I. The condition of the Church of the latter days: Loverswarm; neither colt nor brat. Claiming to be rich, yet are you miserable, and hungry, and naked, and poor, and blind, and rejected, as God sees them.

II. What God would have thee do to remedy their plight. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white, and wise, and thou mayest be clothed, and that the shame of thy nakedness do not appear; and thou mayest be wise. As many as I love, I reprove and chasten: be zealous, therefore, and repent. (Rev. 3:16, 18, 19).

The spiritual observer and remainder of the material.

III. The inevitable if repentance and reformation are not effected. I will spue thee out of my mouth. The Church, the body of Christ, is a spiritual institution in the purpose of God. It is to be used in such a manner, as to function as a church, and to serve God and man, as well as to be submitted to the control of the Church, the leaven, or the church of the Lord, the spiritual observer and remainder of the material.

IV. The supplements. Right, God, I stood at the door and knocked. If man is no more than he now appears to be, our Lord's knocking at his door for admission is condensed with unbelievably. In view of his creation in the likeness of God, and the likeness of Christ, He is a revelation of his dignity and value in the eyes of God, who alone knows his work. It has been the external purpose of God to create a race of human beings worth redeeming with the precious blood of his own Son, the highest price that any God could pay. We may rest assured that no mistake has been made in this matter.

V. The closed door. Man is a self-determining being in the wisdom of God. If any man open the door, or if any man open the door and shut it again, or if any man open the door and shut it against the servants of the Lord, the leaven, or the church of the Lord, the spiritual observer and remainder of the material.

VI. Christ in us, the hope of glory. I will come in to him and sup with him. He will be in us, and share with us the victories of this life. We are in danger of making too little of our present life. In our Lord's sight it is of such importance that He desires to share it with us.

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That I Might Know Him

That I might know Him! Let this be life's aim, still to explore the wealth stored in His name, with heaven-taught intelligence to trace the glories that light up His sinless face; that I might know His power day by day, protecting, guiding in the upward way; that I might know His presence, calm and pure, Changeless midst changes, and midst losses sure: To dwell with Him in spirit, day and night; To walk with Him by faith, if not by sight; To work with Him, as He shall plan, not I; To cleave to Him, and let the world go by; To live on earth a life of selfless love; To set the mind and heart on things above; Till I shall see Him without vision dim; And know Him as I know 'I'm known of Him.

—Max I. Reich, in Hebrew-Christian Alliance Quarterly.
Thoughts on Holiness from the Old Writers

Oliver Winchester

I

In the study of depravity, we meet with discussions about depravity in the sense of nature or the urge. Man is born in depravity, and we are all agreed in the teaching that depravity is in the will. What is more, depravity is in the personal center of man's being from that inner self that affects certain parts more than others. We no longer divide man up into compartments, but view him as a whole. Yet a diseased condition may decently be understood of phases of man's being more than others. We agree that the sensuous nature seems to have been the most affected, and do not agree with the fact that the volitional nature is immediately affected but indirectly—through the sensuous nature and the moral reason.

A long period of time has not only the same but also a concomitant more than any other part, yet there is a decided perversion of the moral reason, and we now give ourselves to the study of the depraved will.

In following up this line of thought, we would choose as our basic text, "And their foolish heart was darkened" (Rom. 1:21). In addressing ourselves to this text, the first point to be considered is the meaning of the word "depraved." We have reference here to the sensuous nature rather than the understanding, but when we examine Hebrew psychology in which line of thought the Apostle Paul had been trained, we find that while the heart is used to denote the seat of personal life and all the range of individual sensations, its particular identification is to the understanding. If we note the text in its setting as we have it before us in this verse, we find the stress is laid upon mental activities such as knowing and imagining which bears out the fact that the faculty referred to is the intellectual.

When we turn to the Scripture for parallel passages to bear out this point of a perverted moral reason, we find that it is a truth that is little or not at all put forth, for we should never build doctrine on a single passage from the Word of God. A doctrine to be built on manifest must have the support of different passages, and should be more or less reiterated in Scripture. One of the woes that Isaiah pronounced on the people of his day was that they called evil good, and good evil; they put light for darkness and darkness for light; they brought good for evil and evil for good; they appointed darkness for light and light for darkness (Isa. 5:20). The understanding of the people had been so perverted that they not only had lost their sense of moral distinctions, but they had reversed them entirely. A sore plight was this. Then again in Isaiah, this time when he is naming idolatry and showing its folly, he pictures to us the scene where a man takes a piece of wood and uses part of it to warm himself, and then takes another and makes for himself an idol which he hews down and worships. A little thought would clearly reveal the folly of it all, but as the darkness was widespread and ignorance thereon, he had reversed them entirely. A sore plight was this. Then again in Isaiah, this time when he is naming idolatry and showing its folly, he pictures to us the scene where a man takes a piece of wood and uses part of it to warm himself, and then takes another and makes for himself an idol which he hews down and worships. A little thought would clearly reveal the folly of it all, but as the darkness was widespread and ignorance thereon, he had reversed them entirely...
of heaven was at hand, then with the Sermon on the Mount He taught, and with the parables we have the illustration of or analogical method. He tells why He made this last change; it was because so many had no understanding of spiritual things and would pervert the truth.

Further in this chapter of Romans from which we have chosen our text, we find it is repeated that the ignorance of God is evident in their own consciences.

This is particularly emphasized in v. 28. The word used here is the participle, and cannot be rendered with the function of one of a mind in which the divine distinctions of right and wrong are confused and lost, so that God’s condemnation can but fall on it at last.

While other passages might be cited, yet there are sufficient to show us that there is depravity in the moral reason, clearly set forth in the Word of God. The stain of sin in the being of man pervades our thinking.

**Manifestations of a Depraved Moral Reason**

In outlining the manifestations of a depraved moral reason, we must of necessity repeat some of the points that we have already mentioned. But we will approach them this time from a different angle, and believe that we will find other manifestations.

First we would say that one of the most general manifestations of depravity in the moral reason is the lack of an understanding of spiritual values. In writing to the Corinthians, Paul tells them that in those who pervert the preaching of the cross of Christ is foolishness and that the natural man receives not the things of God. This we see over and over again in the Bible. The way of the cross is a way to be despised so the natural man looks upon it, he sees nothing to be desired; his glory never shines upon him until the Holy Spirit illuminates his understanding.

This lack of understanding of spiritual values is found in the regenerate man who has not found the fullness of divine light and understanding on spiritual problems. Peter knew that he did not comprehend that suffering is a part of Christian service saying unto him, “Get behind me, Satan; thou savest not the things that lie in God, but the things which are of men.”

Then with the lack of understanding of spiritual values there comes a deadening of the feeling. When we value anything highly we have a corresponding feeling response, but when we count anything of little worth, our feeling response is negligible. So the Apostle Paul speaking to the Gentiles who had not received Christ, says of them that their understanding is darkened, “being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, who being past feeling, have given themselves over unto licentiousness, to work all uncleanliness with greediness.” (Eph. 4: 17-19).

Following on we have the repugrate mind which we have mentioned quite often. This would seem to bring before us man in a helpless state and condition, not given over by God directly, but because he gave himself really to retain God in his thoughts and let his imagination dwell on evil rather than good.

Finally coming to the climactic points when the depravity of the moral reason affects the intuitive reason and also the logical may function truly while the moral reason is corrupted. We have seen that the corruptions of the intuitive and logical reason until we have the state and condition depicted to us by the prophet, “The fool has said in his heart, there is no God.” The truth of the existence of God comes to us through the intuitive reason primarily and is reinforced by both the logic and moral reason. When the intuitive and logical reason fail to apprehend this great fundamental truth of theology and doctrine, then the soul has passed out into endless darkness as far as his understanding is concerned, and the probabilities are that all doors of approach to his soul are closed.

Thus we see the Scripture teaching on the depravity of the moral reason given in brief and its manifestations in the life of man. This phase of depravity only adds to the weight of the evil of the heart in man. It brings only evil and destruction in its wake. Happy is the man who has been purged from its contamination.

**Two Great Pastors**

We think of Phillips Brooks as a great preacher, but those fortunate enough to be in his church knew him also as a great pastor. He said one time, “I wish that I could devote every moment so fully as the work to the people on my mind. I know of no happier or more helpful work that a pastor can do, and as well as much as I can, I try to make it a point to preach to his people if he does not know them, their doubts, sorrows and ambitions.

Dr. J. H. Harper, like Pusey, possessed rare powers of sympathy, for which he paid a high price, literally wearing himself out in his ministry. He said, “I could not conduct a funeral without tears. I could not read the burial service without my speech being choked, just now I have had so many people in sorrow, I have seen so much suffering, that I can read the burial service without tears. I have had perhaps this is part of the gracious providence of God that the burden should be eased, but I don’t want the ease if it be at the cost of losing the company of the fellow beings. I would rather have the tears, I would prefer the choking speech. I would prefer that my ministrations are turned out twice or thrice a week, if I might only keep my connection with my fellow beings.”—SALTZER.

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**The Meaning of Inspiration**

Donald H. Strong

The Bible is the inspired Word of God. Its authority and historicity are principles fundamental to the Christian faith, and may be described as the primary purpose of the text. Where do we stand in this question? What do we mean by inspiration? For there are many theories of inspiration, and among them is the doctrine of the Christian faith.

Whole of Christianity will be very largely governed by the theory which we accept as to the nature and extent with which the Bible is inspired.

Before taking up the problem as to just the nature of inspiration, a few preliminary suggestions may be made.

1. Inspiration is not revelation. Dr. Charles Hodge says that revelation is the act of communicating divine knowledge to the mind, while inspiration is the act of the same Spirit controlling those who make that knowledge known to others. Similarly, G. L. Robinson states that inspiration is an operation of God in which He makes known to men His being, His will and His purposes, and that it is therefore not a mode of revelation.

2. Inspiration is more than illumination. Every Christian who is indeed the Holy Spirit can be more or less inspired, but he may not be spiritual. Spiritual illumination is subject to degree, while inspiration is not, for it is in every case the work of God expressing itself through human personality.

3. In speaking of the writers of the Scriptures being inspired, it must be remembered that the object is the inspiration of the men not the books, and not of the writers but of the writings. David and Solomon and Peter did not everywhere and always inspired, for then they would have been infallible and inerrant, which we know was not the case.

4. It must be made clear that the Scripture for whose inspiration we shall contend is the original record—the book of the Bible. The Jews say, “All scripture is given by inspiration of God,” and Christ approved with the stamp of His divine authority every jot and title. In view of the last fact, it is in equipoise to separate the Bible to fit any theory of piecemeal inspiration.

The thesis of the present argument may now be stated briefly. The meaning of inspiration is that the words of the Bible are the words of God—spoken by God, not by man. If they are not, then the Bible is not inspired at all, since it is composed only and solely for the purpose of being the Word of God.

From the Westminster Confession, in an article on the Westminster Doctrine of inspiration, summaries
Laziness—False and Genuine
Malakie A. Wilson

A RE preachers lazy?" In several articles and discussions that have come to my attention, many preachers themselves seem to have cheerfully accepted the verdict of guilt. In my opinion a more correct answer would be, Andy’s favorite expression, “Yes and no—mostly no!”

Even when preachers are guilty of laziness, many of us are probably not aware of these facts. Sometimes serious injury may come from taking too seriously the frequent exhortations against laziness if we have a false idea of what laziness is. What is laziness anyhow?

Some laymen seem to think that spending one’s time at anything except physical labor is laziness. They admire a preacher who spends much of his time in strenuous physical labor. They consider him energetic. They despise as lazy one who rarely does any physical work—whether his lack of such activity is due to indisposition or to the necessity of spending his full time in study and pastoral work. Fortunately this attitude is not nearly so prevalent among us as in former years.

Again, taking sufficient time for sleep is not laziness. Very dangerous and unscientific nonsense is often advocated on this point. Even Wesley, orderly as he was, recommended that everyone should rise at four a.m. because he himself had found no necessity for sleep after that hour. To deprive oneself of necessary sleep is one of the surest ways to undermine the health and precipitate a nervous breakdown.

Jesus, and perhaps some of the Middle Ages mystics, seemed to be able to substitute prayer for sleep. Unfortunately, it is not possible to say that he or any other busy person was never tired, or that he did less work than his predecessors. It is only true that he found the time to recite prayers while he slept.

A preacher may need more sleep than he needed when he was a laborer, for activities that are primarily mental are far more likely to require rest than physical activities. Also the quality of mental work depends more on the rested condition of mind and body than does the quality of physical work.

Under the driving of a relentless man, a man may shovel concrete all day, though bony-eyed from lack of sleep, and the concrete will set just as solidly as if he had been well-rested and enjoying the task. But a preacher who allows his labors to go without proper rest not only works but suffers. And if I found that it is far more important to come to a class with a well-rested brain than to come to a tediously prepared class, and again the student who stayed up all night to study has fallen on examination below the student that di-
Again, calomel and lack of bury do not necessarily indicate laziness. Sometimes I am rather disturbed by the frequent reports of "nervous breakdowns" in the young ministers. Frankly, it is not due to overwork, for medical men are rather unanimous in thinking that work was never known to cause anyone to die of nervous exhaustion. It may be lack of adjustment in marital relations. It may be multiplicity of official duties.

But primarily, I wonder if it is not due to our conception of the ideal preacher as one who is always on a mission, having hundred of calls each day, and then having to save some soul, settle somebody's personal problems, rebuke someone—understanding the situation—or wep with someone else—when workshops equally, misinformed. The impression I have often carried away from assemblies and conventions is that this is what we are exhorted to be like.

Years ago, a friend of mine, a slow, easy-going boy, was praying at an altar for sanctification. He was praying along in a thoughtful but not too intense manner. A minister of the intern, furtive type stood as long as he could, and then began to exhibit him in exasperation, "Gid nervous, boy! Git nervous!"

I have often felt like giving similar advice to some preachers, but after all, is that exactly what we are trying to do? To achieve a great deal of good, but usually they undo all the good by their same nervousness. They remind me of the man who needs a frame and rule, and rule of spuriously in all directions at once.

On the other hand, some of the most consistently successful pastors that I know, measured even in terms of increasing size of their membership and congregations, are men who always seem leisurely. They take time to sleep, they take time for recreation, they have time for friendship, they spend time with their families, on their holidays, and even on trips. Yet they manage to make more calls, read more books, look after their church business more promptly, and give more time to the general interests than the average preacher. And apparently they are growing in deeper devotion to Christ.

There is one other thing that is often mistaken for laziness. Bad health conditions may sap a person's activity and leave him weak and unable. Infected teeth, infected tonsils or other local infections poison the system as truly as drugs. All disease seem to poison the body in a depressing way with the single exception of tuberculosis which seems to produce a stimulating poison that may cause a person to work out forth almost unbelievable exertions up till almost the hour of their death. There are people who are oppressed with sickness from the hour of their birth. There are some that are born with relatively sluggish glandular systems. This is no excuse due to diagnosed bodily organs, exertion of will power will not help much. What is needed is a cure of the physical cause, whether through supernatural agency or natural means.

There is a real laziness which is a defect of personality that can be changed and should be changed. Someone has defined it as, "They manage to work only rather than what we ought to do. This is a poor definition but a wonderfully enlightening suggestion. Laziness is seen in the same way in which work, and top quickly drop work.

Even when a man is in good health and well rested, there is no reason to neglect some phases of work that are less enjoyable than others. This is the preacher's reaction, and this is the only sense in which one can justly accuse very many preachers of laziness.

Just what is required depends upon the personal likes of the preacher. I know some preachers—be it or not—who really enjoy pastoral calling so much that they must fight against a temptation to stay out all day in that work.

Others like to study—or at least to read. Their temptation may be to neglect their calling or the business of the church.

Others dislike both calling and studying but are happy as long as they have church business to look after. A building program keeps them happy, but when the church has completed its physical plant they become restless and move on or else become contented just to put around looking after a lot of largely unnecessary business.

There are still others who are interested only in the "spiritual" work, by which they mean largely holding public services.

All of these are tempted to "rationalize" their conduct, that is, find good reasons for doing what they do, when the real reason is that they just naturally like to do it that way. If men like to study, they may come to doubt whether investigations have work is really necessary or even important. If they dislike to study, they may come to believe that too much study has made them wise in the ministry.

I have even known men who disliked to do any thing but preach and have the thrill of altar services, decide that visitation, looking after church business, and study were all hindrances to their own spiritual condition.

Real laziness is a habit. How are habits of laziness of habit formed? Investigations have shown that they are formed in just the opposite way from what we have just discussed. A man who is willing to work, unpleased as well as pleasant, with enthusiasm and persistency is found those who have had work that they found enjoyable. A preacher finds it hard to get at the pleasantable work that working becomes a habit.

On the other hand, people who have had to work they disliked for a long time, usually form the habit of doing just the opposite work and last persistency even when they try something that they are inherently interested in. An educational system which confines students very largely to studies in which they are not even remotely interested and lets them get by with very little effort or accomplishment may really make them lazy for life.

But what can a preacher do if he recognizes that he is more or less lazy? In the first place, many work the work of the ministry on the whole, but not profitably. There is too little reason to do the challenges of his best efforts, it would seem that probably he has made his calling. I doubt if God has really called these people. There are times when they are people who would far rather be doing something else.

One must continually remind himself that the last interesting part of his work must be done well if he is to have opportunity to continue the part he likes. By tying all his work together in this way, the interest he feels in one part will help to carry him through it all.

Of course as one works at an unpalatable task, he will often discover interesting things about it, so that what was formerly drudgery becomes an inspiration. This process can be helped by deliberately looking for the values in drudgery work. Such values are always present in that which is really necessary.

A good general rule is to compress unpalatable tasks and perform them as rapidly, intensely and promptly as possible. To do this one can give himself with good conscience and enthusiasm to the task of work that he likes without having formed the habit of whitewashing, dishonesty, and half-heartedness in work.

One should not feel that he must spend all his time or even most of his time in drudgery but put forth only feasible efforts in the activity in which he excels and which he enjoys. To do any occupation a minimum of efficiency and attention necessary to each part of one's work. Without the quality of work, a man will fail no matter how brilliant his performance in some other line. But in the ministry, as in teaching, the quality of excellence is more important and a man who is well equipped to understand his work will not have to worry about not succeeding. A man who is truly good at all that he does, has not given up his activity merely because he is not particularly good at it. He will not give up his work merely because he is not particularly good at it.

A well-known law of habit formation is that habit downward years by William James, the great Harvard psychologist. His first rule was "Always get as far as possible from the habit-forming source of the new habit."

A preacher needs to constantly make fresh efforts to reorganize his activities on a more efficient basis, and remembering the rule that "the principle of every special time of transition to make a strong, fresh start." This means not only when he enters the ministry but the first time the new assembly, after every rally and convention when he has been freshly stirred, and on every other occasion that changes the routine, including such as special meetings.

Let's welcome, brethren, every exhortation that will encourage us to go home and make a fresh start and a more energetic effort to succeed for God. But let us be careful that we do not defeat our purpose by making efforts at success. Remember that for efficient work we need bodies and nerves well-rested with sufficient sleep, fresh air, exercise, and recreation, and cumbered by cultivation of pulse and elevation of temper.

That we may not form a habit of trilling all our resolutions and plans, let's tackle our most unpalatable tasks and get them out of the way as quickly as possible, remembering all the while that even these unpalatable jobs are necessary parts of a glorious calling and seeking to find frequently even in these tasks of drudgery hints of genuine interest and joy.

THE MEANING OF INSPIRATION

(Continued from page six)

modern scholarly research. But until every problem is solved and every argument silenced, we may say with Bishop Ryle, "Give me the plainest verbal theory with all its difficulties rather than the doubt. I accept the difficulties and humbly wait for their solution, but while I wait I am standing on a rock.

The Joy of a Good Conscience

THOMAS A KEMPIS

A land conscience is timid and lindsay. Keep a good conscience and you will always be happy.

A good conscience can hear much and is able to be very cheerful even in adversity.

You will enjoy a sweet peace, if your heart does not condemn you.

The glory of the good is in their consciences and not in the mouth of men.

The joy of the righteous is of God and in God they rejoice in the truth.

He will be easily content and at rest, whose conscience is pure.

You are not more holy because you are praised; neither are you more vile, because you are blamed.

For you are what you are, neither can you be made better by what others say than what God sees you to be.

If you take good heed to what you yourself are inventory you will not care so much what men say you are.

Man sees the face but God sees the heart.

Man considers the actions; God weighs the motives.

To walk industriously with God, and to have the heart detached from earthly objects, is the state of a spiritual man.—In The Wesleyan Methodist.
If I Were a Pastor

A. S. London

THE PREACHER'S MAGAZINE

If I were a pastor I would know every unchurched home in my territory. If I lived in a small city I would know every family, take an interest in the public school and public places of worship. If I were a pastor I would have frequent visits with my Sunday school department and teachers. I would have a great Sunday school rally once each year, or twice, after the leader-traiting courses, of every denomination, that it was possible for me to do so. I would arrange a canvas of my church territory twice each year, and find the name and address of every unchurched person in my jurisdiction. I would prepare for at least two good revivals each year, with meetings, week-end meetings arranged at convenient seasons. I would make my evangelist as I would be treated. I would have a comfortable place for him to stay, pay him well for his services; and build a psychology before his mind of confidence, expectancy, and blessing.

If I were a pastor I would strive to have a happy home, a congenial atmosphere and raise my family so as to be examples worthy for others to follow. I would not think of going to the meeting, or getting back to be known among us. I would take my family around the country at least once each day and have family worship. I believe this is an old centerpiece of my own household, and the 短短短短短短短短短短短短短短短短短短short

If I were a pastor I would strive to be a leader of the moral and religious forces of my community. Slavery was abolished in this country under the influence of preachers. The cause of temperance has always been led by ministers. The pulpit should lead in every movement for the uplift of humanity.

If I were a pastor I would buy a friend to every young man and woman in my community. I would never scold, or take the people out of place. I would give them sound advice, of course they would not derive from me, but I would give them sound advice. I would give them sound advice, of course they would not derive from me. I would be a sounding board for the people to get a little moral support.

If I were an evangelist, I would give at least one month of every year to Home Missions. The temptations for the preacher are so strong and so great and the demand among the stronger and larger churches is to devote his time entirely to them to the neglect of smaller and weaker churches who God, knows, need them ten times as much. I would struggle to avoid this tendency by offering my services to my District Superintendent for at least one Home Mission campaign each year for the purpose of organizing new churches and scheduling each year at least two weak churches that I know cannot give me the support I so desperately need. I would be a sounding board for the people to get a little moral support.

If I were an evangelist, I would do a little more than just the work of the church. I would do a little more than just the work of the church. I would be a sounding board for the people to get a little moral support.
The Funer al Service

E. E. Werdsworth

4. Sermon. (Never more than fifteen minutes—frequently ten.)

5. Obituary. (I always interview the family before the funeral and get all necessary information. I type it and have it ready to read.)

6. Closing prayer. (This is when I mention the bereaved family and I always try to know all their names so that I can greet them.)


If the service is held in conjunction with some funeral it is customary at this point to turn the service over to them. However it is always advisable to have a common and complete understanding with the officiating lodge member before the service. It is the proper height of discourtesy for a minister to say a word that would reflect on this organization at this service. Personal convictions must be silenced.

The above order of service is only suggestive. It is variable according to circumstances. But always have a definite plan for the occasion. Under no circumstances extend the service beyond thirty or forty minutes. Twenty minutes is better frequency. Of course for an illustrious person it is justified to lengthen the service somewhat but even then within proper bounds.

I usually follow this order in my sermons. First, I preach the message from the text and make no reference at all to the deceased. At the close of this brief message I sum up my remarks about the loved one in the casket and close with the most touching thing I know. I do not make any effort to make people weep but rather to assuage grief. But if I know anything of the character, personal history, family connections, church relationship, and the circumstances of the death of the deceased, I make brief mention of it at this point. It is much better in my judgment to follow the order suggested. I have noticed that many preachers of other denominations do this.

The minister should understand that he has full charge of the religious service and that alone. The undertaker has charge of all other matters. The service must always begin on time and the minister should keep control of it for at least a few moments ahead of time. It is almost unpardonable to be late.

The minister must be dignified and solemn, subdued and grave in spirit and in earnest. He should exercise self-control. His duty is to calm and soothe grief. Oratorical display is entirely out of place.

The subject matter of the funeral sermon should utilize the Holy Scriptures. Remarks about the deceased are expected but the minister must use extreme caution, especially in case of strangeness.

At the cemetery the minister should proceed to the body to the place of interment and, standing at the feet of the grave, give the words. If the casket has been lowered, he should read, in a clear voice, the Service for Burial of the Dead. No additional remarks should be made. Singing is sometimes permissible, but not at all necessary. Sometimes the minister uses flowers, or earth, during the committal service; in some sections the undertaker will do this while the service is read or spoken. Always have an understanding with the undertaker and conform to common practices. Remember that funeral etiquette is important.

A word about the minister needs a funeral manual. The best I have seen is Arthur H. De Long’s “Pastor’s Ideal Funeral Book.” I have one and have used it for years. Our Publishing House can get it for you. It is filled with helpful material and suggestions. I have known some ministers to use only one page and say, “This is complicated.” I say that we need all the help we can get for such occasions.

At the close of the service the minister should speak a parting word of personal sympathy to the members of the bereaved family before leaving the cemetery.

Do not try to run a revival service during a funeral service. Salomon said, “There is a time for all things, a time to weep, a time to laugh.” It is inopportune and a colossal failure. Be kind, tender and Christlike.

Helps to Holiness

A clear experience in justification.

A quick obedience to the known will of God.

A faithful reading of the Word.

A vital personal life.

A “consciousness” about “little things.”

A self-denial for Jesus’ sake.

A care that the conversation has an end in spiritual welfare.

A pursuit of reading which deals with holiness and the Word of God.

A testimony which looks toward the fulfillment of the promise.

A “tire that carries the promise with it” (Matt. 5:9).

An attendance upon the means of grace.—The Free Methodist.

Too Busy

William T. Wendell

(1 Kings 20:40)

W HAT joy he had in the Lord! How clean and symmetrical were Seraphim! His knowledge of them was exceptional. How active he was in his local church! He was one of the leading laymen and his position and responsible positions with devotion. He gave not only his heart but his money to the missions with liberality. He could have sung in the Naden and in the truth:

“In a shining pathway
Adorn life’s shortening years.”

Christ was to him a “living, bright reality.”

But as time went on, he could note that some of the glory was departing from his life; there seemed to be a mysterious letting down in his experience. His testimony is not the old-time triumphant ring. And then one night I discovered one of the reasons. I heard him confess that he was so busy that he did not take time to be alone daily with God. Frankly admitting that he had lost the overcoming joy of his life by filling his schedule to enter into his closet. Hearing his inexpressible words I suppose I recall the statement of D. L. Moody, “The professing Christian who is so busy that he does not have time each day to wait upon God in prayer and Bible study is busier than God intended him to be.”

But at this point he was still in prayer meeting faithfully. The time came, however, when he no longer was present at that midweek gathering. The reason (or excuse) he offered for this absence was that he was still “too busy.”

Yet he continued to confess delightingly to the Sunday services, and was very active in an external way in the small congregation to which he belonged. But now it was six months since he had been inside the church. If words and conduct are some of the “fruits” by which we shall know them who are true Christians, then “bright and shining light” is a spiritual cinder, for whom, unless he gets back to the Lord, “the blackness of darkness is upon him,” and his day death will be calling on that man. Then he will not be “too busy” to heed. What horror he is manufacturing now for that hour!

In an address to preachers a few weeks ago, the speaker said, “Forty is the danger line for preachers. Forty is the danger line for preachers. Forty is the danger line for preachers.” This is certainly very true. This is certainly very true. This is certainly very true. Forty is the danger line for preachers. Forty is the danger line for preachers. Forty is the danger line for preachers.

Faithfulness or some other virtue will cause the pastor to appreciate his people more, and to boost the spirits of the church, to intensify the spirit of co-operation and appreciation on the part of the members.

If we were employed by a great enterprise, try to own it, and persevere in a tremendous effort to evangelize the lost as the apostles were in their endeavors. I would not be guilty of the crime of coasting along. I would take more interest in youth. I would work more conscientiously to get a bearing so that we might preach a positive gospel of the religion of Jesus Christ, which answers the supreme questions of life, gives peace in a world of turmoil, blots out the sins of the past, eradicates carnality, prepares the way that leads through the valley of the shadow of death.
GENERAL CHURCH PROGRAM

The W.F.M.S. Silver Anniversary
C. Warren Jones, Foreign Missions Secretary

It seems most fitting that the good women of our beloved Zion should celebrate their twenty-fifth anniversary in a suitable manner. So one of the duties of the Missions Department has been to plan and carry through a program which will be both fitting and enjoyable. Our purpose is to do something for the women of our church.

The theme of the Silver Anniversary program is the "Evangelistic Tense." The Evangelistic Tense is a period of time during which a church is making a special effort to reach out to those who have never heard the gospel message. This period of time is usually marked by special services, such as a revival meeting, and by a renewed effort to reach out to the community with the gospel message.

The W.F.M.S. Silver Anniversary program is designed to give the women of our church an opportunity to participate in this evangelistic tense. The program will include special services, such as a Sunday school class meeting, a women's meeting, and a women's prayer meeting. These services will be held during the month of November.

The purpose of the W.F.M.S. Silver Anniversary program is to encourage the women of our church to be more involved in the evangelistic tense. By participating in these special services, the women of our church will be able to reach out to those who have never heard the gospel message and to bring them to Christ.
BOOK CHATS

By P. H. Lunn

HERE is a volume of sermons by that well-known exponent of pastoral work, William E. Hewett. Thirteen messages in all and every one an attention-arresting title. The book acts its name from the capture of the first sermon—The Woman's Savoy Club, Northumberland Street, London. Other sermon titles are: "Lance in Both Feet or The Fool of Folkestone," "Three Men in a Taxi," "Why Our Prayers Are Not Answered," "What This World Needs," "About Death and the Savings Bank;" others are related to topics of timely messages expressed in powerful English and replete with illustrations.

Worn the Twelve by Carl A. Glor (Caldoniana—$2.00) is a fascinating study of the training by Jesus of His disciples through six stages of their development. It is followed by an individual sketch of each. The twelve men are portrayed in terms of their relationship to Jesus. The author reviews the method by which Christ, through His teaching, motivation, the cases and instruction, transformed the men who in turn launched the Christian Church. The book precedes the historical data suggested in the writing of a book of this kind. It is quite exhaustive without being pedantic or superficially detailed. It is a worthy book for serious study.

With pleasure we announce another volume from the pen of our own Reverend W. Williams formerly pastor of our church in Washington C. C., Transylvania (Kemodrome—$1.50), a handbook of methods and suggestions for pastors, church officials and trustees on the most efficient means of making money and of avoiding pecuniary trouble. The author has given years of study to this important matter and from the standpoint of research and experience is entitled to speak with a note of authority. The book clarifies the church's financial operation, and in Methods, "Conditions that Help the Financier," "New Concerning the Collection," "Gleaning Methods of Church Financing," "Church Accounting Books," "Church Management," "Church Board Meetings," "Church Equipment," "Church Membership." This last chapter of "Illustrations" fills fifty-two telling illustrations that have been encrusted by every nation and every country. Because we have neglected worship, do we not know how to use it? We wonder whether He is worth while.

No generation has been more afflicted with the sense of the materialism of life as we see it. We are confronted by the drums of fear, loneliness and bareness. Because we have neglected worship, do we not know how to use it? We wonder whether He is worth while.

Our landlord is not devoid of butchers, because he is an acorn, always at an end, power rather than of life. A man's life is not a series of things.

But what? Explained the young fellow. Is the old man's notion of life, putting to build walls rather than to build bridges. Nothing can be more appalling to the crowds in the crowded cities of a great city. They should extend all to the suffering.

We should not be in the position of presiding over the methods of worship. We should not be in the position of wishing to join in the most healing of all processes of prayer—ecumenic cooperation to resolve personality, problems.

But surely all season, all history, all our personal exercises show that wrongs cannot be righted and divine peace cannot be imposed on nations by force, threats, economic pressures or war. I want America to stand against that principle if it is the last nation under that name. I want it to stand there because it is the hope of preserving liberty on this continent.

America's general service to mankind—Hibbing Hoosier in Chicago speech.

Housing the Golf of Peace

"We wish to hear more about brotherhood... because, relationship between nations is the determining element of their policy.

"We must assure that the world is a better place. More can happen. More can be done. Better can be where the voices of the creeds and the series of generations, We to the world?"

Panama or Person?

"Act so as to be humane, whether in your own person, as in the person of another, always at an end, power rather than of life."

Shakespeare. Earth.

The Gospel

The Age is not an early advice it is just a matter of existence, it is just a law. Its activities, its position. Its endearment, its expression. It appeals, to an inner selfishness which has its death's knell, its power, its death. The effects can be like beans and flowers, which proceed from an inner sap.—The British Weekly.

Peace in the Midst of Trouble

The mission of General Chang Kaishek to the International, Ministry Council meeting in Manila attracted a strong note of faith and courage. "There has been an end to our prayers upon you also, a great weight of care which religious cultures and freedom of the"..."Our religion teaches that sin is sacrificially, a greater evil than suffering... Our people are being purified and uplifted by their present trials... War is fatal, but it will end in power... to rule on the transcendental power of men who are at peace with themselves.

Out of Time

"Too many of us will not trem on the old of life. We are not in time with the Century."—George Washington Carver.

What Does Christ Mean to You?

A group of young people were asked that question. "What does Christ mean to me?" This is the question that Philip the Baptist told the first Christian, Peter, when Peter denied him. John Fish has recorded these relations of his life in the determining elements of their policy.

The Preacher's Workshop

A change in church and in the seasonal offices, if you have discovered an idea that has proved successful in your church, send it in.

By Roy E. Stotin

November, 1929

The Preacher's Magazine

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The Preacher's Magazine

November 1939

HOMILETICAL

A PREACHING PROGRAM FOR NOVEMBER, 1939

J. Glenn Green

SUGGESTED SERMON SERIES—2 Cor. 5:1,2,3,4,5

Text—But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord (2 Cor. 3:18).

1. This text forms the context of a passage that sets forth in striking contrast the eminence of the new covenant of grace and mercy over all that had preceded it.

2. The starting point in this contrast is found in verse 17, where the Apostle Paul declares himself to be a minister of the new covenant rather than the old. The meaning of this expression is clarified somewhat if we call attention to verses 3 and 5, which read: 

3. "He that is of the Lord he is a new creature: old things are passed away; behold, all things are made new."

4. Now, the question arises: How does the new covenant differ from the old? It is this: it sets forth a new way of life, a way by which we can have fellowship with God. And the Apostle Paul declares himself to be a minister of the new covenant.

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Illegible.
III. What, we may well ask, is this spiritual power?

1. It is a power that differs from different cultures and different religious traditions. Every moral absolute, every justified absolute, every justified desire, every justified creative act is ordered away. Too many have failed to respond to the powers in their characters or dispositions by describing them as "my weakness" or "my temptation." Only the exalted is the high place of the post Whitmanian. Just off the spattered kitchen of the poet's mother, in the bedroom of the poet's mother, its floor elevated some three steps above the level of the kitchen floor. An attendant explains that there is a huge rock beneath the house at that point; and since the rock could not be moved, the room was built over it. So many have built their structure of character ever and around some blank slate of soul that could be bluffed out by the power of God; but, unwilling to take the heroic way, they have apostolized for and accommodated themselves to its weakness. But the power of the Spirit is a dynamism that can eradicate that timidity and enable one to build a character symmetrical and full of grace.

2. The power of the Spirit is, moreover, a divine energy, God's energy. He can not only destroy. He can maintain still and thus deliver in a daily walk in harmony with the will of God. The old hymn:

When Jesus no longer I see

has been changed to a song of glorium triumph.

IV. But the power of the Spirit is rightly conditioned. It cannot be.

1. It cannot be received except on God's terms. God requires, first of all, a humble confession of sin and sorrow—acknowledgment, in short, of our guilt. Gift is not for self-sufficient souls. There must be, in the second place, a complete and final commitment of all to the will of God. Every trace of stubbornness and rebellious disposition must yield before the indwelling divine power. Today, the heart must be a complete, and final "Amen." There must, in the third place, be a faith that appropriates what God has given. God has in view an end of His will in His Word and in His person. Without a disposition to believe the Word of God in His word and work, everything is lost. Having been born again, there can be no constant contest with the cleaning, cleansing power. God's indwelling power will be unmanifest in one who wavers humbly before God until the blessed Spirit comes in. A change must be wrought in the heart by the Word of God. Otherwise, there will be no receptivity for the power of the Holy Spirit, a multitude of purposes. It warms hearts and sanctifies and sanctifies where there is and always was a blank. But all of this power is occasioned by the fact that the power of the Holy Spirit is a multitude of purposes. It warms hearts and sanctifies and sanctifies where there is and always was a blank. But all of this power is occasioned by the fact that the power of the Holy Spirit is a multitude of purposes. It warms hearts and sanctifies and sanctifies where there is and always was a blank. But all of this power is occasioned by the fact that the power of the Holy Spirit is a multitude of purposes. It warms hearts and sanctifies and sanctifies where there is and always was a blank. But all of this power is occasioned by the fact that the power of the Holy Spirit is a multitude of purposes. It warms hearts and sanctifies and sanctifies where there is and always was a blank. 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One week, however, the pastor proposed that in this service they should not mix salt with the bread, but tell what they had done for God. The result was that the meeting ended without test. But situation had hit them quite and humiliation, I will pay my

2. "If I declare the whole of all his people." And why should our performance of our vows be thus public? Falseness is no secret—what is concealed is not of the will of God. I take more mercy and more goodness. As a token of my gratitude to Him for the completion of all my vows, I will drink more deeply still of that blessed cup. How strange that is! And yet, how like God—the God of all grace—li

2. But the psalmist does not at all think in terms of further benefits. It is the "exercise of salvation" that he will take. I have received life and health, home and loved ones, food and raincoat at His hands. But now I will take His response—the cup of salvation—even Christ. For there is a note of prophecy about this and many other of the Psalms. David led is a song of salvation. The cup of salvation is no less than Christ our Lord. God does not care for our fullness of expectation for gratitude comforts us;

III. Moreover, declares the psalmist, I will call upon the name of the Lord, "In the name of the Lord shall my lips praise him; beyond my soul doth deeply crave and so we are called to. It may be a prayer. It is perhaps a plea for better treatment from the enemy. He, like us, may be still dwelling in the presence of God; and yet to any of his horrid acts, He, but for the almighty power of the Lord, would be called upon to be mine. It is to be a declaration of faith, and the effect of this faith will be a fresh consecration to the will of God. He is the Lord over all, and the Lord of all. And yet, how like God—the God of all grace—hit

In the presence of all his people." And why should our performance of our vows be thus public? Falseness is no secret—what is concealed is not of the will of God. I take more mercy and more goodness. As a token of my gratitude to Him for the completion of all my vows, I will drink more deeply still of that blessed cup. How strange that is! And yet, how like God—the God of all grace—it is!

2. The merit of the prince, and also of all who would do good.

II. Now, David founded a novel and striking answer to this vital question. "I will take the cup of salvation, he said.

1. What a paradoxical thing this is! "What shall I render? I will take." It is the most natural thing in the world that God will take more mercy and more goodness. As a token of my gratitude to Him for the completion of all my vows, I will drink more deeply still of that blessed cup. How strange that is! And yet, how like God—the God of all grace—it is!

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As the case of the Christian believers we must

1. The teaching which the inspired apostle

2. His own very human sympathy and under-

3. The apostle dealt with these truths, he

4. He

5. There is a realm of truth beyond the power of

6. In this life: one who has been born into the

7. It is clear, moreover, that Saint Paul

8. His natural man is the unregenerate man. He

9. The carnal man is one possessing vision, but a

10. The spiritual power used by the apostle

11. How, what are these things? And what is this

12. The very first thing that particularly

13. On the one hand were Jews, who sought after a

14. There is a certain
text meaning.

15. On the other hand were Greeks,

16. But in the sight of God such wisdom is

17. And when we live by faith in Christ, we shall

18. We may be more sure of heirs than of earth. We

19. Such a text was "God is good to all,

20. But the revelation of the truth as it is in Jesus

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22. But, declare the apostle, to whom have heard

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The Preacher's Magazine

November, 1939

Followers of God David Gallion. It was a notable achieve- ment for the apostle, but involved serious hazards and brought to all who accepted those who accepted the truth. Some came from the few Jewish community. But by far the greater number were converted out of raw heathenism and became followers of the great Galillean. It was a notable achieve- ment for the apostle, but involved serious hazards and brought to all who accepted those who accepted the truth. Some came from the few Jewish community. But by far the greater number were converted out of raw heathenism and became

1. the city of Corinth itself was a difficult place in

2. it was a veritable paradise of idolatry and moral decay due to its cos-

3. But God had revealed them "by His spirit." In

4. It is impossible to

5. III. Now, God can put His Spirit, the spirit of under-

6. There are three classes of men, as the apostle

7. The natural man is the unregenerate man. He "re-

8. But the natural man sees only the difference and

9. Only the natural man has been修养ed from his initial con- views of God's providence. Indeed, the influence of Corinth was a mat-

10. a matter of custom, reported through the Roman empire. De-

11. Here is an instance of a thing reported by the apostle in

12. it is no occasion for surprise that a church in such a
town as Corinth should have expectations that the recognized prerogatives should be rather self-educed back into the old ways of sin. Such, indeed, was the case. A spirit of
division had distorted the unity of God's people and had divided them into warring groups devoted to some human leader rather than to Christ. Some of the Christian com-

13. The church in Corinth were bringing action follow Christian piety in the

14. Moreover the exercise of spiritual gifts had degenerated into factionalism and bloodletting until many of their services were marked by confusion and con-

15. Their women had forgotten their customary modesty and were bringing reproach upon the name of

16. Even the Holy Communion had become fre-

17. It seemed that the preach-

18. III. Now what is the way of true repentance?

19. In short, to the end of the apostle had been utterly in vain.

20. When Saint Paul heard of this situation, he dealt with

21. He addressed himself directly to

texts that had arisen and called for repentance in

22. The "lives" of Paul were mentioned by.

23. "If the Lord will, and will know, not the speech of which they ar-

24. The "things was the kingdom of God

25. There is no attempt to

26. It was a vigorous, straightforward handling of a di-

27. But it bore a generous fruitage. His

28. They had never heard the great apostle speak

29. Their sermons induced a genuine spirit of repentance, and yet they put away the evil thing from their

30. He was not sure, when he wrote these words later reposed, that the path he

31. It is very possible that God realized that it might only
to drive them deeper into their errors. But God used the pain he caused them and made it bear the fruit of repentance. It has been called out of

32. II. There is a confessedly

33. The pain of the world is the path that is guided by the

34. But such repentance is possible only through the Spirit's grace. It is a carnal and worldly thing, for it can only be gained by the

35. From the same text. We have discussed the idea of being your

36. Such a text is very

37. The pain of the world is the path that is guided by the

38. But it is not without its

39. It is the way that has no regret.

40. This side and his grim abandon, that "the world's path ends in death." It is the path of the world, for it is the path that is guided by the

41. Be Content

42. And since that animal that had this condition. It is but one animal that

43. This side

44. From the same text. We have discussed the idea of being your

45. The pain of the world is the path that is guided by the
Expository Outlines for November

I. Christian Living
   (Romans 15:24)
   1. Each day is a new beginning. 
   2. Good desires are the result of God's grace. 
   3. The Christian's life is a testimony to God's grace.

II. Suggestive Outlines
   1. Leadership in Prayer
   2. The need for prayer
   3. How to pray
   4. The prayer of faith

The Preacher's Magazine

November 1639

Suggestions for Prayermeetings

H. O. Fanning

Leadership in Our Prayermeetings

I am sure that many of us have found that the time to pray is the most valuable time of the day. It is the time when we can be alone with God and talk to Him about our needs. It is a time to ask for guidance and direction in our daily lives. It is a time to thank God for His blessings and praise Him for His goodness.

The Importance of Prayer

Prayer is not just a Christian duty. It is a necessity for all people. Prayer helps us to focus on the things that are important in our lives. It helps us to see the bigger picture and to understand our place in the world.

How to Pray

When we pray, we should be honest and sincere. We should tell God what is on our minds and hearts. We should ask for what we need and trust that He will provide for us. We should also thank Him for His blessings and praise Him for His goodness.

Conclusion

Prayer is an essential part of our faith. It helps us to connect with God and to receive His guidance. It is a time to reflect on our lives and to ask for forgiveness for our sins. It is a time to ask for the things that we need and to trust that God will provide for us. 

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Clarke's Commentary

A new edition of this popular one-volume commentary, written by Dr. John Bethel, is available now. This edition includes up-to-date commentary and an expanded bibliography. 

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Matthew Henry's Commentary

A new edition of Matthew Henry's commentary, in both paper and electronic formats, is now available. This edition includes updated commentary and a new index. 

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In his text on "Justification by Faith," Dr. W. E. Gladstone, in his work "A Study of the Protestant Reformation," states that "faith is not only the great principle on which Christianity rests, but it is the very essence of Christian spiritual life." This principle is exemplified in the lives of Dr. Gladstone and Dr. C. H. Dodd, who have dedicated their lives to the study and practice of this principle. Their works have had a profound impact on the intellectual and spiritual life of the church, and their legacy continues to inspire others to follow in their footsteps.

In "The Preacher's Magazine," Dr. Gladstone discusses the importance of faith in the life of the church. He writes, "Faith is the one thing that connects us with God, joint-trust with His presence; where we are with what is. It is the bond by which we grasp all spiritual blessings with which life is blessed to us, in the knowledge of Christ Jesus. The multiplicity and the magnitudes of the works of God, may give us an idea of our need of increased faith, and of the greatness of the possibilities of such increase. The willing moved the way for the work of the world.

These Thessalonian believers were declaring their willingness in putting themselves in the way of having their faith grown, and increasing the evidence of their faith that was so growing; and they were manifesting their thankfulness to the Author of their faith. It rested on incorruptible and enduring faith.

VI. Faith, like other living things, needs feeding, growth, and care. "Faith cannot grow by itself; it must be cultivated and cared for. It is the greatest thing possible for any Christian to be able to believe (Mark 11:23)." If we want to see the realization of a mastery of the life of our Lord, we must make our lives as a negative positive" (Mark 11:23). We must be "women of faith, and a daughter of Abraham" (Acts 7:45). The power of faith is in the Lord, for it is He who works in us to will and to do of His good pleasure. (Phil. 2:13).

V. When God called out Abraham, He had great partners in mind to be worked out through Him, and the nation of Jacob that would come of Him. For twenty-three years Israel has been a subject people, and the working out of those plans has been deferred. During this period we are having what is known as the Word of God in its fullest sense to the Gentiles (Luke 21:20-22). Conditions have changed, the working out, of the plans of God will be different. (Acts 1:8).

VI. The potter's interest rested on the benefit of the Potter's son, and was great to be spared. The Potter's son was the most too great to be spared because of the care that the Potter had for him. The Potter's son was the most too great to be spared because of the care that the Potter had for him. The Potter's son was the most too great to be spared because of the care that the Potter had for him. The Potter's son was the most too great to be spared because of the care that the Potter had for him.

VII. God has great purposes for human lives, for human lives. He has a plan to work out His purposes through human instrumentality. What a wonderful day it will be when God has been doing through the people of Israel. Constantly He has been accomplishing all that was possible through human instrumentality. God may have been His plans for us, and we have accomplished all that was possible through human instrumentality. Anything is possible with God, and He will do it.

VIII. The love that is in Christ Jesus is the greatest love that can be conceived in the human heart. This love is based on the love of God for us. This love is a love that can be conceived in human beings, and it is a love that God has given us. This love is a love that is based on the love of God for us, and it is a love that is based on the love of God for us. This love is a love that is based on the love of God for us, and it is a love that is based on the love of God for us.

IX. The love that is in Christ Jesus is the greatest love that can be conceived in the human heart. This love is based on the love of God for us. This love is a love that can be conceived in human beings, and it is a love that God has given us. This love is a love that is based on the love of God for us, and it is a love that is based on the love of God for us. This love is a love that is based on the love of God for us, and it is a love that is based on the love of God for us.

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dealing with human souls, God is not dealing with dimes of small value, or with passing significance. We can conceive of nothing more beautiful than a without limit and ongoing and all-embracing all the affairs of our lives. We are the Lord's servants and He desires to give us all the help and guidance we need to manage the affairs of our lives. Let us be wise in using the Lord's opportunities to help us. Having His help now is as important, if not more important, as the experiences of our lives in His presence.

Revivals God's People May Need

Will there be revivals again? Yes, they may be needed by those who are not aware of their need. In many places, revivals have been held in the past and have been very successful. Let us pray that there will be more of these revivals in the future.

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The Flame and the Fuel
By the Editor

I N Hebrews 1:1 it is said that God makes His ministers a flame of fire. We make no contention for exposition of the text, but we think none will question our application. "He is a fiery preacher," unless the term is used as an apology. Used as an apology it implies that he really does not say very much, but that he says what he does say with considerable show of zeal and small regard for the feelings of his hearers. In either words, the fire may be all flame, the heat may be all burning, but it is taken out of the fire of which James speaks which sets so many things to burning.

But we all know the genuine fire when we meet it. We are perhaps like the young man who asked the banker how he could learn to know counterfeit money when it was offered to him. The banker replied: "Become familiar with good money and then you will know the bad." That is, we would have an endless task if we were to attempt to define the suspect: we should find that the facts are essential in the making of a good preacher. But we know the real kind and then we know that certain other is not the real kind.

There are two essential factors in the making of good and useful fire: one factor is flame and the other is fuel. In the case of the preacher, inspiration is the flame and the fuel is the information. We do not contend that an essential factor is merely that information calls for inspiration or that inspiration reaches out and demands information, as flame hungered after fuel. But any rate the two factors are essential in the making of a good preacher. But we know the real kind and then we know that certain other is not the real kind.

For sin is the transgression of the law (1 John 3:4b)

W E COME to another aspect of the inward being of sin. This time we may wonder that the word "transgression" has so few choices of common expressions to express the thought of the topic. But if we turn to the revised version, we note it reads, "and sin is lawlessness." Then if we go to our Greek text we find that it is best translated by the revised version; third, some regulation stipulated, but there appear from the authorized version but a state and condition of sin. If we try to paraphrase the state mentioned it is a lawless or unlawful element within the soul bringing about chaos and disorder. Consequently we have the concept of the depraved state.

LAW IN ITS FUNDAMENTAL NATURE

When we use the term law our minds at once revert to some enactment, some rule that has been in effect for years, the usual occupational. If we take it a walk or an en route to some place of service, etc. In these odd moments I think I read on the average of a book a week. I train myself to take up right where I left off at the last reading. I use no book mark, but in the midst of what might appear to be a complete distraction, I have been enabled to pray and to touch God and to exercise faith for things quite removed from the immediate interest of which I speak.

It is no plan of mine in the present instance to tell anyone how to pray. Rather my thought is to say there is no formula by which to do it. But pray we must and we must pray until we touch God. We must not pray until our daily lives breathe the spirit of devotion. We must push against the hindrances until we can fairly live in the audience room of the King. The big job is not to ask for favors. The big task is to "know that he heareth us." I have thought that it is like getting a petition to a great man of affairs. It is all a simple matter once you can get an appointment and get into the great one's presence and gain his interest.

The preacher's life is largely one of distractions and interferences. Just at the critical moment someone rings the doorbell or telephone. Kindly people bother with their offers of service and inquiries about comforts. Even members of the family are often slow to sense the importance of long periods of isolation for the preacher. But these are things that cannot always be remedied. We must learn to know how to be in a hurry.

In my own experience it frequently happens that right while I am fighting against the temptation of being "triflingly employed" on account of the absence of someone who is inclined to be liberal with time, flash on to me inspiration comes to my mind and heart that is with small effort developed into a sermon or address and so found become the most useful of any given.

On the side of information I think the procedure is not largely different. First, if I have mentioned regarding inspiration. What I have said must not be interpreted to mean that the desultory method of prayer is to be allowed to sublimate for the time and place and formal effort at prayer. Rather I mean that it is to be superseded and comple-
induced by his transgression, whereby the harmonious acting of all the attributes of his soul has become warped and perverted; so that they no longer cooperate to obey the divine requirements, but rise up in opposition to that which is holy, just, and good.

Let us illustrate: The soul possesses two classes of faculties which may be defined superior and inferior. The superior are the intellectual and moral powers, as judgment, reason, will; the inferior are propensities and appetites of the body. In the humanities the superior faculties are in subordination to the inferior; and it is this order which constitutes that soul a holy soul. An effect of its sin consisted in this, but it became immediately conscious of the withdrawal of God from its fellowship. As when the lights are extinguished the temple becomes dark, so when God withdrew His presence the soul became darkened; the regulator being removed the powers of the soul became confused, the inferior faculties unbridled the place of the superior, the blinded and revolutionized soul called good evil and evil good, sense became supreme, and with a mad sway held reason and conscience subject. Harmony with God was broken, and everything was the reverse of right.

That is depravity or the carnal mind.

This sin violates the law of our personal being, it disrupts the order and throws our inner nature into disarray; and those faculties in which the lower faculties usurp the control; it darkens the understanding, perverts the emotions and leads the will into all sorts of blind and tyrannical rolling from and upon the basis of self-will.

But sin has its influence upon the second application of the law, that is, in relation to things about. All the dislocations in life, the lack of harmony and accord, the hatreds and frications, and all the friction and animosity which resists the peace in the heart and in life. Light and darkness cannot co-exist within the human heart finds no joy in the presence of God, on the other hand becomes automatically by their own unworthiness. We collect what we earn. If I am poor because I am in debt, I should be in debt, for that would be foolish to accuse the church of partiality and embitter my spirit with resentment because my brother is preferred before me or because I am unnoticed. There are plenty of churches that pay the prices for bigness of spirit. No one can take my place, if in the quietness of my own soul, I have previously meditated upon the thought of God, after I have devoted a lifetime to Christ through the Church of the Nazarene, with all of its life capacities and talents, I shall still be in debt, for God would I could ever pay it fully.

Three Fundamental Religious Errors
Paul S. Hill

The three errors in all false religious systems are (1) failure to identify God as a Being separate and distinct from His creation, (2) failure to recognize Him as the Supreme Person, and (3) failure to ascribe to Him absolute holiness in moral character.

All truth is related, and so also is all error. A fundamental-truth embraced and believed affords a foundation for all further thought and acting. Error resulted as a thing fundamental leads mostly toward confusion and wrong thinking. Error received as a fundamental thing leads mostly toward confusion and wrong thinking.

There is a misuse of authority, a Being separate and distinct from His creation in error, and has in the foundation for the two other errors mentioned, for I can find no place in all the ramifications of pantheism as taught by the pagan religious systems and also in the more modern cults that embrace the same philosophy. Pantheism stands for the belief that everything in God. Everything created whether matter or spirit is in God. Those who hold that every material thing is called materialistic pantheists. Those who hold that all that we call nature is only an idea in the divine mind are called idealistic pantheists. This system of religious error places everywhere and all the time as belonging to and part of God.

There is no thing apart from nor distinct from God. Good and evil, right and wrong, sin and holiness, right and wrong, sin and holiness, are all in God. Where, also, could be found a life-companion of like caliper, who would not tempt me away from this life that was to be lived; or that was to be lived, that was to be lived.

There is no life from any part nor distinct from God. God and evil, right and wrong, sin and holiness, right and wrong, sin and holiness, are all in God. Where, also, could be found a life-companion of like caliper, who would not tempt me away from this life that was to be lived; or that was to be lived, that was to be lived.

The Christian doctrine regarding God is true, God is absolute in holiness, but a mixture of good and evil. This is the common idea of God. With in there is a life force a virtue that but is not defined. God is nothing more than a shadow of the broken thought. There is not, nor can there be, any worship of love out of a pure heart, but always a superstitious fear that seeks to cover the wrath of a god that is not good. Superstition takes the place of Christian faith while fear takes the place of moral character. The best that pantheism and materialism can do is to carry the notion that God is not absolute in holiness, but a mixture of good and evil. This is the common idea of God. With in there is a life force a virtue that but is not defined. God is nothing more than a shadow of the broken thought. There is not, nor can there be, any worship of love out of a pure heart, but always a superstitious fear that seeks to cover the wrath of a god that is not good. 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The Bible and a Preacher’s Filing System

E. Wayne Stahl

In a preceding issue of this magazine (August, 1939) I published an article in which I had discussed the fact that, in the course of my studies, I had found that a proper filing system is necessary for efficient work in the study of the Bible. This conclusion is based upon the recognition that the Bible is a comprehensive and dynamic book, and that its study must be systematic and orderly in order to achieve the maximum amount of benefit from it.

The problem of filing is a complex one, and there are many different methods that can be used. However, the method that I have found to be most effective is a combination of traditional filing methods with a system of cross-referencing.

First, I keep a notebook in which I record all the references to a particular passage that I make in my study of the Bible. This notebook is organized by subject, and each subject is further divided into subtopics. For example, the subject of “Salvation” might be divided into subtopics such as “God’s Plan of Salvation,” “Jesus’ Role in Salvation,” and “The Importance of Salvation.”

Second, I use a card catalog to keep track of the references in my notebook. Each card in the catalog represents a reference to a particular passage, and it is indexed by the subject and subtopic of the passage. This allows me to quickly locate any reference that I may need.

Third, I use a computerized filing system to store and retrieve information. This system is set up to allow for easy cross-referencing of references. For example, if I need to find all the references to a particular verse of Scripture, I can use the system to retrieve all the references that have been made to that verse.

By using these three methods together, I have found that I can efficiently and effectively keep track of all the references to a particular passage, and that I can easily retrieve any reference that I may need. This system has proved to be invaluable in my study of the Bible, and I would recommend it to anyone who is interested in doing serious study of the Scriptures.
what he is. Lincoln once said that he would not sign a questionable paper for fear he would consciously speak out some time in public and say, "Lincoln, you are a liar." What you are at home may be a matter to your mother. He is called like an Italian general said, "to come and suffer." He must constantly be on the lookout for opportunities to betray. After Jesus Christ, Whitefield preached 18,000 times before he was 56 years old. Preaching cannot become professional and at the same time be effective. Preachers must speak out of a burning heart. A preacher cannot afford to become impatient. He speaks out of a burning heart to dying men. God will take care of results.

Every preacher needs a conviction in respect to sin. Men must be convinced and convicted of sin before they realize their need of a Savior. The minister who does not know that the people are ill, will be but little interested in a remedy. There is too often a compromising attitude in the pulpit toward the sin question. As a result the whole church becomes weak. The minister needs a genuine conviction respecting God's warnings. He must declare that those who have not Christ have not life. It is allowable for a man to say about a ruling king seeking whom he may devour.

A preacher must guard against envy. He must refrain from turning those who are his superiors and feeling that he could fill their place much better than they. A leading pastor of ours some years ago, just after he had retired from a great gathering, that he would love to have an opportunity of being the minister of a large city, and if it did such a good job of it. That man has been out of the ministry for years and the last time I saw him he was serving on this continent. You see a man like Saul did David, and to see your heart is green with hatred. Better look out, brother preacher! And be ashamed of the brag of soldiers. Now the question becomes, and the answer is, and he learned from the Babylon to Jerusalem. He thought of the dangers along the way. It was a journey of four months. It was a wilderness and the country was infested with bands of marauders. He knew that Artaxerxes would give ample protection, if he would have it. He must not only have a knowledge of what is right and give that to his audience, but there must be on his part a sense of responsibility in his preaching. He must take his own medicine. Ezra, the scribe, was convinced, and he led a migration from Babylon to Jerusalem. He thought of the dangers along the way. It was a journey of four months. It was a wilderness and the country was infested with bands of marauders. He knew that Artaxerxes would give ample protection, if he would have it. He must not only have a knowledge of what is right and give that to his audience, but there must be on his part a sense of responsibility in his preaching. He must take his own medicine. Ezra, the scribe, was convinced, and he led a migration from Babylon to Jerusalem. He thought of the dangers along the way. It was a journey of four months. It was a wilderness and the country was infested with bands of marauders. He knew that Artaxerxes would give ample protection, if he would have it. 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We greet you

The members of the General N. Y. P. S. Council wish to take this opportunity of extending the Season's Greetings to all the Church's friends of the handsome book of the Nazarene. May the changeless message of that first Christmas morn, heralded by angelic choir, bring you increasing faith and peace amid the bewildering times in which we live.

The General Council

H. P. Williams
T. L. Ludwick
J. G. Taylor
G. H. Williams
D. S. Coret
C. E. Finch
M. K. Moulton

BOOK CHAT

P. H. Linn

I WAS on Twitter the other day when a book by Charles S. Macfarlane (Reverend) came up in my feed. The volume contains twenty important addresses of the church which climaxes in the Easter Self-DevelOpping Offering for Missions.

Special Announcement

JANUARY 1, 1940, marks the beginning of the last year of publication for The Young People's Journal. The January issue will have special features celebrating this event. The entire year 1939 was marked with outstanding devotion themes, challenging articles for young people, missionary programs and plans, and a wide variety of helpful ideas and suggestions for leaders of youth.

We have already secured some of the best writers in the field of youth work for this anniversary year. We are asking each N. Y. P. S. to bring up your subscription list to at least one-twelfth of their total membership. Many are doing much more than that. Certainly it is not too optimistic to expect that a copy of The Journal should be in every home where there are young people.

We will greatly appreciate your cooperation with the local N. Y. P. S. president in securing the quota for this issue. Your announcement in the January number concerning further details and plans. Thank you for your kind cooperation.

DECEMBER, 1939

For ministers who are enabled to talk to business or social organizations or for sermons, here is some excellent source material.

There comes from the author, Warren D. Bowman, his book, How It Happens or Tomorrow ($1.00). This is a book for you and your problems of forming friendships, choosing a mate, courtship, the engagement and marriage, and how to get along with a wife. Every chapter is written from a man's, woman's, Christian point of view. A book of this kind should be valuable to any minister, not only to give him the information it contains but to some extent pass it on among his young people.

Early arrivals in the Sunday school lesson commentary field are the Teacher's Guide and Pulpitman's Study Notes. The former (Dicson Pub. Co.—$1.00) editor by Dr. James R. Kaye, has some excellent material but we recommend it for denominational readers only. In a previous volume we found unnecessary emphasis placed upon the teaching of Eternal Security, a doctrine as it is unjust. It seems a pity that a book which is prepared for distribution among all denominations should enter into a discussion of any such question.

The latter volume (W. A. Wilco Co.—$2.00) is written by Dr. William M. Smith. It presents a thorough discussion of the lessons and is noticeably free from controversial argument. With this commentary and our own Biblical Bulletin Journal any pastor or teacher is well supplied for the teaching task.

ILLUSTRATIONS

Bail Miller

Sawed from Death

"Lord, as I kneel around this family altar, we pray that Thee permitting Father to be gone in work today. Watch over him in this dangerous job where he will be placed. Comfort his tired body. The mercy today, pray that no harm will come to you, write the minister's prayers.

"We have a song about her home duties feeling a peculiar restraint. Now one o'clock she felt deeply led to her secret place of prayer and to the petition of the morning after prayers more than ever before, and I could hardly get to my knees.

"Dr. Miller," she said later, "I could not get John out of my mind all day. And every time I prayed the more I prayed more often, I was afraid that John would not come back to me."

During the afternoon of the next day the job turned, her husband home. As the mother ran to the car she said to him not quite calmly:

"What is the matter?"

"Nothing much, Mary. Nothing to worry about at home," the husband said.

"Tell me what happened."

"A fifty-pound weight fell from the bridge and struck me on the top of my head this afternoon," the husband told Mrs. Miller.

"I felt all afternoon that someone was watching over me."

That night Mr. Miller came to the revival which we were conducting and testified:

"I have so much to be thankful for. This morning I prayed by C. E. Spiller, and God guarded his life against that twenty-pound weight. It was

God and nothing else that kept from crushing him."

There were no serious effects from the blow, and to the man is perfectly well.

We will publish the results.

Headed of Szechan Dioceses

"You have that four added to the twenty that I have ever treated," said the specialist, but you must take my medicine as I say. I will not cause the results.

L. E. Hauve, then Sunday school superintendent of the Church of the Nazarene at Rockford, Illinois, went home seriously thinking about his condition. For weeks he had been unable to work. He was in no way that he could hardly do his work as a school, now he faced the inevitable outcome of a serious operation.

"Lord, thou dost know that I have said you others. I have helped the pastor pray for local schools which lead the sick schools of our school. Why can't you heal me right now and get me back to the pulpit?"

"Come to digest, Daddy," one of the children called out.

"Take your healing, like you take your salvation, by faith," an inner impression struck him.

"Thank you, Lord. You take my healing right now by faith," he said arising from his knees. "I'm going," he called down the stairs.

The doctor had given him a bottle of medicine and some powder to take before eating. He walked to the kitchen sink with the medicine in his hand.

"A surprised sound struck. Mrs. Hooper's eyes and the conversation, held in time to see fresh blood from the bottle.

"What are you doing? That's your medicine."

"I'm taking my healing by faith," he said and he began to tear the package and pour the powder into the bottle. "I believe you and I do right now," he said.

"No buts about it. Pass the powder," he said, sitting down to the table.

God brought prayer and healed him instantly. He felt no more distance from the troubles, and the specialist could not locate any evidence of the complaint.

Hugging the Mourner's Bench

Dr. H. C. Hollow, mighty bullish preacher of the Missouri Conference, got to his knees in Kentucky. He arrived at the grounds late the evening the camp was FAG. The Golden Age had just begun. The preacher walked under the tent and went directly to the mourner's bench where he knelt down.

"You have put out of many of our churches," he began, "so that I pray God. We take a who will love and cherish you. Without this loving bench the world is destined to destruction. We need you to keep the mourner's bench alive in our poor lost souls.

When he arose, beams streamed from his eyes and a radiating shine upon his face which bespeaks the glory of the Almighty upon his soul. The mourner's bench people are scarce these days, and it behooves us as preachers to keep our benches well-stocked with all who are suffering, God and salvation pleading for the glory upon them.
Remembering Mercy Ansd Wreath

The circumstantial evidence pointed to the fact that John led a criminal life and admitted that double murder last week, a detective expected to his superior officer, "I have checked the names, and they all point to Ansd's being the man who killed the man who committed murder." They were the same man and I am sure that he is the man who committed the murder.

Find that man if it takes you five years," came the order. There is also a matter of $500 reward for catching him.

The detective started out on a search that took him five years. He finally came upon the man in a southern city, and arrested him.

Three months passed, and finally he was arrested in another southern city. It was reported that the criminal had escaped from the city and had been living as a fugitive, a respected member of the community.

The detective became a private in the United States Army, and went to the southern city where the criminal was believed to be living. He discovered that he was the same man who had committed the murder.

"I am the man you are looking for," said the criminal. "I have served my time, and I am ready to face the consequences of my actions."

"You are the man we are looking for," said the detective. "I am here to arrest you." The criminal was taken to the police station and charged with murder.

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The星 of Hope. When they saw the sky, they rejoiced with exceeding great joy (Matthew 1:20).


What to Do to Trouble. "And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out" (2 Kings 4:31).

Spiritual Aspiration. "How can ye believe who receiveth one another, and the honour which cometh from God only?" (John 5:24). The dominant life motive which carries a man's thinking has as much significance in determining a man's life as the facts which he has collected. (H. P. Bristo in Christian Advocate)

The Savior's Birth

Oh, that birth forever blessed! When the Virgin, full of grace, by the Holy Ghost conceived. Born the Saviour of the world. And the Babe, the world's Redeemer. First revealed his sacred face (Psalm 40:7). (From Pentecost: The Father's Son Reunion)

Peace on Earth

From western China came a message of peace. Good will toward men and to God. Life and death. The people of the Manchuria Generalissimo Ching Kai-shek and his valiant soldiers of the Southern Motherland church a message to the people of the United States for Christinas. Said the message, "We believe in God, and we know that God has given us a great and bearable task. From first to last, this ray of sacred ciphers and arists have all cherished and cherished love. That love is the highest value and is the inheritance of peace and prosperity under heaven."

"We have faith that our people are united, the United States has united, and that the heart and the guide the people to peace and freedom.

Our self-knowledge gives us a strength that will not be broken, that will not be subjected to fear or to weaknesses that will not be overcome, and to uphold rightness."

At Home in the Bible

"All labor, whether, honest, honorable and reasonable I have learned from the Bible, and I deeply appreciate such reading as a chapter was read before these started, and it was then that I came to know and respect the Holy Book. I have never lost my regard for the Word of God, and if I had my way about it, a chapter of the Bible would be read every single morning in every schoolroom in this country. I feel at home in the pages of the Bible, for that book speaks my language."-Henry Ford.

Give It to the People

"Give the Bible to the people, undulated, pure, undeveloped, uncorrupted, and see it work through the whole nature. It is very difficult in Jesus to see a boy, a man, or a boy who knows the Scriptures ever to get away from it. It is something that he works with his mother. It brings him like an old song. He lives it, swallows it with a child and an old and revered teacher. It forms a part of the world and soul of his life."

-S. W. B. Stoddard

Swords of the Word

A ministry to show us ourselves (James 4:10). A hammer to break the stone (Jeremiah 23:29). A spear to pierce the conscience (Hebrews 4:12). A seed to quicken the soul (1 Peter 1:22). A ladder to the clear of words (Ephesians 1:20). A rod to show the path (Psalm 119:105).

-A. Strong Man and His Bible

After his visit to Sian, Chiao Kai-shek wrote, "From the captors I asked but one thing—a copy of the English Bible. I have no desire for reading and meditation. The greatest desire that I have is that I must be left alone. I have read the Bible, I have learned it, and I deeply appreciate such reading as a chapter was read before these started, and it was then that I came to know and respect the Holy Book. I have never lost my regard for the Word of God, and if I had my way about it, a chapter of the Bible would be read every single morning in every schoolroom in this country. I feel at home in the pages of the Bible, for that book speaks my language."-Henry Ford.

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The Bible and Science

No explanation of this difference between the Bible and science can be given except that the former was written by men who wrote what they knew, whereas the latter is written by men who write what they think they know. The men who wrote the Bible had knowledge superior to that of anyone else of their time. When they wrote this book, intended to be God's message, not to their generation only, but to all generations throughout the ages, they wrote the fullest expression of the conscious thought of the age—of the age to which they belonged. They were able to express the whole of human knowledge and wisdom in words that could not be expunged from the Bible.

The New Testament writers from scientific error, seeing they were discussing religious, not natural, science; to the extent of our present knowledge, they were dealing with religious, not natural, science. They wrote this book to keep the message of the Bible.

Let it be noted that there is no excuse for surprise at the discrepancy between the New Testament writers from scientific error, seeing they were discussing religious, not natural, science; to the extent of our present knowledge, they were dealing with religious, not natural, science. They wrote this book to keep the message of the Bible.

The Theology of the Advent

The advent of the kingdom of God is a part of the Christian religion. It is the belief in the second coming of Christ in glory, power, and authority, to establish his kingdom on earth. This belief is found in the New Testament, particularly in the Gospels and the letters of the apostles. The advent of the kingdom of God is a part of the Christian religion. It is the belief in the second coming of Christ in glory, power, and authority, to establish his kingdom on earth. This belief is found in the New Testament, particularly in the Gospels and the letters of the apostles.

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in the midst of the flame. God refused Paul deliverance from his three months of chain, so his giving was done with some bitter grief. However God may choose to aid us, the deliverance is divine and unifying to the man who does put his trust in God. He will have a faith in God as David's, and choose to trust rather than to fast.

C. **EVENING SERVICE.**

**The Water of Life.**


**December 1939.**

**SUNDAY, DECEMBER 1, 1939.**

**MORNING SERVICE.**

**Victory over Environment.**


**TEXT.—And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Romans 12:2).**

1. **It is a generally accepted doctrine that man is profoundly modified by the environment in which he lives. Sociologists, hold the view that the social, family, and economic environment has the greatest effect on the fate of a child. Each of these environmental conditions is a factor in the making of a man.**

2. **But there are many notable features that appear in this situation as we examine it closely.**

(1) The woman was a Samarian, a member of a mongrel race that was regarded as so inferior in the eyes of the Jews. She was a woman of little education, and her blood had been mingled with the Gentiles and Persians, Greeks and Syrians, as it was to be otherwise.

The Jews had no dealings with Samarians and considered them as being at the lowest foot on the ladder of the Samaritan people. They preferred the lower road from Emmaus to Caesarea through Pella rather than the shorter one through the province of Samaria.

It never was to save that He chose this route, but that was the way He had to go to fulfill the prophecy of Isaiah (54:1-5).

(2) The man was a representative of people, whom the Jews considered as having flotsam and jetsam of masses of those not much to be desired. He was a leper, and a permanent social outcast.

(3) It was striking to note, furthermore, how searching “the presence of the Master. He had always called and always enjoyed the woman who was not worthy of Me.**

In fact, He placed His fingers on only one of the many lepers, and He was her sense of guilt and sorrow of remorse that seemed to have revealed the whole shameful story of her life. Many a guilty sinner has felt as if he was closing his eyes and stretching out his arms to be revealed and proclaimed.

(4) **It is the searching presence of the Lord that produces this fruit.**

3. **A third notable feature of this arresting incident is the remarkable revelation Christ gives of the essential nature of true worship.**

“God is spirit, and they that worship Me must worship Him in spirit and in truth.” It is not outward form but inward fact that matters; not a bowed head but a trusted heart; not a center altar and a muffled voice, but the whole person, from the head down to the feet, must be involved; an absolute ascendancy in the heart that would worship God. No mere gesture or make believe can escape His detection.

(4) But the Master’s self-revelation is equally notable. After clinching from the woman a wistful expression of hope that a new life is possible, He gave her this magnificent assurance.

_sufficient grace. However God may choose to aid us, the deliverance is divine and unifying to the man who does put his trust in God. He will have a faith in God as David’s, and choose to trust rather than to fast._
Hazel little suspected; a demon that, once aroused, drove him on in a career of what he had written in the bloody stage of that ancient world. We have a proverb which runs: "Let sleeping dogs lie." There was no way of knowing what hell-bent forces may be unleashed in the soul of a murderer, as in this case.

II. "Every man has his own ladder down to hell." Dr. Clarence Edward Mauzy tells us that in a letter from the lips of a Scotchman came the phrase, "I am the ladder for the stimulus for a more effective message of his own.

His words had struck this same easy tactility in mankind, and expressed it most effectively in their proverb "Faith determines the ladder. He who descents to hell is a moral downstair, and the soul who begins the descent becomes the victim of a momentum. Once well started, it is incredibly difficult to stop, to say nothing of reversing direction. And it requires no more moral stamina than the ability to get the baton resistance for a man to lose his soul.

How true it is that every man's own ladder to hell is a private, and personal ladder for the hell, and his alone! There is some "weakest place" in every man's life: and, unless fortified by divine grace, an assault at this point can only have one result. I have heard men say, "If I ever lose my soul, it will not be by that route." But by what route will it be? If we were so certain of our points of weakness as to our points of strength, our security would be greatly enhanced. So many attacks of vice are the result of a certain malevolent tendency. The sleeping dog was suddenly awakened and the darkness of the hour. He took the ladder that led to hell, and lost his soul.

IV. But, is there no hope for the man who finds himself down that ladder?

Yes, thank God, there is hope. 1. Satan has two lies by which tempter and winning man are deceived. One is that when temptation is at its height it will pass. Why? because if he cannot see the tempter, you can do this and not suffer in your spirit. Satan said to Eve, "Ye shall not die" and a little lie is preached to every tempted man. But once the soul yields and the inevitable conclusion for sin rests upon the conscience, the tempter becomes the accuser, with this lie, this sin is so great that it is inevitable. Many a renowned and continent spirit has been browbeaten into hopelessness and despair by such a doctrine. It is a cruel and twisted purpose to get a man down and keep him there.

2. But, thank God, beside every ladder that leads to hell is another one which leads to heaven.

3. But it is the ladder of destruction, unfounded, unworlded. There has been a cross uplifted in it; and the cross is a ladder by which men are saved. We are members of a raceest race, for whom the white prize is paid. And there is life for a look at the cradled One. They may make equal force to every man on earth, and Jesus, and make them tremor stilled when He said that if I ascend to the bosom of my Father and to the cradle of my Brother, He would do better to cut off or pluck it out than, by retreating, to be cast into hell with the rest of their consciences, and the fire be not quenched.

This is the inevitable end of the man who takes that fatal ladder leading down.

Hazel's word is full of examples in which he has made that tragic descent:

1. Here is the case of Hazel. For a moment the people uncovered the back of a rich man, and then they cast it back in their soul, and the sight was as shocking that he drew back in dismay. He little dreamed, and was not prepared for his future, for the soul that he once possessed, and the fire was not quenched.

2. Thus was a man against whose example God warned men. He was a type of a rich man, and the whole earth was full of lust and sin, and he was a type of a rich man.

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4. Thus was a man against whose example God warned men. He was a type of a rich man, and the whole earth was full of lust and sin, and he was a type of a rich man.

E. St. S. Jones has declared that "Pentecost is normal Christianity." It is God's expectation and gracious provision for us. As we take our place among His people, we must understand this.

1. The basic and original meaning of the term "church" is far different from the accommodated meaning it has come to have. As Newman points out, the original meaning of "church" is "society," "the called out ones;" those who have been called, summoned, and gathered together. John 14:16 speaks of the Holy Spirit being "sent in my name;" and the Greek word translated "in" is the same word used of the Holy Spirit being in the church. The word is "anastasis," "arising, resurrection." The church is the body of Christ, the body of the risen Lord. Thus the church is the body of Christ, the body of the risen Lord.

2. The church shares equally with the world in the peculiar, beneficial Christ's astonishment. It is true, blessedly true, that the Lord of the universe, the God of "the book's" existence, was the world, and in fact, the world is the world. That which is to be the church is the world, whatever the name is which is not in Christ is not the church. And the church is not the world, the church is the very heart of the world.

3. Thus the apostle's question was in direct line with one of the central purposes of the cross of Christ. He is inquiring, if this second and deeper purpose of the cross of Christ has been accomplished in the heart of the church of those believers. Are you stopping short of your privileges in Christ or are you entering it?

4. As a matter of fact, no more vital question could be asked of any church.

Churches that divide Christendom! Many of the major divisions in the Protestant Church are doctrinal. They have resulted from the lack of agreement on such issues as baptism, the nature of the Holy Spirit, the nature of the Church, and so on. Yet these are not the most important issues. The most important issues are moral issues. The most important issues are moral issues.

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5. But there Saint Paul is driving straight to the heart of the world's most crucial issue in New Testament times.

Futur Ulfber, author of the hymn "Trow Out the Lie-Line," had his pulpit in Rockford, Maine, constructed like the prow of a sailing ship, with life preservers attached to the life of the pulpit, "where the Lord and the pulpit are in full of lust and such sin. We are members of a raceest race, for whom the white prize is paid. And there is life for a look at the cradled One.

But there Saint Paul is driving straight to the heart of the world's most crucial issue in New Testament times. This is the issue of the world's salvation.
II.

What is Pentecost?

1. It was her central festival, more or less

2. The passing elements were, first of all, (a) the ten days of waiting. Whatever dispensational reason there may have been for the ten days of waiting in the first instance, that necessity is now done away. (b) Another is the sound of rushing wind. "Never again did God accompany the outpour-

III.

There were, however, some permanent elements in this experience of the church which is kept in the hearts of the people from the one hundred and twenty to whom the Spirit came. Fortunately we have the record of this in Acts 2:1-11, as given by Simon Peter—given many years after the experience itself. One of those permanent elements was Peter's message in his sermon, which he delivered in the Name Room, as Peter (Acts 4:22-27) God purified his heart by the Spirit. The Spirit has not yet had the fullness of the outpouring of the Holy Spirit. He came in at Pentecost, said Stilling manifests-

IV.

And now, friends, let me ask you this same question: Have you received the Holy Ghost since ye be

1. This is normal New Testament Christianity. It is God's purpose that the Church should enjoy this genuine sanctifying fullness. It would solve a great mass of the difficulties which abound in that great many perplexities if the church enjoyed this fullness. We often see in the church and in the lives of God's people a sort of momentary visitation of the Holy Spirit. The Spirit of the New Testament is in the Spirit of the Lord and we have that Spirit in the Lord that we can receive the Holy Spirit and that we may have that Spirit on us ever.

2. But the church can be filled with the Spirit only as the individual man has been filled by the Spirit. Have He gone to you in cleansing and fullness?
influence of the Godhead be known.

And thus God in His grace and mercy, through the grace of the Holy Spirit, has given to us the light of the Gospel, that we may know the truth and be saved through the grace of our Lord Jesus Christ.
er of the Jews against this new Christian theology, as it was held to be. He never ceased to be legitimately proud of his ancestry and race, and to believe that they were not entitled to merit God's favor. And he never ceased to press forward, ever daring to devote his energies to a preservation of the church of Christ.

Yet in the text this same man, once devoted to establish- ing the Jewish church and objecting to all new ambitions, the one now controlling his life is an ambition to please the Lord Christ. The One he hated has now become his Master just as all despair.

2. Many a man has been damned by ambition. The man who was once a prophet, whose very thought of service to God or men, is such a man. The man who lives for political purposes, makes provision for his posterity over life and death. The man who serves God in a wayward and misguided way is such a man. To live for the praise of God is virtual damnation. When C. H. Spurgeon was first becoming conscious of the gifts God had given him, he was walking about one day when a voice seemed to say to him: "Seekest thou great things for thyself? Seek them not!" It was as the warning voice of God to his soul and led him to a place of deeper consecration than he had ever known.

3. But ambition may be a pious and transforming thing. There have been numerous occasions where men of divine life have abandoned their sins and become sober, dependable men, simply for love of a greater cause. And supremely in the case that Dr. Spurgeon gives us is a glimpse of the face of Christ and the hope of all the world. This was Paul's experience, and the act of the experience of all such noble ambition will be the pleasing of God and the doing of His gracious will.

4. But what does such an ambition accomplish? We can speak of the one hand as the service of love and of the other as the service of law or the service of God. One is of holiness, and the other is to the end of holiness. But there must come into view within a new sense of devotion, a new sense of trust and a new sense of the

5. But it requires, moreover, a mighty conviction concerning God and His attitude of mercy. Dr. Spurgeon, in his comments on the event, gives us a view of spiritual things in contrast with those things that are of the earth. No power on earth can make men see what is happening, unless there is formed within their soul a mighty, subverting conviction.

6. But even this is not enough. For the selfish fellows of our day cannot be rooted by mere weighty thinking and mental ac- ceptance of the way of Christ. Selfish ambition has a strength hold of men today and will not yield without a struggle. It is just here that God's great ministry is so richly to men. In power with Christ, faith in the living and abiding, and every ambition inconsistent with the will of God revealing the extreme.

7. We cannot help anticipating the New Year a bit in our thought today. And what sort of lives will we lead during 1907?

Is it going to be the same slight healing of our backs that has been the story of every other year? Or will it be a life sub- mitted to and controlled by a will that is God's will?

I plead for lives during this New Year from which selfishness is cleansed away by the power of Jesus' blood. I plead for a people that shall have with Christ in God. I plead for lives that are to be controlled by one ambition—to be well-pleasing unto Him.

Other men may be as sound and we have thrown ourselves away on a meaningless enterprise. They thought that of Dr. Spurgeon was one of the most poetic and pretentious leaders of New York City to serve as a physician medical mission to India. Later on they thought the same thing of Dr. Wilfred Grenfell as they gave his name to a physician to the people of the Labrador coast. But his zeal and in the...
Suggestions for Prayermeetings

H. O. Fanning

Making Our Prayermeetings Effective

The question of why prayer is effective or not is a central one that confronts all those who participate in prayer meetings. This question is not limited to prayer meetings alone; it is a question that confronts all who engage in prayer, whether in the context of private devotion or public gatherings. The effectiveness of prayer, or the lack thereof, has been a matter of much discussion and debate throughout history. This article seeks to explore some of the factors that can influence the effectiveness of prayermeetings and offer suggestions for improving them.

Learning Integrity

Coles (1:1-3)

I. God Has Placed Upon Man The Responsibility Of Keeping A Personal Relation With The Divine

A. Based upon the teaching of the revealed life of Christ (v. 1).

B. The crises of salvation give man a vital, inner, living relationship with God.

C. Man must keep himself in the place of prayer (v. 1).

D. Man must ever practice righteousness both to himself and his fellowmen.

II. Paul Describes A Plan Or Action Which The Christians Can Follow

A. 1 Thessalonians 1:1-10.

B. 1 Peter 2:1-5.

C. Galatians 5:16-25.

D. Romans 8:31-39.

E. Ephesians 6:10-18.


III. Maintaining That Which Is Not Only Preserve Christian Integrity But Will Also Strengthen Character And Build Upon

A. Divine Relationship (1 John 3:21).

B. Superior to the knowledge of the world. "Therefore the world know that Christ is come unto the world." (John 1:10).

C. Superior because it is a divine sonship. "That ye should be called the sons of God." (Rom. 8:14).

D. Superior because it is through a bestowed love.

E. Superior because it is an abounding that has received it. "Abounding with the knowledge of God." (1 Peter 2:1).

F. Superior because by the Father bestowed it on those who were chosen of the foreknowledge of God. "Glorious because it is without the medium of exchange." (The Father hath bestowed upon us).

G. Superior because by the Father bestowed it on the Son. "Father, glorify me with the glory which I have had with thee." (John 17:6).

H. Superior because by the Father bestowed it on all who believe in Jesus. "The Father who believeth in me will also believe in him." (John 14:1).


A. The darkness of this world will be awful without the stars of hope of Christian lives.

B. Each Christian life is reflecting divine light in its locality.

C. The adoration of each one brings joy to other workers.

D. That I may rejoice in the day of Christ.

V. Preserving Integrity

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I'm trying to understand your question.