simple statement of an engineer. We get or are given ideas. There is an intellectual content to the Christian faith. We get a conception of God, His nature and His plan. We gain a knowledge of sin, its roots and its flowering. We get a vision of what our own lives can and should mean. We see more clearly the hope that is set before every child of God. From it all we seek to live. Many discount Christ and His message and redemption; we must continue on regardless. Throughout all of our lives we have the task of carrying out the "ideas" which we have received at the Lord's hand. So do we discover for ourselves the purpose and value in life, in trying to carry out the program that God sets before us. If the turbo-supercharger can claim a man's thought and labor for a lifetime, the whole of a man's days—indeed an eternity—is not sufficient to explore to the full the riches of God in Christ. The Christian gains a vision and is faithful to it.

—Essex

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The habit of prayerfulness produces a singular serenity of spirit. When one looks into the quiet eyes of Him that sitteth upon the throne, the tremors of the spirit are stilled. Pharaoh, king of Egypt, is but a noise, and the valley of the shadow of death is tuneless with songs of praise. Storms may rage beneath our feet, but the sky above is blue. We take our station with Christ in the heavenly places; we dwell in the Sabbath of God.—D. M. McINTYRE in the *Alliance Weekly*.

A PREACHING PROGRAM

Prepared by Rev. John E. Riley

The Three Praise Meetings

(Palm Sunday)

SCRIPTURE—Matthew 21:1-11.

TEXTS—*And the multitudes cried Hosanna to the Son of David* (Matthew 21:9; Hebrews 12:1; Revelation 15:2-4).

Introduction:

1. One of the most beautiful and yet one of the strangest events recorded in the Bible is the Triumphal Entry of Jesus into Jerusalem just five days before His crucifixion. About the only way I can understand it is to think that the Jews intended it to be the acclaim of a temporal leader, but that God designed it as the symbol of Christ's eternal kingship.

2. I think we may find some insight and spiritual help in relating this praise meeting to two other praise meetings.

I. First, let us consider the triumphal entry as a beautiful but external tribute to Christ.

A. Let us see the setting that Sunday morning. Jesus had about come to the close of His public ministry. He came through Jericho and arrived at Bethany on Friday. On Saturday He was anointed at the feast by Mary.

1. Preparations were on for the Jewish Passover, which was to take place the 14th of the month. This was the 10th, the day the paschal lamb was to be taken up (Exodus 12:3).

2. Jesus came in from Bethany on this beautiful spring morning.

3. Then began the acclaim of the throng as the people shouted and sang and threw palm branches in the way before the Master.

B. But see the shadows on that beautiful picture.

1. The limited vision and petty concepts of the disciples themselves. They were thinking chiefly in terms of bread and thrones and riches and honor.

2. The shallowness of the throng's acclaim. Many of them were truly drawn to Jesus for at Pentecost and after, thousands were converted. Yet it was this same throng, but five days later, that cried out, "Away with Him! Crucify Him! His blood be on us and on our children!" Right here we might well stop and ask ourselves if we are just "camp followers."

3. The hatred of the Pharisees. With sharp tongues, poisonous looks, and hearts as black as hell they mingled with the crowd and gnashed on Jesus with their teeth.

II. Second, let us consider the next praise meeting, the song of the church through the ages. This second is not a single scene. It is a panoramic view of all of God's people scattered through the ages.

A. How different this panorama from the triumphal entry! This is sincere and inward as against the insincerity and externality of that Palm Sunday. Here we have persecuted disciples, Christians in the catacombs, martyrs in the Pantheon and Coliseum, children leaving home for Jesus' sake, converted heathen being beaten, ignorant people stammering praises, brave men and women praying despite official ban.

Picture all the real heart devotion of all of God's people in every clime; listen to the whispers of silent prayers, the shouts of praise in tribulation; see the hands lifted in testimony; the faces shining with adoration; breathe in the fragrance of the devotion of millions loving God more than gold, integrity more than self-interest, the praise of heaven more than the plaudits of men. What a glorious praise meeting!

B. But there are shadows even on this picture.

1. The limitations of man.

Here are lips that open, but no sound is heard. Dear old Sister G., after a stroke, would get up in prayer meeting with face all shining, eager to give her testimony. But struggle and try as she would those throat muscles and vocal chords would not work. After a moment or two with face baffled and now shadowed she would sit down again—unable to speak. I can see her face yet after all these years.

There are those who sing, but, oh, so harshly and cracked. There are those who want to offer to the Lord noble valiant service, but their feet stumble and their tongues stammer and their best service seems but a few faded leaves.

2. The opposition of sin.

Martin Niemoeller stands in the pulpit to preach; in march the brown shirts and take him off to a concentration camp. There he stays until he is aged far beyond his years.

A young woman starts to go with God; her friends ostracize her.

The devil captures the radio and movies and newspaper and magazines. He is worshiped by millions, while the King of kings is little heard of and the Saviour's praise is drowned out by the laughter, jazz, hysteria, and hate of the devil.

This second praise meeting is like a beautiful symphony orchestra playing—but

III.—Let us consider the third praise meeting—heaven, where the lack in both of these previous pictures will be made up for and infinitely heightened.

1. No fearful doubting disciples.
2. No carnal insincerity. No praises except from holy hearts and lips.

B. There will be nothing to hurt or destroy in all His holy mountain.

2. Perfect unity of praise.

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(Easter Sermon)

TEXT—*If a man die, shall he live again?*
(Job 14:14).

1. The heart of the world still bleeds because of the war with its separation, suffering, and loss of life. Husbands, fathers, brothers, sweethearts were lost overseas. Some of them were buried at sea; some were blown to bits; some lie rotting in some jungle; some lie buried in shallow sandy graves.

b) But among the millions who feel all of this there are three general reactions.

(a) It is very easy to understand how people who have no vital faith and yet long for some contact with departed loved ones fall prey to spiritualism.

(b) How shall we explain spiritualism? It is sleight of hand and deceit; Houdini and others have exposed it. It is the dominance of powerful minds—natural mental laws (hypnotism and mental telepathy). It is sometimes devil power. Usually it is devoid of moral or personality significance (the most vulnerable chink in its armor).

(b) An absorption with temporal pursuits.

(3) There is a spiritual awakening, a revitalization of the Christian faith and life. If this is great enough it will be the answer to spiritualism (after-world emphasis without salvation) and worldliness (forgetting the after-world).

2. As never before we must reaffirm the Christian faith and give Easter's answer to Job's perennial question, "If a man die, shall he live again?"

a) A belief in immortality does not necessarily define clearly the kind of immortal life.

b) There is a distinction between the term "immortality" and the term "eternal life" (as used in the Scriptures).

(1) "Immortality" is, we believe, an inalienable characteristic of all men by virtue of creation.

(2) "Eternal life" is, we believe, the gift of God through our Lord Jesus Christ. It is the *kind* of immortality believers will enjoy. If all personality is not immortal, then none is, for immortality is not based upon loving God, but upon the capacity to love God.

4. Dr. George Buttrick, in a sermon of twenty years ago, answered Job's question with the following main outline points. Since I do not think they could be improved, I would like to use them.

I. Immortality is in our instincts.

A. Universally men look forward to continued existence. The Etruscans in Italy used to bury the ashes of their dead in urns on which they carved the rising sun. The Indians buried food and weapons for the "happy hunting ground." Many heathen have buried wives and slaves with dead kings. They have put miniature ladders in the graves. We cannot crush this instinct. Why not trust it as we do other instincts?

II. Immortality is in our conscience.

A. When we view the sin and injustice of the world, we say, "If there isn't a hell, there ought to be."

B. When we see the nobility and holy character of the saints of all ages, we say, "If there isn't a heaven, there ought to be."

III. Immortality is in our affections.

A. We cannot feel that we are parting forever from those we love. A young college student in the early false dawn of sophomoric learning scoffed at the idea of immortality, but when someone suggested that his mother then would go into the ground like an animal, he cried out, "No! that cannot be!"

B. We do not believe the universe can foster the fair flowers of human affection and then blast and blight them into oblivion.

IV. Immortality is in our sense of God and our Lord Jesus Christ. "Those who have known God cannot think of Him as one who would blow out personality as if it were a cheap candle."

A. Jesus could not remain in the grave. Death could not keep its prey. He tore the bars away, Jesus my Saviour.

B. Because He lives, we, too, shall live.

A mother in London during the war received a telegram telling her of the death of her son on the battlefield. The telegraph boy waited a moment to see if there would be an answer. She looked up through her tears and said, "No answer."

But there is an answer! Easter says, with triumphant tones, "Because He lives, we, too, shall live."

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If There Were No Easter

(Easter Sunday)

SCRIPTURE—I Corinthians 15.

TEXT—*If the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain: ye are yet in your sins* (I Cor. 15:16, 17).

Introduction:

1. I have chosen a text and a subject from the greatest Resurrection chapter in the Bible. Nearly every one of the fifty-eight verses deals with the subject of the Resurrection in this the longest and most penetrating discussion of the subject found anywhere in literature. This chapter is found in excellent company, preceded by the great Love chapter, the thirteenth, and the great Gifts chapter, the fourteenth.

2. Note Paul's procedure here.

a) In verses 1-11 he makes the plain and unequivocal statement of the Christian doctrine of the Resurrection.

(1) I have declared the gospel plainly to you.

(a) The life and death and resurrection and atonement of Christ as witnessed by the apostles.

(b) And as witnessed also by me "as one born out of due time," unworthy of being called an apostle and yet by the grace of God a fruitful apostle.

(2) You have accepted and have believed, and have been transformed.

b) In verses 12-19 he deals with a doubt or heresy which has arisen in the church: "How say some among you that there is no resurrection of the dead?" He asks, in substance, "Do you know what it would mean if there were no Easter?"

c) From verses 20-50 he interprets and explains the Resurrection.

d) From verses 51-54 he describes the final resurrection.

e) In verses 55-58 he ends with a paean of praise to God for victory over death and sin, and concludes with an exhortation to steadfastness. There may be a lesson here

for the preachers who end their sermons habitually with a question. The pulpit may often present a question and analysis, but it should leave people with a final word that is positive.

3. Let us return to the second division of the chapter—"What if there were no Easter?"

I. Someone says, "Why try to imagine what it would be like with no Easter? It's bad enough as it is." Very true! Things are pretty dismal as they are.

A. Life is bound with slavery.

1. In childhood we are bossed around by parents and directed in the minor details of life.

2. When we grow up we find that we still are not free.

a) We are bound by the chains of custom.

b) By the necessity of making a living.

c) By the strands of social existence, taxes, laws, industrial rules, etc.

d) By the cords of international affairs. An Austrian paper hanger suffers from megalomania and millions suffer because of it.

B. Life is tormented with suffering.

1. Suffering of body. Sooner or later pain will find us and blot out the sun and the beauty of flowers and the voices of loved ones, until we pray only one prayer, "Oh, God, deliver me from pain." The hospitals are full and sooner or later every home becomes a hospital. We speak of death as an enemy, but when pain seizes us with fingers of steel, death seems a welcome release.

2. Suffering of mind.

Worry about tomorrow, about old age, about the future of the world in the face of inner moral decay and outer hateful violence. Disappointment.

3. Suffering of heart and conscience.

C. Life is torn by separation. And then comes the final separation. Even today some of us are thinking of that new grave out in God's acre where part of our heart is lying beneath the sod.

D. The world is a madhouse. It violates the principles of intelligence; it violates our sense of justice; it does not satisfy the cravings of our hearts.

Our own lives are difficult enough, and it sometimes seems that the whole world will go to smash. Things are bad. Could they be any worse? Have you thought of what this world would be without Easter? (I do not mean just the holiday; I mean the fact, the reality, which it symbolizes.)

II. Let us think with Saint Paul of the world without Easter.

A. If there were no Easter, then Christ did not rise from the dead (v. 13).

B. If Christ did not rise from the dead, then:

1. The Bible is untrue and the apostles are all liars, false witnesses (v. 15). The

world has too many liars as it is. But what a catastrophe it would be, how the foundations of life would shake, if the Bible and the apostles were untrue.

2. Christ himself was an imposter. He said that He was the Son of God and would rise again. We are accustomed to promises unfulfilled. But if the word of Christ is untrue, what shall we do?

3. The universe is far worse than we could have dreamed it was. What kind of a God would God be if He permitted the sweetest, most beautiful, strongest, purest person that ever lived to be born in a manger, to live in obscure poverty, to emerge for three years to do good in spite of opposition, and then be tortured to death by a cruel hateful mob while He was still a young man? If that were the end, I tell you I wouldn't want to live in a world like that.

4. Then goodness means nothing and we are yet in our sins. If Christ did not rise, then God is not a God of love and He does not care to save us. If Christ did not rise, then He was not the Son of God and could not atone for our sins—then "Jesus Paid It All" is a farce, and "He walks with me and He talks with me" is a foolish fantasy.

5. Then there is no future life where all the wrongs of this life are corrected

- a) Where reason rules.
- b) Where justice reigns.
- c) Where love is supreme.
- d) Where satisfaction is found.
- e) Where saints and loved ones are eternally reunited.

III. But, thank God, there was a first Easter and there is an Easter even today.

A. Easter does not deny the dark disgrace of sin and death.

1. There was a mob. There was a cross. There was a crucifixion. There was a tomb in the garden.

2. All of these are still true today. The hating mob still seems to rule. The cross is oft erected and the good and right are nailed to it. The tomb is everywhere found.

B. But Easter proclaims present victory. Right and love are even now the better way. Yes, there was a mob. But above the mob stood and still stands the strong Son of God. Yes, there was a cross. But love was and is now triumphant and that symbol of shame is transformed into a symbol of glory. Yes, there was a tomb. But Christ came from the tomb, and He lives today.

C. And Easter proclaims ultimate and absolute victory. "Because He lives, we, too, shall live." Easter says once and for all, "Right will triumph. In God's own time and place everything will be righted; sin and death will be banished into the bottomless pit."

*If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there;*

*What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?*

*If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worth while the struggle, sure the prize,
Since Easter, aye, is true!*

—Selected

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Mercy Rejoiceth Against Judgment

SCRIPTURE—Romans 3:20-31.

TEXT—*Mercy rejoiceth against judgment*
(James 2:13).

Introduction:

1. There is frequently found a personification of things and ideas in the Bible. "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven" (Psalms 85:10, 11). "Wisdom hath builded her house, she hath hewn out her seven pillars" (Proverbs 9:1). To say the least, this personification is vivid.

2. Here in the text we have personification again. The exact picture is not as clear as the truth it presents.

a) It could be a field of battle with Judgment lying vanquished and Mercy singing a song of triumph. Such individual combat was customary in ancient days. The Battle of Troy is an illustration, as is the song of Miriam after the destruction of the hosts of Pharaoh in the Red Sea, or the song of Deborah after the destruction of Sisera and his army.

b) It could be the picture of a courtroom scene with Mercy and Judgment both making a plea for the accused. And Mercy wins the case in defending the accused sinner.

3. One thing is certain—it is superficial and dangerous to reach the happy conclusion of salvation without first seeing the dark and dire reality of sin and judgment. The verse does not read—"There is no judgment, only mercy."

God's judgment is so real that the sinner might well tremble. Do not underestimate; do not slight it; do not pass over it and deny it. Rather, ponder it well—it is a terrible thing to fall into the hands of the living God. It is a mark of wisdom to have a wholesale fear of the judgment. The old whaling captain used to say, "I do not want a man in the boat with me who is not afraid of a whale."

I. Heed well, this is not unfair judgment.

A. Everything good cries out against unfair judgment.

1. There may be cases where people have sincerely felt that God was unfair and unkind. Eventually God will justify His deal-

ings with men. But when men accuse God it is usually because they are trying to ease their own consciences.

2. If Unfair Judgment rears its head, Mercy will not be needed; for Conscience, Reason, and all the forces of Uprightness will rise to do battle.

B. Banish from your mind all thought of arbitrary rule, crooked lawyers, politically minded judges, dishonest "bought" juries. Banish all thought of inhumane monarchs, despotic dictators, corrupt political machines, and criminal bribes. For we are dealing with the Moral Governor of the universe, who can do no wrong.

II. This is fair judgment, and to be reckoned with.

A. Everything within us cries out for equitable justice and judgment.

1. There is so much deliberate injustice here. From the small home circle to the marts of trade and the law courts, to the great circles of national politics and international intrigue, there is so much deceit and injustice.

2. Even at the best and with the best of intentions there is so much miscarriage of justice.

3. Life at times is so off balance as to make us rise up to call for some power to put things straight again.

B. But this judgment brings death upon all.

1. "All?" you say. Yes. "For all have sinned" (Romans 3:19-26). "Guilty of all" (James 2:10)—the law is a seamless robe and when it is torn it is no longer whole. The leprous man is a leper, however small the spot may seem. The real essence of sin is unbelief and rebellion against God. "Of sin because they believe not on me" (John 16:9).

2. "Death?" you say. Yes! Not vindictive punishment inflicted by an arbitrary tyrant God. It is rather the inevitable, inexorable working of moral laws. "The soul that sinneth it shall die." We have brought upon ourselves God's judgment and we stand condemned to eternal darkness. And we wait in the death cell of conscience.

3. We wait in vain for someone to deliver us. We wait for Justice, but Justice has condemned us. We wait for Honesty, but she has nothing to say for us. We wait for Right and Fairness, but none can speak in our behalf. We are justly condemned by our own conscience and the case seems hopeless. But suddenly there is a strong clear persuasive cry, and Mercy pleads for us.

III. Mercy rejoices against Judgment.

A. Who is this Mercy? The Mercy of God! Oh, but I thought God was the one who judged me! He was, but the very God who to be just and holy condemned us, has in loving mercy provided a way to set aside our just condemnation.

1. The purpose of judgment is complex.

a) To protect the innocent from injury.

b) To act as a deterrent to sin and an incentive to good.

c) To uphold the standards of right and to express God's holy nature.

2. God has no wish to punish people just for the sake of punishment, and if He can find some way to uphold the moral law, to protect the innocent, and to make men holy, He will gladly do so however great the cost to himself may be.

3. God's Mercy cries out and points to Calvary where the Son of God suffered and died, atoning for the sins of those who believe in His name.

B. The basis of Mercy's plea is not our ignorance, nor our innocence, nor the injustice done us, nor the good we have done, for Mercy must admit our sins. Mercy's plea is the atonement of Jesus Christ.

Five bleeding wounds He bears,

Received on Calvary;

They pour effectual prayers.

They strongly plead for me;

"Forgive him, O forgive," they cry,

"Nor let that ransomed sinner die."

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The Spiritual "Sine Qua Non"

SCRIPTURE—Ephesians 1:1-14.

TEXT—*Holiness, without which no man shall see the Lord* (Hebrews 12:14).

Introduction:

1. Life is a process of selection. The best way to live is to choose the best.

a) There is unending glamor and confusion in the claims that are made upon us today. The whole advertising world is doing its best to make us think everything advertised is absolutely essential to our happiness and well-being. One man has defined depression as being forced to get along without the things our fathers never had.

If we give heed to all claims we would be led distracted to the poor farm, if not put some place in a padded cell.

b) The same din and confusion is found in the religious world. Every man has a new patent medicine, a cure-all, a remedy for the ills which religion is supposed to reach. Here is one that says, "Keep the seventh day and you will be saved." Another who says, "Read *Science and Health* and follow Mrs. Eddy." (Where? I wonder.) Another, "Cast yourself into the muddy sea of free philosophy and thou shalt be healed." Another, "Adopt the superman psychology and quell your fears and inhibitions and obsessions and complexes." And people cry out, "What shall I believe?"

c) Above the commercialism and bargain driving and dishonesty and blindness rings the voice of Jesus. Everyone who will honestly stop and listen will confess, "Never man spake as this man." "Thou hast the words of eternal life."

(1) First, Jesus insists upon the priority of religion and morals—"Seek ye first the kingdom of God."

(2) But how shall I find God? Again, Jesus speaks—"He that hath seen me hath seen the Father." "Believe on the Lord Jesus Christ and thou shalt be saved."

(3) But how may I live in the presence of God? Again comes the voice of the New Testament—"follow peace with all men, and holiness, without which no man shall see the Lord."

2. Today I wish to speak about *the great essential*, the holiness without which no man shall see the Lord.

I. Holiness of heart is desirable.

A. It concludes that inward struggle in the heart between good and evil. Paul cried out, "When I would do good, evil is present with me. . . . Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." There is still disagreement concerning the interpretation of the seventh chapter of Romans, but there is no doubt that in the experience of the carnal believer there is a doubt drag, a living death to bedevil the unsanctified heart. The double-minded man has a terrific struggle—"and they please not God, and are contrary to all men" (1 Thess. 2:15).

B. It is desirable because it is the condition in which we were made to live—holiness is health. It is natural for us to be holy, not in the sense that we were born into the world inclined to be holy, but in the sense that we were originally made to be holy and can never be normal nor truly happy until we are holy. We were created in God's image, with capacities for truth and goodness; until we know the truth and do the good we are abnormal and not in harmony with our structural make-up.

We follow the easy freedom of the world and soon find that it is bondage. We pursue the irresponsible pleasures of sin and soon find that they have bitter dregs. It is only as we accept the moral law and pursue duty instead of pleasure that we find true freedom and joy. As the locomotive finds its highest usefulness in following the two steel rails, so the human soul finds its highest being in following the two rails of regeneration and entire sanctification.

Singleness of heart—"I delight to do thy will, O God"—is the normal estate of man.

II. Holiness of heart is necessary. It is the sine qua non of seeing God.

A. Because God is holy and cannot look on sin with the least degree of allowance. Before one of His angels the Roman keepers did shake and become as dead men. From a glimpse of His passing glory Moses' face shone with a dazzling brilliance. Isaiah felt his own sinfulness when he saw the Lord. God cannot be in the presence of sin—nor sin in the presence of God.

B. Because God's purpose in creating man was to establish a society of pure beings.

“According as he hath chosen us in him before the foundation of the world that we *should be holy* and without blame before him in love” (Ephesians 1:4). “That in the dispensation of the fulness of times he might gather together in one all things in Christ” (Ephesians 1:10).

C. Because the carnal mind is sure to cause us endless sorrow and is likely to cause us to backslide. And, furthermore, if we see the opportunity of being delivered from it and refuse, we thereby forfeit our justified state.

D. Because it is useless for us to pray for the salvation of sinners if we are refusing to let God's grace accomplish the work of cleansing in our own hearts.

III. Holiness of heart is obtainable.

A. It is not absolute perfection—it is Christian perfection.

B. It is provided by grace. Jesus suffered outside the gate to provide us this experience (Hebrews 13:12).

C. It is a complete work—"And the very God of peace sanctify you wholly; . . . faithful is he that calleth you, who also will do it" (I Thess. 5:24, 25).

D. It is a divine gift received by faith. "Who also will do it" (I Thess. 5:25). "Purifying their hearts by faith" (Acts 15:8, 9).



Riches—Kept or Lost

SCRIPTURE—Philippians 4:4-8.

TEXT—Keep thy heart with all diligence,
for out of it are the issues of life (Proverbs
4:23).

Introduction:

1. Life has inestimable treasures to be kept.
 - a) Health is a treasure to be guarded.

(1) We do not realize the value of this instrument of life we call the body. The eye may seem to be an insignificant thing, but once gone it forever takes with it all the beautiful world of shades and colors. With hearing goes the sound of beloved voices, of song birds, of the gurgle of brooks and wind in the trees, the jingle of bells, and the crunch of snow on frosty mornings.

(2) There are growing efforts to preserve and prolong physical life.

b) Wealth is a treasure to be kept.

(1) Not hoarded.

(2) But kept in a way that will benefit both the individual and society.

c) The virgin strength of our generation is a treasure to be guarded jealously. To this end we ought to dedicate ourselves to the abolition of war, if it is possible.

d) Natural resources are a treasure to be kept.

(1) After a wild run on the banks of nature which we thought unlimited we have settled down (or have we?) to a more conservative system of withdrawal and scientific deposits.

(2) Laws and bureaus and agencies cannot accomplish this task unless Mr. Average Citizen co-operates.

e) There are innumerable treasures of human, historic, or scientific interest that are to be "kept" jealously.

One day I asked a guard in the Metropolitan Museum of Art in New York City for an estimate of the contents of the entire Museum. He looked at me and laughed. "Ask me something easy," he said. "Do you see that single piece of furniture over there? Well, that's worth at least a half-million dollars." Men have spent billions of dollars collecting masterpieces and relics; millions more to erect huge buildings to house them. And constantly the guards are walking back and forth, "keeping" those treasures.

2. But the text says, "above all keeping" keep thy heart.

I. "Keep thy heart." The term "heart" here refers to something more than, something different from the physical organ underneath the fifth rib that receives the blood, purifies it, and sends it coursing and pulsating through the veins again. It refers to the whole personal life of man, to all his actions and reactions, thoughts and feelings, purposes, desires, to the seat of it all, the self.

A. Keep thy intellect. Never compromise with the untrue. Never lost your intellectual integrity and never relinquish the truth though it cost you your life. The untrue is not an external cloak, a mask, or make-up. It becomes identified with you, so that you lie to yourself and to the Holy Ghost, as did Ananias; and your whole world becomes a contradictory, fighting, babbling prison house of anarchy.

Truth can never bring anything but freedom and health and harmony. Untruth brings nothing but disease of the intellect. It throws one treasure after another out of the soul and finally denies God, who is the Truth. Therefore, "keep thy intellect," love the truth and "the truth shall make you free."

B. Keep thy memory. Memory is the storehouse of the soul. Into it moment by moment, hour by hour, year by year you are putting all your experiences. There in your mind all the experiences of the past are united with the experiences of the present; together with an unknown quantity of will power, they make you what you are today. Your memory is unlimited. Psychologists say that nothing is ever forgotten, that anything can be recalled if there is a strong enough stimulation. Your memory is eternal; its walls and contents are indestructible—once you deposit something there it remains. Therefore keep thy memory.

C. Keep thy affections and feelings. Feelings are the spontaneous expressions of the individual, the naive reflex actions of

the mind. That is the reason one man said, "If you would know an individual, catch him in an unguarded moment." The emotions are the raw materials out of which life is built. Therefore, keep thine emotions.

D. Keep thy will. The will is not simply a faculty of the mind; it is the whole person in action. The will is identified, if possible, more closely with the self than even the feelings are. The ideal condition is for the will and feelings to be identified—Jesus said "I delight to do thy will." But the will is the sovereign of the soul, and in the moral realm, a man is judged by what he wills to do. The intellect indicates the path to take; the emotions formed by heredity and past experience surge this way and that; it is the will, the sovereign of the soul that makes the choice and whips the powerful steeds of emotion into line. Therefore, keep thy will from evil.

II. "With all diligence" or "Above all keeping."

A. There is an emphasis here on degree or value.

1. It is presupposed that there are other things of value to be kept.

2. But this phrase stresses the supreme value of this treasure and urges supreme effort to preserve it.

3. There is an indication here of the reason why this choice should be made, i.e., other treasures are dead weights, they must be saved; this treasure saves.

B. There are many important choices in life, such as the selection of a life's work, a life's companion, etc.

C. But the greatest choice a man ever makes is the choice between saving "something" and saving "himself,"—things or his soul.

D. Men are capable of more concerted sustained effort than we realize.

1. There are men obsessed by one idea—such men as Napoleon, Alexander, Hitler; such men as St. Paul; "this one thing I do."

2. There are men whose strength and ability are multiplied by their devotion to some cause. Such men as the Greek shepherd who had never raced before, but who won the marathon only by his intense longing to restore the laurels to his native land.

3. Then let us, *above all keeping*, keep our heart.

III. "For out of it are the issues of life."

A. The present world is determined by the heart.

1. We make the world we live in physically. Without eyesight the world of color disappears. An old maxim says—"To the man with shoes on the whole world is covered with leather."

2. We make the world we live in mentally and morally, too. The cow lives in a different world than man does. The evil man looks upon the world as a series of op-

B. All future life is determined by the heart.

2. In the unknown tomorrow, in the long eternity, you will still make your world. Your evil desires, your sinful unforgiven past, your unrighted will—will make your eternal world a hell. Your heart, filled with God, will be heaven.

A Perpetual Sacrifice

TEXT—God is the Lord which hath shewed us light; bind the sacrifice with cords, even unto the horns of the altar (Psalms 118:27).

1. This text is unusual enough to attract attention.

b) It is unusual because it speaks of binding the sacrifice unto the altar with cords. Very few places in the Scriptures use such terminology as this.

2. Upon further study it will be seen to fit into the rest of Scripture.

I. This sacrifice, using the text in relation to us, is a living sacrifice. Hence the reason for binding it to the altar.

A. There are some scriptures which shed light upon this passage.

1. Abraham "bound Isaac his son and laid him upon the altar upon the wood" (Genesis 22:9).

2. Jesus offered himself as a living sacrifice. "No man taketh my life from me," said He, "I lay it down of myself and I take it up again." (See Hebrews 7: 24-28; 9:11-15, 19-28).

3. A third scripture, one practically synonymous with the text, is: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

B. A living sacrifice fulfills every requirement of a dead sacrifice, and more.

1. In the customary sacrifice of the Old Testament times there were three chief phases (Lev. 9:8-11). There was first the shedding of blood and its being sprinkled on the horns of the altar, or, in the annual atonement, on the mercy seat in the Holy of Holies. Second, there was part of the animal burnt upon the altar. Third, there was the casting of the hide and other waste parts outside the camp. Without lapsing into unconvincing symbolism I think I can see a meaning for each of these phases that relates to us as living sacrifices.

a) Of course, we are saved not by the shedding of our own blood, but by the blood of Christ. But when it comes to ourselves as living sacrifices there must be that which corresponds to the shedding of blood. There must be a pouring out of ourselves on the altars of service. Repentance, consecration, intercession, sorrow, service, burden for others—all mean the pouring out of self.

b) The second phase of the sacrifice was the burning on the altar, signifying the offering of our love, our time, our talents to God. Someone has said after studying the life of David Livingstone—"There is more than one way to burn a body."

c) The third phase of the sacrifice was the removal of some of the animal to the outside of the camp.

(1) That means not only the renunciation of sin.

(2) It means also the renunciation of even the legitimate things which may be outside of God's will for us. "All things are lawful for me, but all things are not expedient," said Paul. But a sacrifice while it is living may remove itself from the altar. Therefore the exhortation reads:

II. "Bind the sacrifice with cords."

A. The first step is to break the cords that bind us to the world. The habits and associations and affections that bind one to the world hold one away from God. One cannot serve God and Mammon. Whether it be by conscious serving of those ties or by cultivation of the desire for God until the ties to the world are broken, or by both, in any case the ties to the world must be broken before the soul can cleave to God.

John Weightman, now in heaven, felt an irresistible call to preach. He sold his prosperous New York farm and went out to preach holiness. His neighbors thought him a fool, and they said, "Poor old John! Poor old John!" But poor old John followed the

This is not getting closer and closer to the altar. It is getting to and upon the altar in the crisis of entire consecration and entire sanctification and then staying, *staying, STAYING* there.

c) They fell into moral confusion and degradation (v. 26).

2. It was to save men from all of this and to restore them to creation's purpose that the redemptive power of God is revealed.

II. Observe the revelation of this power.

A. There is a universal intuition of God in man's soul. "That which may be known of God is manifest in (to) them" (v. 19).

B. All through the ages God has given intimations of His purpose "which he promised afore by his prophets in the holy scriptures" (v. 2).

1. His promises.
2. His providences.

C. But finally He came in His Son Jesus Christ, so supreme a revelation that it is called the gospel of Christ.

1. His nature "by human descent belongeth to the family of David, but by His Spirit of holiness was miraculously marked out Son of God" (Weymouth).

2. The attestation of His deity. "by the resurrection from the dead" (King James) or "after resurrection from the dead" (Weymouth).

3. His outflowing grace (v. 5) "by whom we have received grace."

a) Paul's own experience and testimony.

b) The experience of these Roman Christians—"that your faith is spoken of throughout the whole world" (v. 8). Here at licentious Rome, with its gladiatorial contests and all the dry rot which led later to its downfall, were a people who were gloriously saved.

4. His great commission (v. 5). Paul says that he not only received grace from Christ, but also an "apostleship" or "commission for His name's sake to win men to the obedience that springs from faith" (Weymouth). And so Paul says, "I am debtor to carry this revelation of God."

III. Observe the recipients of this power. "It is the power of God unto salvation to every one that believeth" (v. 16).

A. There are no restrictions of race. Greeks, Jews, Gentiles, Romans—all need this power.

B. There are no restrictions of righteousness. It is the "righteousness of God." There is no man so good that he does not need this.

C. There are no restrictions of unrighteousness. The Redeemer God is able to save, as one man put it, "from the guttermost to the uttermost."

D. The one great condition is faith—"believeth."

Conclusion:

Redemptive power—the world perishes for the neglect of it.

No Beauty in the Rose of Sharon

SCRIPTURE—Isaiah 53.

TEXT—*There is no beauty that we should desire him* (Isaiah 53:2). *I am the rose of Sharon, and the lily of the valleys* (Song of Solomon 2:1).

Introduction:

1. All of us know that much depends upon our point of view.

a) Because of the varied approaches to nearly every question we ought to be as broadminded and sympathetic as possible.

The farmer prays for rain, but the boys want sunshine so that they may play baseball, and the girls want sunshine so that they may have a picnic.

It is so easy to be positive about our desires or about our conclusions. Whereas it might be the part of wisdom not to be so positive about things. For example, the sky we see above our heads does not exist nor ever did exactly as we see it; a little thought about the speed of light, the distances of the stars, etc. will make that plain.

b) But we must not become so broadminded that we have no convictions, for after all there is an ultimate right. Right is right in itself, not simply because of majority vote or because of the strongest army.

2. What is right, then, and how can one know it? Jesus Christ is Right. He is the *Truth*; and nations, schools, people, organizations, philosophies, and ideas will be determined by their relationship to Him.

a) He is the center of the Bible. "They are they which testify of me," said Jesus of the Bible (John 5:39).

b) He is the center of life. "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

3. The texts represent two diametrically opposed points of view—there is no beauty that we should desire Him (the worldling's point of view), and He is the Rose of Sharon (the Christian's cry of adoration).

I. It seems strange to us that there should be anyone who could look at Jesus Christ and say, "Away with Him."

A. And yet there always have been those.

1. Scribes and Pharisees hated Him and tried to trip Him.

2. The people cried, "Away with Him! Crucify Him!"

B. And there are those today who say the same thing.

1. Multitudes that openly scorn God and religion and especially Christ.

2. The great majority are indifferent; they are practical though not theoretical atheists.

According to the statistics put out by The Federal Council of Churches there are in this country 23,419,701 that profess to be Catholics, 31,706,463 that profess to be Protestants, and 4,641,184 that profess to be

Jews. That means there are approximately 70,000,000 who profess no religious connection whatsoever. We all know how many people profess a church connection who never darken a church door.

C. Why is it that Christ appears to them as a root out of dry ground, with no form or comeliness, with no beauty, a despised, rejected man from whom they hide their faces in shame?

1. Because everything about Him condemns them. Therefore to protect their pride and to ease their consciences they turn their backs on Him.

2. Because He is sinless, and since they find their pleasure in sin, they must see nothing attractive about Him. They say, "What a dreary life you Christians lead! No tobacco, no liquor, no dances, no card parties, no Sunday joy rides? What on earth do you do for amusement?"

3. Because His strength is of a different kind from that they know and admire.

a) They admire cutting sarcasm—power of tongue; brilliance—power of mind; fame—power of influence; force—power of physical might. They admire beauty and vain pride, war paint, elaborate attire, and span-gles.

b) He was humble; He never was cute and showy. He did not rely on physical might. He never sought the aid of evil associates. He was always humble, loving, and unselfish.

4. Because in His revelation to the world He took upon Him the form of a servant that He might save us from our sins.

a) His life was deliberately chosen.

(1) That only the sincere and humble might follow Him.

(2) That He might bear our sins and atone for our race.

b) He was born under suspicion, lived as a humble carpenter, and then as a poor itinerant preacher about whose head gathered a growing cloud of hate until he was crucified as a criminal. If he had appealed to their love of pride and self and sin and ease and riches, He would have appeared beautiful to them. But He appealed to their eyes of spiritual vision and they did not respond.

D. But their reactions to Him condemn them and not Him.

A young man in an art gallery laughed derisively at some of the famous paintings hung there. An artist spoke to him, "Young man, you, not the paintings, are on trial!"
*Thou didst leave Thy throne and Thy king-
ly crown*

When Thou camest to earth for me;
But in Bethlehem's home was there found
no room
For Thy holy nativity:

Thou camest, O Lord, with the living Word
That should set Thy people free:

But with mocking scorn and with crown of
thorn,

They bore Thee to Calvary:

O come to my heart, Lord Jesus!

There is room in my heart for Thee.

II. The Christian looks upon Jesus as the Rose of Sharon.

A. The Christian has removed the great obstacles to seeing His beauty.

1. He has confessed his sins. When the sinner stands before the spotless Christ it is a terrible experience. Shame and remorse overwhelm him; either he must run from the Christ with eyes and heart closed to the truth, or he must run to Him pleading forgiveness. This latter is what the Christian has done.

2. He has opened his heart for cleansing through the baptism with the Holy Ghost and fire, so that now:

a) He sees clearly with the eye of faith.

b) He thinks as God thinks.

c) He loves out of a pure heart fervently. 'Blessed are the pure in heart for they shall see God.'

B. Christ is the Rose of Sharon, beautiful in:

1. Humility. 2. Purity. 3. Love. 4. Courage. 5. Tenderness. 6. Justice. 7. Supremacy over things. 8. His indescribable deity.

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What Price Victory

SCRIPTURE—I Corinthians 9:19-27.

TEXT—And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible (I Cor. 9:25).

Introduction:

1. It is wonderful how an old familiar passage of scripture will open up and yield us fresh blessing.

a) I heard this scripture preached from or about so much when I was a boy that I thought I would never preach from it myself.

b) But I now find fresh challenge and inspiration in it for my own soul.

2. It can be observed that Paul was a vigorous, active man.

a) He did not have the perfect balance of Jesus, either mentally or emotionally.

b) His figures of speech and metaphors are generally active. He refers to running, boxing, and wrestling, as well as to military life. His references to the Isthmian games would certainly be vivid and real to the people of his day. They still strike a responsive chord in the hearts of those who are interested in athletics, especially in those who are familiar with the history of the Olympic Games.

We see in this passage of scripture

I. A Common Course.

A. There is only one way of salvation—Jesus Christ, *the way*. "Neither is there

salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

B. This is not a spectator game—everyone must be in it. At his own peril a man stands on the sidelines.

C. This is not every man for himself—Paul's concern was that every one should be saved. "Brethren, my heart's desire for Israel is that they might be saved" (Romans 10:1).

1. He deals here in the context with hindrances that may trouble those who run this course.

a) He discusses the problem of idol meat—"if meat make my brother to offend."

b) He discusses the criticisms leveled against Barnabas and himself.

2. He deals here with helps to others.

a) Testifies that he would gladly give up some of his rights that he might win men to Christ—such rights as wife or remuneration for his gospel labors.

b) Becomes all things to all men that by all means he might win some. No one acquainted with Paul would think of his being a chameleon, changing colors with every background. Paul never yielded convictions, but he did yield personal desires if thus he could win someone to Christ.

This is a common course—our only way of salvation, and we ought to help one another along the way.

II. A Rugged Race.

A. Failure means great loss—being a "castaway." It was a thing of terrible shame to be disqualified in these Isthmian races. The honor of a laurel wreath was great enough to fire all of Greece. One can imagine, then, the corresponding shame.

Paul says, in effect, "Lest, after having been a 'judge' in the race, I myself should be disqualified, I beat my body black and blue."

1. Failure here means loss of heaven.

2. Failure here means the fires of hell.

B. The demands of the race are great.

1. Must renounce sin—"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:17). In those ancient Isthmian games, no slave, no professional soldier, no one who had corrupted his community could qualify for the races. When a man had qualified and had been accepted by the judges his name was called out. It was a matter of great pride to be accepted in the race, even if the wreath was not won.

2. Must subordinate other things.

a) Subordination is seen in all of life. The successful doctor must pass up other things if he is going to practice effectively.

b) Even legitimate things may have to be laid to one side. The boys in training must leave the pastry and sweets if they are going to stay in the running.

3. Must endure hardness—no Christian who reads his Bible will be surprised at trials and persecutions. "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). "Brethren, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you" (I Peter 4:12). We should expect difficulties and become accustomed to them.

a) We must forget critical spectators.

b) Keep our body under—"our soul on top," as the little girl described it.

c) Looking unto Jesus the author and finisher of our faith.

III. An Incorruptible Crown.

A. The award of the ancient Greek races was only to one or a small group.

B. And that was a perishable award. For the Olympian games, it was a wild olive wreath; Pythian games, a laurel wreath; Nemean games, parsley wreath; Isthmian games, pine wreath.

C. Ours is an incorruptible crown, and everyone may receive it.

1. It is not the fickle honor of a crowd—but the praise of God.

2. Not a fading wreath—but an eternal crown.

3. Not a passing experience—but everlasting life.

a) Unending—no curtain will ever ring down, no sunset ever draw the shades of night, no good-bys, no separation, no unfinished symphonies, no joys cut short—*unending* life.

b) Unending *life*—all the elements of life at its best.

(1) The approval and love of those we respect—God and the saints.

(2) Unbroken fellowship with kindred spirits.

(3) Activity and service without struggle and ache and pain and perspiration.

* (4) Life satisfied but never satiated.

Conclusion:

When a Greek winner came home the ancients would cut a passage through the wall for him so that he came triumphantly through a gate that had never been used before.

There are twelve gates to that wonderful city, gates that have seen numberless saints come marching in. May we so run that we may receive an abundant entrance into that eternal city.

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The Grace of God

SCRIPTURE—Titus 2:11-15.

TEXT—*For the grace of God that bringeth salvation hath appeared to all men (Titus 2:11). For the grace of God has appeared to save all (Moffatt).*

Introduction:

1. There is now as always a need of doctrine. Paul wrote to Timothy, "Take heed unto thyself and to the doctrine."

a) There are two extreme positions in regard to the value of doctrine in religion. One is that doctrine is everything. This is represented by the strongly creedal churches. The other is that doctrine is nothing. "It doesn't matter what a man believes as long as he lives right."

b) The right position, as is usually the case, is the middle of the road. Religion is a doctrine to be believed, an experience to be enjoyed, and a life to be lived.

Dr. Chapman has defined doctrine in practical terms by saying that it is "the knowledge as to how to get there, the knowledge of directions." He has said that while the most important thing is to get there yourself, i.e., to become saved and sanctified (and that you can do without very extensive theological training), yet it is also very important to learn doctrine so that you can instruct others also. It is amazing how few people can give clear geographic, cross-country directions. It is amazing, too, how few people can give clear spiritual directions (in other words, they do not know "doctrine" well enough). "Indoctrinated" does not mean "opinionated."

2. Today I would like to take one of the most common doctrinal phrases and delve into its meaning—"the grace of God." "What is the grace of God?" You say, "Why, that's an easy question. We all know that. We read it many times in the Bible; we sing about it and speak about it in our prayers and testimonies."

The term "grace of God" is certainly quite familiar to us. And yet none of us comprehend it as fully as we think we do. so manifold and so vast is it. All we can begin to do is to scratch the surface of its meaning.

3. There is a filling in, an expansion, of our concepts as time goes by.

Nampa, Idaho, was to me just a name a few years ago. It was the location of one of our Nazarene colleges, a place where some of my friends lived. But how that concept has filled in since then, for Nampa is now home to me. It means frosty white sage brush on December mornings with mallard ducks flying overhead, just out of gunshot; it means irrigation ditches, fertile farms, snow-capped mountains, great Union Pacific locomotives, the campus of N.N.C., revival meetings, and a thousand other things.

4. Experience makes words real to us.

The angels will sing "Holy, Holy, Holy," but when the saints sing "Redeemed, how I love to proclaim it," the angels will fold their wings, for "angels never felt the joy that our salvation brings." Oh, yes, "grace" is a charming sound in a believer's ear!

I. "The grace of God," in the simplest definition of the term, is the unmerited favor that God bestows upon men.

A. There is no question about the "unmerited." "All we like sheep have gone

astray; we have turned every one to his own way." We were all sinners, unlovely and unclean. We had been rebellious against God, had turned from Him. We were puny, petty, and selfish. We had done nothing for which God would have felt obligated to us.

B. But God nevertheless looked upon us with favor. That does not mean that He approved our sins. It simply means that He adjudged that something could be made of us.

The Scriptures tell us that when the Lord had finished various stages of His creation, He looked upon them and saw that they were good. And God still sees that man is good—good in the sense that he is "savable" or salvable; good in the sense that something can be made of him. It makes my heart tremble when I imagine what would have been our future if God had looked at fallen humanity and had said, "No. They are not worth it. I cannot do anything with them. They are not worth saving."

But, thank God, He looked on us with favor and decided to redeem us.

II. "The grace of God" means more than that. It means the love of God and all He did to save us. "But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) . . ." (Ephesians 2:4-10). "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor that ye through his poverty might be rich" (II Cor. 8:9).

A. When God looked upon us and decided we were worth saving, He did not stop there. His heart went out to us in great throbbing love. Of course, it must be understood that God's love is revealed in creation; but it certainly is revealed anew in redemption.

B. The "grace of God" does not mean casual approval or disinterested favor. It means infinite love and compassion, unlimited mercy, matchless, affection, great tenderness. "Grace" is so great, so throbbing, so fervent that it becomes interchangeable with "love." "Jesus beholding him loved him" (Mark 10:21).

C. But grace did not stop with loving us. It became active and made redemption a reality. "But we see Jesus . . . made a little lower than the angels . . . that he by the grace of God should taste death for every man" (Hebrews 2:9). "Propitiation" for our sins (Romans 3:24, 25).

Pour all the meaning of such terms as incarnation, humiliation, crucifixion, atonement, and redemption into that wonderful expression, "the grace of God"; it contains them all.

III. But the "grace of God" goes even further; sometimes it refers to the result of God's love in our lives. It refers to all of

the benefits and experiences that come to us through the favor of God.

A. Experience—"into this grace wherein we stand, and rejoice in the hope of the glory of God" (Romans 5:2).

We say, "I have grace in my heart," or "He is in an experience of grace."

B. Sometimes grace refers to God's help and strength. "My grace is sufficient for thee for my strength is made perfect in weakness" (II Cor. 12:9, 10). The two terms, "grace" and "strength," can be interchanged without destroying the meaning of the verse. "God is able to make all grace . . . that ye . . . having all sufficiency" (II Cor. 9:8). Grace and sufficient are interchangeable here, too. Note also Psalms 84:11.

C. In fact, the "grace of God" includes every good thing we have—forgiveness, peace, purity, power, wisdom, sweetness, patience, etc. Let us be good stewards of the manifold grace of God.

IV. But the grace of God does not stop when it flows into the heart of man. It then flows out to others. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers" (Ephesians 4:29).

A. The moral state of the church is the condition of "great grace upon them all" (Acts 4:33). What does it mean? It means that God is with the church, that perfect love rules, that the blessing of the Holy Spirit fills and floods their hearts. Out of the church's inmost being shall flow rivers of living water.

B. Grace is forfeited when it does not flow outward and downward to men. But, when it is shared, flowing like Ezekiel's stream, bringing healing and fish and fruit and fowl wherever it goes, then it grows deeper and goes ever onward.

Conclusion:

Let great grace be upon us. What beauty shall then be ours! What sweetness! What victory! What power! What blessing! What glory! For grace is God and God is grace.

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The Unlearned Lesson

SCRIPTURE—Titus 2:11-15.

TEXT—Titus 2:12, 13.

Introduction:

1. This message follows the preceding message on "The Grace of God." This is the predicate—the former is the subject; the grace of God teaches us.

a) I have no sympathy with that attitude of mind which rejects information and closes itself to truth. As soon as we cease to learn we cease to live. When we lose our desire to learn we already have one foot in the grave.

*A little knowledge is a dangerous thing.
Drink deep, or taste not the Pierian spring.*

b) The key to life can be found only at the feet of one teacher. i.e., the grace of God.

(1) All other teachers, if given pre-eminence, will distort life. Science, if made the center, will disparage philosophy, theology, and religion. Poetry will rob life of its power and practicality and push. Music will prove insufficient for the moral ruggedness of life. And so on.

(2) Only if you make Christ the center of your life and make the grace of God your teacher will life be right. Otherwise, your thinking will be distorted, your life will be unwisely invested, and your eternity will be without hope.

2. The word "teaches" might be more accurately translated "disciplines."

a) There is no doubt that experience is a good teacher; it is also a dear teacher. A man who has not received a school education will often say that he has learned in the school of hard knocks. In fact the process of learning, anywhere, is accompanied by hard knocks, literal or figurative or both (it was both in my case).

b) The "grace of God" will teach us disciplinary lessons. Some of the lessons which we disciples, learners, will learn will come by reason of severe chastening, sad heart, uneasy conscience, bitter regret, or even by bereavement.

3. Here in the two verses of the text we have a survey of the lessons grace is trying to get into our heads, our hearts, and our lives.

I. The Denial—"denying ungodliness and worldly lusts."

A. Grace begins with a "don't." It starts off life with a warning that there are dangers, with the demand that we give up certain things, that we separate ourselves from that which will harm us.

1. The first serious lesson life teaches us is that there is the possibility of loss. The man that would go along the road taking down the fences at embankments, the red signals at curves and crossroads, the warning bells at railroad crossings would not be a friend. He might say, "I don't want to frighten people. I don't want to spoil life. Life is too valuable." That is just the reason danger signals are about everywhere. Life is too valuable to lose carelessly.

2. God's grace insists upon our separating ourselves from ungodliness and worldly lusts because of the indescribable worth of the human soul.

B. It is because of God's love for us that He says in Lesson Number One, "Quit ungodliness and worldly lusts."

1. Ungodliness—that which is indifferent or contrary to God.

a) The anti-godly.

b) The un-godly. "Flee," says Grace, "from anything that will lead you to love God less."

2. Worldly lusts.

a) This term does not refer primarily to the wild beasts of passion.

b) Rather it refers to the entangling alliances—the lust of the flesh, and the lust of the eye, and the pride of life. The secular spirit you will have to renounce if you are going with God.

II. The Program of Life—"we should live soberly, righteously, and godly in this present world."

A. The standard of sobriety may seem to be difficult to find. At least in the law courts it seems to be, for different judges will ask men to recite riddles, walk a straight line, or submit to a blood test.

1. It is not enough to say that a man is not drunk.

2. It is not enough to say that he is sane.

3. It is not enough to say that he is an average sensible citizen, good and reasonable.

4. This sobriety referred to here means a proper understanding of the values of life, a realization of the worth of one's immortal soul, and a resolution to save that soul.

B. Righteousness is the second great standard or principle in this program of life.

1. This righteousness must be such as to meet the world's demands upon us—rectitude of life, fulfillment of one's obligations, kindness, honesty, courage, and fairness.

2. It must be such as to make one feel comfortable in the presence of God. Too many lives look "telltale gray" in the presence of the white purity of Christ.

C. Godliness is the third and most important standard. This is the place where more than any other men fail. God asks more than sobriety and righteousness of us; He asks godliness. But this third and highest claim is the very source of the power to meet all the other claims. What is godliness? It is *God-likeness*.

1. It is consciousness of God.

2. It is love of God.

3. It is worship of God.

4. It is recognition that God is the supreme good in the world.

5. It is glad obedience to God.

III. The Perspective—"looking for that blessed hope, . . . the glorious appearing of . . . our Saviour Jesus Christ."

A. You cannot have the right perspective unless you look at everything from the point of view of eternity.

B. That upward look is

1. The Christian's goal. Nothing is to have any value or significance except in relation to the kingdom of God.

2. The Christian's hope. "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh" (Luke 21:28). This forward look to the second coming of Christ is an anchor to the windward.

Conclusion:

Let us learn the kindly stern lessons of Grace while we may profit, lest we learn too late to profit.

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The Gift of God

SCRIPTURE—Acts 2:38, 39; Luke 11:9-13.

TEXT—Ye shall receive the gift of the Holy Ghost (Acts 2:38).

Introduction:

1. Let me be specific in declaring what I mean by "the gift of God." I mean the baptism with the Holy Spirit, the infilling of the Holy Spirit which is the privilege and necessity of every believer as a child of God, coming as a second definite work of grace.

a) The term could have various meanings.

(1) The general term, "gift of God," may be applied to any blessing. "Every good gift and every perfect gift is from above" (James 1:17).

(2) In the Scriptures spiritual gifts or gifts of the Spirit are spoken of—gifts of healing, prophecy, etc.

(3) When we speak of the greatest gift in the world we think of Jesus Christ. God gave heaven's richest treasure for our sake. "God so loved that he gave—" (John 3:16). "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

(4) Faith is a gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

(5) Eternal life is the gift of God. "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

b) But not the least of the meanings of this term is that specific truth which I have chosen—the pouring of the Holy Ghost on believers.

(1) Why should any Bible-believing Trinitarian minimize the advent of the Holy Spirit when in the Scriptures it is on a par with the advent of the Son? The Holy Spirit is coequal and coeternal with the Father and Son. He is the agent of Christ's conception, Christ's guide and anointer. He is Christ's successor, promised by Christ, without whom Christ's work would be incomplete and ineffectual. He is the agent of salvation—for we are convicted by the Spirit, born of the Spirit, led by the Spirit, taught by the Spirit, protected by the Spirit, changed by the Spirit into Christ's likeness.

(2) The Scriptures have much to say of the Holy Spirit as God's gift to His children.

(a) It should be borne in mind that there is a limited sense in which the believer has the Holy Spirit. "Now if any man hath not the Spirit of Christ, he is none of his" (Romans 8:9).

(b) But the believer has not been filled with the Spirit, baptized with the Spirit, received the gift of the Spirit. Jesus made the distinction to his disciples—"for he dwelleth *with* you, and shall be in you" (John 14:17). The believer is *born* of the Spirit, but he is not *baptized* with the Spirit. This distinction is made clearly in the Scriptures.

I. This Gift of God is the purchase of the blood of Christ. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

A. Christ died not only to save sinners. He died also to sanctify believers, i.e., to bestow upon the sons of God the bequest of the Father, the gift of the Holy Ghost. "Christ also loved the church and gave himself for it; that he might sanctify and cleanse it" (Ephesians 5:25). "This is the will (the bequest) of God, even your sanctification" (I Thess. 4:3).

B. In old Testament symbolism the oil of anointing was placed upon the priest only where the blood of the sacrifice had already been placed, thus indicating that the basis of anointing or cleansing is the atonement. (See Leviticus 8:22f.).

II. This Gift of God is for believers, for twice-born men.

A. It is specifically stated that sinners cannot receive and are not entitled to receive it. "The Father will give you another Comforter . . . whom the world cannot receive" (John 14:16, 17). "The natural man receiveth not the things of the Spirit of God" (I Cor. 2:14). Jesus prayed thus: "I pray not for the world, but for them which thou hast given me" (John 17:9). Simon the sorcerer is rebuked for trying to buy the Holy Spirit (Acts 8:20).

B. It is also stated and assumed beyond all reasonable doubt that those for whom the gift was intended were converted men. See the 14th through the 17th chapters of the Gospel of John. Jesus, in His farewell message to His disciples and in His high priestly prayer for His disciples, makes this plain over and over again. "They are not of the world even as I am not of this world." "And, behold I send the promise of my Father upon you . . . and they returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God" (Luke 24:49f.). These men were blessed and happy believers.

III. This Gift of God, the Holy Spirit, is as much a necessity as was the Gift of God, the Son.

A. It is not a luxury—not a gift in the sense of not being needed—but a gift in the sense of being unmerited or unearned.

B. It was the prayer of Jesus for His disciples. (See John 17.)

C. It was the promise of Jesus to His disciples.

He shall give you another comforter" (John 14:16). "Whom the Father will send in my name." (John 14:26). "It is expedient for you that I go away . . . I will send him" (John 16:7). "Jesus spoke to the woman by the well of Samaria of 'the gift of God.'" (John 4:10). In John 7:39 the explanation is given—"this spake he of the Spirit."

D. It was the command of Jesus for His disciples.

"And commanded them" not to depart from Jerusalem "but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4f.). "But tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49).

E. It was the need of New Testament believers and is the need of believers today.

1. For deliverance from the carnal mind: contentious (I Cor. 1:11); bickering, lack of good spiritual digestion (I Cor. 2:1f.); lack of spiritual understanding (John 16:12, 13); lack of stability (I Thess. 4:3). (See also I Thess. 3:13.)

2. For the unification of believers—John 17:21.

3. For empowerment—Acts 1:8.

4. For fruitfulness—John 15:2.

5. For fitness for heaven—Matt. 25:1-13; Heb. 12:14. Justification gives us the right to heaven. Entire sanctification gives us the fitness for heaven.

F. This Gift is not alone for the apostles or for preachers, but for all believers. "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" (Acts 2:38f.). It is the Father's delight to bestow this Gift. (See Luke 11:13 and Ephesians 1:4.) "You . . . have been stamped with the seal of the long-promised Holy Spirit, which is the pledge and installment of our common heritage, that we may obtain our divine possession and so redound to the praise of his glory" (Ephesians 1:13, 14 Moffatt).

Conclusion:

Oh, Believer, you are one of God's beloved children. Will you not receive "the Gift" He has for you?

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"The Condition, the Process and the End of Salvation"

TEXT—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ (II Thessalonians 2:13, 14).

Introduction:

1. Salvation is divine in its origin; "God hath chosen you." Jesus said to His disciples (John 15:16), "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit shall remain."

Salvation is born in the heart of God, born of the love of God reaching after a lost and sinful world. It is not a program of reconstruction developed by a board of investors or a legislative body. It is not a remedy prescribed by the American Medical Society. It is not an ideal conceived by poet or philosopher. It is not a social reform proposed by a research committee. It is not the child of a man's brain, born in a library or laboratory or senate chamber. Were it any of these it would be partial, imperfect, and powerless.

Water can rise no higher than its source. Neither can anything human lift humanity above itself. Man can behold heights of attainment that are noble and lofty, but his fondest vision is small and ugly compared to the perfection which God desires for His creatures. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him" (I Corinthians 2:9). "*But God hath revealed them.*"

The psychologists tell us that we can never imagine anything that we have not experienced. We may dream of some such queer creature as we have never seen, but upon analysis we will find that this queer creature is made up of the parts of animals which we have seen. If that is true, then how could fallen man with his downward look and evil heart even imagine the perfect salvation that God hath prepared for us. Even if he could have dreamed of it he could not have made it effective.

To be sure, man has a part to play in the scheme, but salvation is of God. God thought it. He brought it to completion. He presents it to us. The beauty, the strength, the saving quality of redemption is all of God—for salvation is just getting in touch with God.

He is the Shepherd, we are the sheep. He is the Lover, we are the loved. He is the Saviour, we are the saved. He is the Forgiver, we are the forgiven. He is the Sanctifier, we are the sanctified. He is all and in all.

2. Salvation is eternal in its scope—eternal in its initiation in the heart of God, and eternal in its results—"from the beginning."

Salvation is not the afterthought of a surprised, chagrined deity. It is the eternally prepared redemption for a world that God foreknew would fall into sin.

3. These two verses of the text give us the fundamentals of salvation:

I. The condition or *modus operandi* of salvation—"belief of the truth."

"Ye are saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9).

A. There are certain prerequisites to faith or "belief of the truth."

1. The hearing of the truth—"How shall

they believe in him of whom they have not heard?"

2. Repentance (forsaking of sin)—prerequisite to saving faith.

3. Entire consecration—prerequisite to sanctifying faith.

4. Obedience.

B. But it is faith, the upward, dependent, trusting look, that brings God to our hearts and does the work.

If you reject this way you will try in vain for peace of conscience. You will strive and struggle and strain to no avail. But if then you will cry out, "O Lord, I believe you will save me for Jesus sake," you will find the work is done.

A boy was struggling and thrashing in the water, and his mother called out to a bystander to save him. The man seemed to pay no attention. But when the boy gave up and went down, the man dived in and saved him. When we give up, realizing we cannot help ourselves, then the Lord reaches down His hand and lifts us up. One might walk ten miles to church and take thousands of steps, but until one takes the last step one is not in church. Faith is the last step.

The sinner may be pictured as a man in a well. He piles up his repentance and restitution on top of one another, but he still is unable to reach the top. But when he acknowledges his need and reaches up the hand of faith, the Lord catches him and pulls him up into the sunlight of His presence.

Dr. Chapman tells of the early Texas market days when a whole countryside would gather in to buy and sell. It was a hard job to water all the horses and cattle by hand. One day some Yankee from the big city sold the town fathers an automatic pump which was run by the pressure of the horses on a big platform. Many of the horses from the plains were pretty skittish and would not put their front feet on the platform. But, finally, whip and spurs and thirst would get them on the platform, and at once the refreshing water would flow into the trough. So it is with our faith—we must get on the promise before salvation comes.

II. The process of salvation—"sanctification of the Spirit."

The capital "S" indicates that reference is made here to the Holy Spirit, but His cleansing agency is exerted upon the human spirit so that the meaning is the same. The process of salvation is the cleansing of the human spirit by the Holy Spirit.

A. There is no cleansing process in the world to compare with entire sanctification.

1. Men can accomplish scientific wonders. Men can purify hundreds of gallons of water a minute. The dirty rushing waters of the Colorado River are cleansed so that the cities along its banks may drink it.

There was a laundry which advertised its thoroughness with this slogan: "You can drink the last rinse."

Men can wash air or gas or almost any material substance.

One day one of my members came to the parsonage and asked for the privilege of demonstrating a certain vacuum cleaner. He ran the machine over our parlor rug and picked up so much dirt that had been left by our old vacuum that my wife was a bit embarrassed. He dumped out the little pile of dust and dirt, and then said, "Bring me a glass of water from the kitchen." Then he snapped on the machine again and the air pulled the dirt into the machine and came out again so clean that as it blew upon the glass of water it left no dust at all. The salesman, with a proud smile, drank the glass of water.

2. Men can do many things for their own betterment.

a) They can wash their bodies.

b) They can remove many things from their lives and their minds. Reform can be very effective in many cases.

3. But no man can get to his own heart to purify himself right at the center of his being. It takes the mighty baptism with the Holy Ghost and fire to purge the motives, the dispositions, the wellsprings of personal life.

B. The process of sanctification of the spirit is begun at conviction and finished at entire sanctification (the refining of the spirit will go on even after the cleansing of the spirit is complete).

Numerous places in the New Testament believers are called "saints," because they had been born of God and because they were clean of the sins of their past lives.

But entire sanctification is a purging from sin, not sins. It is the deliverance from sin in the motive life, in the dispositions.

C. Is there nothing then after the experience of entire sanctification? Oh, yes.

1. The spirit is pure when a man is entirely sanctified so that in a sense that man is completely saved.

2. But that individual may backslide, so that we generally think of a man as being completely saved when he gets to heaven.

3. Again, though a man is pure in spirit after he is entirely sanctified, he is not perfect in the sense of maturity. Sanctification is completed at the second work of grace, but glorification, beautification, enlargement, development in Christlikeness goes on forever.

III. The end or the goal of salvation—"Obtaining of the glory of our Lord Jesus Christ."

A. What is glory? It is grandeur, magnificence, radiance, light, and bliss. Glory is a word used to describe royalty, splendor, beauty, perfection.

B. Christ's glory is His deity—Omniscience, omnipresence, omnipotence, perfection, holiness, absolute beauty.

C. To obtain "the glory of our Lord Jesus Christ" is to be received into His eternal presence. That means:

1. Freedom from all sin.
2. Freedom from all suffering.
3. Indescribable bliss.
4. Ineffable beauty.

Conclusion:

To be where every virtue and every joy is unbounded, to be in the presence of God—that is glory, that is the end of salvation, that is the most desirable of all conditions.

The Church Is the Habitation of God

SCRIPTURE—Ephesians 2:11-22.

TEXT—*Ye also are builded together for an habitation of God through the Spirit (Eph. 2:22).*

I. Introduction.

A. The Church is not a mere building of wood and stone.

B. Church—an organized body of "born-again" souls.

C. Church—more than an organization; it is a divine, living organism.

II. The nature of the Church of the living God.

A. Church—the most noble and wonderful work of Christ.

B. Church—the temple of God: Christ its founder and foundation ("I will build my church . . .").

C. Church is the "body of Christ"—holy men and women.

D. The Church is a divine institution.

E. Church is beautiful, lofty; and worthy of reverence.

F. The Church is a spiritual home, a shelter for souls.

G. God dwells in the Church; in individuals in the Church.

III. The Church as the habitation of God.

A. The presence of God is the life and light of the church.

B. We must not grieve God away from the church.

C. Since the church is the habitation of God, it must be a place of love, forgiveness, and fellowship.

D. As the living habitation of God, the church should be active, aggressive, and victorious.

IV. The Church is the living witness of God.

A. A vital witness for truth and righteousness.

B. A constant radiant lighthouse for God.

C. Church is a dispenser of justice, mercy, and goodness.

D. A place of prayer, glad praise, and divine worship.

F. A place where God may be sought, found, and retained.—H. B. GARVIN.

Power in Preaching

What constitutes real power in preaching?

I. Is it *intellectual* power?

Yes, intellectual power is good.

But if intellectual power be the *only* power the preacher possesses his message would be like a sounding brass or a tinkling cymbal. America's pulpits are full of men who have great intellectual power, but beyond that nothing—their ministry is impotent.

II. Is it psychological power?

There is also such a thing as psychological power. The preacher and personal worker should be a student of psychology. The one who is a student of psychology will have persuasive power over other men. The Lord Jesus certainly was a psychologist and manifested the highest type of psychological power. The power of psychology, properly used, is not amiss in the Christian minister. Men who possess strong psychological power are men who are able to lead others. And when that ability to lead is used to lead men in the right direction, to the Lord Jesus Christ, it is good.

But, preacher, guard the use of this power. If it becomes the chief power of your ministry, the thing you rely upon mainly, it will be a snare and a pitfall. We have many masters of psychology in the pulpits of Christendom, but they are not leading souls to a saving knowledge of Jesus Christ. Psychological power in its place is very good; by itself it is a snare.

III. Is it power of *oratory*?

No one will question the value of oratorical power in the greatest business in the

world, that of persuading men to be reconciled to God. How many times an otherwise good message has been rendered ineffectual because of the blundering manner in which the preacher has given it forth. Not that God cannot bless without human ability, for He most certainly can, but human talent dedicated to God is a polished shaft in the divine bow.

No one can deny that the gift of oratory adds something to *the preacher's sermon*. Good oratory enables one better to grasp the message, it keeps the mind from wandering away to other things, and fixes it more permanently in the mind and heart. But, preacher, *don't depend on oratory*. Though you speak with the tongues of men and of angels, and that be all, you are nothing, your message is nothing, your ministry is nothing. Pulpit oratory unanointed by the real divine power is only like imitation fire, it consumes nothing, it warms nothing.

IV. Is it power of personality?

There is such a thing as power of personality. Personality does add something to pulpit ministry. It does lend something valuable to the sermon. Particularly to the missionary is power of personality beneficial.

But *alone* the strongest personality in the world is helpless to persuade people to be saved. If you have personality *surrender it to the Holy Spirit*, and your personality filled by Him will constitute a real power.

V. It is *spiritual* power!

Without God's anointing upon us, without God's power within us, without God's blessing surrounding us, all these other powers are less than nothing. The power that is needed in the pulpit today is the power of God, the power of the Holy Spirit.

Spiritual power comes through surrender to the will of God, constant feeding upon the Word of God, and constant communion with God. To have spiritual power our lives must be free from known or cherished sin. They must be emptied of self. We must be clean vessels.

O God, give us this kind of power in preaching!—*The Gospel Message.*

Forgiveness: Human and Divine

Divine: Acts 5:31; I John 1:9.

Human: Matt. 11:25; Luke 17:4.

SCRIPTURE—Matthew 5:39-46.

TEXT—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Eph. 4:32).

I. Introduction.

A. Forgiveness is based upon the law of love.

B. Forgiveness is the most essential element in human and divine relationships.

C. Forgiveness was made necessary by man's fall and sin.

A. Forgiveness is the legitimate offspring of love and mercy.

E. Christ is the New Testament example and standard of forgiveness.

II. Divine forgiveness in operation.

A. All sin is rebellion and disobedience to God.

B. Sin deserves the penalty and punishment of broken law.

C. Divine forgiveness was born of God's love and mercy for fallen man.

D. Christ's death on the Cross satisfied both divine justice and mercy.

E. All who are to receive God's forgiveness must freely forgive one another.

F. Actual forgiveness from God is based upon repentance and obedience toward God.

III. Human forgiveness is enjoined upon us By God.

A. Kindness, tenderheartedness, and forgiveness are characteristics of all Christians.

B. Christian love makes forgiveness possible.

C. You can not "love your enemies" without forgiving them, and vice versa.

D. All Christians can carry the spirit of forgiveness.

E. Actual forgiveness is based upon mutual repentance and mercy.

IV. Human and divine forgiveness in practice.

A. Christ as our example of forgiveness—"Father forgive. . ."

B. When God forgives, He forgets.

C. Forgiveness requires confession and forsaking of sin.

D. God promises forgiveness only to those who forgive.

E. Christian peace and happiness is based upon mutual repentance and forgiveness.

—H. B. GARVIN

«««««(●)»»»»»

What the Grace of God Teaches

TEXT—*The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world (Titus 2:11, 12).*

INTRODUCTION—Paul's Epistle to Titus, whom he had left in the Island of Crete as a pastor, gives some helpful information about God's grace. It has appeared to all men. It is intended to teach people certain things. Three attitudes of life are emphasized: "soberly," one's attitude in regard to himself; "righteously," one's attitude toward other people; "godly," one's attitude toward God. Let us consider each of these attitudes in turn.

I. ONE'S ATTITUDE IN REGARD TO HIMSELF.

A man has a responsibility to himself. He needs to be careful how he treats the body God has given him. He has a duty to his mind. He has a soul and is responsible whether it be saved or lost. If he makes a failure with the one body, soul

and spirit God has given him he will never have another. How exceedingly important it is that a person care for the trust God has given him! Too many people act as though life were a cheap affair, and squander their time and strength as though they had several bodies and souls. Many people make no effort to conserve their physical strength, to improve their minds, or save their souls. They dope their bodies with whisky, beer, and tobacco and waste their strength in pampering their appetites. The sober man lives longer, lives happier, and is more likely to be saved than the intemperate man.

II. ONE'S ATTITUDE TO HIS FELLOW MAN.

The word "righteously" describes a man's right attitude to other people. Six of the Ten Commandments instruct us how to behave toward other people. The first duty that confronts a person in childhood is his duty to parents. This is stated in the first Commandment concerning duty to persons: "Honour thy father and thy mother." A child who is trained to do this and keeps this Commandment will not ordinarily go wrong regarding other duties to his fellow men. There are not only the negative duties due to fellow men—what not to do to them—but there is the positive command emphasized by Jesus, as well as in the Old Testament. "Thou shalt love thy neighbour as thyself" (See Lev. 19: 18 and Matt. 23:39). We should be interested in the body of our fellow man, in his mind, and in the eternal welfare of his soul. The measure of our interest in our fellow men is based on how much we love ourselves. The sober man loves his own body, soul, and spirit enough to care for their good. Such a man is more apt to care for the well-being of his fellow men than the one who is careless about his own eternal welfare. Too many people live for "Number One" as it is popularly known. The man whose entire attitude is "What can I get out of life" is no great lover of his fellow man. The true attitude of a man of God is, "What good can I do for others."

III. ONE'S ATTITUDE TOWARD GOD

The last attitude the apostle enjoins upon us is our duty to God. While mentioned last, it is the most important attitude. We owe everything we have and enjoy to God. The great love He has manifested in giving His Son to die for our salvation is but little requited by the majority of human beings. How wicked it is to ignore God, to take His name in vain, to trample underfoot the precious blood of Christ! The vast majority of people, even in lands where the gospel is preached practically ignore God in all their dealings. Even among professing Christians the day of worship is frequently filled with selfish interest. The average

CONCLUSION—Note in closing the last four words of the text—"in this present world." The things demanded by the apostle are to be practiced right down here in the world. If people do not practice these things the evidence is they have not come under the teaching of grace, for the text says grace teaches these things. Reader, do you qualify as one whom grace has taught?—**WILLIAM M. SMITH, in The Gospel Minister.**

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A Threefold Exhortation

2. To Work: "Behold, I come quickly"
(Rev. 22:12).

3. To Watch: "Surely I come quickly (Rev. 22:20).—*The Witness*.

*Texts and Themes
of Pre-Easter Sermons*

**The mob: "If Thou Art the Son of God
Come Down."**

Chief Priests: "Himself He Cannot Save."
The Soldiers: "Let Us Cast Lots."

Pilate: "What I Have Written I Have Written."

The Centurion: "This Man Was the Son of God."—REV. ORVILLE KUHN

—REV. EMERSON R. RAY

—REV. WALTER R. YOUNG

"The Man Who Betrayed Him"

—The United Presbyterian

Sermon Series

Dr. Paul S. Montgomery is preaching a series of sermons on "Characters in the Crucifixion" in the First Church, Pittsburgh. "The Traitor," "The Coward," "The Conscript" and "The Christ and His Rugged Cross" are the characters mentioned in the themes.

Rev. John A. Hunter is devoting his Lenten sermons to a series on the letters to the seven churches in Asia Minor as recorded in The Revelation. Sermon themes are: "The Cold Church," "The Rich Church," "The Church at Satan's Capital," "Jezebel's Church," "The Dead Church," "The Conquering Church" and "The Disgusting Church."

The Ligonier congregation is enjoying a series of Pre-Easter sermons by the pastor, Rev. James C. Stormont. The following are his sermon themes: "Withhold Good Tidings?" "From Discipleship to Apostleship," "Never Man So Spoke!" and "Hosanna! Blessed Is He!"—*The United Presbyterian*

I was hated by my folk at home and by my friends. Then I understood the words of the Lord when He said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

—FREDERICO ALFONSO SALAZAR (student in Bible School in Columbia).

A well-known missionary to Turkey was offered a consulship in one of the chief Turkish cities at a princely salary. "Why in the world did you not accept such a chance?" asked a young man in amazement. "Well," was the quiet reply, "I declined to step down from an ambassadorship to a consulship!"—*Exchange*.

Raul, a fine lad of nine years, was the son of outstanding Christians in the Huanuco Church. He, too—although he had not begun to make public testimony in the services—was always present at the meetings and manifested a living faith in the Lord Jesus Christ.

Raul was anointed and prayed for, and it seemed that his suffering eased. The internal organs which had been paralyzed began to function, and his appetite returned. Nevertheless, about two o'clock the following morning, with that mysterious sense that atheists and skeptics can never satisfactorily explain, the boy knew that his young life here would soon be over. He called his father and talked to him of his going and asked him to pray with him. Then, after bidding good-by to each one present, he closed his eyes. The lips that had been twisted with torturing pain formed into a peaceful, assured smile, and he said quietly, "Jesus, Jesus Christ." Raul was Home.

telling us of the incident. The victory manifested by both the mother and father during the funeral service as they joined in singing the hymns of hope, was a wonderful contrast to the hopeless despair which is usually so evident at funerals in this land.

And what if the gospel had not come to Peru?—*The Alliance Weekly.*

A poor, blind woman in Paris put 27 francs into a missionary offering. This amount seemed high for a woman of her means and it was suggested that she could not afford it. "Yes, sir, I can, I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work?'" They replied, "Twenty-seven francs."

It would be interesting to know what we could give to missions if we cut down on some very unimportant expenditures.

One day he met a missionary, and in the course of conversation remarked that he had been coming to India for more than forty years but he had never seen a Christian convert.

The hunter's surprise brought an immediate response from the Christian worker, "You see, I have never looked for tigers."

63 (131)

Afraid of the Resurrection

Sitting down beside the great Makaba, illustrious for war and conquest, I stated that my object was to tell him my news. In the course of my remarks, the ear of the monarch caught the startling sound of the resurrection.

"What!" he exclaimed with astonishment. "What are these words about? The dead—the dead arise?"

"Yes," was my reply. "All of the dead shall arise."

"Will my father arise?"

"Yes," I replied, "your father will arise."

"Will all the slain in battle arise?"

"Yes."

"And will all that have been killed and devoured by lions, tigers, hyenas and crocodiles also arise?"

"Yes, and come to the Judgment." This I repeated with increased emphasis.

After looking at me for a few moments he said:

"Father, I love you much. Your presence and your visit have made my heart white as milk; but those words about the resurrection are too great to be heard. The dead cannot rise—the dead *must not* rise!"

"Why," I inquired, "must I not speak of a resurrection?"

Raising and uncovering his arm, which had been strong in battle, and shaking his hand as if quivering a spear, he replied:

"I have slain my thousands—and shall they rise?"—DR. MOFFATT.

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Unhappy

The oldest working detective in the world at the age of 77 still gets his man. White-haired, wearing steel-rimmed glasses, mild of manner, with a kind of faltering step, no one would suspect him of being one of the wiliest and most resourceful of investigators. Naturally, he has many stories to tell. By experience he says that most fugitives give no trouble. "Their conscience tells them they have done wrong. They expect to be picked up anyhow—and lots of them are grateful. They get tired of running around."

There is an old fallacy hanging on in men's minds that there is some extra pleasure in doing evil. To do wrong has a kind of fascinating promise of greater enjoyment. On the contrary, many conceive a life of purity and godliness as both unhappy and uninteresting. The experience of life is not so. Sin subtracts from life's joys. Sin adds to life's miseries. "There is no peace, saith my God, to the wicked" (Isa. 57:21). But godliness with contentment is great gain. "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:24).—*Essex*.

The *Sunday School Chronicle* says: "A woman who was showing a massive piece of family silver apologized as follows when she took it from the closet, 'Dreadfully tarnished. I cannot keep it bright unless I use it.' That is just as true of faith as it is of silver. Tucked away in the Sunday closet of the soul and only brought for show, it needs apology."

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Keep Close to the Shepherd

One of the most interesting sights of shepherd life is to watch the flock fording a stream. The shepherd leads as usual, and the sheep follow in a string at his heels, but in the middle of the stream they begin to lose their footing and drift with the current.

The shepherd hurries forward, grasping first one and then another, pushing as many as he can reach in front of him, and hauling others up again at the pressure of the water. As soon as he reaches the opposite side he hastens along the bank and draws out those that have been swept down and have reached the far side faint with the struggle.

The sheep fare best that keep nearest the shepherd.—G. M. MACKIE.

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Let God Wind You Up

Jed was a tough old sailor. One day when he was on shore leave he wandered into a mission in a great city. Jed had not been to church for many a day, but he was interested in the sermon. The preacher noticed Jed's interest and managed to speak to him with reference to his soul's salvation, before he left the building.

But Jed shook his head. "It ain't no use, preacher," he protested. "If I gave up drinkin' an' swearin' today, I'd jes' be as bad as ever tomorrow."

The preacher took out his watch, and said:

"My friend, do you think that the maker of this watch could wind it up again?"

"Why, of course, he could."

"Well, God is your Maker, isn't He?"

Jed nodded slowly. "I reckon He is. Leastways, that's what preachers tell me."

"Well, don't you think He could wind you up and keep you going?"

"I've never thought about that, sir," Jed answered.

"Come to Him, then, and prove His power. He can put you in working order, and keep you going on board your ship, and among rough companions, just as easily as here in church."

terial. Here are 185 pages of illustrations including a scripture and a topical index. A minister cannot have too many books of this type, for an apt illustration in a sermon is the margin between failure and success.

SUCCESSFUL LETTERS FOR CHURCHES

By Stewart Harral (Abingdon-Cokesbury, \$2.00)

It seems strange that someone hasn't done this long ago. Most pastors keep in touch with their constituents by means of letters. And writing a good form letter is an art; an art that many business men have not begun to master. This author gives helpful, practical suggestions for making church letters pull. Certain it is that interesting, persuasive letters will help create loyalty, promote stewardship, build up attendance, and in general further the interests of God's kingdom. I consider this a worthwhile book for any alert pastor.

DACHAU SERMONS

By Martin Niemoller (Harper, \$1.50)

Never before has there been just such a collection of sermons such as these. During Niemoller's last days at the Dachau concentration camp, a small group of prisoners was permitted to meet monthly for worship. To this group Martin Niemoller preached the sermons now published in a first English edition. The author says, "Amidst the horrors of those days the gospel remained alive for us as the power of God. It remains even now our only hope."

This is as good a place as any to announce three reprints of popular books by Harper. They have been scheduled for some time but paper shortages have held up production.

The first one is **ONE HUNDRED REVIVAL SERMONS AND OUTLINES** compiled by Frederick Barton. Here are 455 pages of complete sermons and outlines by outstanding preachers such as Baxter, Beecher, Bushnell, Chapman, Finney, Gordon, Martin Luther, Maclaren, Moody, Spurgeon, and Torrey. The price is \$1.69. It is extremely doubtful that another edition can be printed at this price.

The other two are companion volumes, **SERMONS ON BIBLICAL CHARACTERS** and **MORE SERMONS ON BIBLICAL CHARACTERS**, both by Clovis G. Chappell. In each volume are character sketch sermons on sixteen well-known Bible characters. The price is \$1.25 each.

THE NEW TESTAMENT: ITS FORM AND PURPOSE By Lindsay B. Longacre (Abingdon-Cokesbury, \$2.00)

While not a formal Old Testament introduction, this book presents in a very readable and interesting way the modern liberal view of the Hebrew Scriptures. It seeks to tell the story of the appearance and acceptance of those ancient writings.

The author has recently retired from over thirty years of service as professor of Old Testament literature and religion at Iliff School of Theology, in Denver. Before that he spent ten years in Methodist pastorates.

Dr. Longacre finds the beginning of a "Bible" in the writing of Deuteronomy in the seventh century B.C. This was the "book of the law" discovered in the temple in the eighteenth year of King Josiah; that is, in 621 B.C. To illustrate their philosophy of history—set forth emphatically in Deuteronomy—the Deuteronomists proceeded to produce four more books: Joshua, Judges, Samuel, and Kings.

Some time after the return from the Exile a group of priestly writers prepared a second Bible, consisting of our four books of Genesis, Exodus, Leviticus, and Numbers. Whereas the Deuteronomic Bible had traced the history of the post-Mosaic period, the "Priest's Bible" traced the history of pre-Mosaic times.

A third section of the Old Testament soon appeared, the books of the prophets. Then came the wisdom literature, found mainly in Job, Proverbs, and Ecclesiastes, as well as in two apocryphal books, The Wisdom of Solomon and Ecclesiasticus.

One of the best chapters in the book is entitled "A Temple Hymnal," on the Psalms. Attention is called to the various types of Psalms in the collection of one hundred and fifty.

In common with most Old Testament scholars of our day, the author speaks disparagingly of the work of the Chronicler—Ezra, Nehemiah, and Chronicles. These books contain highly idealized accounts of the past and are not historically reliable, he maintains.

Dr. Longacre writes as a liberal. But his attitude is more devout and reverent than that of many critics. At no place does he stoop to sarcasm or flippancy in discussing sacred matters. If one wishes to acquaint himself with the point of view of liberal scholarship in the Old Testament field, this is a good book to read. The author's most glaring error is his tacit rejection of authoritative divine inspiration.

—RALPH EARLE



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