The Consecrated Life

When a man is right with God, God will freely use him. There will rise up within him impulses, inspirations, strong stirrings, strange resolves. These must be tested by scripture and prayer; and if evidently of God, they must be obeyed.

But there is this perennial source of comfort: God's commands are God's enabling. He will never give us a work to do without showing exactly how and when to do it, and giving us the precise strength and wisdom we need.

Do not dread to enter this life because you fear that God will ask you to do something you cannot do. He will never do that. If He lays aught on your heart, He will do so irresistibly; and as you pray about it, the impression will continue to grow, so that presently, as you look up to know what He wills you to say or do, the way will suddenly open; and you will probably have said the word or done the deed almost unconsciously. Rely on the Holy Ghost to go before you, to make the crooked places straight and the rough places smooth.

Do not bring the legal spirit of "must" into God's free service. "Consider the lilies of the field, how they grow." Let your life be as effortless as theirs, because your faith will constantly hand over all difficulties and responsibilities to your ever-present Lord. There is no effort to the branch in putting forth the swelling clusters of grapes; the effort would be to keep them back.—F. B. Meyer.
The Preacher and Theology

By the Editor

No change in the mental state and professed actions of a man can ever make theology obsolete. So long as men are able to think constructively about anything they will attempt to do so constructively about God and man and the relation between the two, and when they cease to think constructively they cease to be men. Those who base their theology also base all philosophy and science and art and every form of constructive thought. They should allow only for mental drifting and for spiritual accidents.

The preacher, no matter what his formal educational advantages have been, is a specialist on theology. There are only three ways by which the gospel may be promoted. One of these is moral action, another is the power of influence, and the other is the teaching ministry—the propagation of doctrine. In the early days of the Church miracles had a large place, and always the power of good example is important. But miracles are not common things. We can wield the influence of example only when there are time and opportunity for fairly intense observation. Hence, teaching—the propagation of doctrine—is, for that matter, always been, the principal means for spreading and conserving the work of the gospel.

The preacher may not be an expert on formal theological terminology, but he should be a clear and consistent thinker on the essentials of biblical teaching. As and in teaching and practice. There is a close relation between sound thinking and the judgment and man living. It has been said that most systems of thought are consistent with their premises, and when the system is false it is false. Take Christian Science: it is based upon the thesis that, "God is good and everything is good and evil is a notion." The premise is false, therefore the system is false, and the preacher who preaches it is not right. A man pointed out a house to me and said, "That house is on the street. They misjudged the man who lived in it and therefore missed the kit and put it on the street." Now there was nothing particularly wrong or with the contents, but this did not alter the fact that the owner had no title to the ground upon which his dwelling stood and erroneous systems. One must go clear back to their premise to find the error. And the preacher must be the one who finds the error, or otherwise he will fall into the snare of the devil and be spoiled by "philosophy and vain deceit."

But theology must not become an end within itself. In some churches the pastor is required to preach one doctrinal sermon every year, and in order that people may be warned, it is the custom to announce this sermon in advance. It has been suggested that the purpose of the announcement is to give the people warning to stay away, for the annual doctrinal sermon is generally dry and uninteresting. What shall the preacher preach if he does not preach doctrine? Sermon may have no other effect, as in the case of the gnostic, inspirational, pastoral or ethical, but, even so, their foundation is doctrine, and regard- less of their purpose, they are part of the gospel and of doctrine. There are no instances in the history of the Church in which a man who did not play the principal part in the early period it was "Christ and the Resurrection," which it appears. And I think that is good advice for the preacher. Become saturated with the true orthodoxy and you will be saved. I am not condemning "Holmes' True and False." The preacher in question wanted his "Scriptural Freedom from Sin," which is a formal and wonder- ful answer to the book mentioned. But now I find that he is suffering from failure to be familiar with the true doctrine. He may or may not find the help he needs in the book I recommend. "The real cure for such a case is in that long course which involves a pure Christian education, and which I am confident the brother in question will not have the patience to pursue. But there are many like him who are suffering from failure to be familiar with the true doctrine. He may or may not find the help he needs in the book I recommend."

self and such as will commend itself to the judgment and sound sense of men. It is scarcely a full measure of the work even though the preacher is right. It is "the truth on fire," not it is not the truth alone that burns; the burning involves also the mind and heart, the imagination and the emotions, as well as the theology, must be aflame with holy zeal for the message to be effective. Theology, like any other branch of knowledge, is a growth. Paul rejoiced that his doctrine was a revelation, but it is necessary to suppose it was an instant revelation. That three year's stay in the desert was a preparation for his view of the early period of his ministry, and it has been sup- posed by many that those months spent in the desert a way from the church and the are a period of re- adjustment during which the apostle worked out the relation between Judaeism and Christianity, and which enabled him to later write the books of Romans and Galatians. Be that as it may, the average person today must think of way through to a dependable and workable creed, and he should not be discouraged if the process involves time and effort by trial and error, as well as periods of enlightenment during which the work of the mind is not accomplished in hours or even in minutes.

A young employer is said to have asked the experienced preacher how he should be able to de- tect counterfeit money. The banker replied, "Ex- cept familiar with the pomegranate and you will have difficulty with it when it appears." And I think that is good advice for the preacher. Become saturated with the true orthodoxy and you will be saved. I am not condemning "Holmes' True and False." The preacher in question wanted his "Scriptural Freedom from Sin," which is a formal and wonder- ful answer to the book mentioned. But now I find that he is suffering from failure to be familiar with the true doctrine. He may or may not find the help he needs in the book I recommend."

Messages for God's Children

All our great poems are humanistic. They deal with humanism and the needs of humanism. Sin, suffering, sorrow, woe and are their prevail- ing mirror tones. There is so much suffering in the world, there always has been suffering, some of these great masterpieces are like dirges. When the poet gives a note of joy, it is for deliverance, triumph over the problems of the external life. All our great preachers have been students of the great poets. The preacher, conscious of the lack of human sympathy in his pastoral work and preaching, by reading the great poets might catch a new vision and find the paths that lead to God. The poets and preachers who know God always have a message for God's children.—Christian Advocate.
Thoughts on Holiness
The Holy Spirit, the Sanctifier
Olive M. Winchester

And God, whom we knoweth the hearts, bare them witness, giving them the Holy Ghost, even as also he bare our spirits in heart to God's glory (Acts 15:9, 8).

So often in the walk of divine grace for a man's knowledge of the Holy Spirit seems to be lost sight of. Two reasons may be given for this neglect. One is the essential difficulty in the nature of the concept necessitated. It is not within the possibility of human thought to form a concept of pure spirit. We can only think of God the Father and Christ the Son from human analogies, but there is no human existence that can be compared to pure spirit.

A second reason why the person of the Holy Spirit in the Trinity seems to be lost sight of is that spiritual experience enters in a vital way into the formation of theological and doctrinal concepts, and in many instances spiritual experience has not penetrated to the depths of the heart of those who theologize and consequently they do not understand the deep things that pertain to the kingdom.

THE PROMISE OF THE SPIRIT

In turning to the study of the scriptures relative to the Holy Spirit, we note first the promise given in Joel 2:28:

And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

After speaking of the spiritual transformation that was to take place in the heart of man he continues by saying, "And I will put my spirit within you; and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Thus religion is not simply a renewing of the heart and disposition of man, but there is a causative force within that enables him to walk in the way of God's commandments and this is none other than the Holy Spirit.

But in the Old Testament the promise of the Spirit is clearly given, and when we come to the New, in the teaching of Jesus this promise is particularly emphasized, the more especially in his farewell discourses. As the time drew near for the Spirit's manifestation, the promise became increasingly evident.

THE PROMISE FULFILLED

Just as Jesus was to ascend into heaven once more the promise was renewed. The disciples had throughout the lifetime of Jesus the concept of a political king, but still they knew not that they would know whether at that time the kingdom would be restored to Israel, but a word of promise of the Spirit gave them a power to witness when the Holy Ghost should come upon them.

After they had lingered with longing looks into the heavens whence Jesus had departed, they returned again to Jerusalem and gathered together in an upper room. Here were the disciples, likewise also the ministering band of women, it seems to me, who still they reasoned with the disciples and cared for their needs. Moreover they were inclined to the brethren of Jesus. During Christ's lifetime these brethren had not been too sympathetic with Jesus, but now they were inclined to the disciples and cared for their needs. Moreover they were inclined to the brethren of Jesus.

With the outpouring of the Holy Spirit came the emergence of the Christian Church. That very day they were sealed to the number three thousand. Having received the ten thousand souls, and straightway there seems to have been some form of organization, for they came together to break bread and teaching and in the breaking of bread and prayer.

Thus in the fullness of time God's promise made to the disciples of Judas, but otherwise, but whose understanding was darkened so that they could not perceive. The resurrection had been an outstanding manifestation of the deity of Christ and had been a spiritual awakening. No doubt they recalled the teaching of Jesus and with new eyes in the light of the resurrection and the promise that Jesus gave as He ascended into heaven.

Thus the disciples would have obtained a mental preparation for the great Day of Pentecost, and it shall be seen in one place and not in another. As to the place in which this great event took place, there has been some difference of opinion; some have thought that it was in the upper room, and others have claimed that it was within the court of the temple. Here there were various enclosures where groups might meet and carry on discussions or forms of worship. Since the special signs and activities which accompanied the outpouring of the Spirit appear to have been evident to all, and the multitude straightway gathered together, the claim that the temple court was the place would seem to be the stronger.

There was the sound of a rushing mighty wind, and cloven tongues of fire; these were emblematic of the Holy Spirit; but most of all they were filled with the Holy Spirit. The effects of this great in-filling were seen at once, for straightway they began to witness in accordance with the promise given on the Mount of Olives, and they spoke with other tongues. Amazement and bewilderment seized the multitude. The crowds that had gathered from the spirit of the Lord and from the east as far as the land of Elam, moreover also from Arabia, heard the words and the message in their own tongue. As one of them asked another, "What meaneth this?"

While many stood perplexed, there were those who believed. Peter arose and refuted the charge and announced his prophetic advent. He declared the teaching of Jesus an ever-freshening grace, and then followed the words, "...and the promise, that this Jesus of Nazareth whom ye crucified, whom God hath raised from the dead, even this Jesus,..."

An Open Letter
To My Fellow Ministers
By A. H. Eggleston

GREETINGS: I think that I will write you a personal letter today as one brother minister to another brother minister. You perhaps are not aware of the burden that is upon my heart, and has been upon my heart all through the years, for the blessing and presence of God upon us all as ministers of the gospel of Jesus Christ.

The calling of God to any young man or woman is the greatest calling that can come to one in a lifetime—being singled out of God from among others, and separated of Him unto the ministry of the gospel of His dear Son. I say that there is not another call like unto it in all of this wide world. A call to preach the unsearchable riches of a life in Christ Jesus. A call to teach Christ-likeness. A call to shine as spiritual lights in this evil and growing and groping and lost humanity. A call to suffering with Him. A call to weeping with Him. A call to humiliation. A call to lose one life for His sake. A call to service in the ministering unto others, pouring out of our life's stream in faithfulness everywhere. And why? Because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. Many temptations will arise along the way. Yield not to them. Under the pressures that are upon you, you will discover with the passing of time that you are either sweetening or growing sour and bitter under the same. This is bound to kill you if you are good, and strong, and able men have gone down right here. None need have done so. When God has called you, and the other, but neither of you to ordure and to persevere and to sweeten and to mature in the Lord in patience and tenacity of years. And when I made this discovery some years ago, I settled it there in my heart, that by God's good grace, I would sweeten and mellow in my disposition and in my spirit with the passing of time. "He giveth more grace." In closing, permit me to say that:

Be amenable; be teachable. In the long run you will never be the loser, but rather the gainer by holding the admonition before the minds of those "over you in the Lord," and of those of your fellow minister's orders. And in "that wisdom that cometh from above," which has come to them with the passing of the years. God bless you.
How We Succeeded
In Having a Revival

The EASY program of evangelism that
characterizes our work seems to fail if we pay
in dividends that count for eternity. After
searching the Scriptures and the results of
revival meetings, we learned that it costs
terrifically to have a revival. Often the
Jesus is in God, and a hunger created
sufficient to drive us to preach a
conversion. We tried to show how simple
it was to give up everything to Christ. We appealed
to Jesus as father or mother to youngsters
who had, in all probability, made a start in serving
the Lord through the Sunday school. We
tried to show them how they saved those
youngsters the sort of background which in so many
instances they had been privileged to have, that
is, a Christian home.

Sometimes questions would indicate the
trend of thought: or the part of the person
with whom we were dealing. We would try to
escalate the spirit of the Holy
Spirit throughout. Frequently we were conscious
of conviction growing, or our faith continuing
to deal with him. Oftentimes tears would come to
the eyes. Finally, when we felt that God had
opened the door of surrender, we would make a
definite appeal for his decision, and that followed,
quite generally, along this line: "Now would you
be willing to accept Christ, choosing His way of
living?" (This, of course, after we had explained all
that entitled.) "If you will, give me your hand,"

We pleaded with them for twenty
minutes; then noticing that the man was becom-
ing confused, we handed him to another
worker. We asked him to accept Christ then and
there. He hesitated a moment, and then began slowly to
shake his head. "No," he said. "I was made up to
be a definite negative, we changed the angle of
our discussion to an entirely different one,
just previou[sly, and he again began to "come
along."

And, as he followed, and God's Spirit increased
the conviction, we turned to the wife and asked her
if she would settle it. She immediately placed
her hand in ours, and I asked her to pray with
me. After I had poured out my heart in her
behalf, I asked her to pray. She had to be started
by having her pray after me, but soon she was
praying "on her own." Her eyes shone through
the tears as she finished, and she triumphantly de-
clared that she believed Christ saved her right
then.

Then, turning to the husband again, we asked
him to accept Christ. He looked at me as if to make it unanimous.
This time he put out his hand, and we prayed again.
When we had finished, both were saved. We
asked him to fill out a card, and to make a public declaration of
their new faith, and we promised to keep
in touch with him. When the man accepted Christ
as his Savior, there was no outward emotional
expression commonly noted; but that night at the
altar he cup really ran over! He got happy and
shouted, and hurriedly knew whether he was in heaven
or on earth! They are holding true today
for twenty-two years.

The young lady who accompanied me,
as well, was so filled with joy she hardly knew
how to act. The blessing of God simply flowed
over our souls, and bathed them in a divine
atmosphere. We were so glad that we went out
that night at the altar.

We have been asked by some, folks, who were
interested but skeptical, "Well, now, what about
this?" After the service we could not leave it to
be done the hard way... Strong crying, deep
conviction, sincere repentance, and an emotional
uplifting power were working at their best work. In reply
to this we can only refer the reader to the ac-
count in the Scriptures. In Christ's approach
to the soul, he never went to his standards, there were
statements only, such as, "Come, follow me..."
"Go, sin no more..." 
"Ye must be born again..." This day is salvation
come to thy house."

It is difficult to find two folks who find God in
pursuing this line of work. One of them
found a new dealer in liquor who was a earthly,
and today, months after, folks still refer
to it, and instantly state that no meeting ever
will be held under such a strong complement of
personal working groups."

(To be concluded)
Finding Faith

How many youth have been wrecked by the impatience and cutting words of a little preacher, or for such a one to have resembled youth. A skinny, scolding preacher is one of the saddest types that ever has been permitted to enter a church. Youth believes that the world is young. They will love any preacher who speaks with optimism, who keeps the spirit of youth, and shares their joy and happiness. A preacher in the pulpit is a menace to growing youth. A howler or a faithfinder is not for criticism, has no message for children and youth.

Youth calls for courage, hope and love. Any preacher, regardless of his years, who possesses these qualities will be loved by children. "To lose one's love for children is a dreadful sort of age."

It often takes a good deal of repetition to get a big idea into a boy's head, says a great divine. It is for the good of the child that precept upon precept and line upon line is given by the minister who hopes to make a contribution to the children and youth of his congregation. We should constantly keep in mind the statement of Gipsy Smith, "When we save a child we save a multiplication table. When we save an adult we save only a unit."

Second, to preach to children and youth one must grow. Growth is the law of life. When a howler or a faithfinder is not for criticism, has no message for children and youth. And youth likes this man's pulpits. Christianity is full of life and personal hope.

It is growth in the life of the preacher that sustains the ideal. The growing preacher seeks for growth in his life only, and not in his pulpit. He brings a routine that has no vision, but little faith in God or man. This type of a preacher is not going to make a difference in the church or parish. There are not enough of us that have labor and hard to keep out of them.

A minister should study to keep fresh and grow mentally. It is necessary for public school teachers to spend money for books, and attend summer schools, as they are very necessary for preachers to spend money for books and take training to prepare for the most important work in the church. If men spend thousands of dollars for preparation to be doctors to treat our bodies, and lawyers have spent years in universities in order to handle our troubles at law, it is highly important that men who look after souls should be well prepared. Yes, it is very important that ministers study to keep fresh and grow mentally — for without hard study there can be no freshness to appeal a present situation. We should follow the next following things that might save us from mental rut:

**I. Have a Time to Study**

Use your clock for the best results. A minister should be ashamed to habitually lie in bed till late in the morning, and then spend an hour on the daily papers and dawdle over a magazine, and get down to his honest work at ten or eleven o'clock. It is not a good practice to go back to old routine, but to be a spiritual preacher and leader of youth, it simply means that one will speak and act as if his years, who has in his youth and early life, the very deep suffering and patience, patience, patience. It means to him a path of bitter destruction and mental dearth. It means the same rules of industry, as those which the other laborers of England were bound to obey. A minister should not be less a working man than a writer of fiction.

No doubt the morning hours are best adapted for deep study and meditation. It is during these hours that the mind is rested and in a more receptive mood for understanding what one reads.

The preachers of history were men who devoted the early hours of the day to diligent study and meditation. The wise John Wesley arose at four o'clock in the morning, and felt condemned if he did not use his hours going to their tasks before he went to his. It is said that the great Spurgeon was told that an important visitor insisted on seeing him on the ground that he was a servant of the Lord. Mr. Spurgeon sent back this all-sufficient answer: "Tell the servant of the Lord that I am engaged with my Master."
The War and Missions

By C. Warren Jones, Foreign Missions Secretary

IT IS not necessary to write about the war. We get that from our newspapers, and daily we get the latest over the radio from the battlefields of the world. Missions, especially the foreign work, is affected by the war. Of course this is nothing new. Nearly all the missionary work in the world has been carried forward in a time of war. The beautiful part about it is that the Great Commission was given without any regard to world conditions. The command of Jesus Christ was to carry the gospel to all men in times of war and financial depressions, as well as when peace reigned and prosperity was the order.

However, war has its effect on the promotion of the gospel and especially it is true in this global conflict, when so many nations are involved. Yet, it is surprising how few mission stations have been closed during the present conflict. In our beloved Zion the work on every field moves forward. This is true even in Japan and China. We are still supporting these fields. Foreseeing the crash, money was advanced, and on both sides fields have been kept up for another seven or eight months. Under national leadership the work of spreading the gospel is not lagging.

A most noticeable effect of the war has been the increase in the operating cost. It takes much more for the demands. We are still building on several of the fields and materials have increased from 25 to 50 per cent. In the homeland we are faced with the high cost of living and in the church we must face the high cost of Church work. Why complain and worry? Souls are of more value than currency, bonds and real estate. It is a privilege to carry the gospel to the lost and gather sheaves to lay at His feet, even if it does cost more than usual.

For this reason we are asking all our churches to bring in a special Thank Offering on Sunday, November 22. Let us do it for Jesus' sake and for the sake of souls for whom Jesus died.

Set a watch on the Lord, before my mouth.
A Preaching Program for November, 1942
Hugh C. Benne

Splitting the Gospel

Text—Teaching them to observe all things whatsoever I have commanded you. (Matt. 28:20)

When he, the Spirit of truth is come, he will guide you into all truth. (John 16:13)

Discuss

This is a day of religious whine and of intimidation on the broadest individual rights in religion.

Characteristic tendencies:
1. To accept, whatever appears good or fits one’s particular notions and to reject or evade whatever is personally unpleasant.
2. To be that which is: pleasant—breath, love, heaven—and to ignore that which is unpleasant—sin, blood, atonement, guilt, hell.
3. To hold the religious ideas according to personal notions.

This tendency is now more apparent than in the matter of entire sanctification and the accompanying benefits.

I. THE HOLY SPIRIT AND THE CHURCH ARE

The tremendous importance and significance of the Holy Spirit for the church and the regenerate is little understood by many. The record of the church in apostolic times is filled with proof that the ministry of the Holy Spirit was involved in every aspect of the church.

1. The Day of Pentecost. The experience of the disciples on the Day of Pentecost is most clearly explained in terms of the exhortations and promises given to them by Jesus Christ. (See Acts 2)

2. "Wait for the promise of the Father." "Ye shall be baptized with the Holy Ghost not many days hence;" "There ye shall be witnesses." "They were filled with the Holy Ghost." Further, the same of Peter’s message was也同样, according to the record, "They were all filled with the Holy Ghost." (Acts 2:4)

II. THE TENET TO "SPLIT THE GOSPEL"

The gospel of Christ is a unit and includes the "all things." "Whosoever believeth on the Son hath everlasting life." The Holy Spirit is the "Spirit of truth." In that is the full acceptance of the place of the Holy Spirit as Sanctifier, Energizer, and Leader of the church. The early church is the expression of the Holy Spirit without question and that is the only valid expression of Holy Spirit in individual, universal, and as a group. And that is our only hope as a modern church.

We cannot "split the gospel." We cannot accept one part and reject another part. The message and the power of the Holy Spirit are inseparably intertwined. We cannot accept all of Christ’s ministry and reject only a part of the ministry of the Holy Spirit. It is impossible to accept the atonement of Christ for the sins of the world and reject the power of the Holy Spirit.

III. THE IMPORTANCE OF WORKS IN CHRISTIAN TEACHING

1. The necessity of good works. It is clear that one cannot maintain a right relationship toward God merely by accepting religious truth, but even in initial justification, as well as in the justified life, there must be works of obedience compatible with the declaration of faith. Herein is the fallacy of those who teach that to be saved, one has only to believe on the Lord Jesus Christ. The divine purpose, says John the Baptist is valid for our day, “Bring forth therefore fruits meet for repentance” (Matt. 3:8).

2. The necessity of good works according to works. The "righteous judgment of God; who renders to every man according to his works." (Rom. 2:6) "The dead were judged out of those things which were written in the books, according to their works" (Revel 20:12). "Behold I come to do the will of him that sent me, and to accomplish his salvation of the Gentiles and of Israel, and righteousness, and knowledge of the holy one." (Isa. 49:6-7)

3. The "duty" of each one. People have to bear the responsibility of their lives, and they that have done evil shall answer to the resurrection of damnation (John 5:29).

IV. WORKS AS THE PROOF OR DEMONSTRATION OF FAITH

There is too much more profession of faith. Works control the real true vital thrust of the profession of faith. If Christ Jesus emphasized this when He exhorted His disciples, "Let your light so shine that they may see your good works." (Matt. 5:16), Again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven" (Matthew 7:21). And James, in his classic discussion found in our scripture reading, says, "Yes, a man may say, Thou hast faith, and I have works. Show me thy faith without works, and I will show thee my faith proving by works by thy works. (James 2:18)"

Justified by Works

Scripture Reading—James 2:14-26

Introduction

There is a strong tendency among Christian people toward abstraction in the matter of faith, along with too little of concrete reality. In fact, among holiness people particularly, it is of any adequate estimate to plant on works as essential to effective Christian living. This has come about by reason of one or more of the following:

1. The fear that to stress the necessity of works would make the salvation of the person inadequate. They have the principle that faith is all that is necessary.

2. To argue against the principle of "salvation by works" as taught by some religious groups.

3. A misunderstanding of Paul’s teaching as to the justification by faith, as found in such passages as Romans 3:27–3:28 and Galatians 2:16 and 5:1, Paul in these discussions places the "justification of faith" in the saving power of the things, the working of the phrase by the deeds of the law," the works of the law.

4. The failure to realize the difference between justification as an act of divine grace, and maintaining that justified relation to God in practical life.

V. THE IMPORTANCE OF WORKS IN CHRISTIAN TEACHING

1. The necessity of good works. It is clear that one cannot maintain a right relationship toward God merely by accepting religious truth, but even in initial justification, as well as in the justified life, there must be works of obedience compatible with the declaration of faith. Herein is the fallacy of those who teach that to be saved, one has only to believe on the Lord Jesus Christ. The divine purpose, says John the Baptist is valid for our day, “Bring forth therefore fruits meet for repentance” (Matt. 3:8).

2. The necessity of good works according to works. The "righteous judgment of God; who renders to every man according to his works." (Rom. 2:6) "The dead were judged out of those things which were written in the books, according to their works" (Revel 20:12). "Behold I come to do the will of him that sent me, and to accomplish his salvation of the Gentiles and of Israel, and righteousness, and knowledge of the holy one." (Isa. 49:6-7)

3. The "duty" of each one. People have to bear the responsibility of their lives, and they that have done evil shall answer to the resurrection of damnation (John 5:29).
If My People—

(Pro-Revival Sermon)

Text—If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (2 Chronicles 7:14).

Introduction

God's program in the world is peculiarly and importantly related to the question which is called by His name. In every age, spiritual progress and spiritual revolution, have always been conditioned upon the circumstances of the church. We are prone to lay the responsibility for spiritual failure upon the world at large; but the truth is, God's great program has always followed the ranks of His own people, to those who have known Him, heard His voice, enjoyed His mercy and felt His power. It is upon these that He places the responsibility for the attitude of the world, toward itself. Here is a tragic error of God's people has failed Him! How different would be the situation in our world today if the people of God had always been true to Him and His purpose.

Today, God's program is in our hands. We must be ever true to our own share of responsibility for the spiritual death of modern times.

I. Picture or Spiritual Failure (v. 13)

"Shut up heaven; No rain. "Locusts to devour the land. "Pestilence among my people. "These pictures depict the effects of suffering, poverty, death. Such a situation would make the afflicted nation an easy prey to their enemies with whom they have no appreciable expectation.

This is a symbol of spiritual desolation. There are churches today that are "no rain," no refreshing showers of blessing upon the people: churches where spiritual hunger is the condition of the people, and spiritual experiences have been all but lost. All thinking people are aware of the pestilence of-racial and spiritual diseases.

We are prone to say that the situation of the Preaching Mission held at Los Angeles a few years ago, a special mission for ministers was bad. A very able and experienced leader spoke to them on the need for heart purity and when he had finished his message, instead of the natural feeling of decidedness and call to action that would naturally follow, the audience sat in solemn silence. A few at least of the audience stirred with the thought of the words of God, and a warm and welcome feeling of the Spirit upon their hearts.

II. Conditions for the Recovery—If My People

The task is a very difficult task to get people, especially professing Christians, to admit any need, and still more difficult, to make them understand that they need God. Yet, although they may not believe in God, there is still a sense of His presence, His almighty power, and His inescapable presence in their lives.

"Pray." The average Christian can be convicted on this point. There is no thought of the possibility of neglecting anything so serious as prayer, and for many, it is a deep and overwhelming conviction. This is the responsibility of the Christian life. In this exhortation, God is calling His people back to the very life that He would have served them from their infancy if they had been faithful in it. We never can have a genuine revival until there is genuine prayer, with fervent, penitential, burden, and tears.

II. Conditions for the Recovery—If My People

The average Christian can be convicted on this point. There is no thought of the possibility of neglecting anything so serious as prayer, and for many, it is a deep and overwhelming conviction. This is the responsibility of the Christian life. In this exhortation, God is calling His people back to the very life that He would have served them from their infancy if they had been faithful in it. We never can have a genuine revival until there is genuine prayer, with fervent, penitential, burden, and tears.

II. Conditions for the Recovery—If My People

The average Christian can be convicted on this point. There is no thought of the possibility of neglecting anything so serious as prayer, and for many, it is a deep and overwhelming conviction. This is the responsibility of the Christian life. In this exhortation, God is calling His people back to the very life that He would have served them from their infancy if they had been faithful in it. We never can have a genuine revival until there is genuine prayer, with fervent, penitential, burden, and tears.

II. Conditions for the Recovery—If My People

The average Christian can be convicted on this point. There is no thought of the possibility of neglecting anything so serious as prayer, and for many, it is a deep and overwhelming conviction. This is the responsibility of the Christian life. In this exhortation, God is calling His people back to the very life that He would have served them from their infancy if they had been faithful in it. We never can have a genuine revival until there is genuine prayer, with fervent, penitential, burden, and tears.

II. Conditions for the Recovery—If My People

The average Christian can be convicted on this point. There is no thought of the possibility of neglecting anything so serious as prayer, and for many, it is a deep and overwhelming conviction. This is the responsibility of the Christian life. In this exhortation, God is calling His people back to the very life that He would have served them from their infancy if they had been faithful in it. We never can have a genuine revival until there is genuine prayer, with fervent, penitential, burden, and tears.

II. Conditions for the Recovery—If My People

The average Christian can be convicted on this point. There is no thought of the possibility of neglecting anything so serious as prayer, and for many, it is a deep and overwhelming conviction. This is the responsibility of the Christian life. In this exhortation, God is calling His people back to the very life that He would have served them from their infancy if they had been faithful in it. We never can have a genuine revival until there is genuine prayer, with fervent, penitential, burden, and tears.
A Friend of Sinners

TEXT—Bulwark... - a friend of公布ness and sinners (Luke 7:36)

Christ Jesus came into the world to see sinners (1 Timothy 1:15)

Introduction

In this text Jesus Christ was quoting the Pharisees concerning Himself. They had four outstanding graces against Him:

1. He claimed to forgive sins.
2. He ate with sinners.
3. He was "a sinner and a drunkard."" (Luke 15:2)

A Friend of Sinners

It was probably last of these as fundamental in any, for it involved a direct thrust against the traditional and deep-seated sense of superiority maintained by the Pharisees.

I. THE ATTITUDE OF THE PHARISEES

The Pharisees were both moral and political historians, for not only were the publicans considered as low among the social classes, but they were the immediate associates of Jewish treason and their hated conquerors, the Romans. In their correspondence with the Romans, the publicans were carved and castigated, and their attitude toward the Jews, not only collecting legitimate taxes, but levying taxes for personal enrichment. That one could profess to be a spiritual leader and yet with such a class was considered completely incompatible by the Pharisees.

2. Toward Sinners. In this there was a background of one thousand years of hostility. The Pharisees considered themselves as "the highest caste" religiously, while the sinners were "outsiders." They said, "There is joy before God when those who provesthemselves from the earth." This represented the best Judaism could offer to a lost world.

II. JESUS’ ATTITUDE TOWARD SINNERS.

He associated with them continuously and even seemed to prefer their company to that of the proud Pharisees. He had not chosen one Pharisee as a disciple. Such attitudes in the thinking of the Pharisees and other Jewish leaders, were incompatible with His claims to be the Messiah.

But Jesus continued to follow His supreme mission to provide redemption for the lost men, and thus He refused to be other than "A Friend of Sinners." To these He went with His broad invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To sinners He gave His message of eternal hope, proving that in the great city of Jerusalem, one could come to a little treasure, well known to be the city of Solomon, but was based on a love that would refuse no sacrifices to bring salvation and teaching grace to their help.

In other words, He demonstrated the grace of the Pharisees in the parables of the lost goat, the lost coin and the prodigal son. He considered the Pharisees as being highly complimentary. He took that which was meant as a phrase of scorn that the Pharisees despised and changed it into an expression of God's boundless love for the sinful and downtrodden of earth. Unwittingly, the Pharisees have paid a larger tribute to Jesus than they would have chosen above all others, "A Friend of Sinners.

III. FOUR CHARACTERISTICS OF THE PHARISEE OR JESUS

A. Sinners. Jesus Christ's friendship never was "staged" for effect, but was genuine and vital. Thus Christian "thanksgiving" is always triumphantly aggressive; not constant, not content with what it is, but with the "forward look," anticipating what will be. Their "thanksgiving" seemed to be only a time of thankfulness for past blessings, a time of clasifying vision, renewing consecration and launching on a more triumphant, aggressive program of activity for Christ.

The Shadow of the Ziggurat

Shķērmišk Algazīns—Genesis 11:1-9

Introduction

This is the story of the building of the Tower of Babel in Shinar, or Chaldea, connected with the establishment of a city. If you were to go today some five hundred miles to the south of there, you could see them. That city is called Hillis. South of Hillis is a series of great mounds, all that remain of ancient Babylon. At the northern edge of these ruins is a large mound about one thousand feet square at the base and rising one hundred feet in height. Archaeological excavations have disclosed its inner construction of heavy masonry and supporting arches. It seems that it was originally built in terraces, each succeeding terrace being somewhat smaller than the one below it. This type of structure is called a ziggurat, and it was this very mound for the temple terrace of the ziggurat is. Since the ancient ziggurat mentioned above is believed by many scholars to be the original Tower of Babel.

1. Sinners. Jesus Christ's friendship never was "staged" for effect, but was genuine and vital. Thus Christian thanksgiving is always triumphantly aggressive; not constant, not content with what it is, but with the "forward look," anticipating what will be. Their thanksgiving seemed to be only a time of thankfulness for past blessings, a time of clasifying vision, renewing consecration and launching on a more triumphant, aggressive program of activity for Christ.

2. Abiding. Earthly friendships are uncertain and often frail. They are often built on sand, and the usual friends ask for a return of interest and regard. But Jesus is the sinners' friend. He took Nineveh and gave them new life. He took Samaria and gave them a more spiritual life. He is a Friend of Sinners.

3. Toward Sinners. In this there was a background of one thousand years of hostility. The Pharisees considered themselves as the "highest caste" religiously, while the sinners were "outsiders." They said, "There is joy before God when those who prove themselves from the earth." This represented the best Judaism could offer to a lost world.

4. Effective. Here is the supreme test of Jesus Christ. "Can He save?" Human friends rejoin before the righteous and ask, "Can He save?" The sinners were not without culture. He gave them a new culture, an eternal life by His sinning death on the cross. In His death He was taking notice of us, giving us sinners hope, faith, and a new life. His is a Friend of Sinners.

Conclusions

Testimonies—Mary Magdalene, the Apostle Paul, Augustine, Zachneus, Luther, Wesley, and the "cloud of witnesses." They are saying, "He is a Friend of Sinners."
group are supreme loyalty and supreme treachery; infinite tenderness and terrible hardness of heart. A fourteenth paragraph is, in some measure, the full statement of a human soul.

The tale is a story of warped judgment, greed, and treachery; it is a record of a stunted soul, of lost opportunity, of a lost soul. In immediate reach of life, he chose the presence of the Light of the World, he chose the way of darkness and there came eternal suffering.

I. JUDAS THE DISCIPLE

He was called by Jesus as one of the disciples, which indicated either he had special talents and was considered worthy to be among those who were to carry the high responsibility of original Christian discipline, the care of the spiritual interests of that place without any indication of discrimination against him. He heard the Sermon on the Mount, saying, "Lay not up for yourselves treasures upon earth," "No man can serve two masters;" "Seek ye first the kingdom of God and his righteousness." He heard the beautiful parables, he saw the matchless works of Christ over a period of years. Judas knew the everyday life of the Master as He ministered in kindness, sympathy, humility. He could not be impressed with the holy, supernal life the Savior lived. Judas had been sent forth as one of the Twelve, as they were commissioned by the Master to go forth as witnesses of the gospel. They were successful against the power of unclean spirits, they healed the sick and brought back a joyful report of their activities. Judas found some privilege of discipleship.

II. JUDAS THE BETRAYER

Why did he betray Jesus? Many possible reasons have been given. He was swayed by money; he was determined to get the priests' treasury which Jesus planned to reveal to the world; he was a traitor. Jesus' reply was, "The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed." This is the true reason of Judas's act.

Text-The harvest is past, the summer is ended, and we are not saved. I. OUR UNIVERSE IS FILLED WITH DEADLINES

That is, in every power as force in nature, there is a point beyond which facility and destruction are inevitable.

1. The power of gravitation. As the power moves toward a great final end, and a wind increases where human strength is of no avail. Also, there is a height beyond which, if a human being begins to fall, death is inevitable from the fall.及阿

2. The power of love, Abreke broke loose from the landing craft in southern California who were carried by the German forces. They held on the ropes until they had been tossed hundreds of feet in the air. In spite of all they could do to save them, some could not keep their hold and dropped to their death. Potentially, they were dead before they released their hold, for they were beyond the deadline of gravitation; death was inevitable.

3. The power of time. The implications of time. There comes a situation, if speed is constantly increased, that all margins of safety are exhausted and a crash is inevitable, a deadline.

4. Safety systems, such as the signal systems on railroads, are constructed on this basis; to provide a margin of safety that will prevent anyone crossing the deadline where tragedy lay.

II. IN HUMAN LIFE THERE ARE DEADLINES

1. Physical. Disease will grip an individual until there is no possibility of thwarting its power. In accidents, shocks may be sustained from which the physical organism cannot recover. In poloating, there is a point beyond which antidotes have no effect. These are deadlines.

2. Legal. Our legal systems are based on the principle of the deadlines. Taxes must be paid by certain dates or property is forfeited. Bills are rendered with the idea that deadlines mean that which cannot often be taken. Sentences in courts involve the same principle.

3. There are deadlines in the spiritual realm. God's sovereignty is based on the fact that the dead cannot cross the line of death.

III. THE SPIRITUAL REALM

The Bible narrative is filled with accounts of deadlines.

1. The antedated name, "My people shall not always strive with man." In spite of unbelief and sin, there came a time when the judgments of God began to operate, and the term which Jesus gave to the deadline and Gentile power to turn was a time when Pharaoh and his people could have chosen to obey God, but they finally crossed the deadline of God's mercy and the wrath of God was poured out upon them.

2. The deadline was a time when Pharaoh and his people could have chosen to obey God, but they finally crossed the deadline of God's mercy and the wrath of God was poured out upon them.

IV. THE ROAD TO THE DEADLINE

Severally years ago there was a major train wreck in the Middle West during the evening late, disregarded the signal set against him and ran head on into the other train.

His engine crashed into the middle of the train that had the right-of-way with tragic loss of life. There were three major steps in that process:

1. He exceeded the warnings.
2. He drifted into dangerous territory.
3. He was gripped firmly by forces which he could not control.

These are the steps to the deadline in relation to God. God's warnings are given, but too many drift on into dangerous territory. Finally, there comes the time and place where we cannot control the forces that grip us and the act is lost.

V. SPIRITUAL DEADLINES

1. Within the heart: hardness, indulgence, carelessness.
2. Death. This marks the point of eternal determination.
3. The return of Christ. This will be a point of final determination and which we may face at any time.

Now is the time of hope. Remember, the harvest will pass; the summer will end. Opportunities for salvation will not always be ours. Let us deal with God on man's side of the deadline.

Proofs of God's Love

Text-In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

I. GOD'S REALIZATION OF HUMAN LIVES WITH HIS DEEDS OF SALVATION

1. Physical. Disease will grip an individual until there is no possibility of thwarting its power. In accidents, shocks may be sustained from which the physical organism cannot recover. In poloating, there is a point beyond which antidotes have no effect. These are deadlines.

2. Legal. Our legal systems are based on the principle of the deadlines. Taxes must be paid by certain dates or property is forfeited. Bills are rendered with the idea that deadlines mean that which cannot often be taken. Sentences in courts involve the same principle.

3. There are deadlines in the spiritual realm. God's sovereignty is based on the fact that the dead cannot cross the line of death.

III. THE SPIRITUAL REALM

The Bible narrative is filled with accounts of deadlines.

1. The antedated name, "My people shall not always strive with man." In spite of unbelief
He Failed to Look

My God," cried the editor of the Canadian National Express, "we're going to hit that truck!

The distance between London and Toronto, Canada, was making seventy-five miles an hour without any notice. The road was clear in plain view of the truck, and the oncoming train a large ten-ton truck loaded with cotton drove in sight. The engineer knew he could stop the train in time to avoid the crash, so he applied the brakes and waited to plug into the truck.

There must no doubt of waiting on the driver's part," said the engineer to me a few years later as we were riding on the identical train. "He failed to look. When we hit him it was with such force that I couldn't get the train stopped for three-quarters of a mile. The impact hurled the car 25 feet into a field. It rolled off the back like a tanglewire.

"What about the man?" I asked.

"One of the men was thrown on top of the truck and you could have told him he was like a newspaper. The other was killed beyond recognition."

"And how did you feel?" I inquired.

"I was never so glad in all my life to get an engine stoppage."

The truck was a plate view of the track for five miles, and I saw him coming, expecting all the time that he would see us. But he didn't even hesitate. I just knew that it would not wreck the train. All I can say is, he failed to look.

This is life's most serious problem—failing to look. The youth who starts out today on the downward path fails to look at the end of the road, and when he reaches the other side, he discovers that he had wrecked the train.

Failing to look, what dire ends those who travel this road are sure to face. Look and live. Look to Jesus and there's life and hope for you.

"I'm Going to Commit Suicide"

"I'm going to commit suicide," cried the young woman who had tasted the drugs of sin. "There's nothing left to hope for in this world."

I was out for a stroll. Early Sunday morning. She was married a young man who made thousands each year. They had a beautiful home, their large automobiles, their friends from the social crust of the community. A little baby come into the world.

Then she talked about the end of sin's trail she had traveled. She had been the daughter of a wealthy banker in a Middle Western city, and once she had been the apple of her husband's eye. Early Sunday morning. She was married a young man who made thousands each year. They had a beautiful home, their large automobiles, their friends from the social crust of the community. A little baby come into the world.

Then she talked about the end of sin's trail she had traveled. She had been the daughter of a wealthy banker in a Middle Western city, and once she had been the apple of her husband's eye. Early Sunday morning. She was married a young man who made thousands each year. They had a beautiful home, their large automobiles, their friends from the social crust of the community. A little baby come into the world.

"Why do you think about suicide?" I asked.

"You know how people have to work?"

"Yes, how do you feel?"

"I'm so glad that I have had a life, and that my husband has been able to give me a happy home."

"And how did you feel?" I inquired.

"I'm going to commit suicide."
Loyalty was dispatched to the continent on some important war work. It stayed one night in a seaport town, and tossed the mail in the dustbin.

The supernaturally bright moon was a reminder that it was Christmas Eve. Although the snow was cold, the moon was warm. The moon brought joy to the hearts of all who looked upon it. It was a sign of God's love and mercy.

Suppose there were no Christmas. What would the world be like? Would people be happy? Would they be content? Would they have hope? Would they be able to find love?

The answer to these questions is yes. Christmas is a time to remember the birth of Jesus Christ. It is a time of rejoicing and celebration. It is a time of giving and receiving. It is a time to reflect on the love of God and the love of others.

This is the reason why we celebrate Christmas. It is a time to remember the love of God and the love of others. It is a time to give and receive. It is a time to celebrate and rejoice.

The birth of Jesus Christ brought joy to the hearts of all who believed in him. It brought hope to the hearts of all who were in need. It brought love to the hearts of all who sought it.

So let us celebrate Christmas. Let us remember the love of God and the love of others. Let us give and receive. Let us celebrate and rejoice.

The reason why we celebrate Christmas is not just because of the presents or the food. It is because of the love of God and the love of others. It is a time to remember the love of God and the love of others.
custom to halt visitors at the gate while a messenger goes to find the man.

A chaplain told the Editor how on one occasion an elderly man came to the gate asking to see a certain sailor. The messenger found the sailor, but got no response when he told him there was a visitor for him. The sailor did not stir. Then the messenger said, "Your father is at the gate to see you." Still no response. The sailor was not interested. The messenger added again, "Your pappy is here to see you." At that the sailor, all excited, scrambled to his feet and fairly ran for the gate. Apparently the word "Father" meant nothing to this boy. But "pappy" meant everything!

May it not be that we preachers, who are really nothing but missionaries to tell people that their heavenly Father is waiting for them, have sometimes disguised our message in our vocabulary? We have used a good deal of ecclesiastical, theological, philosophical and literary language. But many a man lonely for God might recognize Him under a homelier description—and hurry to meet Him too.


Ye Servants of God
Ye servants of God, your Master prays
And publish abroad His wonderful name
The kingdom of all victorious Jesus exults
His kingdom is glorious and rules over all.

—Charles Wesley

Opportunity
.I shall pass through this world but once.
Any good therefore that I can do or any kindness that I can shew to human beings, let me do it now.

Let me not defer or neglect it, for I shall not pass this way again—Innocent.

Qualifications for Ministerial Success
The minister should have four outstanding characteristics to succeed in his movement:
1. He must be fervent in spirit.
2. He must co-operate with the district and general leaders.
3. He must be evangelistic.
4. He must have ability to edify consistently the people to whom he is ministering. —Barlow R. Brown.

The Greatest Bible Commentary of All Time!

6 Beautiful Useful Volumes

• ADAM CLARKE, creator of the Commentary which bears his name, was a born scholar. Neither before his day nor since has any master of the English language written so freely, comprehensively, and consistently. The result of His surroundings. He is the Star of the world, the center of the universe, the center of the world's history. He is the Star of Liberty, liberty from servitude and physical bondage. When that Star arose the great majority of men were slaves. It was thought that this was their normal condition. Throughout the Roman empire, in the forests of Germany and over the world men were slaves. Though the light of the blessed Jesus affected first the heart, yet it soon began to affect the outward condition of men. And though it took long ages to so overcome its paganism that it could work out, to any great extent, the purpose intended, yet gradually the slaves began to break their chains under its influence. Father and mother spread their branches and sent out their shoots until there are few of the darker corners where its influence has not been felt. You cannot salve human slavery through an age of complete gospel light.

The Star in the East

Christ is essentially the Star of hope. Hope is one of the chief elements of a joyous life. "Hopeless" is one of the saddest words we know. Man is made to hope. His inheritance is largely one of hope. This place of his abode is the place of hope. Christ is the hope of a man. In his sin He bids him hope for triumph and victory. In affliction and sorrow He bids him hope for joy and blessing. From little childhood which He gathers in His arms and teaches love, and teaches to hope for His bright heaven, to old age He is the hope of men, creating in the hearts of those who love Him a sure hope of immortality.

We come today to the feet of the Lord Jesus Christ. In His presence, all earthly trappings of pomp and power are as nothing. The heavens open above Him and the music of eternity is near. We come today to join with the wise men in worship at His feet, to bring our offerings, not alone of gold, frankincense and myrrh... We stand with joyful gratitude in His presence and expect eternal felicity with Him in heaven.—Dr. F. F. Bruce.
The Preacher and Homiletics

By the Editor

A STAUNCH admirer of an erratic preacher once said, "Brother E— used to preach well arranged sermons, but he has left off all such formality, and now he just stands up there and gives out the truth as God gives it to him about the great and good, and gives it out with only such order as the Holy Ghost provides." He had been fortunate enough to have heard the erratic preacher in his best condition. I could not say whether the brother's description was correct or not. But I did venture to say that it seemed to me that one who could follow a logical and orderly course in preaching should find it necessary to come down from this exalted plane to some sort of original chaos which could but reformed one of the state in which the world was found before God commenced the organization of it in the days of creation week. "The truth is, I could not bring myself to believe that any man who can preach in an orderly manner would debase himself to a far disorder. The dogma of logic and order are native in the human intellect, and one who ignores those demands is fleeter than the fleet. In the former times homiletics was known as Sacred Rhetoric." The thought was that it is invar to attach any of the principles of thought and speech to the subject matter and quite preaching. And I judge the idea was inculcated into me by the preacher as a teacher or preacher in question. The preacher as a teacher or preacher is bound by the same rules as those who wield the sceptre. The preacher as an orator must regard the success of his orator and his orator as the minister of God and the call of the Almighty.

The Calm Spirit

By R. H. Miller

The people in all lines of duty who do the most good are usually the most uncommonly unhappy people in the community. Duties are more splendid and therefore imperfectly done. The calm spirit works methodically, doing one thing at a time and doing it well. There is no such thing as never appearing in haste. We need the peace of God in our heart just as we do for the doing well of the little things of our secular life as for the doing of the greatest duties of Christ's kingdom.

The Certain Road to Prosperity

The certain road to prosperity is one that is never travelled by the laggard. But there are many roads that lead to wealth and wealth and to comfort and comfort and we have to make a choice. We all have to work hard and to work wisely and to work well. We all have to work with courage and with a clear head. We all have to work with skill and with patience. We all have to work with a sense of purpose and with a sense of mission. We all have to work with a sense of duty and with a sense of responsibility. We all have to work with a sense of faith and with a sense of hope. We all have to work with a sense of pride and with a sense of achievement. We all have to work with a sense of satisfaction and with a sense of fulfillment.
Thoughts on Holiness
Olive M. Winchester
The Holy Spirit Within the Human Heart

With the outpouring of the Spirit this third person of the Trinity became the efficient agent in all operations of grace and in the heart of man. Jesus had taught the disciples that it was expedient for them that He should go away, for if He did not, the Comforter would do no work. But upon His departure He would send the Comforter who would dwell with you and be with you forever. Evidently here was a force, His power and influence were exerted upon His disciples, but in His bodily presence He could not become an active, motivating power within. The Holy Spirit without the limitations imposed by the human body can enter within and operate with the human heart as the center. Thus greater works can be wrought in the realm of grace. These are various in their nature.

BORN OF THE SPIRIT
Because of the emphasis of the fullness of the Spirit in entire sanctification, sometimes the operation of the Spirit in the first work of grace is lost sight of, but the Spirit is as truly active in one as in the other. In the first place there is the conviving power of the Holy Spirit. In the Gospel of John we read, "And when he is come, he will convict the world in respect of sin, and of righteousness, and of judgment." All our preaching would be ineffective if the Holy Spirit did not take the place of the Comforter to bring conviction to the hearts of men. Can we conceive of the thought that the Holy Spirit applies the truth and then leaves the soul to itself? When the Spirit convives it is His task to become deep in and truth the child of God? This does not seem to be logical or reasonable.

Along with the fact that it seems to be reasonable to expect the operation of the Holy Spirit in the heart in regeneration, there is a passage of Scripture which we are inclined to feel indicates the fact. When Nicodemus was perplexed as Jesus was teaching him a lesson in spiritual realities, the cause of his perplexity being that he confused physical and spiritual Jesus told him very plainly, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and further "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Here again the logic also would indicate the fact for if the birth is to be a spiritual birth it must be that the Spirit operates in bringing it into existence. Thus it is that from the time of the first awaking to the time that the work is completed in the heart the Spirit is the efficient agent. He carries on the process to its fulfillment. Then He crowns it with a witness given. This witness is not the Spirit speaking externally, but the Spirit speaking within. He is in the heart renewing it in life and He makes His presence known.

THE FULLNESS OF THE SPIRIT
The Apostle Paul writing to the Ephesians exalted the position of the Holy Spirit in the regeneration when the Spirit is present in the heart, yet also then He is the eternal seal of the Spirit which is very evident at times, and in consequence we have the strife as depicted in Paul's Epistle to Galatians, "The flesh lusteth against the Spirit and the Spirit against the flesh." In such a state and condition there cannot be a fullness of the Spirit.

Before the heart can be filled-with the Spirit, there must needs be a cleansing or purifying. The heart cannot be united until this state of strife which is caused by a dual condition within. When this has taken place, concomitant with its occurrence the Holy Spirit takes full possession of the soul, filling it with His glorious presence. Thus we read of the Spirit being poured out on the Day of Pentecost and recurrently there after; this outpouring was on believers and through it their hearts became the temple of the Holy Ghost. For an outstanding illustration of the effect of this gloriousfulness, we need only to look at the apostles. Before the day of Pentecost, how insensitive they were to any influence of the Holy Spirit when the Holy Ghost fell upon them what a glorious transformation, says Daniel Steele. It was as if a dard did burst upon them from the obscurity of an eclipse. As with tongues of fire they spoke a language they knew not, that which, although they knew them before, they then felt were not. God had passed before them and proclaimed His power, that they might know. In the body of Christ, the saints, whom the Spirit had taken the all-glorious beams that blaze from the face of Christ and had carried them deep into the spiritual hearts. The change was wonderful. In creation life had become all luminous, and every ray of light there glowed with a dissolving, melting warmth.

PRAYING IN THE SPIRIT
All the activities of our life are fostered by the Holy Spirit, but no other phase of Christian expression would seem to be more important than the one we are about to discuss. Here special help from the Holy Spirit is given.

The reason for this assistance is clearly stated in Scripture when it is said, "And the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." If left unguided, we would be inclined to pray in the line of personal desires.

Looking at some of the promises of God they seem to be very inclusive such as "If you ask anything in my name, I will do it," but there is a law in prayer that has phases of life; to ask something is not free license, but is governed by the directing power of the Holy Spirit. We do not always know the will of God, but that is the good that is for which we should pray, but the Spirit helplph our infirmities.

Another way in which the Spirit helps is through intercession. Prayer, true prayer, is not the repetition of words; it has a hidden mystery. Prayer means this: there must have the element of intercession; words may be few or they may be many, but in either case they must have been interceded. Herein where human weakness fails to make up, the Holy Spirit supplies and prayer becomes effective. To explain this to one who has never experienced it, is difficult, but those who have understood. There have been those times in prayer when it seemed as if one prayed out and beyound itself with spiritual intercession which he knew was not born from his being, but came from above. He knew that the Holy Spirit had helped.

One more passage of Scripture brings out this thought and that is the one in James which states, "When supplication is fervent prayer of the righteous man availeth much." The Greek word for these first two words means inwrought. It means "this which is inwrought." While this passage does not mention the power of the Spirit when the H is said to be in the heart, yet we know that He is none other than the Holy Spirit. He so guides us that we pray in line with the will of God and with intelligent interest. Such prayers are heard in the court of heav en and are answered upon the earth.

Thus we see the major phases of Christian experience wherein the Spirit operates in the heart. He comes to convict and when the righteous findings within the heart a new created life and the sinner is born again. Then He comes in His fullness when the heart is cleansed and gives the heart and fills the heart with wondrous glory. Finally in the living of this life, a continuing in the fullness of the Spirit. He is the guiding influence especially in guiding us in prayer, working in and through us so that the spirit of intercession prevails.

How much we have to be thankful for this wonderful gift of the Holy Spirit has been bestowed upon us, and day by day He will guide and direct us as the pathway of Christian experience. Especially do we rejoice in His direction in our prayer life, and to contact the mighty power of the Spirit in the spirit and not in the channel of human desire.

To discover the truth as it is in Jesus is the supreme gain in life; to communicate it to others the highest privilege.—SELECTED.

Results of Primitive Evangelism

We entitle this article as above, for the only satisfactory results from personal evangelism throughout the day. While it is true that the evangelist has not much time to rest, and while it is true that the pastor was completely worn out at the end of the campaign, and while it is true that the layfolk worked harder than ever before—it is also true that a greater evidence of God's blessings attended both the evening services and the daytime work.

Several things we learned, one was, never to argue a point of no material character with the one with whom we were dealing. Too often it is an effort to escape the moment of decision. It is also necessary to be able to make a sincere effort to anticipate the arguments and oppositions—being continuously conscious of the Spirit's control and leadership will help to meet them before they are voiced.

Another thing we learned was to be honest and fair with the one being interviewed; never allow him to hide behind some human dodge or excuse. The excuse met most frequently was, "Well, yes, I should, but not now." Then we quoted Scriptures urging the necessity of his choosing today, "Choose ye this day whom ye will set the door, when you saw us, it was your privilege, to say this or that, but now you are looking for, all this time? "Is it possible that the Holy Spirit has been able to discover to reach the child of God? This does not seem to be logical or reasonable.

We learned to refuse to be put off by such evasions as, "Well, I will, when the feeling comes," or the like. We were told by the pastor to bring him to the point of acceptance, he tried that dodge, "I will just as soon as I feel a feeling, I should go." We asked him how old he was, and he answered, "Fifty-six." Then we said, "And you say you have been a Christian forty-six years, and you feel nothing? Do you think God is just to withhold that feeling you are looking for, all this time?" Then we quoted the promise, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him..." We applied it like this: "A few minutes ago we knocked at your door, when you answered the door, you went to college, and we turned our back and went away. You said, 'I do not want to come in.'"
special feeling before you let us in, or did you immediately make the decision and open the door?"  

He saw the light, and before we left, he had given us the key.

The most difficult case that it was our privilege to win (one now is an active worker in the church) was that of a young woman whose husband was not in sympathy with her becoming a Christian. We stood at the door of her home and pleaded Christ with her, standing up and talking the entire time, for over two hours. We found out that she loved her husband but because we did not know how this while we were dealing with her. Her difficulty lay in her refusal to accept the simplest promises of God, and because of this they were not won. We used every approach we could think of, we prayed several times, and all that happened was more tears and weeping on her part.

Finally, in desperation, we made this proposition to her. "Would you believe that God saves you for more than twenty-four hours? Would you live like a Christian should, and pray and read your Bible, and if in occasion arise, give your testimony? Then, if after twenty-four hours, you are not conscious of His abiding presence, we will return to pray with you some more. She agreed, and we left. The next day, exactly twenty-four hours later, we returned. She met us with a smile, and we knew! She had found that love comes from trusting.

A similar experience was ours in the most recent individual we won to Christ, just a few weeks ago. When we asked if she was a Christian, she said yes, and that she would like to be. In dealing with her, we found she had been trying to live a Christian life, but just did not know how to trust and constantly repeating promises, trying to show her that it was not enough, by faith, that we were saved. Finally she said, "Well, if that's how to be a Christian, I will believe Him." We dropped everything and went home. The following Sunday morning she was in church—she had attended services here and there—and she left the front door, gripped her hand, and with a smile and her countenance, said, "Oh, it's good to be a Christian!"

Another lesson we learned was that many folks want to be saved, but just do not know how to be. When asked if they had sat down and talked to them about how to become a Christian, like this, "Oh, I've been invited to church and Sunday school and young people's services dozens of times, but no one ever said take time to sit down and explain how to become a Christian."

We will further lesson we were taught was that it is easy to talk to those who are approached with hearts full of compassion but love and acceptance after their reaction was one of almost childish lack of understanding. Not once were we reburied or insulted.

In dealing with Catholics, we found that in asking them if they felt satisfied with their personal relationship with Christ, in the victory they had over sin in answer, more often than not, they admitted these lacks. Not once implying a personal devotional statement, we used their new terminology (which was the superior privilege), and showed them the superiority of the Christian, and a real knowledge of sins forgiven. Often we were successful enough to keep us encouraging.

In dealing with nominal Christians, a good approach was found to be, "Are you not living close to God to get your prayers answered?" The answer, often evasive, would open the door to definite dealing.

The war has made personal work easier. Folks are more willing to peer out their fears and confess when kindly and lovingly approached. One very successful approach, and to suggest the necessity of their son, or brother, or husband to pray for him, that God might watch over him, and making it real, to let him see on the door to them when they were not praying for him. This had its appeal to several folks.

In picking up hitchhikers the approaches are numerous, especially for the boy or the "thimble" his way—make reference to the "bathing" habit as referred to by MacArthur in a recent speech, to the godly constant of "Oh, but I'm not perfect" on Malts—such opens the way to definite dealing with the individual. One can tactfully make anything a definite means of approach, if his heart is in it.

Success will attend the effort, but first comes the need for fear—natural first instance of that with the timid or carnal fear—how can it be that if one is going to make a "Yes" we will. The effort, "John and Joses makes a pair."

"Make" is the word you should use there. In your prayers and petitions you use the word "might."

What is the word which would always be right.

There are but samples of errors not told Which a friend could name, if desired so bold. That you know better we all are quite sure—Then why be in ignorance more wide, and ere to disince your good education In a way that quite baffles all explanation Of Boys, girls, and others who voice these objections.

When a young man's thoughts turn to poetry—be it a friend of his, if desired so bold. That you know better we all are quite sure—Then why be in ignorance more wide, and ere to disince your good education In a way that quite baffles all explanation Of Boys, girls, and others who voice these objections.

When a young man's thoughts turn to poetry—be it a friend of his, if desired so bold. That you know better we all are quite sure—Then why be in ignorance more wide, and ere to disince your good education In a way that quite baffles all explanation Of Boys, girls, and others who voice these objections.

When a young man's thoughts turn to poetry—be it a friend of his, if desired so bold. That you know better we all are quite sure—Then why be in ignorance more wide, and ere to disince your good education In a way that quite baffles all explanation Of Boys, girls, and others who voice these objections.

When a young man's thoughts turn to poetry—be it a friend of his, if desired so bold. That you know better we all are quite sure—Then why be in ignorance more wide, and ere to disince your good education In a way that quite baffles all explanation Of Boys, girls, and others who voice these objections.

When a young man's thoughts turn to poetry—be it a friend of his, if desired so bold. That you know better we all are quite sure—Then why be in ignorance more wide, and ere to disince your good education In a way that quite baffles all explanation Of Boys, girls, and others who voice these objections.

When a young man's thoughts turn to poetry—be it a friend of his, if desired so bold. That you know better we all are quite sure—Then why be in ignorance more wide, and ere to disince your good education In a way that quite baffles all explanation Of Boys, girls, and others who voice these objections.
He Couldn’t Quite
Make Up His Mind

A Wartime Parable

Once upon a time, there was a little preacher who was one of the least popular in his small church. He was known for his dry humor, which often left the other congregants scratching their heads. One Sunday, he decided to make up his mind about some important matters.

He had recently lost his job and was struggling to make ends meet. His wife was pregnant and his mother was ill. But he had always been a hard worker and had done everything in his power to keep the family together.

As he prepared his sermon, he thought about the difficulties he was facing. He knew that many of his congregants were also struggling, and he wanted to help them feel hopeful about the future.

In the end, he delivered a powerful message about the importance of faith and perseverance. He encouraged his congregation to keep believing, even in the face of adversity. And as he left the pulpit, he felt a sense of peace wash over him. He knew that, no matter what the future held, he could face it with信心.

The preacher is still going strong today, and his congregation continues to be inspired by his messages of hope and determination.
It is obvious that they who use the term flesh as applied exclusively to the human body have never given "But thought to this matter. However, the points of controversy have to be mentioned, and this is not at all the same thing as merely mentioning references. They who use the term flesh exclusively in reference to the human body, and thus implicitly deny the immortality of the soul or spirit, consistently argue that we cannot be rescued from this "sinful body" until death sets in. We are therefore driven to here, where the deathbed theory of justification and regeneration is an absolute defense. And of course they who admit the immortality of the soul or spirit cannot escape the conclusions. Certain skin body until our demise or translation; and if our physical bodies are "sinful" bodies, there can be no hope for us until death comes to our relief. But this teaching is both illogical and wholly unsatisfactory.

First, we would insist that sin does not reside in matter; that there is no more moral quality in the physical body than there is in flesh of the animal creation; and that nowhere in the Bible do we read of a "sinful body." While the human body is spoken of as a "corruptible" body (1 Cor. 15:38, 50, 51), it is himself a "sinful body," as our "vile body." So when James says, "If sin was in the human body, and thus implicitly deny the immortality of the soul or spirit, consistently argue that we cannot be rescued from this "sinful body" until death sets in. We are therefore driven to here, where the deathbed theory of justification and regeneration is an absolute defense. And of course they who admit the immortality of the soul or spirit cannot escape the conclusions. Certain skin body until our demise or translation; and if our physical bodies are "sinful" bodies, there can be no hope for us until death comes to our relief. But this teaching is both illogical and wholly unsatisfactory.

First, we would insist that sin does not reside in matter; that there is no more moral quality in the physical body than there is in flesh of the animal creation; and that nowhere in the Bible do we read of a "sinful body." While the human body is spoken of as a "corruptible" body (1 Cor. 15:38, 50, 51), it is himself a "sinful body," as our "vile body." So when James says, "If sin was in the human body, and thus implicitly deny the immortality of the soul or spirit, consistently argue that we cannot be rescued from this "sinful body" until death sets in. We are therefore driven to here, where the deathbed theory of justification and regeneration is an absolute defense. And of course they who admit the immortality of the soul or spirit cannot escape the conclusions. Certain skin body until our demise or translation; and if our physical bodies are "sinful" bodies, there can be no hope for us until death comes to our relief. But this teaching is both illogical and wholly unsatisfactory.

First, we would insist that sin does not reside in matter; that there is no more moral quality in the physical body than there is in flesh of the animal creation; and that nowhere in the Bible do we read of a "sinful body." While the human body is spoken of as a "corruptible" body (1 Cor. 15:38, 50, 51), it is himself a "sinful body," as our "vile body." So when James says, "If sin was in the human body, and thus implicitly deny the immortality of the soul or spirit, consistently argue that we cannot be rescued from this "sinful body" until death sets in. We are therefore driven to here, where the deathbed theory of justification and regeneration is an absolute defense. And of course they who admit the immortality of the soul or spirit cannot escape the conclusions. Certain skin body until our demise or translation; and if our physical bodies are "sinful" bodies, there can be no hope for us until death comes to our relief. But this teaching is both illogical and wholly unsatisfactory.

First, we would insist that sin does not reside in matter; that there is no more moral quality in the physical body than there is in flesh of the animal creation; and that nowhere in the Bible do we read of a "sinful body." While the human body is spoken of as a "corruptible" body (1 Cor. 15:38, 50, 51), it is himself a "sinful body," as our "vile body." So when James says, "If sin was in the human body, and thus implicitly deny the immortality of the soul or spirit, consistently argue that we cannot be rescued from this "sinful body" until death sets in. We are therefore driven to here, where the deathbed theory of justification and regeneration is an absolute defense. And of course they who admit the immortality of the soul or spirit cannot escape the conclusions. Certain skin body until our demise or translation; and if our physical bodies are "sinful" bodies, there can be no hope for us until death comes to our relief. But this teaching is both illogical and wholly unsatisfactory.

First, we would insist that sin does not reside in matter; that there is no more moral quality in the physical body than there is in flesh of the animal creation; and that nowhere in the Bible do we read of a "sinful body." While the human body is spoken of as a "corruptible" body (1 Cor. 15:38, 50, 51), it is himself a "sinful body," as our "vile body." So when James says, "If sin was in the human body, and thus implicitly deny the immortality of the soul or spirit, consistently argue that we cannot be rescued from this "sinful body" until death sets in. We are therefore driven to here, where the deathbed theory of justification and regeneration is an absolute defense. And of course they who admit the immortality of the soul or spirit cannot escape the conclusions. Certain skin body until our demise or translation; and if our physical bodies are "sinful" bodies, there can be no hope for us until death comes to our relief. But this teaching is both illogical and wholly unsatisfactory.

First, we would insist that sin does not reside in matter; that there is no more moral quality in the physical body than there is in flesh of the animal creation; and that nowhere in the Bible do we read of a "sinful body." While the human body is spoken of as a "corruptible" body (1 Cor. 15:38, 50, 51), it is himself a "sinful body," as our "vile body." So when James says, "If sin was in the human body, and thus implicitly deny the immortality of the soul or spirit, consistently argue that we cannot be rescued from this "sinful body" until death sets in. We are therefore driven to here, where the deathbed theory of justification and regeneration is an absolute defense. And of course they who admit the immortality of the soul or spirit cannot escape the conclusions. Certain skin body until our demise or translation; and if our physical bodies are "sinful" bodies, there can be no hope for us until death comes to our relief. But this teaching is both illogical and wholly unsatisfactory.

First, we would insist that sin does not reside in matter; that there is no more moral quality in the physical body than there is in flesh of the animal creation; and that nowhere in the Bible do we read of a "sinful body." While the human body is spoken of as a "corruptible" body (1 Cor. 15:38, 50, 51), it is himself a "sinful body," as our "vile body." So when James says, "If sin was in the human body, and thus implicitly deny the immortality of the soul or spirit, consistently argue that we cannot be rescued from this "sinful body" until death sets in. We are therefore driven to here, where the deathbed theory of justification and regeneration is an absolute defense. And of course they who admit the immortality of the soul or spirit cannot escape the conclusions. Certain skin body until our demise or translation; and if our physical bodies are "sinful" bodies, there can be no hope for us until death comes to our relief. But this teaching is both illogical and wholly unsatisfactory.

First, we would insist that sin does not reside in matter; that there is no more moral quality in the physical body than there is in flesh of the animal creation; and that nowhere in the Bible do we read of a "sinful body." While the human body is spoken of as a "corruptible" body (1 Cor. 15:38, 50, 51), it is himself a "sinful body," as our "vile body." So when James says, "If sin was in the human body, and thus implicitly deny the immortality of the soul or spirit, consistently argue that we cannot be rescued from this "sinful body" until death sets in. We are therefore driven to here, where the deathbed theory of justification and regeneration is an absolute defense. And of course they who admit the immortality of the soul or spirit cannot escape the conclusions. Certain skin body until our demise or translation; and if our physical bodies are "sinful" bodies, there can be no hope for us until death comes to our relief. But this teaching is both illogical and wholly unsatisfactory.
HOMILETICAL

A Preaching Program for December
Hugh C. Bennett

Our Heavenly Father

Text—Like a father pitheth his children, so the Lord pitheth them that fear him (Psalm 103:13).

Introduction

This is a day of great perplexity, heavy burden, pressure and problems. The simple days are gone and in their place we face days growing of complexity. The people of God are not exempt from these common experiences of modern life but must meet them as others. The question is, How will we meet them? Will we meet them in such a way as the godless, unregenerate world, or will we have a different reaction as Christians? Is there a danger that in the midst of the promotional phase of our church work we shall forget this phase of Christian life and the need of people, the help they need to face the trials and difficulties of these troubled times. We need to be reminded of God and of His relation to His people, for a clear realization of these facts will strengthen faith and courage.

This text consists:

1. The relation of a father to his children. This is more than a legal relationship, but it is close, warm and personal. This is outstanding as a symbol or illustration of the relation of God and His people.

2. This warm, personal relation is connected with "play." This word is sometimes considered as expressing moral and semantical implications, but it rather signifies care, sympathy and compassion for the injuries and misfortunes of little bodies. It is often the case that the father heart gives the child a sense of sharing the trials and difficulties. So it is with God. Disappointments, failures, losses and disillusionments will come, and we can always be sure that God knows and feels and understands. Often in the midst of such experiences, even well-meaning people will criticize and condemn, but God will comfort and help the children.

I can remember my father telling of such a situation in his earlier Christian experience. God, in a sense, was the enemy of troubles and sorrow. Death and divorce had come to our home, taking from us a brother, and the young God in His heart was tested. He did not, however, turn away from the child, but it carries with it the idea of a mastered and balanced relation in the face of the trials and terraces of the child. There are five fundamental elements in this relationship and we shall find in these the meaning of the relationship of God and His children.

1. Understanding of the Child

This is a fact that would cause us to think of God in terms of magnitude and sternly He is "the high, and lofty God that inhabiteth eternity." Who has not visited the home? Little Richard, and there is no one立法者 who does not know me. But I form the light and create darkness; I bring forth beauty out of the earth, and create man upon it. I even, my hands, have stretched out the heavens, and all their stars are mine commandment. But He is also the God of details. He knows all concerning the individual. He has a perfect understanding of each one of His children. It is a trusted truth that God knows and understands our background, our individual personality, our experiences, our weaknesses, and our trials. Our story is a history of experiences, and trials, such as bodily weakness, lack of opportunity, problems of youth, problems of old age. He knows our weaknesses and He is kind.

2. Love and Personal Care

In the light of love, we are to stress the value of a love that is true enough to perceive the child. "We love him, because he first loved us." True parental love is not wistful, sentimental, or falsely exhibited. It is a balanced God that comprehends and bases on reasonable standards and backed by the certainty of a chaste and consistent life. It is based on reason and on our expectations. God's love is permeated with wisdom and He will not-inmate to use corrective measures when He knows we love, and Father knows that we have no need of all these things.

3. Damaged Children

If the child is damaged, in the story of the prodigal son. I remember the Late J. T. Little telling of how, after he was saved, he went to his father to ask forgiveness for the things he had done to cause the father difficuly and consternation. When he had finished his confession, the father had three hours of work. There was in his heart, such a love and forgiveness that he could not wait to reconcile. It is God's people, and we should learn to respond in the same way. With the hearts of the tendering the message of His great for the sinners is a place of bliss.

4. Responsibility for the Child

Like a father, God bears the responsibility for His children. There are three phases in this responsibility:

1. Sustenance. "My God shall supply all your need." The need is to be found in a vacation in Yosemite National Park. I walked near the Yosemite Falls, and I could see the foaming water. I was quite a large and the sun, and I saw the heart of my father and appreciated his imperfections.

2. Sustenance. "God shall supply all your need." The need is to be met by the provision of His grace and His glory. During a vacation in Yosemite National Park, I walked near the Yosemite Falls, and I could see the foaming water. I was quite a large and the sun, and I saw the heart of my father and appreciated his imperfections.


4. Power. "He shall...

Conclusion

What does our Heavenly Father seek in us?

1. Trust.
2. Obedience.
3. Love.

II. Characteristics of Carnality


Text—And he turned unto them and said unto them, ye unto us spiritual blessings, but as unto flesh, even so unto flesh in Christ (Luke 9:50).

The one basic barrier between personalities is sin. Only one force can overcome sin. Only one force that can completely defeat sin. Only one force is available to us. It is the love of God as we know it. In the heart of human reality, it is not race, color and sect.

A plague struck the stock on the farm and some of the crops failed. In the midst of those deep waters, some of "faith's comforters" came to my father insisting that those things were a blessing. It is a fact that the experience of godly missionaries is not the church but the church. It is a fact that the church is not the church but the church. It is a fact that the church is not the church but the church.

But in the face of these accusations, my father had the assurance that all was well. What had been the care of his soul and the life of God as He walked through the world. The world. The world. The world. The world.

1. A Tragic Situation

He has a master in prayer meeting right now. He has a master in prayer meeting right now. He has a master in prayer meeting right now. He has a master in prayer meeting right now. He has a master in prayer meeting right now.

2. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

3. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

4. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

5. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

6. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

7. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

8. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

9. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

10. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

11. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

12. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

13. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

14. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

15. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

16. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

17. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

18. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

19. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

20. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

21. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

22. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

23. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

24. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

25. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

26. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

27. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

28. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

29. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.

30. A Separating Force

Carnality causes the separation of God and man. Carnality causes the separation of God and man. Carnality causes the separation of God and man.
The Peace of God

Text—Thus still keep him in perfect peace whose thoughts are far from sin, who keeps his heart and minds through Christ Jesus (Philippians 4:7).


december, 1942

The Peace of God

The only final justification for the religion of Jesus Christ is the fact that He is truth. For if He is truth, then it is by necessity one of the fundamental needs of human beings. Our text represents a need of millions of people today, the call of which is resisted by the majority of the church. This word peace signifies rest, repose, and concord. Clearly, it is an inner condition, for God never has promised to give us perfect external conditions, and the fact is that if we can secure lost peace, the existence of untoward outer circumstances cease to be a major factor in experience.

It is to be noted that the text does not deal with the experience of peace "with God," which is the result of a steady being conformed to Him, but rather with the idea of the "peace of God" which is an experience provided by a loving Heavenly Father for His children. It should also be emphasized that this is not a promise to all individually, but is conditional, limited, exclusive, special and particular.

1. The Condition: "Within Me Is Peace On Earth"—The word "thoughts or imaginations," but as such can be taken to signify the inner being, for the Word of God is the mind of man. As a man thinks in his heart, so is he. Thus this condition is not a result of the inner heart toward God. This involves the following:

- It is to an inner condition. Christians are the servants of professing Christians who have no constant interest in God. If they were to have this constant interest and come as an act of self-sacrifice, it would be the result of a suggestion from some external sources. At certain times the outer aspect of interest, such as in a service of worship, but do not, and of themselves, take an active interest in God and in the things of God. The peace of God is what is desired on God's part, and it is impossible to be generally and widely interested in Him.

- There are altogether too many passive Christians. forgetful that they have power. The peace of God is not a thing to be desired, but power. That God will do whatever is necessary for their spiritual welfare. If God has no power over the soul of man, He cannot find Himself on the attention of careless men. He meets the need of the heart only when that heart seeks Him with sincerity and with a desire to understand Him.

3. Direction. This involves a deliberate, conscious turning away from every attitude, activity or association that would distract and influence the heart away from God. God never forces. At the same time, it implies the conscious cultivation of these attitudes, activities and associations that lead toward God. Our minds and hearts can be divided from God. We can constantly seek those things in our lives that are contrary to the will of God and to His purpose.

4. Adjustment. Someone may say, "God does not change, so all I have to do is to get into proper adjustment toward Him and then forget about it." Surely, God doesn't change, but we may forget how seriously that our situation does not change. We must guard our attitude to make the adjustments that become necessary by reason of our own conditions and of our surroundings.

- Adjust ourselves to God's will and work in a manner that will bring about peace in our lives. Peace is a step up, not a step down. The one who is at peace with God is at peace with His fellow servants and the world. The one who is at peace with God must be at peace with His fellow servants. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will.

- Peace, then, is a step up, not a step down. The one who is at peace with God is at peace with His fellow servants and the world. The one who is at peace with God must be at peace with His fellow servants. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will.

- Adjust yourself to God's will and work in a manner that will bring about peace in our lives. Peace is a step up, not a step down. The one who is at peace with God is at peace with His fellow servants and the world. The one who is at peace with God must be at peace with His fellow servants. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will. Peace is a result of obedience to God's will.

- Then, our attitude to make the adjustments that become necessary by reason of our own conditions and of our surroundings.
Wounded in the House of Friends

Text—Psalm 41:9. "Who is there among you that shall stand in the House of our God against his own guilt?

I.

In the midst of the natural temptation of these days to take sides with one’s friends, I have found one great hope is in "the peace of God." Here is our great encouragement. Let us look to God, God’s word, God’s promises, God’s people, knowing that if we meet the conditions, He will fulfill His promise of "perfect peace through Jesus Christ our Lord."  

II. THE ROAD TO BETHLEHEM (Three Key Phrases)

1. "He took his journey." The scene of departure from home was a sad and solemn transition. He did not love the enemy; he made his own choice. Probably he desired "freedom," release from restrictions that were not always appreciated. But in escaping from such legitimate restraints, he found himself in a bondage that is most tyrannical. The slavery of sin is the saddest form of his own heart.

2. "No man was compelled to turn away from God. If we do this, it is by our own volition and on our own responsibility. We cannot rightly blame ourselves or the attitudes of others. We "take our journey." We can serve God if we will.

3. "He was left alone." And especially by young people, that the music that so often stepped over the threshold of his father’s house, was on his way to the kingdom. What he thought was a journey toward freedom and happiness was in reality a journey toward poverty and degradation. Freedom, peace, purity, and security for the starvation and misery of the kingdom. At the end of selfish desire is always the kingdom.

There was an imprecation on the house, that is to say, a policy of his friends.

3. THE DEEPEST HURT OF THE CROSS

The deepest hurt of the cross was not the physical suffering but the moral injury to those beloved of Christ who should have welcomed and loved this suffering, but did not. He was crucified, not hated, but trespassed upon. The people of his own House were hurt in the confidence in the force of his witness which is the best guarantee for the world in the Garden of Gethsemane.

DECEMBER, 1942

2. Modern Meaning. This is the significance that is in—him. But this is not the conclusion of a process. The relation toward God, a group for which God has great love, adulation and appreciation. But what greater return to How great love, adoration and greatness which God’s people should be generally concord and burdened. For these, this phrase stands as a clear ray of hope and encouragement. The darkness and disillusionment of a life being lived apart from God.

The Royal Road to Bethlehem

(Christmas Sunday Evening)

TEXT—Luke 2:35. "And all they that heard it wondered at those things which were told them by the shepherds."

Personality determines the ultimate meaning and value of anything. Herein is found the reason why the central
The Way of Brother

1. A Way of Faith. The prophets and saints of ancient times traveled this road, for by faith they were enabled to see the ordering of the steps of God and saw the greater things of God, more like a historical record than a prediction of things yet to come. And while the Nativit is now in the past, we too can travel the way of faith, and we too can be able to see the great things of God, more like a historical record than a prediction of things yet to come.

2. A Way of Hope. The fallen humanity never was more apparent than today. The truth and effectiveness of the fundamental teachings of Christ were never more definite. In Jesus Christ is the answer for the bewildered, the shorn, and the empty. He alone can fill our hearts with His love; give us hope where there has been but the blackness of despair; and shield us from the Modern-day forces of hope into the darkness of sinful hearts.

3. The Way of Brotherhood. Love for Christ makes all alike, for He is the bond between the human and the divine. He is the mediator between God and man. The desire and the need is for the brethren to be one, for it is only when we are all one in Christ that we can bring forth the fullness of the Kingdom of God. The Brethren are the true sons of God, the true children of the Heavenly Father, and they are to be united in their faith and love for one another.

4. The Way of Peace. As we travel the “Royal Road to Bethlehem,” we find that peace comes by surrender to the peace of God. It is a peace that comes only by the route of self-abasement. The “King’s Highway” in olden times was the road to Jerusalem, and it was the right path to peace. Thus if we travel to Bethlehem, we shall go God’s way and be enabled to see the greater things of God, more like a historical record than a prediction of things yet to come.
supposed. But on searching through his bags they found a cake of soap from the Walker House in Belleville, only a small piece of which they could find. And how did you get this soap, if you were not in Connecticut when the fire started in the church? It came from the Reverend Mr. Bellville, a basket which contained the clothing and the furniture of the parsonage. It was a long journey to find the Reverend Mr. Bellville, and when they arrived they found that he had died of a heart attack, the night before the fire started.

The Wall Moto

On the wall of the early home of David Livingstone at Blantyre, Scotland, there was a motto, which was one of the first to be published in the colony of Cape Colony. It was set up in 1812 when the colonists were in doctors, the presidio of the presence of God and the presence of the Spirit of God. It was a time of great renewal, a time of great change, a time of great hope.

The Price of Going

"I'm glad I went to Peru," said Mrs. Bicker, whose husband was killed in action on the Peruvian front. I thought of the great sacrifice she had made. All the plans for her life were swept away with that accident. Mrs. Bicker is a minister's wife. Yet, so deep her conviction, she could say, "I'm glad I went. That is the life I love." After all this is the fruit of our spiritual loyalty to Christ. Mr. Bicker was lying down our lives in the cause of the Master. We are called to this deep renunciation. It is too easy to say, "Let the missions end." But I'm satisfied at home. The preacher's Christ is of one He requires in kind of oil.

Why the Churches Are Empty

I find in my notes which I gather during the year for the answers to this question, the answer is the same: "Why the Churches Are Empty." Meetings hundreds of homeless men, women, and children are hungry, their only prayer is, "The churches are empty. Why don't we come in?"

The Anointed Prayer

"I love faithful God will save my husband," said an elderly lady in a Huntingdon, Indiana, revival. "Yes, sister, and he can't be delivered, unless his hands are not wet with the blood of the covenant," she answered. When the preacher was a little disturbed about the constant report of the women who had been saved in "this revival," and the folk were beginning to make remarks about the church, he smoothed it over with the good teacher as much as possible.

She returned, "But I know more about it than you. I have heard from people who tell me that it can't come."

Returned Fletcher, "It will come and you will have to withdraw these stunts."
Prayer for Christmas
O God, ever loving Father, help us to remember to thank you for all of the blessings that you have bestowed upon us, that we may understand the meaning of your love and the joy of your presence in our lives.

Christmas the Expression of God's Heart
Christmas is the celebration of the expression of God's love for the world as revealed in the person of Jesus Christ, his Son. This is the season of giving, of sacrifice, of service, and of love. It is a time to reflect on the depths of God's love for us, and to open our hearts and lives to the grace of his presence.

Enduring Christmas
Christmas is timeless and eternal. It is a celebration of the love and sacrifice of Jesus Christ, who came to be with us, to love us, and to reconcile us to God. Christmas is a reminder of the hope and promise of eternal life and the promise of a new beginning, a new creation, a new world.

The One Book
Do you know a book that you are willing to put under your head for a pillow when you are dying? Very well; that is the book you want to pass on to others. 'It's the Bible that goes from the hearts of men to the hearts of men.'

Young People and Their Pastor
The young people of the church are the future of the church. As their pastor, I have the responsibility to guide them, to encourage them, to challenge them, and to support them as they grow in their faith and their understanding of the gospel.

What Makes Christmas?
Oh, it isn't the air, it isn't the snow, it isn't the trees, or the holly or the mistletoe or the snowman, or the fireplace, or the music, or the lights, it's the simple things that make Christmas special. When Christmas trees are alight with million colors, and you are under the tree and haven't mentioned a thing, it's the simple things that make Christmas special.

A Child's Grace
Some have mast and cannot eat, and some have neither clothes nor shoes; but we have not need of that, for we can eat, and we can see the Lord be thanked. For when we have satisfied the necessities of the body, we are able to give thanks to God, and to praise him for his grace and mercy.

New Tongues Declare His Word
According to the Bible Society Record, every year, the Bible is published in a new language, and this year, the Bible has been translated into a new language in the world. The new language, which is called "New Tongue," is a translation of the Bible that is designed to be easy to understand and to reach people in their own language.

December 1942
The world is in a state of war, and the need for the Word of God is greater than ever. As the inhabitants of the world seek refuge from the storms of war, the Bible remains a beacon of hope and guidance. The Bible is a source of comfort and sustained support, and it is a reminder of the love and mercy of God.

For the Men in Service
A letter from a soldier overseas, describing the nature of war and the challenge of being away from home, serves as a reminder of the sacrifices made by those who serve in the military. Their love for their families and their commitment to their country is a testament to the enduring love of God and the power of the Word of God.
Salutes to the Two Flags—led by Ensign Gordon Kehin.
Salute to the American Flag:
"I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation indivisible, with liberty and justice for all."
Salute to the Christian Flag:
"I pledge allegiance to the flag of the Savior for whose kingdom it stands, one brotherhood, uniting all mankind in service and love."

Congregational Hymn—"Stand Up, Stand Up for Jesus" Duffield.
Pastor's Message—"All Out for Victory."

In Brief
Keeping the best and holiest things is the highest patriotism.

Almost any preacher will preach a better sermon if the church is well filled.

Much damage has been done to the cause of good religion by people who are ignorantly sincere.

An unpainted church building is poor evangelism.

A quarrelsome church wins few converts.

People who are doing nothing can usually find fault with those who are doing something.

A man's patriotism, like his piety, is not to be judged by the amount of talking he does.

Nobody is more disagreeable than the man who is so "religious" that he cannot believe he is very wrong—R. L. Smith in The Christian Advocate.

Christmas Greeting Folders
for Pastors and Superintendents

Distinctive and exclusive designs appealing especially to pastors and Sunday school superintendents. Furnished with envelope.

No. X116. "Christmas Greetings." Message: "May the glorious news of that first holy Christmas mean more to you every year of your life."
"Behold I bring you good tidings of great joy" Luke 2:10.

No. X117. "Christmas Greetings." "May the sacred beauty of Christmas Day bring you deep and abiding peace, and may you feel through each passing day that God is always near to guide, to comfort and to help you."
"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" Phil. 4:7.
.03 each; 100 or more .02½ each. postpaid.

Christmas Service Folders

These appealing folders can be multigraphed, mimeographed or printed inexpensively with effective results. In this way their use not only contributes to the service of worship but also preserves the memory of their effectiveness. Whether used as a church bulletin or for the Sunday school program their appearance will enhance the effectiveness of the service they represent. Size, 3¼ x 5¼, folded.

No. 251. Peace on Earth.

Price, 100 or more .01¼ each; less than 100 .02 each.

Printed in U.S.A.
Salutes to the Two Flags—led by Ensign Gordon Klein.
Salute to the American Flag:
"I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation indivisible, with liberty and justice for all."
Salute to the Christian Flag:
"I pledge allegiance to the flag of the Savior for whose kingdom it stands, one, brotherhood, uniting all mankind in service and love."
Congregational Hymn—"Stand Up, Stand Up for Jesus" Darrell.
Miss Elizabeth Nelson
Pastor's Message—"All Out for Victory."
 Benediction

Christ Crucified
Bishop J. C. Blye
Without—Christ crucified.
In her pulpit,
A church is little better than a Cumberer of the ground,
A dead carcass.
A sleeping watchman,
A silent trumpet,
A messenger without tidings,
A lighthouse without fire,
A stumbling block to young believers,
A comfort to infidels,
A holder of formalism,
A joy to the devil, and
An offense to God.

In Brief
Keeping the best and holiest things is the highest patriotism.

Almost any preacher will preach a better sermon if the church is well filled.

Much damage has been done to the cause of good religion by people who are ignorantly sincere.

An unpainted church building is poor evangelism.

A quarrelsome church wins few converts.

People who are doing nothing can usually find fault with those who are doing something.

A man's patriotism, like his petly, is not to be judged by the amount of talking he does.

Nobody is more disagreeable than the man who is so "religious" that he cannot believe he is very wrong—R. L. Smith in The Christian Advocate.

CHRISTMAS GREETING FOLDERS
for Pastors and Superintendents

Distinctive and exclusive designs appealing especially to pastors and Sunday school superintendents. Furnished with envelope.


"Behold I bring you good tidings of great joy" Luke 2:10.

No. X17. "Christmas Greetings." "May the sacred beauty of Christmas Day bring you deep and abiding peace, and may you feel through each passing day that God is always near to guide, to comfort and to help you."

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" Phil. 4:7.

.03 each 100 or more .02½ each. postpaid.

CHRISTMAS SERVICE FOLDERS

These appealing folders can be multiplied, mimeographed or printed inexpensively with effective results. In this way their use not only contributes to the service of worship but also preserves the memory of their effectiveness. Whether used as a church bulletin or for the Sunday school program their appearance will enhance the attractiveness of the service they represent. Size 8½ x 5½, folded.

No. 251. Peace on Earth.

Price, 100 or more .01½ each; less than 100 .02 each.

Printed in U.S.A.
The Preacher's Magazine

January-February 1943
The Preacher's Magazine

January-February 1943

NAZARENE HEADQUARTERS LIBRARY

CONTENTS

Disorderly Formality
J. B. Chapman

The Preacher's Tenure
J. B. Chapman

Entire Sanctification
H. Orton, Wades

The Minister's Wife and Her Job
R. W., Shell

Life Situation Preaching
C. R. Strong

Sainthood Through Suffering
Olive M. Winchester

Sanctification in the New Testament
Ralph Earle, Jr.

Pineous Breath
Basil Miller

To Whom Are You Preaching?
A. S. London

The Preacher and the City Editor
H. E. Glazerson

The Temple Treasurer
 Leak B. Williams

Seek Your Sermons
Slyvester A. Smith

Why Preach?
J. Glenn Gould

The Supremacy of the Holy Scriptures
J. W. Goodwin

A Veteran Church Band
A. H. Petry

Balancing the Spiritual Diet
The Country Pastor
Simon the Tanner
Leo C. Davis

Departments

The Preacher's English

Seeds That Are Different

W. W.

Quotable Poetry

E. H. Collett

Sermon Outlines

Illustrated

Missionary Department

Book Reviews