

The PREACHERS MAGAZINE

May - June, 1947

“Corinthians Thirteen”

Charles Henry Mackintosh

A preacher may possess the gift of tongues,
An angel's voice, with powerful human lungs,
And still be tinkling cymbals, sounding brass,
If he lacks love, agape, caritas. . . .

Whatever language may supply the word,
Unless the fact behind it can be heard
Above the preacher's pulpit eloquence,
There will be sound and fury but no sense.

Though oratory enters through the ears,
It is the inner consciousness that hears.
A golden tongue can never gain that goal
Until it learns the language of the soul.

No mortal eloquence can rise above
The gentlest whisper of Immortal Love.

The Preacher's Magazine

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Managing Editor's MESSAGE

ONE of the chief tasks of the church is to reach the unsaved and unchurched people with the gospel and to bring them to salvation through Christ. It is a sad but actual fact that many of our holiness churches are not reaching these unchurched people. This is not an extreme statement; it is based on facts revealed by pastors themselves. Is your church one of these? Are you reaching the unchurched people of your community? Are you getting any of them saved? How long has it been since you have had one outside or unchurched person saved in your church in revival meetings or regular church services? No doubt a sincere consideration of, and an honest answer to, these questions will drive many pastors to their knees and to harder work among the unsaved.

There is another side to this unchurched person problem. Do you know what to do with such a person should he come to your altar or to your home seeking the way of salvation? A singer recently related an incident where neither the evangelist nor pastor were able to deal intelligently with a person—wholly without religious background yet hungry to be saved—who had come to the altar during the invitation. How would you deal with such a person? Better know how before you go out to do much work among them.

Mother's Day, Pentecost Sunday, Children's Day—these special days present a wonderful opportunity for the pastor to stress great truths during the months of May and June, the period covered by this issue. Also, all Nazarene pastors should join fully in the holiness emphasis being stressed by our church during the month of May.

Your suggestions and contributions are always appreciated. By the way, here is something you will not want to miss. In one of the fall issues we will print a symposium giving answers from over twenty-five leading preachers on "What I mean by eradication in preaching on entire sanctification."

D. SHELBY CORLETT,
Managing Editor

The Preacher's Health

J. B. Chapman, Editor

THERE have been preachers who have made a success of their work in spite of frail bodies and ill health. But note that they succeeded *in spite of* these handicaps, and not because of them. And, so far as I know, every such known preacher was weak or ill in spite of his desire and his efforts to be strong and well. Paul prayed earnestly for the removal of his "thorn in the flesh," and he exhorted Timothy to look out for his health. Spurgeon, whenever he was able, took his vacations in the south of France in his effort to reduce the bodily infirmity which dogged his steps during many of his useful years. Martin Wells Knapp, though given to overwork, did what he could by careful eating and frequent rest to ward off the collapse which, nevertheless, overtook him early in life.

But as a rule, useful preachers make a point of bodily health and vigor, and it is observed without exception that a well, strong body adds something to the sum total of the preacher's powers, and the wise preacher deliberately calculates that he needs all the help he can get. Henry Ward Beecher, himself an example of overflowing physical health and vitality, said, "The soul may be likened to a cannon. The body is like the cannon carriage. And you know the cannon cannot be effective without a good carriage to transport it and give it direction."

My ideal for the preacher is a man who is absorbed in his task, and who eats, sleeps, rests, plays, studies, prays, visits the people, and does whatever he does as a preacher and with the thought in mind that he does all he does with the object of being a better man and a more effective preacher for what he does.

It is popular for preachers to claim to be overworked. But many a preacher is over-worried, more than overworked, and if he would budget his time and take his work in stride, he could do all he does now and have a lot of leisure, too. There may be other ways to do it, but early rising has been a boon to me for forty years, and I have never known an early riser to be compelled to hurry. But if there are other ways to do it, then it is up to the preacher to find one of those ways, and stick to it religiously, expecting that, if it is a good way, it will enable him to get ahead of his work

and stay ahead of it; for pushing your work does not wear you down like allowing your work to push you. But much work demands much rest, and "going out for an airing" is a poor substitute for going to bed and going to sleep. And don't forget that a rested man works much faster than a tired man. Learn how much sleep it takes to do you. It is wise to start with more than you need and gradually come down to the right mark (with the average person the range is from six to eight hours), and when you find the mark, stick to it. If you can't find time to go to bed, go to sleep in your chair. But sleep, and work fast when you are rested. Learn to read fast. The fast reader gets more out of his reading than the slow reader. Write fast—court the muse and then chase her at top speed—she will lead you on. Think fast. Learn to concentrate so that interruptions will be few. Train yourself to do your best every time and all the time, and then you will not have to do so many things over. Don't worry about your work before you get to it. When you get to it, do it the very best you can. Then when it is done, do not do it again in regret that you did not do it better. Turn now to the new task. It is with the preacher much like it is with the machine—it is the friction, more than the running, that wears out the machine.

Preachers do eat improperly—this too is proverbial. Some preachers eat too much. Some eat too irregularly. A few do not eat enough. Many eat things that do not agree with them—just to be friendly. But this whole subject is worthy of being taken in hand and governed and directed. I became overweight. I explained to the medical adviser that it is difficult for one who travels so constantly to find just what he should have. But the medical man was unsympathetic. All he said was, "Just take what they offer and then don't eat all of it." And now I must say that this plan worked, and is still working. It is a fad with preachers to go out for late meals—sometimes for full meals, after the evening service. I don't need to tell anyone that this will not help the preacher's health. The preacher does have a problem when it comes to eating things that do not agree with him, when such things are offered to him in the homes of his people. About all I can say is that

I have found that I can eat just about anything, if I take care not to eat very much of it.

The preacher's voice is as essential to his trade as a right arm is to a blacksmith, and the wise preacher will not abuse his voice. The preacher who learns early how to use and care for his voice is fortunate. But in any case, do not preach in drafts. Take it hot or cold, but avoid drafts. Reseat the people if necessary, but do not strain your voice. Avoid colds as you would avoid cancer. If you catch cold, take care of that cold and get over it—do not let it hang on. People complain that doctors do not know how to cure a common cold. But that is not literally true. Doctors do not know how to cure a cold and keep the patient going at the same time. Any doctor will tell you that two or three days in bed with proper care otherwise will break up all but a few colds, and you had better take those two or three days and get over that cold. Your calling exposes you to colds and other infectious and contagious diseases, and it also makes you a carrier of such evil things. Get well, and to the limit of your ability, keep well.

Have the will to be well. Be willing to pay the price to be well and to feel well. Avoid excesses of every kind. Be an example in this as in all things pertaining to the welfare of men. Consider avoidable sickness a crime. Account unavoidable sickness a calamity. Insist on your right to be well and to feel well. Your work demands it. Dyspeptics are generally pessimistic. Your people cannot afford to have a dyspeptic for their minister. Make this matter a subject of prayer. Remember that if you are to take Christ for your body, you must keep your body for Christ.

Is It a Pleasure To Preach? By the Editor

YESTERDAY the mail brought a letter from a preacher in which one paragraph reads as follows:

"I have been in the active pastorate for twenty years, and have had a good degree of success; never have been voted out and never have left a place to keep from being voted out; have stayed from two to

seven years in each pastorate. At the close of the seven-year pastorate, I was given a splendid three-year call to continue, but felt the time had come to move on. I know God called me to the ministry, and that He has blessed my labors. But here is my trouble: Almost every minister says he would rather preach than to do anything else in all the world. One man even said that when God hinted that He wanted him to preach, he accepted, lest God should not call him again. This is not, and never was, my feeling. I fought the call to preach until I felt that I would lose my soul in hell if I did not obey. I cannot say I love to preach. The thought of the responsibility, and my inability overwhelms me. I would rather always that some other would do the preaching. In the midst of the sermon, I sometimes get away from the dread, and sometimes at the finish I am happy. What do you think of my feelings in this matter?"

My answer to this brother is that I think he is just approaching the matter from a different angle than those who talk of their joy in preaching. This, rather than any fundamental difference in the facts of the case. No one who is aware of the responsibilities involved, and conscious of his own inability, ever enters this task lightly or continues it in fleshly pleasure. Even the knowledge that I am to preach three days from now has already cast care upon my way—I would be alarmed if it were not so. I am at this moment away from all normal contacts with associates and friends—here in obedience to a "come-ye-apart" call from the blessed Master. Still, I am a preacher, for all that, and my thoughts and plans take color from my calling, so that I am not lightly indifferent, as others could be in like circumstances. The demands of my calling, and my inabilities sober me. I do have peace and joy, but I would scarcely say, I am happy. Nor would I crowd out another that I might have opportunity to preach. I find something in me which makes me want to preach where there would be no preacher, if I did not go. Yes, I think the brother is telling my experience; at least, one phase of my experience.

But joy has its types and degrees. Some joys are deeper than others, and some joys are more intense than others. The joy the true preacher mentions is so deep and so intense that a little of it makes him forget all the pain and agony that leads up to it. I have spent a day in prayer and fasting and agony of spirit, and have come to the preaching hour pressed and burdened. Then the Lord came upon me in unction and power to preach, and at the end, and even in the

midst of the sermon, I have said, "This pays for all." I would rather be a mediocre preacher than a star in any other calling. And tonight, I testify, after nearly forty-seven years spent in this holy vocation that I am glad I have been a preacher—a busy, active preacher—since I was sixteen, and "if I had a thousand necks, I would put

them all under the yoke of Christ," and hope that all the lives represented by those thousand necks could be spent in preaching the gospel, and bringing souls to Christ. The true preacher of the gospel is, I believe, like his Master, the *saddest-gladdest* man in the community.

Don't Put Out the Fire!

Paul S. Rees, D.D.

TEXT—*Quench not the Spirit* (I Thessalonians 5:19).

A SHORT text, this, whose real vividness has not been too well carried over from the original. It might be rendered: "Don't put out the fire of the Holy Spirit!"

The Holy Spirit as fire! It is a powerful figure, but not a surprising one to those who are familiar with the Scriptures. Over and over fire is taken as a symbol of God: His presence and might, His holiness and glory. The experience of Moses in the desert and Isaiah in the temple are only two among many illustrations in the Old Testament. The symbolism is continued in the New Testament, where it is employed specifically with reference to God as He acts in and through the Holy Spirit. "He shall baptize you with the Holy Ghost and with fire," said John concerning Jesus.

And He did—and still does. Read the second chapter of Acts: the "day of Pentecost fully come"—the disciples "all with one accord in one place"—"a sound from heaven as of rushing mighty wind"—and then!—"there appeared unto them cloven tongues like as of fire." What an amazing combination of scenic symbolism and solid fact! The towering fact was: "They were all filled with the Holy Ghost."

Thus we see the appropriateness of the figure which appears in the text and thus we catch sight of the truth which lies behind it; the truth, namely, that fire is a picture and emblem of the Holy Spirit as He relates himself to us in His active ministries of grace and guidance, His living energies of love and power. The parallel is as splendid as it is obvious. Fire illuminates; so does the Spirit. Fire melts; so does the Spirit. Fire purifies, refines; so does the

Spirit. Fire energizes; so does the Spirit. Fire fuses, welds, unites; so does the Spirit. And on one might go with the analogy.

But here a startling and solemn thing intrudes itself. The text admonishes, "Quench not!" Don't put out the flame! It is plainly implied that it lies within your power and mine to hinder, to hurt, and to halt the living, loving ministries of the Spirit of God. In this realm of moral relationships and spiritual experiences it is terribly true that the human can hinder the Divine, the finite can frustrate the Infinite. Hence the warning: Take care! Quench not! Be sensitive—always, at all costs—to the impulses and influences of God's gracious Spirit!

Now what are some of the fiery ministries of the Holy Spirit which we are in danger of crippling or canceling? Our answer to this inquiry will be found in a review of four remarkable passages from the New Testament.

I

Don't put out the Spirit's testimony flame!

Turning to Acts 5:32, we come upon these words: *And we are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him.* It is the speech of Peter. It is intended to explain to their critics the persistency and ardor with which he and John and other Spirit-filled ones have been testifying to their experience of Christ. Previously they had been told that they must "cease and desist" from their Jesus-propaganda, but neither bans nor threats had silenced their voices. They have been arrested again, and the authorities complain, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled all Jerusalem with your doctrine." Blessed

compliment! To the solemn charge Peter makes brave answer: "We ought to obey God rather than men." In that "ought" is a flame of fire. We are Christ's witnesses; we are made so by the revelation of Christ which has come to us in the gift of the Holy Ghost. Christ is real! Christ is living! Christ is adequate—all victorious! We have found it so. We must tell it. *That—God help us to see it—is normal Christianity.*

Now, sadly enough, there are many among us who have failed to pass on to others the Word of Life that has come to them. Their failure has become their impoverishment. Their delinquency in witnessing has carried defeat into the whole of their Christian life. They have throttled the urge to testify until, alas, the urge is no longer there. John Fletcher has left us the record of his own unhappy experience in this matter. He confesses that five different times he lost the assurance of his having been made "perfect in love," simply because he was afraid to bear his testimony.

There is a principle here which even the psychologists recognize. William James taught that no worthy impression should ever be left without its appropriate expression. And someone has more recently remarked, with a nice play on words, that "impression minus expression equals depression." The vision must have a voice, or it will fade. The unacknowledged blessing withers in the heart. The shut-in flame goes out for want of a draft. "Quench not the Spirit!"

II

Don't put out the Spirit's prayer flame!

In Romans 8:26 Paul tells us, *Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

The teaching values here are rich and varied: real prayer without the Holy Spirit is impossible; our human limitations ("infirmities") are such that, without Him, we know neither the *how* nor the *what* of prayer; His presence and guidance are given to overcome this handicap.

It is the work of the Spirit of God to supply both the *impulse* and the *intelligence* for effective praying. The impulse may be common or uncommon: common in the constant, gentle, persuasive "push" of the mind toward communion with God; uncommon in those special "burdens," those seasons of soul "travail," which come again and again in the life of prayer. But an

urge or a burden without enlightenment would be a blind and fruitless thing. So the Spirit *directs* our praying in keeping with the mind and purpose of God. Basic guidance comes through the Holy Scriptures. Special guidance comes through that mysterious play of Mind on mind, that voice of the Holy Ghost in the soul.

*I cannot tell why there should come to me
A thought of someone miles and miles
away,
In swift insistence on the memory,
Unless there be a need that I should pray.*

*Perhaps, just then, my friend has fiercer
fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of
right.
And so, in case he needs my prayer, I
pray.*

But suppose I do not! Suppose I am pettily preoccupied. Suppose I am neglectful and heedless. Then what? The answer is unavoidable: I quench the Spirit; I damp the prayer flame. And the mischief of this sort of thing is that it tends to repeat itself. The Holy Spirit does not leave us on the slightest provocation (God forgive us if we leave that impression with the people who wait upon our ministries!), but these failures, be they ever so small, do have a benumbing effect upon us. Shortly the correction and reproof of the inner Monitor must be heeded or paralysis will settle upon our praying. And when this occurs, the defenses of the soul go down and all manner of temptations may tramp in upon us to crush us. And when these evil intruders reach the Holy Place of the now defeated life, they find upon its cold altar the dead ashes of a once glowing prayerfulness. Oh, God, the pity of it!

III

Don't put out the Spirit's love flame!

The next scripture to pass before us in this review is Ephesians 5:30-32, which reads: *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

It is possible to make a distinction between the offense of *grieving* the Spirit and that of *quenching* the Spirit. But the difference is not great, and our present pur-

pose is practical; hence this treatment of the matter.

"The fruit of the Spirit is love." Love is at once the inclusive and the indispensable grace. Other Christian virtues are phases and expressions of love. To allow things that are alien to love to have any place in our hearts is to wound and hinder the Spirit of God. Such things as:

Bitterness! You receive some slight that is either real or imaginary. Instead of committing the matter to God, you brood on it. Soon you have opened a crack in the door of your mind through which sour-visaged censoriousness stealthily passes. He begins to play a steady stream of ice water on the fire of your love. There is trouble ahead.

Wrath! Anger! A critical spirit may easily seek outrush, in some moment of pressure, in ugliness of temper. And then what?

Clamour! There is strife—in the home, in the board meeting, in the church.

And evil speaking! How cruel and unfair and hurtful the tongue that has been loosed from the sweet restraints of Christian love!

Look now. Love's fire, once a thing of kindling beauty, is a smoldering bygone or an ashy deadness. Kindness gone! Tenderheartedness gone! Forgiveness gone! Christlikeness gone! Incidentally, is there anything more devilish than a loveless profession of "perfect love"?

IV

Don't put out the Spirit's hunger flame!

Finally, we turn to Hebrews 3:6, where we read: *The Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness.*

Harden not your hearts! That tenderness of conscience you have felt toward the truth of Christ was created by the Holy Spirit. Be thankful for it and act upon it, lest it turn stony within you. Those anxieties about the salvation of your soul were generated by the Holy Spirit. Recognize them as angels of grace and give expression to them in earnest prayer, lest they perish on the threshold of light. Those urgings of the striving Spirit are no coercive; such

is not God's way with His morally choosing creatures. You can stifle them all. By your persistent indifference you can kill them dog-dead within your breast. Consider now the peril of it, the shame of it, the ultimate and eternal cost of it.

But this passage before us in the Epistle to the Hebrews is particularly and properly a warning to the saved rather than unsaved. It is a plea addressed to believers who have begun with Christ in the forgiveness of sins but are hesitant about going on with Christ in the experience of sanctification to all the higher ranges of holy living. By faith they should "enter in" to that rest that remaineth for the people of God; they should "go on unto perfection"; they should partake of the "full assurance of faith"; they should lay aside "every weight and the sin which doth so easily beset" them; they should "follow peace with all men, and holiness, without which no man shall see the Lord."

And what are they doing? Like their forefathers who stood hesitant and finally disobedient on the borderline of the land of Canaan, they are failing to advance with their light and enter into their inheritance in the Canaan of full salvation.

To hunger for heart purity and heart fullness without light as to the way of satisfaction is pathetic; to have such hungers and aspirations *with* light but without obedience is tragic. Such hungers, unappeased, will before long lose their strength. Heart hardening is the deadly process by which the once enlightened soul may go out into a hapless, hopeless eternity.

But why let that process go on? There is a happy and healthy alternative. Its name is *obedience*.

It calls for abandonment to God and faith in the power of Christ, through the Holy Spirit, to make us what we ought to be.

Self is the only prison that can ever bind the soul,

Love is the only angel that can bid the gates unroll:

And when he comes to seek thee, arise, and follow fast,

The way may lie through darkness, but it leads to light at last.

Henry Ward Beecher once was asked how he managed to get through so much work in a day. He replied, "By never doing anything twice. I never anticipate my work and never worry about it. When the time comes to do a thing I do it, and that's the end of it."

Gleanings from the Greek New Testament

Dr. Ralph Earle

Holiness in the Greek Text

1. VOCABULARY

IT IS OBVIOUS that a proper understanding of the meanings of the Greek words used in the New Testament in relation to sanctification is basic to our study of the subject. If we go astray here, we shall lose our way completely.

The Greek verb "to sanctify" is *hagiadzein* which comes from the adjective *hagios*, holy. This adjective is found in the New Testament no less than 229 times. In 62 of these occurrences it is used as a substantive and is translated "saint."

The primary meaning of *hagios* is "dedicated to the gods, sacred." It is rare in Attic and never used in Homer. The common classical word is *hagnos*, which means "venerable, sacred," and also "pure, pure from carnality."

Abbot-Smith, in his lexicon, gives the following treatment of *hagios* as it is used in the New Testament.

1. Its highest application is to God himself in his purity, majesty, and glory. Hence (a) of things and places which have a claim to reverence as sacred to God; (b) of persons employed by him, as angels; prophets; apostles. 2. Applied to persons as separated to God's service: (a) of Christ; (b) of Christians. 3. In the moral sense of sharing God's purity. 4. Of pure, clean sacrifices and offerings.

Thayer's lexicon translates the word in its moral sense "pure, sinless, upright, holy." In his discussion of the use of the adjective as a substantive he says:

Just as the Israelites claimed for themselves the title *hoi hagioi*, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection, so this appellation is very often in the N.T. transferred to Christians, as those whom God has selected *ek tou kosmou*, that under the influence of the Holy Spirit they may be rendered through holiness, partakers of salvation in the kingdom of God.

The significant thing about *hagios* is the progression from a ritual use to an ethical meaning. Trench, in his discussion, writes (*Synonyms of N.T.*, p. 332):

Its fundamental idea is separation, and so to speak, consecration and devotion to the Service of Deity. . . . But the thought lies very near, that what is set apart from the world and to God, should separate itself from the world's defilements, and should share in God's purity; and in this way *hagios* speedily acquires a moral significance.

Moulton and Milligan note that "the adjective is common as a title of the gods in the inscriptions."

It is clear that the verb *hagiadzein* has a definite ethical connotation in the New Testament and means something more than merely "to consecrate, or set apart." This fact is recognized by all lexicographers. Liddell and Scott's lexicon defines the term: "to hallow, purify, consecrate; (2) to cleanse from pollution, purify," and notes these uses in both the Septuagint and New Testament. Thayer follows suit.

Perhaps the best summary definition is to be found in Abbott-Smith.

1. to dedicate, separate, set apart for God; . . . 2. to purify, make conformable in character to such dedication: forensically, by actual sanctification of life.

There are three main substantives derived from *hagios*. They are *hagiasmos*, *hagiotes*, and *Hagiosune*. Scholars are disagreed as to the exact distinction in meaning between these words. They are variously translated "sanctification" or "holiness" by different authorities.

The exclusive Jewish and Christian use of these nouns is stated by Moulton and Milligan: "Clear evidence for the verb and noun outside biblical and ecclesiastical writings appears to be wanting." They also suggest that these four derivatives from *hagios* were formed when that term "was appropriated in Jewish circles to represent their special idea of 'holiness.'" The Green already had *hagidzo* and its derivatives; "the variant words with the added -a- answered to them in function, but were free from pagan association."

Cremer, in his *Biblico-Theological Lexicon*, devotes twenty-five pages to a treatment of *hagios*, its derivations and its

synonyms. He enters into the theological implications of the terms more than is necessary for our discussion in this chapter. But certain points are of interest here.

Attention is first given to the reason why the biblical writers chose *hagios*. Its use in the New Testament is due to its adoption by the Septuagint translators of the Old Testament. They are the ones who chose the word and invested it with a definite significance. Cremer points out the fact that *hieros* is the most common word in classical Greek to express the idea of holiness. But it was rejected—it occurs only twice in the New Testament, according to the *Englishman's Greek Concordance*—and instead the Septuagint translators selected *hagios*, a very rare word in classical Greek, as we have already seen. Cremer agrees with Moulton and Milligan as to the reason for this—to have a term as free as possible from pagan association.

2. THE AORIST TENSE

Some grammarians have held that there is not any absolute distinction observed in the New Testament in the various tenses. Older writers sometimes spoke rather loosely of one tense being used "for" another. But a close study of the Greek text will lead one to feel that the distinctions are so pronounced and definite in the case of many passages that we are probably justified in assuming that, in general, these distinctions amount to real differences.

The late Prof. A. T. Robertson, in his monumental and authoritative work, *A Grammar of the Greek New Testament in the Light of Historical Research*, voices his disapproval of those who would deny the distinctive significances of the various tenses. He believes that such a view does injustice to the Greek writers and violence to the phenomena of the New Testament. Writing on the subject, he says (p. 836):

In general one may say that in normal Greek when a certain tense occurs, that tense was used rather than some other because it best expressed the idea of the speaker or writer.

What, then, does the aorist mean? Goodwin's *Greek Grammar* was long a standard authority for classical study. It contains a good summary statement as to the meaning of the aorist indicative (p. 270):

The aorist takes its name (*aoristos, unlimited, unqualified*) from its denoting a simple past occurrence, with none of the limitations as to completion, continuance, repetition, etc., which belong to the other past tenses.

Dana and Mantey agree with Goodwin as to the essential meaning of the aorist.

They write (*Manual Grammar of Greek N.T.*, p. 193):

The fundamental significance of the aorist is to denote action simply as occurring, without reference to its progress.

Burton, in his *Syntax of the Moods and Tenses in New Testament Greek*, finds that the essential idea of the aorist is best expressed by the adjective "indefinite" (p. 16). As to its most common use in the indicative, he says (p. 19):

The Aorist Indicative is most frequently used to express a past event viewed in its entirety, simply as an event or a single fact. It has no reference to the progress of the event, or to any existing result of it.

This is what he calls the "Historical Aorist." It may describe: "momentary action"; "an extended act or state," viewed as a single whole; or, "a series or aggregate of acts viewed as constituting a single fact" (pp. 19, 20).

That the aorist tense is used in the New Testament for "an extended act or state," as well as for "momentary action" is demonstrated clearly and conclusively by the following passages:

John 2:20—"Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?" Here the statement that the Temple was forty-six years in the process of being built is expressed by the aorist. And the whole point of the assertion is this prolonged period of time in contrast to Jesus' declaration that He would raise this Temple in three days. In other words, the aorist tense is used specifically in a place where the whole emphasis is upon the prolonged length of time involved in a certain process. This hardly accords with the idea that the use of the aorist is restricted to momentary action.

Hebrews 11:27—"For he endured, as seeing him who is invisible." The verb used here, *kartareo*, (found only here in the New Testament) is essentially durative in nature. It expresses the idea of patient endurance. Obviously, such a thought indicates prolongation of time.

Hebrews 11:23—"Moses . . . was hid three months." The aorist tense (*hid*), is used here for an action covering a period of three months. But the whole period of three months in hiding is treated as a single event in Moses' life.

Romans 5:14—"Death reigned from Adam to Moses." Here a state or condition existing over a period of thousands of years

is expressed by the aorist. The imperfect might seem to us to fit the case more appropriately, but the writer is simply making a summary statement with regard to the whole period of time indicated. It is the point of view of the speaker or writer that determines the grammatical usage.

Revelation 20:4—"They lived and reigned with Christ a thousand years." This is a very similar example to the one just quoted from Romans. The whole period of the millennium is treated as a single event. The aorist is used because the author did not desire, in this case, to emphasize the continuance of the reigning.

It will be noted that these examples have been taken from the Pauline and Johannine literature, as well as from the Epistle to the Hebrews. Hence, this usage is representative of the different New Testament writers with regard to the meaning of the aorist tense. It shows that while the action in each case is treated as a single whole the aorist does not indicate that the action itself was momentary.

Blass, in his *Grammar of the New Testament Greek*, emphasizes the idea of completion as central in the aorist. He writes (p. 190):

The distinction between continuous and completed action is most sharply marked in the case of the imperfect and aorist indicative.

Again, he says that the aorist "denotes completion" (p. 193). With him this appears to be the outstanding significance of the aorist.

With regard to the question of momentary action, Blass writes (p. 193):

An action which the use of the aorist shows to have been completed (to have taken place), need not by any means have been a momentary action, but may have actually extended . . . over any length of time, provided that it is only the *completion* and *conclusion* of it which is emphasized, this being just the force of the aorist.

It seems to me that his emphasis of completion receives some support from the use of the aorist participle, which is generally translated into English as "having" done so and so. Blass says (p. 197):

Actually . . . the aorist participle contains no more than the idea of completion.

A. T. Robertson seems to lend some measure of sanction to this theory when he writes (*Grammar*, p. 843):

The perfect may be said to be a development from the aorist, a more exact expression of completed action than mere "punctiliar" (aorist), viz. state of completion.

Just what is to be our conclusion in the matter? We should like to make two or three observations.

In the first place, it should be noted that there is another tense, the imperfect, which emphasizes continuous action and which would therefore normally be used to describe a prolonged process. But the consistent use of the aorist in speaking of the destruction of sin and the death of self certainly favors an act rather than a process. That is, we can affirm that the regular practice of using the aorist rather than the imperfect throws the balance on the side of instantaneousness.

Second, our belief in sanctification as a definite crisis does not depend on the grammatical significance of a Greek tense for its verification. The figures used by Paul in Romans constitute much weightier evidence. He speaks of the old man being crucified and of the death of self. One would hardly deny that death is a crisis.

A third observation is that the aorist tense seems to imply completion, even if it does not emphasize it as definitely as does the perfect. We have seen that Blass finds the idea of completed action as inherent in the aorist. There is a difference between saying, "I was going to town" (imperfect), and saying, "I went to town" (aorist). The latter form certainly implies that I completed my journey. Those who deny instantaneous sanctification also deny entire sanctification as an experience obtainable in this life. The two ideas stand or fall together.

Certainly we shall not be less emphatic in preaching entire sanctification as a second crisis in Christian experience, received instantaneously by faith. We can say that the uniform use of the aorist and the non-use of the imperfect give strong support to the idea of instantaneousness. Meanwhile, we shall also emphasize such figures as death to show that the experience is both instantaneous and complete.

"Our trials are great opportunities. It would be a haven of rest and an inspiration of unspeakable power if we would recognize every difficult situation as one of God's chosen ways of proving His love."

Through the Book of Acts with Homothumadon

J. A. Huffman, D.D.

THIS fair-sized word spelled out into English, so that English readers may place the same into their theological working vocabularies if they wish, occurs only eleven times in the Westcott and Hort Greek New Testament, and all these instances, with one exception only, in the Book of The Acts, one of the two books written by Luke. The one exception is found in Romans 15:6.

Homothumadon is compounded of the Greek words, *homos* which means *together*, or in *unison*, and *thumos*, which primarily means *to rush along*, or *to breathe violently*. The best English phrase with which *homothumadon* can be translated is, *with one accord*. In the pronunciation of the word *homothumadon* the letter u of the third syllable is pronounced like the English e with a macron over it.

The Greek word itself cannot be said to be a musical term, but the best English word with which to translate it, *accord*, is decidedly musical. It means, among other things, *to agree in pitch and tone*. The other uses of this word in the Book of Acts are varied, even including the united opposition of the people to the preaching of the gospel as in 18:12, but it is in relation to the church that we wish to examine the use of *homothumadon*.

Here is a picture: As Chairman of the Music-Lecture Course Committee of the College with which he has been connected, this writer, two or three times, secured the services of one of America's best-known and greatly-loved harpists. She is a small girl, and appeared in a beautiful black, flowing gown, with full sleeves. As she sat before her great golden harp, which towered much above her, she presented a wonderful picture. Before beginning her program, and always as she began a new series of selections, this harpist would run her nimble fingers across the strings of the harp, and then, with her delicately trained ear, would listen intently for some discordant sound. Sometimes she must have heard some sound not in perfect accord, though the audience would not have been able to detect it, for she would take the large key which lay beside her, put it on the particular post of the instrument to which the string of the harp was attached.

and adjust it. This she continued to do until there was no longer heard the least sound of disharmony. The music which then came from that great golden harp was well nigh heavenly. There was no discord, but accord. This is *homothumadon*.

I.

HOMOTHUMADON AS THE PENTECOSTAL PREREQUISITE

The first use of *homothumadon* in the Book of Acts is in 1:14, where the setting is that of the upper room, during the ten days intervening the ascension of Jesus, and the Day of Pentecost. "These *all with one accord* continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren."

"These all" refers to the twelve apostles (now eleven, Judas counted out) and the other persons mentioned. Keeping the apostles particularly in mind, there had not always been *homothumadon*. There had been wrangling, jealousy, and strife. But these things existed no longer. Confessions had been made; apologies offered; old scores, whatever they were, settled, and now pre-Pentecostally, they were *with one accord*; there was *homothumadon*. The exact details of the procedure we are not told, but we are apprised of the fact of the absence of all discord.

Why ten days? God who knows the end from the beginning, and all the contingencies of the way, knew how to schedule this period between the Ascension and Pentecost. It was not how long that it would take God, but how much time his people needed to meet the Pentecostal prerequisite—*homothumadon*.

II.

HOMOTHUMADON AS A PENTECOSTAL REQUISITE

Dependent upon what English version one is reading, will the phrase "with one accord" appear in Acts 2:1. The American Standard Version reads: "And when the day of Pentecost was now come, they were all together in one place." The King James reads: "And when the day of Pentecost was fully come, they were all with one accord in one place." The difference is that the phrase, "with one accord," is omitted in the American Standard Version. The reason that this phrase is not found in the American Standard Version is, that this

version is an accurate translation here of the Westcott and Hort Greek New Testament, and the word *homothumadon* is not in this verse of that Greek text. The reason that *homothumadon* is not found in Acts 2:1 of this Greek text rests back with the Greek manuscripts where variations are found. Westcott and Hort, the learned collaborators whose names this text bears, spent twenty-seven years in the examination of the Greek manuscripts, and found the preponderance of evidence in favor of the text which they produced.

Since, however, *homothumadon* is found pre-Pentecostally, and also post-Pentecostally, even if the word itself were not found in Acts 2:1 in the Greek manuscripts, the King James translators were justified in inferring that the Pentecostal prerequisite and the post-Pentecostal requisite must have obtained Pentecostally. The logic of this is sound, and the conclusion inescapable.

That the Pentecostal participants should be in one place is easy to comprehend. That it is possible for a group of people to be in *one place* without being with *one accord* is as readily understood, as most people have seen such situations. But that the Pentecostal participants should be both in one place and with one accord as an absolute necessity cannot be disputed. What obtained in Acts 1:14 must have equally obtained in Acts 2:1.

III.

HOMOTHUMADON IN POST-PENTECOSTAL FELLOWSHIP

The next appearance of this interesting word in the Book of Acts is in 2:46, where the verse reads as follows: "And they continuing daily with one accord (*homothumadon*) in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

Here is one of the references which shows that even post-Pentecostally the Christian religion was a movement within Judaism, and the Temple continued to be generally recognized as their regular place of service. The break which caused the Christians to abandon the Temple for private houses for worshipping places, and later chapels, came more or less gradually.

Here, however, the Christians are depicted as living with one accord, even in the midst of the temporary Christian communion of goods which was made necessary by the unusual circumstances under which they found themselves. The acid test of Christianity is not in the temple or church services, but in the daily grind of the commonplace. These early Christians

stood the test of *homothumadon* even under the irregularities of that day and situation.

IV.

HOMOTHUMADON IN POST-PENTECOSTAL PRAYER AND WORSHIP

Perhaps the secret of *homothumadon* in Acts 2:46 is found in Acts 4:24, where the word is used in relation to prayer and worship of the early church. It reads as follows: "And when they heard that, they lifted up their voice to God with one accord. . . ."

This is the reaction of the early Christians to the arrest of Peter and John when they had healed the lame man at the Temple gate. They had preached, had been arrested, had been imprisoned, preached some more, had been threatened, and commanded to preach no more in the name of Jesus. They had placed God first, and refused to become subject to the decrees of the magistrates. Being let go, they returned to their own company of believers and reported. Immediately the above statement is made by the writer of the sacred narrative, in which *homothumadon* is employed in relation to their praying.

This citation should not be passed without calling attention to another verse following, that of 4:31: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost. . . ."

Here the baptism with the Holy Spirit and *homothumadon* are linked together in a post-Pentecostal way, as it was in chapters one and two, pre-Pentecostally and Pentecostally. Those persons who had been previously filled with the Spirit, as well as those who became filled with the Spirit on this prayer meeting occasion, were *homothumadon*.

V.

HOMOTHUMADON IN RELATION TO CHRISTIANITY'S DIFFICULT PROBLEMS

No general body of the Christian Church ever met a more difficult problem than that first gathering of the Christians held in Jerusalem about 50 A.D. James, the brother of our Lord, was chairman and, besides others representing the two extreme oppositions, Paul and Peter were present as expert witnesses.

The extremely difficult problem before this conference was the relation of Jew and Gentile in the Christian body. Must Gentile become Jew to become Christian?

The detailed minutes of this gathering would have made a volume of interesting and exciting reading. God has seen fit, however, to hand down this report in the

small compass of verses 1-35 in chapter fifteen of the Acts.

There was testimony, disputation, a recourse to prophecy, and evidently much prayer and patience, and finally the "Great Magna Charta of Christian Liberty" was agreed upon, emerged, and was written down.

It was a magnificent technique which was employed, resulting in a document with fundamental applications to all problems and for all time.

The whole account of this conference merits very close and prayerful study by all charged with the solution of the doctrinal and practical problems of the Christian Church. But couched among the things written down is found again our interesting Greek word, *homothumadon*. Here it is: "It seemed good unto us, being assembled with one accord (*homothumadon*)," verse 25. No, it is not strange, but significant that in the same document are also found these words: "It seemed good to the Holy Ghost, and to us," verse 28.

Where there is *homothumadon* among Christians, there the Holy Spirit is present. When men think in the *homothumadon* way, the Holy Spirit can think with them and inspire their difficult problem solutions.

In our first *homothumadon* reference, Acts 1:14, the Twelve were involved. In the second reference, Acts 2:1, the one hundred and twenty were involved. In the subsequent references, and particularly the last one the interests of the whole church were at stake. Why not give *homothumadon* a chance in our churches and conferences today?

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Holiness of Life

STUDY, above all, holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two, whereas your life preaches all the time and in every place you may be. If Satan can make a minister a lover of praise, of pleasure, of good eating, he has ruined his min-

istry. Let us give ourselves to prayer, and get our texts, our thoughts, our words from God. Martin Luther spent the best three hours of every day in prayer. If we but spent the first of our waking hours of the day in prayer to God our ministry would be much more fruitful.

What the Church needs today is not more committees or better ones, not more organizations or more and novel methods, but men full of the Holy Ghost, men whom the Holy Ghost can use, men of prayer, yes, men mighty in prayer. The power of the Holy Spirit does not flow through methods, but through men. He does not anoint plans, but men—men of prayer.

The character as well as the results of the gospel are committed to the preacher, He makes or mars the message from God to man. The preacher is the golden pipe through which the divine oil flows. The pipe must not only be golden, i.e., pure, but open and flawless, so that the oil may have a full, unhindered, unwasted flow.

The preacher is more than the sermon, for the preacher makes the sermon. As the life-giving milk from the mother's bosom is but the mother's life, so all the preacher says is tintured, impregnated by what the preacher himself is. The treasure is in earthen vessels, and the taste of the vessel impregnates and may discolor. The man is behind the sermon and the sermon is not the work of an hour, but the outlay of a life. The sermon is holy because the man is holy. The sermon is forceful. The sermon is full of divine unction. When there is no holy influence and power in the man there will be none in his message. This is doubtless the reason why so many sermons are delivered without effect upon the hearers.

When men are filled with the Holy Spirit they practice the spirit of Jesus. He who is thus filled with the Holy Spirit will give his time, money, strength, and all for precious souls. His heart will be filled with that warm feeling for all those in distress or danger. That feeling is the feeling which filled the heart of Christ when He wept over Jerusalem.—*Way of Faith*.

GO DOWN LOWER

"I used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we could reach them. I find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller, but of stooping lower; and that we have to go down, always down, to get His best gifts."—F. B. MEYER.

The Great Alternative

R. A. Kerby

ONE of the chiefest of all the enemies of true scriptural doctrine is the ill-advised use of the analytical method of Bible study. This method is extremely skillful with the surgeon's lance in that it can and does segregate and remove from the body of truth any part it desires to study or emphasize. It were well if after examination of this segment of truth it were harmoniously fitted back into the general body of truth. This calls for a far higher order of ability than mere dissection, and in the frequent absence of this ability the truth is often fatally maimed in the house of its friends. The urgent need of the hour is a final reading of the holy oracles that will dispel the darkness that now covers the earth and banish the gross darkness which enshrouds the people.

A true and final reading of the Word will reveal four great facts: the holiness of God, the corruption of the natural heart, the expiration of probation at death, the exclusion of every unholy being from heaven. These four great facts, considered in their total meaning, will reveal the great alternative which the Spirit sets before every responsible human being. This alternative, reduced to its simplest form is, "holiness or hell." The holiness of God which longs with a longing unutterable to establish itself as victor over the sin of the natural heart will at length, if frustrated in this redemptive purpose, break forth as holy and eternal wrath against the sinner. Such an one could not, yea, would not desire to, dwell amidst the immortal sanctities and outbeaming splendors of that city where God reveals himself in open vision.

Until and unless one or more of the four propositions stated above can be set aside there is no possible way of rejecting their total meaning. If we reject the holiness of God we become atheists, if we refuse to believe in total depravity we become Modernists, if we extend the bounds of probation beyond death we become Restorationists. If we lost the divine concept of heaven as an all-holy place, we bring the entire structure of truth down upon our hapless heads.

If the holiness of God as mediated by the Son and ministered by the Spirit does not become the personal possession of the soul in this life, there remains no other eternal habitation for that soul but that hell prepared for the devil and his angels. In finality, the Word teaches, "holiness or hell."

This great alternative, holiness or hell, should be the foundation, motive power, and goal of all our endeavors. It was this burning concept that motivated the heroes of the holiness movement from Wesley down. Only as we gain and retain this conception of New Testament truth shall we in any degree whatsoever prove to be their worthy successors. This should fill every pastor and evangelist with a flaming zeal to reach the lost and the double-minded. This should be the burning point at which all church school curriculum should find its true norm. This is the only motive power sufficient to enable a missionary to leave his native land and mold rather than be molded by the paganizing influences in the far corners of the earth. This and only this will hold the brilliant divinity student in the ministry of the church that gave him spiritual birth, nurture, and the opportunity to develop his powers. Only this will enable the professional man who moves in larger circles than his brethren to keep the true spiritual touch. Only this will give the young man or woman seeking a life partner the insight and resolution to found a holy home or remain single. There is no middle ground in any of these matters; it is "holiness or hell."

And now, "venturing to be precise," we do not hesitate to declare that only this truth, sharply and clearly held, will enable the holiness churches of our day to hold on their way, retain clean hands, and be stronger and stronger. Such is the awful confusion of the theological situation today that the perils that attend our way are neither few nor small. Universalism, Restorationism, Godless materialism, and many other deadly errors are claiming the attention of the millions. And then the numbing and beclouding effects of Anti-

nomian Calvinism are seeping in upon us. Many who do not hold these tenets as a formal article of belief are being effected by the carnal spirit of compromise that produced them. We feel free to say that anything that dulls the mind and heart to the necessity for holiness here and now is of its father the devil. It is the turning of a deaf ear to the groans and travail cries of the Son of God upon the Cross as He suffered to sanctify the people with His own blood.

In this dread hour of the world's history it is God's great desire to swing out every holiness church, every holiness school, every professor, administrator, pastor, evangelist, and layman on an old-fashioned "holiness-

or-hell" crusade that would stir the nation. The presentation of the truth in this its final form would act as a "shock" treatment upon many consciences which have almost ceased to function. The devil would rage, great opposition would be stirred up, and the timid would take to the brush, but Almighty God would raise up a glorious standard against the enemy while thousands of sinners, church members, and sinner-church-members would fall upon their faces before the Lord. In this manner men would see the great alternative before them, many would repent, be pardoned, seek, and obtain that holiness which alone can save the soul from an endless, bottomless hell.

Making the Church Missionary-Minded

*Kenneth Sparks**

THE foreign missionary enterprise is not the exclusive business of missionaries and boards, nor does it rest solely upon the clergymen and women's societies. It rests upon every individual Christian. I once asked Pastor Malof, Russian missionary, what he considered as sufficient evidence of a call to the mission field. His reply was both interesting and thought-provoking.

"The trouble with you Americans," said Pastor Malof, "is that you have this idea of a missionary call exactly backwards. Jesus' command was to 'go.' All who wish to stay at home, then, must get permission to do so from the Lord."

Well, the Pastor had a point there. Certainly there has been too much said about visions, dreams, and "calls" in connection with missionary work. In a very real sense the cause of missions is the responsibility of each and every Christian disciple. The fulfillment of Christ's command to "go ye into all the world, and preach the gospel to every creature" requires the co-operation of every Christian and the employment of every available means.

Over one hundred years ago Samuel J. Mills said, "We can evangelize the world in our generation if we will." And today, *we can if we will*. But if volunteers and funds

are to be provided on an adequate scale, the home church must be kept aroused to the need. What it lacks is not ability, but interest.

The lack of interest in a local church can usually be traced to the pastor. "The weak spot in missions today," says Dr. Theodore T. Munger, "is not in the field, . . . nor in the administration of the board, nor in the pews, but it is in the pulpit." Professor Christlieb asks, "Whence the great difference of interest in missions often in one and the same province? I answer, chiefly from the difference of the position taken by the clergy in this matter." John R. Mott says, "At those times when the Church made her greatest missionary advances, the pastors were putting forth their whole strength in the effort to extend her sway. . . . Wherever you find a pastor with overflowing missionary zeal and knowledge, you will find an earnest missionary church."

The pastor is not only a leader of his members at home, but an advocate for the people abroad. If he does not plead their cause, who will? The multitudes of the distant nations cannot come to speak for themselves, even were they conscious of their need. Nor can the missionary do so. The missionary visitor may arouse temporary interest, but it is the missionary pastor who makes a church a missionary power the year through. He is its ordained

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leader. Making the church missionary-minded is his job.

Realizing this responsibility, the pastor should ask himself, "How can I make my people missionary-minded?" There are many ways to do this. We cannot suggest an ideal program for every pastor to follow, because each church will demand a program that is suited to its needs. In the following pages we shall mention what we consider the five most important methods. These were decided upon after discussing the subject with several pastors and general officers in the Church of the Nazarene. We do not claim them to be exhaustive but merely suggestive.

I. *Sell yourself on missions.* Dr. C. Warren Jones, General Secretary of the Department of Foreign Missions in the Church of the Nazarene, says, "If he is to make the church missionary-minded, the pastor must first become missionary-minded himself." He suggests that this can be done by getting acquainted with our missionary work. We believe this is right. An informed man is an interested man. Read a history of missions, not only of our own work but of missions in general. Read biographies of the great pioneers of foreign missions. The unselfish sacrifices of David Livingstone or Harmon Schmelzenbach will thrill you to the depths of your soul. The pastor should read every book on the reading course of the Woman's Foreign Missionary Society. They're not filled with sentimental "sob stories." They are interesting and challenging. Know the why and how of our own mission fields so well that they will supply you with numerous sermon illustrations. Read the Bible with the interest of missions in mind. You'll find that the Bible is full of missions. A basic understanding of Jesus' attitude toward the "other sheep" will reveal the fact that Jesus was the world's greatest missionary.

The pastor must be filled with the spirit of missions; then every discourse and prayer and personal conversation will give forth missionary impulse and life. He knows that to achieve any purpose among the people, that purpose must be made a part of his own being. If the pastors are on fire with the missionary passion the churches will be kindled. "For without the missionary passion," says Charles C. Hall, "they are not able ministers of the New Testament; they are disabled, deficient, half-equipped; they lack the fullness of the spirit of Christ."

II. *Preach Missions.* The Spirit-filled sermon is one of the most effective means of inspiring the people to missionary endeavors. By his sermons the pastor can bring the subject before the largest number of members. Probably three-fourths of them do not read the missionary literature supplied by the church. In what way save by preaching can we hope to bring the facts to their earnest attention? Experience shows that the strong public presentation of the subject by the pastor is the best means of making a deep impression upon them.

How many missionary sermons should there be in a given year? Bishop Temple of London, England, asked his preachers to preach twenty missionary sermons each year. Several of the leading missionary societies recommend that there should be twelve each year. Dr. C. Warren Jones suggests three missionary sermons per year as the minimum. Pastors vary a great deal on this question, but all will admit the importance of preaching missions regularly.

But some will say, "What shall I preach?" So many and varied are the aspects of the missionary work that the problem of determining upon what themes to preach is one of selection. One mistake of missionary sermons is that they too often treat missions in a general way. Be more specific. Give the people some detailed pictures of various phases of the work. Such classes of subjects as the following afford wide scope for treatment:

1. The biblical basis of missions. People respect the Bible. It comes to them with special force. It is through and through a missionary book. A fine series of missionary sermons could come from a study of evangelism in the early church. The *Acts of the Apostles* would be the chief source for such a series. Andrew W. Blackwood, in his book, *Preaching from the Bible*, suggests that the *Book of Jonah* is a good place to find material for the sermon on missions. The Great Commission given by Christ is another excellent study. The pastor should not have to look long to find a biblical basis for missionary sermons. The Bible is a missionary book.

2. Definite missionary projects. The thorough presentation of definite missionary projects in which it is desired to interest the members is effective. Such concrete treatment and specialization informs the people and helps to locate responsibility.

3. Biographical subjects. Sermons in which biographical sketches are given in-

variably stimulate thought. Caution must be taken at this point, however, because the inexperienced biographer may be given to too much detail and too little inspiration. Keep in mind that the primary purpose of your sermon is not to entertain but to inform, and to move the will to action.

4. Missions and civilization. It is always interesting as well as inspiring to show how the gospel has affected the lives of men and nations. Missions afford opportunity for proving even to unbelievers the supernatural power of the religion of Jesus Christ. Some of the most effective evangelistic appeals have been based upon recent evidences of the working of the Holy Spirit in difficult and unpromising heathen fields.

The missionary sermon requires and deserves thoroughgoing preparation. Wherever one finds a pastor devoting the same quality of thought and the same amount of time to work on his sermons on missions as he does to other subjects, one does not hear complaints about lack of missionary interest. When the subject fairly lays hold on him, his convictions and devotion will become contagious.

III. *Build missions into the whole program of the church.* The cause of missions cannot be considered as a mere appendage to the regular program. The missionary spirit should pervade the total activity. The expansion of the Kingdom should be the ultimate goal of every department in the church.

The worship services are excellent opportunities to stress missions. Inspirational preaching to the young people on Sunday morning may result in several "calls" to missionary service. The prayer of the worship service may be dedicated to some urgent missionary need. Responsive reading of the scripture may be centered around a missionary theme.

The evangelistic services can be used to present missions. This includes both the Sunday night and the revival services. Some of our most successful evangelists have found it profitable to preach on missions one night during the campaign. At the conclusion of the sermon they usually ask those to come forward who would be willing to go as missionaries if the Lord chose to send them. This service of consecration has won many recruits for the field and blessed many lives.

The prayer meeting affords a time to urge the people to pray for missions. Prayer is the greatest force that we can wield. It

is the greatest talent which God has given us. He has given it to every Christian. Let the people exercise this great gift. Steer it into fruitful channels. Teach them to pray intelligently and faithfully for missions. Give them specific needs for which to pray. Simply asking or urging people to pray is not sufficient to get them to pray. They must know about the urgent needs, and the more vivid and timely the information, the better it is.

The Woman's Foreign Missionary Society has a special significance to the missionary program of the church. However, do not let them do all there is to do in this great cause. Some feel that it would be better to have one missionary society to which both men and women belong. This plan does have the advantage of securing a more representative interest in missions. In many instances, however, the women have kept up an interest in this work when all others had forsaken it.

The Nazarene Young People's Society and the Sunday school should work for missions. The N.Y.P.S. is supposed to have at least one missionary program each three months. The Sunday school has no specified program for missions except the missionary offerings, but both the Sunday school and the N.Y.P.S. will find it profitable to undertake some special projects for missions during the year.

IV. *Use special missionary emphases.* In addition to working missions through the regular channels of the church departments, it is good to use any other special means to emphasize its importance. The following suggestions are but a few of the possibilities.

The pastor might well set aside a month during some year and call it missionary month. During this month he would preach a series of sermons on missions in the Sunday morning or Sunday evening services, or both. As with any other series, each sermon should be well prepared before the series starts. Special prayer would be urged for missions that week. It might be possible and profitable to organize a prayer band during this time.

The month could be concluded with a week-end missionary convention, with missionary studies in the afternoon and a missionary speaker in the evening. On the last Sunday night of the convention a great missionary offering could be taken for the field represented by the speaker. I believe such a program would increase the missionary interest in any church.

Dr. L. A. Reed tells of a very unique missionary emphasis which he used once to great profit. He arranged to have the people of his church buy a large tent and to pay an evangelist to conduct an evangelistic campaign in India during the same time that their own revival meeting was to be held. A prayer band met every afternoon to pray for the campaign in India as well as their own. Throughout the meeting cablegrams were received from the evangelist in India telling of the progress of their efforts. Needless to say, Dr. Reed's church received double benefit from their meeting.

We have already mentioned the use of missionary speakers in the week-end convention. Most pastors feel that it is wise to have at least two missionaries in the church each year. When they come, be sure to advertize the meeting well ahead of time, through the bulletins, the newspapers, and handbills. We might mention here, too, that it is a good thing to insert an occasional news item in the bulletin concerning the progress of our various mission fields and missionaries. Information received too late to go in the bulletin can be mentioned from the pulpit.

Finally, the pastor should encourage his people to read missionary literature. *The Other Sheep* should be in every home, and the pastor should call attention to good articles in it. If the church has a library, the pastor should see that a few selected missionary books are placed in it. A notice posted on the bulletin board or a special poster will stimulate interest in new books recently added to the library.

V. *Give to missions.* Our final suggestion on how to make the church missionary-minded is: be liberal in missionary offerings. Concerning this there are three things which we should keep in mind.

Take a general budget large enough to make it a real challenge to the people. We join with Arthur J. Brown in protesting against the "two-cents-a-week" plea. It does not secure the gift of the poor, it burdens the liberality of the rich, and it belittles the whole enterprise. A proportionate gift for the average layman is not pennies at all, nor even silver, but bills or checks. Encourage the people to do their

best, to sacrifice some personal conveniences for the sake of missions.

WHAT DOES THE LORD REQUIRE OF THEE
*I planned an ultra modern home when
 priorities were lifted*
*But a Belgian woman whispered, "I have no
 home at all!"*
*I dreamed of a country place for luxurious
 weekends*
*But a Jewish lad kept saying, "I have no
 country!"*
I decided on a new cupboard right now
*But a child of China cried out, "I have no
 cup!"*
*I started to purchase a new kind of washing
 machine*
*But a Polish woman said softly, "I have
 nothing to wash!"*
*I wanted a quick-freezing unit for storing
 quantities of food*
*I ordered a new car for the pleasure of my
 loved ones*
*But a war orphan murmured, "I have no
 loved ones!!!"*

MAYME CARNER MILLER
 (From the *World Call*.)

The pastor should be an example in missionary giving. This is the real test of his interest in missions. When he gives to missions he is giving to something from which he will get no return. The missionary gift is purely unselfish. If the pastor is stingy or hesitant about his giving, he can expect his people to be stingy and close, too. But if he gives freely and generously, his spirit will be reflected in his people. It is an established fact that the church that gives little to missions will have difficulty raising their own expenses. It pays to be generous.

Always present the support of missions as a privilege rather than a duty. No one likes to be bogged down with "duties." We all have too many duties now. Giving to missions can be a real blessing if it is presented as a challenge and through inspiration. Make the people *want* to give and they will give their all.

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He who walks through life with an even temper and gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an everyday greatness beyond that which is won in the battle or chanted in cathedrals.—*Selected*.

The Most Potent Factor in a Minister's Life

F. Lincicome

THE MOST potent factor that accompanies life is influence. Influence is something we all exert. Some exert more influence than others. Some are like loadstones that draw while others are like loads of stones that have to be drawn.

For you to exist is for you to do two things and you can't help yourself. The first is to radiate and the second is to be the recipients of radiations. What are you radiating; is it envy, jealousy, pride, malice, and impurity? If so, those who you contact daily must be the recipients of those radiations and they will go a long way toward helping to form their character and to settle their destiny.

We exert a twofold influence—the conscious influence and the unconscious. We do our greatest work either for good or bad in the realm of unconscious influence because we all accomplish more in what we are than by what we say or do. You will accomplish as much with your radiations as you will with your exhortations.

It was Stephen's radiations rather than his exhortations that brought Saul under conviction and which led to his conversion. Did it ever occur to you that Stephen accomplished more by his death than he did by his life. When the death of a man will bring a man like St. Paul to God, he has done *something!*

We all exert a positive influence. There is no such thing as a negative influence. Every person is positive in the place he occupies. You are making the world better or worse by the life you live. You must be a blessing or a blight; you cannot be a blank. There are no moral blanks, no neutral characters. Someone is bound to be fed by your fullness or to be starved by your emptiness. Somebody is sure to be lifted by your righteousness or contaminated by your unrighteousness.

We all exert an indestructible influence. Your life is as immortal as God—it can never die. Every life sets into motion currents of influence that death can't stop. Everyone lives three lives. There is the life you live up to the grave; the life you live beyond the grave, and the life of your influence that will live on after time has effaced your name from the tombstone.

It is said of one, "He being dead yet speaketh." We are going to speak whether dead or alive, and we are going to speak with the same kind of a voice after we are dead that we spoke with before we died. Gain is still speaking in his jealous passion; Judas is still speaking in his betrayal; Dorcas is still speaking in her alms deeds; Abel is still speaking in his faith.

Life is serious. I used to think the most serious thing imaginable was to die and leave my friends and a few earthly possessions I have been a lifetime collecting. But not so! The most serious thing is not to die; it is to live. There may not be any moral quality in dying but there is an intensely moral quality in living. It all depends on how I live as to how I die. If I live right I can't die wrong, and if I live wrong I can't die right. It's not dying that concerns me as much as it is to live. It's not dying grace I need; it is living grace.

Yes, life is serious—so serious that few people go through it alive. Some die three days before they are buried, while others die thirty years before they are buried.

A little girl seven years old, in writing to her uncle, said more than she knew. She said, "Dear Uncle, in closing my letter I will say that I hope you live to the end of your life."

On many a tombstone could be truthfully written: "Here lies a man who died at thirty but was not buried until sixty." What kind of an influence are you exerting?

Are you exerting a bad influence? A bad influence is like letting go of a black-winged bat that will go on cursing and blighting and damning the race until the end of time, and when the gates of doom are opened it will dart through and curse you all along the craggy coasts of dark damnation. Or, are you exerting a good influence? A good influence is like loosing a white-winged dove that will be the messenger of love and good will to all the centuries to come, and after you are dead and gone it will live on to bless the world, and out yonder in the realms of glory it will come to you and make you glad.

"Oh, influence, how solemn! Oh, influence, how awful! Oh, influence, how momentous!"

It Is All in Pentecost

PENTECOST changed the world. The change may not have been as immediately apparent as that produced by a devastating war or the bursting of the first atomic bomb, but it was just as real and even more fundamental. It changed the world by changing people, making bad people good and good people better—the only sort of change that can satisfy the needs of mankind. The world is different because of Pentecost.

This difference is positive proof that Pentecost was a reality. Something actually happened. It was not a mere event that might have different explanations and interpretations. Facing that event the atheist and the agnostic and the materialist must stand speechless, for even they cannot ignore the fact that some mighty thing took place on what the church designates as the Day of Pentecost.

But Pentecost was more than an event, for events come and go, and are preserved only in the annals of the past. It is something that abides and is still with us, an experience perpetuated in human life. It is still changing the world. Its work must go on until the kingdoms of this world become the kingdom of our God.

Pentecost gave us the Church. Before that manifestation of power from on high the Church was little more than an organization, with the apostles, timid and powerless, as its administrators. They were held together by their fears and their faith. They held prayer meetings, bore a feeble witness, and did other worthy things, but they lacked expansive power and the urge to use what power they had. The commission to go into all the world had not been given, and had it been given, it would have seemed futile. The disciples remembered their Lord and many of the wonderful words that fell from His lips, but those words remained only as memories, and with the passing of that generation doubtless would have vanished away. That was the hopeless state of the Church devoid of Pentecost.

But on that memorable occasion in Jerusalem all this flashed into a new reality. A new power and a new life became apparent. The little group became the actual embodiment of the message that was to save the people from their sins, and the Church began its triumphant march across the centuries. Its trek into all the world was begun and never has ceased. It was the Church

that we still have with us, the Church made possible and real by the miracle of Pentecost.

The Church's hope is in Pentecost—its hope of the future. It can complete its world mission only as it is endowed with power from on high. Human strength and wisdom are not equal to its task. World antagonism is too great, calling for more than mortal power. The only reason it has made headway through the past dark centuries is that God has been with it and within it. It simply must have Pentecostal power.

Pentecost means cleansing from sin. The early disciples were made to realize that—and experienced it in their personal lives. The quibbles about place and prestige in the new order disappeared as a new passion was created within them. Even the need of patching up their disrupted organization was forgotten and their thoughts were turned to a greater need. Gone was the old political attitude with its hatreds and selfishness and worldly ambitions. They were new creatures in Christ.

Pentecost was the answer to the need of evangelism. The whole church was transformed into an evangelistic agency. The disciples—not the apostles only—became flaming heralds of salvation. The people marveled at their zeal. Indeed they marveled at the results of their labors, for ungodly men said they were turning the world upside down. They were but setting the standard for the Church of all time. It is what the Church needs and what the world needs today.

And Pentecost is also the answer to the great need for Christian stewardship. In the flush of the new experience little was said about money. Peter was but voicing the condition of all the disciples when he said, "Silver and gold have I none," but he had something better, and with the outflow of spiritual necessities the money problem was largely solved. The fundamental principle of Christian stewardship was recognized when it was said of the disciples: "Neither said any of them that ought of the things that he possessed was his own." They belonged to Christ and everything they possessed likewise belonged to Christ to be used in His service. That principle accepted and practiced, church finance becomes an incidental matter. And it is all comprehended in Pentecost.—Editorial, *Religious Telescope*.

Keeping Track of Your Tracts

E. Wayne Stahl

AN OLD colored preacher spoke like this, "I knows why dey calls it a track; it dun tracked me."

But the young preacher with whom I was conversing wanted a method to "track his tracts." That is, some plan by which he could speedily refer to his collection of religious leaflets. This problem doubtless has presented itself to many other ministers, old as well as young. Some of the choicest spiritual messages in print have been issued in this leaflet form. Too good to discard, the preacher will let them accumulate in a drawer or box, hoping that the day will come when he can sort them, and make them available for sermon reference.

The day arrives when that drawer or box becomes well filled; but the tracts in it have not been "systematized," in many instances; for a plan of sorting them so that a particular one can be located without much expenditure of time has not been decided upon.

This problem faced the writer of this personal experience. Numerous readers of these words have also encountered it, I am certain. My solution of the problem has been so practically satisfactory that I offer it with the hope that others may find in it some helpful suggestions. Of course, I don't claim perfection for it; probably it could be greatly improved upon. But some plan, even though not faultless, is better than no plan at all.

But "getting down to cases," (in this particular instance, a filing "case"), suppose I would want to use in a sermon on missionary giving the story of the little cripple girl who offered her crutch one day when an offering for sending the gospel to the pagan people was being taken. I recall, we will assume, the title of the tract that relates this moving incident; it is "Maggie's Gift." But to "claw over" a miscellaneous collection of tracts to find this special one would be time-taking and energy-demanding.

But I have devised "a more excellent way." I turn to one of my reference filing cases, where I have stored my cards, three by five inches in size, and on which I have written various topics. I locate those cards at the top of which I wrote the word *Tracts*. I glance over the titles beneath this

word. On the second card I find the subject of the tract I desire. "Maggie's Gift." Immediately following these words I find the notation, *Tracts 3.3*. This means that if I pick up the large manila envelope labeled *Tracts 3*, in my larger file containing these envelopes (here are various envelopes with almost innumerable subjects) I will find the tract I wish inside, with the number "3" at its top.

Suppose I am going to preach on the theme "Consecration Demands Concentration." Perhaps my text would be Paul's great confession, "This one thing I do." In preparing the message I would think of a most helpful tract I had read sometime previously, entitled, "Others May—You Cannot." It stresses appealingly the necessity, for one who is living close to one's Lord, to renounce certain things that other professing Christians, who have not had that heavenly vision, or who are not being obedient to it, may choose for themselves.

I decide I would like to use certain of the thoughts in this leaflet. Again I have recourse to my card file. On one of the cards labeled *Tracts*, I find the title of this one, with the figures 2.10. Turning to tract envelope numbered "2" I will find in it the leaflet I seek, with "10" written at its top.

If a preacher desires, he can list the titles alphabetically, on different filing cards, and thus not be obliged to look over a considerable portion of the whole list to find the special one he wishes to use. Also, the general thought of any tract may be condensed into a word or two, and this listed on a filing card, with the reference as indicated above, and inserted in its proper alphabetical order in his card filing case. For example, "Maggie's Gift" could come under the subject, *Missions*; Giving to, or *Giving*, Sacrificial. The tract "Others May—You Cannot" could be listed thus under, *Consecration*, *Concentration*, or *Denial*. More general subjects would of course suggest themselves in relation to these tracts, as well as for any others.

This plan, it will be found, is also helpful when one wishes to order a supply of a certain tract for distribution. The name and address of the publishers may have been forgotten, but by the method I have

particularized, this information can be secured in a short time.

There was a time in my pastoral labors when I would give out each Sunday morning, after the preaching service, some helpful tract. Occasionally this would be along the line of the thought of the sermon, but not necessarily so. I sought to choose these leaflets with wisdom, and to select those that were positively interesting. It was my endeavor not to choose lengthy tracts; these, in many cases, would not be read. Young folks feel honored to be asked to stand at the door of the church, as folks are leaving, and hand each person a tract.

The eagerness with which such literature is received is a reward to the minister for any expense to which he may be put in purchasing it. And, it gives him a real thrill when, calling in some home, possibly years later, to find, as he looks over one of the Bibles there, between its pages, many of these tracts, treasured up in that Sacred Writing.

Becoming pastor of another church, and wishing to give out the same tracts, I would be able to refer to them quickly by the arrangement I have outlined. Such a system to me is somewhat of an illustration of the wise statement, "Next to knowing a thing, is to know where to find the information."

Do You Steal, Imitate, or Create?

Charsten Christensen

HORSE thieves have been known to dye their stolen horses; gypsies used to disguise the children they carried off; the state of Connecticut had an embarrassing incident with wooden "nutmegs"; but in spite of all such efforts at concealment and camouflage, detection has always followed in just retribution. Yet how many sermons rightfully belonging in this same category has the laity had the courage to unmask? Very few, no doubt. The average congregation is indeed most charitable, and feel that any deviation in their pastor along this line is surely forgivable, working as he is under such constant pressure.

But perhaps there are very few sermons ever actually stolen "whole cloth." Someone is sure to ask: Is it possible to steal a sermon? That is, isn't everything that comes to the pastor's study, whether it be an isolated thought or a complete discourse, legitimate grist for his mill? There is much to say on both sides of the question, and we are not going to say it—at least, not more than this: Predigested thought works the opposite to predigested food: it eventually creates mental dyspepsia. Besides, anything predigested is meant for invalids—and who wants to be an invalid?

Not stolen *whole cloth*, we said, but altogether too often the "sermon" is a bit o' this and a slab o' that and a chunk o' t'other, and its only claim to any semblance of unity and coherence is in its name. And giving the name *sermon* to this kind of unassimilated hodgepodge is parallel to the practice in the old Shakesperian plays of

letting some miscellaneous item of furniture, say a sofa, represent (for instance) an island, and then having a sign placed on it, "This is an island." It is only because the preacher puts up the sign, "This is a sermon," that one would even begin to suspect that such is the case.

When does a sermon begin to be our own? We can illustrate this by a piece of jewelry. We pick it up—there is the trade-mark, "Tiffany." That great firm has placed its stamp upon it. What gave it the right to do so? Did it go out and mine the precious metals in it? Did it send a man to Africa to find the sparkling diamonds in it? Does it have its own transportation system to bring the unfinished materials together? The answer to all these questions is, of course, *no*. Then wherein lies the right to stamp the firm's name upon it? In this: Tiffany has gathered the material and then *made it its own* through the finest and most painstaking workmanship. And in exactly this lies that fine borderline between undue imitation or copying and the only originality most of us are permitted to enjoy. When we use the term originality we must remember that it is strictly a relative term, for as "I am a part of all that I have met," so is my sermon a mosaic of all the contacts I have made.

It is for exactly this reason that we should subject ourselves to the best in the line of "mosaics." That we must have the finest materials available with which to build if we are to build a quality edifice is but to state the obvious. But of equal

importance is the plan, or model, which we are to follow. Here arises a vital issue—what is the place and importance of the study of models as a background for sermon-making? There are two principal benefits to be derived: *First*, minds still in the plastic stage may be molded to a better style; and *second*, all minds, plastic or “set,” will be instructed and stimulated.

Biographies of men of letters, orators, artists, bound with illustrations of the study of models in their respective fields. The greater the man, the wider his field of study with respect to the examples of workmanship of fellow artists. Phelps, in his *Men and Books*, says: “Voltaire used to read Massillon as a stimulus to production. Bossuet read Homer for the same purpose. Gray read Spenser’s ‘Faerie Queene’ as a preliminary to the use of his pen. The favorites of Milton were Homer and Euripides. Fenelon resorted to the ancient classics promiscuously. Pope read Dryden as his habitual aid to composing. Corneille read Tacitus and Livy. . . . With great variety of taste, successful authors have generally agreed in availing themselves of this natural and facile method of educating their minds to the work of original creation.”

Notice especially the words, “educating their minds to the work of original creation.” He who reads literally but to “play the sedulous ape” is no more fitted for the work of verbal production—oral or written—than a kleptomaniac is fitted for the position of floorwalker in a department store.

That the study of models to improve one’s style of synthesis has had the approval of master minds, we agree. That this type of study is necessary, we further submit, and quote Dr. Fiske’s *Manual of Preaching* where it speaks of the importance and difficulty of growth in the Christian ministry: “There is so much in its varied and pressing duties to make one remiss in preparation for the pulpit, and so little of outward excitement, and clashing of opposing minds to nerve one up to high endeavor, that the preacher of all men needs a lofty ideal ever before him. By communing daily with the great masters of speech in secular and sacred literature, he both will gain some just conception of what a preacher should be, and will be constantly stimulated to effort to become such a preacher.”

Lest anyone be tempted to become discouraged at his lack of originality, we repeat that originality is a relative term, and in its purest form is found so seldom that these rare cases stand out like buttes above the surrounding plains. When we think of

original minds we think of Homer, of Shakespeare, and of Milton. But the best that the rank and file of us can hope to attain will be what we might term an adaptive originality. And surely it is the business of every conscientious minister of the gospel to develop this faculty to its fullest extent.

The story is told that when Dr. Cunningham was principal of the Free Church College in Scotland, he was visited on one occasion by Dr. Bruce, one of the ablest pastors in Edinburg. Dr. Bruce was asked to preach. So anxious was he to avoid anything that even slightly savored of imitation or plagiarism that he had discarded all books but the Bible, Shakespeare, and a newspaper, *The Witness*. In this particular sermon he was certain he had made a marvelous discovery of some new scripture doctrine as the unaided result of his own independent thought, and presented his thoughts with a considerable measure of rather obvious pleasure. Imagine his mortification when Dr. Cunningham directed him to a chapter in one of the volumes of John Owen of Oxford, written two hundred years previously, in which Dr. Owen had treated this same subject in much the same manner as Dr. Bruce had that morning.

Originality is the most rare quality found in the realm of human thinking, but the adaptation that permits the placing of the speaker’s own trade-mark on his product should be the aim of every preacher of the gospel.

A Welcome to Church

Friend, you enter this church, not as a stranger, but as a guest of God. He is your heavenly Father. Come, then, with joy in your heart and thanks on your lips into His presence, offering Him your love and service. Be grateful to the strong and loyal men who in the name of Jesus Christ builded this place of worship, and to all who have beautified it and hallowed it with their prayers and praises. Beseech His blessing on those who love this home of faith as the inspiration of their labor, rejoicing in the power of the Holy Spirit, and may that blessing rest on you, both on your going out and on your coming in.—*Selected*.

The Preacher's Wife: Is She Preacher or Layman?

An Evaluation

Mrs. L. A. Ogden

A PREACHER is a called workman. He may be pastor or evangelist. Many are used in various branches of church activity. In the plan of God for the home, a man or woman leaves the former fireside of parental love, and becomes united to the one of his or her choice, a choice determined by the direction of God and that emotion known as love.

In the life of a preacher, the woman of his choice becomes immediately the making or breaking of his career. After the die has been cast, then the work of the parsonage begins. Is this wife preacher or layman? Let us see!

The preacher's wife is recognized as a layman. She transfers her membership from one church to another as any other layman, in other words she does not automatically become a member of the church as her preacher or pastor-husband.

But, she is more than an ordinary layman as the term may be considered, for she is a leader of all laymen of the parish. She may not be W.F.M.S. president, or N.Y.P.S. president, Sunday-school superintendent, or even a Sunday-school teacher; yet, she is a leader. She, the preacher's wife, is chosen as a pattern or example. She often has to be a "fill in" until someone else can be trained or prayed in to fill a vacancy. People hold her as an example! Things that are passed over by and in other laymen are not overlooked in her. Why? Because she is the queen of the parsonage. I know God doesn't have double standards, yet often the folk of the parish do; maybe this does not seem to be fair, yet as a leader of laymen she, as her pastor or preacher-husband, should be able to say, "Follow me as I follow Christ." Even if she wishes this were not so, yet this is the way it is.

In the fair estimate the preacher's wife may be classed as preacher, for her view of their work is more from a preacher's angle; often her burdens are equally as heavy as that of her husband. Thus her example as helpmeet to the husband means

the success or failure of their work. We are told that when a district superintendent is placing a pastor he is often asked about the preacher's wife. This intimates that she should be genuine and real, praying and boosting for him in any way she can.

This wife must take time for her devotional life. She must "take time to be holy and speak oft with the Lord." In motive it is good to ask the question, "Just what is my motive in this or in not doing it"; the motive none but herself and God really discern. Attitudes are nonetheless important. She must watch lest she take the wrong attitude even with the right. One has said, "I'd rather be on the wrong side of a proposition and have a right attitude, than be on the right side with a wrong attitude." In trial, when things are moving easy, or when they are pulling hard; when the flour barrel is empty or when it is full; in opposition or co-operation; even in misunderstandings (and these things do come) and when not at fault, a good attitude, a Christian attitude, will always win. If she can say with Paul, "I have learned, in whatsoever state I am, therewith to be content," she has gained a great victory.

In conversation, much could and has been said along this line, but the preacher's wife should not be a gossip; all conversation should be seasoned with the grace of the Spirit.

She must be a sympathetic listener. I do not mean that her ear should be the dumping ground of all the ills of the community, yet often some young Christian, say a young girl or perhaps an older person, has some real problem they wish to talk over with someone. To the listener the problem may not be big, but to the troubled one it seems as a mountain. Such an one desires to have someone who will listen and then pray about the matter. This may continue until the person learns to go to God and trust Him with all the problems of life. The preacher's wife becomes the logical one to be the sympathetic listener and this pays great dividends. Who doesn't sometimes gain help by or from someone else!

In friendliness she must also be a good

* Paper prepared and read at the 1946 Midyear convention of Nebraska District, and authorized by that group for publication in this magazine.

layman and preacher, a combination to be sure, even though her heart quakes within her. Yet friendliness from the preacher's wife must be to *all* and not just one family. Patience comes in here. It may take a lot to deal with some people, but if she can ever keep in mind that it is souls she is dealing with, even though it may take months to help some get their feet down, it will be worth it.

Yes, even in attire the preacher's wife, is a leader as preacher and layman combination. Extremes should always be avoided, for they are harmful; if not to the person involved, to some other soul the same may be a snare. Be as neat as possible. Dress as becometh holiness.

The preacher's wife, especially if the preacher be a pastor, becomes an assistant pastor, assisting in every possible way. She can assist even in his preaching. A personal reference will illustrate. I remember as young folks just starting out in the ministry, I seemed to preach along with my husband. Almost every breath was a prayer. I so much wanted him to succeed, not in the eyes of the people, but that he might be a clear, helpful preacher, helping souls see their need and move toward God, and then afterward that their souls might be fed and grow in grace. If in a holiness sermon something wasn't just clear, I would point out to him (when we were alone) anything that I felt wasn't just as plain as it might be. This I did not from a superior attitude, for he was and is my superior, but recognizing that oftentimes a preacher leaves things hazy and dark, and if he realized this was the case the statement could be cleared up and someone helped who might remain in an intellectual or spiritual fog. Criticize your husband's preaching, not with the attitude of "know

it all" but with sincere love and a desire to help him do and be better.

To that timid wife, this word may encourage you. Some years ago we were on a certain district as pastor and on a zone of five churches. Three of the pastors had wives who were talented; they sang with their husbands and did other noticeable things. After one zone meeting I felt very small indeed. I felt that I was a misfit, for I could not sing or play; I simply didn't have any talent. I couldn't even go calling with my husband any more with three children to care for and two of them twin babies. The devil really had his foot on my neck. The Holy Spirit, as He had often done before, came to my rescue and whispered, "You can be a good wife and mother." I took courage, and I have endeavored from that day to be just that. I would say that if the wife can play, or sing, or do any other of the many things, do it to the glory of God. Above all, be a good wife and mother.

In the matter of child training, again the preacher element enters in. All training should be careful, for these children are trusts from the Lord. Do not give in to their every whim, for that isn't being good to them. If they are ever to amount to anything for Christ, they must learn obedience. How can we expect them to obey and reverence God if they do not obey and respect their parents.

I was astonished one day to hear a young mother with a small son of two years say, "I don't know what I'll do with Johnnie until he is old enough for God to sanctify him." Oh, no, God expects you to train the child in love and with prayer in firmness. then He can get to their hearts much easier. I heard the sainted Mrs. Edith Vanderpool tell of a young girl in college who con-

The Home Rules the Nation

For one, I care little for the government which presides at Washington, in comparison with the government which rules the millions of American homes. No administration can seriously harm us if our home life is pure, frugal, and godly. No statesmanship or legislation can save us, if once our homes become the abode of ignorance or the nestling place of profligacy.

The home rules the nation. If the home is demoralized, it will ruin it. The real seed corn whence our Republic sprang was the Christian households represented in the *Mayflower*; or the family altar of the Hollander and the Huguenot.

All our best characters, best legislation, best institutions, and best church life were cradled in those early homes. They were the taproot of the Republic, and of the American churches.—THEODORE L. CUYLER.

stantly disregarded the rules of the school because she had done so at home. She would weep and cry and beg God's forgiveness but often said, "Oh, that I had been taught obedience when I was yet at home." One might say that this is an extreme case, and maybe so, yet we would be surprised if we really knew. And, the wife many times has the heavier responsibility along this line.

It is so easy with the many pressing duties along the way, to fail here by not taking time with the children. Remember we have them such a very short time. We must take time to pray for and with them; read and tell them Bible stories and to be sure to assist them in the engagement of family prayer. It is surprising how very young they understand the presence of God. I think if others say they desire a child only until he is seven years of age, and others may carry on from there, that it is time preachers' wives should take heed. This training should also take on instruction in the manner of apparel, for it is hard to take off what we have put on when they become Christians and desire to become members of the church. A great task, a mighty responsibility, but it is a glorious task!

I overheard a layman the other day. "I was perplexed," she said, "because Brother B did not preach about externals. Others mention it, too, yet he seemed to be getting the job done. Then one day I had my radio on and I listened to an advertisement which said, 'One demonstration is worth months of advertising.'" Then she said, "It unfolded to me so clearly as if God whispered to me saying, 'Brother B doesn't need to advertise, his wife demonstrates.' That went home to my heart. It struck fire! That was just a few weeks ago; I prayed, 'O God, help me demonstrate Christ's love and His passion for lost souls. Let me demonstrate.'" And my heart cry today is that I might be a good demonstrator.

Prayer in the Morning

As the oriental traveler sets out for the cultry journey over burning sands by loading up his camel under the palm-tree's shade, and fills his water flagons from the crystal fountain which sparkles at its roots, so does Christ's pilgrim draw his morning supplies from the exhaustless spring.

Morning is the golden hour for prayer and praise. The mind is fresh; the mercies

of the night and the new resurrection of the dawn both prompt a devout soul to thankfulness. The buoyant heart takes its earliest flight, like the lark, towards the gates of heaven.

One of the finest touches in Bunyan's immortal allegory is his description of Christian in the chamber of Peace, "Who awoke and sang," while his window looked out to the sun rising. If ever the stony statue of heathen Memmon made music when the first rays of the dawn kindled on its flinty brow, surely no Christian heart should be dumb when God causes the outgoing of the morning to rejoice.—*Pilgrim Holiness Advocate*.

A disappointment, a contradiction, a harsh word received and endured as in God's presence, is worth more than a long sermon.—*Selected*.

Missionary Aviation Course

Winona Lake School of Theology

The management of this institution coming to be known as "America's Unique Summer Seminary" has just issued its 1947 Prospectus which lists the faculty and courses for the 1947 session which will be conducted in two distinct semesters from June 25 to August 1.

The faculty, under the leadership of the President, Dr. J. A. Huffman, numbers nine men, who have been chosen from various theological seminaries and colleges, because of their special fitness for the subjects which they are to teach. They are specialists within their fields.

An unusually large range of subjects is being offered this summer, including, for the first time, the ground school course in Aviation, especially for missionaries.

The courses offered are applicable to the regular theological degrees. They may be pursued for credit in either one or both semesters.

The 1946 session is reported as one of the best conducted in the twenty-seven years of the school, which was founded by Dr. G. Campbell Morgan in 1920. Students were composed of ministers, teachers, missionaries, chaplains, and laymen, and came from twenty states and Canada, and represented twenty-five denominations.

The institution is approved for Veteran's Training.

Copy of 1947 Prospectus may be had upon request by addressing the Winona Lake School of Theology, Winona Lake, Indiana.

MATERIAL FOR SPECIAL DAYS:

Mother's Day—Family Day—Children's Day

Mother's Day should mean more to us than a beautiful sentiment. "Say it with flowers" is a substantial way of expressing our feelings, but no mother wants the flowers if love, thought, and consideration are lacking. And no one but a mother can detect quite so easily the lack of these things. The flowers, so beautifully fitted for their mission in form, color, and fragrance, carry their message only when they act as the interpreters of a real love for mother. Then it is that mother's heart sings her song as when she first crooned over the little mite of helplessness God had placed in her arms. That love, undimmed by the years of pain and trial, is again assured that whatever life has brought, it has all been worth while for such a moment as this. When we wear our white flowers for the mothers who are no longer with us, and the red for those who are still here, we should think of the mothers the world over who have made the great sacrifice and have given their sons and their daughters that some great cause might not perish from the earth and that the high ideals of men might be realized in a nobler life. From the beginning the mothers of men have been the inspirers of their sons in the tasks of life. Hannah, Susanna Wesley, Nancy Hanks were more than the physical mothers of their sons, and lived in them in those intuitive powers we sometimes call feminine. If the mothers of the world should be gathered together on Mother's Day, the fair-skinned mother might not understand the words of her darker-hued sister of India, or the straight-haired European might not be able to converse with the woolly-haired African, but their hearts would be as one in an understanding mother love and would be united in a common prayer for the safety and success of those whom they have borne. Thank God for mothers? Thank Him for their noble influences! Thank Him for their sacrifices!

—*Gospel Banner.*

In becoming a Christian, a person immediately comes in contact with the highest and best that has ever been known to mankind.

A Living Presence

(A Parable for Mothers)

A YOUNG mother set her foot on the path of life. "Is the way long?" she asked. And the Guide said, "Yes, and the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way. And the sun shone on them, and life was good, and the young mother cried, "Nothing will ever be lovelier than this!"

Then came night, and storm; and the path was dark, and the children shook with fear and cold. But the mother drew close to them, and covered them with her mantle, and the children said, "We are not afraid, Mother, for you are near; and no harm can come to us."

And the mother said, "This is better than the brightness of day, for I have taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the mother was weary. But at last she said to the children, "A little patience, and we are there."

So the children climbed, and when they reached the top, they said, "We could not have done this without you, Mother."

And that night the mother looked up at the stars, and said, "This is a better day than the last, for my children have learned fortitude in the face of hardship. Yesterday I gave them courage; today I gave them strength."

And the next day came strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled. The mother said, "Look up; lift your eyes to the Light."

And the children looked, and saw above the clouds an Everlasting Light, and it guided them, and brought them beyond the darkness.

And that night the mother said, "This is the best day of all, for I have shown my children God."

And the days went on, and the weeks, and the months, and the years, and the mother grew aged, and she was little and bent. But the children were tall and strong, and walked with courage. And when the way was hard, they lifted her over the rough places. At last they came to a hill, and beyond the hill they could see a shining road and golden gates and they flung wide.

And the mother said, "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them."

And the children said, "You will always walk with us, Mother!"

And they stood and watched her walk through the golden gates, and the gates closed after her. And they said, "We cannot now see our mother, but she is with us still—she is a living presence."—From *Sunshine Magazine*.

"Let Her Own Works Praise Her"

IT IS customary, at this period of the year, to pause for a little time amid the ordinary duties of life and pay a few words, at least, of heartfelt tribute to Mother. Wherever she may be, and however remotely separated we may be from her, our thoughts wing through space to her; and it is right that it should be so. A sense of gratitude is one of the finest of human qualities; and as much as we may owe to the influences of the church and the gospel, many of us realize that, blessed as they are, they probably would not have meant so much had it not been for the early training we received from Mother, disciplinary, religious and otherwise.

And so we thank her for what she has done for us, and then remind our readers, perhaps particularly the mothers of our connection who read these lines, that after all it is their "own works" which really "praise" them, and not the words of commendation and tribute which we might tender.

It is the natural privilege of any mother to leave lasting impressions upon her children. But we are interested in those qualities in a mother that will imprint upon her offspring a Godward and spiritual tendency. For if she will, she can write upon the plastic clay of formative years such characters as will impress upon her child,

as long as he lives, a sense of the higher, spiritual privileges and values of life.

"Let her own works praise her." Let a mother be one of strong personal convictions, and the child will benefit accordingly. We believe it to be very essential for the individual to be possessed of a strong sense of duty and personal responsibility. Such a woman was Ruth, whose convictions of the reality of the God of Naomi were so strong that she broke every tie which bound her to Moab. And in doing so, "her own works" praised her in the lives of her worthy descendants.

Mrs. Susanna Wesley, the famous mother of the famous John and Charles Wesley, was likewise a woman of strong personal convictions. At the early age of thirteen, we are told, she resolved to learn for herself the evidence of the religious truths she was required to believe, and as a result, settled her church connections for herself. Afterwards she examined the evidences of Christianity with assiduous attention, and formed a little manual in which she wrote down the principles upon which her faith was built.

After she became a wife and mother, she urged her children to like investigation. It is not strange, then, that the gospel trumpet was blown with no "uncertain sound" by her sons, who knew "the certainty of those things, wherein" they had been "instructed."

Then, if the "works" of a mother are the things which really "praise her," what grounds for greater certainty could there be that they would do so, than that the mother herself have an experimental knowledge of God? In other words, that she be truly converted?

It could be safely said that the reason Mrs. Wesley was able to contribute to the world such saviors in the form of her two famous sons was that she knew God herself in reality, and as a consequence constantly impressed her children with a sense of the unseen and the divine.

We are told that it was the daily practice of this godly mother to spend an hour morning and evening in private devotion, prayer, and meditation, and that at such times she often wrote down her thoughts on various subjects.

The following has been preserved:

"To know God only as a philosopher; to have the most sublime and curious speculations concerning His essence, attributes, and providence; to be able to demonstrate His Being from all or any of the works of nature, and to discourse with the greatest

propriety and eloquence of His existence and operations; all this will avail us nothing, unless at the same time we know Him experimentally; unless the heart know Him to be its supreme good, its only happiness; unless a man feel and acknowledge that he can find no repose, no peace, no joy, but in loving and being loved by Him, and does accordingly rest in Him as the center of his being, the fountain of his pleasures, the origin of all his virtue and goodness, his light, his life, his strength, his all; in a word, his Lord, his God. Thus let me ever know Thee, O God!"

It is possible that any unconverted mother who perchance reads these few lines could rest longer in that state, devoid of grace and spiritual life, when she bears such tremendous responsibility to the children God has given her? Truly, without God, how little can she do for the welfare of immortal spirits, given by God, and who must someday return to Him who gave them. If a mother is converted to God, her "own works" will "praise her."

The "works" of a consecrated mother will "praise her." Such a mother was the worthy lady to whom we have already referred. Although she had the care and training of at least ten living children, she extended her influence beyond her own home in an effort to instruct her neighbors in the things of God.

Her husband was often away on business of a clerical nature, and in his absence she conducted Sunday evening services in her own house, both for the sake of her own children and for the benefit of neighbors, who she felt needed instruction in the things of God. When Mr. Wesley objected to the irregularity of such proceedings, her answer was that it afforded an opportunity of doing good which she felt she could not neglect.

Her consecrated life had great weight with her son John in his ministry. When the first layman in the Methodist connection preached, John Wesley hastened to London, determined to stop such a proceeding. He conversed with his mother about it, telling her of his intention. Her answer was, "I charge you before God, take care what you do, for that man is as much called to preach the gospel as ever you were." And the practice was continued, and blessed of God to the salvation of many people. The "works" of a consecrated mother will "praise her."

And we add one more thought, which is that, conversely, the "works" of a mother

whose personal convictions are weak and shallow, swayed by the changing circumstances and tempers of life, will condemn her. So will the "works" of an unconverted mother. And likewise, those of the mother who fails to consecrate herself, her time, her influence, and her children to God. They will arise and condemn her during this brief span of life in the godless lives of her children. And at God's awful and solemn tribunal on the last day, she will realize the fullest measure of guilt and condemnation.

May every mother who reads these lines see to it, by the help of the almighty God, that her "works" are such as will "praise her," now and hereafter.—*Exchange*.

Influence That Counts

THERE is something very beautiful about such a friendship as that of David and Jonathan, with their unswerving devotion and fidelity to each other. Yet we should say, without question, the happiest associations of this present life are those of the family circle—provided, of course, that God is the center of it.

Father, Mother, brother, sister, son, daughter—how much these words can mean to us, when all is as it was divinely intended to be. And what is that which will make such relationships so happy—almost all that one could wish for in the present order of things? It is supreme love to God in each heart; if that is present, all else will adjust itself into complete harmony.

*Happy the home where Jesus' name
Is sweet to every ear:*

*Where children early hsp His fame,
And parents hold Him dear.*

If you can look backward in reflection upon childhood days, and recall memories of a praying father and mother whose lives truly adorned the gospel of our Lord and Saviour Jesus Christ—if you yet remember the salutary impressions made upon you by their lives and their admonitions to seek the Lord and live but for the skies—then you have been left a legacy of love and godly influence which makes the fabulous wealth of East Indian princes seem worthless in comparison.

We are sadly aware of the fact that the home which we have described, and which at one time was quite commonly found, has been a vanishing feature of our national life for many decades. Gradually the world, the flesh, and the devil in general have

gained the ascendancy. For lack of "vision" with regard to parental responsibility, "the people perish."

But what a powerful factor for sobriety, honesty, and godliness is the occasional home where God is still loved and feared! Here truly is an influence that counts. It speaks powerfully in its immediate circle and radiates abroad.

Matthew Simpson, friend and adviser to Abraham Lincoln in the trying days of the Civil War, said he never forgot his mother's prayers. Throughout his life, he remembered even the intonations of her voice; and again and again he seemed to feel her hand upon his head, as she prayed for her son.

Richard Cecil, the celebrated London preacher, tells us that he tried to be an infidel in his youth, but could not, for he found obstructing his wayward course his mother's beautiful piety. Francis Asbury, whose name is emblazoned upon the annals of early American Methodism, says of himself, "I was called to preach in my fourteenth year. I began my public exercises between sixteen and seventeen. At twenty-one I entered the traveling connection. At twenty-six I came to America."

He obeyed the call, when it came, to "regions beyond," but it was not without cost to himself. He left behind him parents whom he dearly loved, and whom he was never to see again. What his mother's influence had meant to himself and to others is shown in his beautiful tribute to her:

"For fifty years, her hands, her house, and her heart were open to receive the people of God and the ministers of Christ; and thus a lamp was lighted in a dark place. She was an afflicted,* yet a most active woman, of quick bodily powers and masculine understanding; nevertheless, so kindly all the elements mixed in her. Her strong mind quickly felt the subduing influences of that Christian sympathy which weeps with those who weep and rejoices with those who rejoice. As a woman and a wife, she was refined, modest, and blameless; as a mother—above all the women in the world would I claim her for my own—ardently affectionate. As a mother in Israel, few of her sex have done more by personal labor to support the gospel and to wash the saints' feet. As a friend, she was generous, true and constant."

Some have found the Saviour, and have lived to become extensively useful in the vineyard of the Master, who were not nourished up as the plants of the Lord. Charles

G. Finney was an example of this. After he was converted, he went to the old homestead to visit his parents. "Father," he said, "I have never heard prayers in your house." And the father feelingly replied, "I know it, Charles; come in and pray yourself."

But the majority of men and women who have done the most to influence this world for good have come from homes consecrated to the true service of God. Their lives have forcefully illustrated the meaning of the Saviour's words, "Ye are the salt of the earth." Only with God in our lives can we have an influence that counts for righteousness—ARTHUR MITCHELL, in *The Burning Bush*.

Children's Day Values

THE chief value of Children's Day is not merely in an interesting service of entertainment on a Sunday morning. That has its value and is not to be lightly regarded. Let the church make the most of it. The children's program should have rich meaning for both children and parents, leaving an influence that will be wholesome and abiding. It should be prepared with that in view.

But the real value of Children's Day is in the idea back of it, an idea that should be uppermost in the special features of the entire day. It is first of all a confession of the Church's faith in children. That faith is an integral part of Christianity, though even in the Church it often has had to struggle for existence.

That was true in the time of Christ's earthly ministry—even among His immediate followers. That familiar scene of "the child in the midst" of the apostolic group revealed the adult mind of that period. Some of the straight-jacket older heads made complaint and would have had Jesus dismiss the entire procedure with a wave of the hand. Jesus was indignant at the suggestion.

Few cases are on record indicating indignation on the part of Christ, and this is one of them—and the most conspicuous one. It called forth a stinging rebuke to that ugly attitude and led further to the specific injunction which must have rung in the disciples' ears ever afterward: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

The church too often has acted upon the assumption that evangelism is an adult af-

fair. Some evangelistic efforts made provision for children but it was incidental and subordinate—a sort of side line. Thank God, we are growing out of that. We are discovering the child in its relation to the church and the kingdom of Christ and are acting accordingly. That is at least one of the meanings of Children's Day. We are coming to see more and more clearly that "of such is the kingdom of heaven."

We have been forced to the conclusion that the best adult church members are not the ones brought in late in life through the special revival efforts, but those who become members in early childhood and grow up in the church. Invariably they are the most faithful and the most dependable. The heart of the pastor can freely trust in them. This may be put down as a general truth, recognizing that there are exceptions to the very best of rules. We do well to keep in mind, however, that in order for one to enter Christ's kingdom he must become as a little child.

Children's Day is an acknowledgment of the wealth the church has in its childhood. A childless church would be a doleful affair, with only a toe hold on the present and no promise for the future. The poet sounded a clear note in the words taken from a more extended effusion:

*A dreary place would be this earth,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.*

Yea, verily! Of greater importance than houses and lands, stocks and bonds, political prestige and leadership, modern gadgets for making life easier are the boys and girls who are soon to take over the affairs of church and state—to run things, we hope, far better than their predecessors are doing. They are the world of tomorrow, the world that in large measure is in the hands of the church of today. It is a tremendous thought, a challenging responsibility! The kind of world that is to be, is being determined now—being determined by what is being wrought into the minds and hearts of the boys and girls by the church into whose hands they are entrusted. Children's Day is a recognition of that staggering fact.—*Religious Telescope*.

Pain is sweet when it is for Christ's sake. Only those who have been sufficiently close to Him to realize His personal touch know this secret.—*Selected*.

"Three Nobodies"

MAY I tell you a story, the story of a farmer's home? The children were numerous and vigorous as became the farm life. At length the oldest son and daughter were through the district school. Both were eager to go to college. But how? That was the question that has puzzled many similar homes. One day, Anna said to her parents, "If you can give John an education I will not ask for one." And so they began to economize. John left for college. The meals were not quite so good. They wore plainer clothes. Two years passed and Robert was ready, and then James, and soon the younger girls. Each year the self-denial became more rigid. Delicacies were banished from the table and old clothes were made over. The same bonnets were worn summer and winter and the same hat. Finally John and James reached theological seminary and Robert was in a law school. They had studied hard and laid the foundation for useful work. The younger girls were off to the seminary or college.

CHILDREN ACHIEVE SUCCESS

At last when all had been graduated, John was called to a large city church, James had volunteered for the foreign field, and Robert became an honored lawyer in the city. They had all studied hard and were well fitted for their fields. It was a sad day and yet a glad one when James left. It was hard to give him up but they felt that a grander life no one could live, a sublimer death no one could die than that which would come to one preaching Christ in a heathen land. As the train moved off they lifted their tearful eyes to heaven, saying, "O Jesus, we do it all for Thee."

John wanted his parents to visit him, but they hesitated to go among his wealthy people. They knew their clothes were out of style, their forms bent, their hands rough and knotted. They had been in society so seldom that they felt they would be ill at ease and feared that he would be ashamed of them. They did not know that he loved them more dearly for those reminders of the sacrifices they had made for him. At length they went. They heard him preach with power in his great church, saw his work and influence in the city and were thankful. Then came word from the foreign field that James was doing a great work for Christ. Many converts had been made. Robert, in the meantime, had made distinguished progress in law and stood for all

that was highest in life. He was a leader in every worthy reform. The younger girls married and became leaders in the social and religious life about them. All were devoted Christians.

Only one cloud was in their sky. The youngest son was "wild." He was a prodigal away from home. He was oftener in their minds and his name lay longer on their lips in prayer than that of any other of their children. He had wandered far from his early training but the memory of his old home held him back from vital sins.

THREE OLD FOLKS IN THE HOME

The years crept slowly on. There were three old folks in the home now, for Anna had carried heavy loads and was stooped under the burden. The parents worked no more. They sat in their easy chairs and lived over again the past and prayed for their children, lingering longest over the prodigal. The beams of heaven's morning were twining themselves in their locks. Anna had inverted the order of nature and had become a mother to them. Gently she led them down the western slope of life. The dusty years stretched far behind her. Her beauty had departed. She was faded and careworn. She had refused a home of her own and with white lips had said "No," when her heart had said "Yes" that she might care for her parents.

JOY OVER RETURNED PRODIGAL

One day a letter came in the handwriting they had not seen in many a day. The prodigal wrote from a hospital to tell of a

Saviour who had found him on a sickbed, through the memories and prayers of the old home. Their joy seemed full but it was a happier day when he returned to the old home and a happier hour when kneeling at the family altar he thanked God for the love that would not let him go.

This seemed all these saints were waiting for and with tears of joy, they said, "Now, Lord, let thy servants depart in peace for our eyes have seen thy salvation," and the gates swung open and let them into the sunshine and the springtide of heaven. Soon Anna followed them. When they entered all heaven seemed ready to greet them and hailed them as those through whom they had been saved. In wonder they asked when they had done such work, and the Master said, "When you made it possible for your children to do so." At last the children were gathered home and before the throne there was a glad reunion. There, too, were many dusky Hindus whom James had led to Christ and those whom John in the great city had shown the way, and those to whom others had pointed the way. And the harpers lifted their harps, saying one to another, "What shall we sing?" and Christ whispered, "Let it be 'The Harvest Home.'"

THE THREE BRIGHTEST CROWNS

And then were given to all, crowns flashing like the midnight with stars, but lo, the crowns of these three old "nobodies" outshone all the others for they had made their work possible.—J.D.R., in *The United Presbyterian*.

"The Child in the Midst"

(A Children's Day Message)

A BACKGROUND for this meditation is found in Matthew 18:1-3, "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Thinking of the "child in the midst" we realize that the child can teach the adult and that the adult must teach the child, but most of all both child and adult must learn at the feet of Jesus. The occasion for this teaching came because of the wran-

gling of the disciples as to which would be the greatest in the Kingdom. They were engaged in the very poor and disgraceful business of seeking to advance their own personal interests. In one account we read that they reasoned about who would be the greatest, but in another account we read that this argument had become a dispute. To teach the disciples and us a much needed lesson He called to Him a little child and placed him in the midst.

GREATEST LESSONS LEARNED FROM LITTLE CHILDREN

In this the Master shows that the greatest lessons in the Kingdom of God are to be learned from a little child. What a poor

world this would be were it not for the fresh start that each generation gives! How happy and delightful is the company of little children! The beautiful lessons of love, humility, confidence, perfect trust, and obedience may be learned from little children. (Of course, there are some of our neighbors' children who are not as obedient as we would like for them to be!) Mr. Wordsworth said, "Heaven lies about us in childhood." The poetry of life is found in the world of little children. Robert E. Speer tells of his little son who, waking in a dark room, called out, "Father, are you there? It is very dark in here." The father said to him, "Yes, my son, I am here, and it is very dark in my room, too, but my face is turned toward you." Mr. Speer said, "In a few moments I heard the deep breathing of my little son as he slept, confident that his father would take care of him. Long I lay there wondering if I trusted God as my son trusted me."

One of the delightful things about childhood is its willingness to share. A pastor called in a certain home and a little four-year-old girl came in to welcome him. She gave the minister a piece of candy, which he proceeded to eat, and then she said: "That candy was white when I began to suck it!" To share good things and good news is one of the happy traits of childhood. A little five-year-old boy recently announced, as he went out of our church, shaking hands with the pastor, "How do you like my new shoes?" All of us are proud of new shoes and would like to tell the world, but it is the little child who makes the announcement and "gets by" with it.

JESUS EXTOLS NATURAL TRAITS OF CHILDREN

Jesus teaches the disciples, and us, that the lovely traits of childhood are the qualities that he desires in the Kingdom. The way into the Kingdom, the method of advancement is through the spirit of the little child. The Master identified himself with this spirit when he said, "Whosoever receiveth this little child in my name receiveth me, and whosoever receiveth me receiveth him that sent me." The unbroken line is the child, the Christ, the Heavenly Father, the kingdom of God on earth and in heaven. It is only in the religion of Christ that childhood is given a prominent place.

PARENTS, ESPECIALLY MOTHERS, GREATLY INFLUENCE CHILDREN

The adult must teach the child. There is no influence in the life of childhood that approaches the influence of parents and the

close circle of grownups. John Quincy Adams declared, "All that I am I owe to my mother." Emerson said, "Men are what their mothers make them." President Lincoln, remembering the great influence of the pioneer mother, said, "All that I am or hope to be I owe to my angel mother." Mr. D. L. Moody, whose evangelistic messages shook the continent, paid this tribute: "All that I have ever accomplished I owe to my mother." Benjamin West said: "A kiss from my mother made me a painter."

ADULT INFLUENCE UPON CHILDREN IS FAR-REACHING

The power of adult influence in the life of the child is set forth in the words of the proverb maker: "Train up a child in the way he should go, and when he is old he will not depart from it." The saintly Dr. Archibald Alexander, of Princeton, was fond of this proverb and when asked about his wayward son, said, "My son is not yet old. The promise is that in old age well-trained sons will be found in the way of the Lord." It is interesting to remember that this son, the subject of so many prayers and earnest training, in later years came back to the right way and achieved a reputation for piety and godliness as great as that of his distinguished father.

As we approach this Children's Day let us gratefully remember that the child can teach us; that we must teach the child, and that, at the feet of Jesus, both child and adult may learn great Kingdom lessons. So will the distressing problem of delinquency, both in children and parents, be solved in the light of Him who said, "I am the way, the truth and the life."—DR. ERNEST NEAL ORR, in *The United Presbyterian*.

We are to live by faith, but unless we are watchful, our very faith in God may have the wrong effect in our lives. It may become, as someone has said, "a pillow on which we go to sleep." Needless to say, that was not what our Lord meant for us when He said, "Have faith in God." Faith rightly used is a challenge to "attempt great things for God." Such is the faith that moves mountains. It hesitates at no difficulty, it recognizes no failure, it is hindered by no discouragement. This is the faith that leads us to exclaim with the apostle of old, "Thanks be unto God, which always causeth us to triumph in Christ."—*Christian Observer*.



Preaching

HOLINESS

May 4, 11, 18, 25



● *Announcing*

The preaching emphasis on the subject of HOLINESS beginning with Sunday, May 4, and concluding with Pentecost Sunday, May 25. All pastors in the Church of the Nazarene are requested to share in this church-wide emphasis. Many pastors will want to deliver a series of sermons on holiness and related themes. Others will co-operate by presenting at least one message each Sunday during the month of May.

● *Memo to Pastors*

Sermon Outlines, suggested books for the month, Bible readings and other suggestions will be found in the letter and outline booklet sent to all pastors in the denomination. If you have not received your copy, write at once to General Stewardship Committee, 2923 Troost Avenue, Kansas City 10, Missouri.

● *Special Days*

Mother's Day, May 11, and Pentecost Sunday, May 25, will be important days during this emphasis. Leaflets have been prepared for distribution to your congregation and sent direct to pastors. Your co-operation in giving these out on the days indicated will be appreciated.

● *Distribution*

Of holiness literature is important! In the material sent to all pastors, suggestions have been made regarding special booklets prepared for this occasion. We urge church boards to authorize the purchase of this material in quantity so church members may be given a copy without charge.

● *Books-of-the-Month*

Are suggested for reading—both for pastors and people. Please check your letter for suggestions.

● *A Challenge*

Amid the confusion of our times, we have a glorious privilege as well as a solemn responsibility to herald the gospel of full salvation to the millions who are in darkness. United in this important mission, let us proclaim the message of entire sanctification with clarity and power. God grant that it may be the beginning of a world revival!

The General Stewardship Committee
2923 Troost Avenue
Kansas City 10, Missouri

The Theological Question Box

Conducted by Dr. H. Orton Wiley

IN OUR LAST article, we dealt with certain errors concerning the reception of the Holy Ghost which we found in a manuscript sent to us for review. Since that time we understand the manuscript has been published, although we have not been able as yet to obtain a copy. In the present article, we shall deal with another class of errors found in this manuscript, viz., errors concerning the nature of sin.

The Rev. John Fletcher of Madeley, the apologist of earlier Methodism, makes the statement that there is always a leading error which, like the first link of a chain, draws all other errors after it. In the criticism of Christianity he says that the leading error is a false conception of the nature of sin. Closely related to this will be found a false conception of the Atonement, and this in turn is followed by certain imputation theories which represent wrong views of the application of redemption. All of these errors will be found in the paper under discussion, but we can notice only a few of them in the limited amount of space which we have at our disposal. These are as follows:

1. *Holiness people teach that inbred sin is an entity or principle entirely separate from our bodies called "the carnal mind," "Adamic nature," "our old man," "the body of sin," etc. They say that the words "body" and "flesh" of Romans and Galatians, do not refer to our corporeal body, but to that separate entity which they call "the body of sin." This is another pure invention of theirs. The word "flesh" is the same word in the original every place in the New Testament but two (sarx is the word in Greek), and always refers to our physical bodies. The two places where other words are used are Romans 14:21 and I Corinthians 8:13, where it refers to the flesh of animals. Likewise the word "body" (soma in the Greek) is the same everywhere in the New Testament but two, and always refers to the physical body.*

This is a confused statement and must be separated into its component parts before it can be properly answered.

(1) He states that the holiness people teach that inbred sin is an entity or a principle entirely separate from our bodies. Most certainly holiness people do not teach that sin lies in the body. On the contrary, they teach that it belongs to the spiritual nature of man and has its seat in the heart. Not the physical heart, but the moral center of man. "The heart," says Dr. John Owen, "is variously used in the Scriptures for

the mind and the understanding, sometimes for the will, sometimes for the affections, sometimes for the conscience, sometimes for the whole soul."

Laidlaw says that the term heart is drawn from a metaphor of the physical heart which forms the center of distribution for the blood in which is the life, and therefore occupies the most important place in the whole system. By easy transition, the "heart" came to signify the seat of a man's collective energies—the focus of the personal life. As from the fleshly heart goes forth the blood in which is the life, so from the heart of the human soul goes forth the entire mental and moral activity. Now, because it is the focus of the personal life, the working place for the personal appropriation and assimilation of every influence, in the heart lies the moral and religious condition of the man. Only what enters the heart forms a possession of moral worth, and only what comes from the heart is a moral production. On the one hand, therefore, the Bible places depravity in the heart, because sin is a principle which has penetrated to the very center, and thence corrupts the whole circuit of life. On the other hand, it regards the heart as the sphere of divine influences, the starting point of all moral renovation. The Bible teaches that the heart is deceitful and desperately wicked; and Christ said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). Over against this, we read of those whose hearts were purified by faith, (Acts 15:9); and of the new law written in the hearts and minds of those who enter into the fullness of the new covenant. (Heb. 8:10-13; 10:14-18.)

(2) But there is an inference in the statement to which we object. The writer states that the holiness people teach that inbred sin is an entity or principle entirely separate from our bodies . . . that separate entity which they call "the body of sin." In a later paragraph he speaks of "that invented entity which they call the carnal mind." The inference is that the holiness people teach that there is an entity of some sort, something separate and apart from the real self which may be extracted or eradicated, and for which the real self is not responsible. Contrary to this, we teach that it is our very self, our own nature, that is corrupt and depraved. Our creed makes this clear.

"We believe that original sin, or depravity, is the corruption of the nature of

all the offspring of Adam, by reason of which every one is very far gone from original righteousness, or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and is inclined to evil, and that continually; and that it continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit." This is historically related to Article IX of the Thirty-Nine Articles of the Anglican Church, and Article VII of the Twenty-Five Articles of Methodism, both of which state that original sin is the corruption of the nature of every man that naturally is engendered of the offspring of Adam.

Here it is clearly taught that depravity is not some entity, infused into us and apart from us, which may be taken out. This is the man of straw which those who should know better have set up in order to attack our position. Original sin is an infection of our nature, a corruption which must be cleansed or purged away. It is of the nature of a disease which must be healed. We ask, If physical disease may be healed, thereby bringing wholeness or health, why may not spiritual disease be healed, bringing spiritual wholeness or holiness?

2. *The Bible teaches that inbred sin is in the flesh. When we receive the Holy Spirit in the New Birth, He takes up His abode in our hearts, and neutralizes and annuls our physical "body of sin" so that we do not "live in the flesh," nor "walk after the flesh," but "we live in the Spirit," and "we walk after the Spirit." If you have any doubt about our bodies being sinful, I ask you to observe the following references: Rom. 7:5; 7:18; 8:3. When we are saved we have a dual nature—two natures in our being—the flesh and the Spirit. Our spirits are purified when we are saved, by the baptism with the Holy Ghost, which is the washing of regeneration. Thus our affections, motives, and wills, in fact our whole hearts are made clean and pure. But the "flesh" is sinful. Our hearts are made alive in Christ, and have everlasting life; but our bodies are "dead" because they are sinful. (Rom. 8:10.) Our hearts are alive because they are "in Christ"; our bodies are dead because they are still "in Adam." Our bodies will not be redeemed into Christ until His second coming.*

According to Laidlaw, the term "flesh" occurs in the Old Testament more than 260 times to denote the corporeal element in human nature, in its various shades of meaning. In its secondary or ethical sense, the term "flesh" is used for the principle, or the seat of that principle which in fallen human nature resists the divine law. It is no objection to this view, but rather a confirmation of its correctness, that it grounds the Pauline use of the *sarx* for sinful human nature on the underlying doctrine of

hereditary corruption. What then is the reason of the *sarx* to denote man's sinfulness? Humanity, which on its natural side owes its existence to the *sarx*, is itself called *sarx*. Natural and *sarkikal* are therefore convertible terms in reference to man. On the other side, the spirit (or *pneuma*) is that through which man is connected with the divine and supernatural, especially in the New Birth. It is that, therefore, through which the Divine Spirit works, imparting the germs of a new life, and so spiritual and divine are also convertible terms in regard to man. To this let it be added that the natural man connected with the race through the *sarx*, is sinful, while the new man connected with God through the *pneuma* is holy; and does it seem strange that the *sarx* should itself be used to denote the sinful natural man, and *pneuma*, the holy renewed man? The body (or *soma*) is not sinful. Any view of sin as the inherent evil of matter is radically opposed to the whole biblical philosophy. Christians are to present their bodies as living sacrifices to God (Rom. 12:1-2); the body is for the Lord and the Lord for the body (I Cor. 6:13); the body is a member of Christ and a temple of the Holy Ghost (I Cor. 6:15, 19).

That the term "flesh" does not always refer to the physical body is very easily proved. Note the following:

(1) St. Paul, in Romans 8:5-8, says, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Try now to substitute the word "body" for the flesh or the carnal mind, and it will be readily seen that the apostle does not identify the terms flesh and body.

(2) But the apostle himself answers this question directly when he says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. 5:9). Most certainly the author of this manuscript would not read this: "But ye are not in the body, but in the Spirit, if so be that the Spirit of God dwell in you."

(3) St. Paul in Galatians enumerates seventeen items as works of the flesh, and ten of these are in nowise associated with the body—hatred, variance, wrath, strife, seditions, heresies, envyings, idolatry, emulations and witchcraft. These are sins of the spirit, not of the flesh if the latter term be interpreted to mean the physical body.

(4) Both our Lord and St. Paul His apostle speak of the redemption of the body. Christianity does not regard the body as sinful, but as the instrument of sin when under the control of the carnal mind. They

teach, also, that the body will be finally redeemed from the consequences of sin. In this connection Dr. Laidlaw says, "If sin were the inevitable outcome of man's possession of a body, redemption ought to culminate in his deliverance from it, instead of in its change and restoration to a higher form. (Phil. 3:21.) To say as St. Paul does, that the last result of the Redeemer's Spirit indwelling us shall be to quicken these mortal bodies would be a flat contradiction" (Laidlaw, *Bible Doctrine of Man*, pp. 80-81.)

3. *Inbred sin is in the bloodstream of the physical man, and passes upon the race through the natural processes of generation. There is nothing mysterious or inexplicable about this. But the teaching of the eradication of inbred sin naturally gives rise to the question, "Why are children who are born to two holy people born with a carnal nature?" The holiness people attempt to answer this by saying that sin does not come through the bloodstream, but is merely blanketed upon the whole race because Adam was its federal head.*

Perhaps no better answer has ever been given to this question than that of Mr. Wesley in his *Plain Account of Christian Perfection*. He says, "Sin is entailed upon me, not by immediate generation, but by my first parent. In Adam all died; by the disobedience of one, all men were made sinners"; all men without exception, who were in his loins when he ate the forbidden fruit. We have a remarkable case of this in gardening; grafts on a crab stalk bear excellent fruit; but sow the kernels of this fruit, and what will be the event? They produce as mere crabs as ever were eaten" (p. 49).

4. *We have neither the ability nor the responsibility to destroy in us this carnal nature. It will be dealt with as God deals with the body in the resurrection. It is ours only through the power of the indwelling Spirit "to walk not after the flesh" nor "mind the things of the flesh," but to live and walk after the Spirit. Our guilt and our responsibility rest only upon our own transgressions. Christ, in supplanting Adam as head of the race, has potentially removed original sin, taken away the sin of the world, and we have nothing to do in regard to its removal. He will redeem our bodies from sin when He comes the second time.*

(1) He says we have no responsibility as to the destruction of this carnal nature. Yet the Bible tells us "to put off the old man," "to put on the new man," to crucify the flesh," "to go on to perfection," and "to present our bodies a living sacrifice, that we may prove what is that good and acceptable and perfect will of God."

(2) He says that God will deal with this carnal nature when He deals with the body in the resurrection. It is evident that the writer here conceives of sin as something

other than the body, that is, he admits the ethical significance of the *sarx* or flesh.

(3) He says that Christ in supplanting Adam as the head of the race has potentially done away with original sin, taken away the sin of the world, and we have nothing to do in regard to its removal. This is a strange saying, Christ has taken it away, and yet it remains, and we can do nothing about it. His taking it away is therefore, on this theory, mere fiction. Why not say that Christ made provision for the removal of inbred sin, and commands us to close in with the remedy which He has provided, and thus be actually cleansed from all sin.

(4) He says Christ "will redeem our bodies from sin when He comes the second time." Previously he has said that the physical body is the "body of sin" or the carnal mind, and that it has its seat in the bloodstream. Now he holds that it is to be redeemed from sin. If the body under death is the cause of sin, it is strange to teach that now it can be delivered from sin. Why not teach that the body dies as a consequence of sin, not that it is the originator of sin.

5. *Holiness people teach that old "old man" dies within ourselves here and now. By the "old man" they mean that invented entity which they call the carnal mind. The Bible teaches that our old man was crucified with Christ nineteen hundred years ago. The expression "old man" simply means our human nature as related to Adam. Our saving faith identifies us with Christ's crucifixion, so that we died with Him. "Because we thus judge that if one died for all, then did all die" (II Cor. 5:14).*

Here we have the groundwork of the imputationist theories. Christ died on the Cross nineteen hundred years ago, and we died with Him. The scripture used to substantiate this theory is grossly perverted. He says, quoting the marginal reading, "If Christ died for all, then all died," instead of "all were dead" as given in the text. This reading would destroy the argument of the apostle. The meaning of the text is this: "The first position the apostle takes for granted, viz., that Jesus Christ died for all mankind. This no apostolic man or primitive Christian ever did doubt, or could doubt. The second position he infers from the first, and justly, too, for if all had not been guilty, and consigned to eternal death, because of their sin, there could have been no need for His death. Therefore, as He most certainly died for all, then all were dead and needed His sacrifice, and the quickening power of His Spirit. The third position he draws from the preceding—if all were dead and in danger of endless perdition, and He died for all to save them from that perdition, then it justly follows that they are not their own, that they are bought by His blood and should not live unto themselves" (Dr. Adam Clarke).

The theory of imputation just mentioned, may appear to do away with sin legally, but actually does not cleanse the heart from sin, as St. John teaches in his first epistle. (I John 1:7, 9). Instead we have the various suppression or counteraction theories. Hence, we have the statement that if Christ dwells in our hearts He "neutralizes and annuls our physical body of sin." This is a counteraction, theory where one hostile force is pitted against another in ceaseless conflict. No wonder Dr. Oswald Chambers exclaims, "Is that all that God can do for me? Destroy unity in my life, make me a divided personality, and make me sick with conviction for sin?" But St. Paul says that "we are crucified with him, that the body of sin might be destroyed," not counteracted, "that henceforth we should not serve sin" (Rom. 6:6). Now, if the "body of sin" is not the "carnal mind" as we teach, but the "physical body" of sin, that is, the present body, how can it be destroyed, and we still live? "But now being made free from sin," St. Paul continues, "and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

6. *Holiness people say that we are holy in ourselves, and perfect in ourselves, of course allowing that it is God's power that must make us so.*

This statement is but one of many similar ones in the manuscript, and is the logical outcome of the positions previously taken. We have a "standing" legally, but actually no cleansing from sin in our "state" or condition of heart. Here, again, we may refer

to Mr. Wesley who met this same type of antinomianism in his day. His sixth objection to the teaching of the Moravians was this: They say "that a believer is never sanctified or holy in himself, but in Christ only. He has no holiness in himself at all; all his holiness being imputed, not inherent." His answer is this: "Scripture holiness is the image of God; the mind which was in Christ; the love of God and man; lowliness, gentleness, temperance, patience, chastity. And do you coolly affirm that this is only imputed to a believer, and that he has none at all of this holiness in him? Does a believer love God or does he not? If he does, he has the love of God in him. Is he lowly, or meek, or patient at all? If he is, he has these tempers in himself; and if he has them not in himself, he is not lowly, or meek, or patient. You cannot therefore deny that every believer has holiness in, though not from himself; else you deny that he is holy at all; and if so, he cannot see the Lord. And indeed, if holiness in general be the mind which was in Christ, what can anyone possibly mean by 'a believer is not holy in himself, but in Christ only? that the mind which was in Christ is in a believer also; but it is in Him, not in himself, but in Christ!' What a heap of palpable self-contradiction, what senseless jargon is this!"

Every circumstance in my life has come, not that I may fail in the Christian life, but for the express purpose that I may succeed.—*Selected.*

A Prayer for Parents

O God, our Father, we bring to Thee our deepest longings for these young lives Thou hast given us. We bring to Thee our responsibility for them, and our weakness, asking Thy help.

We come to Thee realizing our need for ever-growing sympathy and patience with them, for more self-forgetting love, for wisdom to guide them. Thou who knowest them altogether, in every possibility of their lives, teach us to understand their need and their experience.

We face with them the changing, troubled world of our time. Before them lie new problems, wide opportunities, great tasks. We ask Thee, our Father, for wisdom and courage to use this present time in making them ready for high achievement and service to their fellow men.

Bless, we pray Thee, the church school teachers who labor earnestly to help us, and Thee.

We are depending for success not on our own skills and abilities, but on Thy unfailing help so freely offered.

Make our home Thy dwelling-place, our Father, that our children may here be made ready for the work, the discoveries, the problems, the joys and achievements Thou hast in store for them.

O loving Father, cleanse us from selfishness, from weakness, from fear, that we may not fail these children Thou hast given us. Amen.

—Michigan Christian Advocate

SEARCHING TRUTHS FOR MINISTERS.....

Thy Will Be Done

To be what God wills us to be, and because He wills it—this should be our supreme thought and aim, and the main-spring of our Christian life. The sanctified instinct which leads us to ask, not first of all for our daily bread or the forgiveness of our trespasses, or the avoidance of temptation even, but which places in the forefront of our most passionate longings and pleadings, "Hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven"—the supplication which puts the divine will "in the beginning" will lead to the purest and loftiest experience possible to man on the earth.—A. B. SIMPSON

I have been in that old church in New England where Jonathan Edwards preached his great sermon, "Sinners in the Hands of an Angry God." He had a little manuscript which he held up so close to his face that they could not see his countenance. But as he went on and on, the people in the crowded church were tremendously moved. One man sprang to his feet, rushed down the aisles, and cried, "Mr. Edwards, have mercy!" Other men caught hold of the backs of the pews lest they should slip into perdition. I have seen the old pillars around which they threw their arms, when they thought the day of judgment had dawned upon them. The power of the sermon is still felt in the United States today. But there is a bit of history behind it. For three days Edwards had not eaten a mouthful of food; for three nights he had not closed his eyes in sleep. Over and over again, he had been saying to God, "Give me New England! Give me New England!" and when he rose from his knees, and made his way to the pulpit they say that he looked as if he had been gazing straight into the face of God. They say that before he opened his lips to speak, conviction fell upon his audience.—J. WILBUR CHAPMAN

Sins of Omission

Beware of sins of omission; lose no opportunity of doing good in any kind. Be zealous of good works; willingly omit no work, either of piety or mercy. Do all the good you possibly can to the bodies and souls of men. Particularly, "thou shalt in any wise reprove thy neighbor, and not suffer sin upon him." Be active. Give no place to indolence or sloth; give no occasion to say, "Ye are idle, ye are idle." Many will say so still; but let your whole spirit and behavior refute the slander. Be always employed; lose no shred of time; gather up the fragments, that nothing be lost, and whatsoever thy hand findeth to do, do it with thy might." Be slow to speak

and wary in speaking. "In a multitude of words there wanteth not sin." Do not talk much; neither long at a time. Few can converse profitably above an hour. Keep at the utmost distance from pious chit-chat, from religious gossip.—From Wesley's *Plain Account of Christian Perfection*.

The Value of Expository Preaching

Those setting out to serve the Lord's people by preaching do well to covet earnestly the best gifts; and no gift can surpass in solid usefulness that of opening up the Word of God to the minds of the Lord's people. If you want an ever-fresh, ever-wholesome, ever-powerful ministry, ask the Bestower of gifts to give you one "instructed unto the kingdom of heaven, an householder which bringeth forth out of his treasure things new and old."

The topical preacher soon wears *himself* out; the "text-tag" preacher soon wears *his hearers* out; but the true expounder of the Holy Writ has a field so wide and rich that one lifetime is not long enough to till and reap it!—*The Witness*.

"My brethren, let me say that it is our privilege, as ministers of the gospel, to live near to God. Then why don't we live near to God? There are three things that draw us from God. First, the gravity of the world. We are drawn away to the world's manner and thought and feeling, and to the world's purposes and ends. We ministers are prone to become worldly men. Second, we are apt to be drawn by the fascination of the glittering. I have succumbed to that temptation, my brethren. For instance, I have been tempted by the praise of men to forget the honor of God. I have been tempted to think more of full pews than of redeemed souls. I have been again and again tempted to prefer eloquence to real power. Third, we are drawn away from God by what I call the stupefactions of the priestly office. Truth itself can be so dealt with as to become a drug. We can so busy ourselves with truths as that they will become opiates.

"When we are drawn away from God and communion with God, certain things take place. First, our characters lack spirituality. Second, when we are drawn away from God we lack the luminousness of the pure heart. Third, when we are away from God our speech lacks the mysterious impressiveness. We cannot define it. It is quite independent of academic learning. Fourth when we live away from God our very enterprise becomes a pastime instead of a crusade."—DR. J. H. JOWETT.

THE PREACHER'S SCRAPBOOK

Work with Children A Precious Privilege

How wonderful, how precious, how important is the soul of a child. We salute the teachers in the Sabbath schools, and especially those teachers and leaders who patiently and faithfully work with and for the little ones. Time may never reveal the result of their work; but eternity will. Daniel Webster once wrote:

If we work upon marble it will perish;
If we work upon brass time will efface it;
If we rear temples they will crumble into dust;

If we work upon immortal souls,
If we imbue them with immortal principles, with the just fear of God and love of fellow men;

We engrave on those tablets something which will brighten all eternity.—*Selected.*

In Clusters of Three

Three things to govern: Temper, tongue, and conduct.

Three things to cultivate: Courage, affection, and gentleness.

Three things to commend: Thrift, industry, and promptness.

Three things to despise: Cruelty, arrogance, and ingratitude.

Three things to wish for: Health, contentment, and friends.

Three things to admire: Dignity, intellectual power, and gracefulness.

Three things to give: Alms to the needy, comfort to the sad, and appreciation to the worthy.—*Selected.*

The Sermon That You See

Yes, it is possible to see a sermon as well as hear one. The sermon that you see is likely to make a deeper impression than even the best one that you hear. It is a "vitalized" sermon—made alive in the face and in the behavior of the one who preaches it. That sermon is expressed in the joy that shines through the countenance, the sense of repose and comfort and joy that is pictured in glowing colors on the face, whether that face be wrinkled with the years or yet buoyant in the springtime of life. The sermon that you see is preached by faithfulness in service, loyalty to God and His cause, in devotion to the church in all its interests, but more especially in the unwavering devotion to Jesus Christ our Lord and Saviour. Someone has well said that as the pastor looks into the faces of his congregation, the faces of godly men and women, on Sunday morning, he sees sermons that are more powerful than any

he will ever be able to preach. And you can preach such a sermon.—*Religious Telescope.*

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while living. There is but one such book in the world.

—JOSEPH COOK

Finding a Man

Diogenes walked about the streets of Athens with a lighted lantern in daylight searching for a man. Christ came centuries later on a similar errand. The man was not found. But there was this difference between Christ's search and that of Diogenes: Christ took what He found and proceeded to work it over into the sort of men He was seeking. Diogenes couldn't do that, and so his mission was in vain. Today Diogenes is but a name among those who gained a little niche in history, remembered for his eccentricities more than for any great contribution to mankind. Christ continues to live and grow and to reconstruct people into the kind of human specimens they ought to be. The only way to have true men is to construct them according to God's pattern through the grace of our Lord Jesus Christ.—*Selected.*

When Christianity Really Succeeds

A business man in Wales spoke to his office boy about his soul, and from that word a work began which won his entire office force to Christ.

A merchant in England determined that no day should pass without his speaking to someone about Christ; in one year he had led scores to the Master.

Drop It!

We cannot grasp everything that life offers within the span of one brief sojourn upon earth.

Drop all that you cannot carry into eternity.

Drop pretense; be fearlessly what you are; cease trying to appear what you are not.

Drop self-seeking; the good things of life flee from the grasping, selfish spirit.

Drop discontent. "The thing that thou seekest is within thee (this is within thy grasp), couldest thou but see."

—*Gleanings*

The Happiest Place on Earth

BY ELIZABETH MAE CROSBY

I know a place, the happiest on earth,
 Where joyous children live with faces bright;
 Their carefree spirits full of bubbling mirth,
 A place where tender love guides them
 aright
 And life is built according to God's will,
 A place where peace and harmony abide;
 When older grown, the mind will picture
 still
 That place the heart could never put aside,
 Home, happy home, where loving parents
 guide.

—The Watchman-Examiner

Gardening for God

A Christian mother, sowing
 Good seed from day to day,
 To keep her garden growing
 Must often kneel to pray.

For praying brings God's showers
 Which little gardens need
 To fill them with His flowers
 And banish every weed.

God's Word is Mother's treasure;
 Its precious seed she finds
 To sow in fullest measure
 In fertile little minds.

The Holy Spirit, leading,
 Directs her loving toil,
 As daily Bible reading
 Sheds sunlight on the soil.

—Author Unknown

The Home Where Christ Abides

That home at Nazareth must ever speak
 Of peace and love and work for all to
 share;
 It must have held all lovely, worthy things,
 Because our Lord lived there.

That home at Bethany that Jesus sought
 To rest awhile away from pain and care,
 Must ever have a glory 'round its door,
 Because He rested there.

And homes today where Christ is glorified
 Are homes of love and peace and toil
 and prayer;
 "Thy Kingdom come," we pray—and it will
 come
 When Christ abides in all homes every-
 where.

—LILLIAN COLLIER GRAY, in *Christian-Evan-
 gelist*

Mother

A face of kindest beauty,
 A heart of tenderest grace,
 A voice of sweetest cadence,
 A love none can efface,
 Hands tireless in loving service,
 Feet swift to come and go,
 Ears tuned to faintest whispers,
 Eyes keen to see and know,
 A love unlike all others,
 A friend of all most true,
 O mother! precious mother!
 All honor be to you.

—Selected

Give Us Great Dreams

Give us great dreams, O God, while Thou
 art giving,
 And keep the end; it is enough if we
 Live by the hope, nor falter in the living
 That lures us on from dust to dignity.

Give us the courage of the soul's high vision,
 Though its fulfillment here we never see;
 The heart to make and keep the brave
 decision,
 And faith to leave the ultimate with Thee.

—MARIE LENART

The Good Shepherd

I walked in Palestine one summer day,
 A flock of sheep gazed at me with mild
 eyes,
 And cropped the green banks where still
 water lay
 Beneath the peaceful skies.

From out my world the shadows seemed
 to flee,
 From off my heart the burdens seemed
 to roll;
 The spirit of the flock encompassed me,
 And peace reigned in my soul.

Then passed time's pageant of the crowding
 years
 To days when on those hills the Shepherd
 trod,
 The Christ who came to soothe our griefs
 and fears
 And lead us back to God.

I saw Him searching for the one lost sheep,
 I heard His voice still pleading, "Follow
 me,"
 He knows His own, and these His love will
 keep
 Through all eternity.

Today, as far away in Palestine,
 He leads His flock as in the days of old,
 And offers to your wayward soul and mine
 The shelter of His fold.

—The Northern Messenger

For Our Children

Father, hear us, we are praying;
Hear the words our hearts are saying;
We are praying for our children.

Keep them from the powers of evil,
From the secret, hidden peril;
From the whirlpools that would suck them,
From the treacherous quicksand, pluck them.

From the worldling's hollow gladness,
From the sting of faithless sadness,
Holy Father, save our children.

Through life's troubled waters steer them,
Through life's bitter battle cheer them,
Father, Father, be Thou near them.
Read the language of our longing,
Read the wordless pleadings thronging,
Holy Father, for our children.

—AMY CARMICHAEL

In All Humility

Mine is the ministry of little things;
A cheery word to men of every kind
Is all I have to give, yet slaves or kings
React alike to kindness, so I find.

My ministry is small, my mission great;
I'm rich in friends, in pounds and pence
I'm poor,
And yet I would not change my low estate
For this I find, in reckoning up the score:

No austere prayer nor fire-invoking cry
Hath ever yet the hearts of mortals stirred
More lastingly than such are hallowed by
The benediction of a kindly word.

—War Cry

The Years of Man

The years of man are the looms of God, let
down from the place of the sun,
Wherein we all are weaving, till the mystic
web is done,

Weaving blindly but weaving surely, each
for himself his fate;

We may not see how the right side looks, we
can only weave and wait.

But, looking above for the pattern, no
weaver hath need to fear;

Only let him look clear into heaven—the
perfect pattern is there.

If he keeps the face of the Saviour forever
and always in sight,

His toil shall be sweeter than honey, and
his weaving is sure to be right.

And when his task is ended, and the web
is turned and shown,

He shall hear the voice of the Master; it
shall say to him, "Well done!"

—ANSON G. CHESTER

True Riches

There are many things more precious
-Than frankincense and myrrh,
Or diamonds of great value,
But we often err
In thinking of our riches
As gold laid up in store,
When happiness within the heart
Means ever so much more;

The joy of peaceful living,
Of work we like to do,
The joy of lasting friendship,
Of love and laughter, too.
The man who loves his neighbor
And seeks to do good things,
Has wealth that is more precious
Than all the jewels of kings.

There is wealth in one's surroundings—
In sunshine on the sill,
In beauty of the flowering shrubs,
Wild flowers upon the hill.
There's beauty in all growing things,
And in the fresh turned sod.
True riches lie within the soul—
A soul attuned to God.

—BEULAH WILLIAMS ALLEN

The Joy of the Lord

JOHN NEWTON

Joy is a fruit that will not grow
In nature's barren soil;
All we can boast, till Christ we know,
Is vanity and toil.

But where the Lord has planted grace
And made His glories known,
The fruits of heavenly joy and peace
Are found, and there alone.

A bleeding Saviour seen by faith,
A sense of pardoning love,
A hope that triumphs over death
Give joys like those above.

To take a glimpse within the veil,
To know that God is mine,
Are springs of joy that never fail,
Unspeakable! divine!

These are the joys which satisfy
And sanctify the mind,
Which make the spirit mount on high,
And leave the world behind.

—In Heart and Life.

From silken self, O Captain free
Thy soldier, who would follow thee;
From subtle love of softening things,
From easy choices, weakenings,
From all that dims Thy Calvary,
O Lamb of God, deliver me.

AMY CARMICHAEL

A PREACHING PROGRAM

Prepared by Rev. John E. Riley

Refined or Destroyed— By Fire

SCRIPTURE—I Corinthians 3:9-15.

TEXT—Every man's work . . . shall be revealed by fire (I Corinthians 3:13).

Introduction:

1. The occasion of the scripture we are studying today was the appearance of the partisan spirit in the church at Corinth.

a) This partisan spirit and its consequent "envying and strife, and divisions" were the outcroppings of the carnal mind with its pride and pettiness.

b) Paul rebukes the people with such words as these, "Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul? . . . Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase."

2. Then Paul proceeds to state for the Corinthians, and for everyone since, the concept of the Christian life.

a) We all belong to God. The church is God's garden, or God's building.

b) The ministers are but day laborers, tilling the soil or constructing the building.

c) All Christians, in fact, are laborers in God's garden or temple or kingdom.

(1) The foundation on which we labor is the Lord Jesus Christ. He is the basis on which we are saved and by whom we trust to enter heaven.

(2) But we use different materials in building and shall be rewarded or shall suffer loss according to the kind or quality of our labors.

3. There are some people who seem to feel that there are no degrees or distinctions with God, but there are.

a) There are degrees of sin, and one sinner may be better or worse than another sinner; though, of course, all sinners are lost, and our standards are not the standards God uses in measuring sinners.

b) There are degrees of punishment, though the easiest place in hell is infinitely and terribly lower than the gates of heaven. "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Matthew 10:15).

c) There are also degrees of bliss

(1) We are saved by faith and through the merits of the shed blood of Jesus. We are either saved or lost and, if we get to heaven, we shall find it more wonderful than anything we could have dreamed about.

(2) But there are different capacities in the saints and there are rewards—hence there must be degrees of blessedness. Certainly that is the meaning of this scripture.

d) This testing of Christian labors has been called "the judgment of the saints." That may not be the most fortunate term to use, but certainly there is something here to startle us out of our complacency and to lure us into "labors more abundant" for Christ.

I. Salvation is by faith in Jesus Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

A. Men have tried by thought and deed to find the way to peace with God and themselves.

1. Some have tried to cover their sins by a blanket of omnipresent good nature, by looking at their own sins and those of others and saying very magnanimously, "We meant all right. There is nothing really bad after all."

2. Some have striven by good works to fulfill the law and thus to qualify for sainthood. But "by the deeds of the law shall no flesh be justified."

3. Some have tried by purgatorial self-punishment and sacrifice to atone for their sinfulness. Goethe's *Faust* was supposed to have found salvation by sacrificing for a needy people.

4. Some have thought to explain everybody into heaven by a theory of "automatic evolution."

B. But salvation can come only through personal acceptance of the atonement of Jesus Christ.

1. Everywhere and at all times real Christians have cognizance of the fact that *Christ* and He alone has brought them salvation. (See Titus 3:5.)

2. The theory of the Atonement is the attempt of Christians to explain just what Christ did for us. There may be some variation in theory even among devout Christians. But we know that we would still be in dark condemnation had we not looked to Him in faith and found glorious salvation, instantaneously by faith.

II. But salvation, in the usual sense of being saved and sanctified wholly, is only the groundwork, the foundation of eternal life and perfected character.

A. The ultimate purpose of our salvation is that we shall grow eternally. Even when we have been glorified, we have just begun.

"That in the dispensation of the fullness of times he might gather together in one all things in Christ" (Eph. 1:10).

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

B. In this sense initial salvation merely sets us up in business. Both the parable of the pounds and the parable of the talents teach us this.

1. When we have been saved we must begin immediately to capitalize on our resources. "We must be good stewards of the manifold grace of God."

2. We must develop our own character and personality and talents—"that we may be to the praise of his glory" (Eph. 1:12).

3. We must labor to build up God's building, i.e., His church—this is our contribution to the accomplishment of God's will on earth. In a qualified sense, this is *our* work, while the salvation of our souls is *God's* work. In the sense of this scripture—we are given the foundation; it is already laid for us, but we must erect the building ourselves and we have the choice of materials.

III. We and/or our works are to be tested with fire.

A. There are many different kinds of tests for materials, for finished products, for intelligence, for personality quotient, etc.

1. One of the newest involves the use of polarized light to show strain patterns. With his bare hands a man can take a heavy piece of steel and press upon it with enough force to strain it. To be sure the naked eye would never see the strain, but polarized light shows the pattern of strain in the steel very clearly.

2. There are water tests, acid tests, road tests, striking tests, dropping tests, musical tests, etc.

B. Paul here speaks of the fire test.

1. Gold and silver are separated from other substances by fire.

2. Character, too, must undergo the fire test.

C. We must all undergo the fire test of life.

1. The fires of temptation.

2. The fires of trial—discouragement, disappointment, bereavement, misunderstanding, opposition, and ridicule, etc.

3. The fires of temporal loss of health, of possessions, etc.

4. There is no fleeing the testing fires of life, for the very fleeing reveals the flaws in our characters even before we get into the fire.

D. We must all undergo the fire test of "the day" of which Paul speaks, i.e., the judgment day. It is not punitive fire. It is testing fire and all Christians must undergo it.

1. The elements of that fire will be:

a) Absolute revelation—there is nothing hid which shall not be revealed. Brighter than X ray or the flare of an atomic explosion, the fire of that day will reveal every secret motive.

b) Perfect truth. There will be no false standards then.

c) The holiness of God—a burning, blazing thing in that day, it will consume all but *agape*, perfect love.

d) The love of Christ—possibly the hottest blaze of that testing day for the Christian.

2. The Scripture reveals the results of that fire test.

a) Certainly anyone not on the foundation, i.e., not saved by faith, will be lost.

b) One class will be saved "yet so as by fire," i.e., their works shall be destroyed.

(1) Because they were superficial.

(2) Because they were careless and shoddy.

(3) Because they were based on inferior motives. Perhaps all of us should tremble, not lest all our works be consumed, but lest some of them be consumed.

c) Those whose works have been gold, silver, or precious stones, shall be saved and shall be rewarded.

Conclusion:

"Let every man take heed how he buildeth thereupon."

A Finished Work

SCRIPTURE—Hebrews 10:1-14.

TEXT—I have finished the work which thou gavest me to do (John 17:4).

Introduction:

1. There is a divine finality about the Bible that is always assuring to the human heart, especially in days like these.

a) There is a great uncertainty about things in general—economics, social trends, international affairs.

b) The tragedy is that too often there is uncertainty about religion as well.

(1) It is not always a mark of intelligence.

(a) Sometimes, of course, it is the part of wisdom to say, "I do not know"—in regard to fancies, mysteries, and incidentals.

(b) But there are great fundamentals concerning which it is folly to say, "I do not know."

(2) It may rather be a mark of

(a) Spiritual blindness.

(b) Or unwillingness to take God's Word and God's way.

Says Homrighausen in *Choose Ye This Day*: "It has become fashionable to reserve judgment. It is not intellectually respectable to take a stand. To do so is to become fanatic, to give up the scientific approach which always involves a tentative attitude." All this results in spiritual ignorance and moral indifference.

c) But the Bible has a positive finality that gives a glorious sense of assurance.

(1) The fickleness and folly of sin are seen just as clearly in the Bible as they are anywhere else.

(2) But they are seen against the background of the eternal purposes of an unchanging Sovereign God.

How different the experience of listening to a preacher who does not know and then listening to one with a "Thus saith the Lord."

2. This very quality of finality is worthy of our careful examination. I think that no place is it seen better than in the Book of Hebrews. Here, then, let us study what we mean by "a finished work."

I. There is a sense in which the work of God is finished. "I have finished the work which thou gavest me to do" (John 17:4).

A. The work of creation is finished. "Although the works were finished from the foundation of the world" (Heb. 4:3).

1. This is not to espouse a crude mechanical view of matter or reality, for we believe that reality is dynamic and dependent upon God for existence. The further scientific understanding of atomic structure proceeds, the closer we get to the comprehension of a dynamic, God-dependent universe.

2. But it is to say that God made the universe and that He made it wonderful and complete beyond our wildest imagination. All of our vaunted advances in discovery and invention are simply finding out what God has long since made.

B. The work of revelation is finished.

1. This is not to say that God does not reveal himself today, for He does and will continue to do so.

a) In nature.

b) In the hearts of His children.

His blessings are new every morning and fresh every night and the Spirit gives us flashes of insight that are like a vision of heaven.

2. But Jesus is the climax of God's revelation and the Bible sets the bounds of revelation. "Hath spoken unto us by his son" (Heb. 1:2). The evolutionist, to be consistent, must believe that eventually there will appear a man that is greater and more perfect than Christ. The fanatic is quite certain that God has spoken to him in a vision and committed to him more advanced truth than the Bible gives. Both are contrary to the Christian position.

C. But most significantly the work of atonement or redemption is finished.

1. The Book of Hebrews confirms or affirms this truth. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). "He left nothing that is not put under him . . . that he by the grace of God should taste death for every man" (Heb. 2:8-9). "That through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). "He became the author

of eternal salvation" (Heb. 5:9). "Thus he did *once*, when he offered up himself" (Heb. 7:27).

See the picture here of the long line of sacrifices from Abel's lamb down through endless Jewish sacrifices. Then, when Christ died, all of that was finished—atonement for all sin, past, present, and future, was completed. Oh, glorious thought!

"By his own blood he entered in *once* into the holy place, having obtained eternal redemption for us" (Heb. 9:12). "But now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself . . . Christ was *once* offered to bear the sins of many" (Heb. 9:26, 28). Compare this emphatic "*once*" with the "*continually*" of chapter 10:1. "Once for all," "one sacrifice," and "one offering" (Heb. 10:10, 12, 14). "Jesus the author and finisher of our faith . . . is set down" (Heb. 12:2). All of this language suggests finality.

2. The rest of Scripture and certainly our own church *Manual* confirm this truth.

"We believe that Jesus Christ . . . made a full atonement for all human sin."

Oh, glorious thought that Jesus died once for all for us and that one offering is sufficient for the sins of the whole race!

II. But the glorious provisions of that "once for all" atonement are not made actual in the lives of all men. The atonement is finished provisionally, but not actually in application.

A. To begin with those not yet born into the world cannot actually be born again until they are actually living free moral agents. There is a logical inconsistency here for those who talk of the finished work of the Cross in such a way as to deny the difference between "provision" and "application."

There is so much preaching of "the finished work of the Cross" among eternal security people that is illogical and unreal. It is perhaps an overzealous effort to magnify the Lord's part in salvation and minimize man's part.

We believe the blood which was "shed" provisionally must be "applied" in actual personal salvation. It may be true that some people have underemphasized the finality and completeness of the provision for sin, but we must not go to the opposite extreme and deny man's part in accepting salvation.

B. There are conditions for receiving the benefits of the glorious finished work of Christ. The Bible explicitly states the conditions for receiving salvation.

1. Repentance. "Except ye repent, ye shall all likewise perish" (Luke 13:3). That is true even though Christ did die for us. There must be a godly sorrow for sin, a forsaking of sin, and willingness to make restitution.

2. Faith. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:

31). "For by grace are ye saved through faith" (Eph. 2:9).

3. Confession or witnessing. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

4. Complete consecration of self, and faith also, of course, is the condition for receiving the mighty cleansing baptism with the Holy Ghost. "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). (See Hebrews 13:12, 13.)

C. The great and unavoidable condition of faithfulness to the end is imposed upon us if we would keep the benefits of this finished work. That salvation can be kept or lost is very evident here in Hebrews. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1). "Lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). "For we are made partakers of Christ, if we hold the beginning of our confidence unto the end" (Heb. 3:14). "Let us labor . . . lest any man fall after the same example of unbelief" (Heb. 4:1, 11). See Hebrews 10:23, 38, 39; 12:15, etc., etc.

D. Furthermore, we know that the provisionally finished work of Christ could not possibly be actually finished in us as long as we are yet unglorified.

"He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil 1:6). (Weymouth: "will go on to perfect it in preparation for the Day of Jesus Christ.") "Waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

1. In the life and death of Jesus

a) All sin was atoned for

b) All the benefits of God's loving purpose were provided for.

2. Thank God that as we meet conditions we may be saved, sanctified, and kept victorious.

3. But there is yet more for us in that provision

a) A new abode—heaven.

b) A new body "like unto his own glorious body."

c) A new life in new surroundings.

Conclusion:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us, looking unto Jesus" (Heb. 12:1, 2).

Faith of Our Mothers

(Mother's Day Sermon)

SCRIPTURE—I Samuel 1.

TEXT—*And Hannah prayed, and said, My heart rejoiceth in the Lord* (I Samuel 2:1).

Introduction:

1. One of the greatest institutions in the world is the home.

a) Because in the home the stream of heredity begins, and heredity is one of the determining factors in life.

b) Because the home offers the greater part of environmental training for the first twenty years of a person's life.

c) Because most of the habits of life are formed during the home years.

(1) Personal habits

(2) Concepts and ideals

(3) Likes, dislikes, and ambitions

d) Because about the time one leaves the parental home one usually establishes a home of one's own and begins passing influences on to the next generation.

e) Tell me what the homes are like and I will tell you what the nation is like and what its future is likely to be.

2. The most significant factor in the home is the mother.

a) There are many other factors, of course, which make for a better or poorer home.

(1) The father

(2) The location and neighbors

(3) The income

(4) The schools

(5) The laws and customs of the community

b) But with everything favorable and the mother worthless the home is about ruined, and with everything unfavorable and the mother a strong noble intelligent Christian the home still has a good chance.

3. The "faith of our mothers" has had quite as much to do with our salvation and the preservation of the church as the "faith of our fathers" has. Mother's faith is less theological, but more practical; less dogmatic, more patient; less self-centered, more in the interests of others.

4. Let us look at the faith of one famous mother of sacred history—Hannah.

I. See Hannah, the woman, for you cannot consider her faith apart from her character.

A. She was happily married—she and her husband loved each other dearly.

1. Marriage is not essential to happiness, for one may live and die happily alone, though that is the exception that proves the general rule.

2. But harmony and love are absolutely essential to marriage and home and to any enduring civilization.

B. But there were some difficulties in her life.

1. She was married to a priest—and, as wonderful as it sometimes can be, being married to a preacher can be far from an enviable lot.

2. What is more, the priest had another wife—despite certain groups to the contrary, monogamy is the only happy, normal, right relationship.

3. Added to that was the fact that the other wife was mean, a woman with a nagging disposition, a sly cutting tongue.

4. Added to that was the fact that she had children, while Hannah was barren—an affliction to any Jewish wife.

C. Here was the making of a storm of trouble.

1. Widespread conditions like that have ruined nations

2. And could have easily wrecked this home.

II. But Hannah had faith, a faith that carried her through and lifted her to a high pinnacle among the great women of all time.

A. She believed in the sacredness of the home—

1. That marriage was a lifelong part.

Just last evening four young people came to the parsonage, one of the couples to be married and the other two as witnesses. Upon carrying on a little conversation to get acquainted with them so that I might marry them conscientiously and with some personal interest, I discovered that there was a divorce situation. When I explained that I was sorry but that I could not marry them, one of the young men said, "What difference does that make? If a man gets tired of living with a woman why shouldn't he get a divorce and marry someone else?" I answered him by explaining the Christian idea of marriage as a lifelong union and one not to be broken casually by divorce. I had no sooner finished than the girl who was asking to be married added a further word in defense of the permanence of marriage. "I am a Catholic," said she, "and even though I am going to marry this divorced man, I believe my church is right in frowning upon divorce."

2. That difficulties and heartaches were to be borne with patience in a loyal effort to hold the home together, Hannah did not believe that petty quarrels or incompatibility were to be a reason for divorce.

B. Hannah believed in the divine blessing upon parenthood—she prayed earnestly for a child.

1. Not that every child born into the world is prayed for nor that God's blessing rests upon every union of man and woman.

2. But that, rightly viewed, parenthood

a) Is in obedience to the divine will

b) Shares with God in the creation of the world

c) At its best is the richest expression of mankind and the greatest gift to the future.

3. See how God blessed Hannah and what a great man her son became.

4. See how the home is threatened today: with decreasing birth rate, much of it purely blind and selfish; with children relegated to the maid while mother gads off to the

bridge club or some civic improvement organization.

C. Hannah believed in children's loving and respecting their parents.

1. Not much is said about this point but from little Samuel's prompt response to what he thought was old Eli's call and to the voice of the Lord with his, "Speak, Lord, for thy servant heareth," it may well be inferred that Hannah trained him in obedience and respect.

Right here is a point at which any preacher might well take some time to speak constructively to himself and to his people. This is the most apparent point from which "juvenile delinquency" springs.

2. Samuel retained his obedience to God and his unimpeachable honesty until his death. In his old age at the coronation of Saul he challenged the people to lay any charge against him.

D. Hannah believed in a just and loving God (see chapter 2 particularly).

1. This was more than a cold theoretical faith.

a) She loved God.

b) She rejoiced in God.

2. She believed in the sovereignty of God—"There is none beside thee."

a) The power of man is as nothing.

b) God sets up and puts down as He pleases.

c) He is Creator.

d) He is Providence.

e) He is the All-Wise.

3. She believed in the goodness of God.

a) He is holy and righteous.

b) He is the rock of protection to His children.

c) He will keep the feet of His saints.

d) He will exalt the horn of His anointed.

e) He hears the prayers of His children.

(1) He gave Hannah a child.

(2) He controls the destinies of men like a father.

III. The "faith of our mothers" and nothing less will save the world today.

A. Will serve as a leavening influence in the whole wide world, upholding:

1. The sacredness of marriage.

2. Parenthood as a divine trust.

3. Faith in God as a just and loving Redeemer and Ruler.

B. This faith will preserve our own homes.

Conclusion:

If each mother and father would pray Whittier's prayer, homes and nations would be different.

*O Thou whose gracious presence blest
The home at Bethany,
This shelter from the world's unrest,
This home made ready for its Guest,
We dedicate to Thee.*

*We build an altar here and pray
That Thou wilt show Thy face.
Dear Lord, if Thou wilt come to stay,
This home we consecrate today
Will be a holy place.*

The Canaanite in the House of the Lord

SCRIPTURE—Luke 1:67-79.

TEXT—*And in that day there shall be no more the Canaanite in the house of the Lord of hosts (Zechariah 14:21).*

Introduction:

1. The longing of the Jews for a homeland free from strangers and oppressors has persisted through the centuries. The present conflict in Palestine between the Jews, the Arabs, and the English calls that afresh to our minds. (Joel 3:17; Isa. 35:8.)

a) From the time that Abraham left Ur of the Chaldees for the promised land, the children of Israel have had their eyes on their inheritance.

(1) We see Abraham going after the five kings who had captured Lot.

(2) We see Isaac having trouble over the wells.

(3) We see Jacob taking his family to Egypt.

(4) Approximately 400 years later we see the Israelites, now a great nation, struggling to drive out the Canaanitish tribes.

(5) We see that for about 800 years under judges and kings they have war and occasional peace because they did not destroy the Canaanites when they returned from Egypt.

(6) We see them spend 70 years of captivity in Babylon with the Temple and the city destroyed.

(7) Now after their return we hear the prophet Zechariah telling of a great day to come when the Canaanite shall no more be found in the house of the Lord.

b) If we remember that the Canaanite is a type of sin or uncleanness, we can see that there is a message here for us.

2. Let us first refresh our minds on the prophecy of Zechariah.

a) First part—chaps. 1-6. Giving encouragement to the Israelites under Zerubbabel as they were rebuilding the Temple.

b) Second part—chaps. 7 and 8. Teaching concerning fasts, righteous dealings, etc.

c) Third part—chaps. 9-14. Prophecy concerning the coming of Christ and His kingdom.

It is in this latter part of Zechariah's message that we wish to find something of help today.

I. The first glimpse that Zechariah gives us is that of the triumphal entry—chap. 9:9. (See Matt. 2:5.)

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee.”

A. He does not prophesy of the birth of Christ, of the star in the east, of the childhood of Jesus. He takes us immediately to the height of Jesus' popularity, to the climax of His career—the unbounded acclamation of the people as He entered Jerusalem on Palm Sunday.

B. Israel never lost her hope of a king. What despair she had been in and still was, and yet in an optimistic note Zechariah cries out, “Behold thy King cometh unto thee!”

C. The spiritual Israel of God has never lost her hope of her King. She has known oppression, opposition, and exile. She has known the mandates of kings, the lions' dens, the fiery furnaces, etc. She is doing her best now under handicap to build the walls of Jerusalem, to do His will on earth as it is done in heaven. But she has a great hope—her King cometh—“and his dominion shall be from sea to sea, and from the river even to the ends of the earth.”

II. But the vision that Zechariah had of Israel's coming king was marred by the Crucifixion, chap. 12:20. (See chap. 13:7; John 19:37; Matt. 26:21.) “And they shall look upon me whom they have pierced, and they shall mourn for him.” “Smite the shepherd, and the sheep shall be scattered.”

A. Zechariah was under no such delusion as the Jews of Jesus' time were. They looked for a temporal kingdom and believed that Jesus would carry His power to a grand climax. But the prophet saw deeper. As he looked down across the centuries he saw on the horizon of Palm Sunday the gathering clouds of hatred, prejudice, blindness, and materialism.

B. The crucifixion of Christ seemed to be the blasting of Israel's hopes for a material king. And it was, but it was also the way for a spiritual king and a spiritual kingdom. And after all, the only way for God to do anything for us is to destroy what we have so that we may turn to Him. Our idols, our ambitions, our pride must be destroyed. It was not until the Jews sank to the depths of despair about a temporal kingdom that there began to open upon their eyes the vision splendid of the kingdom of the God in the hearts of men. We must have a funeral for the “old man” before we will truly live unto Christ.

III. The next thing that Zechariah saw was the destruction of Jerusalem, chap. 14:2. There was a dual result of the Jewish rejection and crucifixion of Christ.

A. The destruction of Jerusalem by Titus in 70 A.D. The Romans sacked the city and slaughtered the people. The Jews have been wanderers on the face of the earth ever since.

B. The second result, even more tragic than the first, is the spiritual loss of the Jews. Israel was cast off from the tree and the Gentile world as the wild olive branch has been grafted in (Rom. 11:17).

There was a baby born in Judea one day, in the humblest of surroundings, because there was no room in the inn. He was subjected to many humiliations and to bitter hatred, and finally He was murdered. But now after 1900 years some of the Jews are beginning to realize that the baby they left on the doorstep of the rest of the world was

a child of royal birth. They have ever since been treated as they treated Him, while He has become the most potent figure in all history, He whom the world received from the Jews.

IV. But Zechariah saw farther than the crucifixion of Jesus and the destruction of Jerusalem; He saw the spiritual kingdom set up by Jesus Christ in the hearts of men. Suddenly his eyes are opened and he sees the deeper moral and spiritual meaning of the Cross.

A. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (chap. 13:1).

He saw that all of God's dealings with the Israelites were not that He might make a great nation, but that He might save men from sin and set up a kingdom of perfect love in their hearts.

B. As a result of the cleansing fountain, Zechariah saw a purified Jerusalem (chap. 14) and a purified people.

1. Since in this chapter we have a prophecy of the second coming of Christ it could be that the text and the preceding verses describe the millenium.

2. But, of one thing we are sure—they describe God's people, for they are His House (Eph. 2:19-22, "Ye are . . . an holy temple"). God's people today, then, should well be described by Zechariah's terminology.

a) "Holiness unto the Lord" should characterize everything we do.

b) "There shall be no more the Canaanite in the house of the Lord of hosts." We should have a glorious freedom from the "old man" of sin.

Conclusion:

1. The Canaanite is a type of sin and uncleanness, a type of the carnal mind.

2. Zechariah's vision was of a people washed in Jesus' blood and delivered from sin. He saw the vision splendid of a "glorious church, without spot or wrinkle, washed in the blood of the Lamb." Oh, my believer friend, that vision may be our real possession today!

The Test of Practicality Applies to Hope

SCRIPTURE—I John 3:1-10.

TEXT—*And every man that hath this hope in him purifieth himself, even as he is pure* (I John 3:3).

Introduction:

1. Hope is defined as "desire accompanied by expectation" (*Funk and Wagnall's Dictionary*).

a) There is a common saying—"Hope springs eternal in the human breast."

(1) This is true chiefly, I suppose, because there is always desire. One cannot renounce all desire, since it is an attribute of life—spiritual, mental, and physical.

(2) Because there is always expectation. We speak of hoping against hope. The only alternative of hope is despair and the human heart turns to despair only in terrible extremities.

(3) Because of the uncertainty of life. No matter how things may have been there is always a chance that they may change for the better.

(4) Because there is a feeling deep in all of us that the universe is good.

b) But all hope is not the same.

(1) Hope is found in all of our lives—that it will be a fair day tomorrow, that business will pick up, that fortune may smile upon us.

(2) But there are fundamental differences between the hope that actuates a Christian and that moves a sinner.

2. Let us look at the Christian's hope.

I. There are three chief distinguishing qualities in the Christian's hope.

A. The Christian's hope has a different object than the world's hope has.

1. What is the world's hope? It is hard to say in one word, but it is revealed in every conversation, on the radio, in the lives and activities of people, the busy rush, the struggle and strife.

The world's hope is for things. Happiness? Yes, but happiness interpreted largely as the possession of things.

2. What is the Christian's hope? To say it in one word, it is Jesus. He is the "hope of the world" in a different sense from the way in which we have been using that expression. In Acts 28:20 Paul says, "For the hope of Israel I am bound with this chain."

a) It was the hope of Israel that Messiah would come.

b) It is the hope of the Christian that He will come again.

c) It is the hope of the Christian that salvation will be completed.

(1) Salvation is completed now in the sense that everyone may be delivered from the act and the moral taint of sin.

(2) But it is not yet complete in the sense that we have reached heaven and that Jesus Christ has put every enemy under His feet.

This, then, is a spiritual hope, the hope of heaven and a holy society.

B. The Christian's hope has a different ground or foundation.

1. The world's hope is founded on:

a) Continuation of life—when death comes all hope terminates. "While there is life there is hope," says the world. The Christian's hope lives on after death. (Prov. 11:7.)

b) The power of self. "My hope will be realized through my own power."

c) The wisdom of man.

2. The Christian's hope is founded on:

a) Eternity

b) The never-failing Word of God.

"Heaven and earth shall pass away but my word shall never pass away."

c) The character of God.

- (1) His matchless love.
- (2) His infinite power.

The hope of the wicked shall perish. (Job 8:13; 11:20 and Prov. 11:7.) But the hope of the righteous is upon a foundation that can never be moved. God that cannot lie has promised and His power is unlimited. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

c) The Christian's hope is different in its effect.

1. The world's hope leads to sin and selfishness—to pride and then to despair. The world talks of practicality and yet its hope leads to impracticality, to waste and ruin and destruction.

2. The Christian's hope leads to practicality, to unselfish effort, to worth-while endeavor, enduring investment, to purification of self.

II. Everyone who has this Christian hope, i.e., the appearance of Jesus Christ and our being made like Him, prepares himself to meet God.

A. Notice that it does not say that everyone that *believes* that Jesus is coming again purifies himself. Everyone that *hopes* for Jesus' coming purifies himself. Hope is "desire accompanied by expectation."

B. The measure of our love for Jesus Christ is our desire to see Him, and the measure of our desire to see Him is our purity of heart.

C. The standard of purity is Christ—"as he is pure."

1. Not in degree
2. But rather in quality.

D. "Purifies himself" is not salvation by good works or by self-cleansing, but rather the meeting of human conditions so that the Holy Spirit may perform His gracious office work of cleansing.

III. This Christian hope goes even farther in practicality. It leads one to his utmost endeavor to get others prepared for the coming of Christ.

A. It was this desire that moved Paul to say, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3).

And also: "I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

B. The Christian's hope is practical in that:

1. It wishes and works for good. Evil is destructive. Good is constructive.

2. It wishes and works for good to all men. It is universal, unhindered by racial or class distinctions.

3. It wishes and works for each good in its own place, the highest good first and all else to follow.

a) It strives for the betterment of this present world, an effort which is second only to

b) Soul preparation for the future world.

Conclusion:

The most practical force in all the world is the Christian faith.

Imputed and Imparted Holiness

SCRIPTURE—Luke 1:67-79.

TEXT—*That we . . . might serve him without fear, in holiness and righteousness before him, all the days of our life* (Luke 1:74, 75).

Introduction:

1. Observe the story behind the text.

a) Zacharias, because of his unbelief, has been dumb for several months.

b) Now at the birth of his son, John the Baptist, he opens his mouth and praises God.

2. Observe the thought of the text.

a) In the midst of praising the Lord, Zacharias declares that God's purpose in calling Abraham was to prepare a holy people.

b) This is corroborated by other scripture. (Eph. 1:4.)

"This is the will of God, even your sanctification" (I Thess. 4:3, 7).

"Follow peace with all men, and holiness without which no man shall see the Lord" (Heb. 12:14).

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). (See also II Thess. 2:13; II Tim. 1:9; etc.)

3. Observe the differences of opinion in regard to this holiness (by which term we mean a state free from moral and spiritual evil).

a) There are those who are disinterested.

b) There are those who, though interested, believe that this is something which can be enjoyed only in heaven. They feel this way for different reasons.

(1) Either their concept of Christian holiness is too high; they believe it precludes all mistakes and limitations.

(2) Or they minimize the grace of God believing that God is unable to deliver us from sin in this life.

(3) Or they believe that we grow into the experience and never obtain it until the hour and article of death.

c) There are those who believe that holiness is a blessing to be enjoyed in this life. As I see it, there are two classes in this group.

(1) There are those who believe that while man is never actually free from sin in this life, he does have the holiness of Christ imputed to him.

(2) There are those who believe that man can actually and truly have the holiness of God imparted to him so that he actually becomes holy in motives and disposition.

It is particularly with these two groups or two doctrines (imputed holiness and imparted holiness) that we are concerned today. The harmony and conflict between the two need to be called to our attention.

I. There is a measure of truth in the thought of imputed holiness—this truth, that God considers us favorably if we trust in Christ. We cannot stand on our own merits alone.

A. We are all sinners, condemned and unholy in the sight of God, but Jesus the spotless Lamb of God took our place and suffered and died that we might be delivered from the guilt and penalty of sin. "He hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5: 21).

1. We know that Adam sinned and that sin and death passed upon the whole race.

a) Not that all men are personally guilty for Adam's sin, though all men would have been legally liable to penalty if atonement had not been made.

b) But that the virus of sin entered the human race so that all men universally are born with "original sin."

2. We know, in a sense, Jesus was the second Adam. We cannot accept either the absolute imputation of Adam's sin or of Christ's righteousness, for in either case we would not be free moral agents. But we do know that through the first Adam we are born sinful; and we also know it is through the second Adam and only through Him we find deliverance from sin. We must confess and renounce the first Adam. We must confess and claim the merits of the second Adam; there is certainly something of imputation in that.

a) Jesus offered a sinless life to fulfill all righteousness.

(1) He fulfilled the ceremonial law. (Matt. 3:15.)

(2) He fulfilled the moral law. "Who did no sin" (I Pet. 2:22). "Christ . . . the end of the law for righteousness" (Rom.10:4).

(3) So that He became

(a) The second Adam obeying God.

(b) Our example (I John 2:6; I Peter 2:21).

(c) Acceptable as our sacrifice, a lamb without spot or blemish.

b) Jesus offered His life as a sacrifice for our iniquity. "Without the shedding of blood there is no remission" (Heb. 9:22). (See Rev. 1:5.)

(1) He took our place of shame and was scorned.

(2) He took my place of guilt and was punished.

(3) Because He finished the work He has been exalted to the right hand of the Father.

II. But if holiness is only imputed, then it is no longer holiness.

A. It is revolting to think of the holiness of Christ covering but not curing our sin. To say that God looks at me through the blood of Christ and considers me holy when He knows I am not reflects seriously on

1. The moral consistency of God

2. The intelligence of God

B. Such a position cultivates moral irresponsibility.

1. It does not matter what we are

2. Jesus is our holiness.

C. It is based upon the assumption that the righteousness of Christ's life is the meritorious cause of our salvation—whereas the Scriptures teach that it is the death of Christ which atones for sin. We "have redemption through his blood." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate."

D. It denies probation and free moral agency.

1. If I am guilty for Adam's sin

2. And freed by Jesus' righteousness

3. Then, to say the least, that minimizes my own choice and practically denies my probation.

III. God not only imputes holiness in that He grants us favor for Jesus' sake; He also imparts holiness in that He actually makes us holy.

A. God's grace is not only the cover for sin; it is also the cure for sin.

The old illustration of the red cloth looking white when viewed through a red glass is not quite good enough. The Lord originally looks at us with mercy because of the blood of Jesus. But then by the power of the blood He actually makes us white.

B. Perhaps we might say that imputed and imparted holiness are related somewhat as justification and regeneration are.

1. We are justified through the blood—but also actually receive new life.

2. So holiness is imputed to us through the blood—but also actually imparted to us.

Life from Above

SCRIPTURE—John 3:1-17.

TEXT—*Except a man be born again (from above), he cannot see the kingdom of God (John 3:3).*

Introduction:

1. All life is from above rather than from beneath. There is not enough below to explain life satisfactorily.

a) If you approach life from the base and materialistic point of view you find nothing satisfactory.

b) If you approach life even from the scientific point of view you do not have an adequate answer.

(1) You do not have an adequate cause for intellect, for personality, for moral quality.

(2) You do not have a guarantee of the fulfillment of life's goal.

(3) You do not have a satisfactory goal.

(c) Only by looking at life from the point of view of righteous personality can you find anything—

(1) To account for the past

(2) To give the present meaning

(3) And to make the future worth living for. Life is from above—its origin, its values, its sustenance, its promise of the future. While forces may well up from below to tempt us as individuals and to cause our world to shake with the tidal waves of hate and violence, that life is from above, and "high things" shall eventually win.

2. Against this general background we want to set the specific teaching of the text, i.e., to this sinful fallen race life from above comes in a crisis experience, conversion or regeneration.

3. Observe the setting of the text.

An older man, a respected member of the Jewish Sanhedrin, has sought out a young wandering Preacher (an upstart some called Him). He has heard much about the younger Man, may actually have heard Him preach, and his heart has been gripped, as I believe the heart of every man is gripped when he takes a look at Jesus, the Son of God.

There is something significant in the fact that Nicodemus represents the best of that day in religious education. Yet here he comes seeking help from a young Man whose education from both a secular and religious angle has been very meager. It indicates to us that spiritual values are found not so much in the cold syllogisms of logic as in the swift intuitive rush of the soul (that is what we call faith).

Let us come now to an old-fashioned outline.

I. The necessity of the new birth. This is revealed in the emphatic words of Jesus, "Ye must," "Except." Jesus brushes aside all other theological discussion and polite avoidance of the older man's need and says, "The real issue is a moral and spiritual transformation."

A. The universality of sin. "For all have sinned and come short of the glory of God" (Rom. 3:23). "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53).

B. Spiritual death because of sin. Why must men be born? Because they are dead. The sinful state is a state of disintegration, disease, and death. New life must be imparted that we may be raised in newness of life.

II. The nature of the new birth.

A. We need hardly be reminded that this is a spiritual not a physical birth.

B. We need hardly be reminded that "the new birth" is a metaphor.

1. It cannot be the origin of a new self. That would be a denial of the continuity of the self even in sin, and also a denial of the restorative power of grace. (It would imply that God could do nothing for the old self, and so He just creates an altogether new self.)

2. It is the origin of a new life in the old self. Jesus said to Nicodemus, "Something must happen in your life so transforming that I can best describe it by the term 'new birth.'"

C. A theological description—the new birth has three phases which always occur simultaneously and never occur separately.

1. Justification—a changed record, something done for us in the courts of heaven. We are all familiar with the story of Martin Luther and the devil's visit to him. His satanic majesty listed all the former monk's sins, and Luther had to acknowledge them all. But then Luther said, "Write across them all, 'The blood of Jesus Christ, God's Son, cleanseth from all sin.'"

2. Regeneration—a changed nature, an act of God in us. It is here that our Roman Catholic friends make one of their most grievous omissions.

3. Adoption—a changed relationship.

4. Perhaps we should mention here also—Christian assurance or the witness of the Spirit. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

D. A psychological description—it is the divine reorganization of the soul from self-centeredness to Christ-centeredness.

1. The psychologists have brought back in the old orthodox teaching which theological self-conscious preachers have thrown out the window. People need some power to give them release from resentments, fears, and guilt. Says Henry C. Link, "Knowing truth does not mean we will do the good. We need a moral and spiritual power poured into us from God."

2. Medical men, especially in psychosomatic medicine agree that some spiritual change must take place.

3. Even military men like General McArthur call for "spiritual recrudescence."

III. Prerequisite of the new birth

A. Repentance.

B. Faith.

The Double Standard

SCRIPTURE—I Peter 1:13-25.

TEXTS—*Be ye therefore perfect, even as your Father which is in heaven is perfect* (Matthew 5:48).

"Be ye holy; for I am holy (I Peter 1:16).

Introduction:

1. I do not believe in "double standards" in the ordinary sense of the term. They

are usually dangerous and morally detrimental.

a) Double standards in one's life are contradictory.

(1) Different standards for weekdays and Sundays. Certainly there are some things one can do during the week which one would not wish to do on Sunday; such things, for example, as picnicking, unnecessary labor, etc. But to have two different moral standards means hypocrisy. One of the greatest drawbacks to the church has been the inconsistency between Sunday profession and weekday practice.

(2) For home and church—pious and courteous in church; disagreeable, selfish, discourteous, and loose-talking at home.

(3) For home and work. There is nothing that preys upon one's peace and poise like duality in one's life. Nothing so distresses young people as being held to certain standards at home and professing them while at school or elsewhere they embrace different standards.

The poor minister who smokes secretly is a pathetic and cowardly creature; he ought to quit smoking or else come out in the open.

b) Double standards in a group are destructive of morale and of common good.

(1) The Roman Catholic church is a case in point in that it has a different standard for priest and people. Perhaps the reason for this is the teaching that the flesh is sinful. Since the race must be propagated, let the people marry, but only for the purpose of propagation. And let the priests keep holy by celibacy.

(2) There are two opposite results of this.

a) The standard is too strict and unnatural for many priests, with the result that there are serious moral breakdowns.

b) The people submit to a moral lethargy, feeling that the priests will be holy enough for themselves and the people, too.

2. But I have been thinking about a certain double standard or, perhaps better, about two phases of the single standard for human life.

a) The standard is Christian perfection or holiness.

b) The two phases are *moral* and *religious*.

To be sure this is a practical distinction, not an absolute distinction. I would like to make it primarily for emphasis. We are not only to ask ourselves concerning courses of action, "Is it wrong or immoral?" but also to ask ourselves, "Is it irreligious? Does it threaten my spiritual life?"

c) My purpose in this distinction might further be clarified by saying that it might

(1) Keep us from using false or superficial arguments against practices we do not believe in. For example, I think it is hardly the wisest thing to attack the tobacco habit on the basis that it is "filthy" or "nasty." I have seen tobacco chewers that

were rather repulsive and I have smelled old pipes that would nearly knock a man cold. But all users of tobacco are not filthy; in fact some of them are less filthy than some non-users.

I have heard lodge membership spoken of as "immoral" by people who spoke in hushed tones of the terrible things that go on in secret societies. If I know the standards of the Church of the Nazarene we are not against lodges because they are immoral; our objection is a matter of loyalty—we are citizens of heaven and the lodge demands a worldly loyalty and runs contrary to our supreme devotion to God.

(2) Enable us to cultivate our spiritual life more effectively.

3. With this in mind let us again remind ourselves that

I. Perfection or holiness is the standard. There is no question about that—be perfect, be holy.

A. "As God"

1. Not as to degree (God is absolute)

2. But as to kind (motive perfection or perfect love). Not perfect in thought, word, deed, or even mood, but pure in motive. One man has defined the New Testament word, *agape* (love) as "nothing sentimental or primarily emotional at all; it means understanding, redeeming, creative good will."

B. There is no place here for sinful thoughts, feelings, or actions. It may seem a high standard, but there it is.

1. How about your thoughts?

2. How about your feelings?

3. How about your deeds?

C. This perfection must be found in God's way, not in man's. Colossians 1:28 tells us that we are to be "perfect in Christ." Colossians 4:12 tells us of the prayer that "ye may stand perfect and complete in all the will of God." The God who demands perfection provides the way by which we may attain it. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

D. But someone says, "How shall I know what to do and how to go?" There are several agents by which we may know, and these should harmonize.

1. The Bible

2. The Holy Spirit

3. Moral judgment

4. The preaching and teaching of God's people

II. There is a moral phase of this standard. "Be ye therefore perfect." For the purpose of this sermon I would like to give "perfect" a moral tone.

A. I am not using "moral" and "immoral" in the narrow sense of the terms, but rather in the wide sense as referring to all right and wrong. A man is immoral if he steals.

B. God's standard of morality includes all of man's standards.

1. Honesty

2. Uprightness
3. Purity
4. Courtesy
5. Regard for the good of others

C. But it goes far beyond man's moral standards.

1. It demands rightness of motive as well as of deed. Man says, "Do not murder, but you have a perfect right to hate an enemy." The New Testament says, "Whosoever hateth his brother is a murderer."

2. It is also much more exact in measuring the moral qualities of actions. The Bible Christian has moral reasons for refraining from dancing, card playing, tobacco using, cocktail drinking, and attendance at the moving picture theaters. The fact that we are Christians does not give us any license in morals; rather, it demands even more of us morally. God help us to have and keep a high moral tone!

III. But there is another phase of this standard, i.e., the religious or spiritual.

A. In the Scriptures "holy" has the meaning not so much of righteous as of sacred, set apart for God, divine, awesome.

1. There are a number of scriptures which seem to indicate this. Isa. 6:3 and Rev. 4:8 ("holy, holy, holy"). The vision here seems to be not only of a righteous, good being, but also (perhaps even primarily) of a great, divine, perfect, awesome Being—smoke filled the temple, the posts of the temple were moved, and the whole earth was full of His glory. "Put difference between holy and unholy" (Lev. 10:10). The priests put no difference between the "holy and profane" (Ezek. 22:26).

2. In the early part of the Old Testament "holiness" ("sacredness") was thought of chiefly in connection with places and ritual. It was largely external and ceremonial.

a) The court was holy—to be used only by Jews.

b) The tabernacle was holy—the holy place was only for the priests; the holy of holies was only for the high priests, and then only once a year and with the utmost precautions. (Exodus 28:33.) The shewbread, incense, anointing oil, and fire were holy in the sense that they were dedicated to the Lord. All of this is not moral in meaning; it is rather religious or sacred.

c) Disregard for sacredness was a serious thing.

Uzza putting out his hand to steady the ark was smitten dead. (I Chron. 13:9, 10).

Nadab and Abihu were slain because they offered strange fire before the Lord. (Lev. 10:1 and Exod. 30:9.)

d) The Lord in these vivid ways was trying to teach the people the lesson of reverence for His exalted deity.

3. In the New Testament "holiness" has to do more with the heart, the motives.

a) We are told in I Pet. 3:15, "But sanctify the Lord God in your hearts."

(1) In the Old Testament this was done

by ritual and ceremonies and by keeping a holy place into which no one but the priest could go.

(2) Now, while we have churches and altars especially dedicated to God, the deeper meaning for us is to set ourselves apart, to give ourselves to God and to reserve for Him the highest place in our lives, the place of worship and reverence.

b) This means then that not only must I be morally perfect; not only must I maintain righteous motives—I must also maintain a supreme personal loyalty to God; I must be religious; I must have a sacred, supreme place in my heart and affections for God; I must remember the first and great commandment, "Thou shalt love the Lord thy God with all thine heart."

Moral, right, pure, good—yes! But also religious, reverent, prayerful, worshipful, pious, devout, loving God and living in His presence.

Conclusion:

1. Such a dual emphasis upon the standard for the Christian almost frightens me, and it certainly offends the lazy worldly Christian.

2. But when I remember that the second emphasis on the "holy" provides the dynamic for the first emphasis on the "perfect." My loving relationship to my sacred Lord provides me with the moral dynamic to be righteous.

Praise the Lord! Loving Him makes it a delight to do His will. "I delight to do thy will."

The Price, the Prize, and the Prospect

SCRIPTURE—Hebrews 12:1-15.

TEXT—*Follow peace with all men, and holiness, without which no man shall see the Lord* (Hebrews 12:14).

Introduction:

1. There are two shadows in this chapter that give background and relief to the text.

a) In the first several verses, after an exhortation for the race, we find a warning against discouragement. Verses 3 through 13 offer encouragement to those who evidently were getting weary and discouraged—"lest ye be wearied and faint in your minds."

(1) Consider Christ—"looking unto Jesus."

(2) Consider His promises.

(3) Consider His paternal love.

(4) Consider those who follow after you, "and make straight paths for your feet, lest that which is lame be turned out of the way." Not only "straight," but also "even" (marginal translation); not up and down because of discouragement. Discouragement and wavering are contagious.

b) The second shadow that looms in the background here is the danger of backsliding—"looking diligently lest any man fail

of (marginal—"fall from") the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Certainly the believer is beset by these two dangers more than any other—discouragement and carnal disturbance. This is just the position some of us in this congregation are in this morning. Troubles pile up against us on every hand; the ordinary battles of life, the persecutions of the righteous ("all that will live godly in Christ Jesus shall suffer persecution"), and the chastisements of the Lord make us to be weary and faint in our minds. And all the time these things are pressing us from without, there is trouble on the inside—mutiny, rebellion, fear, anger, bitterness, and all the rest of the carnal dispositions.

2. Here in the text is a sure cure for the unsanctified believer's propensity to discouragement and to carnal feelings.

a) Will it bring to a close the bombardment of trouble, tribulation, and discipline? Oh, no! But it will provide an inward grace to throw them off and make them your friends. "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). It is one thing to conquer an enemy and leave him dead on the field; it is another to vanquish him and then make him fight for you.

"Terrible as an army with banners" is an expression that calls to mind the custom of the Roman army to carry the banners of conquered foes.

My love of the sea calls to mind the picture of a sturdy little seaworthy craft fighting with ocean waves. Threatened by towering walls of water as she plunges down into the dark green trough, she shakes her bow throwing the water off and still rides on top—more than conqueror.

b) Will it remove all the tantalizing, trying, nerve-racking things so that life will be all sweet and calm? Oh, no! But it will immunize us; that bent or twist or carnal reaction that would spring up and cause trouble is gone. Just as there are injections which will immunize man or animals against certain diseases, so, too, the Lord can immunize us against sin. He will cause us to undergo the burning fever of old-fashioned conviction for carnality. Our heart is wracked with pain: our pride—how it suffers; our anger, our self-will—how we suffer when dying out to self as king. But then by the fiery baptism the "old man" dies and carnal stirrings are gone. If the doctors are happy when they make a discovery, then how ought we to rejoice that we have found an antitoxin for sin. "This is the will of God, even your sanctification, that ye should abstain from fornication" [that is, from sin] (1 Thess. 4:3).

3. Let us fix the truth of the text upon three words: price, prize, and prospect.

I. The price—"follow."

A. If we think of price as being the equivalent in value, then we can never pay the price of this experience of heart holiness. (In these days, of course, we are even accustomed to paying far more for things than they are worth.)

1. You may say, "Why urge upon us something that we cannot acquire?" We can acquire it, though we cannot pay the full price for it.

2. For the real price for "holiness" was the atonement of our Lord Jesus Christ. "Ye are bought with a price" (1 Cor. 6:20). "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

Let us remember, in seeking this blessing, that we can never pay the price as the full value of it. Just because we have been to the altar or have done this or that, it does not mean that we deserve the blessing—never. It is the gift of God!

B. But sometimes we can buy things "below cost." Sometimes "price" means, not the value of an article, but the amount at which it is offered.

1. Holiness of heart is so precious an experience that we could never afford to buy it. I think that is what Isaiah 55:1 means—"buy wine and milk without money and without price."

2. But while we could never buy it, we can meet certain conditions upon which it is "given" to us. When we talk of "paying the price" let us remember that God has put the "price" of this inestimable treasure so low that we can reach it, so low that in reality it becomes a gift.

C. The price, while low as far as value received is concerned, is nevertheless terribly high, for it demands absolutely all we have and are.

1. It means that we surrender all to God and become absolutely bankrupt. We are so totally in debt to the Lord that we are no longer in business for ourselves.

2. It means death, crucifixion, or destruction.

a) *Not the death of self*, for that would be obliteration and the Lord has made us immortal

b) *But death to self*. "Yet not I, but Christ liveth in me." Christ, not self, is now the center.

(1) A painful separation from, but final unresponsiveness to, the old life.

The dearest thing anyone has is "self." But now we are released from self-centeredness. The old story of the dead monk illustrates the point pretty well. The Abbot said to the monks who were about to bury

a brother, "Praise him." There was no response. "Villify him." There was no response.

(2) An aliveness to the new life, to Christ as Lord, as emperor, as dictator.

II. The prize—"holiness" ("the sanctification"—margin).

1. It is sometimes called "rest." "There remaineth therefore a rest to the people of God" (Heb. 4:9).

a) When we remember that the wicked are like the troubled sea, that nervous and mental disorders are tearing humanity to pieces—how desirable this rest is.

In Dante's *Inferno* we find that social sinners are blown here and there by a ceaseless wind, never able to rest. What a picture of this lustful, avaricious age.

b) This rest or peace is not indolence. It is the possession of adequate resources, a rich harmonious integration of the soul.

2. It is sometimes called "power." "But ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8).

3. It is sometimes called "freedom." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

4. It is sometimes called "purging" or "sanctification." "And every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit" (John 15:2). "Sanctify them through the truth" (John 17:17).

5. Sometimes it is understood most plainly as unspoiled fellowship with God. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him" (John 14:23). This wonderful prize is all this and more.

III. The prospect—"shall see the Lord."

A. We see Him now with a vision unspoiled by

1. The clouds of carnal doubt

2. The misty fogs of evil passions

3. The distorted imperfections of carnal selfishness

4. The unbalance "upsidedown-ness" of materialism.

Thank God, the cleansing of the heart remarkably affects our spiritual vision.

Since mine eyes were fixed on Jesus,

I've lost sight of all beside,

So enchained my spirit's vision

Looking at the crucified.

We endure "as seeing him who is invisible."

Dr. R. T. Williams used to tell of his first experience of listening to the radio with earphones. A friend invited him to "listen in" on his crystal set. First, the friend tuned in, and as he smiled, frowned, and chuckled, Dr. Williams thought he must be slightly "touched," for he himself could hear nothing. But then the friend put the ear-

phones on Dr. Williams and he smiled for now he heard beautiful music coming in over the air. The world does not understand why we sing and shout and pray—but we know that we "hear" and "see."

B. But someday we shall see Him with a vision unspoiled by

1. The results of the Fall which remain even in the saint

a) An impaired mind (when he fell, he fell on his head).

b) An imperfect body

c) An unbalanced nervous system with its attendant temperamental quirks.

2. The limitations of this psycho-physical relationship in which we are tied, at least during this probationary period, to a tenement of clay.

Someday we shall have a "glorified" "spiritual" body; what it may be like I am not at all sure, but I know it will be better than this.

3. The sinful environment which now surrounds us in "this present evil world." "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13).

The Sensitive Spot

SCRIPTURE—I Samuel 10:1-9.

TEXT—*And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched* (I Samuel 10:26).

Introduction:

1. See Israel's first king, Saul.

a) Saul is out on the search for his father's asses when he meets Samuel

(1) No one can be sure just where he will find success.

(2) But people usually find success while they are in the line of duty.

b) Young Saul is entertained in the prophet's home.

c) Samuel gives Saul God's message before he leaves.

(1) He is to be Israel's king

(2) The proofs will follow

(a) First meeting two men

(b) Meeting three men with provisions

(c) Meeting the prophets

(d) Being changed into another man himself

(e) Saul is anointed king at Mizpeh

2. See Saul's companions—"there went with him a band of men, whose hearts God had touched."

a) Man is a social creature.

(1) Men work together. That is the reason that most of the people of the world live in small villages from which they go out to farm each day. That also is the reason we have cities and factories.

(2) Men play together. There is real benefit in children learning to play together.

(3) Men worship together. We are urged "not to forsake the assembling of ourselves together."

b) A man is elevated or degraded by his company. "A man is known by the company he keeps."

(1) Man is a sympathetic creature. Like a pearl he takes life and color from his surroundings. It is said that the stronger of two plants or animals will absorb the strength of the weaker.

(2) The fact that man has selected a certain type of company indicates that he is ready to accept its standards.

c) Some things can be accomplished only by a group.

Jesus left some fishermen to carry on for Him. George Washington depended upon Lafayette in war and on Jefferson and Hamilton in politics. Charles G. Finney rested heavily on the prayers of Father Nash. God's Word says that "one shall chase a thousand; two shall put ten thousand to flight."

A father dying called his sons to him and gave them each a stick. Each broke his stick easily. He tied a bundle together and none of them could break the bundle. The moral is—"God's people should stick together."

Here was a band of men whose hearts God had touched.

I. Had the Lord touched their hearts in the sense of stirring their feelings? Undoubtedly yes!

A. This is a sentimental age. People are always wanting to have their feelings stirred. Some folk have no greater delight than listening to a sad story so that they may have a good cry.

1. People want sentimental books.
2. They want sentimental movies.
3. They want a thrill at any cost.

B. Too often this sentimental feeling is not carried into action and for this reason produces psychological harm.

1. Causes moral flabbiness
2. Or moral callousness. For example, if a group of women were to hear of some starving children and do nothing to help them either one of the above results would have to take place. Either they would become professional tear-shedders, expending their emotions in tears rather than aid, or they would become hardhearted.

C. Without doubt these men were stirred with admiration for Saul and with the romance of service for the king. There is another, a greater King who has stirred every one of us!

II. Had the Lord spoken to the moral consciousness of these men? Without doubt!

A. There are two aspects of wrongdoing.
1. There is wrongdoing against one's fellows.

a) Our generation is somewhat awakened to this aspect of wrongdoing. We are quite

aware of social evils such as: war, economic injustice, etc.

b) But strangely enough this generation that speaks of international morality is pathetically pagan in personal morals. See these glaring evils:

(1) Divorce—the alarming rate of one in four marriages broken and still getting worse.

(2) Drink, tobacco, and drug addiction in the U.S.A. 7½ billions for liquor last year; half that much for tobacco; billions more for other evils.

2. The other aspect of wrongdoing is that it is an offense against God, i.e., it is sin. The world seems to have forgotten some very fundamental truths.

a) There is an infinite God of holiness and love that created man for holy living.

b) This holy God in matchless love gave His Son to suffer that men might be redeemed.

c) Any wrongdoing by man is:

(1) First, a defiance of the authority of God.

(2) Second, a spurning of the love of God.

(3) Third, a rejection of His beloved Son, Jesus Christ.

(4) Fourth, a choice for sin and against holiness.

B. This generation needs a tremendous conviction for sin.

1. It needs to see the character of sin.
 - a) It is bad enough to sin against law.
 - b) It is worse to sin against human love.
 - c) It is even worse to sin against divine love.

2. It needs to see the consequences of sin.

- a) Sin blights the personality.
- b) Sin finally damns the soul in hell.

III. Had God touched the hearts of these men enough to change their hearts? Probably yes! For in verse 9 of this chapter it says concerning Saul, "God gave him another heart."

A. God does more than stir men with great ideals and new emotions.

B. He does more than induce them to turn over a new leaf.

C. He gives men a new heart, a heart of flesh instead of a stony heart. He offers men:

1. Justification—a changed record with all the sin of the past blotted out.
2. Regeneration—a changed heart with new life imparted.
3. Adoption—a changed relationship.

Conclusion:

1. Has God touched your feelings? Has the story of Jesus appealed to you as it did to the old African chieftain? He listened for the first time and seemed rather indifferent. Then the story gripped him and he listened with rapt joy while it was repeated. His eyes softened and tears rolled down his cheeks. Finally he said, "I give Him my heart, too."

Oh, there was a time when the gospel story brought tears to your cheeks. Can you listen unmoved because you have hardened your heart?

2. Has God touched your conscience? There was a time when your conscience was tender and sin weighed heavily on you. Is it so now?

3. Has God changed your heart? He will do it tonight if you will give Him an opportunity.

The Spade and the Sword

SCRIPTURE—Nehemiah 6:1-11.

TEXTS—*For the builders, every one had his sword girded by his side, and so builded* (Nehemiah 4:18).

I am doing a great work so that I cannot come down (Nehemiah 6:3).

Introduction:

1. The background of the texts is the story of the return to Jerusalem from exile in Babylon.

a) Around 536 B.C. the first return under the leadership of Zerubbabel saw about 50,000 come back to their homeland and start the rebuilding of the Temple.

b) The second return under Ezra was about 458 B.C.

c) Then about 444 B.C. came Nehemiah to rebuild the wall.

(1) We are all familiar with the various threats and oppositions which faced Nehemiah

(2) Also with the temptation to compromise.

2. I see here a likeness to the situation of Christians today, and I see some lessons which we might learn.

I. First, we see the primacy of the "great work" in which we are engaged—building the kingdom of God and bringing people to Christ.

A. There are many great works in the world: scientific, political, educational, medical, social, etc.

B. But this is the greatest work of all—the spreading of the gospel.

1. In some places there might be some disagreement about this. There might be some so married to an extreme social and evolutionary concept of life that they would insist upon such terms as "building a better world," etc.—all in terms that are "this-worldly."

2. But in our church we all believe that getting men saved and sanctified is the supremely important task.

II. A second lesson I take from this old story is this—there are some things which are entirely consistent with the "great work."

A. You will observe here that those who were rebuilding the walls of Jerusalem were also prepared to fight. Some worked and

some were armed; some slept and some watched; some labored with the spade or trowel in one hand and a sword in the other.

B. There are different points one might take from this.

1. First, there is the suggestion that the Christian life must have both positive and negative sides. That is, we must denounce sin and protect ourselves from it even while we are building by the positive principles of goodness.

2. There is the thought, too, that the Christian life must have both the defensive and offensive sides.

3. Certainly there comes to our minds the question of military service for the Christian. All of us have had to think and pray about this matter in recent years. Perhaps we could hazard a few brief conclusions.

a) War is a murderous business.

b) There is a well-nigh universal blame for war, though some must bear the lion's share of blame.

c) Christians should do everything consistent with right to avoid war.

d) There will always be wars until sin is out of the hearts of men.

e) There may be times when right is so predominantly on one side that the Christian may find himself forced to fight against the forces of wrong, just as he might be forced to aid the police in protecting society against the criminal or insane.

C. The thought I would like to emphasize is this—since being a Christian is a normal healthy thing, there are many things which are quite consistent with a devoted Christian life. There are some things which are not "coming down from the wall."

1. Living a normal personal life is one.

God calls some to a special sacrifice, but these exceptions simply prove the rule that the normal life is the best ground in which Christian fruits may grow. The Monastic conception of life is artificial.

a) Work is quite consistent with piety. Sweat, toil, planning, laboring, do not harm spiritual growth.

b) Marriage and home are highly conducive to Christian service if they are Christian. A peculiar attitude here will produce funny, nay, tragic twists. On the other hand, I could not imagine a home more conducive to holiness than that in which I was reared. The greatest godliness has had its birth not in cathedrals or in monastery cells but in God-fearing homes.

c) Laughter and joy are natural Christian qualities. Some frown upon all fun and say that Jesus never laughed. This latter statement may be true, but it must have been indescribably wonderful to see Him smile.

The effort to banish the natural joyful spontaneity of life may produce irritability or unattractiveness or spiritual pride.

2. Living a normal church life is another.

As a church we must let our healing, lifting ministry spread to every phase of life, helping boys and girls and young people and homes and the community and having all our efforts baptized with holy fire.

III. But there are some things which are inconsistent with the Christian life, with the "great work"—things which constitute "coming down from the wall." I have deliberately separated these from the others so that I might hit these hard.

A. To allow any legitimate thing to take first place is to come down from the wall.

1. That becomes an idol which takes first place—work, children, home, opinions, pleasures.

2. The everlasting order is "Seek ye first the kingdom."

B. To break down the separation between the church and the world is to come down. A wall is to separate and protect. Sanballat said, "Come down for a conference. We are the same." Nehemiah said, "Oh, no!" Let us preserve the truth of

1. The sinfulness of man

2. The definiteness of the new birth

3. The glory of the baptism with the Holy Ghost and fire

4. The victorious life of the saints

5. The peculiar quality of the holy life

C. To relinquish the plain unpopular doctrines of the Bible is to come down.

D. To adhere to holiness in theory but to be selfish and worldly in heart is to come down.

E. To adopt any other motive other than the glory of God is to come down. This must be our dominant motive.

F. To do anything that takes the keen edge off one's experience of grace is to come down.

Conclusion:

Ours is a glorious work! Let us maintain it undeterred!

When Carey's son was offered a position as an ambassador for the King of England, his father wrote to him, "Son, God has called you to be a missionary. Don't drivel into being an ambassador."

Don't come down!

Steps in Seeking Holiness

SCRIPTURE—Isaiah 55:1-6

TEXT—*But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul (Deut. 4:29).*

Introduction:

No soul ever sincerely seeks God in vain. Steps are usually the same in seeking pardon or purity.

Four steps in seeking holiness: (1) conviction; (2) confession; (3) crucifixion; (4) appropriating faith.

I. Conviction of need for holiness.

A. Holy Spirit will convict the newborn soul for the need of heart cleansing and filling.

B. Must get sight of your soul's depravity.

C. Grieve before the Lord over the carnal traits in your heart (anger, pride, impatience, peevishness, self-righteousness, tormenting fear, etc.).

D. Let the light of the Holy Spirit show up your wicked self.

II. Confession of your need for holiness.

A. Turn "state's evidence"—tell on your self.

B. "As guilt to be forgiven must be confessed, so pollution to be cleansed, must be confessed"—Adam Clarke.

C. Confession of the presence of the "old man" will lead to his execution; "Knowing this. . ."

III. The step of crucifixion of the "old man."

A. Paul took the crucifixion route, "I am crucified with Christ. . ."

B. Crucifixion is a painful process; "Knowing this, that our old man is crucified with him" (not "happified").

C. Truly saved people need crucifixion; "They that are Christ's have crucified the flesh with the affections and lusts."

D. Too much shallowness in present-day seeking of holiness.

IV. Appropriating faith in the seeking of holiness

A. Seekers after holiness should not be hurried through

B. When conditions are met, faith comes easily

C. Then, and only then, will faith meet its reward

D. Faith needs the background of complete consecration!

—H. B. GARVIN

The Holy Ghost Power For Christians

SCRIPTURE—Acts 1:1-8.

TEXT—*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).*

Introduction:

Book of Acts a record of evangelistic activities of the Early Church.

Purpose and passion of Jesus was that His Church should have power to conquer sin.

The Holy Spirit was given to the Church for this purpose.

Apart from the Holy Spirit we are without power.

The Church's triumph is in the holiness of God.

In the final analysis it will be either holiness or hell.

I. The fight against sin is a real and vital conflict.

A. Devil is the cause of all sin—he hates God and good.

B. There is no triumph without conflict; we must fight.

C. Powers of hell are arrayed against God's cause.

D. Conflict of the ages has been to destroy sin: "For this purpose . . . that he might destroy the works of the devil" (I John 3:8).

II. Holy Ghost experience is God's plan for Christians.

"I will pray the Father, and he shall give you another Comforter."

A. He commanded His followers to "tarry" and seek the Holy Spirit.

B. He promised that they would be baptized with the Holy Spirit; "ye shall be baptized with the Holy Ghost. . . ."

C. Sanctification is clearly God's will for us.

1. "This is the will of God, even your sanctification."

2. "The promise is unto you, and to your children, . . ."

3. "The very God of peace sanctify you wholly. . . ."

4. "Faithful is he that calleth you, who also will do it."

III. Obtaining and retaining the experience.

A. Must be a complete consecration to God; "I beseech you . . . that ye present your bodies . . ." (Rom. 12:1).

B. Must be a conviction for the need of holiness.

C. Must be a genuine, desperate seeking of holiness.

D. Daily faithful obedience to God retains holiness: "If we walk in the light, as he is in the light, . . ."

IV. What the experience of holiness will do for us.

A. Cleanse the heart.

B. Give purity and power.

C. Perfect peace.

—H. B. GARVIN

The Sacredness of the Christian Home

SCRIPTURE—Titus 2:1-8.

TEXT—*To be discreet, chaste, keepers at home, . . . that the word of God be not blasphemed* (Titus 2:5).

Introduction:

Home is God's cradle for all things good and great.

Love is the fundamental law of the home. We are architects of our own homes.

The Christian home is worthy of the best from both God and man.

I. The home embraces sacred and holy beginnings.

A. The home gives birth and nurture to genuine love.

B. The home offers the beginnings for law and obedience.

C. The home embraces the kindlings of both faith and hope.

D. The home lights the fires of holy worship and service.

II. The fundamentals of Christian home-making.

A. Calls for a serious and responsible fatherhood: head of the home, example in labor, love and patience.

B. Requires a loyal and loving motherhood: pattern in love, grace, and service.

C. The aim is for obedient and industrious children: the joy of the father, pride of the mother, and owned and blessed of God.

III. Homekeeping is a sacred and holy task.

A. Our home should be anchored by the strong cable of love.

B. It should be sheltered by the blanket of forgiveness.

C. Must be united with the cords of tenderness.

D. Its memories and impressions are like recorded pictures.

E. The influence of a Christian home lives on forever.

IV. Both heaven and home have much in common.

A. Each offers rest, shelter, and hope.

B. Each holds promise of blessed fellowship.

C. Definitely, each are creations of love.

D. Christ gives us promise of a heavenly home: "In my Father's house are many mansions: . . . I go to prepare a place for you. . . . I will come again, and receive you."

—H. B. GARVIN

SERMON THEMES

"Spiritual Architecture" (Eph. 2:19-22), by Rev. H. H. Ford.

"The Crucible of Faith" and "The Making of a Man of God," by Rev. Kenneth Peterson.

"Leanness of Soul" (Psalms 106:15) and "Ever Present Evil" (Romans 7:21), by Dr. W. R. McGeary.

"The New Contract" (I Cor. 11:25) and "The Fundamentals of Our Religion" (II Cor. 5:19), by Rev. Lester C. Taylor.

"The Secret of Courage" (I Samuel 30:6), by Dr. W. R. McGeary.

"God's Minute Men" (Acts 8:5), by Dr. Wm. T. Lytle.—*Selected.*

Christ Manifested

"One of the bitterest moments of my life," said a missionary, "was when an earnest young Buddhist boy said to me, 'I want to believe in Christ, but I have never seen Him in those who profess Him. How can I believe in one I have not seen?'"

Props—Human or Divine?

A woman came rushing to her confessor exclaiming breathlessly, "I have broken my china crucifix, and have nothing but the God of Heaven to trust!" John Wesley dryly commented, "Poor woman! What a sorry spectacle, with nothing but the God of Heaven to look to for her help."

We fear too many have a religion that is devoid of a spiritual foundation and must constantly be bolstered up by human supports. Then, when the props are suddenly withdrawn from them, how swiftly their flimsy structure crashes!

Christ asked certain Jews how they could believe, when they received honor and approval from one another and sought not the approbation of God only. With such a foundation, how could they expect to stand in the storms of life?

It is the privilege of one and all to come to that place spiritually where every "china crucifix" is broken. Then, divine help and spiritual deliverance will come swiftly and decisively. What a glorious revelation that is which God makes to the soul, that there is a place beside Him on the rock. "He . . . set my feet upon a rock and established my goings."—C.W.A., in *The Burning Bush*.

God's Grace

Abounding grace is illustrated by a preacher who was spending some time in Egypt. He said: "I was going along the banks of the River Nile and one day I noticed a man irrigating the land; he had a long pole fastened into the muddy bank, and along the top of it was fastened another pole, to the end of which were suspended two ropes; at the end of one rope was a heavy stone, and at the end of the other a bucket. He was spending his day pulling the bucket down into the water, lifting it up and pouring the contents into the channel through which it flowed on to his land. He was thus able to irrigate by a continuous, laborious day's work about a quarter of an acre. As week by week I cycled along the path I noticed the Nile was steadily rising, and one day I watched the man as the Nile rose above the level of the land; he pulled up his pole, threw his bucket to one side and dug a channel through the bank; immediately the water flowed over the land; instead of watering an acre, it irrigated miles of land.

To many people life is just drawing up with much effort a bucket at a time, whereas, if we dug channels of prayer and faith through which the overflowing river of God's grace could inundate us we would find the life abundant.—*Pentecostal Herald*.

When Prayer Changed Lives

The following story is told by a missionary.

I remember fifteen years ago, before going out to India, sitting down with my roommate, now in China, and saying to him: "What are we going to tell them out there on the field? What message have we got for men? Are we merely going to tell them about Christ? If so, it would be cheaper to send out Bibles and tracts. Can we tell them that we know Jesus Christ saves and satisfies, that he keeps us more than conquerors day by day?"

I said, "I am not satisfied. I do not feel that I have a message such as I need for men out there, nor the experience, nor the power. If we have not, is not the one great thing we need before we leave this country—to know Him?"

From that day to the end of our student days we rose every morning at five o'clock. From five to six we had an unhurried hour for the Word of God, and from six to seven an unhurried hour for prayer. *These two hours each day changed our lives, and we were unspeakably blessed.* Not only the missionary but every Christian needs this communion.—*Pentecostal Herald*.

Seeking the Lost

A student of human nature, visiting a prison one day, found his greatest interest in trying to read the faces of the men behind the bars. One of these faces, the story runs, affected him strangely, so gentle was it, so sensitive, so delicate.

"Friend," he said, "you have no look of a criminal. Why, may I ask, are you here?"

"I am here awaiting trial," was the answer. "I am unjustly accused."

"You have the appearance of an artist," said the visitor. This was true, for the man's coat was of velvet, his hair was long, and his fingers were bedaubed with paint.

"I am an artist," he replied. "I was taken from my studio while at work. Do you not see my palette and brushes?" He pointed to where they lay in a corner.

"Is there no small service I could do for you?" asked the stranger.

The artist's eyes filled with tears. "I would to God," he said, "that I had but a piece of canvass."

The visitor knew that it would be impossible to bring anything from outside for

a prisoner, but he saw on the floor of the hall a soiled and wrinkled napkin, dropped from a tray. "Take this," he said, smoothing it out and pushing it through the bars. "Paint me a picture upon it."

Every day while the artist awaited his trial, the stranger came to see how his picture grew. The napkin was nailed upon the wall, and every day the artist prayed as he painted, "Lord God, help me to paint a picture of Thee that shall win men to Thee."

And every day the touch of the brush brought out more clearly against the dull wall of that cell the radiant face of Christ in a picture so beautiful that afterward it was hung high in a cathedral to draw the reverent gaze of thousands. Yet before it was touched by the transforming genius of the artist it was only a soiled and wrinkled napkin, tossed aside into a dusty corner.

The story is a prison parable. There are lives, soiled and wrinkled and dusty, tossed aside, outcasts from the world, waiting only to be lifted by some friendly hand into the presence of the Master Artist to be transformed by Him into His own glorified likeness.

Pray for the vision and the passion, then will come the peace and the power.—*Selected.*

I had a friend in Boston who one day was calling upon an aged Christian woman. She was bent with sickness, and the years had left creases on her forehead and about her eyes, while the few straggling locks upon her temples were white as snow.

Her granddaughter sat at her feet as he entered, and, looking up, he saw on the wall a picture of a young girl. And to the child he said, "That is your picture, is it not?" But the aged matron answered, "No. That was my picture when I was young, sixty years ago. But it only seems like yesterday when I was young." And the child by her side answered, "Yes, Grandma, and it will only be tomorrow when you shall be young again.—DAVID DEFORREST BURRELL, in *The Presbyterian*.

Beautiful Vision

There is a legend of a monk who was enamored of a beautiful vision of the Saviour given to him in his cell. The time came when it was his duty to feed the poor at the convent gate. He tore himself from the blest experience and went to the performance of the work of benevolence. Upon his return he found the vision still there and also a voice which said, "Hadst thou stayed I would have gone. As thou hast gone, I have remained."

How many times have men placed their own pleasure first, only to find the pleasure gone—the promised fruit an "apple of ashes"!

How many times, when one has torn himself from some apparent good to do what it was his duty to do, has he found joy continuing—unimagined satisfactions!

Lord, help us that we may not be seeking for delights for ourselves but rather go about our ministry to needy men and women and children—and how many there are of these. Not that monk only but also others have found the blessed face of the Lord when the task and the day are done!—*Selected.*

Growth of the Kingdom

(Matt. 13:31-33)

Dr. G. Campbell Morgan points out that the mustard plant was a shrub, and not a tree, and that the Lord is here "describing something out of the ordinary, something unnatural. If it so happens that the mustard plant, which is naturally small and unobtrusive, pass out of the stage of the yellow flowering herb of beauty to that of a great and mighty tree with branches, then both process and results are abnormal and unnatural." Christendom, the term that is applied to the nominal Christian world, is not true Christianity. Outwardly it would appear that Christianity has had a much larger growth than what is really the case. How many there are who call themselves Christian and yet know nothing of the new life throbbing within. Their lives are not motivated by Christian principles and they have no time for the true worship of God. We must distinguish between the outward, nominal Christianity and the true life that is "hid with Christ in God."—*Selected.*

How God Told Her

Watts-Dunton once told this tale of an Italian girl whom an unbeliever found reading the Bible. After asking her what she was reading, and hearing that it was the Bible, he inquired why she spent her time reading a book like that. "Because, sir," she answered, "it is the Word of God."

"Nonsense!" he said, "Who told you that it is the Word of God?"

"God himself, sir," she replied, in no wise abashed by his manner.

"Bah! Impossible!" said the man. "How could God tell you?"

For a few moments the girl was reduced to silence, but only for a few moments.

"Sir, she asked, "who told you that there is a sun in the blue sky?"

"Who told me that?" replied the man. "Nobody. I do not need anybody to tell me. The sun tells me."

"Yes," said the girl, in triumph, "and that is the way God tells me. As I read I feel His warmth and light."—*Selected.*

After Many Days

PRAYER Changes Things." This is not merely a decorative motto, but a glorious reality; not merely mind over matter, but the supernatural over the natural; a manifestation made possible by the merits of the shed blood of Christ. Once again a little story, "Grapevines," finds its way out of one of the darkest sections of Congo to bid us take courage. We have a God who delights in performing the impossible.

Several years ago we purposed to strike out off the beaten trails and touch some of our rarely visited hinterland. We still have vivid memories of that trip. In one town we asked if "a doctor of God" had ever been there before. The aged chief replied, "Yes, once." Naming a missionary who had spent over thirty-five years on the field, he added, "He passed this way once when he was a young fellow." What had impressed the old man most about the missionary was that he had a long red beard.

In another town we ran across an old woman, who, because of her confessed faith in the white man's God, was poisoned by the witch doctor and thereby lost her sight. At one of the quarterly meetings only one man was baptized. The service was held near the spot where they used to burn the witches, and I counted many scars on an old *nkasa* tree where bark had been removed to be used in the preparation of the poison cup.

One Sunday morning we held a service in a centrally located town. The teachers from the area gathered with their families and a few adherents. We made a special effort to personally invite everyone in that heathen village to the meeting, which was to be held out-of-doors to help the superstitious townfolk to attend. I shall not soon forget that experience! In spite of all our efforts, not a single person came! Their fear outweighed even their curiosity.

So impressed was I by the satanic opposition that I took a picture of the town. During our extended furlough, I threw this picture on the screen several hundred times, with the plea to pray for towns such as these, steeped in sin and bound by superstition. I am positive that many of you accepted the challenge, for today echoes from that quarter tell a very different story.

I visited the old blind woman's town the other day. Only three months ago she went to be with the Lord. And on her deathbed she praised God for allowing her to be instrumental in bringing the light of the gospel to that dark corner of Africa. The man who had the courage to follow the Lord in baptism at that quarterly meeting was the firstfruits of a now growing church.

Today, in the town where five years ago not a single soul dared to identify himself with those who preached "the Jesus way," there is an aggressive group of Christians. Delight was written on the pastor's face as he recounted the victories over sin and superstition, adding triumphantly, "And they really know how to sing the praises of God in that church!"

"Prayer Changes Things!" It is not a decorative motto; it is a glorious reality! It is not merely mind over matter; it is the supernatural over the natural! It means results. It means trophies for eternity!—REV. NATHAN L. TYLER, Congo Belge; in *The Alliance Weekly*.

Infidelity Fails

Judson, the great missionary, was a brilliant young man and had been reared in a Christian home; but in college he came under the influence of a young man as brilliant as himself who destroyed his Christian faith. His father and mother were brokenhearted when he came home with the announcement of his infidel sentiments. He broke the sorrowful news to them just before starting on a long pleasure trip through New England and New York.

In the course of his journey he stopped one night at a country hotel. As the landlord showed him to his room, he apologized for placing him next to a sick man who might be dying. Judson assured him it would make no difference. He put out his light and got into bed, but the sounds from the sick-room fastened upon his ear and suggested the most agitating reflections. Was the dying man prepared for the change that awaited him? He blushed as he felt the faith of his childhood again creeping over him. Prepared! What preparation was needed for an eternal sleep? But still the question would return: Into what scenes is his spirit to pass? The landlord had spoken of him as a young man. Was he a Christian or, like himself, a skeptic, the source of unutterable sorrow to pious parents? What were the feelings of the dying youth in this testing hour? What would be his own in like situation? Suppose he were now stretched on the bed of death, could he look with philosophic calmness toward the final moment, sure that the next instant his soul with all its capacities for joy and sorrow would have gone out like an extinguished candle? Ah! there was a shuddering in his soul which prophesied of a future either of conscious bliss and love or of just retribution. He tried to rouse himself from these fears by recalling the arguments which once had seemed so convinc-

ing. But they would not work there in the dark with the tragedy of death being enacted a few feet away. He thought of his infidel friends and asked what they would think of such weakness, especially the witty and brilliant friend who had been the chief agent in leading him to throw over the faith of his father and mother. The poor youth cowered in his bed as he imagined the pitying smile and the keen shafts of ridicule with which that firm mind would meet such nursery superstitions. But all would not do, and through the whole night his spirit was tossed upon a restless sea of disquietude and doubt. But when the morning came, he sprang up relieved and was ready to smile at what he deemed the fancies of the night. On leaving his room, he went immediately to the landlord with kind inquiries after the sick man. "He is dead," was the reply. "Dead!" "Yes, he is gone, poor fellow; the doctor thought he could not survive the night." "Do you know his name?" "Oh, yes! he was from Brown University; a fine young fellow; his name was E———," mentioning the name of Judson's brilliant friend who had led him away from Christ. He needed no one to preach to him in that hour on the evidences of Christianity. He felt all his infidelity slipping away from him and he despised it as a lie. He went to his room and spent hours in a state of wretchedness bordering on stupefaction. The words, "Dead! Lost! Lost!" rang continually in his ears. He gave up his intended trip, and said, in the language of another poor prodigal who also found the husks bitter, "I will arise and go

to my father." In the hour of his spiritual distress he could think of no place so good for him as the old home fireside, with his Christian father and mother. . . . His decision to go back home at once and tell his father and mother about his change of purpose was his salvation, and led to his happy conversion and glorious life.—BANKS.

Only Six Boys

A worker of the Central American Mission in Guatemala tells in *Central American Bulletin* of holding two evangelistic services in Alzatate, to which not a single unbeliever came, *except a half dozen boys*. Though discouraged the workers held a service. The native worker began by seeking to teach the boys a chorus. They showed unusual interest and co-operated seriously and magnificently. They also learned several verses of scripture. A meeting for the boys was announced for the next afternoon. They all came with several other boys, and again in the evenings, each time manifesting an eagerness to hear more. The result was that on the final evening *six boys accepted Christ as their Saviour*. These boys had not come for diversion or out of curiosity; they were saying by their attitude, "Sirs, we would see Jesus!"

The consecrated spirit is wholly united to the divine will. It chooses it, delights in it, and wants to meet it in all its fullness.
—A. B. SIMPSON.

BOOK NOTICES

By Rev. P. H. Lunn

CHAPMAN'S CHOICE OUTLINES AND ILLUSTRATIONS

By J. B. Chapman, D.D. (Zondervan, \$1.25)

Here General Superintendent Chapman enters a new field—that of outline and anecdote, in both of which he has few peers and no superiors. This volume has considerable scope; besides the outlines and suggestions it has a number of selected quotations, a generous selection of illustrations, and a few poems.

A CROWDED CHURCH

By Eugene D. Dolloff (Revell, \$1.50)

This is a volume of practical plans for increasing church attendance—a worthy aim in these days of indifference. The field of advertising is covered, in a general way, of course. There are suggestions of enlisting the co-operation of church officials. A pertinent chapter tells of how to utilize the calendar; in other words, how to make the

most of special days. Another chapter speaks of means of capturing youth for God. Still another discusses the reclamation of lost members. What a neglected field is this, in any denomination. Parish visitation is recommended and suggestions for doing it are given. This volume is not designed to comfort the afflicted rather to afflict the comfortable. In any case it should stir the complacent minister and furnish the alert pastor with a hatful of ideas.

NEW TESTAMENT EVANGELISM

By Arthur C. Archibald (Judson Press, \$2.00)

A very thorough and sane discussion of the important problem of evangelism. It is not a book of generalizations and theories. It deals with the working problems of evangelism. Certainly the days of haphazard evangelism should be painful memories. Planning, preparing, spade work, fol-

low-up programs—all are necessary. Should we not in our evangelistic endeavor, work as if everything depended upon our efforts and when we have done our best step aside and in faith ask God to come upon the scene with His power and blessing?

THE RIGHT AND WRONG IN DIVORCE AND REMARRIAGE

By William Evans (Zondervan, \$1.50)

The divorce and remarriage problem certainly has invaded the church. Here at last is a book presenting this serious question in its many ramifications from the point-of-view of Bible teaching and Christian principles. It seems to us that there is a place in every minister's library for this book.

LIFE'S GOLDEN HOURS

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Ten sermons dealing with the eternal values of faith. As with all good sermons these are characterized by inspiration, insight, and illustration. Dr. Sockman writes that Dr. McKeehan represents the American pulpit at its best.

Among recent reprints are three of especial interest. Dr. A. M. Hills' *Holiness and Power* has been out of print for several years. A new edition in paper covers priced at \$1.00 is now available.

One of the best volumes ever published on the fallacy of Seventh-Day Adventism is D. M. Canright's *Seventh-Day Adventism Re-nounced*. It has been out of print for ten or more years. The author was for many years a zealous proponent of this erroneous teaching. A new edition has recently been printed, priced at \$2.50.

Of interest to every pastor and Sunday-school worker is a new edition of Marion Lawrence's *My Message to Sunday School Workers*. This book contains more helpful material for teachers and workers than any book in its field that this Book Man has been privileged to read. The price is \$1.50.

CHRISTIANITY ACCORDING TO ST. JOHN

By W. F. Howard (Westminster Press, \$2.75)

The Westminster Press has been making a very valuable contribution in the last few years by making available to the American public reprints of significant books being published in England. This volume by W. F. Howard is one of that rather numerous group. While not ranking in importance with the Westminster books by such British scholars as H. H. Rowley, T. W. Manson, and Archibald Hunter, yet for the careful student this study of Johannine theology has something worth while.

One of the main emphases of Dr. Howard is on the Jewish background of John's Gospel. After the incessant talk of many years about the totally Hellenistic character of the Fourth Gospel it is refreshing to have

an outstanding authority on the subject maintain that the main sources of John's thinking are to be found in the Old Testament rather than contemporary Greek literature.

W. F. Howard is a Methodist leader in the British Isles and a professor of New Testament. He is thoroughly versed in his subject.—RALPH E. EARLE.

ADVENTURES IN THE SPIRITUAL LIFE

By Charles E. Brown, D.D. (Warner Press, \$1.50)

This is an informal, pictorial exposition of many of the events in the journey of the children of Israel from the crossing of the Red Sea, which the author aptly refers to as "spiritual engineering," to crossing the Jordan which he calls the "Gateway to Canaan." His imagery is vivid and appealing and the truths deduced are timely and penetrating.

The thesis of the book is that genuine spiritual living is thrilling and venturesome in the highest degree stretching out to infinity. We are accustomed to think of the thrill of achievement that lures and drives the captains of industry, the leaders in finance, the inventor, the searcher in the scientific realm, the traveler in faraway places, and even those who are victorious in the exploits of war. None of these are comparable, the author maintains, to the beckoning calls of spiritual living and achievement.

Preachers will find the book stimulating in sermon preparation. Familiar events are interpreted in a manner that grips the attention. The language is modern and yet cheap sensationalism is avoided. The healing of the waters of Marah, for example, is referred to as "spiritual chemistry." The staying of Moses' hands by Aaron and Hur is the basis of the chapter on "The Labor of Prayer." You will greatly profit by studying this chapter, especially the treatment of "prophetic prayer" which is characterized as "active, dynamic, urgent, fervent, and passionate."

"Holiness in Blossom," is based on Aaron's rod that budded. Other striking captions are "Gods of Gold," "The Peril of Wild-fire," and the "Innocent Image of Sin."

The chapter on "The Thunders of Sinai" will require careful reading lest the author's interpretation of the Ten Commandments, particularly the Sabbath, as belonging only to the Old Covenant be misconstrued. An excellent parallel is drawn between the Sabbath rest of the Old Testament and the spiritual rest of believers in the gospel dispensation. The entire chapter is worthy of careful study.

Dr. Brown is true to the fundamentals of holiness and we believe the book will be found to be interesting and profitable both to the minister and to the layman.—J. F. LEIST.



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