



September-October, 1946

The Preacher's Magazine

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Managing Editor's MESSAGE

IN reading the biographies of some of the great Christian leaders of the past, one is impressed with the spirit of abandonment that they possessed. This is a factor in all of their lives, something they possessed in common although their lives are separated in some instances by centuries.

Perhaps the Apostle Paul gave the best description of the source of this abandonment to God when he said, "The love of Christ constraineth us." He was so mastered by the love of Christ, he kept so constantly in his mind the thought of this love with all that it meant in sacrifice, suffering, and patience, that it became the moving passion of his life. This love that Christ had for him so gripped his heart that he felt that nothing he could do and nothing he could give was too great as an expression of his own devotion to Christ. His whole life was an example of a heart fully absorbed by a love to Christ and a life fully abandoned to Him.

There is no other way to account for a life like Paul's, and like many of the great Christians of subsequent days, than that they were mastered by the love of Christ. There was no law to compel such devotion, no proffered bribe could elicit such sacrifices, no amount of promised honor or reward could inspire such consistency in service and suffering. What law, bribes, honors, and rewards could never do, Christ got Paul to do! And that is what counts in the lives of ministers. It is not what we do because of duty, because it is expected of us, because we receive honors and rewards, or because we are compelled by law to do it; it is what Christ gets us to do because we love Him supremely—that is what counts!

This passionate love to Christ must exist within the hearts of ministers or they drift to professionalism. And there is no one beyond the minister himself who can compel him to maintain such a deep love and passionate devotion to Christ. This is one great demand that the minister must make upon himself. He alone stands as the guard of his own heart and of its devotion. What does Christ get us to do?

D. SHELBY CORLETT,
Managing Editor

The Substance of Preaching

J. B. Chapman, Editor

RECENTLY a chaplain, soon to be released from the army, wrote saying: "I am naturally most anxious to capitalize on my work in the army. How can this best be done? I definitely feel it would be a mistake to be always starting sermons with, 'Now when I was in Germany, etc.' But how shall I do it? I know this is an elementary question, and that I shall have to work it out myself. But I surely would appreciate suggestions."

You remember that Paul used sometimes to speak of the gospel as "my gospel." By this we understand he emphasized the fact that the gospel, while general in content, is particular in application, and that it becomes a personal possession when it becomes thoroughly mixed with the experiences of our lives. And there is a very real sense in which one does not possess the gospel until it has become his personal experience.

For example, we all know that the Lord has promised to make all our bed in sickness. But only those who have been preserved in time of sickness can really preach this promise effectively. The rest of us may believe the promise with all our hearts. But only those who have been sick and blessed and kept *know* the inner meaning of the promise.

Take reading as another example. There are those, I know, who believe they can "make notes," memorize quotations, and make full use of material gathered in reading by something of a mechanical process. And there are many filing systems recommended, and many helps suggested for making use of unassimilated forms and substances deliberately borrowed from books. But personally, I have my doubts about the usefulness of these methods, although I do not set myself up as a criterion in such matters. My own method is rather this: I read a great deal; but I make no notes, attempt few quotations, and just forget everything that is willing to be forgotten. Things that cling on and refuse to be forgotten, these I remember, and they become substance, like food assimilated by the body. I do not even attempt to remember authors or names of books. I think that if one says anything forcefully enough I will remember

him for doing so, otherwise, why try to remember him? And if a book helps me, I am thankful, but in that case I do not want to clutter my mind with titles and labels, seeing I have "eaten" the book and made some little part of it my own.

Take travel as yet a further example: I have often been bored by one's assertion that he has been to a certain place, when it did not seem to have improved him any to have been there. And I have been deterred from describing the places I have been lest there should come back to me the sullen, though perhaps unspoken response, "Who cares?" Once, when we had returned from a foreign trip that occupied almost a year's time, one of the neighbor women (since moved away) insisted on coming over to hear about our travels. The good woman stayed two hours. During the time, we were able to talk twenty minutes about our far-flung foreign trip, and the rest of the time we spent in listening to our neighbor's description of a recent week's holiday spent "up in the old Mackinaw country" of our own state. And by other such reminders we have learned that all travel has contributed that is really valuable is contained in the clearer concepts of men and things and places which we have gained, and these we must be content to give out imperceptively and inadvertently, rather than formally and by design.

Even personal experience requires time for incubation, hatching, and growth before it is very useful. For, after all, the real question is not what happened to you, but how did you respond to what happened. We have all listened to one's story of "my own personal experience" and gone away wondering how so little lightning could produce so much thunder. Or perhaps the metaphor should be, we wondered why so much labor was required to bring forth a mouse.

All these things indicate that building a preacher is quite a slow process. The only encouraging thing about it is that it is the process, more than the accomplishment, that counts. The ideal is a growing preacher, rather than a grown preacher.

I remember once of hearing a preacher "just out of the seminary" preach to an audience in a coal mining community. The preacher announced that his subject was "Altruism," and his introduction included a historical dissertation on philosophy, during which he said that the Greeks of two thousand years ago propounded practically all the questions, and that many of these questions even we of today cannot answer. But he said these men were very wise to be able to raise the questions. Then he juggled with such words as egoism, and finally settled upon the term altruism, and then proceeded to give the rest of what was evidently a lecture some high-hat professor had delivered to some specialized group. Now my real criticism of the young preacher was and is that he was preaching "another's gospel," rather than the gospel as he probably knew it, and his sense of abstraction was communicated to the audience, so that one could all but hear them say, "Well, what of it?"

Called to account before the Sanhedrin, Peter and John answered those who would silence them, "What we have seen and heard we cannot help speaking about." But consideration of the whole picture forces the conclusion that the things they had seen and heard were not just the passing contacts of the moment, but were the convincements of three years in the company of Jesus plus the inner impressions of the Pentecostal experience. They not only had the gospel, but in a deep and real sense the gospel had them.

The big job is not building sermons, but building preachers. Bringing it down to ourselves: our task is not having something to say, but being so transformed by our own message as to become in the good sense identified with it.

And in a concluding word, I appeal to the experience of any who have ever preached, even as I appeal to the discrimination of any who have not preached, but plan to do so. The plea is; Become the embodiment of the gospel you preach. Seek more to assimilate than to contact. Just as it is not the food you eat, but the food you assimilate, that feeds your body; so, likewise, it is not the gospel you hear, or even the gospel you speak that saves others and blesses you. Not what have you experienced, but rather what did experience do for you—that is the question. The preacher is the substance of the sermon, even as the Word of God is its content, and it is the combining of the divine and human elements that constitute

that preaching that God has ordained as His means of saving them that believe.

Taking His Chances With the Rest

BY THE EDITOR

IT IS commonly believed that our day is a difficult one for preachers, and one of the proofs cited is the fact that nowadays the community is filled with people who are willing to make public addresses to their fellows on many and varied subjects. It has been remarked that the street sweeper may lay aside his rough clothes at the end of the day and, donning evening garb, stand up and talk to a gathering of his neighbors on politics, economics, ethics, or religion. And, so it is said, it is more difficult for the preacher to hold his place as a leader in the community.

But the fact is, even though the competition may be more acute, the challenge is a good one. I asked a man once how it came about that Akron, Ohio, holds so large a share of the rubber production of the country. His reply was, "There was no particular reason at the first. But after a time, Akron became the gathering place of workers who know the rubber business, and, since so large a percentage of raw rubber and other supplies used in the business was shipped there anyway, it became the best place for any new manufacturer to go. Even though a manufacturer may plan for only a small business, it is better now for him to go to Akron, for there he can get materials and men, and from thence he can the more quickly distribute his goods."

We have all noticed that certain blocks in the city contain most of the department stores, certain others describe the location of automobile sales and service places, and even the churches find it wise to locate in "church sections" of the city. A business that boasts that it has a great section to itself does not usually attain sufficient success to commend the idea of isolation.

It is not difficult to admit that the Church has more competition now than formerly. This competition is not alone in the form of oppositions, but rather it is in the form of organizations and movements for the betterment of humanity—competition, as one might say, in kind, if not in method. But the Church is expected to be versatile and able to make adjustments now, as in

But we are thinking of the preacher's competition in the community. And of this we say, the value of the challenge outweighs the difficulties involved. The field is fair, the preacher must take his chances with the others, and the best man wins. The preacher is challenged to possess a fuller, finer message than others. He is challenged to give himself to his task more devotedly and with correspondingly greater heat and glow than others. He must believe what he believes more strongly than others believe their beliefs, and he must believe things that are more fundamental than others believe. And the preacher must gain his hearing in his pulpit and on the platform of his community, not by the grace of his ordination or the influence of

A man who can talk on an important subject attractively, enthusiastically, and with true conviction can get a hearing. People love to hear vital men speak. Neither written matter nor radio reproductions can compete successfully with the vital, vibrant human voice. And since the preacher cannot get a hearing on the basis of his office or his dignity, he will just have to earn his hearing as over against his competitors.

But it should be possible for the preacher to win. In the first place, he is and should be a practical example of the best there is in life and the wisest there is in living. In the second place, he has the only message—the gospel—that is both sufficient and vital. No one has as good things to say as does the preacher—no matter what the occasion or what the circumstances. In the third place, there is no reason why the preacher should not know his subject as well or better than any other, and no reason why he should not be better prepared, both generally and particularly, than his competitors. And, finally, the preacher knows the value of prayer, not as an instrument for hindering others in doing well, but as a means of helping him to do his best for the worthiest reasons. The preacher just has to be good to make it amidst so much competition, but if he is truly good, he need not fear—he can and will make it!



Time To Live

Take time to work—it is the price of success.
Take time to think—it is the secret of power.
Take time to play—it is the secret of remaining young.
Take time to read—it is the fountain of knowledge and wisdom.
Take time to worship—it is the highway to reverence.
Take time to be friendly—it is the road to happiness.
Take time to dream—it is hitching your wagon to a star.
Take time to love and be loved—it is the privilege of the blest.
Take time to look around—the days are too short to think only of ourselves.
Take time to laugh—it produces psychic vitamins, and destroys mental acidosis.
Take time to play with little children—it is the joy of all human joys.
Take time to be courteous—it cost nothing, and pays great dividends.
Take time to notice the children about you—they are soon to fill your shoes.
Take time to cultivate your soul—it is the highway to God, purity, destiny.

—Selected

Gleanings from the Greek New Testament

Ralph Earle

Preaching Points in the New Version

I. Romans

IN Romans 1:18 there is a rendering in the King James Version which is weak and vague. Reference is made to those "who hold the truth in unrighteousness."

Obviously, this wording lends itself to two or three different interpretations. The meaning is therefore ambiguous. When we turn to the Revised Standard Version we find the translation very clear and definite: "Who by their wickedness suppress the truth." There can be no doubting the exact meaning of the passage when thus rendered accurately.

The Greek verb here is *katecho*. The simple verb *echo* means "hold." The prepositional prefix *kata* means "down." This gives us the combination idea "hold down," or "suppress." In a little more general way it may mean "restrain, hinder," as we shall find later.

This rendering provides good preaching material for this passage. The most effective way to hinder the truth of the gospel is for those who know the truth to suppress it by godless living.

In 1:21 there is the suggestion of a good sermon subject. Part of the last clause reads, "they became futile in their thinking." The verb *mataioo* occurs only here in the New Testament. It is from the adjective *mataios*, which means "vain, useless." The reading of the new version suggests the subject, "Futile Thinking"—a not inappropriate one for our times.

The Revised Standard Version has a significant departure from the King James in verses 23, 25 and 26 of this first chapter of Romans. In each place where the older translation has "changed . . . into" the new version has "exchanged . . . for."

The verb in verse 23 is *allasso*. In verses 25 and 26 it is the compound verb *metallasso*, which occurs in only these two places in the New Testament. Both verbs have essentially the same meaning of change or exchange.

Notice the exchange made. They "exchanged the glory of the immortal God for images resembling mortal man or birds or

animals or reptiles"—in the descending scale of idolatry, which ends in the cellar of snake worship. They "exchanged the truth about God for a lie." In the third stage the women "exchanged natural relations for unnatural," as did also the men. In other words, the cellar of idolatry led into the cesspool of immorality. Such a stench arose to the nostrils of God—to use the anthropomorphic language of the Old Testament—that He washed the earth clean with a flood and gave man a new beginning.

The two translations "change . . . into" and "exchange . . . for" are equally valid, as far as one can find from the study of the Greek. Commentators rather favor the latter. Taken either way we have statements of profound truth with regard to the "evolution" of the human race, which here is seen in reverse. The new reading suggests such topics as "A Bad Bargain," or "A Bad Exchange."

Before leaving this chapter we might call attention to the trilogy of divine judgment expressed in the terrible phrase, "God gave them up," which occurs in verses 24, 26, and 28. The translation is the same in the new version. The Greek verb is *paradidomi*, which literally means "hand over." In other words, God *abandoned* them to their own desires and practices.

The first chapter of Romans gives us one of the blackest pictures of sin in all literature. Probably familiar is the old story of a missionary who one day read this passage before an audience in a non-Christian land. When he finished, a man who considered himself a gentleman in society rose and said: "I want to make a protest against the white man coming over to our country, writing down our sins in a book, and then getting up and reading them in public." What a "giveaway." Idolatry has invariably led to immorality.

In 2:11 we find an interesting word in the Greek, *prosopolempsia*. It literally means "receiving of face." That is, God does not receive anyone's face; he looks at the heart and judges accordingly.

One of the greatest chapters in the New Testament is Romans 12. This reads beautifully in the new version. Note verse 9—"Let love be genuine," and verse 11—"Be aglow with the Spirit."

“And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses” (Mark 11:25, 26).—*The Watchman-Examiner*.



Concerning the Sacraments—

Chaplain Claude L. Chilton

THE Church of the Nazarene is primarily an evangelistic organization, designed for the purpose of winning souls to Jesus Christ and establishing them in holy living. We lay claim to no other objective. The conversion of sinners, the entire sanctification of believers, and the extension of God's kingdom is our sole task. This is the hub of all church activities; around this all else revolves. This singleness of purpose is reasonable, worthwhile, and scriptural, for "He that winneth souls is wise."

In line with the great majority of Protestant denominations, we adhere to the acceptance of two religious ordinances, namely baptism and the Lord's Supper. Without hesitation we believe in the validity of these two Christ-ordained institutions. The church *Manual* clearly outlines our position and approach regarding them.

Our church has little place for liturgy and ritualism. We are not hidebound by vain tradition. We are not sticklers for form, but seekers for power. We are not interested in oratorical displays or beautiful pageantry. Although we are not ostentatious, we do believe in all things being "done decently and in order." Thank God, for a church whose arms now reach around the world, where one can testify, pray, shout, or say, "Amen," when moved by the Spirit. Our pastors and evangelists are always glad to stop in the midst of a sermon, if necessary, when the blessed Holy Ghost moves upon the congregation in demonstration and power. How thankful we are for our evangelistic aggressiveness which includes our great camp meetings, holiness conventions, revival campaigns, youth rallies, missionary gatherings, and all other kindred efforts to "preach the gospel to every creature."

Now, concerning the sacraments: Having spent several years as a pastor and more than three years as a chaplain with the armed forces, this writer, looking at both sides of the question, is of the opinion that too many of us have minimized the value of these sacraments. With our world-wide program of intense evangelism occupying first place in our thinking, have we not neglected to baptize many of the new converts,

and to provide the opportunity of observing the memorial of the Lord's Supper? We need the sacredness and sublimity of these beautiful sacraments. So many ministers are tempted to relegate these as mere "extra-ecclesiastical" activities, whereas they should form an integral part of our worship.

BAPTISM

In a survey made at random by perusing through the "News of the Churches" columns of the *Herald of Holiness* for the past several weeks, I read reports from almost two hundred local Nazarene churches. They are representative, for they included churches large and small, old and new, from coast to coast, and from Canada to Mexico. These reports spoke of revival meetings, many seekers, happy finders, and many uniting with the church. But—hear it! Not a single report indicated that any new convert had been baptized, or that a baptismal service was even being planned!

Have we come to discount this sacred heritage of the Christian faith as something trivial and unimportant? Was not Jesus, the perfect, sinless Son of God, baptized in the river Jordan? Why did St. Paul, in his testimony before the Jews in Jerusalem (Acts 22:16; 9:18) mention his baptism? Did not the Apostle Peter, in his fiery Pentecostal sermon, urge the people to "Repent, and be baptized every one of you" (Acts 2:38); "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). The people at Samaria received baptism (Acts 8:12, 16); the house of Cornelius was baptized (Acts 10:47-48), as was the Ethiopian eunuch (Acts 8:36-38), the Philippian jailer (Acts 16:33), the believers at Corinth (Acts 18:8), and the Christians at Ephesus (Acts 19:5).

The Great Commission of our Lord was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). With us, the mode of baptism is not the essential, for we recognize that water baptism is symbolic. It is a ceremonial cleansing; it is not a cause, but a climax. It is not an inward virtue, but

an outward testimony. It represents the washing away of sins and the cleansing of acquired pollution from the soul. Baptism profiteth nothing unless preceded by genuine repentance toward God and faith in Jesus Christ. Although one be baptized by every mode possible, by a minister or priest from every denomination, he is lost unless he has been "born again." But how wonderful, how beautiful, after becoming a Christian, to follow our Lord in holy baptism, witnessing to three worlds that henceforth we will follow Jesus, that we belong to Him, and that we are not our own but "are bought with a price."

Yes, the thief on the cross got to heaven without baptism, but we are not all thieves, and we do not all die on crosses. Even though it is not a requirement for eternal life, nor for membership in the Church of the Nazarene, yet I believe it is our duty and privilege to answer this call of the Master and let God's representative, a duly ordained preacher, administer the sacred rite of baptism. It is our firm belief that the public baptismal ceremony, witnessed by loved ones and friends, brothers and sisters in Christ, will be an occasion never to be forgotten by the new convert. A young couple may be deeply in love, and obtain a license to marry, but they need and want a marriage ceremony, something tangible, expressive, with eyewitnesses to the event. Likewise, the vows and pledge made when baptized will have a steadying influence in the years to come. It will tend to hold the believer like an anchor when the going is rough and billows of doubt and discouragement roll.

I believe that with a sane, spiritual, scriptural approach to this matter, we can render a great service to God, the Church, and the people, by incorporating this fundamental Bible ordinance more actively in the local church. But to baptize profusely, with knowledge that an individual is not truly a candidate, will only violate the significance of baptism. In our foreign fields, baptism has, perhaps, a deeper meaning to converts from raw heathenism and idolatry than to believers in America, who have more or less been brought up in the church. Even though some religious groups have overemphasized water baptism by making it a condition of salvation and eternal life, we should have baptisteries in the church and by whatever mode the candidate prefers, according to his conscience, offer him the opportunity of being baptized.

A soldier boy came into my office one

day. He had gone forward in a certain church nearby to "accept Christ." However, the young man didn't feel like he was really saved; yet the pastor exhorted him to return the following week and be baptized. He asked me what he should do. I cautioned him not to be baptized until he knew that he was a Christian, that he had "passed from death unto life." I prayed with him and gave him a good tract to read. This is the Bible approach, regeneration, *then* baptism.

THE LORD'S SUPPER

The New Testament sacrament of communion is required to be observed at least four times a year according to our *Manual*. Although not one-sided on this subject, I likewise feel that we have been rather careless in many places in our regard to it. With no intention to minimize its intrinsic worth, we have, nonetheless, passed up many blessings by our frequent omission of this sacrament from our worship services. The Apostolic Church often partook of the Communion Table, remembering, in symbol, the broken body and shed blood of our Lord. It is a commemorative institution, inaugurated by Jesus at the Last Supper, endorsed by Paul in his writings, and practiced by His disciples down through the centuries.

Just as in the matter of baptism, there exist certain conflicting opinions of theology relative to the special graces or merits imparted to the recipient. We know it is no good-luck charm; it bequeaths upon the worshiper no special merit unless the attitude of the heart is right toward God and man. We do not hold to transubstantiation or consubstantiation. We do believe that in Holy Communion we can come into fellowship anew with Christ and remember His anguish and death for us on the cross. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26; also note I Cor. 10:16). It is a solemn time for self-examination and inward security. Also, it is a time of rejoicing and praise, an occasion to renew our faith in and love for our Saviour. Jesus said to do this "in remembrance of me" (I Cor. 11:24).

Would not our souls be richer, and our services refreshed with the dews from heaven, if we observed this beautiful ceremony more often? I am firmly convinced that it need not become a habit. To have the Lord's Supper *every* Sunday would diminish its true meaning; perhaps once a

month would be too often, but at least let us come to the Communion Table once a quarter.

Every church should be provided with a good communion set, with clean linen covers, and a committee, usually the stewards, to see that it is prepared. It can be a time of genuine blessing when, with reverence and humility, we approach the Cross. A background of soft, devotional music and singing, stressing the blood atonement, cannot help but have a profound effect on the worshippers.

In the army we have seen soldiers of all denominations kneel at the altar, side by side, and partake of the emblems of His

broken body and shed blood. Here is a uniting force that all hell cannot dissolve. Here the rich, the poor, the black, the white, the learned, the illiterate, have a common mercy seat. We kneel on the same level. How blessed for our Nazarenes frequently to kneel in humble submission, with tears and renewed consecration, and come to know Him better in the "fellowship of his sufferings."

With continued emphasis on evangelism and religious education, we would do well to remember the words of Jesus to the Pharisees when He said, "These ought ye to have done, and not to leave the other undone!"



Success That Brought Ruin

E. Wayne Stahl

THE pilgrims, Christian and Hopeful, in Bunyan's mighty book, have come to "a delicate plain, called 'Ease.'" We read, "Now at the farther side of that plain was a little hill, called 'Lucre,' and in that hill a silver mine, which some of them, that had formerly gone that way, turned aside to see. But going too near the edge of the mine, the ground being deceitful under them, broke, and they were slain. Some also had been maimed there, and could not to their dying day be their own men again."

They were wayfarers to the Celestial City who, lured by the Lucre mine, stepped aside from the road they traveled, with such fearful consequences. I thought of this passage of *Pilgrim's Progress* after learning lately of one of the saddest tragedies that ever came to my notice.

The scene is laid in one of the states of the Middle West; the time was many many years ago, perhaps before the Church of the Nazarene came into existence.

Dr. X (let us call him) was a presiding elder of a certain great denomination. He had a marvelous experience of the grace of God. His life was full of glory, joy, and triumph, and as a result of that experience, Christ was to him "a living bright reality." "As the days of heaven upon earth" was his existence.

This presiding elder, as part of his service to the kingdom, wrote a hymn that is one of the most beautiful and helpful in all

hymnology—part of the treasures in that mine of melody. It is in many song books, and has been frequently sung. Without doubt, every reader of this publication has had it on his or her lips a number of times. The author of the lines also composed the sweet melody for it, and the result was a lovely linking of "perfect music unto noble words." This hymn, with its rich strains, has aided multitudes to enter that Eldorado of the soul, "the Golden Country" of "corn and wine," of "milk and honey."

It was his great purpose to help the preachers and laymen of his district into the secret of his rich victory. Faithfully he labored, and as incessantly, to enable them to say, "We are more than conquerors through him that loved us." Many he led into the Blessed Land of the Overcomers.

But the great adversary did not view with complacency the activities of this devoted servant of the Lord. "Was there not a way," the Infernal One asked himself, "whereby this presiding elder can be caused to desist from his work that is bringing such damage to my dominion?" And he thought of a way.

There is a certain sin which, I have read, is mentioned more often than any other in the Bible. Whether this is the case or not, I do not know; but of this I am certain, that it is referred to in the Word of God with terrifying frequency. It was this sin

into which the devil determined to cause this minister to fall.

In the city where Dr. X had his home, a real estate boom started. He invested in a lot; then he sold it, and doubled his money. He continued this buying and selling, each time making a handsome profit.

I suspect that during these transactions his preaching began to lose its keen edge. Indeed, I more than suspect, I am sure that this must have been a fact. His auditors, doubtless, came to wonder just what it was that made his message lack the power that had formerly characterized it. The truth of the matter was that he was trying to serve mammon and the Master. What was the consequence?

His real estate operations had proved so successful that the time came when he was worth \$75,000, which then would be equivalent to two or three times that amount today. Prudence probably whispered to him, "You had better quit your speculating now, while the quitting is good. Remember what happened to the pitcher that went to the well once too often?"

Did such admonitions have influence with that man whose work as a minister seemed to have become a kind of sideline? No. He persisted in his quest of gain; and the black day came when, after having "bought once too many times," the boom collapsed and he was left penniless.

But a greater calamity than this was his awakening to the stern fact that he who had once been so "rich toward God" and his religious experience was now a spiritual pauper. The old joy and glory and victory were gone. Over the life of that presiding elder was written the awful word, "Icha-bod!"

Did all this loss drive him back to the Fountain of Life and power? Alas! The reply must be in the negative. The very aged preacher who related the sad story to me stated that the last that he knew of this lapsed one was that he "had become advance agent for some traveling show!"

To quote Bunyan again, this tragedy is an "everlasting caution" to any who are tempted to disregard the red lantern which is swung by the Apostle, when he writes, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9). *And this warning is written to a pastor.*

You know now what it was that the enemy employed to divert Mr. X from the golden highway of ministerial and experiential victory. Covetousness, that "respec-

table sin," as it seems many professing Christians regard it. But it was not thus in the Saviour's eyes, for He said, "Lay not up for yourselves treasures upon earth."

It seems that the "Infernal Serpent" at times makes particular efforts to lure preachers into the forgetting of this mandate of the Master. I think of one of the most prominent ministers of this country years ago. He occupied that pulpit in Brooklyn which had been made famous by Henry Ward Beecher. The way appeared open for him to realize wealth by co-operating in an enterprise that was to develop certain natural resources in Alaska, if I recall rightly the seat of operations. This nationally (rather, internationally) known preacher threw himself into the movement with vigor, at the same time seeking to continue his pulpit ministrations.

But the enterprise miserably collapsed; if my memory is not at fault, certain ones backing it were guilty of crooked dealings; although the preacher was not a party to these, I understand. But he had the unspeakable humiliation of standing in his pulpit one Sunday and before a vast audience penitently confessing his error in being connected with the grandiose "get rich" undertaking.

Some years later another eminent preacher of this country became interested in a commercial venture that seemed to promise rosy returns. This minister lived in New York and at one time served as president of the Federal Council of Churches. At the peak of his career he was probably the most prominent minister of the continent. He lent his influence to the furtherance of the aforesaid venture, recommending to the public that they buy stock in it. But failure followed, and investors were scheduled to lose huge sums, seemingly. This preacher however, with magnificent and heroic ethics, set himself to spend the rest of his life in making money with which to reimburse those who had put their savings and surplus cash in the undertaking he had helped to sponsor. Truly the money lovers have "pierced themselves through with many sorrows" (I Tim. 6:10).

I began this mournful little history with a quotation from *Pilgrim's Progress*. Permit me to end with an extract from the same book, one immediately following the description of the pilgrims coming into the neighborhood of the Lucre mine:

"Then I saw in my dream that a little off the road, over against the silver mine, stood

(Concluded on page 28)

Textual Analysis

L. A. Reed

A SCOTCHMAN one time complained to his pastor that he was invisible six days in the week and incomprehensible on the seventh. He really didn't mind the first, but he did object to the second, and he had a perfect right to his objection. The preacher must be thoroughly understood to be a success, and one of the ways to be well comprehended is to choose a good text and then stick to it throughout the entire message. I think it was Bishop Oxnam who said that, "Many preachers have the instinct of aviators—as soon as they announce a text they taxi for a short distance and take off from the earth and disappear in the clouds. After that, only the splutter of motors and the din of exploding gas are heard, all of which signifies (so they would have us think) that they are flying high—very high." But this business of high flying is very dangerous because a preacher has no instrument board to determine distance, direction, and position, while if he would "stick" to his text, he would have all these, and arrive safely at a conclusion which would produce results in the lives and conduct of his hearers.

Before beginning the discussion of our subject, we wish to urge the preacher readers of these lines to develop the textual preaching technique. It is so easy to choose a subject or topic and forget a text which has been announced from which the topic was supposed to have been chosen. But the people are not primarily interested in your topic, they are primarily interested in the interpretation of the Word of God. They have come to the church to listen to God speak. God speaks through His Word, and the preacher is the mouthpiece. But so frequently the preacher becomes a fog-horn and participates also in the unique phenomena of producing the fog as well. Sidetracks are never the main line. The textual consideration is significant of the main line, and the preacher should stay on the main line if he would interpret the mind of God to the people.

Nearly all of the troubles which preachers meet in preaching are the result of a lack of knowledge of the text in use. Before one goes to the pulpit he should be so full of a knowledge of his text, and have ex-

hausted it to such an extent that he can, without egotism, look his congregation in the face and say to himself, "God has revealed this text to me, through study and meditation, and He is going to assist me in revealing it to this people who know less about it than I do." But understand, the analysis of the text does not initially come through revelation. It begins in research. The old adage, "God helps those who help themselves," has more content than we are willing to admit. You cannot superficially investigate a text and expect to get to its heart and thereby bring forth a message. We have the task of bringing a world of striving, seeking, suffering selfish people in touch with divine spiritual resources. Our counsel and guidance through the act of preaching can do this, if we dig to the sources from which bubble the perennial springs. Boring through our texts many times will strike a gusher, but you cannot get a deep well by using a surface plow. Hence a text must be investigated from every possible angle, and every delicate shade of meaning studied in order to find out just what the writer meant and what God intended in its use.

Never be afraid of familiar texts, for generally these are the best ones; they have been used the most, and still they carry new messages, for the Word is inexhaustible. We seem to have come upon an age when the preacher feels that unless his text is unique, strange, or extremely odd, that it is not a good text. This is entirely untrue. The familiar texts are familiar because they have possessed so much "meat" and meaning that people have fed on them for generations, and still there is much nutrition to be had. There are tremendous advantages in real textual preaching. I think that it is best expressed by R. Ames Montgomery in his book *Preparing Preachers to Preach*. He states the advantages of textual preaching to be as follows:

1. It will express the mind of God to your people.
2. It will preserve the balance of emphasis in your preaching.
3. It will produce the most opulent returns for your study.

4. It will save you from garrulous tendencies and aimless utterances.

5. It will supply pertinent subjects for your preaching.

6. It will often readily suggest the plan of treatment for your subject.

7. It will guarantee the scriptural development of your people.

8. It will guarantee the blessing of God on your people and preaching.

After you have decided that the thought you wish to bring to your congregation is really in the text, then you should start to dissect your text. Make a word study of the text. Take each word, especially those with which you are not thoroughly familiar, and trace them down to their roots, obtaining the root meaning, which in many instances will illuminate the text itself by the variance in meaning from that which we can superficially recognize. Then a very good thing to do is to take the text with its illuminated meaning and put it in language which the people might better understand. Re-word it (but be sure and do not change one iota of meaning), and re-state it, if you think that such a restatement will help the people better to understand it. In this word study, inquire whether any of them have a peculiar meaning in the Scriptures, for there are many words which have a scriptural meaning which is peculiar to the biblical text. Observe if there are any key words in the text, or words of special importance, and then examine them with the aid of a concordance, as they are related to other passages containing the same words under investigation. This can be done best in the original Greek or Hebrew.

If a preacher is not a student of the ancient languages, there are admirable concordances with addenda of such material (Ill.—Strong's). Also, it might be wise to follow translations of other authors such as Goodspeed, Weymouth, etc., and obtain their shades of meaning. Such a study with the aid of commentaries will cause your text to assume great freshness, and also suggest new trains of thought. Whately has said, "Before writing your sermon, look at your text with a microscope," and it is justly remarked by Shedd, "Every particle of care in first obtaining an excellent text and then getting at and getting out, its real meaning and scope, goes to render the actual construction and composition of the sermon more easy and successful. Labor at this point saves labor at all after points." Now that you have investigated it thoroughly, take the next important step. If

you have taken a theme from this text you are using rather than approaching it textually, then the next step is very important because of its direct relationship.

This next step is to study the context, that is, the verses surrounding the text. In this way you can get the connection of the text with the context. Possibly such a study will give you a beautiful introduction to your sermon and still further illuminate the text and give you a content directly associated with your text. Possibly the text you have chosen is a climactic one; if so, then that part of the context which precedes the text should be involved in introducing your sermon to the congregation. In all probability there will be shades of meaning in the context which you will wish to investigate, which will bear directly upon the further interpretation of your text. However, we would utter a word of warning right here: *Do not build such a large front porch that your house will be hidden and be insignificant.* Some preachers ruin a perfectly good sermon by taking their full investigation into the pulpit with them, make a study out of the pulpit and then, because the people have been given such a laborious period as you build your prelude, they cannot appreciate your "house" or the sermon proper, and so they use this time as a sleeping period. Long introductions cause a loss of interest and should be avoided. Never tire your people with your investigations, but use your findings in the divisional content (if you use them) to support your text.

Further, in your textual analysis, enlighten your text by the use of parallel scriptures. Sometimes these may be used in your divisional material which composes the main content of your sermon, or they may be used as reference material in your sermon, or possibly you will find a verse which will be better fitted for your text than the one you have chosen, which of course, you would then use. There are too many good texts in the Word of God which may be used with clarity, rather than stretch and distort a text to compel it to mean just what you want to disclose to your congregation. This suggests that the preacher must always be honest in his handling of the Word of God and in his interpretation of it to the people. People are becoming more and more educated, and if you should give an interpretation which is not right and is of your own invention, then you have been dishonest, and both God and the people will hold you responsible for your delinquency.

Every text has a meaning. God meant that this should be so. You must find out what that meaning is. If you are not sure, then seek until you find, or change to a text which is more evident in its interpretation. I once heard a holiness preacher who chose as his text the first phrase of Isaiah 6:1, "In the year that king Uzziah died I saw also the Lord . . . high and lifted up." He said that Uzziah was the "old man," the carnal nature, and the time that the "old man" died, then he saw the Lord. Now there is nothing so asinine as such an interpretation, and there has been so much of such textual distortion in the holiness movement that it has become a criminal tendency which should be eliminated from the ministry of the present and the coming generations. Why, in this case, King Uzziah could not even be used as a type, for he never was intended to be a type; and even by the strangest process of thinking that one could imagine, no such interpretation could be given. There are plenty of scriptures to show that the "old man" dies in sanctification without wresting the scriptures (Romans 6:6 would be a perfect one).

We wish to consider a few more suggestions for the preacher, in obtaining for himself the exact meaning of the passage which he proposes to use as a text. A general study of the Bible is always essential and important to the preacher which aids in a preliminary study of the text, and also this would be true relative to a popular explanation of the text. We are conscience bound to so study the Word. But regardless of what helps a preacher uses in the way of commentaries, lexicons, grammars, books of illustration and such like, he must see to it that the interpretation he adopts is his own; that is, it should be his own carefully formed view of the passage. It should be the fruit of his own reflection and study.

Another suggestion is, that we pay particular attention to the figures of speech which may occur in the text or in the directly connected context. When the language of the scripture is being studied, always remember this, *The presumption is in favor of a literal interpretation.* But when we notice that the literal sense is not designed, then we must understand it figuratively, which requires more detailed analysis. We must acknowledge that the Word of God is an authoritative revelation. Now if we really believe this, then we are not going to trifle with its interpretation and explain away as figurative anything

that conflicts with our doctrinal prejudices. If we are right, then we need only study until the inner truth is revealed. We must not make hasty inferences from imperfectly established scientific facts. However, there is much of the scripture that is clearly figurative, and we must find out which is literal and which is figurative and treat it as such.

Here is where the preacher becomes involved when he treats prophetic utterances. We must ascertain just what the figures of scripture were designed to mean and then treat that meaning as though it were stated in plain words. Thus, as one man has put it, "fire that cannot be quenched" may be called a figure if one chose to do so. yet it assuredly means that in hell there will be something as bad as fire, something as torturing as fire is to the earthly body—nay, the reality of hell as well as of heaven does, no doubt, greatly transcend the most impressive imagery that earthly things can afford."

I wish to drop a word in at this time concerning the "spiritualizing" of texts. In some instances, this is a madness which grips men to always get an interpretative meaning where it does not exist. When one does this then he loses the immediate and literal meaning of the text. That is his first loss. Then he neglects valuable lessons relative to Divine providence and human duty which are afforded by these passages in their natural sense. Also in many passages, where the interpretation should be only literal or natural, one misses the yielding of copious instruction as to properly spiritual things, which might be sustained by manifest propriety and by other passages.

You might ask, "What do you mean by 'spiritualizing' a text?" I will illustrate: After David had fought successfully against Absalom, he desired to get back across the river into his kingdom. There is a phrase which reads: "And there went over a ferryboat to carry over the king's household." I heard a minister who said that, "There was a river of sin between God (the king) and his people (the household), and that the only way to get over this river of sin was by a ferryboat (Jesus Christ). Now that might make rather a good message, and interesting, but it surely has no related meaning to the text in hand, and it never was intended that anyone should use it in such a manner.

Again, in the analysis of the text, one should interpret it according to the general

teachings of the Scripture, and never contrary to them. If the passage may appear to have two senses, possibly because of the ambiguity of some word or construction, then we must choose that interpretation which accords with what the Bible in general plainly teaches, and not with some interpretation which might cause the Bible to contradict itself. Our system of dogma may groove our thinking, but it is a gross abuse to force meaning upon some passage, of which its words and grammatical construction do not admit, in order to obtain the sense required by our doctrinal system. If there is a balance of meaning and a choice involved, then one should support his own preference, but do not compel it.

Clear, profound, textual analysis will give clarity to the construction of the divisonal material and content of the sermon. To start to build the sermon without it, is to build your house upon the sand. A full textual analysis will cause your congregation to have confidence in you as the man of God who will interpret God's Word in their hearing. They will love you as you build them up in the holy faith. When you inform the minds, touch the hearts, and then grip the wills of your congregation, then you have laid a sure foundation for winning men, and it can be done only through the suggested study, inquiry, and meditation.

The great texts of the Word are inexhaustible in meaning and almost fathomless as messages. Any man, under God, can throw new light on such texts. Such methods surely win the attention of men, and it is much better to win them in this manner than to resort to cheap claptrap or modern sensationalism. We have all kinds of precedents of the past and contemporary preaching personalities to support such a worthy practice as exacting textual analysis, and there are a host of other witnesses who will testify to the opulence and power that lie in dealing faithfully with your texts. Never allow yourself to become a faddist. We must not be lopsided in our character or preaching. Do not leave prophecy to the dispensationalist, but do not become a dispensationalist yourself. Do not leave the apocalyptic portions to the millennialist, but do not "harp" on millennialism yourself. The splendor of one portion of scripture is increased by other portions. A mountain peak gets glory many times as it is surrounded by other peaks. We must declare the *whole counsel of God*, and then leave to the Holy Spirit the task of giving His own emphasis as to where, and when, and how He pleaseth!

Margo's First Church Letter

By Josephine M. Cook

THERE are an increasing number of ministers who recognize the importance of sending a welcome letter to the newborn babes of their congregation. Such a letter not only assures the parents of their pastor's deep interest in them but it becomes a tie between the growing child and the church. Later it is to be found in the baby's book.

Such a letter follows—

DEAR MARGO:

On behalf of the Board of First Church and myself, I wish to welcome you into this wonderful world of ours.

Yours is a splendid heritage, you have been born into a fine Christian home, and your prospects for a happy and useful life are very promising.

I received your parents into First Church and have rejoiced in their spiritual development and their interest in church activities.

We will look forward to the day when your mother and father will bring you to the church and dedicate you to God through the service of Baptism. Your name will then be entered on our records as a baptized child.

In the near future a Nursery Home Visitor, representing our church, will call on your mother and ask her to enroll you in our Nursery Department. And if your mother consents, the visitor will present you with a certificate of membership. She will also acquaint your mother with our parents study classes that meet once a month.

Then, when you are two-and-a-half years old, or perhaps three years old, your mother may bring you to the nursery class in the church school.

But that is in the far-distant future and this is today—soon I will come to the hospital to congratulate mother on her daughter and to look at you through the nursery window.

That God's richest blessing may be upon you both, is my earnest prayer.

Your pastor,

THOMAS M. TREMAIN

Ministerial Faith

Paul S. Hill

ONE of the strangest of human equipments is faith. It is somewhat similar to hope in that it deals with the future while existing as a constantly present now. Its activity can be more rugged than hope, for while hope gives comfort and assurance, faith enters the realm of conflict and comes to grips with future events yet unmade or in the making. The eleventh chapter of Hebrews is an account of men whose faith dealt with future matters, and in a way commanded the future in harmony with the demands of faith.

In general, faith is spoken of under three headings: (1) It is a faculty of the soul or mind, possessed by everyone, and is possible of exercise and development; (2) it is a fruit of the Spirit, as when it is developed along with the others in the spiritual fruit family such as peace, love, joy, longsuffering, etc., and (3) it is a gift when elevated to the realm of unusual engagement in supernatural events such as in the gift of faith for healing or other miracles.

Ministerial faith is different from the above, or at least is used in a somewhat different sphere; the ministerial sphere. It is rather hard to define, but in general, it is a minister believing the things that he believes and exercising this belief in the church of his choice and among the people of like precious faith with whom he is joined in the fellowship of his church affiliation. It is faith in himself and his calling and his church. It must be constant, aggressive, patient, strong, unyielding and undying. It is necessary to ministerial victory; for without it the minister will be in confusion and disqualified as a leader of men and movements.

Probably the first challenge to ministerial faith is in his "call" to the ministry. Is he "called"? Usually before he engages in much active ministry, this matter will have been settled, but there will be times when the ministerial faith at this point will be tested. Poor sermons, poor results, hard-scrabble charges, and many other things will press in at times, and the minister must keep on believing in the divine "call," and act accordingly. Doubt here is almost equivalent to disaster. Many ministers have had to hold on mightily at this point; and

with some the ground has been fought over more than once. Many, who later made great success in their ministry, in early days fought this matter over more than once while on their knees.

Following hard upon the "call" is ministerial place. We are not now speaking of the pastoral relations with a certain church; rather, we mean the bigger thing of denominational set-up. Is the minister in the right place denominationally? Is he a Methodist when he should have been a Presbyterian or a Baptist? Is he a Nazarene when he should be someone else? Is the minister in the denomination that he can support with all the ministerial energy he possesses? No use dodging the issue; it takes ministerial faith to stick with a denomination and believe in its future, its methods, its leaders, its plans and the entire program. A minister has but one ministerial life to give; and he desires to invest it where it will be the most useful and live the longest.

A fanatical spurt that goes up and down again like a rocket does not satisfy the ministerial faith of any sensible minister of the gospel of Christ. He wants a church that suits him along the big lines of general make-up, direction of its course and objectives toward which it is driving. Reasonable, sensible, and conscientious ministers look at their church, the leaders, the schools, the literature, the program, the progress and processes of advancement. The minister looks at the men who come into his church from other denominations; he looks at the young men who are growing up in his church and entering the ministry; he looks at the world conditions, the mission fields, the world currents that shape up and affect his church, and a hundred other things. Some of these things test his ministerial faith.

The demands for ministerial faith are pressing at some points. The godly minister puts his ministerial faith at work in aggressive warfare against every sign of lowered standards or change of doctrine. The bigger the denomination the bigger and stronger must be the ministerial faith. There must be faith in men, methods, plans, ways

of doing things, and above all, there must be faith in God who holds all things steady in answer to faith.

Personally, I believe in our God-given leaders and their consecrated leadership. I pray for them, and thank God for them. They are God's men in the church of my choice; they are nearer to my denominational problems than I am; they are entitled to my ministerial faith. But the minister who believes in holiness and does not belong to a holiness denomination must have a harder battle than I; along some lines his ministerial faith must be tested more severely. With us, all ministerial faith must cover and conquer the future of our church in which our ministerial life is enlisted.

It is really great to have ministerial faith. Every Christian prays over the promises of God that are in the Bible; and Christian souls are refreshed as they contemplate the things of God. But it seems that a minister goes even a little farther and adds to his prayer life a petition for his church and his ministry with it. After all, God has said, "I will build my church," and ministerial faith goes into the building.

It takes ministerial faith to keep the minister going, to keep him "hitched up" to his task and working in union with others, only a few of whom he knows personally. To believe in his church, the program it is promoting, the men and women who also serve, and the final outcome—this is ministerial faith, and verily it hath its rewards!



Results of Educating a Generation of Nazarenes In Christian Stewardship

*James Whitworth**

THE Church of the Nazarene has reached a new high in per capita giving for 1945. This year the average of \$75.54 per member was given for all purposes. In this the Church of the Nazarene leads all the other larger denominations, and has received some significant compliments from religious leaders outside our group. Now let us look into this matter. To be ahead of the other denominations is quite an achievement; or is it?

The question might be, "Are the others doing their best?" If the other churches gave as much as they should, and our church exceeded their contributions, then there would be room to boast. When we think of a Nazarene boasting about our giving, we are inclined to say, "So what of it?" Are we doing more than we should as a holiness church?

It is not the policy of the Church of the Nazarene to add the names of children to the rolls of the church without a profession of faith. Then there are more husbands and wives who would be members of other churches, but cannot join our church because of our high standards. It would be only reasonable to conclude that the num-

ber of Nazarenes per family, or per income earning unit, would be somewhat less than that in other larger denominations. Thus it is possible that the per capita income is greater for the Church of the Nazarene. Whatever that income is, we have no way of knowing; but it is safe to say that our per capita giving of \$75.54 cannot be much more than a tithe of our per capita income. When we consider that many of our people give much more than their tithe, or double it, there are still many who do not tithe. Even if every one were a tither, what more have we done than we ought to do? Whether the others do less or more, it is certain that the Church of the Nazarene can do no less.

There is still another factor to consider; incomes today are in many cases double those of before the war. It was not until the second year of the war that our per capita giving climbed back up to the pre-Roosevelt depression figure of \$36.74 in 1931. As far back in 1920 our per capita giving was \$48.65. Last year's average was only 55 per cent over that; surely no one will contend that the average income has not increased that much since 1920. If that is right, then we are not better givers today than our fathers.

In the last few years our most spectacular gains have been in gifts for foreign missions and general purposes. These general offerings have nearly doubled in two years, and almost trebled in three years. However, the percentage, that these general funds are of the total paid for all purposes, is not back up where it should be. During the depression, an average of nine per cent of the total raised for all purposes went for general interests. This percentage dropped until it was less than six per cent during the first year we were at war. Under special effort for foreign missions, the general giving has climbed back up to 8.4 per cent of the grand total; but this is quite a bit less than the ten per cent figure of 1920. We are still behind the founders.

For the past seven years, the average members per church has become fixed at 62 members, to which point it had climbed during the depression from 50 members to a church. This means that the average church has remained the same size while the per capita giving has increased. While the emphasis on foreign missions has raised the total for all purposes, as it sought to increase giving to missions, the local church has continued to keep her portion of the total at between 84 and 86 per cent. Some will say that the Lord prospers a generous local church. No one doubts that, but would it not be wise to examine our motives?

Does a church that continues to average 62 members need two and one-half times as much money on which to operate? Prices are up in spite of ceilings, but are they up this much on the average for the seven years since 1939? It is accepted that smaller churches have to spend more money on securing property and paying salaries, but do these figures not indicate that the larger churches have failed to catch the vision of self-sacrifice for a lost world? After all, sacrifice is the prime necessity for a holiness church.

In our educational program, we have rightly taught to bring all the tithes into the storehouse. In the smaller churches the tithe will scarcely keep the pastor alive. It seems that as our churches grow, they fail to catch the broader vision; they keep about the same proportion of the total offerings for local interests. There is always something that they want to do with the money that comes in, whereas it could win more souls to Christ in other fields. Too often there is a little more selfishness than is compatible with perfect love, or else there is a desire to see the profit of contributions in the local church instead of casting the bread on the waters.

Our instruction has left the impression that, if we give our tithes, that is the end of it; let the pastor and the church board worry about it. Foreign missions has become our battle cry, and it has doubled the general contributions in two years; but the local church still keeps 84 per cent of the total raised for all purposes. We have taught the people to give sacrificially, but have been slow in developing church board members with the highest sense of sacrifice to save a lost world. In other words, the effect of stewardship teaching has been a misapprehension of the link between giving and saving the world. To some, I fear, money can take the place of evangelism. We give our tithe because it is expected, but we give our pennies to spread scriptural holiness.

It is only right to show that it is a great achievement to keep the per capita giving on the increase in a rapidly growing church; the church has more than doubled in fifteen years. To instill our standards of stewardship in one hundred thousand new members is a grand record. We are proud of our committee. However, there is much more to do. We can do it, and we will! We will evangelize the world, and we will sacrifice more than one cent out of every dollar of income to do it!



Preachers there are, of all classes—wise and unwise, learned and unlearned, dull and dead; some of them are dead, others full of life and power. A little girl was asked, “Well, Mary, how did you enjoy the sermon?” “Not so grand,” she said. “I took the wrong book with me.” She did, as was her habit, take her Bible to church, but she said, “It was a dictionary I needed this morning.” Words! Words! How Paul feared that kind of preaching! “For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect” (I Cor. 1: 17).—*Selected.*

Enthusiasm for Evangelism

WHAT the Church needs, what the pulpit needs, what the pew needs is enthusiasm for evangelism, that enthusiasm which comes from possessing God, or from "being possessed of God," as the dictionary defines it.

Enthusiasm for evangelism springs from possessing the divine compulsion of Jesus when He said, "I must be about my Father's business"; from possessing the divine intensity of Paul who could wish himself "accursed from Christ for his brethren, his kinsman according to the flesh"; from possessing the spontaneous obedience of Peter when the household of Cornelius asked for baptism, and he defied all tradition, custom, and law with the explanation, "What was I that I could withstand God?"

If it be true that enthusiasm is contagious, then today's need becomes one of exposure and infection. Pulpit and pew need to be infected with the enthusiasm of Christ who, even when all men sought Him where He was, said He "must go into the next town also"; with the ardor of the apostles who could not but speak the things which they had seen and heard; with the zeal of revivalists through the centuries and with those in the flesh who take no rest and give God no rest until their evangelistic objectives are achieved.

The rapid spread of evangelism in the first centuries was due to such enthusiasm. Declares the secular historian in the *New International Encyclopedia*, "The energy of the apostles in winning men to Jesus Christ is a characteristic feature of the New Testament narrative of the beginning of Christian history. . . . The explanation of the rapid spread seems to be that the individual believers taught it wherever they went, whether for business, for safety from enemies, or as slaves to heathen masters. . . . Christians formed but a small percentage of the population. But they had a high ideal and the energy of aspiration. This produced unflagging activity in missions in the West and in the East."

SUCCESS DEPENDS ON ENERGY OF ASPIRATION

Evangelism has the promise of success when it possesses this element of enthusiasm described as "the energy of aspiration,"—the kind of aspiration which Webster's dictionary defines as "strong desire for reconciliation with Christ." The first Christians had it, all Christians should have it—

first a desire for their own reconciliation, then that of others, others near and far, others everywhere, saying, "We pray you in Christ's stead, be ye reconciled to God." Such Christians are radiant spirits on fire for God.

They say "a missionary fire burning in the heart of one person is all that is necessary to set any church on fire for missions." A John Smith declared that "the open heart athrill with the spirit carries into every other open heart a flash of the eternal." Over the fireplace of one of the college buildings in Greeley, Colorado, are these words: "Whoso would kindle another must himself glow." Dr. Ralph W. Sockman defines a radiant spirit as "one through whose being there surges a quiet and sustaining current, giving an incandescent light to his eyes, a warming glow to his smile, and a kindling contagion to his goodness."

CHRIST-CENTERED PREACHING KINDLES ENTHUSIASM

It is such enthusiasm, such energy of aspiration, such radiancy of the Christlife that evangelism must have today. It can be had by coming in close contact with those who have had it in the past and with those who have it now, by reading and studying the biography of evangelists, and by fellowship with the Master Evangelist himself. Prayer kindles enthusiasm for evangelism.

Preaching also kindles enthusiasms for evangelism, providing it is Christ centered preaching. It helps the pastor who preaches; it prepares the congregation which listens. What Dr. Parkhurst said is most true, "The pastor's congregation is not so much his field as his force." By Christ-centered preaching we mean preaching after the manner of Paul who determined to "know nothing save Jesus Christ and him crucified." We mean a series such as:

- "Pondering the Preaching of Jesus."
- "Proclaiming the Principles of Jesus."
- "Pursuing the Plan of Jesus."
- "Praying the Prayers of Jesus."
- "Practicing the Presence of Jesus."
- "Portraying the Passion of Jesus."
- "Partaking of the Sacrament of Jesus."

Wherever and whenever Jesus is preacher, His principles proclaimed, His plan (witnessing two by two) pursued, His presence practiced, there will follow the desired enthusiasm for evangelism.—R.L.E., in *The United Presbyterian*.

Deepening the Spiritual Life of Our People*

Raymond C. Kratzer

THE chief aim of the ministry in regard to the Church is to build up its members in the "most holy faith." The Word of God states, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 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: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:11-14). This ideal position can be reached only by a concentrated effort toward deepening the well of spiritual life until the subterranean river of God's grace flows unrestricted through the hearts and lives of the people who are called by His name.

Spiritual capital is not determined in terms of dollars or cents, nor can its gleaming worth be measured by its monuments with steeples, bells and pews; but like the artesian well, whose source lies deep within the bosom of the earth, and whose assets are the acres of fertile land made luxuriant because of life brought forth from the depths, so the deeply spiritual life, whose heart is touching the "living water," can count its capital in the lives of those it has lifted.

The Church cannot exist without deep spirituality among its people. Past history has proved to us that we must have this life-giving fluid, or else we must perish. Many churches today have ceased to exist as soul-saving institutions because their wells of spiritual life have been hindered. This lack has become apparent. Many have substituted shallow wells with man-made pumps and find that people do not thrive on their output.

Close, vital contact with God has no counterpart. Satan knows this, but he has succeeded admirably in making people believe that lack of deep spirituality can find compensation in works, in programs, and in efficient machinery. Our adversary, the

devil, cares not how good a person is, nor how much he gives to the cause of God, nor how faithful he is in church attendance—if he can only get him to neglect deep spirituality. If he can succeed in diverting our attention from this main issue, he soon will have succeeded in getting us to put second things first and first things second.

Christ should be the main issue for every Christian; to be like Him, to obey His commands, and to draw our life from Him should be our main goal in life. Satan knows that if he can succeed in getting us to lose sight of this objective, he has dealt a death blow to the boy of Christ. So he offers to us, "Christ and . . ."; for instance, "Christ and Science," or Christian Science; "Christ and Democracy"; "Christ and the Social Order"; "Christ and the New World Order," and thus tries to get the Church to shift its emphasis and lose its power to dispense the Water of Life.

The devil can get us so engrossed in doing the things that are seemingly legitimate until our sermons will be so shallow that they will seem more like "pep talks" than spirit and life to dying people. Brethren, let us have Christ, let us preach Christ, let us live Christ, until a hungry, thirsty, drouth-stricken world will know that there still is a "Fountain filled with blood, drawn from Immanuel's veins; and sinners plunged beneath that flood" will, thank God, "lose all their guilty stains." *There is no substitute for deep, vital contact with God!*

As under-shepherds of the Great Shepherd of the skies, how are we to lead our people to the deep streams of spiritual life? How can we create a desire in their hearts to plumb the depths of God's fathomless grace and love? How can we construct channels that will reach to the springs of power and victory which lie high up in the hills of the Lord? How can this power from on high be released until our people will be baptized afresh with the presence of the Holy Spirit? These are questions that we must answer and fulfill if our church is to maintain its vigor, its usefulness, and its purpose. May I suggest the following

*Paper presented at a preacher's convention in Lewiston, Idaho

methods by which we may deepen the spiritual lives of our people.

I. THE PASTOR MUST DEEPEN HIS OWN SPIRITUAL LIFE

It has been said that a "fountain can rise no higher than its source"; that "like begets like"; that a "people will be like their priest." If these be true, brethren, then we have been given a responsibility, a task, a motivating force that either can make or break the kingdom of God in so far as we are concerned. We, as spiritual leaders, then, become the spiritual thermometers of our congregations. If the temperature is below normal—we stand indicted as an individual who is not only living beneath his privileges in grace, but who also is responsible for the spiritual breakdown and shallow lives of those to whom we minister.

It is true that the "norm" of spirituality in any church *does* move up or down with the rise and fall of the tide of spirituality in the pastor's heart, and as this tide continues to rise and fall there is the great danger that it shall fall too low and rise too infrequently.

We ponder, and say to ourselves, "Why do we grow lean in our soul when our whole time is devoted to the kingdom of God and His righteousness? Why should not God keep us in repair constantly since we minister constantly for Him?" We are prone to forget that deep spirituality comes only by constant personal contact with God, and life is such that we cannot center our attention upon more than one thing at a time. In life's activities it is easy for us to think in terms of "things and God," but in our confusion and bewilderment it has oftentimes been "things or God."

A young lad was carrying a bucket of water to his father in the field. He noticed that it became lighter as he walked along until, when he had almost reached his father, he looked closely and saw that the bucket was almost empty. Behind him he could see a stream of water where it had leaked out along the way. May I say that it is entirely possible for us, as ministers, to lose our deep spiritual grace even while we are attempting to carry the Water of Life to a thirsty people. Let us keep our spirits free from the effects of corroding care by fresh applications of the oil of the Spirit. Dr. Carradine has aptly stated our situation in the lines of this poem:

*I was working in the temple
With the Saviour by my side,
When the multitude assembled*

*In its misery and pride;
Glancing upward from my labor,
I just caught His distant smile,
"You have placed your work between us,
Come and talk with me a while."*

As ministers of the glorious gospel of peace we need to deepen the spiritual wells of our life. We need to commune with Jesus until our hearts burn within us anew with holy zeal. We need such a God-consciousness about us that when we have visited homes, talked to people, or ministered from the pulpit, that it can be said, "We perceive that a man of God has been with us."

We need programs, but more than this, we need the power of the Holy Spirit. We need plans, but more than this, we need the presence of God. We need methods, but also we must have large measures of divine grace in our hearts and lives to make us adequate leaders toward the deep springs of God's love.

II. WE MUST BUILD A PROGRAM THAT WILL LEND ITSELF TO DEEP SPIRITUALITY

Nothing worthy of note can be achieved without purposeful effort. This is true in regard to deepening the spiritual life of our people. We wish the formula for success along this line were more simple. If we could get men to grow in grace by merely haranguing them about it, we would succeed admirably—but this cannot be done. We must seek some better method, even if it causes us to expend more time, more thought, and more effort.

Human nature is so adapted that one becomes more interested in a thing when he is an integral part of it. We find this to be exceedingly true in the work of the kingdom. The more prayer, thought, and effort invested in any work pertaining to the kingdom of God, the greater the satisfaction and the higher the achievement for the individual. I am reminded of a young man who seemed to be at a standstill spiritually. He was elected Sunday-school chorister as a means of helping to keep him interested in the church. Soon the work of God took on a new luster, he became interested in other church activities, and was recently heard to remark to his pastor, "Say, but isn't the Spirit of God working in our midst? I can certainly feel His presence. Our church is getting better all the time." Now what prompted this spiritual enthusiasm? What motivated his interest so that instead of remaining stagnant he had begun to grow, and glow, and

go places with God? I'll tell you what it was: It was because someone sensed the fact that giving an individual something to do in the kingdom of God is one of the most valuable of spiritual builders.

We as pastors need ever to be vigilant in keeping our people busy in the work of the church. Instead of trying to do the work of ten men we should enlist ten men to do that work for us. Many times we groan beneath the weight of our multitudinous tasks; whereas, if we would spend just a fraction of that energy in enlisting others to help us, we would not only share ourselves but also we would help to deepen the spirituality of others immeasurably.

We do not need fewer tasks, but we need to enlist more helping hands to perform those tasks. We do not need lighter tasks, but we need to enlist others to enable us to lift those loads. May God help us not to run a "one-man" church, but may we

call upon our people to help us in our work even though we may think we can do the work better. A busy people will find little time to fuss; burdens and worries will seem small when hands are working for the King of kings.

The men of the church should be organized into a service group, the boys should be organized until they will feel that they are indispensable, the girls with their talents should be used to spread sunshine, and all in all, we should have a working organization.

In conclusion, let me repeat, that to deepen the spiritual life of our people so that we will all come to "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;" we must (1) go deeper ourselves in the things of God, and (2) we must build a program that will lend itself to deep spirituality.



Improving Our Pastoral Ministry

*Chester Morgan**

JESUS was always interested in making people whole. Over and over again He said, "Thy faith hath made thee whole," or "Thy sins be forgiven thee." The gospel stories of Jesus are filled with word pictures in which the healing care of Jesus was demonstrated. The leper, the blind, the sin-conscious, and all manner of sick people came to the Great Physician to be healed in body and soul. No person was too sick to challenge His compassionate interest and His healing touch.

The still small voice within us tells us that it is the duty—after the example of Jesus—to minister as far as possible to the physical and spiritual needs of the people. "As my Father hath sent me, even so send I you," said Jesus to His disciples. Not only to minister, but to strive earnestly for an effective spiritual ministry.

Several years ago a certain preacher came regularly two days a week into a hospital. He walked by the rooms and beds of the patients and gave greetings along the way.

Day after day he came to the wards and spoke casually to many of the sick. Rarely did he stop to talk with a patient, but he always moved on down the hall after giving his customary greeting. Many people of that hospital were suffering from deep emotional problems and were acutely in need of someone to help them. They would have liked to unburden themselves to an understanding heart. But few of them found this help from the passing clergyman. Each year this pastor reported large numbers of personal calls. Each year the pastor was retained at his church—one of the reasons being the great work he was performing among the sick. This actual story is a sample of the inefficiency and unpreparedness that is exhibited among some of us.

One may ask, why is it that after years of experience in the actual ministry, we should be so ineptly prepared to deal effectively with those ill in body and soul. By the fact of our accumulative experience we may be fooled into thinking there is little more for us to learn. Experience is a great teacher; yet, often our learning has been

1. Institute of Pastoral Care, Fruit St., Boston, Mass., Council for Clinical Training, 2 East 103rd St., N.Y. Norwich State Hospital, Norwich, Conn.

In answer to the need of specialized pastoral training in the treatment and care of the sick, various courses have been organized.¹ For example, one such course is given at the Massachusetts General Hospital, under the auspices of the Institute of Pastoral Care. It was the noted physician Dr. Richard C. Cabot, who saw the great need for an effective spiritual ministry correlated with the physical ministry of the hospital. For thirteen years the hospital trustees have made it possible for ministerial students and active pastors to come directly to the hospital for firsthand clinical training.

There are two complete courses given in the summer months of each year, with each course lasting for the period of six weeks. The training has many phases. The first two weeks of the session is spent working part-time as volunteer orderlies. This experience enables the clergyman to know hospital routine, to become acquainted with patients largely on a basis of service, to develop emotional control when confronted with unpleasant situations, and, finally, to acquire the humility which only menial tasks can give. During the remaining four weeks, the work takes the form of seminars where all types of pastoral problems are discussed and where lectures from doctors, psychiatrists, case workers, and ministers are heard on subjects in their respective field. The final important aspect of the training is actual visiting of the patients.

No longer was one allowed to go carelessly into the sick room. The minister's methods were subjected to the same critical suggestions to which a surgeon may be subjected. In a sense, the minister is a doctor of the soul, whereby the healing resources of God are mediated or opened to the sick soul. Thus, if we would be good doctors of the soul, efficient ministers of Jesus Christ, let us make adequate preparation for that most important task.

This training does not mean that a preacher will become an amateur psychologist who diagnoses everyone with a neurosis or psychosis; but it does mean that a pastor should have a better understanding of human nature and man's emotional make-up. It does not mean the tools of a spiritual ministry, that is prayer, devotional literature, etc., are insufficient, but it means that the minister must seek to employ these and other tools with greater care and judgment. It does not minimize God's work, but rather it insists that the pastor himself shall know the inward peace of God and that he shall know God's way of working with men.

Thus, it would seem that institutes of clinical training are sent by God to supply the needs of His servants. Most ministers probably will not find an opportunity to come to Boston for this training; some will not be able to take advantages of such institutes in their own cities; but no one can honestly deny the need for an effective, efficient, practical, pastoral training. And no one can afford to deny himself and his people such valuable training when the opportunity is present.

"As my Father hath sent me, even so send I you."

*Attending Boston University Seminary

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“Where the Spirit of the Lord is there is liberty.” The Spirit seems to operate best where there is freedom—freedom from too much mechanism and too much stress on technique. This is certainly most important in all our efforts for saving men. No ecclesiastical pattern can be made to fit the varied efforts of the Church to save the world. Human personality filled with the Spirit can most effectively bear witness to the power of Christ to save. Not technique but testimony is most essential in all forms of evangelism.—*North Carolina Christian Advocate.*

The Great Need for a Preaching Ministry*

C. E. Shumake

IN THE very beginning let me say that the writer of this paper does not consider himself to have fully attained his own ideals in the matter of preaching. I simply jot down some ideas and stand with you as a fellow laborer; for rarely do I preach with much degree of satisfaction to myself. I always feel when I have finished that I ought to have done better; and I believe my honest desire is to do better in the work of this high and holy calling.

The primary task of the preacher is to preach, and, it seems at times that often this is the weak point in our ministry. We have become so encumbered with many other duties that we have neglected the all-important matter of preaching. I guess it can be said that the preacher, without one exception, has more jobs to do than any other one person on earth; and I think we often create extra jobs, besides those delegated to us by convention. We have found that preaching is a hard task, that it is a physical, mental and spiritual strain, and it becomes easy to yield to the temptation to "piddle" with a thousand-and-one other things in preference to the hard work of preaching.

It seems to me that we are not placing enough emphasis upon the work of preaching itself. We must place more emphasis and give more attention to preaching itself, for whatever else a preacher might be, he certainly ought to be able to preach. I think that our own conventional ideas about the preacher, particularly the pastor, have placed some limitations upon the preacher in developing his preaching ability.

We are told that the pastor is to be president of the local church, chairman of the church board, member of the church school board, head of the church schools, head of the young people's groups, and all other subsidiary organizations in connection with the local church; such subsidiary organizations sometimes being innumerable. The preacher has to be a financier, a diplomat, an arbiter, an expert in everything. If the financial program

lags, he has to give it an injection; if the Sunday school drops, it reflects upon his ability as a promoter; if the W.F.M.S. fails, he is to blame for that, and if the young people's work does not meet with great success, he can't get along with young people. And, if any of the many interests conflict at all, then the pastor is a poor organizer. All of this, plus the anticipation of the District Assembly to which he is amenable. There, of course, the pastor will be asked, "Are your budgets paid?" "Did you have an increase in membership?" "What's your own spiritual condition?"

What I am saying is that with everything else placed upon the preacher's shoulders, if he gets down to develop and improve his preaching ability, he, to say the least, is exceptional.

THE NEED FOR THE PREACHER TO PREACH

The preacher, without one exception, has the most important job in all the world. When Henry Drummond visited America for the first time he was torn between two great desires. He had only a few hours to remain, the period of his stay having slipped so quickly away. He had one desire to spend those last few hours at the shrines of the beloved poets, Longfellow and Holmes, and another desire to visit Moody and Sankey. Finally, he reached the decision to spend his last few hours in America with the great evangelist; for, he said, "It was hard, I must say, to give up Longfellow, but I am one of those who think that the world is not dying for poets so much as for preachers." And I think that in his expression that the world needed preachers, he meant more than that we just ought to license a lot of candidates to preach.

The time is at hand that calls for great gospel preaching; the pulpit should match the hour we now face. There are indeed great psychological moments in the lives of nations and of the world, as well as in the lives of individuals. And, although time always has been very important, there are certain periods of time that seem to bulge with opportunities; such a stage is set for this generation. Perplexed, fear-

* Paper given at Missouri Preacher's Convention.

ful, anxious men and women are awaiting something; waiting in anxious anticipation. This is the hour for the grand story of the gospel of love, the message of comfort and hope, the hour for the voice that represents God. And, inevitably, out of this gigantic upheaval great personalities will arise. Will this generation produce another Hitler, or will it produce a Luther, a Wesley, a Bresee? The world is going to be led by someone, and I believe that the preacher has a unique opportunity to influence people, for preaching is God's method to win a lost world to Himself.

There never could have been a Reformation without a Luther; his preaching awakened a decadent world. The world was sick, and the church was very weak due to its own corruption; a great spiritual awakening was indeed the need of the hour. Then stepped forth Martin Luther and poured into the ears of all Europe the mighty messages of justification by faith. The pungent preaching of Wesley awakened a dying England. In our own country, the preaching of Edwards, in colonial days, and later that of Finney, Moody, Brooks, and others, helped to save the church from spiritual decline. Spiritual decay is always ready to set in, and will inevitably, when there is a shallow and superfluous preaching from the pulpit.

OF WHAT DOES GREAT PREACHING CONSIST

I presume that some of us are afraid even to aspire to become effective preachers of the Word. In our minds popularity is a mortal sin, therefore we will be satisfied with mediocrity. Of course in preaching, as well as in everything else, greatness is characterized by humility. Preaching can have no great effect for God unless it is clothed in humility. Often our idea of greatness is far-fetched; we sometimes think of a great preacher as an "untouchable." But review those truly great preachers, and you will find that humility is one of the outstanding characteristics.

Great preaching must begin with the heart. Of course the head is necessary also, therefore we should certainly cultivate the intellect; but just head preaching does not hit the mark. Intellectual ability is an important factor, but the world does not respond very much to a cold intellectuality. The world needs love, and love is an emotion—it comes from the heart, not from the head. Yes, real preaching must spring from the soul. Without a heart of compassion we cannot succeed

in saving the world, that for which preaching was designed. Compassion seems to me to be a combined term; compassion is sorrow, compassion is sympathy, compassion is love, but it is all of these mixed together. Certainly compassion is more than pity; compassion leaps out to assist man in his struggles. The preacher must have more than mere pity, he must have compassion. Who can gainsay that compassion was the dynamic of Christ's ministry?

We say that the world needs God, and indeed the world does need God! But the preachers of each generation represent the voice of God to that generation, and if the preaching of each generation is weak and sickly, then that era will probably not hear the voice of God. No tragedy could be greater than this! More tragic, I think, than World War II, is the fact that this generation has not heard the voice of God. Had His voice been heard more effectively, and heeded, it is safe to say that this war never would have arisen. The world needs the touch of pardon, the touch of cleansing, the touch of reassurance, the touch of hope; but it never will have these touches until the preachers are filled with an undying compassion for a lost world.

There can be great sermons, there can be an eloquence equal to that of a Demosthenes, there can be homiletics and logic to perfection, but all of these without compassion will not avail. I am afraid to press this point too far, for I believe the average preacher needs to know more of the science of preaching; but he *must* have a compassionate heart. It was said of Jesus, "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). I think that if this could be said more of preachers, the world would have a better chance to find God.

Certainly it was not alone Paul's natural ability and his acquired learning that constrained him to preach so clearly and so powerfully. It was because his own heart was so aflame with love for his Lord and full of compassion for humankind. This fact lifted him above the rank and file of his day. In an age filled with a conglomeration of religious teachings, abundant with religious leaders and traditions, Paul preached the riches of God which are by Christ Jesus until the whole Roman world felt the impact from his messages of power. His heart was so aflame with the love of

our influence will be greater upon world problems when we preach fearlessly the great truths of God, and preach them so thoroughly that all of our world leaders will say, as did President Truman recently, "My one desire is to serve my Lord and my people."

Let us sincerely strive to become better preachers of the Word. I think probably a parable would be in order here:

A certain preacher, being known as a very good man, but a very poor preacher, moved annually for several successive years. At the conference, an appointed delegate met with the presiding elder and asked for a better preacher. But, for some reason or other, the authority wanted the preacher to return to the same charge. The delegate, who had been sent from home to the conference to get a new preacher, would not be discouraged, so he proceeded to the bishop with his plea. The bishop inquired the reason for the desired change, and the empowered delegate simply said that they wanted a preacher who could preach. However, the bishop, being familiar with the Scriptures, asked the delegate if he did not remember that "God hath chosen the weak things of the world to confound the things which are mighty." "Yes, Bishop," replied the delegate, "that is true, but we have been confounded out our way long enough." Whereupon the church was supplied with a new preacher.

*Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach!
It needs the overflow of heart
To give the lips full speech.*

—HORATIUS BONAR

Sometimes we find ourselves faced with circumstances that are unpleasant, difficult, and painful. A problem is never solved by running away from it, or giving in to temptation because of it. Fear unarms us. The Christian way is to deal with the facts courageously and to live with them.—*Selected.*

The Transition of Pastorates

ONE of our largest problems is to maintain a continuity of successful pastorates. How often have we seen one pastor work hard for several years in building a splendid work, only to be followed by another under whose leadership the work declines and sometimes almost goes into eclipse. The history of some of our churches is represented by a pitiful sequence of peaks and valleys on the graph showing its successes and losses in successive pastorates. Would it not be wonderful if we could co-ordinate and hold our gains in any administration and go on to other gains? Well, that would be the perfect ideal which we can hardly expect to attain; but nevertheless if we would try, I believe we can make our future record better than the past in this respect. Let us study this problem and by analyzing as best we can the elements causing failure, and those promoting success, discover wherein we may improve in this matter of succession of pastors.

Let us try to arrive at this analysis under two headings, namely:

1. The outgoing pastor, the man "letting-go": (a) Things to do, (b) Things to avoid.
2. The incoming pastor, the man "taking-hold": (a) Things to do, (b) Things to avoid.

I once thought the problem was chiefly with the incoming pastor. But I see more and more it is a real art for a pastor to let go successfully and to move out successfully. One can readily see, this done successfully will mean much to the successful incoming of the new pastor.

1. The outgoing pastor. Things to do:

- a) Let the church and the District Superintendent name the successor, as provided by the Manual.

- b) Make kind references to the newly elected pastor, and tie the people to him.

- c) Leave clean slate financially, all promises fulfilled, and no business unfinished which cannot be carried on by another.

- d) Provide a book for your successor, giving names and addresses of members and prospects with helpful comment—not prejudicial.

- e) When your pastorate is ended—let go. Things to avoid:

- a) Don't stay too long.

- b) Don't be unreasonable, be fair and understanding in the closing days.

- c) Don't allow any breaks in fellowship.

- d) Don't leave a dead membership roll, but on the other hand don't ruthlessly slaughter it.

2. The incoming pastor. Things to do:

- a) Meet your board, take them into your confidence, be appreciative.

- b) Announce worth-while but modest objectives with a real challenge—but not too revolutionary.

- c) Show leadership—but be considerate not bossy, with it.

- d) Absorb membership losses—some inevitably come with change of pastor.

- e) Keep faith with the former administration.

- f) Co-ordinate all the good, and build on those past foundations. You cannot change it—accept it and use it.

Things to avoid:

- a) Don't envy the former pastor because of kind remarks made by the people in reference to him. (If they loved him, they will love you too, when you have proved yourself.)

- b) Don't show resentment when someone remarks, "Brother So and So didn't do it that way," different from what you said or did. Tactfully pass it, wait patiently, and in due time your point too, will be appreciated.

- c) Don't make slighting or unkind references to anyone or to anything in the work of the past.

- d) Don't minimize the past to exalt your present.

- e) Don't inaugurate immediately radical or revolutionary changes. Wait until your leadership is proven and received.

- f) Don't replace the officials—if changes are needed wait patiently proper time and means.

- g) Don't brag and crow about what great things you did in your last pastorate, and don't everlastingly refer to that pastorate. The crowd before you now are interested in seeing you do something in this new pastorate.

Are not the outgoing and incoming pastors partners? Is not our work one? It is to our mutual interest to work together, as well as for God's glory. Any given locality will sooner or later reach a satur-

District Challenger.

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The Church Prayer Meetings

Burt Hoag

Preaching prayer meetings are not prayer meetings. No church can thrive without Christian fellowship; that means prayer and testimony meetings. Sermons or addresses are good, but *never* can take the place of the fellowship prayer and testimony meetings. The "church night study" program can serve a fine purpose, but *never* can take the place of the good, old fellowship meetings where all take part in prayer and praise.

Great and wonderful prayer meetings can be had any—and everywhere. Why? Because this is God's plan. The fellowship type of meeting is the passion of God for every church. Note, "They that feared the Lord (the fellowship group) spake often one to another: and the Lord hearkened, and heard it" (it was so interesting that the Lord stopped everything and listened in). The testimonies of His dear children were so sweet, it gave Him such a heart of joy to hear them tell what He was doing for them that "a book of remembrance was written before him." Those words were so sweet that He wanted them to keep. He delegated no angels to get those words; He remained there to see that it was done. Notice, "written before him" for "them that feared the Lord" is a great company. Those that fear the Lord are future citizens of the universe. They are heirs of God and joint-heirs with Christ, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (See Malachi 3:16-18).

If people only knew what God thinks of those that fear Him, who think on His Name, who speak "often one to another." So precious that He keeps those words—think of it! "They shall be mine, . . . in that day when I make up my jewels." Then He says, "I will spare them, as a man spareth his own son" (more than that), "his own son that serveth him." So appreciative that He will hold back nothing from such blessed ones. So strong is the Lord for this sort of thing that He will bless it good if given a chance!

Success That Brought Ruin

(Continued from page 11)

Demas to call passengers to come and see. He said to Christian and his fellow, 'Ho! turn aside hither, and I will show you a thing.'

“Christian, ‘What thing so deserving as to turn us out of the way to see it?’

"Demas, 'Here is a silver mine, and some digging in it for treasure; if you will come, with a little pains you may richly provide for yourselves.'

"Then said Hopeful, 'Let us go see.'

“‘Not I,’ said Christian, ‘I have heard of this place before now, and how many there have been slain. And besides, that treasure is a snare to those that seek it. For it hindereth them in their pilgrimage.’”

<<<<<<<<<●>>>>>>>>>

The Church

In the House of Life, I saw an altar, with
candles aglow and a cross thereon.

And as I bowed in reverence and closed my eyes, I beheld the Living Church.

The walls were not of brick and stone, but of dedicated wills held together with the mortar of mutual dependence and common commitment to the Best yet revealed.

The windows were not of stained glass, but of multi-colored dreams, hopes, and aspirations, through which there came the vision of Infinite Beauty that shone with the broken brilliance of a thousand suns.

The towering pillars and the vaulted arches were not of stone and steel, but of far-reaching arms lifted in prayers innumerable and intermingling.

The long aisles were not carpeted with velvet runners, but with temptations trampled under foot and good resolutions kept.

The doors were never shut. They were wide open with welcome to all humanity: saints and sinners, rich and poor, black, brown, yellow and white—whomsoever.

The altar was not of carved wood, but of penitent hearts, ashamed of their sins, made strong with the sense of forgiveness.

The pulpit was not a dias for the declaration of dogma, but a place of light and fire whence came forth flashes of truth and the impact of power.

The Holy Book was not a single volume held aloft on a lectern, but all life studied unashamedly, tested daringly, experienced deeply, comforted tenderly, challenged constantly.

The music was not compounded of organ

and voices, but of consecrated leadership and well-developed diversities all harmonized into the matchless melody of creative co-operation.

And the warmth of the Living Church, wherein all glowed with radiant vitality,

came not from furnace and fuel, but from obedience to Him who saith: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thy neighbour as thyself."—HENRY HITT CRANE, in *Christian Advocate*.

The Lord's Prayer Found on a Battlefield

(NOTE—This composition, into which a now unknown author uniquely fitted the Lord's Prayer, was found on a battlefield of the War Between the States. The date is July 4, 1823.

It was originally printed on heavy satin, and has been reprinted by various newspapers, first by the *Denver Post*.—Editor.)

Thou, to the mercy seat our souls doth gather,	
To do our duty unto Thee	Our Father
To whom all praise, all honor, should be given,	
For Thou art the great God	Which art in heaven,
Thou, by Thy wisdom, ruleth the world's whole fame.	
Forever, therefore,	Hallowed be thy name;
Let never more delays divide us from	
Thy glorious grace, but let	Thy kingdom come;
Let Thy command opposed be by none,	
But Thy good pleasure and	Thy will be done
And let our promptness to obey be even	
The very same	On earth as 'tis in heaven;
Then for our souls, O Lord, we also pray,	
Thou would'st be pleased to	Give us this day
The food of life, wherewith our souls are fed,	
Sufficient raiment, and	Our daily bread;
With every needful thing, do Thou relieve us,	
And in Thy mercy, pity	And forgive us
All our misdeeds, for Him, whom Thou did'st please	
To make an offering for	Our trespasses
And for as much, O Lord, as we believe	
That Thou wilt pardon us	As we forgive,
Let that love teach, wherewith Thou dost acquaint us,	
To pardon all	Those who trespass against us;
And though, sometimes, Thou find'st we have forgot	
This love to Thee, yet help	And lead us not
Through soul or body's want to desperation	
Nor let earth's gain drive us	Into temptation.
Let not the soul of any true believer,	
Fail in the time of trial	But deliver
Yea, save them from the malice of the devil,	
And both in life and death, keep	Us from evil;
Thus pray we, Lord, for that of Thee, from whom	
This may be had	For thine is the kingdom,
This world is of Thy work, its wondrous story	
To thee belongs	The power and the glory
And all thy wondrous works have ended never,	
But it will remain forever and	Forever,
Thus, we poor creatures would confess again,	
And thus would say eternally	Amen.

The Perils of an Empty Heart

A Sermon by Rev. A. Ernest Collins

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first (Luke 11:24-26).

THIS statement of scripture is descriptive of the heart condition of the individual who once was a Christian, who at one time walked and talked with the Master, but who has broken with the Lord and has gone back to the old life of sin. It indicates also the ever-restless state of Satan who has been dethroned from the human heart. With his powers broken, and himself cast out, he ever afterwards seeks to regain admission to his former home.

Let us look first at the man to whose heart the unclean spirit seeks re-admission. One is made to wonder how anyone who has once loved the Lord and shared His blessings and bounties can break with Him and grieve the Holy Spirit, and thus become a backslider. Yet, this is what hundreds and thousands of men and women and young people in the land today have done. No greater mistake in all of life, from the cradle to the grave, can be made than that of so grieving the Saviour that He takes His departure.

Why do professing Christians break with their Lord, and lose the sense of His presence and the sweetness of His fellowship from their life? There are undoubtedly many reasons for it. Let us suggest a few:

In the first place, the Christian may lose out spiritually because of the fact that he is overbusy with a multiplicity of duties and responsibilities. From early morning until late at night it is one continual rush; no time to meditate, no time to commune with the Lord, and as a result the Christ is crowded out, perhaps even by legitimate things. Oh, the perils of the overbusy life! We are living in an exceedingly busy age. Things move with such rapidity that it is not an uncommon thing for professing Christians to lose the keen edge from their experience, and, finally, to lose out altogether.

Again, we may lose the Christ through the neglect of devotion. God's Word says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Our blessed Lord ex-

horted His disciples to watch and pray, lest they should enter into temptation. It is no less necessary for us in these days to take time to read and to study God's Word, and to take time to pray. It is, no doubt, at this point where most people fail first in spiritual life. The duties of life make heavy demands upon us. They clamor for our attention, and especially is this so when the Spirit prompts us to pause for devotion.

The enemy of the soul likewise seeks to confuse the burdened heart, and at the hour of prayer he presses upon us the urgent necessity of attending to this duty or that task. As a result, before we are aware of it the Holy Spirit is slighted, His presence neglected, His claims ignored, and He is grieved from our lives. Oh, that Christian men and women and professing young people everywhere would take time to pray and feed their souls and strengthen their faith by the study of God's Word and by prayer.

Further, people lose out spiritually because of their neglect of the means of grace, and by failing to attend regularly the place of worship. St. Paul forewarned the people of his day, "Not forsaking the assembling of ourselves together, as the manner of some is." There is need on the part of Christians everywhere to take due heed to this exhortation. This is one of God's methods of strengthening the faith of His people. When we wilfully neglect the means of grace we are weakened spiritually, and we leave ourselves open to the onslaughts of Satan.

Many there are in this generation who are not churchgoing people such as were our forefathers. They are not only the poorer spiritually for it, but they are also suffering in consequence. The invariable result is that the blessed Christ has small place in the home, the Bible becomes a dust-laden book, and the prayer meeting and the religious services during the week are forgotten. These things ought not so to be. It could scarcely be otherwise than that the hearts in which these conditions exist decline spiritually.

Oh, that there might be a revival in our land that would reinstate the sacred Book in its rightful place in all our homes; that people might in these troublous times take time to pray and commune with God! Oh, the blunders and mistakes that might be avoided if only we would give proper time to God and holy things. Without doubt, I am speaking to people today who have neglected prayer and the reading of God's Word and the place of worship. Will you not covenant with God this very hour to

get back to Him before your feet slip too far, and before you find it all but impossible to change your ways?

Again, people lose out through indifference to light, and through disobedience to the guidance of the Holy Spirit. To every Christian living, God is bound to be faithful. Each day He sheds sufficient light upon our pathway to meet the need of that day. In every circumstance of life the Holy Spirit will guide our footsteps and prompt our actions if we will but hearken to His voice. But all too often the light and guidance are ignored, and, before we know it, we are plunged into darkness and we grope about in the gloom of uncertainty. Doubts and fears assail us, and we are thrust into bewilderment and confusion. Then it is that we have to choose our own paths and make our own decisions, and we are left to our own resources in so doing. Small wonder that under such circumstances men blunder and make the most grievous mistakes in life.

Bad enough it is to lose the living, vital presence of Christ from the heart. But there is something that is even worse, and that is to have the heart possessed by evil spirits. Jesus says that when the evil spirit comes back to the empty heart, "he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." That is the peril of the empty heart in the brief, terse words of the Master.

When Satan re-enters he brings with him the spirit of discouragement. Here is one of his most subtle tactics. If only he can infuse into the soul the spirit of discouragement, he has won a great victory, for discouragement destroys faith. Optimism and enthusiasm cannot live where it predominates. Discouragement blinds the eyes of faith so that they cannot see any possibility of a way through. Discouragement discounts the unfulfilling promises of God, and represents them as being unequal to meeting the need of the hour. Discouragement is the devil's masterstroke. It not only damages the faith of the individual, but it also tends to dampen the ardor of others. It is for this reason that Jesus said, "Men ought always to pray, and not to faint"—that is, to lose heart. Unbelief breeds in the dark atmosphere of discouragement, and before one is aware of it Satan will have infused the spirit of doubt into the soul—doubt concerning God's Word, doubt regarding God's love, doubt with reference to the sincerity of others, doubt concerning ourselves. Let us beware of the devil of discouragement and doubt and unbelief.

The second peril of the empty heart is the harmfulness of our influence and example. Here lies one of the greatest dangers that

threatens the soul. If there is any one thing that earnest men and women ought to be concerned about, it is their influence for good or ill in the lives of others.

A few years ago we talked with a man, now a Christian, but who in the earlier years of his life lived for the pleasures of the world and the gratification of self. His eyes were flooded with tears as he told of the years in sinning spent. Bitter remorse filled his soul as he recalled the memories of those whom he had led into the ways of sin. The thing that seemed to grieve him most was the fact that his influence could never be recalled nor his example cancelled. In the lives of others the die had been cast, and he was responsible for it.

Will you not stop and think seriously, my brother, my sister? Will you not consider carefully the harmful influence of the backslider's life, lest to some weaker soul you should become a stumbling stone and a rock of offence?

Then, too, there is the peril of lost opportunities. Who can estimate the potential usefulness of a life that is wholly dedicated to Christ and His holy cause! History's pages are illuminated with the glorious achievements of the good men and women of the past.

*Lives of great men all remind us
We can make our lives sublime;
And departing, leave behind us
Footprints on the sands of time.*

Opportunities to do good come to all. But how often it is the case that they are lost—opportunities to represent Christ, opportunities to lead a soul to the Lord, opportunities to gladden the heart and brighten the sky in the life of others. All too often they are neglected because of sin and Satan's re-entering the heart.

I am reminded of a conversation sometime ago with a man who claimed that earlier in life he had been definitely called into service for the Master. Other interests, however, came into his life, and in time circumstances developed which forever closed the door to his appointed field of usefulness. I cannot describe the bitter disappointment of his heart, nor the pangs of regret that seemed to haunt his soul as he exclaimed, "I refused God's best; now I must be satisfied with His second best."

Again, there is the peril of Satan's snares. When Satan has regained entrance to the heart, he at once sets a snare for the feet of his victim. Like the spider that craftily weaves his web, when unsuspecting feet are trapped he binds and fetters his prey. There is the snare of evil companions, and the snare of sinful habits; there is the snare of stifling convictions and false doctrines. These snares number their victims in the thousands.

Well do I recall an experience in the lives of two close and intimate friends, husband and wife, who at one time were bright and shining lights for their Lord. But, alas, in the hour of discouragement they gave way to the enemy of their soul. Their feet were turned out of the way; they lost victory; their testimony was silenced; they went the way of the world and lived for pleasure and money-making. On through the years they went, and it was not until their precious daughter in the tender years of youth was taken from them that they regained their senses. Then they retraced their steps and got back to God. But, oh, the havoc of the years when they were estranged from their Lord and Master. Strange, is it not, that men and women seem sometimes almost to force God to such drastic action in order to bring them back to repentance!

I do not doubt that there are those to whom this message may come, who in looking back across the years recall the happy days once spent in following the Master. But difficulties developed along the way, and you lost the joy and the assurance of His presence. Condemnation filled your soul, and, like some people of our Lord's day, you walk no more with Him. Months and years have come and gone, it may be, and today the way seems dark, and you are far from God and home.

Oh, will you not get back to God this very hour? Confess the sins that have come between you and your God and shut out the light of His countenance. Turn now from your evil ways and trust Him fully

for complete forgiveness. How gladly will He come back to your heart again! He will cast out the intruding evil spirits. He will enter Himself, and sup with you, and dwell with you. He will restore the years that have been spent in prodigal living; He will brighten all your life. He will restore hope, grant assurance, renew your faith, and set the joy bells ringing in your soul. May this be the day that you will hearken to the voice of God; may this be the hour when the wanderer will come back to Father and home!

Christian Restraint

The story is told of a young minister who was late in going home one evening from the church. He entered a crowded car, with his Bible under his arm, and at once there began some sneering remarks from some rough fellows. These remarks kept up, and when the young minister left the car, to the amusement of his companions, one youth said: "Say, Mister, how far is it to heaven?" Many a Christian under the circumstances would have kept quiet or have resented the insult; but the minister, with a quiet dignity and with all gentleness, replied: "It is only a step; will you take it now?" This reply and the influence of the young minister keeping his temper under provoking circumstances were later the means of bringing that young man to Christ.—EARNEST WORKER.

The Theological Question Box

Dr. H. Orton Wiley

Where did Cain get his wife?

This question is intended to infer either that Adam and Eve were not the first pair as taught by the Scriptures, or that Cain married his sister, and the human race began with incest. The best answer, I think, to the latter part of the questions is found in Luthardt's *Fundamental Truths of Christianity*. He says, "The moral objection has been made that this view infers the marriage of brothers and sisters, and makes the history of mankind begin with incest. But this is to overlook the fact that the primitive family did not represent merely the family, but also the race. Hence, it consisted not merely of the circle of relationship, but at the same time comprised within itself the whole sum of those differences which, in

the course of development, were sundered and diffused, and which are the prerequisite of a perfect marriage. Hence we have not to limit the feelings of the first family to the feelings of brotherly and sisterly affection. If that family represented mankind, it bore within its bosom that variety of feeling which enters into the ties of acquaintanceship, friendship, and marriage. These were all from the very first, implanted by the Creator in the human breast, and were to be gradually developed. It was only in proportion as the family developed into the race, that these could be distinguished according to their diversity. Not till then could that severance between fraternal and conjugal love appear, whose chasm cannot now be over-leapt without violating a law of nature."

What do you think of the statements made by scientists as to the age of the world based on structural deposits?

I think that nothing is more uncertain than this type of speculation. There are so many factors entering into it that it is generally impossible to reach any certainty in the matter. When this method was at its height, a vessel with many antiquities was discovered in a peat bog on the east coast of Schleswig. The geological calculation placed the date of the vessel at many thousands of years, but certain coins found in it, showed that it sank at the earliest possible date at about 300 to 400 A. D.

What is meant by the New Orthodoxy?

The "New Orthodoxy," sometimes known as "Neo-orthodoxy" or "Biblical Theology," is a term used to characterize the marked change which is taking place in contemporary theological thought. This change in its general trend is toward the older orthodoxy, and is concerned especially with reading the divine element back into the Holy Scriptures. Dr. Davies in his book, *On to Orthodoxy*, makes a strong plea for a full return to the fundamental beliefs of orthodox Christianity.

From the time of the Reformation, Protestantism has been open to various attacks. (1) There was the attack of philosophy during the 18th century with its emphasis upon reason instead of faith. This was met by the rise of the Pietistic Movement, which was an organized protest against the rationalism of that period. (2) Then, there was the Romantic Movement in literature and art which marked a reaction against the ethical standards of the Christian faith. (3) Following this, there was ushered in a conflict with science, in which the Darwinian hypothesis exerted a wide influence upon theological thought. Against this as a protest, there arose the various fundamental groups.

It is to be hoped that the trend in the right direction will be continued, but this is hardly probable. The natural mind seems not to understand the things of the Spirit. The new orthodoxy, even in its right trends, reaches interpretations which, at the best, must be considered a liberal orthodoxy.

In what sense is God limited in answering the prayers of His people?

(1) God is always limited by His own nature and will. He cannot and will not do anything out of harmony with the holiness of His nature, or the good will which He bears to His people. To ask otherwise would be ignorance or sacrilege. (2) God is limited by reality. He may have many and various ways of overruling and chang-

ing the expected course of events, but we have no right to ask for a reversal of what He has done in the past. God never acts out of harmony with truth, nor does He answer prayers that would not be for the good of His people, unless He intends the answer as a punishment for disobedience. (3) God is limited by the laws which He himself has already established. He uses appropriate means for the accomplishment of results. If He would move the great ships of the sea, it is by wind, or tide, or engines of various sorts. If He would keep man alive, it is by the continuance of his heart beats and his breathing. So also in the spiritual realm, He reaches men and brings them to repentance by the means of truth administered by the Spirit. To ask God to answer prayer without the use of the proper means is fanaticism. (4) God is also limited by the fact that He has granted to mankind the power to choose good and evil. Since the Fall, this is indeed a gracious freedom, but nevertheless a freedom which God takes into account in all His dealings with men. The right prayer is that which is presented to the Father, through the mediation of the Son, and made effective by the Spirit. Prayers which are inspired by the Holy Spirit and presented by the Son are always answered by the Father.

A young preacher inquires, Would it be Scriptural and correct for me to state that John the Baptist lost his head for preaching against divorce and re-marriage?

There is no question concerning the fact that John the Baptist was beheaded, and that the primary cause of this was his preaching against Herod Antipas and his unholy marriage with Herodias, the former wife of his brother Philip. Herod Antipas, the tetrarch of Galilee and Peraea (4 B.C. to 39 A.D.) was the son of Herod the Great by his fourth wife. The first wife of Herod Antipas was the daughter of King Aretas, but he put her away in order to marry Herodias, the wife of Herod Philip. It was this Herod Antipas that was openly rebuked by John the Baptist for adultery, and at the instigation of his enraged wife Herodias, John was put to death. The ground of divorce is one thing, and the re-marriage, another, two great questions being involved. In this case, the divorce was illegal, and hence the marriage following was illegal. John grappled with a great moral problem at the risk of his life. He lost his life, but his moral courage stands out as clear today as it did in his own time. The question of marriage and divorce is a burning problem of the present day, and demands courage on the part of Christian ministers and people. The Church must stand out clearly and firmly against this great modern evil.

There are two references to the Nicolaitanes it will be noted—one to the “deeds” of the Nicolaitanes (Rev. 2:6), and one to the “doctrines” (Rev. 2:14). It is generally admitted that the sect takes its name from its leader, Nicolas. There is a tradition that this Nicolas was one of the seven deacons mentioned in the Acts, and Irenaeus adds that the occasion of his fall was jealousy of his beautiful wife. There is not any well substantiated evidence of this however, and it is well known that the early Gnostics sought to father their views upon some apostle or associate of the apostles. It is quite possible that a different Nicolas was the real founder of the sect, and was confused afterwards with the well-known “deacon.” Cassian states that in his time, some held that it was another Nicolas, and Dorotheus, Bishop of Tyre identifies the sect with Bishop Nicolas of Samaria who is said to have become a heretic in company with Simon Magus.

It is quite generally held that the Nicolaitanes were an antinomian sect who had abused the freedom from the Jewish law as taught by St. Paul, and had permitted participation in heathen feasts connected with idols, and in the fornication which frequently accompanied such feasts. This seems to be substantiated by the reference to Balaam, "who taught Balak to cast a stumbling block before the children of Israel, eat things sacrificed to idols, and to commit fornication" (Rev. 2:14). According to Irenaeus, they lived lives of "unrestrained indulgence," teaching that "adultery and eating things sacrificed to idols were matters of indifference." Ignatius calls them "impure lovers of pleasure," while Tertullian states that they destroyed the happiness of sanctity by "lust and luxury." Clement of Alexandria says of them that their souls were "buried in the mire of vice." These passages in Revelation may be interpreted as a warning against all antinomianism, whether ancient or modern. The Bible does not teach that grace does away with law, but that it enables us to keep the law of righteousness. Evidently the perversion of freedom against which St. Paul writes in his Corinthian epistle has reference to this same type of antinomianism, but in the sect of the Nicolaitanes it appears not only to have been merely the

It may be further added, that some have thought the doctrine of the Nicolaitanes referred to the establishment of a "clergy" or priestly order in the church, as distinguished from the "laity." This teaching is drawn from the derivation of the word, the Greek word *niko* meaning an overcomer or a conqueror, and *laos*, the people. In this sense, the Nicolaitanes would represent the establishing of an authoritative and domineering ministry. However, the reference to Balaam would appear to indicate that it was a loose antinomianism, rather than a domineering ministry that is meant by the references found in Revelation.

It was a custom of the Hebrew people to add a term to the name of the Deity in order to bring God into relation to some need or experience in life. Since the name Jehovah is interpreted to mean I AM, it was natural for the people to fill in from their own experience what He was to them. This gives rise to what is sometimes called the "sevenfold name." As found in the order in which they appear in the Scriptures, these compound names are as follows:

1. Jehovah-jireh, "the Lord will provide" (Gen. 22:13, 14).
2. Jehovah-rapha, "the Lord that healeth" (Exodus 15:26).
3. Jehovah-nissi, "the Lord our banner" (Exodus 17:8-15).
4. Jehovah-shalom, "the Lord our peace," or "the Lord send peace" (Judges 6:24).
5. Jehovah-ra-ah, "the Lord my shepherd" (Psalms 23).
6. Jehovah-tsidkenu, "the Lord our righteousness" (Jer. 23:6).
7. Jehovah-shammah, "the Lord is present" (Ezek. 48:35).

It will be interesting and helpful to anyone, to take these references and study the incidents leading to the compound names. We are entitled to add to the name Jehovah, or Lord, any and everything that He is to us in our individual experiences.

A Christian—

- is a mind through which Christ thinks;
- is a heart through which Christ lives;
- is a voice through which Christ speaks;
- is a band through which Christ helps.

—The War Cry

THE PREACHER'S ENGLISH

Leewin B. Williams

ENGLISH IS LIKE THIS

WITH all the words in the English language—more than any other language in the world—yet such is the poverty of our language that we must load many of our words with several meanings. For instance, we say the horse ran *fast*, then we tie him to a post and say he is *fast*. Thus, when he is running he is *fast* and when he cannot run he is *fast*. Again, if horses ever do such things, he may go on a *fast*. This usage of words is one of the great difficulties foreigners have with the English language.

"Where were you boys when I called you to help me an hour ago?" asked a farmer at the supper table.

"I was in the barn settin' a hen," said one.

"And I was in the loft settin' a saw," answered another.

"I was in grandma's room settin' the clock," came from the third.

"I was up in the pantry settin' a trap," said the fourth.

"You're a fine set," added the farmer, "and where were you?" he asked, turning to the youngest.

"I was on the doorstep settin' still," was his ungrammatical reply.

MISPLACED MODIFIERS

Words and phrases should be placed near the word they modify. We frequently violate this rule by misplacing the word *only*. Do not say "I only want five." Say "I want only five." It is not the "wanting" but the number that is limited by the word *only*. "He only worked one day." Say, "He worked only one day." Or if you want it emphatic, say, "He worked one day only."

In writing Want Ads, frequently a phrase is added that makes amusing reading, thus—

"House wanted, suitable for a small family that has been recently papered and painted."

"Tenders invited for the erection of a school large enough to accommodate 2,000 pupils four stories high."

"Young man wanted to take charge of a horse with a religious turn of mind."

"Nurse wanted in a small gentleman's family."

"For sale, a pony suitable for a lady without vicious habits and quiet in harness."

"Wanted, a mahogany child's chair."

"Over-looker wanted for 4,000 sheep that can speak Spanish."

THE USE OF PREPOSITIONS—

The textbooks condemn the use of a preposition at the end of a sentence; it is no grammatical crime, however, to do this. Note these sentences:

"Whom did you ask for?"

"Where is the box it came in."

Such sentences may be improved by transposition; thus,

"For whom did you ask?"

"Where is the box in which it came?"

Do not insert extra prepositions. Omit the italicized words in these sentences:

Where can we have our paper printed *at*?

Edward got off *of* the subject.

Where shall we go to tomorrow?

Don't end *up* your story so suddenly.

Where should we put the picture *at*?

Should we keep the ads off *of* the front page?

Prepositions show various distinctions in use and meaning. It is frequently difficult to determine which one to use. Study the following:

in, into—He jumped *into* the water; but if already *in* the water and he jumped, we would say, "He jumped *in* the water."

from, off—*From* indicates away from; *off* signifies away and down. Thus, He stepped from his automobile to the sidewalk. The cat jumped off the table to the floor.

between, among, amid—*Between* is used with two objects. Thus, The money was divided between the two boys. If more than two, then we should say "among the boys." *Amid* or *amidst* denotes surrounded by. We never say *amid* friends, but sometimes, *amid* enemies.

agree with, agree to—"Agree with thy adversary." Agree to a proposition.

live at, in, on—You arrive *at* a town; you live *in* a city; or *on* a hill.

argue with, against—You argue *with* an opponent, but *against* a proposition.

depart from, for, at, on, in—Depart *from* home, *for* your destination, *at* an early hour, *on* highway No. 1, *in* a hurry, or *in* your automobile.

The tendency to convert nouns into verbs is illustrated and somewhat exaggerated by the following:

A boy who had left the farm and got a job in the city wrote a letter to his brother who stayed on the farm, telling him of the joys of city life. In it he said: "Thursday we autoted out to the Country Club where we golfed until dark, then picknicked and later motored to the beach where we weekendend."

The brother on the farm wrote back: "Yesterday we buggied to town and baseballed all the afternoon. Today we muled out to the cornfield and geehawed until sundown. Then we suppered and piped for awhile. After that we staircased up to our room and bedsteaded until the clock fived."

SEARCHING TRUTHS FOR MINISTERS . .

God in Tomorrow

The Oriental shepherd was always ahead of his sheep. He was in front. Any attempt upon them had to take him into account. Now God is down in front. He is in the tomorrows. It is tomorrow that fills men with dread. But God is there already, and all tomorrows of our life have to pass Him before they can get to us—F. B. MEYER.

Why Some Pastors Fail

Commenting on the scripture, "Many pastors have spoiled my vineyard," (Jer. 12:10), *The Religious Telescope* offers the following pen portraits of some pastors who fail in their solemn trust as keepers of the Lord's vineyard:

No. 1. The Professional pastor, who wouldn't make a call except when solicited.

No. 2. The Indolent Pastor, who didn't do any more than he had to. His ambition was to "get by."

No. 3. The Officious pastor, who thought he could drive people instead of leading them.

No. 4. The Egotistical pastor, whose faith and high opinion of himself led his people to have a low opinion of him.

No. 5. The Selfish pastor, who thought more of his own personal interests and social standing than he did of the souls of men.

No. 6. The Worldly-minded pastor, who let his people starve for want of the Bread of Life while he participated in the follies of that day.

No. 7. The Ultra-intellectual pastor, who was wise above "what was written" and undermines his people's faith by proclaiming his doubts and vagaries instead of the Word of God.—Selected by J. S. Wood in *Gospel Banner*.

Not the Directions Needed

Fine sermon, wasn't it?" asked one of Farmer Peter's friends, referring to a scholarly discourse with which the congregation had been favored that morning by a city preacher.

"Maybe," returned Farmer Peter.

"Why," persisted the first speaker, "that man knows more about the Bible, and has made a deeper study of biblical history and geography, than almost any other minister in the country."

"Has he now," inquired Farmer Peter, mildly. "Well, then, I reckon the trouble must have been with me. You see, I'd calc'lated I sh'd hear something about the way to heaven, and I only learned the way from Jerusalem to Jericho."—*Christian Herald*.

When You Pray

Long prayers and long sermons tend to quench the fire instead of kindling it. Brethren, in all things has our Lord Jesus given us the best example—also in regard to praying. When with His disciples, His prayers were of medium length. In the midst of a large crowd, as at Lazarus' grave and the feeding of the five thousand, His prayer was short. When He was alone with His Father, in the Garden, or on the Mount—then He prayed all night.

So ought ye also to do, dear brethren. Among God's children, make your prayer medium long, as Jesus did when He was about to be crucified. When in a crowd or with the sick or dying or the unfortunate, short. When you are alone with your Father in your secret closet, pray as long as you please.—C. H. SPURGEON.

The Ideal Christian Life

In Matthew 11:28-30 we read: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Rested workers, an exchange of burdens, our weary load laid down, and His easy yoke taken up instead—this is the ideal Christian life. And this He gives. God will not oppress us with His burdens until we are rested from our own. It is not clinging to the rock with one hand while with the other we work to rescue the perishing; but it is being "held in His mighty arms" while, with both hands free, we serve and save. Let us exchange burdens and go forth as rested workers.—A. B. SIMPSON.

How often we find faithfulness emphasized in the Bible. The reason for this frequent emphasis is that it is an essential trait in any life that would be truly Christian. Not only is this so, but many other necessary things in Christian experience go along with it or flow out of it. As Dr. James Reid has written: "One of the hardest lessons to learn is that results are not in our hands. They are in the hands of God, who uses the weak things of the world to confound the things that are mighty. We are under orders from Him. The control of the campaign is with Him. Our part is to be faithful." Moreover, when God finds us faithful, He reveals to us the more clearly His own faithfulness, for, declares the writer of the Epistle to the Hebrews, "He is faithful that promised."—*Christian Observer*.

THE PREACHER'S SCRAPBOOK

Such Pleasant Memories

Little things make such pleasant memories—

A friendly smile on the way to work,
A light of welcome in someone's eyes,
A cheery "good morning" from an acquaintance,
A word of praise for something done,
A card or letter from a dear old pal,
A nice long letter from mother and dad,
A favorite dish prepared by loving hands,
A thoughtful courtesy from a pupil,
A well-known classic on the organ,
A bit of lilting poetry from a great author,
A calm, rosy sunset seen from the hilltop,
A snatched moment alone with God,
These things leave such pleasant memories.
—*Church Bulletin, Indianola, Iowa.*

Something to Think About

Does my life please God?
Do I cherish in my heart a feeling of dislike or hatred for anyone?
Am I studying my Bible daily?
How much time do I spend in secret prayer?
Have I ever won a soul to Christ?
Am I praying and working for anyone's salvation?
Is there anything I cannot give up for Christ?
How does my life look to those who are not Christians?
Where am I making my greatest mistake?
Is the world better or worse for my living in it?
Am I doing anything that I would condemn in others?
Am I doing as Christ would do in my place?
—*Tract*

Earning the Right

It was a thoughtful person who once said, "We must earn the right to criticize." How very evident it is, that the one who knows the least about a matter has the most to say. On the other hand, one who is very well informed may utter the most pointed and sarcastic remarks, and do much harm with his tongue.

In a large art museum, a certain type of pictures was on exhibit. One of the visitors remarked to an attendant, "I do not like your pictures."

"Sir," was the reply, "our pictures are not on trial; our visitors are."

Criticism is oftenest directed at those who are in advance of their critics. This seems especially true in the spiritual realm. Those who have the clearest vision of eternal realities are apt to be the targets of criticism. It was so in the early life of our Lord Jesus

Christ; and "the disciple is not above his master, nor the servant above his lord."—Mrs. W. T. P. in *Exchange*

Long Influence of a Holy Life

How long will the influence of a holy life continue? Years after a holy woman was buried, her daughter came to old age and the crossing. She prayed to have an experience like that of her mother. The influence of that holy living had not died.

You recall one was buried in Elisha's tomb years after the prophet was buried. He found there was a fire in the prophet's bones to bring him to life. So today, holy living will bear fruit long after one is buried. How immortal the life of one filled with the Holy Ghost!—*Selected.*

Dear Lord, Forgive

Forgive if I have failed to trust in Thee
If I have said, "This is too hard for me"—
Lord, help me to be faithful in my task to be,
From day to day. Amen.

Minute Meditations

Christ should be the climax of every sermon.

The preaching of the truth as it is in Christ Jesus always makes the devil mad.

We have very little persecution today compared to the apostolic times.

Power from God brings persecution from the devil.

This is the age of indifference.

God will not leave us in the dark hour.

We need to keep cool and wait before the Lord in times of stress.

God will always open a door for us if we are ready to walk through it.

We must live in the Holy Ghost if the Holy Ghost will live in us.

God will vindicate His own fruit-bearers.
—*Exchange*

Drawing Men to Himself

Jesus is in this world drawing all men to himself. Multitudes are gathering with Him. By their example, by their testimony, by earnest efforts and prayers they are helping to bring the world to God. But many are not doing so. They are neutral so far as it is possible. But our Lord says, "He that gathereth not with me scattereth abroad." Silence is disloyalty. Neutrality is wickedness. Negative living is actual sinning.—*Selected.*

What Makes a Land Great

That land is great which knows the Lord,
Whose songs are guided by His Word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—ALEXANDER BLACKBURN

God's Sunshine

Never—once—since the world began
Has the sun ever stopped his shining.
His face very often we could not see,
And we grumbled at his inconstancy;
But the clouds were really to blame, not he,
For, behind them, he was shining.
And so—behind life's darkest clouds
God's love is always shining.
We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For his love is always shining.

—JOHN OXENHAM

Lights, Pitchers, Trumpets

He held the lamp each Sabbath day
So low that none could miss the way,
And yet so high to bring in sight
That picture fair—of Christ the Light—
That gazing up—the Lamp between—
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint
And bade him drink when sick and faint;
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold
To storm the walls of Satan's hold,
The trumpet coming thus between,
The hand that held it was not seen.

But when our Captain said, "Well done,
Thou good and faithful servant! Come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp"—
Thy weary hands will then be seen,
Clasped in His pierced ones, naught be-
tween.—Exchange.

Return

"The church is dead," they say,
"It has grown cold,
The soul departed from its ancient walls,"
But out of war, and suffering untold,
Mankind will turn to seek its doors . . .
there falls
The tramp of feet returning, even now;
The need of God so great, men's strength so
spent,
There must be altars where the throngs can
bow,
To agonize, to plead, and to repent.
And there will be the Presence as before;
Compassionate, and ready to forgive,
And peace will dwell within men's hearts
once more,
And out of seeming death again will live
The church triumphant. O men, shout and
cry:
"The church of the living God can never
die."

—GRACE NOLL CROWELL..

This Moment

A very present help (Psalms 46:1)
He's helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps me from harm or sin.

He's guiding me now—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when He stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.

—ANNIE JOHNSON FLINT

Perfect Peace

I look not back: God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him, who blots the record,
And graciously forgives and then forgets.

I look not forward: God sees all the future,
The road, that short or long, will lead me home,
And He will face with me its every trial,
And bear with me the burdens that may come.

I look not around me: Then would fears assail me,
So wild the tumult of earth's restless seas;
So dark the world, so filled with woe and evil,
So vain the hope of comfort and of ease.

I look not inward: That would make me wretched,
For I have naught on which to stay my trust;
Nothing I see save failure and shortcomings
And weak endeavors, crumbling into dust.

But I look up: Up into the face of Jesus,
For there my heart can rest, my fears are stilled,
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—Author Unknown

Love Will Stoop

Love will stoop to lift the lowly,
Lift the sinner from the mire;
Love's desire is pure and holy
And her fire is sacred fire.
Love seeks not for fame or honor,
Nor to persons bows the knee,
Knowing this that Thou art donor
And rewarding rests with Thee.

Oh, the sacred wealth of loving—
Loving deeply all mankind!
Oh, the spiritual strength it giveth
To the life that's thus designed.
One who loves then truly liveth
Here and through eternity,
Knowing this that Thou art donor
And rewarding rests with Thee.

Let us seek, ye earth-born pilgrims,
Then to live the fuller life—
Free from envying and malice,
Free from hatred's bitter strife.
Let us lift love's golden chalice,
Deeply drink at fountains pure,
Harking to these words of wisdom;
Thine a crown if thou'lt endure.

—GLADYS SWINNEY VANDEVENTER

Let Me Be a Giver

God, let me be a giver, and not one
Who only takes and takes unceasingly;
God, let me give, so that not just my own,
But others' lives as well, may richer be.

Let me give out whatever I may hold
Of what material things life may be heap-
ing,

Let me give raiment, shelter, food, or gold
If these are, through Thy bounty, in my keeping.

But greater than such fleeting treasures, may
I give my faith and hope and cheerfulness,
Belief and dreams and joy and laughter gay
Some lonely soul to bless.

—MARY CAROLINE DAVIES, in *Watchman-Examiner*

Begin the Day with God

Begin the day with God,
Kneel down to Him in prayer,
Lift up thine heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there,
That it may hallow all thy tho'ts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit heav'nward raise,
Acknowledge ev'ry good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy faults to Him confess,
Trust in the Lord's atoning blood,
And plead His righteousness.

—Selected

Fountain of life, that feeds all living streams;
Light of the ages, with undimming beams;
Bulwark of rock, where tempests beat in vain;

Anchor of faith that mocks life's stormy main;

Bright bow of promise, spanning sullen skies;

Song at the tomb, that bids the dead arise;
Whisper of hope to lives by sorrow rent;

Thunder of doom to souls impenitent;
Guidepost that warns where simple feet would stray,

And points His paths; who art Life, Truth, and Way,

Healer of hurts, succor of breasts that bleed,
Great voice of God,—thou answerest every need.

—Selected.

Series of Four Sermons on The Holy Spirit

By Dr. G. B. Williamson

The Spirit of Truth

Lesson—John 14:15-17, 25, 26; 15:26; 16:13.
Text—John 16:13a.

INTRODUCTION

The Holy Spirit has many offices and titles. None of them is more suggestive than "The Spirit of Truth."

When Jesus stood before Pilate, He said, "To this end was I born and for this cause came I into the world that I should bear witness to the truth. Every one that is of the truth heareth my voice." "Pilate saith unto Him, What is truth?" It is regrettable that Pilate did not wait for an answer. Had he done so, perhaps the world would have been forever grateful for the reply of the Great Teacher. Jesus did, however, say of himself, "I am the Truth." That explains the words that He did speak to Pilate. "Every one that is of the truth heareth my voice." That means that to Him and His teaching there is a response in every truthful soul.

In His great prayer, recorded in John the seventeenth chapter, Jesus said, "Thy word is truth." Truth is defined as conformity to fact or reality. That definition can certainly be applied to God's Holy Word. It is deathless because it conforms to reality. Matthew Henry said, "The Word of God is pure truth without mixture. It is entire truth without deficiency." There is nothing in the Bible that is not true. And there is no need for any addition to it. It stands unimpeached and all sufficient.

The life and character of Jesus also conformed to reality. In it there is order, symmetry, and beauty. What we have in the Bible inscribed, we have in Him personified.

Now He has promised to all who love and obey Him the abiding presence of the Spirit of Truth. He becomes to us the interpreter of the Word of God and the one by whom we are transformed into the image and likeness of Jesus.

Body

I. The Spirit of Truth is a purifying Presence in the soul of man.

A. This great teaching is clearly set forth in God's Word. Jesus prayed, "Sanctify them through the truth, thy word is truth." Paul said, "God hath chosen you to salvation through sanctification of the Spirit and belief of the truth." Peter said, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one an-

other with a pure heart fervently." From these passages it is clear that the Holy Spirit accomplishes His ministry of heart cleansing through the instrumentality of the truth. God's Word is truth.

When David prayed for purity, he cried, "Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psalms 51: 5-12).

God's desire that His truth may be in the inward parts and His wisdom in the hidden part is accomplished by the incoming of the Holy Spirit. He sets truth and wisdom at the very center and core of our moral nature. He casts out the deceitful heart that is desperately wicked. He implants and implants righteousness and truth. He removes the moral and spiritual stupidity and gives wisdom—the wisdom which is from above, which is first pure, then peaceable, and easy to be intreated. James said, "If any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not." He gives us moral purity instead of perversity. He gives spiritual comprehension for an almost bestial dumbness with regard to spiritual truth.

Do we need spiritual alertness? Then we need the Spirit of Truth to purify and energize the spiritual mind.

B. This incoming of the Holy Spirit of Truth to purify and vitalize the soul of man is an instantaneous crisis experience. He comes now as He did on the Day of Pentecost, like a rushing, mighty wind, like the lightning stroke of purging flame. This does not mean that the emotional reaction is identical in all persons. But there is a moment when the sense of defilement is gone, and an awareness of inner purity is possessed. There is a moment when the inner conflict ceases and a deep settled peace sweeps over the soul. It is a time when one knows as certainly that he is clean as he once knew that he was polluted by sin. He knows as well that he now wants only God's will as he once knew that he wanted his own. He now knows that his heart is all aglow with love as well as he

once knew it was cold and unresponsive to the love of God.

II. We must not, however, overlook the fact that there is a *progressive* phase to the ministry of the Spirit of Truth.

That saints rise full-grown from the altar of consecration and cleansing is as far from fact as the old Roman myth that Minerva sprang full-orbed from the head of Jupiter. Jesus said, "Howbeit when he, the Spirit of Truth, is come, He will guide you into all truth." He imparts at once the desire for the knowledge of the truth and the capacity to receive it. But that does not mean that a comprehension of the whole body of Christian truth is received instantly. A child with intellectual capacity of the highest order yet needs to enroll under the instruction of a competent teacher. In like manner, the newly sanctified Christian yields himself to the teachership of the Holy Spirit and is by Him taught the things that pertain to salvation. The textbook he uses is the Holy Scriptures, which "are able to make thee wise unto salvation." The element which each learner in the school of the Spirit of Truth must provide is his own diligence. He must apply himself to his textbook the Bible, and pay respectful attention to his Teacher.

Thus the Word of God becomes the food of the new life. And with such nourishment the Christian character grows into maturity.

A. This means an ever-heightening elevation above the world and sin.

B. It also means an ever-increasing spiritual capacity and an evergrowing spiritual stature.

C. It all has as its goal and purpose the attainment of a Christlike character that will have a holy and redeeming influence upon every life that is touched. The Christ said, "I am the truth." The Spirit of Truth so ministers to our souls that at last the lineaments of the face of Jesus can be seen in the faces of His followers, and the order, symmetry, and beauty of the life of Jesus is seen in their lives.

Let our prayer ever be, "Let the beauty of Jesus be seen in me."

III. Now we shall observe some of the practical effects produced by the incoming and abiding of the Spirit of Truth.

It will be well for us to note that the Christian life does not function automatically. There is a continuous work of the Spirit within and likewise continuous co-operation on the part of the child of God. As Paul put it, we work out our own salvation with fear and trembling, for it is God that worketh in us both to will and to do of His good pleasure.

A. This co-operation between our wills and the work of God's Spirit brings harmony in the nature.

Jesus said, "Peace I leave with you, my peace I give unto you: not as the world

giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

"Paul said, "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).

The psychologists talk about a dual personality. Paul described such a condition as the Spirit lusting against the flesh, and the flesh against the Spirit. Robert Louis Stevenson dramatized it in the story of, "Dr. Jekyll and Mr. Hyde." We see it demonstrated in the lives of people who can talk piously and look like saints on Sunday and then act like demons incarnate in less than twenty-four hours.

It is the incoming of the Spirit of Truth that cures this vitiable and deplorable condition.

B. Another effect to be achieved in co-operation with the Spirit's ministry to our souls is stability of character. In the gospel armour, Paul includes the girdle and the truth.

1. One who has this stability is not swept off his feet by every wave of popular sentiment. He can stand alone, while the crowd surges this way and that.

2. Neither is he carried away with divers and strange doctrines. There is the Spirit within who detects and rejects error of every kind, and who just as readily receives and approves the truth.

C. The third effect of the Spirit of Truth abiding within is liberty in Christian conduct. Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). It is not license to do as one may please, but having received the knowledge of His will, one takes delight in doing it, and exercises full freedom in his conduct. He does all he desires to do, but only desires to conduct himself within the perfect will of God.

D. The Spirit of Truth in our hearts inspires us to worship the Father in the Spirit and in truth. "Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:22-24). The indwelling presence of the Spirit of Truth lifts us out of the insincerity and indifference of formal worship into the reality of the most ennobling and uplifting experience known to man, which is the true worship of the Holy God.

E. The final effect of the indwelling of the Spirit of Truth is loyalty in Christian service. John speaks of fellow helpers to the truth. The Spirit of Truth joins all who receive, into a unified company, yoked to-

gether, to proclaim the truth of God that makes men free to all the world.

CONCLUSION

What lofty heights of spiritual attainment are before us. We can gain them, too, if we let the Spirit of Truth come in to purify our souls and then give ourselves to His obedience and to co-operation with His purpose. If we reach these beckoning heights, we will then be prepared for achievement as great in proportion as our own attainment.

The Comforter

Lesson—St. John 14:15-21.

Text—St. John 14:16.

INTRODUCTION

"Earth has no sorrows that heaven cannot heal." The disciples of our Lord were in deep sorrow. Repeatedly, Jesus had forewarned them of His departure. Gradually, the truth with all its serious implications dawned upon them. They had been reluctant to believe it, but now they were sufficiently persuaded to be depressed by their sad thoughts. But as Jesus had the power to hurt them, He also had the power to heal them. That is one of the wonderful realities of our Christian faith. We have our sorrows, but they are not without consolation. There are sacrifices, but they are not without commensurate reward. Bearing the cross makes its wounds, but for them it provides a healing balm.

To give His beloved followers the assurance and comfort they needed, Jesus gave them two promises. The first is contained in the first three verses of this chapter. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). The promises of a house of many mansions, of His coming again to receive them to himself, and that where He is they shall surely be, are all found here. Upon these promises the saints of all ages have rested their faith. From them they have received great comfort in all life's trying hours. Yet the fulfillment of all that is offered in these beautiful and immortal words was to them, and is to us, yet in the future. We, as did they, need something in our common experience to fill the gap in time between the present and that glad day when we shall be with Jesus in that eternal home.

Jesus fully realized this need. Therefore, He gave them another promise which was to have its fulfillment very soon. That promise is contained in the text. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). In these

meaningful words we have offered all that we need or want, to give us comfort, strength, and perseverance till all the promises of God to His people are fully verified by the realities of the life that is eternal.

There are two phases concerning the Spirit's ministry that are suggested by the text. His coming and His abiding.

Body

I. First, then, let us turn our attention to His coming. It might be well for us to note that He comes with a variety of manifestations of His presence. To some, He may come as in a whirlwind; to others, as in a flame of fire; and yet again, His coming may be as a still small voice whispering to the soul a message of purity and peace. How He may come is incidental, but that He comes is fundamental.

A. The provision for His coming involves the work of the entire Godhead.

1. The source is God the Father. God the Son and God the Spirit are eternally co-existent with the Father. In the fullness of time God gave of the very life of himself to send forth His only begotten Son into the world. In His essential, spiritual, and divine nature He was in complete identity with God the Father. They have always been, are now, and ever shall be in perfect union, the one with the other. God sent Jesus into the world with certain limitations which he accepted to reveal God to men.

2. Jesus thus being made in the likeness of man, while yet retaining the nature and mind of God, became the Mediator between God and man. When He ascended, He took back with Him the nature of man perfectly blended with the nature of God, and now through His mediation, the Holy Spirit, proceeding from the Father and the Son, is given in glorious reality and fullness to those who will receive Him. He comes to dwell in the bodies of men as His temples.

3. The Holy Spirit, then, is the Gift the people of God receive. And even as Jesus was in mind and nature perfectly identified with the Father, so is the Holy Spirit the third person of the Trinity, one in mind and nature with the Son and with the Father, and by this great Gift to men they are made partakers of the divine nature. The holiness of God is imparted to men. The love of God is shed abroad in their hearts. And the grace of God is magnified in their lives. Now we do rightly sing:

*Love of God, so pure and changeless,
Blood of Christ, so rich and free;
Grace of God, so strong and boundless;
Magnify them all in me.*

Yes, this provision whereby God the Holy Ghost comes to inhabit the souls of men and manifest God through their personalities is an act involving the Trinity. Jesus

said, "I will pray; the Father will send; the Holy Spirit will come."

B. Jesus makes it clear, in the verse following the text, that there is an essential preparation for the coming of the Holy Ghost. That preparation is the separation of the child of God from the world which comes through repentance and regeneration. Jesus said concerning the Comforter, "Whom the world cannot receive, because it seeth him not, neither knoweth him." Thus we see that the unregenerate mind of man is incapable of knowing the Holy Spirit and the nature incapable of receiving Him. That is almost an axiomatic truth. The person obsessed with carnal lust and pleasure has no spiritual vision and understanding, and the person bound by worldly love and care is not disposed to make place for this Heavenly Guest in his life. Therefore, we can logically conclude that only the Christian born of the Spirit can be filled with the Spirit and be the habitation of God.

This same idea is borne out in Christ's prayer in John 17: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world" (John 17, verses 9, 14-18).

C. In this passage Jesus also set out the conditions necessary to be met for the coming of the Holy Spirit.

1. It begins with faith. "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:11-14). It is faith that awakens desire, and desire inspires prayer.

2. This faith works by love. That love becomes the strong attachment which binds the soul of the believer to Jesus.

3. And Jesus said, "If ye love me keep my commandments." Obedience is love's first expression. The condition then is a believing, loving, obeying heart; to such a heart the Holy Ghost delights to come in answer to Jesus' prayer to the Father.

God's part of this holy relationship is completed in the provision. It is for each candidate to prepare himself by separation from the world, and to condition his soul in faith, love, and obedience.

II. Jesus not only gave promise of the Spirit's coming, but He also gave assurance of His abiding. Indeed, He said to His disciples who were yet sorrowful at His departure, "It is expedient for you that I go away, for if I go not away the Comforter will not come," which was to say, "It will be better for you that He should come than that I should remain."

It was better because His relationship to them was to be more intimate than that of Jesus. The word translated "with" in verse 16 is an entirely different word to the one translated into the same word in verse 17. In the first it is the "with" of communion. In the second it is the "with" of proximity. The same idea is carried out in the expression, "He is with you now and shall be in you." The relationship will be more inward. It will be a spiritual vitality within the very soul of man rather than a separate personality without.

Then, Jesus made it clear that this new relationship was to be more permanent. He said, "He, the Comforter, will abide with you for ever." His own ministry to them was limited by time and His human nature. Those limits were to be removed and the Comforter was to come in to stay forever.

The word comforter as we use it is far too limited in its scope to convey the meaning of the word Jesus used. The Greek word is Paraclete, which means one called to the aid of another. That is the true work of the Spirit. He is our helper in all of life's varied experiences.

A. The Spirit abides to be our Consoler in sorrow. He gives "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." By His abiding presence, we rejoice even though in heaviness for a season. He does not take away all our sorrows and afflictions, but He gives us grace to overcome in the midst of them.

B. He abides to be our Counselor in perplexity. His is the voice within that says, "This is the way, walk ye in it."

C. He abides as the Guardian of our souls in temptation's lone hour. He is in truth the Christian's complete panoply.

D. The Holy Spirit is engaged as our Intercessor. Paul said, "He makes intercessions for us according to the will of God." He translates our petitions into the language of submission. He interprets them according to the will of God. "For we know that all things work together for good to them who love God, and are the called according to His purpose." By His mediation on our behalf He turns our loss to gain, our defeat to victory, our sorrow into joy, and our death into life, for it is He who quickens our mortal bodies.

E. The Paraclete is our Comrade in toil. He is our Strengtheners. "But they that wait upon the Lord shall renew their

strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

He makes our heavy burdens light. He makes our difficult task easy. He makes our unpleasant work a joy. He smoothes out the rough places and makes them plain. He chases away the shadows and makes the darkness light.

Were you ever pressed with a heavy burden as you journeyed over a toilsome road? Did someone come to give you a word of cheer and a helping hand? Was it not like a shot in the arm? The burden grew light, the way was smoother, the shadows were gone as it seemed, yet everything was just as it had been. The difference was in the new strength that had come to you. That is what the Paraclete does for us. He is a perpetual Presence who is all-sufficient to our need. He will go with us on all our journey, and be to us all we can ever need.

CONCLUSION

Here again let me plead that this experience of the incoming, indwelling of the Holy Spirit in the lives of Christians shall be a blessed reality. I fear we sink down to a level of human effort too frequently. To do so is to admit defeat. We, as Christians, need the mighty power in our lives that His living presence brings. Let us exploit the possibilities of this great promise. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you" (St. John 14:15-18).

God's Advocate with Man

Lesson—St. John 16:1-14.

Text—St. John 16:8.

INTRODUCTION

There was a twofold expediency in the departure of Jesus. (The going away here mentioned is a reference to the ascension, not the crucifixion.) It was expedient that He should depart, first, that He might complete the work of atonement through His intercession at the Father's right hand, on behalf of His disciples who had believed on Him, and for the sake of the whole race of man for whom He died on Calvary. His work as prophet had been finished. His work as Priest began with the offering of the prayer recorded in John 17, and is continued by His intercession for us at God's right hand. Jesus is man's advocate with God now and will be until He comes again the second time without a sin offering unto

eternal salvation. How grateful we should be that we have an advocate with the Father, which is Jesus Christ the righteous.

The departure of Jesus was expedient also for He said, "If I go not away, the Holy Spirit will not come, but if I depart, I will send him unto you." As it was necessary for Jesus to become man's advocate with God, it was also, essential that the Holy Ghost should become God's advocate with man. Therefore, we now have a perfect co-ordination in the whole program of redemption. Jesus Christ, Son of God and Son of Man is our Advocate with God, and, therefore, we may come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need. And while He effectively represents us before God, pleading the merits of His five bleeding wounds received on Calvary, the Holy Spirit likewise effectively pleads with men for Christ's sake to be reconciled to God.

Now let us keep the fact of Christ's intercession for us in the background of our thinking, while we think of the work of the Holy Spirit as He performs His mission as God's Advocate with man. The Holy Spirit has a twofold approach to man, indirect and direct.

Body

I. The indirect approach of the Holy Spirit to the world is made through the Church. Therefore, He must first condition the Church to be His medium of expression in the world.

A. The Holy Spirit purifies the Church by His own fiery presence.

B. He instructs the Church in the truth of God's Holy Word so that she may grasp the gospel message and give it to all the world.

C. The Holy Spirit impassions the souls of men in the Church, and makes them hounds of heaven to seek out and hunt down all the lost of earth.

It is a good thing to have people who are trained in evangelistic methods to work to save men, but it is more important to have those who are imbued with the sense of the value of a soul and the awfulness of being lost, and the desire to save the lost, than to have methods galore at our command and no inward imperative. God gives us men trained in the methods of evangelism, but more than that He gives us men that cannot rest for their burden and concern for the lost. We need that Spirit-inspired passion in the Church, such as Moses and Paul had.

We must love people enough to pray for them and go after them, and keep after them faithfully, skillfully, lovingly.

D. The Holy Spirit empowers the Church for a soul-saving ministry.

1. He gives His anointing to His servants who preach the Word. He enlightens their

minds. He loosens their tongues till they speak with tongues of fire. He makes God's Word like fire in their bones. They preach in the demonstration of the Spirit and power.

2. He inspires singers to sing with the Spirit and with the understanding also. Vocal acrobatics are a poor substitute for Spirit-inspired singing.

3. The Holy Spirit gives to all whose lives He has purified a testimony that is the normal expression of a holy heart and life. We need to witness, if we are to win our case.

Oh, that the whole Church of Jesus Christ would so yield herself to the Spirit of God that He could work through her to save the world. What mighty tides of spiritual life and power would then be released in the world. The Church of the Nazarene.

II. While the Holy Spirit works through the Church to reach the world, He works in fullest co-operation in direct appeals to sinful men. Jesus said, "He will convince, or reprove, or convict the world of sin, of righteousness, and of judgment."

A. He shall convict the world of sin because they believe not on me.

1. For any sinner to be truly saved he must have an awakened sense of sin. This is the work of the Holy Ghost and can be done only by Him. We should be appalled by the brazen wickedness of the world today. The sense of sin has declined until men and women blush at nothing. We can have no far-reaching revival till that awareness of guilt that is almost as terrifying as hell itself is awakened.

2. It is that awakened sense of guilt that leads to repentance. Nathan and David.

3. Here Jesus makes it clear that the Holy Ghost will reveal that the very essence of sin is unbelief in Jesus. Because He is the revelation of God, He is the exhibition of pure manhood, He is the sacrifice for sinful men, to reject Him is the final act that brings damnation to the soul.

B. "He will convict the world of righteousness, because I go to the Father," said Jesus.

1. Jesus Christ is the revelation of the righteousness of God. Let the self-righteous pharisee stand alongside Him. Any man looks like a blotch of India ink on a white sheet, when he stands beside Jesus Christ. He lived the perfect life.

2. Jesus' life of righteousness and His claim to deity is confirmed by His crucifixion, resurrection, and ascension. Which also proves that He has the authority and ability to forgive men's sins and make them holy in God's sight.

The Holy Spirit convinces you that you are sinful and that you may by divine grace be made righteous by faith in Jesus.

C. He will convince the world of judgment.

1. No man is fully convinced of his need of salvation until he is awakened to the fact that he is a sinner, that he may be righteous by God's grace and that he is personally responsible for his moral condition here, and will be accountable at the judgment bar of God. Accountability is a necessary complement to responsibility. Let men feel they can escape giving an account and they can soon relieve themselves of responsibility. No sinner is deeply convicted of sin until he faces the fact of judgment before a holy and an all-seeing God.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12:14). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good, or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences" (II Cor. 5:10, 11). "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

2. Jesus said, "He will convince the world of judgment, because the prince of the world is judged." Satan has been judged. "I saw Satan as lightening fall from heaven." All who have given themselves to his service are judged.

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Romans 2:12 and 16).

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:17, 18).

CONCLUSION

I conclude with a twofold exhortation. First, let me exhort the church to so yield herself to the Spirit of God that He may cleanse and instruct and impassion and empower her to be a mighty force for righteousness and evangelism in the world. Much responsibility for the plight of the world as of today can be laid at the door of the Church. Then, let me exhort every sinner here to respond to the Spirit's call to seek God. No man cometh to the Father unless the Spirit draws him. He is persuading you. Admit and confess your sin. Behold and seek Christ's righteousness and prepare for judgment.

The Christ-Revealer

Lesson—St. John 15:26, 27; 16:12-15; Acts 5:30-32.

Text—St. John 16:14a.

INTRODUCTION

Jesus Christ is a universal character. He claims the attention of all enlightened people. "What think ye of Christ?" is a question which everyone must answer. All admit that He is an admirable person, a great teacher, a wise philosopher. Many consider Him an exemplary ideal. To the humanist, He was a man of extraordinary moral insight and spiritual capacity. To the mystic, He is a Spiritual Presence made known to him by inward revelations. To have a proper understanding of the person and work of Christ, one must have a clear knowledge of the facts concerning the historic Jesus and a personal revelation of the cosmic Christ to his own spiritual consciousness. This combination is necessary to a sound Christology. And such joining of the historic with the present and the eternal reality of personal knowledge of the Christ can only be known through the ministry of the Spirit of God as the Christ-Revealer. He gives clear vision and understanding of the total personality and redeeming work of Jesus. "He shall not speak of himself; . . . He shall glorify me: for he shall receive of mine, and shall show it unto you."

BODY

I. The Holy Spirit reveals to us the Christ of the Incarnation. He says to us, "Behold the man."

A. Of course, this means that He reveals to us the wondrous mystery of the virgin birth. This is something over which men have stumbled for all the Christian centuries. It is hard to be understood. It can not be grasped by the reason. Yet it is not irrational. It is only super-rational. It can be comprehended only as it is revealed to the believing soul by the Holy Spirit.

B. The Holy Spirit reveals Jesus to us as our "Immanuel," which being interpreted is "God with us." He is the God of our human experience. He took not the nature of angels but seed of Abraham. He was tempted in all points like as we are, yet without sin.

C. The Holy Spirit reveals to us the Man who spoke as never man spoke. Who was indeed the Word, the language of God made flesh, and at the same time who spoke forth the words of life and truth which have never ceased to make men's ears to tingle, their hearts to leap with joy, and to inspire and engage the loftiest thoughts of which their minds are capable.

D. The Holy Spirit reveals to us the Christ of the faultless life. He raised high standards and lived by them. He thought and spoke on a high plane and lived there. Pilate said, "I find no fault in this just

man." By the ministry of the Holy Spirit we are lifted to the heights of the Mount of Transfiguration.

II. The Holy Spirit reveals to us the Christ of the Crucifixion.

Here again we stand in the presence of insolvable mystery. Many have stumbled at it. Some have steered away from it. A few have ridiculed it. The lack has been in the spiritual experience of the indwelling presence of the Holy Spirit to make known what is the hope of our calling. Had we known His Christ-revealing ministry, we would have had no such cheap talk as we have had about "slaughter-house religion," the "folly of worshiping a God who would die on a cross," and others in that category. Where He is known, there is reverence for the story of Calvary, there is faith in the atonement He provided, there is rejoicing in the dynamic of the Cross that redeems and saves men from sin. Without the message of the Cross our gospel is without effect and power. Those who preach without sounding forth the story of redemption by faith in a crucified Saviour are like the man who went fishing. He patiently persisted without effect. He baited his hook, he got nibbles, but caught nothing. Finally, he found there was no spur on his hook. The message of the Cross is necessary, if we are to save men. The Holy Spirit reveals a Saviour who finished the work of atonement at Calvary and is now both able and willing to save all who come unto God by Him.

III. The Holy Spirit speaks to us of the Christ of the Resurrection.

If I should ask you who was the most prominent person at Pentecost, you might say Peter, or some might say the Holy Spirit, but neither is correct. Jesus was the towering and majestic personality of Pentecost. He is mentioned twice as many times as Peter is, and nearly three times as many as the Holy Spirit. The Holy Spirit magnified Christ. He is not remembered as the man who died on a cross and rests in Joseph's new tomb. He is alive forever more. Should you start on a pilgrimage and visit every graveyard on earth in search of the grave of Jesus, the voice of the Spirit would be saying, "He is not here: He is risen."

In the presence of the living Christ, revealed and glorified by the Holy Spirit, that saves the Christian life from monotony and the bondage of legal restraints, from inhibition and defeat. He leads on and up. He makes the journey of each day alluring and interesting. He makes all the way a romantic adventure, and leads us on to the mark for the prize of our high calling.

IV. The Holy Spirit reveals to us the Christ of the Exaltation.

As deep as was His humiliation, so high is His exaltation. The manger, the car-

penter shop, the baptism, the lowly service, the Gethsemane agony, the judgment, the crucifixion are features of the humiliation. Now He is highly exalted. Peter said, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:30-32).

A. He is exalted in the Ascension.

B. He is exalted a Prince, and Saviour. No other name. No mortal can with Him compare.

C. He will be exalted by His Second Advent. He is coming. The testimony Prophetic, Messianic, Angelic, Apostolic—Paul, Peter. He will come to put all enemies under His feet. He will come in glory, honor, and power. He will be the King of kings, and Lord of lords. This is our blessed hope. This is the Christ the Spirit of Truth reveals.

CONCLUSION

Without Christ there could have been no Pentecost. He made Pentecost possible and was its central figure throughout. But while there could have been no Pentecost without his life, death, and resurrection, there would have been nothing but an impersonal influence of Christ in the world, but for Pentecost. And He would have been largely powerless, and forgotten of men. Christ and Pentecost are inseparable, if we lose one, we soon will lose the other. We cannot exalt Christ apart from Pentecost, and we cannot preach Pentecost without Christ. In a day when the Church was inclined to be forgetful of the ministry of the Holy Spirit, Dr. Haydn wrote the hymn,

*I worship Thee, O Holy Ghost,
I love to worship Thee;
My risen Lord for aye were lost
But for Thy company.
I worship Thee, O Holy Ghost,
I love to worship Thee;
With Thee each day is Pentecost,
Each night Nativity.*

The command of our Lord in His Sermon on the Mount is that we are to let our light shine before men. Always we must remember, however, that we are not ourselves the light. Apart from Him there is no light in us that can bring blessing and power and beauty into the lives of others. "He is the true light"; the light in us is but the reflection of that greater Light. An old commentator gives us this admonition: "Let God light a lamp that we can carry into some dark place." The light comes from Him. We are His messengers to carry it to others.—*Selected.*

Series of Five Sermons from Epistle of First Thessalonians By Dr. G. B. Williamson

The Election of Grace

Lesson—I Thess. 1.

Text—I Thess. 1:4.

INTRODUCTION

This is the first in a series of sermons on the subject of "Entire Sanctification." The entire series will be based on the First Epistle to the Thessalonians. This first message is related to those that are to follow, in the same way that the first crisis experience in salvation is related to the second. It is axiomatic that if there is a second blessing there must be a first. This first chapter of the epistle gives us conclusive proof that these Thessalonian Christians had the first blessing and were therefore acceptable candidates for the second. It will be the object of this first message to show that these Thessalonians had been soundly and gloriously converted. In the second, we will show what was yet lacking in their faith; and in the third, how God proposes and provides to supply that need completely.

Our text for today is found in chapter one, verse four. "Knowing brethren beloved your election of God." That Paul preached the doctrine of election there can be no doubt. He wrote to the Ephesians, "According as God hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children." In II Thess. 3:13, he said, "God hath from the beginning chosen you to salvation through sanctification and belief of the truth." Yes, Paul preached election, but it was not an election by unalterable decrees which foreordained some men to salvation and others to damnation. The logical conclusion of which is that there are some who cannot be lost no matter how wicked they are and others cannot be saved no matter how earnestly they seek—which means innocent children will be damned while wicked men will be saved because God has decreed it to be so.

The election preached by St. Paul was the election of grace. This means that God has ordained the "whosoever will" may be saved. Whosoever hears the gospel, whosoever believes the truth, whosoever obeys the Spirit of God is chosen to salvation.

BODY

I. God had chosen these Thessalonians to salvation.

A. This is seen, first, in the providential direction of Paul and his associates to their city.

1. The Macedonian call (Acts 16:6-12).

2. They passed through Amphipolis and Apollonia.

B. God blessed the word as it was preached unto them (v. 5).

1. In power.
2. In the Holy Ghost.
3. And in much assurance.

II. The election of those who heard to salvation was determined by their own attitude. Some heard and had equal opportunity with those who were saved. To them the word preached was as seed sown by the wayside which birds devour. The gospel preached did not profit them, because it was not mixed with faith in them that heard it. But the record tells us that some of the Jews believed of the devout Greeks a great multitude, and of the chief women not a few. The rejecters drove Paul and Silas out of town, but they could not stamp out their work.

A. Of those who received the Word, Paul said, "Ye became followers of us and of the Lord." It is not enough to follow the preacher. We must follow the Lord. The genuineness of their faith and purpose was tested by much affliction, by real persecution, but God gave to them the joy of the Holy Ghost. Sometimes I wonder if we would have more joy if we had more persecution.

B. The seriousness with which they accepted the Christian teaching is seen in the fact that they had faith that worked. Paul said, Vv. 2, 3.

1. We hear a lot about faith and works. Some say the all important factor in the Christian life is faith. Others declare that what is essential is works. As a matter of fact, the Christian life is unreal and impossible without either. A tree cannot live and grow without roots, and it is equally true that it cannot live and grow without leaves. The roots draw moisture and mineral substances from the soil that feed the tree. But the leaves are the organs of respiration. They take life from the atmosphere and are the outward evidence that the tree is alive and healthy. They have utilitarian purpose as well as ornamental. Just so, the Christian strikes his roots of faith into the soil of God's Word, and he puts out his works to bring life and breath to his soul, and proclaims his faith by his works.

2. Paul shows, in verse 9, how the faith of these new converts worked. "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." Turning from idols is the first fruit of a working faith and a primary essential for successful Christian living.

a) It is necessary that we may retain a vital touch with God. The heart cannot be divided with mixed devotions. God gave as His first commandment, "Thou shalt have no other gods before me." One can have only one supreme love. Love of God excludes love of idols. Love of an idol will

choke out love of God. This deliverance which the Thessalonian Christians enjoyed was not imposed by legal compulsion but by transforming grace in answer to faith in Christ.

b) It is not only necessary that Christians turn from idols that their own vital spirituality may be maintained, but also that the church may deliver a full current of divine power and light to a sin-enslaved and benighted world. The Christian must be charged with new life and power and insulated by a safe margin of separation from the world or he becomes impotent in the presence of his great task of saving lost men. The worldly, idolatrous church is unequal to the task of saving souls and evangelizing the world. The attempt of the church to hold its people by bringing in the things of the world is as futile and hazardous as was the idolatry of Jeroboam to keep his people together by building altars to strange gods. He made Israel to sin, and his nation lost its identity and became a mongrel race. A compromising church is a mongrel in the world. It gives forth little light and possesses no power. The attempt to make church membership easy succeeds only in making it meaningless.

c) These Thessalonians not only turned from their idols, they turned to the service of the living and the true God. They were not bereft of their former objects of worship and left alone. They found something far better. They turned from stocks and stones and debasing heathen deities to serve the living and the true God. Those who prove the genuineness of their conversion by forsaking their petty idolatries find God infinitely superior as the object of their worship, and His service indescribably more sweet and rewarding. You who will live a separated life exchange emptiness and hollow mockeries for the values that are satisfying and eternal. These young converts proved the sincerity of their profession and the fruit of their faith by keeping themselves from idols. Their old gods gave place to the living and true God.

C. Further proof that these Thessalonian Christians had been truly transformed is seen in the fact that they possessed a love that labored. Paul said, "Remembering without ceasing your labour of love . . . so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing." Faith is demonstrated in good works. Love is manifested in unstinted and lavish expenditure of energy. It takes love to inspire labor. The Thessalonians labored for the salvation of others. They were missionary in their spirit. They had the evangelistic urge in their souls.

1. They were home missionaries. Their testimony was sounded out in Macedonia and Achaia.

a. They gave forth a verbal vocal witness of what God had done for them. They were not restrained by natural timidity. They were constrained by the compulsion of love. They were not silenced by persecution and affliction. They were irrepressible. They were not coached and coaxed to be missionary minded. It was a spontaneous urge within.

b. These converts also gave forth the silent witness of exemplary living. Paul said they were ensamples to all that believed. The Church is God's trumpet through which He sounds forth the sweet notes of the gospel cure. The breath that causes those melodious strong notes to sound is the breath of God's Spirit breathed into the Church, making heavenly music in a world of sin. The loudest notes of Christian testimony are silent. The Christlike life is the most effective testimony we can bear. Let us give forth our vocal witness in public and in private, but let it be supported by the sounding board of a good and holy life. Then it will travel far, like a song shot into the air. Music goes farther than discord, and our testimony will travel and bear fruit in direct proportion as it is harmonious, gracious, gentle, beautiful.

2. Now I may say that these Thessalonian Christians spread their new found joy abroad as well as at home. Paul said, "From you sounded out the word of the Lord not only in Macedonia and Achaia but also in every place your faith to God-ward is spread abroad. I need not tell anyone about you. Your fame is everywhere, and that in a few months at the longest." To the Christian, there are no boundaries to our obligation and no limits to our love. The cause of home and foreign missions is one cause. We must do our part at home and abroad. The light that shines farthest shines brightest.

D. The final proof that these converts to Christ were unaffected and absolutely sincere in their professions is seen in that they had hope that was patient. Paul said, "Remembering without ceasing your patience of hope." And in verse 10, he sets forth the object of their hope. "To wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come." They had been delivered from the wrath to come therefore they patiently waited and hoped for the coming of their Lord and Saviour. They had received the grace of God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing

of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14). They were "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Peter 3:12-14). They believed that, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17). Those who have any uncertainty about their salvation do not entertain this hope with joy and glad anticipation.

CONCLUSION

Now, if you at all believe in the accuracy of this portrait of the Thessalonians, you cannot doubt either their election of God or their voluntary choice of Christ Jesus as their Saviour and Lord. What relation has this to entire sanctification? A very direct relation, as we shall see in the messages that are to follow. Keep this picture in mind as the background for what is to come.

Faith Made Perfect

Lesson—I Thess. 3:1-13.

Text—I Thess. 3:10.

INTRODUCTION

The first chapter of this epistle is a portrait of the church. The second chapter is a portrait of the preacher by whose travail these converts were born into the kingdom. Here he bares his heart. In tender intimate expressions of love and concern, Paul tells them how dear they are to him. Would God we had more preachers who manifested more of such love to their people. Some preachers are uneasy because their people love them so little. If they loved more, then they would be more loved. Paul used such expressions as these: "But we were gentle among you even as a nurse cherisheth her children" (v. 7). "As ye know how we exhorted and comforted and charged every one of you, as a father doth his children" (v. 11). "So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (v. 8). "For what

is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (vv. 19, 20).

Paul said he would have come unto them himself but Satan hindered him. Wherefore, he said, "When we could no longer forbear we thought it good to be left at Athens alone and sent Timothy to establish and to comfort you concerning your faith." Before Paul wrote, Timothy returned with a good report and Paul says, "Therefore, brethren, we were comforted over you in all our affliction and distress by your faith." But he said in the words of our text, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." From this we can see that Paul was convinced that these Thessalonians had faith, that it was imperfect faith, and that he believed by God's help he could so minister the word to them that their faith might be made perfect. We have already seen that they had faith that saved them and kept them saved until that time. Now let us discover what was lacking in their faith.

Body

I. Paul's burden was that they might have a fixed and unshaken faith. There are several expressions of anxiety concerning this point. He said that he had sent Timothy "to establish them concerning their faith, that no man should be moved by these afflictions." He said, "I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain." And when the good news came concerning them he said, "Now we live if ye stand fast in the Lord."

A. This lack in their faith was of such a nature that it might be in evidence in the time of affliction and persecution. As yet they had stood the test, but Paul was burdened for them that they might be so strong in faith that no amount of persecution or affliction could move them from the faith. There is an accumulated pressure that is harder to bear than the occasional blast. It is surprising how few people who profess faith in Christ are able to stand in the evil day. Many go down before the first blast of blighting wind. But there is a faith that is unshaken by any storm:

*A faith that shines more bright and clear
When tempests rage without,
That, when in danger, knows no fear,
In darkness feels no doubt.*

Every Christian needs such a fully assured faith. Your afflictions may not accumulate like Job's did; but just as certainly as you live, the days of test and trial will come, and without that firm faith you will charge God foolishly, and you will go down in humiliating failure.

B. The lack in the faith of these converts was of such character that the tempter might take advantage of it to lead them astray. Evidently, Paul was concerned lest they might fall, and that finally and forever, for he said, "Lest by some means the tempter have tempted you, and our labour be in vain." Paul knew that they yet were carnal. He wrote in the Roman Epistle, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." That carnal nature, that sin that dwelleth in you, is in league with Satan to accomplish your overthrow. This traitor within, this fifth column, this Quisling of the soul gives Satan a strong beach-head from which he may carry on his work of spiritual destruction. Satan may appeal to fleshly lusts. He may make his approach through worldly ambitions and desires. Or he may take even more subtle means of attack. He may begin with your very earnest desire to live a godly life and persuade you that the inconsistencies you see in others are proof of their hypocrisy and drive you into a spirit of cynicism that will blight your soul and may prove your ruin.

As long as you give Satan a foothold in your life by comforting carnality within, you are weakening your own defense and giving him an advantage he will not fail to exploit.

C. Paul also knew the lack in the faith of the Thessalonians was not one to be overcome by growth in grace. He saw that they needed a further work of God's Spirit within that would cast out the carnal mind.

Growth in grace is important. We cannot overemphasize it, but we can exaggerate its effectiveness in destroying the carnal nature. The carnal nature is a spiritual perversity that is not eliminated by growth. It is a check to growth in grace. Only when it has been eradicated can one grow as he should.

Paul knew these earnest Christians lacked light on this fundamental question. He was eager to impart it to them by the Spirit's help; and he had the confidence that if he were given the opportunity he could lead them into the light, and that then their faith could and would claim the victory and carnality would be cast out as by the finger of God. Inbred sin must be dealt with in a miracle of God's power. It must be destroyed.

Rome and Carthage were rival powers located on opposite sides of the Mediterranean Sea. They eyed each other with jealousy and suspicion. They vied for power and possessions. Cato, a Roman senator, ended every speech he made in the Roman Senate with these words: "Carthage must be destroyed." The flesh and the Spirit live together in the believer's soul. In many, the warfare continues in-

definitely, but the voice of the Spirit of God keeps saying, "Carnality must be destroyed."

II. Immediately following the text, Paul breathes a prayer for these converts for whom he was concerned. In that prayer he expresses what his hope and faith for them was. He said, "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (vv. 11-13).

A. Paul prayed that they might have increasing and abounding love.

1. He recognized the fact that they had love. Love which only the Spirit of God could impart with theirs. They had that love that labored in the spread of the gospel.

2. Paul desired them to have an experience that would give them perfect love, love without alloy. He said to the Romans, "Let your love be without dissimulation." This perfect love is only possible when the heart is pure (I Peter 1:22). The Holy Ghost comes in to shed the love of God abroad in our hearts. Then, to every part of our being, love is diffused and our whole life and personality radiates love. By the work of God's Spirit we have the experience of perfect love, which is to love God with all the heart, soul, mind, and strength, and one's neighbor as himself.

3. Paul was not content that his converts should possess the perfect love but that they should increase and abound in it. Love cannot be static. It will increase and abound or it will decrease and die.

The Ephesians possessed love of the first quality, but they lost it. The Spirit of God said, "Nevertheless, I have somewhat against thee, thou hast left thy first love." And He added, "Repent and do thy first works again lest I come and remove thy candlestick from his place." Yes, even first quality love may cool and die.

Paul was eager that in the Thessalonian church love should increase and abound. He seemed to make their love for their fellow men the criterion of their love to God. He knew that even when their love was perfect it must be kept by increasing love.

Paul set as the standard of their love to one another and all men his love for them. He had likened his love to that of a nurse who cherisheth her children, to that of a father; he had said he was ready to impart his soul, his life to them. That was the standard he set before them.

This would include the fellow Christians who are a trial to you because of their

idiosyncrasies; it would include the sinners who are wicked and rebellious; it would include your enemies who hate and oppose you.

This perfect, increasing, abounding love is the fruit of a perfect faith.

B. The end of their faith and love was establishment in holiness (v. 13).

1. Paul wanted to see these converts so securely established that they would not be moved by any false teachings. The true conservator of the doctrines of God is the Holy Ghost, and when one has received Him in His fullness, He has found pure truth and is satisfied with it. He is nevermore running around after other isms that come along. And one who has had the sanctifying Spirit of God is never content with anything other or less. Few who have found this fountain of living water will seek the broken cisterns of false and superficial religions.

2. Paul was eager that these Christians should have their roots so deep in the soil of the eternal truth that they would not wither when the blighting heat of persecution was kindled upon them. The mighty Spirit within them, working in co-operation with God's eternal purpose, was enough to make them strong and courageous in the time of their trials and bring them through more than conquerors through Him that loved them. Those who have turned to the doctrine of unconditional security, in which they impose on God to save them in their sins instead of from their sins, have found a poor substitute for the experience of holiness which saves and keeps and satisfies the soul.

3. Paul prayed that these Thessalonians should be so rooted and grounded in holiness that the thorns of deceitful riches and worldly care should not choke out their love for God and His holy will and Word. He desired that their love for God should be so perfect that nothing of worldly attraction should ever lure them from their *first love*.

CONCLUSION

The summary of it all is that Paul prayed that they might be established unblameable in holiness before God at the appearing of Jesus Christ. That is, that they should be so inwardly cleansed and outwardly right that even the all-seeing eye of God could find nothing blameworthy in them. And that in this state of holiness they might be so fixed that they would be homed in the center of God's will till Jesus comes. "Then the excellency as well as the necessity of holiness will appear, for without this no heart shall be established at that day nor shall anyone be unblameable or avoid everlasting condemnation" (Matthew Henry).

Entire Sanctification

Lesson—I Thess. 5.

Text—I Thess. 5:23.

INTRODUCTION

The very God of peace is the author and finisher of our salvation. What God begins He will finish. He has begun the work of human salvation in regeneration. He completes His work in dealing with personal sin both actual and inbred in entire sanctification. He will have finished our salvation when it is final and forever in heaven. "We will be "eternally secure when we are secure in eternity."

The author and his work are complementary to each other. The works of an artist reveal his greatness. The name of the artist enhances his works. The books of an author are a measure of the man who wrote them. The author recommends his works in proportion to his ability.

The works of God are many and great. He made the universe and all that is in it. The heavens declare His glory, and the firmament showeth His handywork. The earth is the Lord's by creation. These works of God proclaim His greatness. But only as we comprehend God do we adequately measure His universe.

God's masterpiece is not the vast universe. The crowning work of his creative genius is man made in His own image and likeness. But God has outdone himself in the work of redemption. He has provided and made available to man a full, complete, uttermost, and eternal salvation.

When I think of the sinfulness of the nature of man, how for centuries the race has been polluted and defiled, and that every man has partaken of the guilt and stain of sin, my faith staggers; but when I know that God has undertaken to redeem men from the fall, and when I know Jesus Christ has come to perform the redemptive act on Calvary, and the Holy Spirit is present to execute God's will and apply Christ's blood to the sin-soiled souls of men, my faith mounts up. If God the Father, God the Son, and God the Holy Ghost have undertaken it, I know it can and will be done. And when I know that God has entirely cleansed the souls of many from all sin, then my conception of God's greatness is increased.

I should be unwilling to admit that God cannot sanctify the souls of men, for that would be to limit God's power. It would make the work of Satan more effective than the work of God. And if God can sanctify the soul, I certainly would not like to admit that He does not do it, for that would be to question His goodness. Paul believed that God could and that He would. Therefore, for these Thessalonians he prayed with confidence, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blame-

less unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

It is the purpose of this sermon to restate and explain some of the fundamental, if elementary, truths concerning entire sanctification.

Body

I. The first conclusion I reach, as I study this text in the light of this entire epistle, is that entire sanctification is a second definite work of grace wrought in a believer's heart by faith subsequent to his regeneration. That it is accomplished by the active and effective work of the Holy Ghost as He operates under the all-atoning blood of Jesus Christ. Here it is desirable to relate this message to the two that have preceded it. We have learned, in our study of chapter one, that these Thessalonians were soundly, definitely, and gloriously converted. If you have any lurking doubt, go back and read that chapter with care. In chapter three, we learned that they were still in a good, up-to-date experience of regeneration. But we further learned that Paul knew there was something lacking in their faith, which he desired to see supplied by the ministry of the Word through the Spirit. The lack was perfect faith, perfect love, and establishment in holiness. Now, in our text for this evening, he discovers to them and to us that God will faithfully supply that lack in an experience of entire sanctification.

II. The second conclusion to be reached in the light of this text and its setting is that entire sanctification is an act of God by which the nature of man is instantaneously and completely cleansed from all sin.

A. Let us admit here that the word sanctification has a twofold meaning. Such admission will strengthen the argument rather than weaken it. To claim that this word always carries the same meaning in all its varied usages in the Holy Scriptures is to be guilty of unpardonable ignorance or intellectual dishonesty. Indeed, there are many shades of meaning, varied by the setting in which it is found. But in our common usage it means, and is so defined in the dictionary, first, to set apart to sacred or holy use, second, to make holy in the sense of purifying the heart.

Jesus used the work in this double meaning in His prayer recorded in the seventeenth chapter of John's gospel. He prayed, "Sanctify them through thy truth. Thy word is truth" (v. 17). In verse 19, He prayed, "For their sakes I sanctify myself that they also may be truly sanctified." Obviously Jesus was not praying for His own purification or cleansing. He was never impure. "He was holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Neither was He praying that these men might be conse-

crated to sacred service, for that act of consecration was one for each of them to do for himself. Jesus said in substance, "I devote myself to the death of the Cross that they may be made pure and holy, fit for Thy service, and partaker of Thy nature, prepared to be with us in the glory which we share." In its double meaning, we use the word as applied to ourselves. We sanctify ourselves by "presenting our bodies a living sacrifice, holy, acceptable unto God." We are sanctified by the very God of peace when He, by His gracious act, cleanses us from all sin. When it is an act performed by ourselves, it is consecration. When it is an act of God, it is cleansing or purification.

B. This expression "sanctify you wholly" offers an interesting study in its various languages and translations.

1. It is well known that our English word "sanctify" is derived from two Latin words *sanctus* meaning "holy," and *facere*, "to make." Literally, then, it means "to make holy."

2. The Greek root, from which the word here is translated "sanctify," is a term which, according to some, might mean "un-earthly you." But a better literal translation is "no earth you." It is not taking you out of the earth but taking the earth out of you. All creeds give assent to the fact that when one is born again a principle of sin, a perversity of nature, remains, an earthly sediment, the dormant seed of sin. Entire sanctification is the act of God by which this indwelling sin is removed.

3. The addition of the word "wholly" greatly strengthens and clarifies the meaning here. Here we find complete justification for the term used by Wesley and his rightful successors in preaching the second work of grace, namely, entire sanctification. It leaves no room for any doubt about Paul's meaning here. It is as clearly supported by John in his first epistle, chapter 1, verse seven. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

In the German Bible, the expression is even stronger. Translated into English it would be "through and through." God purges the nature of man thoroughly. There is not a trace or trait of carnality left.

In the Italian translation, the word is one which is translated "complete" or "finished." Weymouth's modern speech translation is, "The very God of peace make you entirely holy."

The word "eradication" expresses what we mean as well as any. Some may have drawn from its use some wrong inferences, but it is a good word and we will use it. We mean that the old man is crucified, the body of sin is destroyed. We have "put off the old man with his deeds; and have

put on the new man, renewed in knowledge after the image of him that created him."

III. The text also makes it plain that the experience of entire sanctification issues in a blameless life.

A. God's work of complete cleansing has its blessed effect upon our total personality.

1. The body is sanctified. Its acquired evil habits and dispositions are taken away. Its natural appetites and desires are purified and disciplined to the control of God's will as revealed by the Holy Spirit.

2. The mind is sanctified. It is conditioned to resist thoughts of evil and to be engaged with thought that are good and pure and holy. It is elevated to think God's thoughts. It is a heavenly mind. John Fletcher's wife spoke of him as her "heavenly-minded husband."

3. The spirit of man is sanctified. Its perversion and depravity is purified by the incoming and indwelling of God's Spirit who is like "refiner's fire." The evil spirit of doubt and fear is replaced by the spirit of faith. The carnal spirit of envy, jealousy, suspicion, criticism, hatred, retaliation, and selfish ambition is replaced by the spirit of love. A great, magnanimous, generous spirit rules in the citadel of the soul.

4. All this means that one is enabled by God's grace and power working in him mightily to produce a blameless life. This does not mean a sanctified man lives a faultless life. We are not faultless here. Only one man I ever met claimed to have reached that state of grace. But our hearts are purified. Our motives are right in God's sight, and the precious blood covers our involuntary sins of omission or commission. We are not faultless here. We are "blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom we shine as lights in the world." In the resurrection morning we shall awake with His likeness and be presented faultless before the presence of His glory.

B. A blameless life is a victorious life. We do not continue in sin that grace may abound. We are so conditioned by God's sanctifying Spirit that we can keep the Lord always before us, and His free Spirit upholds us in victory over sin and temptation. The sanctified life is not one of negative goodness but one of positive righteousness imparted by faith and motivated by love of a righteous and holy God.

C. The sanctified life is also a fruitful life. It is a productive life. It bears the fruit of righteousness. It bears the fruit of the Spirit. It is reproductive. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (St. John 15:16).

CONCLUSION

Now for a foundation for your faith you have the veracity of God's Word and the

faithfulness of God himself. He has called you to holiness (Chap. 4:7).

He will do it (v. 24).

The inspiration to holiness is His coming. The preparation for His coming is holiness.

Every believer here ought to seek this blessing now with a whole heart. God is faithful. He will do it. If you are logical in your reasoning, you cannot deny this truth without rejecting God's Word. If you reject His Word, either by flat refusal to obey it or by the equivalent attitude of splitting hairs about words, you will draw back and lose the pleasure of God.

The Will of God

Lesson—I Thess. 4:1-10.

Text—I Thess. 4:3.

INTRODUCTION

The will of God is all inclusive. In the broadest sense, it embraces everything that has happened from the dawn of creation and all that shall happen till the day of doom. The will of God is expressed in acts of prevention, permission, direction, or determination. In the final consummation of things, the will of God shall be fully done. No one can defeat the purposes of God in the long run. Men may hinder and delay the program of the Almighty, but the final effect will be their own ruin, and at last God will make all the folly and wrath of men to praise Him. His sovereignty shall be owned by all moral beings and it shall be supreme in all the universe.

Small as we His creatures are, yet the will of God embraces every concern of our lives. From the fact of our existence to the minutest details of our daily occupation, and to the eternal destiny of our souls, God's will includes it all. To know and do the will of God is the most important consideration in life. If we discover what that will is, and live accordingly, we shall know God's best for our lives. If we miss it in part, we may have His second best. We may spend most of our life's energies and possibilities out of the will of God and be saved as by fire. If we miss it all, we are lost, world without end.

The highest will of God for the race of man was blasted in the fall. But God, in His wisdom and mercy, has provided redemption for all men. God will have all men to be saved. And this is the will of God, your sanctification. In the realm of personal salvation, God recognized the supremacy of man's will. Therefore, man's eternal salvation depends upon his own attitude toward the will of God for him as it has been revealed in Jesus Christ our Lord. By voluntary acts of surrender and faith, man may be saved and sanctified. By rebellion and unbelief, he may fix his destiny for everlasting ruin.

In this message it is my purpose to consider that portion of the will of God which pertains to our sanctification.

Body

I. First of all, let us get clearly in our minds the truth concerning the process of sanctification. There are some people who insist that sanctification is a continuous and progressive work of grace by which we are confirmed more and more to the image of God. Others hold that in a great spiritual crisis the work of sanctification is begun and finished instantaneously. In fact, it is both a process and crisis.

A. There is a process that leads to the crisis.

1. Sanctification is begun in regeneration. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (I Cor. 1:2, 3). It is evident that sanctification had begun in those Corinthian converts, but it was not finished. In chapter 3, verse 3, Paul writes these words to them: "Ye are yet carnal."

2. Sanctification has a human side and a divine side. On the human side it is consecration; on the divine side it is complete cleansing. The human act of consecration may be progressive. This gradual approach may be short or long, in proportion to the measure of light one has.

3. When the human act of consecration is complete, when all is on the altar, when one can say, "I am wholly and forever Thine," then the crisis is reached, and in answer to one's faith the act of God by which the soul is cleansed from all sin is accomplished.

*Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me and I shall be whiter than snow.*

*The blessing by faith, I receive from above.
O glory! my soul is made perfect in love;
My prayer has prevailed, and this moment I know
The blood is applied, I am whiter than snow.*

Here we have the prayer for purity and also the testimony that the prayer is answered.

B. There is a process which continues after the crisis is past. Jesus Christ is made unto us wisdom, righteousness, sanctification, and redemption; or revelation, justification, sanctification, and glorification. As there is a progress from justification to sanctification, so there is from sanctification to glorification. We must keep the blood

applied. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). We must keep our hearts filled with the Spirit by ever remaining where the communications between our souls and God are intact.

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:12-14). Does Paul deny Christian perfection? By no means. "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (verse 15). He rather affirms that the perfect heart presses toward the mark. The process of growth in grace continues until we receive that "inheritance that is incorruptible and undefiled, that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation."

II. Now let us turn our thought to the purpose of sanctification.

A. On the negative side, the purpose of sanctification is accomplished in the destruction of the carnal mind. "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" (Romans 8:6, 7). "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (Col. 3:8-12). "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). "And

they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Sanctification destroys the body of sin—crucifies the flesh with its affections and lusts—crucifies, or puts off the old man. In other words, sanctification puts an end to carnality. Call it extermination or eradication, but get rid of it by all means.

B. On the positive side, sanctification has several blessed effects.

1. It is the implantation of "a principle of obedience that covers all the contingencies of the future." The sanctified soul prays, "Thy will be done," and shouts, "I delight to do Thy will, O God."

2. Sanctification includes the purification of the affections. The love of God is shed abroad in our hearts by the Holy Ghost so that we can love God with all the heart, soul, mind, and strength, and our neighbors as ourselves.

C. Sanctification includes the inhabitation of man's soul with the Holy Spirit. He produces there the fruit of the Spirit in the everyday life of the sanctified Christian. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23). "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." This is the purpose of sanctification.

III. But there are many people who want still to see the proof of sanctification.

A. The evidence of its reality is found, first, in the Word of God, which teaches that we are:

1. Sanctified by God the Father. "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (Jude 1).

2. Sanctified by the blood of Jesus. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

3. Sanctified by the Holy Ghost. "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Romans 15:16).

4. Sanctified by the truth. "Sanctify them through thy truth: thy word is truth" (John 17:17). God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II Thess. 2:13).

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Peter 1:22).

5. Sanctified by faith. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which

are sanctified by faith that is in me" (Acts 26:18). Thus, the Bible teaches that God makes provision for our sanctification in harmony with His will.

B. The proof of sanctification is seen also in the experiences of men. Yes, the "proof of the puddin' is in the eatin'." I can produce evidence to convince you, but the real proof is in getting sanctified.

CONCLUSION

I now challenge everyone to put God to the test. Make your consecration. Take God at His word. Step out on the promise. The promise is true, God will not fail you. This is God's will for you. Today lay claim to that which is yours. Possess at once the first installment of the inheritance God has willed you. Your sanctification is the earnest of your inheritance until the redemption of the purchased possession. Get this blessing, and your life will be rich and fruitful. Live without it, and you are consigned already to mediocrity or oblivion.

The Call to Holiness

Lesson—I Peter 1:13-23.

Text—I Thess. 4:7, 8.

INTRODUCTION

The skillful use of words is both an art and a science. The art is a gift. The science is acquired by long and diligent study. Words are the vehicles by which men exchange their thoughts and ideas with one another. Words are also the symbols in which the truths discovered and experienced in one generation are preserved for those to follow. Without words we would have no language and no literature, there could be no communication between men and none between God and men.

God has put His highest thoughts into words in the inspired Bible. Through the simplest characters and symbols we receive the eternal message of God. When divine revelation reached its highest, noblest form in Christ, He was called the Word. He is the eternal language, the divine message from God to man.

Some words have degenerated because of misuse. This has been true more especially in what words connote than in what they denote. As a church there is a certain distinctive vocabulary that we have used throughout our history. We are not slaves to a shibboleth, nor are we limited to the use of a narrow medium of expression in preaching our glorious message to mankind. The words "sanctification" and "holiness" have a very important place in our religious vocabulary. In their connotations they may have been misused and misapplied. But for what they denote they cannot be improved upon. Along with other terms such as "Christian Perfection," "Perfect Love," "the Rest of Faith," "Heart Purity," and "the

Baptism of the Holy Ghost," these rich and meaningful words should be understood fully and employed constantly to denote the great doctrine, experience, and life for which they stand. They all stand for the same teaching and experience. Nevertheless, there are shades of meaning which distinguish them. We have not the time here to set forth the distinctions which each term has in itself. We will, however, show the technical difference between "sanctification" and "holiness," since they are both used in the setting from which the text is taken. Sanctification, according to Webster, is the act of God's grace by which the affections of men are purified or alienated from sin and the world and exalted to supreme love to God. Dr. John Paul defines sanctification as the act of God's grace by which a man having consecrated himself is made holy.

Holiness, according to Webster, is the state or character of being holy. Dr. Paul defines it as "complete moral and spiritual purity; wholesome, perfect soul health. It implies godlikeness of character."

Simply stated, the distinction between the two words is that "sanctification" is the act of God whereby man is made holy, while "holiness" is the state of being holy. The first initiates the state which the second describes.

I have no objections to the enlargement and enrichment of our vocabulary; but let us use these terms constantly, and others to supplement them but never to supplant them, and none that will change or modify their meaning. I am sometimes amused at the vain attempts of some men to be different and original. After all, there is nothing new under the sun in the realm of sin and salvation; and if the truth contained in the Bible has lived this long in the words and forms found therein, it would be risky indeed to try something else or other. Let us make these time-honored, God-given words real and vital because we have fully grasped their meaning and possessed the experience they describe. Let us hear God's call to holiness and respond to it with undivided interest and enthusiasm.

BODY

I. The call to holiness is a call to understand the doctrine. One can not rise to such heights of spiritual attainment without solid foundations beneath him. One reason we have seen so many apparently enter into the joy of this great experience only to fail to continue in it is because we have allowed them to think that a principal factor is the emotional ecstasy which they have enjoyed. Therefore, with only a very superficial grasp of the truth of God's Word, they have lacked the foundation on which to stand steady in the adverse circumstances that are sure to come.

A. While full understanding of the doctrine is possible only after the experience

has been received through the illumination of the Spirit of Truth, yet there is a measure of comprehension that must precede any adequate faith to believe for the blessing. As a minimum, one must be fully persuaded as a Christian believer that God wills his sanctification (v. 4), that God provides for his sanctification (Heb. 13:12), and that the conditions on which the justified Christian may be wholly sanctified are two—entire consecration and simple faith. These are supported by Romans 12:1-2 and Acts 15:8-9.

B. How may the believer acquire this knowledge.

1. By desiring to know all God's will for him. For they that willesh to do His will shall know of the doctrine whether it be of God or men.

2. By open-minded study of God's Word. Preconceived notions must be dismissed. To the unbiased reader, the Bible is a textbook on holiness. With the study of the Bible goes attention to its exposition in preaching and in literature. This places tremendous responsibility on the preacher. We must preach this message faithfully, scripturally, constantly. Just about every sermon ought to have a clear emphasis on this cardinal doctrine.

To supplement our preaching we have the printed page—papers, books, magazines by the truck load at the Nazarene Publishing House.

3. These more or less human agencies are anointed by the Spirit of God, and He will make the light shine like the sun at high noon and bring conviction of man's need and God's provision for it that will make men know they are responsible for accepting or rejecting the eternal truth of God.

To be sure, carnality is opposed to holiness and is at enmity to all God's will for man, therefore, to fully grasp the truth that sanctifies, one must submit to the crucifixion of the old man and enter into the experience of a clean heart. Now that leads me to the second point of emphasis.

II. The call to holiness is a call to possess the experience. This is the crux of the whole matter. Here is the battleground on which Satan most vigorously contests our progress. Here is where we rise in victory or submit to defeat and failure.

A. To make a full consecration to God is not easy. It requires a holy desperation and daring on our part. It is an adventure with death. Oswald Chambers said, "No one enters into the experience of entire sanctification without going through a 'white funeral'—We skirt the cemetery and refuse to go to death—Have you had your 'white funeral' or are you sacredly playing the fool with your soul?" Such a step can only be taken as God the Holy Ghost enables one to sign his own death warrant and order of execution. Sometimes it takes

a real human crisis to bring us to it, but urged on by God and our own desire to be holy we can die indeed unto sin and live anew unto righteousness.

B. But to enter into the experience of holiness we must not only consecrate to die but we must exercise faith for a resurrection into the life of Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). The adventure with death is also an adventure in faith. Did you ever see players on a high trapeze—see that man leap to catch a swinging bar? A miss would mean death, but he is trained as to timing, skill, and strength. He takes the leap, catches his bar firmly, and swings out safely and gracefully. That, in a figure, is what everyone must do to have the experience of entire sanctification. But he does not depend on his own skill and muscular power, but on the changeless and eternal Word of God. Let me urge every fearful believer to dare to taste death in consecration and dare to trust God for resurrection life and glory. It may seem to be a risk but after all it is perfectly safe for you. Trust not yourself but God. He will not let you fall. This is the way, and the only way, to a full life in God. It is life through death that the sanctified enjoy.

III. The call to holiness is the call to live a holy life. Peter said, "As he which hath called you is holy, so be ye holy in all manner of conversation" (more properly translated, "all manner of living"). This is an exalted standard and it is impossible to attain in our own strength. It takes the renewing of the spiritual mind to perfect the will of God. It takes the glorious experience of entire sanctification in which sin is cast out, and the strengthening with might by His Spirit in the inner man as a reality. Our attempts to live a holy life without the experience of holiness are vain. Holiness must be inwrought by the Holy Ghost before it can be wrought out in everyday life. But when we have the Spirit of Holiness within, then we may live a life separate from the spirit and practice of sin and the world.

Holy living is not produced by legal compulsion. It requires a spiritual elevation. Holy lives are like cities set upon a hill—they are lifted up by God's power and grace for their own protection and for the world to see. A holy life is a light in a dark world. It is righteous amid unrighteousness. It is pure with corruption all around. It is sacred while all about is profaned. It is sweet when all besides is bitter. It is a life of love in a world full of hate. Paul said that ye are "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse na-

tion, among whom ye shine as lights in the world."

IV. The call to holiness is a call to a life of unselfish devotion to the spreading of scriptural holiness throughout the world. Sanctification is not an end in itself. It is a means to an end. We consecrate not to achieve a personal goal but God's purpose. The immediate goal is a holy life. But the ultimate aim is a life useful in promoting Christ's kingdom among men. Oswald Chambers said, "Our calling is not primarily to be holy men and women but to be proclaimers of the gospel of God. The one thing that is all important is that the gospel of God should be realized as the abiding reality." We are made holy that we may be united in mind and nature with Christ and become co-workers together with Him in human redemption. Christ said to Paul, "For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18).

A. To give myself to the promotion of the cause of holiness I must identify myself with this message in the most definite and effective way possible. I thank God for a holiness church. I am glad for an organization that has holiness to the Lord nailed to the masthead and makes no apology for it. I believe that in such an organization my life can mean most to the cause I love best. I am frank to confess that, as years pass by, I grow less interested in any kind of plan or program that does not have this message at its heart and the spread of this truth as its purpose.

B. This call to spread scriptural holiness lays all my possessions and my powers under tribute. By my personal interest and witness I give it my moral support. By my tithes and offerings I give it my financial support. By my prayers and labors I give it my spiritual support. In short, this call is in reality a conscription of all I am and a confiscation of all I possess, that holiness unto the Lord may be proclaimed throughout all the earth.

CONCLUSION

"For God hath called us unto uncleanness, but unto holiness." "Faithful is he that calleth you, who also will do it." He is able and He is willing. He loves you and wants you in His blessed fellowship. He has the power, and He is faithful to do it. Do not despise His call. To do so is to despise God, not men. You may despise

the call by open opposition and ridicule, and you may despise it by carelessness and indifference. "As he which hath called you is holy, so be ye holy."

Our Journey Heavenward

Text—Phil. 3:12-15

- I. The Context.
- II. Paul's Testimony.
 - A. Not perfect.
 - B. Not yet at the end of his journey.
 - C. Had not yet fully apprehended.
- III. Paul's Rule of Life.
 - A. "Forgetting the things that are behind."
 - B. "Reaching forth . . . before."
 - C. Pressing toward the goal.
- IV. The Ideal Standard.
 - A. Appeal to the self-sufficient.
 - B. Keep to the mark.
 1. In this life.
 2. In the life to come.
- V. The Revelation from God.—*Selected.*

Walking with God

TEXT—*Can two walk together, except they be agreed?* (Amos 3:3).

INTRODUCTION—The evident answer to the question is that two cannot walk together unless they are agreed. Changing the question to a positive statement we would say, In order for two to walk together they must be agreed. Let us consider some of the things concerning which they must be agreed.

I. THEY MUST AGREE AS TO THE STARTING PLACE.

If two are going to take a walk together, there must be agreement as to the place where they will get together to start their walk. It is evident the text is speaking of people walking with God. If you are ever going to walk with God there must be a time when you agree with Him as to how to start the walk. Since man by nature is a sinner, it will not do for God to come to him and let him determine the starting point. There must be a time and place when the sinner comes to God's terms. That must be the time and place when the sinner confesses his sins and obtains forgiveness. Then he is set for starting to walk with God. But starting is not all that is essential to walking with God.

II. THERE MUST BE AGREEMENT AS TO THE COURSE THEY ARE TO WALK. Unfortunately every one who starts to walk with God does not keep pace with Him. The way gets too narrow for some and they drop out of the journey. The way God leads them may be somewhat rough, and some companions of other days are going in other directions, and are disposed to ridicule the narrow way of the Christian. There is a cross to bear

in the walk with God, and some discard the cross God directs them to take up. Manifestly the places the sinner went before he was converted will not be visited in the walk with God. Some companions of other walks must be discarded. Some tender ties may need to be severed.

III. THERE MUST BE AGREEMENT AS TO DESTINATION. A walk with God is not just a Sunday afternoon walk for recreation. It is a walk with a destination in view. If we would walk with God, we must agree with Him as to the destination. He promises us a home in heaven, and He has His own way of getting us there. If we lose faith in His promise of heaven, we will soon lose out in our walk with Him. If things on earth look better than heaven, we will very likely divert our steps in the direction of other things.

IV. COMPENSATIONS FOR WALKING WITH GOD. It is natural to ask concerning any course we are invited to take, "What will I get out of it?" It is perfectly legitimate to inquire thus concerning walking with God. In fact He offers inducement to walk with Him. Men in the past have walked with God. Enoch was a man who lived on this earth and it is recorded of him that he walked with God. What did he get out of his walk of three hundred years with God? Why, God so loved him and approved of his ways that He took him to heaven without dying. Was that not some reward? It is also said of Noah that he walked with God, and he was instructed of God about the coming flood, and he was given instructions to build an ark by which he and his family were saved from the waters of the flood. Surely that was a reward for walking with God. Another man who walked with God was Abraham, for God told him to walk before Him and be perfect, and he undoubtedly did. So we may be sure when God invites us to walk with Him, and we respond to the invitation, He has rewards in store for us to be revealed in due time.—*The Gospel Minister*.

Barrabas

INTRODUCTION—His name, "a son of his father"; his heart, "evil things come from within" (Mark 7:21-23).

I. HIS SINS.

- A. "A notable prisoner" (Matt. 27:10).
- B. An insurgent (Mark 15:7).
- C. A murderer (Luke 23:19).
- D. A robber (John 18:40).

II. HIS STATE.

- A. Guilty (Rom. 3:19).
- B. Condemned (John 3:18).
- C. Bound—"without strength" (Rom. 5:6).
- D. Without hope (Eph. 2:12).
- E. Under sentence of death (Rom. 6:23).

III. HIS SUBSTITUTE.

- A. An undeserved substitute (Rom. 5:10; II Cor. 5:21).
- B. An unexpected release (Matt. 27:26; John 11:44).
- C. An unhampered freedom (John 8:36; Gal. 5:1).—C. H. S., in *The Pilot*.

Recent Sermon Themes

- "Running Away From Life" (Psalms 55:6-8), by Rev. H. H. Ford.
- "The Church's Banners" (Psalms 20:5), by Dr. Charles W. Fulton.
- "Doing the Greatest Work" (John 9:4) and "A Song and a Prayer," by Dr. Clyde Canfield.
- "Turning Points" (II Chron. 30:6), by Rev. Robert H. French.
- "The Church and Me" (Acts 9:6) and "Three Words We Mispronounce" (Psalms 19:14), by Dr. James K. Leitch.
- "Just How Are Sinners Saved?" (Eph. 2:8) and "The Lord Shall Laugh" (Psalms 2:4) by Dr. Ernest B. McClellan.—*The United Presbyterian*.

Sermon Series

Rev. J. Lowrie Anderson, pastor of the North Hill church, Akron, Ohio, began a series of six chapter studies in Ephesians, one chapter each Sabbath. He urges his people to take their Bibles to church with them and to underline, before they go, the most important verse in the chapter for that day.

"Things for Which We Should Pray," is the general topic of a sermon series begun by Rev. Emerson R. Ray in the Crafton church, Pittsburgh. The basis of the series is the Lord's Prayer. Sermon subjects are as follows: "Pray for a Right Relationship with God," "Pray for True Worship," and "Pray for the Coming of the Kingdom."

Dr. James A. Pollock, Eleventh church, Pittsburgh, began a series of sermons entitled, "The Beatitudes for Our Day." First subject in the series was, "The Consciousness of Need" (Matt. 5:3).

Rev. Lester C. Taylor, Scotland, Ind., is preaching Sabbath evenings on some of the prayers of the Scriptures. Sermon themes are: "Jacob's Prayer for Victory" (Gen. 32:6-20), "Gideon's Prayer for Guidance" (Judges 6:36-40), "Elijah's Prayer for Vindication" (I Kings 18:21-39), "David's Prayer of Confession" (Psalms 51), "Hezekiah's Prayer for National Deliverance" (II Kings 19:15-19), "Nehemiah's Prayer for Help" (Nehemiah 1) and "Jeremiah's Prayer of Inquiry" (Jeremiah 32).

"What Christ Teaches" is the theme of a five-sermon series begun in the First Church, Indiana, Pa., by Dr. James K. Leitch. Sermon themes are as follows: "Freedom," "Rest," "Security of Life," "Rewards of Life" and "Loyalties of Life."—*The United Presbyterian*.

Be Sure Your Sin Will Find You Out

Ndorechimpa's father refused to give him sufficient dowry for a wife because he worked at the mission. He finally ran away to work at the Lake Tanganyika port in Usumbura, where wages are higher than at the mission. The old man began to think about his hardness of heart which had driven the son away, was strongly convicted, and came to the Christmas convention to hear the gospel. He was wonderfully saved. After the altar service he said, "I promised to give God everything; now how shall I do it?" He was literally saying that he was ready to sell all that he had and give it to God's work. He had refused to part with a little to help his son because he was a Christian, but God had used this hardness of heart to bring conviction. Now as a Christian himself he was willing to give all.—V. L. K., *Africa* (in *Call to Prayer*).

Preaching the Word In Brazil

Years ago, a young man of northeast Brazil was deeply concerned about spiritual things. He was faithful in attendance at mass, zealously performed all the rites he had been taught, and when death came to a relative who was a priest, he felt it might be helpful if he could acquire the old priest's Bible, and managed to get it. As he read it, he gradually realized that all of his good works were of no avail; that salvation was only through Christ. Being both sincere and forthright, he at once acknowledged Christ as his Saviour, and if he had been zealous before, he now became much more so.

His family would have nothing to do with him, but he was not to be deterred. He began to win others to Christ and His truth; he married an evangelical Christian woman, and established a Christian home.

He then began a gospel work in a little fishing village outside the city of Fortaleza, walking four miles and back twice every Sunday.

Next he started a Sunday school in the city, and both this and the work in the village grew. After the converts had prayed for two years for a pastor, they heard one day that three missionaries had come to town, and our young man was delegated to contact them to see if one of them would take charge of that work. It so "happened" that the three missionaries were looking for an opening for gospel work, and did not know in what direction to go. The result was the formation of the

Evangelical Church of Fortaleza, with one of the three missionaries in charge.

Little by little the congregation outgrew its quarters in a home, and a meeting hall had to be found. All they could find was a hall, originally a garage and later turned into a pool room and drink shop. . . . One difficulty after another came up, but at last the new church was completed, sixty years after the gospel was proclaimed in Fortaleza. Now, the fourth evangelical church building in this city of 200,000 people has been dedicated.—*The Neglected Continent*.

The following story came direct to us from the Rev. Mr. Cunningham of South China: "One day a well-dressed, intelligent-looking man came to the Street Chapel. He sat and listened well for some time, then left. This was repeated three consecutive days. Then he arose and addressed the missionary, saying: 'I have heard you speak three times and you always have the same text. Why don't you change it?' Mr. Cunningham, somewhat surprised, asked, 'What text?' 'Jesus Christ,' was the reply. After a moment's silence the missionary replied: 'Sir, before answering your question, may I ask you: What had you for dinner today?' 'Rice.' 'And what do you expect to eat in the future?' the missionary asked. 'Rice, of course. Rice gives me strength. I could not do without it. Sir it is,' he hesitated as if for a strong word—'Sir, it is my very life!' The missionary raised his hand, 'That is just what I wanted from you. What you have said of rice, Jesus Christ is to our souls. He is the rice of life.'"—From ROSALIND GOFORTH, in the *Christian Digest*.

The Brokenhearted Healed

From the primitive life of a faraway village in the Lushai Hills of Assam came Biakliana to the Christian College of Gauhati. Everything about college life was strange to him; even the stairway leading to the second floor was a source of wonderment. His ideas of what constituted cleanliness and order did not always coincide with the standards of the school. But adjustments were soon made, and it was not long till Biakliana proved to be an exceptional student.

One day a telegram came announcing the death of his sister. A missionary passing his room heard him singing softly, "Safe in the Arms of Jesus." Then there was quiet for a moment, followed by prayer. Later, the same day the missionary met him

on the campus, and he was whistling. His face was full of confidence, but with tears mingling with the smiles, he said, "Now I feel happy. God will help me carry my sorrow. My sister is with Him, and she is happy now."

This is what Christianity meant to this lad of pagan ancestry.—*Exchange*.

*In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.
Join hands, then, brothers of the faith,
What'er your race may be:
Who serves my Father as a son
Is surely kin to me. —Selected.*

I'll Go Where You Want Me to Go

Petero had been under discipline for six months. He had taken his punishment with a good spirit, and all were satisfied that he should again be permitted to teach. When he was asked how he felt about it, he replied that he would like to remain at Kayero for more schooling. The following morning he came to me and said, "I was unable to sleep last night. When you asked me if I wished to teach again, I replied that I wanted more schooling because I did not know where I might be sent, but God has shown me that I cannot be happy unless I do His work. Now I am ready to go anywhere."—V. L. K.—*Africa* (in *Call to Prayer*).

Better than Jam

The eyes of all wait upon thee; and thou givest them their meat in due season (Psa. 145:15). Mrs. Howard Taylor of the China Inland Mission tells in the *King's Business* how Christ met the need of a missionary family in China during the first World War. The funds of this family were running low, because the exchange was very much against China. One summer the mother was a bit troubled. She always liked to make preserves for the children. That summer she felt that she ought not to purchase the fruit and sugar. She went away to the hills, leaving the jars empty. After she came home, she started to turn the key to go into her storeroom. No doubt she had been making those empty jars a subject of earnest prayer. Suddenly the old Chinese caretaker cried out, "Oh, do not go in there! That storeroom is full of bees." This missionary was not very much afraid of bees, and so she opened the door quietly, and there she saw bound to those shelves a great mass of honeycomb, and the bees were filling it with honey just as fast as ever they could. Right opposite her were

those empty jam pots over which she had prayed. It was felt that Christ had sent the bees and they were left in possession of the room. One winter there was stored there for the use of the family thirty pounds of honey. When the children came home they said, "Oh, Mother, who would want jam if they could have honey like this?"—From, *The Sunday School Times*. Sent by Mrs. Robert Vining, Piedmont, W. Va.

Stir into Flame

*Stir me, O stir me, Lord—I care not how,
But stir my heart in passion for the world;*

*Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.*

*Stir me, O stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling "must" drives me to pray,
Till Thy constraining love reach to the poles.
Far North and South, in burning deep desire,
Till East and West are caught in love's great fire.*

*Stir me, O stir me, Lord, till prayer is pain;
Till prayer is joy; till prayer turns into praise;
Stir me till heart and will and mind, yea, all
Is wholly Thine to use through all the days;
Stir till I learn to pray exceedingly;
Stir till I learn to pray expectantly.*

*Stir me, O stir me, Lord; Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful cross, that I might live.
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me.*

*Stir me, O stir me, Lord, for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky;
O Church of Christ, awake! awake!
O stir us, Lord, as heralds of that day,
For night is past—our King is on His way.*

—Selected.

Life's Like a Harp

The French composer Saint-Saens write some of the most beautiful melodies that exist for the harp. How can all that harmony come out of the harp?—without the artist, it is dead. Life comes to the strings only through the trained fingers of the musician. Only then can the true function of the harp be realized. The human life is equally dead, and nothing but a discord can be plucked from its strings until the instrument is turned over to Christ. When He puts His hands upon a life, the eternal harmony of God's plan begins to make music within. God has a plan for each Christian life, and the lordship of Christ sets the melody free. This alone can bring fullness of joy (I John 1:4).—*Revelation*

Be a "Sumatanga"

"Bear ye one another's burdens" (Gal. 6:2).

A beautiful thought comes to us from a native Christian in India. In that land there are resting places along the road which have a shelf above them on which the weary traveler may drop the burden he carries on his head. After he has rested, he can easily readjust the load on his head, and trudge on with renewed energy. Such a resting place is called a *sumatanga*. "Christ is my *Sumatanga*," says the Indian convert.

There is a sense in which we, too, as Christians, can be resting places for those who have heavy burdens, and thus "fulfil the law of Christ."—*The Evangelical Friend*.

What Is "Sin"?

Sin is generally regarded by men in the shops and offices as something not a part of a man's daily life. Sin, they would say, is for the churches and preachers. And if one is not much interested in religion, then just ignore it. After all, sin is just another name for the little mistakes we all make. None of us is perfect, so why make so much of it?

Not so with a young major of the Air Force. While stationed in the States he had accepted bribes in return for keeping some men in the country. This was not discovered, and he went to the China-Burma-India theater. There he distinguished himself, receiving citations from both American and British governments. But his flying began to lose its edge. He didn't have the touch. As a pilot he did not display his former brilliance. Then he went to his commanding officer and confessed his deeds. Conscious of his own guilt, he had been flying under the constant obsession that God would visit his sin upon his

seventeen-month-old child. He wanted to return to the United States and stand trial.

As a wrench in the gears to a machinist, so is sin in the life of any man. What a bill unpaid and without any possible funds to meet it means to an office man, that is the charge of sin against us. Sin in us is the same as a foreign substance in a cake mixture to the housewife. Sin to any person is what a cancer is to his body; if not removed, it will kill him in time. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 5:8; 6:22).—*Essex*.

God Demands Obedience

(I Samuel 15:10-16)

God demands implicit obedience. Partial obedience, almost perfect obedience is not enough. To stop short of doing the whole commandment of the Lord will rob us of His blessing and bring dire consequences upon us. Religious ceremonies and observance will not make up for a failure to obey. To partake of the sacrament, or even to wash our brother's feet will not take the place of complete obedience to the revealed will of God. "To obey is better than sacrifice.—*Exchange*.

Cleaning Up Corruption

Pray for them (Matt. 5:44). A young pastor went to a church in a city of 25,000. Soon some of his church leaders told him they thought he should attack the city administration, for the mayor, department chiefs, and members of the council were so corrupt the city had become notorious. Asking for time, he prayed about it, decided on his course of action, and secured a ten-minute appointment with the mayor. When he kept the appointment, after some general remarks, he said to the mayor, "I want to congratulate you on the honor and responsibility that were laid on you when you were chosen mayor of this city. But I want to tell you that there is a greater honor waiting for you, something far bigger than the office of mayor of a city like this." Thinking this stranger might represent some high-up politician, the mayor listened with evident interest. "You ought to be a servant of Jesus Christ," said the young minister. In astonishment the mayor said, "No one ever spoke to me like this before." The time being up, the minister left, but the next day the agitated voice of the mayor

said to him over the telephone, "Won't you come and talk with me? I have thought of what you said ever since you left. I must see you." Two weeks later, not only did the mayor come into that pastor's church, but the chief of police, the fire department chief, and five aldermen also yielded themselves to Christ. That city was cleaned up. From *The Growing Menace of the Social Gospel*, by J. E. CONANT.

Paying with the Sinners

The story is told of a preacher who lived in the days when traveling ministers were entertained at hotels free of charge. He put up at a hotel for a few days where he was most hospitably entertained by the host, but he was much surprised when, upon preparing to leave he was presented with a bill.

"Why," he said, "I thought preachers were entertained free."

"Well," said the innkeeper, "they are, but you came in and ate your meals without asking a blessing; you went to bed and rose in the morning without even saying a prayer; while here you talked about everything but religion. How were we to know that you were a preacher? You've lived like a sinner; now you'll have to pay with the sinners."—*Selected.*

We Must Work

There have been those who have looked upon work of any kind as being quite disassociated from religion.

A stranger to the East, seeing a tomb venerated, asked, "Who is buried here?" He received the answer. "A holy man, sir." Upon asking, "What did he do?" he was greeted with the surprised exclamation, "Do? He didn't do anything; he was a *holy man*."

God is holy, but He is the greatest worker of all. "My Father worketh hitherto, and I work," said Jesus.

We must work; work to save souls. We must work with purpose, energy and patience. "Work, for the night is coming!"—*Selected.*

My Presence Shall Go with Thee

Some years ago, after a nervous breakdown, and the Lord had undertaken so that I was sufficiently recovered to move about, I felt led to accept an invitation to spend the winter of 1938-39 in Florida. I wondered how I would stand the trip, since it was more than one thousand miles distant; but the Lord whispered Exodus 33:14 to my mind and soul, which says, "My presence shall go with thee, and I will give you rest."

Announcements of Awards

The General Stewardship Committee makes the following announcement of the winners in the Stewardship Contest which was carried on in 1945.

Group A—First award, \$100.00; second, \$50.00

Book-length, non-fiction:

Group A—First award, \$100.00; second, \$50.00

Book-length, non-fiction:

First, Rev. Earl C. Wolf—Pennsylvania

Second, Edith M. Carey—Vermont

Book-length, fiction:

First, Gertrude Taylor—Missouri

Second, Geneva Evans—Ohio

Group B—Short Stories—\$15.00

(Five were selected for rating)

Genevieve Chapin—Kansas

Gertrude Taylor—Missouri

Kathryn L. Jantzen—California

Ruth Kinnersley—Iowa

Maude M. Nelsen—Oregon

The Committee wishes to express appreciation to the winners as well as to the twenty-nine other persons who submitted manuscripts emphasizing the theme of Christian Stewardship.

Another contest is now in progress. The deadline for submission of manuscripts is December 31, 1946. If you wish complete information concerning the type of material desired or the special high school group and poster divisions which have been added this year, address your request to The General Stewardship Committee, 2923 Troost Ave., Box 527, Kansas City 10, Missouri.

S. T. LUDWIG, *Stewardship Secretary*

Now I had confidence to make the trip. The next day after arriving at Intercession City, Florida, I lay down on the bed to rest, and the Lord again spoke to me the words of Isaiah 58:11, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not," and this has been as a covenant of salt to me (Num. 18:18).

The song writer had the vision in writing the missionary song, "Here Am I, Send Me," one stanza of which says, "My presence shall go with thee, and be thy bank and store: The presence of Jehovah—how could we ask for more?"

We cannot have one's presence without knowing him. A little child needs the presence of a parent or someone to guide and protect. Then as we grow to maturity, how we may be thrilled to come into the presence of some individual who gained honor through position or achievement: but how much more wonderful to have the presence of God—the Creator of man, the universe, together with all that is good and upright to be our Leader and Guide! Hallelujah!

You remember how the children of Israel had the presence of God to guide them through their journey from Egypt to Canaan: in the sign of the fire by night, and the cloud by day. They did not move until God moved. When the cloud rested, they rested, whether that was a day, a week, a month, or a year.

It pays to wait for the presence of God. I fear too much of the church program is carried on without waiting for the presence of the Spirit of God. Reader, are you conscious of His presence? He wants to come and abide with you, to lead and guide you into all truth. How wonderful!

You may ask, "How can I have His presence?" I answer, "Tarry until He comes." Habakkuk 2:3 says, "Though it tarry, wait for it; because it will surely come, and will not tarry."—*In the name of a disciple. (The Congregational Methodist Messenger).*

The Personal Touch

A noted evangelist was once holding a series of services in a church whose minister was a man of long experience and of great influence. One night as they sat on the platform together, the minister pointed out to the evangelist a man in the congregation. Said he, "For twelve years I have tried in vain to win that man to Christ. I have preached to him so long that I sometimes find myself doing it unconsciously."

"From the pulpit?" asked the evangelist.

"From the pulpit, yes."

"How many times have you gone to him with the love of God in your heart and said, 'I want to see you become a child of God?'"

"I must confess," said the minister, "that I have never spoken to him personally and directly concerning his salvation."

"Then," said the evangelist, "perhaps he is not impregnable after all."

That night the evangelist, after the service, caught the man before he got to the door. He spoke only a few words, but they were earnest and loving. And the next evening, in the after service, the man was on his knees with tears streaming down his cheeks. It was the personal touch that did it.—*The Christian Intelligencer.*

The Diamonds of Grace

It is rough work that polishes. Look at the pebbles on the shore. Far inland where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in the arts, so in grace; it is the rough treatment that gives souls as well as stones their luster. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing the Lord has no end in view but to perfect His people's graces. He afflicts not willingly; He sends tribulation to work patience, so that patience may work experience and experience hope.—DR. T. GUTHRIE.

Helps

D. L. Moody said, "I heard once of a man who dreamed that he swept into heaven, and he was there in the glory world, and, oh, he was so delighted to think that he had at last reached heaven. All at once came one and said, 'Come, I want to show you something.' And he took him to the battlements that he said, 'Look down yonder. What do you see?' 'I see a very dark world.' 'Look and see if you know it.' 'Why, yes,' he said, 'that is the world I have come from.' 'What do you see?' 'Why, men are blind-folded there; many of them are going over a precipice.' 'Well, will you stay here and enjoy heaven; or will you go back to earth, and spend a little longer time telling those men about this world?' He was a worker who had been discouraged. He awoke from his sleep and said, 'I have never wished myself dead since.'—*Selected.*

BOOK NOTICES

By Rev. P. H. Lunn

BEST SERMONS (1946 Edition)

Edited by G. Paul Butler (Harper, \$2.75)

Fifty-two sermons selected from 5,674 submitted. They were preached during the period from Easter 1944 to September 30, 1945. They do indeed present a cross section of contemporary preaching, for included are the sermons of Catholic, Protestant, and Jewish clergymen. Also they are representative of different schools of thought in theology. Both the conservative and the liberal groups have their spokesmen. Among the better known contributors are the following: George Buttrick, Frank Boreham, Reinhold Niebuhr, Lynn Harold Hough, Paul Scherer, Leslie Weatherhead, Harry Emerson Fosdick. Our own denomination is ably represented by Dr. Russell V. DeLong. His sermon is entitled "Christ or Chaos."

WHEN PRAYER SEEMS NOT TO WORK

By Harry E. Jessop, D.D. (Chicago Evangelistic Institute, \$1.00)

The author is not unknown to readers of this magazine. His is an ordained elder in the Church of the Nazarene, a Bible teacher of national reputation, author of several other books, and, at present, President of Chicago Evangelistic Institute. The book is divided into three parts: (1) The Privileges of Prayer, (2) The Perplexities of Prayer, (3) The Potency of Prayer.

FROM FEET TO FATHOMS

By Robert G. Lee (Zondervan, \$1.25)

Six evangelistic sermons by this well-known pupil orator. Dr. Lee is pastor of Bellevue Baptist Church in Memphis, Tennessee.

KEEPING THE FOUNDATIONS

By R. C. Campbell (Broadman, \$1.25)

Eight sermons and addresses by this dynamic southern Baptist pastor. Dr. Campbell has at least ten other volumes of sermons to his credit. His sermons are strongly evangelistic, sparkling with interest and abounding in illustrations.

CHRIST AND MAN'S DILEMMA

By George A. Buttrick (Abingdon-Cokesbury, \$2.00)

Another world-famous minister, author of *Prayer* and other volumes. In this new book are eight chapters as challenging and stimulating as any this Book Man has read

in many months. The author's thesis is that men are ignorant, wicked, and mortal. Against this background he pictures the foolhardiness of an attempting to run our affairs—business, education, and politics—without Christ, our only source of wisdom, goodness, and immortality. Don't miss it.

THE SIGNIFICANCE OF SILENCE

By Leslie D. Weatherhead (Abingdon-Cokesbury, \$2.00)

Twenty-two war-time sermons by this world-famous pastor of the City Temple in London. A full review by Dr. L. A. Reed of the Nazarene Seminary staff is found in this department.

Book Reviews

THE SIGNIFICANCE OF SILENCE

By Leslie D. Weatherhead, Abingdon-Cokesbury, \$2.00)

If there is such a thing as "red tape" in sermonizing, then Dr. Weatherhead cuts right through it in a firm and successful endeavor to strike to the heart of the modern problems of his London congregation, and not only to their problems, but also to those of the spiritually bewildered peoples of all nations. Evidently these twenty-two sermons were preached during the pressure of the war period, and his admonitions have direct point for that special time, but when one considers that "we are fighting the good fight of faith," they are apropos for all times.

His first sermon gives the book its name, and he not only comes to grips directly with the problem of his discourses but he closes his thought with such beautiful, smooth-flowing language that the word pictures thrill one, especially if one has a soul. Listen carefully: "It was in the meadow that I met God. The ground was so drenched with dew that it looked as if it were covered with hoar frost. The sun was peeping over the horizon, throwing long shadows upon the grass. It was an hour of bewitching loveliness. Magic was in the air and awe in my heart." Such was his introduction to a period of silence, which he shows has significance in the hour of one's exaltation, in the hour of grief, and, finally, when one refuses to come to grips with reality. His own experience suggests that any time of silence with God might be the

supreme experience of a lifetime, yea, even the time when God will come closest. His conclusion is that the man whom nothing can overwhelm is the "man who has God for his friend."

Many times his subjects suggest the testing to which he and his people have been subjected, e. g., "Is it really good to be alive?" This is a sermon on the value of suffering and adverse circumstances as a character builder. "Thou Shalt Love Thine Enemy" is another topic which has tremendous significance when we remember that his church was destroyed in the bombing, several hundred of his congregation being killed at various periods, and the congregation having to move four or five times because of the cruel work of a ruthless enemy. His attitude is very significant when he says, "But though we fight to the death, let us maintain unbroken good will and have the highest welfare of our enemies . . . as the goal toward which we move." In the next to the last sermon in the book, "To Thine Own Self Be True," he uses twelve different personalities to illustrate his thesis. But besides this, he interestingly drives a nail into the universal acceptance of the popular "Latin tag" which says, "*Vox populi vox Dei*." Too many popular acclaims have meant crucifixions for the above to be a law. But here again, as in many of these discourses, he returns to the thesis of his first sermon, that only in being alone with God can one be quiet enough to really hear the voice of God and get His guidance.

In his last sermon of this volume, "As a Tale That Is Told," he really paints pictures. He opens with one, of the land of Abraham with its nomadic practices, and gives to the tale a true introduction to his statement of the three points constituting a good story, e. g., it must have a moral, it must have a purpose and it must have a satisfying end. Then he proceeds to make the application to which he terms "the

strange story that we call human life." We need not make the application of the three points, for one can readily observe the point in his parables.

This should be one of the "musts" on the bookshelf of the modern preacher, whether he be a pastor or evangelist. It will inspire to a greater and richer ministry for God.

L. A. REED

CHRIST AND MAN'S DILEMMA

By George Arthur Buttrick (Abingdon-Cokesbury Press. \$2.00)

Dr. Buttrick comes through again in his characteristic manner of handling religious materials in a different and thorough way. This book had simmered for three years, but the appearance of the atomic bomb brought it to the boil. In this instance, his ideas are freighted with philosophical implications but his clear thinking places these materials on an interesting and understandable plane. He poses that man is caught in a three-way dilemma, namely: (1) man is ignorant, and he knows he is ignorant; (2) man is wicked, and he knows he is wicked; (3) man is mortal and he knows he is mortal. Modern business, modern education, and modern society can be understood only in the light of these three propositions. The situation appears hopeless, but there is a redeeming feature in the whole picture and that is Christ. Christ can solve the dilemma. He offers revelation so that we can overcome our ignorance; He offers redemption so that we can overcome our wickedness; He offers resurrection so that we can overcome our mortality. He is the light for our ignorance, the Pardon for our sins, the Life for our mortality. Christ alone has the rebuttal which can deliver us from the horns of life's dilemma. Anyone reading this book will find his illustrative material increased and his quotable quotes multiplied.

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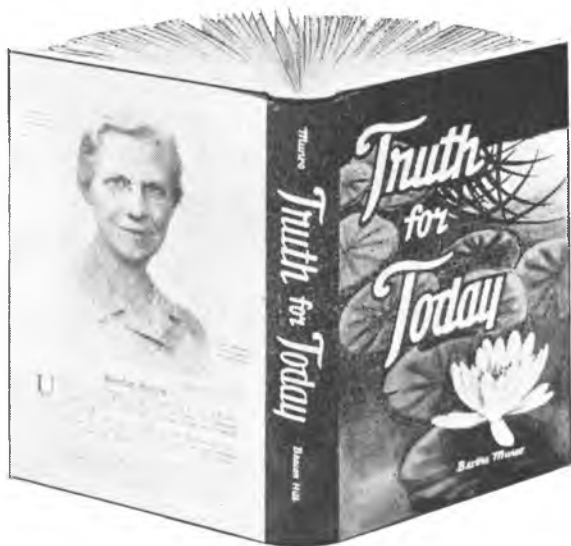
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