Easter

These services and cantatas are designed for those who desire the more spiritual type of material for the Easter season. The popularity of these simple story cantatas increases with the passing of every season. The most inexperienced organization can select from this group a cantata that will be a real blessing to the congregation.

Immanuel Victorious
A story cantata for Ladies’ Voices. Music by Harry Dixon Loes, story by Avis B. Christiansen. To meet the current need brought about by the absence of men’s voices in many choirs we offer this brand new publication for the Easter season. Includes several solos, duets, trios and full four-part treble clef chorus numbers. 20c, postpaid $2.00 a dozen, postpaid

Radiant Morning
Cantata by Halder Lillenas. The gripping story of Christ’s resurrection, according to St. Matthew, revealed through music which is colorful and unusually well adapted to the text. Some strikingly new harmonic arrangements have been employed. 40c, postpaid $4.00 a dozen, postpaid

The Living Redeemer
By Halder Lillenas and Rachel K. Green. This cantata begins with an instrumental prelude and continues with story and song built upon the dramatic events leading to the crucifixion. Provides for a narrator whose reading supplies the desired continuity. 40c, postpaid $4.00 a dozen, postpaid

The First Easter
An effective cantata. Story by Virginia Frances Joy and music by Halder Lillenas. A beautiful instrumental prelude and choral number precedes the story, which alternates with vocal selections throughout the cantata. 20c, postpaid $2.00 a dozen, postpaid

The Victorious Christ
This tuneful cantata vividly portrays the occurrences of the resurrection. It is not difficult nor lengthy—only eight vocal numbers in all—yet it conveys a complete Easter message. 20c, postpaid $2.00 a dozen, postpaid

Easter Program Builder-No. 1
Similar in size and style to our Christmas Program Builder No. 1. To be ready about February 1, 1944. 35c, postpaid

Easter Bells
A complete Easter service for the Sunday school. Eleven pages are devoted to songs in various arrangements. The remaining four pages contain recitations and exercises for the use of children from the Primary to Intermediate ages. 10c, postpaid $1.00 a dozen, postpaid

Light on the Hills
In this service will be found some of the choicest children’s songs written by Halder Lillenas; also an unusually fine collection of recitations and exercises by Carolyn Fosmen and other authors. Throughout the service the real significance of Easter is emphasized. 10c, postpaid $1.00 a dozen, postpaid

Wonderful Morning
A 16-page service distinguished for its beautiful simplicity. The ten songs are varied in arrangement—some designed for children’s union and two-part singing, others for the class or choir. The program material has been carefully chosen for use by the large or small Sunday school. 10c, postpaid $1.00 a dozen, postpaid

Easter Glory
In keeping with the title of this service, the “Glory” of Easter is stressed throughout. There are ten songs by Halder Lillenas, many of which are well adapted to the average volunteer choir. Three pages are filled with recitations and exercises. 10c, postpaid $1.00 a dozen, postpaid

This page of Easter material is from our 1944 catalog of Music. Send for your free copy of the complete catalog.

Nazarene Publishing House, 2922 Troost Ave., Box 327, Kansas City 10, Mo.

Printed in U.S.A.
Managing Editor's MESSAGE

THE months of May and June provide opportunity to deal with some major problems facing the nation and the church. These include, for example, the Mother's Day celebration at times, all of which is out of place in two or three days of hard experiences. These days challenge the mothers of the nation to leadership in spiritual and moral matters. They must not sacrifice the altar of material gain, even upon the altar of patriotism—the neglecting of children to work in various phases of war work—the children of this present generation. The pastor will do well then to present a real challenge to mothers, also to emphasize the place of religion in the home and the advantage and influence of the Christian home.

The second great day in the period will be Pentecost Sunday, May 29. This day, commemorating such an important event in Christendom, should be as prominent in our church calendar as Christmas or Easter. It presents an opportunity for the pastor to emphasize the place of Pentecost in the life of the Church, its importance as a personal experience and as a continued presence of the Holy Spirit in the Church.

Children's Day will come on June 4. It is a growing conviction among the leaders of the church world that too little attention is being given to children in the church. Here is an opportunity to give proper recognition to the children.

Then there is Father's Day, the third Sunday in June, which might be appropriately emphasized.

D. SHELBY COLETT,
Managing Editor.

What Price Success?

J. B. Chapman, Editor

IT HAS been estimated that out of a hundred men who enter the retail merchant business only five succeed in building successful enterprises. It is perhaps easier to make calculations on the merchant than on men in other callings, but it is likely that the figures for others would be about the same if they were available. The merchant as an example, it is difficult to say just what is success with him, and hence it is difficult to draw conclusions as to who is succeeding and as to when the day that compares with the retail merchant's "permanent business" actually arrives. Some merchants start out very unprofitably and continue to gain in efficiency and accomplishment to the end of a long life. Looking at them, at any one short period of their career one would scarcely dub them successes. But when the whole of their life's service is appraised it may be found that they did quite well. Some merchants start in high gear, run well for a time, and then coast down to below an inequitable conclusion. Some merchants have long approaches at both the beginning and closing of their lives, and if the short middle portion is taken as the norm they might be said to be successful. Some merchants do not find themselves and their places until late in life and it is the "twilight," which gives them their glory. Uniform success from start to finish is perhaps too much to expect of the great majority, although, I think each one of us should demand it of ourselves individually.

Then, again, there is no set standard by which to measure a merchant's success, seeing the calling involves so many different accomplishments. I know a man who has left a successful church building behind him. He told me the other day that he is retiring at the end of the present year—he is close to eighty. But I think there are none who are familiar with his work who will not say that he has succeeded. He was adapted to a form of service (the building of church houses) that is much needed and that few can do, and his works follow him. Other merchants who have built no church houses, have paid for churches that others built. Some have done outstanding work in opening new fields where others could follow on. Some have done their best work in healing breaches and saving unprofiting churches. Some have been used of God in revivals, one of which would entitle them to be classed with the successful. Some have been especially used in giving young people to the ministry and to the mission field. Some of the most useful merchants have not possessed any unusual talent or accomplished anything that the statisticians would appreciate, but they have saved souls, encouraged the distressed, established the people in Christian living, and built lives that will outlive all earthly buildings.

Analyzing the causes for failure among retail merchants, the following have been suggested: (1) Poor location; sometimes the result of poor judgment, not the time of the site above, and sometimes the result of a shift in population; (2) Insufficient capital to carry through; (3) Unfortunate selection of help or partners in business; (4) Desirability on his own part or on the part of others; (5) Just poor management in general, and especially inability to "take business apart." I have quoted from memory, and have not attempted any logical order in the statement of the causes of failure, but I think there are suggestions here for us.

First, on the matter of location: we are not just now thinking of the location of church buildings, but location of preachers. There is a little book called "The Matting of Pastors and Churches" I think is available in some of the libraries of the country, and every preacher, especially every young pastor, should read it. The author holds that the purpose and end of denominational machinery, whether it be Congregational or Episcopal, is to get the right pastor into the right church. Some men can succeed in more places, but it is too much to say, there is any preacher who can succeed anywhere. Where to go, how long to stay, when to

May-June, 1944

(138) 3
move; these are questions that the average preacher will not be able to answer. But for all, will have to answer, and most will be called from labor to reward. When seeking for the necessary reason for the professional man's life and yet it is important that the preacher be where he is and where he can be effectual. Some preachers have more wealth, some have less; some have more influence, some have less. But wealth and influence are not the same thing, and both are necessary if the preacher's effort is to be effectual.

The second reason is embarrassing. The capital of the merchant perhaps we can say he should not have undertaken the task without proper preparation. But the preacher claims that God put him into the ministry, and too many times he concludes that since God called him when his capital was so limited it is right for him to try to increase his capital. Yes, preachers fall for want of capital. They are always looking for capital to expand their work.

The third reason is a capital mistake. The fact is that the profit of the capital is not observed at the beginning with either the merchant or the preacher, and it is often not enough to 'build up reserves.' In the first days of his business he would be able to meet the demands of his customers. When the New York corporation was formed they decided to lend Henry Ford money to help him in business in a time of crisis, Ford said, "I tried to persuade one that must not borrow money when he has to do; he must borrow only when he can get along without a loan." And the manner in which Ford utilized his accumulations yet the crisis is of the same kind, the present crisis. When the British minister Mr. Smith, after a visit to America, he reported that American preachers drove good automobiles, but said, "Their libraries are thin." This statement calls attention to just one of the symptoms of limited capital. It is always a necessary matter to listen to a preacher who must needs say all he has to say in order to make his material last, and there are some preachers who do not care to look up any surplus at all. The story is told of Daniel Webster that he once had a letter written to him by the blacksmith. The letter was written in pencil and covered the floor of the room. "Blacksmith, the case involved detailed discussion and considerable expense for travel and research. Webster did the work thoroughly. When the case was heard in court, Webster handled the matter so expertly that the client in favor of his client. Always in matters of money, there was no arrangement as to the fee. The blacksmith, seeing there was so little time involved in the hearing of the case felt liberal and gave Webster a dollar for his services. Twenty years later a big Boston corporation retained Webster with a ten thousand dollar fee to take care of a case involving the same points of law. The corporation suggested that Webster could have any help he chose. But he took care of the matter himself, having done the work twenty years before. In the case of the preacher, we have an idea that most of those flashes of genius which we all like to record are but the accumulations of the capital we have accumulated during the business of the past.

Third, unfortunate selection of helpers or partners, and what shall we say here? Many a preacher has married a wife who was a millstone about his neck, and none can save him from the necessity of laboring under this load. There are few callings in which the wife is so vital a part in the calling of the preacher, and many a good man has failed or is failing because of his unhappy wife. And yet a preacher with an unhappy wife has a better chance than a divorced preacher. There are preachers who are poor judges of men and women, who habitually select helpers on the basis of personal likes and dislikes, and who therefore draw about themselves a set of helpers who are insipid and need not. It is said that General Lee was once asked about a man's qualifications for a position of responsibility, and he recommended him very highly. One who heard him remarked, "General Lee, don't you know that this is your personal enemy?" General Lee replied, "I was not asked to mention someone who is my friend, and I do not know of anyone who is better adapted for the place mentioned than the man I have recommended." In an extreme case of which I have heard, the teacher of the Bible class would not even stay to hear the pastor preach. When the attention was called to the matter, he answered, "I really can't blame him for not wanting to hear me preach, and I do not know of anyone who can do as well with the Bible class as he does. He is a good man and a mighty big man to intrust his helpers without regard to personal friendships, but the man who can do it will score many a point on the way to success.

The fourth point is not as common a cause as moral pessimists usually suppose. Most preachers are clean and honest, and most active church members are sincere. The ones who are otherwise are like splashes of mud on a clean white canvas in that they show up in such bold relief. And yet this is not a matter to pass over lightly. Moral qualities are the most telling in the making of a preacher and in the making of the preacher's success. Genuine moral and spiritual soundness covers a multitude of faults, but the apparent success of the unendurable is a snare.

We have come to the last point much as the preacher often comes to his climax—long after the time run out. And yet this is the point calling for the greatest emphasis—poor management. And, especially inability to "take the business apart." The preacher who falls at this last point is like a man who in addition to being sick is also old and worn out with little or nothing left to build upon. "He died of general disability," should be the epitaph on the ministerial tombstone of many a man. There was no one thing the matter with him that might not have been cured. He was just not generally in time with what it takes. And yet, looking that such a preacher is not exactly hopeless on any one point, it looks as though he might recover himself if he would take his own case seriously enough. When such a preacher comes to his adviser with the question, "What is the matter with me?" he has indeed "asked a hard thing." General disability! What a terrible thing! But that one might yet save himself if he could use a quality which he hitherto did not seem to have—quality of self-discipline. I have mentioned the "taking of his work apart" more as an illustration than otherwise. This fault does not show up in the beginning and never does show up unless the work grows or the preacher is called to a larger field. But when the time comes that the preacher must either do ten men's work or put ten men to work he may prove to be like the country merchant who was able to survive so long as he was buyer, clerk, bookkeeper, but who lost his bearings when he had to turn his work over to responsible department heads. Right here is where the "one-horse preacher" meets the test that reveals his calling.

And in the final word, let it be understood that our thesis involves no " caste system" for preachers. All men are little when they are born. The fault is that some remain little until they die. And another thing, as Bruce Barton says, "When you are through changing you are through." Our thesis does not involve a finished product, but a success that is always in the making. True success, whatever its definition, is worth the price, no matter how high the price is.

The Preacher's Family

BY THE EDITOR

YESTERDAY, a layman came to our cabin on the camp ground and said, "We have had two pastors who were not married, and two who were, and I have come to the conclusion that when a church is looking for a pastor it ought to consider the pastor's wife first, and vote on the pastor after it has been found that the wife will do. Take it right here now; we have a man here who has only mediocrity ability. But he has a wife that is both sainthood and practical, and children that co-operate with the parents in every possible way. He had a very small church, but that was no bar to the success of the good churches on the district was open, he was chosen, although it was the reputation of his family that was first considered, and now he is doing a wonderful work." The layman did not say anything, and that was no bar. Christ said it was a crucified or ironic in his voice. He was just speaking from experience and observation, but his words had effect upon those of us who heard.

This theme is not a new one. Paul listed as one of the qualifications of a "bishop"
A study of the marvellous grace of God
is presented to us by this author in . . .

Word Pictures from Ephesians
Olive M. Winchester

"Marvelous Grace"

Down across the years we have sung
"Amazing grace, how sweet the sound," yet how indefinite has been
our concept as to the inherent nature
of grace. As in the days of old the patriarchs
saw the promises afar off, so have we seen
grace from the lips of the apostle. Yet,
though we have experienced it in
our hearts and lives, and have thus known
its benefits, and accordingly it has become
a very profound reality to us. We are indeed
thankful that experience is not de-
pendent upon our intellectual grasp of
facts theologically, but when we add to our
experience a clear thought concept,
then we enter into a double realization
of that truth; it glows with increased
splendor, and the soul rests in a double
assurance.

The term grace is very frequent in the
writings of Paul; his whole doctrine
of salvation was founded on its provisions; he
gloried in the radiance of its riches. So we
are sure that the study of this word as
presented to us in the Epistle to the Ephesians
will enlarge our range of thought
and enable us to appreciate its significance
more than ever before.

Grace Freely Bestowed

While the word "grace" in itself contains
the idea of undeserved favor, yet the
apostle emphasizes this by added quali-
fying phrases such as "freely bestowed"
and also the expression, "riches of his
grace." He would bring before our minds
a concept of its abundance that we might
each a vision of its scope.

One writer in discussing the second of
the descriptive phrases given delineates
not only the fullness of grace, but also its
nature, so we quote him to a considerable
length. "The great word grace," he says,
"which has been used twice in these open-
ing verses, touches the pulse of all Paul's
thoughts in the redemption of sinful man.
It has a large place in all his epistles, and
not least is this one, for here it meets us
at every turning-point in the great state-
ment of the divine counsels, the securities
of the forgiveness of sin, the way of sal-
vation. While, it has the occasions and
subtleties of loveliness, favor or good
will, whether of God or of man, in the
Pauline writings it has the particu-
lar sense of free gift, undeserved bounty,
and is used specially of the goodness
of God which bestows favor on those who
have no claim or merit in themselves or
of that free favor of God as a power which
renews men and sustains them in the
Christian life, adding their efforts, keeping
them from falling, securing their pro-
gress in holiness. The freeness of this divine
favor in the form of grace, the unmit-
ted nature of the holy goodness, is what
Paul most frequently magnifies with
praise and wonder. Here it is the mighty
measure of the largess, the grace in its
quality of riches, that is introduced. This
magnificent conception of the wealth of
the grace that is bestowed on us by God
and that which is in Christ for us, is a
peculiarly Pauline idea. It meets us, in
deed, elsewhere; . . . but nowhere so
frequently or with such insistence as with
Paul. . . . That our redemption cost so
great a price, the blood of Christ, is the
supreme evidence of the riches of the
divine grace. And the measure of what
God does for us is nothing less than the
limitless wealth of His loving favor."

Such a concept was entirely new to
Jewish thinking; and the Gentile mind had
nothing in its religious regimen that was
like unto it. A God of grace was unknown
to both alike. The Gentiles sought to
place their hostile gods, the Jews looked
upon the God of the Heavens as an
assurer, yet at the same time they
thought that He was obligated to deliver
them for His own name's sake. Occas-
ionally one like the psalmist would dwell on

The process of entire cleansing from sin may be thus stated:
Light is imparted to the soul.
Conviction is fastened upon the conscience.
Desire springs up to be delivered from all sin.
Christ takes upon the mercy of God for the blessing.
Fruits takes hold.
The blood cleanses.
The Holy Ghost witnesses. Hallelujah!—Selected.
the loving kindness of Jehovah, and a 
prophet would tell of God's love, but 
the common people failed to carry the 
concept into their thought. Grace, abundant grace, 
and abundant grace. In their day the New 
Testament dispensation had not yet 
dawned.

"IN THE BOWLOWS" 
The letter to the Ephesians belongs to 
the Christological epistles which have as 
their principal theme the person of 
Christ. They especially emphasize Christ's exaltation, 
but most particularly do they express the union of Christ and the believer. 
To follow this line of thought through the 
epistles, that is, the union and fellowship 
of Christ and the believer, one will find it helpful to underline every reference 
that has the phrase, "in Christ," or the equivalent. The number of times the expression is used is an indication that 
this thought was dominant in the apostle's mind.

All the blessings of grace of whatever kind 
are through our union with Christ. Addressing 
his readers at the beginning he designates them as "the faithful in Christ," 
that is, "their conscience has its meaning 
and its life in their fellowship with him." 
Continuing, the author proclaims the fact 
that we are blessed with all spiritual 
blessings in Christ. As one writer has said, 
"the phrase expresses the supreme idea 
that pervades the epistle. Here it qualifies the 
whole statement of the blessing, in its 
bestowal, its nature and its seat. ... It is 
quite by reason of our being in Him as our 
representative and head; by virtue of our 
incorporation in our union with Christ." 
Then passing on in pursuing the content, 
we find the phrase which heads our section. That time the wording is different 
but the thought is the same; synonymous 
with the expression, "in Christ." We have 
the phrase, "in the beloved." This seems 
to be the only place that this particular 
designation is used, but it reiterates an 
often expressed thought. Accordingly the commentator observes, "It is not through 
him and in him." The grace is bestowed 
in and with Christ himself. It is in the 
gift of the Son that the gift of grace becomes 
clear, and that the splendor of the grace is seen.

SAVED BY GRACE 
After speaking of grace as freely bestowed in the first chapter, the writer 
continues his observations in the second 
with the more specific statement that it is by grace we have been saved. The first 
itime it comes as a parenthetical phrase 
and the second as a direct statement. 

However, before considering this special feature of grace, let us look at the 
background. Herein lies a problem that is 
the previous state and condition of his readers. They were dead in trespasses and 
sins. Being such they were utterly unable 
to help themselves. Then, it would seem 
that there could be no hope. But in con- 
trast to this tragic picture, we read of the 
rich mercy and the great love of God; 
these were effective in calling forth the 
quickening power that breathed new life 
into the spiritually dead.

Not only does this account give us a 
description of the former state of the 
parties addressed, but it also suggests possible elements of grace. Mercy and love 
are attributes clearly seen.

Moreover we have in this connection as well as in the previous chapter the thought 
set forth of the riches of God's grace. 
Here there is special emphasis placed upon 
the riches of grace, there is the modifying 
word, exceeding. Furthermore its 
direction and nature are explained with 
the appended statement, "in his kindness 
toward us in Christ Jesus." 
In passing, it is noted that not only here in this dispensation does grace 
shine forth in its glory and splendor, but 
in the ages to come the manifestation of 
God's grace will be made known. Refer- 
ing to this grace's purpose, therefore, is that in the eternal future which opens 
with Christ's parousia, and in all 
the continuing length of that future, 
the grace's ways with those once 
in sin should be declared and understood in all the grandeur of its ex- 
ceeding riches.

Thereupon in repeating the statement, 
"by grace you have been saved," this time 
the definite article is used, "by the grace, 
that is, by the grace of which he had been 
speaking, the grace that is actuated by 
mercy and motivated by love, grace, 
that is abundant in its amplitude, 
grace that elevates and glorifies 
us; this is the grace by which we have 
been saved. Well did the hymn 
writer muse, when he thus expressed it: 

Twas grace that taught my heart to fear 
And grace my fears relieved; 
How precious did that grace appear, 
The hour I first believed.

A DISPENSATION OF GRACE 
A theme that burned with fervor in 
the heart of the apostle is introduced in 
the third chapter of the epistle, namely, 
the call of the Gentiles; moreover his 
relation to that call is at the forefront of 
his thinking. He loves to dwell upon the 
call of the Gentiles, its mystery, its special 
revelation made unto him and his call to 
go forth on this particular mission.

The apostle speaks of this mission as a 
dispensation of the grace of God." 
Analyzing it word by word, we may note 
first that the thought contained in 
dispensations is that of "arrangement made in 
the matter of something." It does not 
signify the apostolic office. We believe 
that the apostle held this office, but he held it 
by the special call given him when the 
Lord appeared to him on the way to 
Damascus; then the call to the Gentiles came 
as a special adaptation of this office, but 
did not in and of itself constitute that 
office. This special dispensation of his 
services was indited by a special gift of grace.

Herein lies a different operation of grace. 
Saving grace is bestowed upon all men potentially, and may be appropriated 
by faith; therein one and all may share 
the grace. The individual life.

There are on the other hand special 
endowments for particular occasions and for 
special services which are vouchsafed to 
individuals. These gifts of grace may 
sometimes be temporary, and again they 
are abiding.

The differentiation between the temporary 
gifts and the permanent ones needs to 
be carefully discerned in each 
individual life. Oftentimes when some great 
exigency arises, there is special grace bestowed to meet it. Thereupon the individual 
measures his spirituality and others' 
measure him by the grace manifested at 
that time. Then to his dismay and to the 
amazement of others at a later time he 
seems to come short of such a plenitude 
of grace. If we would remember that grace 
is bestowed upon us, that it comes from 
the divine hand, it might help us. It is 
lke unto a gift of money to meet a special 
emergency, that gift of money does not make us wealthy; it is only as we use 
the money wisely and well to retain the 
benefits that it becomes really ours. This 
 grace thus bestowed for special occasions 
seem to be too closely connected with our spiritual status. This is 
evidenced by the fact that the gifts mentioned 
in Corinthians are called charismata, or "things related to grace," and they often 
are not closely related to normal life, 
that is, individuals have possessed the gifts, 
yet have not always been deeply spiritual 
as we might naturally expect.

Passing from these temporary bestow- 
ments of grace for some special emer- 
gency, we come to the more permanent 
which have their relation to the calls to 
service, more particularly to the different 
forms of the ministry. Herein it would 
seem that "the gifts and calling of God are 
without repentance." They change not. 
It may be that the form of expression 
may change, the field of activity may be 
different, but the call to that line of 
service, to that particular office, that 
call, He gives special grace to carry out 
that call.

Thus when we review grace in the Epistles 
to the Ephesians, we note that it 
abounds in riches, is closely associated 
with the divine attributes, mercy and love. 
Then we see that it has two special phases, 
that grace which relates to our salvation, 
and that grace that applies to special endow- 
ments such as gifts, and more particularly to the various forms of the 
Christian ministry. Truly grace stands 
forth resplendent and filled with glory. Its 
connotation in biblical literature has no 
parallel elsewhere for our God is "the God 
of all grace."

In the Rules laid down by John Wesley for his preachers were such 
words as these: "You have nothing to do but to save souls; therefore 
spend and be spent in this work; and go always not only to those that 
want you, but to those that want you most. It is not your business, 
but to preach so many times and to take care of this or that society, 
but to save as many as you can; to bring as many sinners as you can to repent- 
ance, and with all your power to build them up in that holiness without 
which they cannot see the Lord."

May-June, 1944
A Sacrament of Failure
H. Orton Wiley

The emblems which Christ used to illustrate truth are simple and meaningful. He took the child, the emblem of simplicity and trustfulness; He took bread, the emblem of surrender; and He took a towel, the emblem of lowly service. Some of these emblems He exclaimed to the place of permanent sacraments in the Church. We, because of its cleansing and refreshing aspects, He chose as the element in the sacrament of baptism, hence St. Paul speaks of the "washing of regeneration." For the sacrament of fellowship, He chose the supper, a simple meal, in which bread and wine as universal elements became the emblems of His own broken body and shed blood. The act of laying on of hands" long used as a symbol of the bestowing of authority, He selected to signify the anointing of the Holy Spirit. He had said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8); hence St. Peter and St. John in Samaria, and St. Paul in Ephesus, laid their hands upon the disciples to give the authority communicated to them by the gift of the Holy Spirit.

There is one emblem, however, which our Lord used in connection with the training of the disciples for the work of the ministry, that is frequency overlooked. To the twelve He said, as he sent them out to preach the kingdom of God, "Whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them" (Luke 10:9—15). Later, when he appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come, he gave them the same instructions saying, "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even so much was our Lord's lesson. He knew that he was the One who had been involved in a "Sacrament of failure." He knew that he had been called, at the very beginning of his public life, when tempted by Satan to win the glories of this world through irregular and false means, he rebuked, but Satan, the tempter, was written: Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8). Rather than win popular approval and be proclaimed the Messiah, hence the lesson of the leaders of the nation, Judaism, the way of humiliation and reproach. Obedience to God and truth in the inward parts meant to him that popular acclaim. When emphasis is placed upon outward success rather than obedience, two things may happen: First a man who falls through providential happenings will feel himself disgraced, both in his own eyes and in the eyes of others, and will assume a dejected attitude. This is wrong. Jesus told His disciples plainly, that when hindered by circumstances beyond their control, they were to hold up their heads, shake the dust off their feet, and go on to the next task at hand. The ministry of the Church, the work of men and women, does it make any provision for them. Second, a man may not assume a dejected attitude, but he may become a compromiser in spirit. If he cannot reach certain desired ends, he will go in for appearances rather than realities. What is this, but the temptation with which Satan assailed Jesus? If a Church cannot increase its membership through the work of men and women, it lowers its standards to include people who are merely respectable rather than spiritual. If titles and offerings will not supply the needed funds, resort is had to fairs, suppers and rummage sales. Against all this Jesus opposes his Sacrament of failure. If the way of obedience leads to outward success as it did in the earthly ministry of Jesus, this is well; but if it leads through deepening shadow to the humiliation of the cross, we likewise must go unto Him without the camp bearing His reproach. Jesus teaches us that it is better to be inwardly righteous than outwardly prosperous.

Jesus places the responsibility for the salvation of the soul, squarely upon the man himself, and not upon the minister. Ultimately, every man is responsible for his own soul. When the truth is preached, he may accept the gospel and be saved, or he may reject it to his own eternal undoing. The minister is sent to preach the truth—not to embalm it, or substitute something else in its place: and the hearers are not judged by his response to the truth. Lett hardness of spirit, or a dictatorial manner should be found unwittingly in one of his ministers, Jesus adds a caution in his instruction, of the severity which is not found in his instructions to the twelve as recorded by St. Luke. To the seventy He said, "Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you" (Luke 10:11). We are not commanded to erect lectures on the gospel, or orations on gospel themes; we are to preach the gospel with the Holy Ghost sent down from heaven. In us the kingdom must have been implanted, the righteousness and peace and joy which form its essence.

(Concluded on page twenty-five)
The Preacher as a Spiritual Leader

Paul S. Hill

The word “spiritual” is one that in current use seems to have a lower standard than that which we usually desire to read into it. It has come to be used on a plane of things less than religious, so that various charities and fraternities and such organizations as the Red Cross and enterprises to assist in the morale of our soldiers, etc., are termed “spiritual.” We wish to define the word as we will use it in this paper. The preacher who is a spiritual leader is a man who has a heart as pure as heaven and devoted by the Holy Spirit of God. He is dynamic with holy power; his inner life is filled with the fullness of God. It is such a man that we speak of as a spiritual leader.

It is said that a river can rise no higher than its source. Also, it can be said that the life of the church can never rise higher than the spiritual life of the preacher. All of us who are preachers enjoy those times, when some member of the church roots God in prayer, or mentions the anointing of the Holy Ghost in testimony, but always there comes back to us this thought: “I must be still more spiritual than that. I must excel in spirituality.” The spring must be higher than the stream it feeds.

Spirituality is stabilizing. It is a ministerial equipment by which a preacher remains steady and true to his convictions and the trend of his efforts. People know where to find him and what to expect of him. As a leader in spiritual things, he is dependable and steady.

Spirituality thrives on facts, rather than fantastic ideas of strained emotional upheavals. Ordinarily thinking, serious and painstaking study are great helps to spirituality. Devotion to God, duty, obedience to the divine call to the ministry, orderly worship, both private and public, are fields of soil suitable for growth of spirituality in both the minister and his church. The preacher, who strives for spirituality, and enlists the help mentioned, will find his efforts reflected in a deepening of his own spiritual condition, and the church he serves will also take

on the deepening of this spiritual tide. Recently we heard a woman testify to her conversion, which took place in a service held in a large theater building during the observance of Holy Week. The church evidently had united for the service, and so deep was the spiritual current, so filled with the Divine Presence, that while sitting in the seat, her soul found Jesus as definitely as though she had sought at an altar in a holiness church. Surely in that service there was spiritual leadership; and the great facts of the atonement, the resurrection, and the incarnation of Christ were presented for the faith of the people. Without spiritual leadership this would have been impossible. It was leadership that led directly to Christ as Saviour rather than to an altar service. We believe in altar services in our churches; they are means by which very pronounced decisions can be made and definite experiences of salvation obtained, but after all we would like to see a revival of spirituality so big and deep that an altar service would be unnecessary. Possibly we might have that if we placed the emphasis on spirituality rather than on the altar.

The preacher is the spiritual leader in the formation of world governments; more depends on the man who serves in the priesthood and the war lords; examples of this are Old Egypt, or present-day Japan, where at present the war lords are in the saddle. Then, there is the kingdom where the government centered in a king who is more or less sovereign. And, finally, there is the democracy, where the people say it is “government of the people, by the people, and for the people.”

At present we are at war with the pagan ideas in both State and Church, and the preacher must bear the burden of spiritual leadership. During the years these have been a great swing from the sovereignty of kings in government to the democracies where the people are having the entire say; or at least a few are saying as far as the rulers are concerned. This rise of democracies has been accompanied by its parallel in the church; the minister is recognized, but not supreme above the voice of the church or the church board. His spiritual leadership remains big and he is this his prerogative and is strengthened as he uses it. Bossism is not his; leadership is!

The preacher as spiritual leader is the only force to hold the line of spirituality in a fast-changing world. With this great swing toward independence of thought and freedom of life, it takes but little more to break up the entire world into small, independent and unstable groups of men with nothing about them that contributes to good government. Already we are seeing some of the results in the unauthorized and illegal unions. Will a few years more bring? The preacher as a leader in spiritual things must stand in the gap. This is his position, his calling, his duty!

If the present war should end today, we still would be called to fight the false ideas that have been sown in the minds of the nations. These ideas are disturbers of world peace and solidarity; they are destructive rather than constructive. The minister will meet them everywhere, and as a spiritual leader he must, in some way, bring the world back to God. The world is jammed into smaller quarters than of old; the lines of travel and communication are shortened. Our problem is global, our commission is world-wide, and our gospel is to all the world.

We must have a revival of spirituality or be bowed under by the natural tide of cruel events. It may be that some of us will not be as we are now when we were younger, but we can pray harder and seek God for a deepening of our spiritual qualifications as spiritual leaders in a world of unrest and sin. Poor old world —how it needs us as spiritual leaders.

*Paper presented to zone preachers’ meeting, New York District, by pastor at flushing.

Unclaimed Possessions

Colonel Andrew Zealley

Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? (I Kings 22:9)

RAMOTH in Gilead was a key position, a fortress, lying between Samaria and Syria. It was a former city of refuge. Israel had allowed this key position to slip from them; now they wanted to claim it, but could not do so. The town might have been theirs years before by simply walking into it; they would have encountered no opposition for the Syrians who were in charge of the town would have quietly withdrawn. Not a life would have been lost by its surrender, and the inhabitants of Ramoth in Gilead would have been made glad.

Written over this incident in type large enough for all to read are two sorrowful words, “Too Late,” reminding us that there are some things, very important and indeed priceless, that can be possession of provided we make early application and seize them at the right moment; but, if we delay and postpone our decision, we may never obtain them; or if we do, it will be
Five Essentials for Nazarene Evangelism

A. S. London

Evangelia is the heart of the Church of the Nazarene. It is the
core of the Christian life and message. The Church was born at Pentekeost. Peter,
filled with the Holy Ghost, backed by the prayers of Christian people, so preached
that three thousand people were converted. Evangelism in the Church's early life
came to the regular privilege and duty of the day.

The early Christians, through persecution, fire and bloodshed gave their testi-
mony to the saving grace of Jesus Christ. They became witnesses. They had expe-
rienced a wonderful release from the bondage of sin. They had to tell. Their
testimony stirred the whole of the Roman empire. When the church began to pro-
gress and get material gains, she started witnessing. Someone has said that the
church has yet to prove that she can stand temporal prosperity and still retain spirit-
ual, witnessing power.

May-June, 1944
and planning for a revival in their different churches. One old gentleman sat through all the conferences with but little to say, when finally he spoke out with these words, "I wonder if we have anything much to give to the people if they should come to hear us." His words fell heavily upon the hearts of that group of preachers. But the truth is, we do have something to give to the people. We offer a Saviour able to save to the uttermost all those who come unto God by Him. But the facts are that we are getting this message to a very few who need an uttermost Saviour.

SHAME RELIGION MUST GO

The church world is being tested and tried. It is in the very days of our hypocrisies must go. Only the real, the genuine, abides. Someone said long ago that "Christianity has not been tried and found wanting; it has been found difficult and not tried." It is time now for the cross to be burned out, and only the gold remain.

EVANGELISM MUST BEGIN WITH OUR PREACHERS

The pulpit must show the first evidence of the revival needed. Slipshod preaching, indefinite, lack of hard study and prayer, regardless of past experiences, will not produce in the revival what "it is no one to cross the river. He must himself be a crucified man." Some time ago an elderly preacher told of how he once held a pastor in a small church located a river, how he told how that in the spring of the year great floods came and the people were driven to the hills. And speaking of preachers, he said, "There is never a flood, until there is first a thawing out at the top." The first essential of a Nazarene revival worthy of the name must begin with Nazarene preachers. A soft, easy-going ministry will never bring about a genuine revival.

EVANGELISM MUST REACH OUR CHURCH MEMBERS

We cannot hope for a far-reaching revival when only one-tenth or one-fourth of our own people attend a revival meeting. Something must strike us that will cause our own people to make a sacrifice when necessary to get to the house of God. We must face the truth, and our church, and "we can make it again." It is easy to permit work conditions, irregular hours, and indifference to sap our interest in getting to the revival meeting.

EVANGELISM THAT SHARES THE PASSION OF JESUS

I am not talking about emotionalism that runs wild. But there will not come a revival until our hearts "burn within us." There will be emotionalism in any revival whatever, but the believers entering into the experience of Christian perfection. Jesus was moved, and so will He be moved with compassion when we get a glimpse of the lost about us, and Christ in us for the war-born, doomed world: "Hot hearts are needed in our midst. Lukewarmness, half-heartedness, and a careless, indifferent attitude will not foster a spiritual revival of religion. Saving people is a passion.

EVANGELISM MUST BE TRUE TO OUR HERITAGE

Our church—the Church of the Nazarene—was called to the kingdom for such a time as this. We were brought into existence to evangelize the lost, and build up the kingdom of God by urging believers on into the experience of entire sanctification. It was no trivial matter when a whole series of meetings and never preach one sermon on the doctrine and experience of holiness. Our church editor, Dr. D. Shibly Corlett, is known across this nation as a great preacher on holiness. Our General Superintendents preach clearly and definitely on sanctification. Our evangelists and pastors must be true to the heritage left us. It must not be said of us, "Why hast thou said thy birthright?"

EVANGELISM MUST BE WORLD-WIDE

Germany and her allies have conquered thirty-five nations. The population of these countries is probably 500,000,000 people. Millions are starving physically. The gospel alone can transform men and nations. Economic and social solutions do not change the human heart. The world will need as pastor in its history, evangelizing. Education will not do it. The latest discoveries of science are used to destroy and overthrow civilization itself. Nothing on earth can save the everlasting nations of the earth but the Christian religion. What a challenge to the Church of the Nazarene!

Emphasizing Holiness in Our Evangelism

J. Glenn Gould

Part One

THE Church of the Nazarene may be properly described as a later phase of the holiness movement in the United States. That movement had its inception in the expansion of Methodism over the country during the fifty-year period following the American Revolution. There were some foreglimpses of this revival of emphasis in some phases of the work of the Society of Friends in the colonies, and also, in the preaching and teaching of men such as Jonathan Edwards. It remained for Methodism to give clear doctrinal expression to the truth of full salvation and to declare that the chief purpose for its existence as a church body was to spread scriptural holiness over the land. It is rather significant that early Methodism in the United States was never unanimous in its attitude toward this essential teaching of Mr. Wesley—the doctrine of Christian perfection. There was a corresponding lack of unanimity on this subject in the Methodist societies in England, disagreement with Mr. Wesley coming occasionally from so intimate a person as his gifted and unpredictable brother, Charles. One will search the hymns of Charles Wesley in vain to find any clear note of testimony to the experience of entire sanctification. They are filled with expressions of aspiration, but there is not in them the least suggestion of attainment. Differences as profound as those which frequently came between the Wesleys—John and Charles—could hardly fail to register themselves among the preachers and teachers of this new movement. It is true, Francis Asbury was sincerely loyal to this precious truth and urged it upon his preachers in America; and there were many of them who not only expected but were made perfect in love in this life and tended, from Maine to California, and ministers and laymen from various churches, but chiefly the Methodist Church, were enlisted by the hundreds. Many of our early leaders were among them, including such men as John N. Short, Henry N. Brown, A. B. Riggs and H. F. Reynolds in the East, and P. F. Pace and Leslie Gay in the West.

Generally, this tendency was toward Christian perfection and aggressiveness in its propagation, brought these men into conflict with ecclesiastical authorities who were unfriendly to the teaching; and a separatist sect existed first in England, and then into a new denominational affiliation of their own making. In the East it was the "Association of Pentecostal Churches of America" (that was before the term "Pentecostal" fell among thieves

The Preacher's Magazine

May-June, 1944

(153) 17
on its way down from Jerusalem to Jer-

“Church of the Nazarene.” It is thus that

our denomination is seen to be a lineal
descendant of the holiness movement in

the church.

In our zeal to develop a denominational
personality, we have been led in recent
years to an emphasis upon those things in

which we differ from others rather than

those other things in which we are simi-
lar. We have been anxious to give mean-

ing to this new word, “Nazareneism,” and

have had a measure of success. But in do-

ing so, we have been inclined to overlook

the fact of essential solidarity with the

holiness movement at large. We need to

be reminded anew, therefore, of this

precious lineage from which our church

has arisen.

It is equally descriptive of our church
to say that we are essentially evangeli-

cal. Our history has been that of a vital,
growing, going enterprise; a “movement”
in every sense of the word. It is doubtful
if any group in church history has main-
tained as large a group of evangelists in

proportion to its size as ours.

This evangelistic urge is reflected in its
larger aspects in our foreign missionary
work, in the separate foreign branches of

our work, which later merged to form our

national church, its own mission stations. As

these different mergers occurred, the different

churches which were added to the far-flung

responsibilities of the new church; some-

time the old woman who lived in the street, the

missionary border had lost its importance; and

the size of many children that it didn’t

know what to do. It is in the interest of

the number of seekers at

the altar. There is nothing that is held to
be a more serious reflection on the pastor’s
evangelistic ability than barren services.

And barren services are to be defined as

those in which no one responds to the

invitation to come forward for prayer.

My personal conviction is that such defini-
tions and appraisals are dishonoring to the

Holy Ghost. When we come to think

about it, I am sure we will agree that we

have had barren services in which no

one came forward to an altar, and yet by
every valid standard those services were

richly fruitful. And I am sure we have all

seen services that ended with crowded al-
tars but which were evangelically barren,

with no real and lasting work accomplished

for God. Nevertheless, these are the

criteria by which success or failure are

estimated. Whether they be fair or other-

wise, we pastors must be prepared to

passion if we are to be true to the peculiar

genius of our church.

Still another distinguishing mark of our

evangelistic emphasis is to be found in the

generous use we make of evangelists.

The evangelistic slat in the Herald of Hol-

liness has always assumed formable propor-
tions, and while it is true that some in the

past have appeared more readly to

reap results such as these. Consequently,

on the part of men whose practice of evan-

gellism is as I have described, there is a

trend away from the clear, forthful,

penetrating of all salvation. We seem

tempted to fear (though we would

hardly express it as this) that God’s Word

needs something that we can give to it if it is to be mightily effec-
tive. To that we are called upon to respond. to think that the preaching of doctrinal

truth is cold and unimpassioned; that it

belongs to a teaching ministry rather than

an evangelistic ministry; and that, there-

fore, this truth has little to contribute to

an aggressive evangelistic program. There

is a feeling that a thundering of the wrath

of God, heavily punctuated by thrilling

stories, will do something in the way of

producing conversions in the hearts of men

that the simple proclamation of doctrinal

truth is powerless to accomplish.

I am convinced that this is a most ser-

ious misconception, and one that is bound to

be followed by results that are nothing

less than tragic. Preaching that does not

have a very clear framework of doctrine

is dangerous, to say the least. The ab-

sence from a message of well-defined doc-

trines is not only lacking in the preacher

and his hearers into the imposition of tests

of experience that are false and rule-

leading.

I have heard preachers say boldly that

“if you have the Holy-Ghost,” then this,

that or the other pecuiliar manifestation

will be present; thus making what is per-

haps an isolated detail in their own ex-

perience to be a norm in the experience of

their fellow men. It is an easy error and it

could be detected readily if the test of

sound scripture teaching could be applied.

But there is no opportunity for the hearer

of the message who is exposed only to the

test of internal testimony or to the ex-

ternal manifestation of his own heart.

The consequence, in part at least, is

that we are producing a generation of

Nazarenes which are not rooted and ground-

ed in the grace of holiness as their

fathers were. That is a serious enough ob-

servation for the present day. But when

you add to it the inevitable drift of the

years, it makes one wonder what we will be

of this generation, hence, if Jesus tarries.

(To be continued)

Hope

Failure will hurt but does not hinder us. Dissipation will pain but does not dis-

hearten us. Borrow will shake us but not break us. Hope will set us

free. It will help us to see things as they are, not as they were, more

for they are more for dying. Dying is easy work with living. Dying is a

moment’s transition living, a transaction of years. It is the length of the

knife that puts the foot in. Hope tights the words and the impossible heart

suffer patiently, rejoicing in hope. God knows

all, and yet is the God of hope. And when we have hoped to the end here,

He will give us something to look forward to, for all eternity. For "hope

abides."

May-June, '44

(153) 10

The Preacher’s Magazine
Introductory Studies in Our Scriptures

The Use of Metonymy and the Allegory

J. W. Goodwin, General Superintendent Emeritus

METONYMY is a figure of speech that consists in the naming of a principle, or one of its attributes, or the substitution of one appellation for another. That is, the cause is put for the effect, and the effect is put for the cause; and the subject is put for the adjunction, and the adjunct is put for the subject. This form of speech is not new to us, for we are using this form of speech constantly. The teacher often asks of his student, "Have you read Virgil, Homer, Shakespeare?" meaning of course, Have you read their writings or parts of their work? In the Bible there are many examples of this form of speech.

The Metonymy of the Person or Actor.

1. Frequently the person acting is put for the thing done. Thus Christ is put for His doctrine or His cause, "Salute Urbane, our helper In Christ" (Rom. 16: 9); that is, in preaching the gospel and helping sustain the Christian cause. Similar instances may be found in I Corinthians 4: 15, in Ephesians 4: 20 and other places.

2. The Holy Spirit is put for His effects; as in II Corinthians 3: 6, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." By reading down to verses seventeen and eighteen, we see clearly that the Holy Spirit is the power of liberty and freedom in the gospel of the New Testament. (3) The Holy Spirit is also put for His operations; for example, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51: 10). Or, as the margin reads, "a constant spirit." Now compare Ezekiel 26: 26-27 with Ephesians 4: 23 and Romans 12: 2, which messages imply a radical change and nothing less, both external and moral, but a new spiritual, wrought in the soul by the influence of the Spirit through the power of the Holy Spirit. (4) The Holy Spirit is put for the influence and gifts of the Spirit as may be found, "Quench not the Spirit" (I Thess. 5: 19). That is, quench not His presence and operation. Then Paul's advice to Timothy to "set up the gift of God, which is in thee" (II Tim. 1: 6) means the gift of the Holy Spirit, for seven verses at least three qualities of the gift of the Holy Spirit for and in believers.

(5) Spirit also denote a Divine Power or energy, reigning in the soul of a renewed man, Compare Luke 1: 46, 47, with I Thess. 5: 23; and for other places, where the word spirit is put for the new man and spiritual strength; see Isaiah 25: 9, Ezek. 38: 21, Matt. 25: 41, Rom. 1: 9, I Cor. 5: 3-5 and 6: 20, Gal. 3: 3, etc. (6) More especially the Holy Spirit is put for those peculiar and extraordinary gifts of the Spirit, which, for various uses, whether public or private, spiritual or temporal, are bestowed on man. Thus, in II Kings 2: 1-2, Elisha earnestly requests of Elijah, "Let a double portion of the spirit be upon me;" that is, a more eminent gift of the Spirit, more knowledge, and more understanding. (7) The Spirit is also put for revelations, visions, or extractions, whether really from the Holy Spirit, or pretended to be so. The "hand of the Lord was upon me, and carried me out in the Spirit of the Lord." (Ezek. 37: 1); that is, by a vision or rapture of spirit. And again in II Thess. 2: 2, "That ye be not soon shaken in mind, neither be ye troubled, although the day of Christ be at hand," by revelations pretending to come from the Spirit.

Parents or ancestors are put for their posterity; this mode of speaking is of very frequent occurrence in the Sacred Writings. Thus Shem, Japheth and Canaan are put for their posterity in Genesis 9: 27; Jacob and Israel for the Jews; in Numbers 23: 21, 23; also 24: 5, 17. (9) The writer or author is put for his book or work, as in Luke 16: 25, 24: 27; Acts 15: 21, 21: 2, and II Cor. 2: 17. In which passages Moses and the Prophets respectively mean the Mosaic and Prophetic Writings, composed by them under divine inspiration and transmitted to posterity as the rule of faith.

In concluding these examples, we must mention that the Spirit is in place for the whole and the whole for a part. Note Lev. 25: 46, Gen. 17: 12, Gen. 13: 15. Here the word everlasting is put for perpetual; also used in Num. 25: 13. Yet, but a limited priesthood however eternal must not be so interpreted in all places. We must not rush from one extreme to another. "Forever" exhausts the period to which reference is made. Take the expression, "O king, live forever;" this means "Long live the king!"

This use of metonymy will explain many texts of scripture which otherwise would be misunderstood. "Jacob have I loved, but Esau I have hated"—in Malachi 1: 2-3 and quoted in Romans 9: 13. A little study of these parts of these words, which were spoken some hundreds of years after these boys or men lived, and these names are used to indicate their descendants or posterity, and the cause of this attitude regarding them was based on their national character. One should read the statements of Obadiah 8: 11, regarding Esau or Edom and Jacob or Jerusalem, which will clearly locate these two men and the divine attitude toward them and the sufficient reason as given. Again, "Cast thy bread upon the waters, for thou shalt find it after many days" (Eccles. 11: 1); for anyone to cast bread as we now understand it upon the water would be to cast it away. But if we understand the planting of rice as our bread and cast that upon the water, without doubt we shall have a harvest. When we see an man casting his seed as rice upon the water, he is thinking of it away, but giving it to nature's laws for a harvest of increase. When the farmer casts his wheat and scatters it over the ground, he is making an investment for the coming harvest. So when a man gives of his time, efforts, or money to God for the blessing of others, it is never lost, but will return in the increased blessing here and on through eternity.

But again, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16: 19). The kingdom of heaven would naturally refer to what He had been talking about, the building of His Church. But He himself is the architect and the builder, even He himself adds to the Church or the building such as are being saved; He does not leave this important phase of the work to another. He is the door, but He committed to us the keys which stand for the giving entrance into the kingdom or His invisible Church, built of living stones into a spiritual house for the habitation of God. So the preaching of the gospel opens the door, and becomes the savor of life unto life or of death unto death. The preaching of the gospel of Christ on the Day of Pentecost opened the door to about three thousand souls who entered the fold. Then Peter again opened the door for the entrance of the Gentiles according to Acts, tenth chapter. What a responsibility our Lord placed upon the Church and its ministry when He placed in their hands the keys with which to bind on men with this burden to give men the gospel in the same measure as they have received it themselves! And what will be the end of those who fall to obey and thus keep the Church both doors closed to men and women? When we see that the keys of the kingdom are put for the possibility of entrance, the scripture opens with new light and obligation.

The Allegory

We will now take up the allegory for a brief study. This is another branch of figurative language which is sometimes employed. It has a Greek origin and really means a word, a speech, or story in which there is description of one thing under the image of another. Webster says that an allegory is a "representation by means of a figurative story or narrative something metaphysical, but not expressed; as, an allegory was expressly stated." And then adds, "an allegory is a prolonged metaphor." The difference between the parable and the allegory is in this: a parable is a supposed story, while the allegory is a figurative application of real facts.

May-June, 1944
There are some allegories in the Scriptures, but the Scriptures are not to be explained by the allegorical method as a principle of explanation. We should indeed move with caution in making any Scripture allegorical unless there is some foundation given in the Holy Scriptures themselves. Much of historical record and other accounts can well be used as illustrative material, but we should be cautious in claiming an allegory unless there is some foundation in the Holy Scriptures to support this claim.

We may say on allegory is a continued metaphor, although from the scriptural standpoint, the allegory differs from the metaphor in that the figure is carried out into a greater variety of particulars, and the principal subject is held in the background thus led us to infer the meaning from the "resonances" in the narrative. If we will read Psalm 80:19 we may see a beautiful allegory filled with metaphor. Israel is described as a vine taken out of Egypt; planted in goodly land, taking deep root, until the hills were covered with its branches, reaching from the sea to the river; then the vision changes: her hedges broken, she becomes a laughing-stock to passers-by, the wild goat and bear are feeding in its fruitful fields. But that one cannot fail to understand the truth intended by this allegorical psalm. In understanding this mode of speech we must first carefully examine the immediate representation and then consider what other representation it was intended to convey. Nearly all biblical allegories are given in the form of narrative, and intended to teach some moral truth, or inspire to some holy act. The allegorical truth is not stressed and has no immediate importance only as it leads to the ultimate and intended representation. It is the application of the moral or spiritual truth of the allegory which constitutes its value.

It will be well therefore at the outset to note some rules which should govern in the interpretation of allegories, and also note a few words of warning:

1. Where the literal sense is plain and obvious, the allegorical sense is not to be sought. This is the case with most of the allegories in the New Testament.

2. In order to appreciate the Christian position and sustain the spiritual standards of the church, a few of the early writers such as Barnabas were prone to follow the allegorical method to some extent. This fault may be the chief reason why the epistle of Barnabas in the second century was so widely read and popular in the New Testament canon. However, Origen with all his gift of exposition leaned strongly at times to this method, when in fact the plain historical sense would have been much better. The Church for centuries never was able to fully free herself from this method, with these worthy examples going on before it, took the Reformation with its strong determination not to adhere to the written Word to bring back the grammatical-historical sense in the study of our Holy Scriptures. There is so much truth in the written Word that one need not resort to such imaginary inventions and distortions which have no foundation in the New Testament.

3. Before we attempt to explain an allegory, we should ascertain the proper and literal meaning of the words employed. To illustrate, study Paul's explanation given in First Corinthians 9:6-8. He was urging purity in the church consistent with Christian profession, and to force home the truth, took unleavened bread at the Passover meal. Christ being our Passover, and leaven in meal standing for malice in man, should be purged out, to really measure up to what would be required. The purging out of old leaven was an idea with which Old Testament students were very familiar, and the truth went home. Had leaven never even meant anything else but bad, they could not have understood Paul, but now they must see, and comprehend his meaning.

4. The design of the whole allegory must be investigated. Take the short allegory given by our Lord in Matthew 9:16-17. Even some of John's disciples could not fully understand the change in customs as practiced by the disciples of Jesus on the occasion of fasting. Then Jesus explained to them that He being the bridegroom and with His disciples must necessarily change the attitude; that the new order would demand a change, saying, "No man putteth a piece of unruled cloth upon an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish." Jesus concluded that it was better to "put new wine into new bottles, and both are preserved." The loyal Jews converted to Christ could not see that at first, but were compelled to do so at last. It would have been much better for holiness, and for the churches, if the holiness leaders could have read this scripture and followed the directions.

5. The historical circumstances which surrounded the giving of the allegory are important in the explanation and therefore should be carefully investigated. In John 21:15, Jesus speaking to Simon Peter, said, "When thou wast young, thou girdedst thyself, and walkedst whithersoever thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Our Lord had just finished talking with Peter on the question of his unselfish love, and trying to point out to Peter the real cause of his failure. Peter's failure evidently was an overbalance of his sense of self-protection; now if he was to be reinstated as a true follower of the Christ he must make a devotion equal to martyrdom.

6. In the explanation of an allegory, we must not forget to give attention to the nature of the thing spoken in making comparisons. This will be found helpful and necessary in order that the tendency may be observed and the literal meaning which is hidden under the figurative expression may not be forgotten. When Jesus said to His followers, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" He then concluded by saying, "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." To understand the meaning we must search to find out the nature of salt. Salt is not only preserving but also it is purifying and corrective in its preservation. When the Church becomes the light of the world, we must not forget that light in itself is pure; then the obligation is to see that the medium through which it shines is also pure, that the radiation does not belie the profession, but "let your light so shine in order that men may see.

7. We must be careful not to overextend the meaning of the word, and examine the details and circumstances of the allegory so as to lose the true meaning and application. Professor Stuart in "Elements of Interpretation" very fittingly says, "Thus, in the parable of the Good Samaritan, the point to be illustrated is, 'The Extent of the Duty
of Benevolence. Most of the circumstances in the parable go to make up merely the verismimilitude of the narrative, so that it may give pleasure to him who hears. What is true in the interpretation of parables is also true in respect to the interpretation of the allegory. However the details of the narrative which sustain and enable them to be interpreted are main points of its application should not be disregarded or made of no account. What we would emphasize, therefore, is that all details must unite in leading to the central idea intended, and not to destroy the truth which should be illustrated.

7. There must be unity in the principle of explanation; that is, we must not undertake to explain one part figuratively and another part literally. In this passage found in First Corinthians 15:2, Paul uses two different ideas to illustrate the same thing. Since we are laborers together with God: ye are God's husbandry, ye are God's building. Here we have two different ideas, a farm and a building. Yet in each there must be this central idea, laborers together with God. In the husbandry idea, Paul plants and another irrigates, but it is God who gives sunshine and rain, and thus the produce. So also in the building we must follow the rules in regard to material as well as in the construction.

There are a few portions of the Word in which the allegory is so used 'where a double figure is placed, one over against the other. Some of the scriptures are rather difficult to understand, and often we are compelled to use the laws of interpretation very carefully, and exercise careful exposition in order to gain the thought of the writer. It is sometimes helpful to write out these points of contrast and thus compare them in two columns, over against each other, in order to gain the thought of the writer. We mention a few examples:

In Second Corinthians 3:16-18, it is clear that the Old Testament and the New are placed in contrast in order that the superiority of the New may be more clearly seen and understood. We may place the two in contrast as follows:

**The Old Covenant**

1. The ministry not sufficient.
2. The letter killeth.
3. Ministration written on stones and is passing away.

**The New Covenant**

1. A sufficient ministry.
2. The Spirit giveth life.
3. The ministration of the Spirit more glorious and remaineth.
4. The ministry of righteousness exceeds in glory.
5. The New covenant in its manifest glory.
6. The New covenant, not passing.
7. In the New no veil needed; taken away.
8. In the New the truth is clearly seen.
9. In the New darkness is taken away by Christ.
10. In the New the Lord Jesus is the Revealing of the Spirit.
11. In the New there is freedom.
12. In the New, beholding the glory, one is changed into the same image.
13. In the New it is from glory to glory and onward.
14. In the New, we have the all-uplifting, inspiring Holy Spirit.
15. Galatians 4:2-31, we have the two covenants in a beautiful allegory, in the story of Sarah and Hagar and their children as recorded in Genesis sixteen. In this picture we have:
   1. Two women, one is free and the other in bondage.
   2. Two sons, one the child of promise, the other born after the flesh, and necessarily also in bondage.
   3. Two covenants, one from Sinai, with bondage; the other from Jerusalem above and free.
   4. Hagar is taken to represent Sinait, with bondage, the law of bondage, and is the same as earthly Jerusalem now under the bondage of the law of works.
   5. Sarah then is taken to represent the free woman, the heavenly, and her child, Isaac, of promise, represents the spiritual children of divine promise.
6. The New Covenant then is from above, the heavenly Jerusalem, and is the mother of all who are born of the heavenly promise through our Lord Jesus Christ.
7. For we are all children of promise through Christ, as Isaac was also the child of promise.
8. The New Birth then being by promise through grace brings all who believe into the heavenly family of free children as Isaac was, he also being of promise. The promise was made not to many, but to one "The Seed" which is Christ; and, if Christ's we are Abraham's seed and heirs according to the promise.
9. The son of the bondwoman stands for bondage and is the fleshly element, or carnal mind, or the carnal mind, and holds in bondage.
10. Here then is the conflict between the flesh and the Spirit. The child of the free woman, spiritual children, demanding freedom, and the child of the flesh, the carnal mind, in conflict with the Spirit.
11. The solution found: cast out the bondwoman and her son. The law of works go, and the awakened carnal mind must be cast out.
12. The two cannot live together in the same house in peace. Whatever the price, cast out the bondwoman and her son.

Conclusion: Still fast in the liberty wherewith Christ has made us free, and remain free from the life of bondage.

Time and space will not permit further illustrations, but I trust we have said enough to assist the reader in the study of other scripture and to make him a student of the figures of speech in the form of metonymy and the allegory.

### A Sacrament of Failure (Continued from page eleven)

Here St. Paul gives us some practical expositions to his Jewish readers, he said, "For I could wish that myself were cursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. 9:3). A better translation would be, "For I was about to wish myself persecuted of the Gentiles"—that is, sacrifice the most precious treasure of his life for their salvation. But when they refused and hardened their hearts against God, he availed himself of the sacrament of failure and said, "Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, I, to turn to the Gentiles.""Your blood," he said, "be upon your own heads; I am clean: from henceforth I will go unto the Gentiles" (Acts 18:6). We are to live in an atmosphere of holy communion and fellowship with our Lord. We are to labor under the anointing of the Holy Ghost, but we are never to assume a defeatist attitude. We are to lift up our heads, commit the cause to God, shake off the dust of our feet, and go on our way with faith in God and faith in the ultimate triumph of His cause.

The baptism of the Spirit is in a very important sense a baptism into perfect love. Henry Drummond's book on love, "The Greatest Thing in the World," has the following analysis of love:


Pentecost and holiness are closely connected. A preacher wrote to Dr. Keen that he wanted the baptism with the Spirit but did not want anything to do with sanctification. The brother sadly erred. One has put the matter thus:

"Holiness, in the big sense, wraps a man in God. This is not the language of privilege but of service. A man with this experience enters the very passion of God. He knows and loves the meaning of conversation with the principalities and the powers. And he knows the true companionship of the saints. A holiness that is divisive is not the holiness of the New Testament. Pentecost also gives a passion for the saving of men; for the establishment of the kingdom of earth. Romans 9:5 follows upon the eighth chapter as a sequence of experience and not simply in the Epistle." —Pentecostal Herald.

May-June, 1944

(161) 25

The Preacher's Magazine
Some Preachers I Have Heard
George W. Ridout

My travels through the various parts of the world have brought me into contact with religious workers and preachers in many ways. In my student days I was a voracious reader of sermon literature and biography of the great preachers. I had a few chances here and there to meet some of them whom I had read much about. I should have liked to have heard Spurgeon in London and Joseph Parker, the so-called lion of the British pulpit. I thought I was in fortune when I was in London and went on Sunday morning to hear Parker in City Temple, but I missed it; he was on his vacation, but my disappointment was relieved somewhat that day because in the afternoon I went to St. Paul's Cathedral and heard Canon Scott Holland, and at night, I went to West London where I heard Hugh Price Hughes, the great evangelistic leader of British Methodism.

St. Paul's Cathedral in London was a great center for preaching in the days of Canon Liddon and Scott Holland. Liddon's afternoon preaching crowded the great building to its limit—preachers as well as hymnen from all over London went to hear that great gospel orator; he was a great Oxford scholar but thoroughly orthodox and evangelical. Let me suggest to my young preacher friends that if you want some fine reading to put into your blood, read Liddon's Bampton Lectures, or "The Divinity of Our Lord." They are classic. Unitarians and Modernists have nothing to say after Liddon gets through with them. Although I did not hear Liddon, I was delighted to hear his successor, Canon Scott Holland, and brethren, or certainly a thunderer! He had a great message on the gospel. He was a mighty preacher. Some years after that when I was preaching in London I went down in the afternoon to St. Paul's. The music and singing were gorgeous, but the preacher was a "lion in curl papers"—he had no message; he was an echo, not a voice.

I went at night, after hearing Scott Holland, to West London to hear Hugh Price Hughes; he always caught the crowd for God and the gospel. He preached thirty-something souls into the kingdom that day. He was intense always, and kept his ministerial brethren on the anxious seat wondering 'what he would or say next.' He was a great scholar, university graduate, and joined the ministry full of conceit and was a desip in evangelism until he happened in on Pearson Smith's Holiness Convention at Brighton, and there he who had come to scoff remained to pray; he was as Saul of Tarsus, he was unbarred, fell in the dust, was blind until his prejudices and hate of evangelists, and became one of the leading evangelists of England, often majoring in his preaching on entire sanctification.

I heard J. H. Jowett once at Princeton and twice in his New York pulpit; he was a pulpit orator more after the type of Beverly Carradine than Dr. Morrison. Jowett, like Apollos, was eloquent and mighty in the Scriptures. He was a great Bible expositor and preached in one of the highest salaried pulpit in New York. His sermons were rhetoric dipped in theology, his sentences were exquisitely cut. I consider his Yale Lectures on "The Preacher, His Life and Work" the most interesting thing in homiletical literature. I used it considerably in my classes at Asbury Theological Seminary; that book should be in every library of our holiness schools, and in every preacher's study.

I heard Talmage once. I had read him for years, his sermons moved and charmed me. He was a word painter of surpassing skill, his skies were always castigating stars of thought that thrilled the heart. The one and only time I heard Talmage I was not so greatly impressed; he was not in his own pulpit, and was not at his best, but I caught some idea of his size and powers. I advise the reading of Talmage for his language and word painting.

I heard General William Booth, the old warrior of the Salvation Army; once In Philadelphia. He reminded me much of what I thought the Prophet Elijah was like; he had a massive head of white hair and a flowing beard which shook in the breeze created by his eloquence; he was so full of material that sometimes he stuttered as he sought to pour out his great soul in the gospel message. Booth's family produced about this many great preachers, of whom his daughters, Evangeline and Marechale, were the best. When I heard Doctor Breezer at Chicago in two great night sermons, he reminded me very much of General Booth. He was prophetic in appearance and address, and preached from a full soul, sermons that really were sermonological, biblical, evangelistic and delivered with unction and power. I have no doubt that if Dr. Breezer had not been ostracized by the Methodists Sanhedrin of his day he would have become one of the great bishops of the church like Bishop Joyce.

A rather unique and erratic preacher and evangelist of these old-fashioned days was "The Boy Preacher"—Thomas Harrison—he had great revivals all over the country. He seemed like Elijah, to drop out of the skies, and brought to the churches messages of singular simplicity, but with great power. There seemed to be somethinghypnotic about Harrison that captivated the crowd whenever he went; his sermons were unlike anything ever heard from any other preacher, possibly due to his peculiar manner. I heard Harrison in various meetings, also at Ocean Grove.

I heard Moody in both New England and Philadelphia—he was as a preacher in a class by himself; without training, without college or seminary, with no more homiletics than the Apostles, Peter, yet in Moody we see a man who moved two continents; and in Great Britain, strange to say, moved the universities as they had never before been moved by a religious leader. Moody was not an orator, but a plain-speaking man so full of the gospel and so possessed by the gospel message that the multitudes were captured by his preaching, and among the hour to "the claim of the Lord." I heard Moody preach on Galatians 6:7, "God is not mocked: for whatsoever a man soweth, that shall he also reap." His points were: (1) A man expects to reap what he sows; (2) a man expects to reap from the same kind of seed he sows; (3) a man expects to reap more than he sows; (4) the kind of seed makes no difference.

I heard Bishop William Taylor in Philadelphia; then an old man, very quiet. It is the ripest corn that most lowly bends its head; so it was with Taylor. I was struck with his humility and exalted in all parts of the world, witnessed great revivals. He had proved his way through the continents as the "Flaming Torch," and at last the Methodists woke up to his worth and value and made him Bishop of Africa.

Down South they have some mighty pulpit orators—Kavanaugh, Bascom, Munsey, Fierce and others, and in the later days, Bishop Candler. I heard him in Toronto as he preached a Sunday morning sermon, but I think I heard him at his best at Asbury College where he let out his eloquence to the crowded chapels morning after morning. Candler was one of the great preachers of the century; he was full of Bible, his sermons shoot great man with his themes, particularly the resurrection; he abounded in wit and humor. Speaking of the storm on Galilee, he said, "The Lord sent them across the lake to blow the petals out of them." Also he said, "Some preachers think the Apostle Paul is behind the times; I'd rather ride in on a sweetheart with Paul than in a Pullman with these critics."

I heard Billy Sunday variously, and truly he was a great preacher. Billy began as a considerable as a rowdy in the pulpit and on the platform, but he learned to preach and to put sermons together that were meaningful. I heard him in preachers' gathering in Philadelphia; his sermon excelled any of the presiding bishop could preach or any of the preachers then present.

A wonderful preacher of the gospel was Cipes Smith. The first time I heard him preach was in the church in Brooklyn, N. Y. He preached that night on the conversion of the jailer; "What must I do to be saved?" was his text. His sermon was well put together,
everything came up to a climax. He, like Moody, was one of those self-taught, called-out preachers of the old gospel of saving power. I believe now even to toward ninety years, he is preaching strong.

I heard Joseph Cook's Monday Lectures were the weekly events of Boston; he delivered them in old Park Street Church, "Brinon's Corner," as it was once called. On the occasion when I heard him, Daniel Steele, the sullen scholar of the early holiness movement was on the platform. Joseph Cook was the voice of orthodoxy in those days, and his lectures were crowded with people and preachers, also with the theological students of Boston. I would advise my preacher readers to get Joseph Cook's "Boston Monday Lectures." They can be had only second-hand of course, but they are great deliverances, and full of the rich meat of evangelical truth and logic on fire.

I heard Dr. A. J. Gordon in his own great Baptist church in Boston. He was one of the great Baptist lights of the century, he was a preacher of almost scholarly, and sullenly he was. He and Dr. A. T. Pierson, whom I heard only once, were a pair of evangelical preachers who from the pulpit and the press contributed immensely to the glory of the times, and contributed to Christendom sermons and books of immense value.

Time and space forbid my writing of the great preachers God gave the holiness movement; but out of my mind I think I would place Alfred Cookman, Beverly Corradian, Dr. H. C. Morrison, Will Huff, Dr. P. F. Bresce and Bud Robinson.

Memorial Day Address

Glenn M. Butler

Our flag flies at half-mast on Memorial Day, not in mourning, but in reverence as we keep the day in memory of our heroic dead. It is not because they are dead that we keep this day as we do, it is because of the manner in which they lived; soldiers, sailors, and marines who were the uniform of the United States of America.

Few indeed would be living of those who lost their lives in the Civil War had they not died then. We honor them not because they are dead, but because of the manner in which they lived—soldiers, brave men! Willing to leave home to protect the home, willing to risk liberty and life itself to give liberty to others.

We may not walk in the complete pathway of those who have gone on before us. They who pioneered this country held the torch high while life was in their hands; we now snatch the torch from their grasp as they died on the battlefields, and we go to war with them. We must carry the torch on to where they wished to carry it on.

The Chinese dead would come forth to eat of the food, and the smooth answer come, "When the American dead come forth to smell and enjoy the American flowers," but flowers are the pledge of the living today to the living of yesterday, that their purpose will be carried out; that even as their brave deads out them short, it proceeds in us the determination to carry on, to preserve in peace and in war the ideals for which they died: to give liberty and the right to live to all peoples.

In the honoring of their dead the Chinese have held themselves the same without development; they have not changed from old and ancient ways. In honoring our dead, we pledge to them not to cease from development, but to take from their hand the torch which they so nobly bore and bear it bravely to new victories from which they were cut short by death.

They would not want us to mourn even as we keep this day in memory. They lived while they lived; lived in a fast-moving current, in purpose and they found it in the uniform; death had its place, and they found it in servitude. Better an early death with a purpose, than a long life without an aim. Millions have died of old age, and have died unknown; even their struggles have not been noticed. But he who wore the colors, beat the drum, left home to defend his country—he died too, but, it is known throughout the land.

This indeed is not a day of mourning, but a day of memorial; and a precious memory it is. A memory of brave men who would face a foe for the rights and liberties of other men.

God called Israel to a given path—a path of righteousness! To keep this path there were wars, and Israel buried her dead and went forward; she did not stop in her forward course. God has given to us a land where freedom and liberty are in such measure as has been unknown hitherto. We love peace as all free men do; but to keep that peace we will have some small and some large battles. Even yet, we must bury our dead and move forward! And, for those who must and do fall, from among the brave others step to keep the ranks full.

Our men and boys do not ask to be mourned over. They ask the right to live while they were alive, and to die in such a manner that, when remembered, they will provoke a "do or die" for the right among the living.

We are not trying to fool ourselves; we do not win a peace with wars, for "all they that take the sword shall perish with the sword." It has been taken up by free men only and not to gain as by conquest, but to protect the rights of free men and free women. Peace will come by the Prince of Peace, and it will come in no other way.

But There Is Light from the Cross

We cry out because of the darkness of our day although there is light all around us. It is not dark. We have been blinded by our neglect of the claims of God, by our indifference to the spiritual indispensables of life. Man cannot find the way where he ignores as God. Man cannot live in peace when they disdain righteousness. And now men and nations are both stumbling blindly and hopelessly toward possibly one of the greatest cataclysms the human race ever has known. Can we not, at least as individuals, begin to tear away the blindfold of our indifference and walk in the light which has led men forward during the past two thousand years? Then we can in turn guide sight to those who are yet blind?—Charles A. Wells.
Ministering to Returning Service Men

D. Shelby Corlett, Managing Editor

ONE of the great problems which the Church must be prepared to meet is to minister to the men and women who at the close of the war will be returning home from military service. In a small way, the problem exists today, but it will be greatly magnified with the cessation of hostilities and the demobilization of our armed forces.

The background of this message is one of personal experience, for the writer faced some of these very problems as a returning veteran wounded in action in World War I. The longer period of war, the more widely scattered activities, the complexities of mechanized and aerial warfare, the barbaric practices of the enemies, and other situations will make the problem more serious and complicated at the close of this global conflict. This message is written because it is a problem that many will not recognize unless they are brought face to face with it in personal experience, or because of close family relations with a service man. Some will take a superficial attitude toward this problem; they will simply think of the man discharged from military service as "he's just one of our men coming home" and the average family will perhaps think largely in terms of "Our son is coming back home after months and years of military service," or "My husband is coming home." But the problem is a much more serious one than that. It is one of required adjustments, of quick changes in manner of living and thinking, of deep currents of life to be transferred into other channels.

One of the outstanding features of this problem will be the change that has taken place with many of the men who have gone, also the fact that their families and perhaps their pastor and the church people will expect the man returning to be the same as when he went away. But he will not be the same man. Many of those who have gone were boys in their late teens or early twenties; they will come back mature men. The experiences of military life will have matured them and, if they have seen any extended period in active combat or under the pressure of or near to actual battle zones those experiences alone will add years to their lives. Those "youngsters" who went on temporary duty in battle zones, if they have been put in danger of varying degrees of mortality, but all will be affected to some extent; yes, wounded—invitably so, nervously, emotionally, mentally. No normal person can go through the harrowing experiences of a modern battle, bomb attacks on ships or tanks without being affected in some way by these experiences. He just cannot be the same. These families, the mothers and wives especially, must be informed of such possible changes and be prepared to meet them. If there are to be surprises, let them be from the fact that the changes in these men are not as noticeable or to the extent that they supposed they might be.

The families of these returning men will need patience, a good deal of it. They must seek to understand him; they must not expect him to make all of the adjustments. Don't remind him that he has changed so much; don't chide him because he has changed. Remember he does not enjoy activities or things he enjoyed before his military service. Do the things he wants to do and, in the way he wants to do them; don't insist always that he follow your plans and ideas. Do patient, give him time, eventually he will become oriented to home and civilian life.

Military life is a well-ordered life, much of it a monotonous routine; answering calls, obeying orders, doing the same things, thinking much in the same grooves. A man who has been the same and looking upon others who are similarly dressed—such a routine will have a tendency to stifle individual initiative. But time and adjustment to civilian life will correct much of this and bring these men back to a normal manner of living and thinking.

Some of the men have taken advantage of opportunities for advancement and have so increased their abilities, so broadened their outlook on life and so expanded their personalities that they never will desire to fit into the old life situations they left. They are changed men, and the families of these men must be prepared in some ways to meet these facts.

What the Church May Do

The church and the pastor may fill a large place in assisting these men to become adjusted to civilian life. Nothing can take the place of the pastor and other church leaders making a sincere, personal interest in them, of showing them how happy they are that they have returned to their homes, and of using all available opportunities to recognize them and make them feel welcome among the church groups and in the services. The pastor was—if he had a true shepherd's heart—among the last to be with these men as they left, now he should be among the first to greet them and welcome them home.

The problem may be complicated somewhat by the fact that the church and pastor since the man left for military service, especially if the man was greatly attached to the former pastor, but this lays all the more responsibility upon the present pastor to find his way into the heart of this man returning home. Some of these men had places of leadership in the local church, and as they come back they find others filling those positions, so they may be tempted to feel they are no longer needed or wanted by the church. Some men will have been gone so long that they may came back to an almost new situation and a new group of people, so many of their old friends are gone—war industries, selective service demands and other situations influence the man's emotions and actions until the church situation they had dreamed of finding does not exist. Because of this change the men may be disappointed and be tempted to discouragement. A real personal interest upon the part of the pastor and church members will help them to overcome these temptations.

The least that these men will expect is that they should be welcomed back to the church with as much interest and enthusiasm as was shown them when they went away to service. And this welcoming interest must be sustained until the men become adjusted to civilian life and are back into the regular work of the church. By all means and to the utmost ability, the church must devote its efforts to saving these men to the church and getting them oriented into the regular routine of life.
The Tetror and the Passion

E. Wayne Stahl

A ACTOR is standing before Hamlet—in Shakespeare's tremendous tragedy of this name—and reciting to that purpose Denmark's doom, which describes the anguish of Hecuba, queen of Troy, as she sees her husband being killed by the sword of Pyrrhus, the Greek warrior. So moved is the tragedian by what he speaks that tears spring in his eyes. "Distraction is in his aspect," his voice is broken by emotion. And all this "in a flight, in a dream of passion."

When Hamlet is left alone after this reciting, he addresses himself with passionate reproaches, because he is so little stirred to take action over his father's recent murder, when that actor is worked up to such a pitch of sorrow over something that exists only before the eyes of his mind. Terrific is the self-condemnation of the royal Dane.

It brings to mind the reply of a man who was becoming famous on the stage. He was asked why his audiences heard him with such rapt attention, while in churches the preachers had difficulty in getting the people to listen well. The actor said, "Because I speak imaginary things as though they were real; while you preachers utter real things as though they were imaginary."

Near is condensed a whole volume on homiletics.

Hamlet upbraided himself because his grief over his father's killing did not even tinge in more decisive proceedings on his part. Has not many a minister, believing in the certainty of horrible, everlasting death for those who go out into eternity insensible, and the least bit of himself, for not being more alarmed about them, who show so little alarm for themselves? He could wish himself more like Rowland Hill, the well-known preacher of England, in a day that has passed away, and was once near a place where a great quantity of earth caved in on some men. He shouted so loudly for rescuers to come to the aid of the entombed laborers that his voice was heard a mile or two away. Referring to this incident later Hill remarked, "People did not condemn me then for speaking so forcefully. But when, in preaching, I become vehement over the peril of men who are dead to trespasses and sins, they criticize me."

There is a right and a wrong way of preaching on the awful fact of hell. Some ministers have spoken on the dreadful theme, as if they were almost great, seemingly, there was such a place. This was not George Whitefield's manner. One day during a sermon he was bringing he stopped for a moment, and then with unspreakable solemnity, tenderness and sorrow cried out, "The wrath of God! The wrath of God!"

On one occasion when speaking on this subject he wept profusely, saying to the unsaved in his audience, "Can you blame me for weeping for you, when you will not weep for yourselves?"

He had the spirit of the man who was told by a minister friend that he had preached on the subject of eternal punishment, and informed him, "Did you do it with tears in your eyes?"

Christ's. envisioning Jerusalem's approaching doom, and His weeping over it, is an example for him who, "shunning not the house of God," at times must swing from the pulpit red lanterns of the gospel as signal warnings. The Mount Everest of the Bible, John 3:16, has not only the word "loved," but also the fearful word, "eternal."

Some of us can say, "Yes, I am concerned over my unconcern for the lost souls all about me." But how am I going to get that vast anxiety over their fate in the hereafter? The results, comprehensible as they are in many ways, have a partial answer to this question. Macaulay, in one of his matchless writings, describes in his vivid way, some of the preparation a man must go through to become a member of the Roman Catholic "Society of Jesus." This preparation consists in the candidate meditating concentrically for a considerable period of time on the fearful fact of an unending, fiery perdition. Such medita-
The Danger of Holy Desires
Richard S. Taylor

HOLY desires are exceedingly dangerous, for they sometimes seem to possess a strange power to hypnotize people into unwise actions. Our very certainty of their worth-whileness and legitimacy is apt to make us heedless of the way we take to reach their objectives. We become so sure of the worthiness of our aims that we presume they will sanctify everything else. We are so infatuated with our goal that we fail to see the ethical and spiritual implications of the intermediate steps we are taking toward it. It is dead easy to justify ourselves by the sanctity of our desires; and thus we fall unwittingly into the fallacy that a worthy end justifies the means. Such a philosophy opens the gates to a veritable flood of scheming and guile in the name of God and religion.

But Jesus was very insistent that He gives as careful attention to His method as to His ultimate objective. It was the long way, the hard way, the costly way, and Jesus knew it, but He resolutely held to it. Satan tried to divert Him. Even Peter had been crucified and Him in the words, "Far be it from thee, Lord." But Jesus saw in Peter's way the way of the natural man, and He told him so. "Thou savorest not the things that are of God, but those things which be of men.

The subtlety of the natural way lies in its very naturalness. It is so exceedingly human. Its appeal does not seem to be sinful, but instinctive. To see this we need only to point out the way the natural man would take.

For one thing, the natural man wants the easy way to achieve the fulfillment of those holy desires. We do not want that the desires should be less holy, but less difficult. We want them within easy reach. We desire Paul's character and fine courage but not his scourgings or fastings or loneliness. We want skill in our Christian service, but we want it in "tame easy lessons." We are possessed by the desire to have power with God and to exert a beneficial and lasting influence on men; but the rugged way of self-effacement, obedience, and soul-agony which those who have had such power and influence seem to have trod does not appeal to us. But the truth is, there is no easy way. There is no easy way to character, to preparedness, to high usefulness. There is no easy way to heaven.

But second, the natural man clings also for the short way. Those desires are so holy, they must be fully realized right now. Such is the impetuous impatience of our human nature. The disciples did not want Jesus to set up His kingdom on earth in the far-off, hazy future, after having traversed a grueling, stormy road of suffering, shame, and death; they wanted Him to establish the kingdom right now, in pomp and glory. They had to learn that the long way was the best way, indeed the only way to the real achievement of the desired ends. We too must learn one way or another that when we try to cut corners we are only serving our holy desires, we do not fulfill them. If we try to get some place quicker than God intends we shall get there we are apt not to get there at all, or if we do, we will not know what to do with ourselves when we arrive. In our insatiable on the short way we are like the little boy who told his mother he had just been out in the garden helping God. When she inquired how, he explained that there was a beautiful little rosebud out there and he just thought he would help God open it.

But as the easy way is deceitful, so is the short way. Indeed, there is no short way to things that really count. We young fellows cannot gain the maturity and judgment of experience by cutting out eyes and looking wise. And even though in some matters those desires seem to be a short way beckoning us as the alternative to the long one, and although the temptation to take it is entirely human, the advice of the ages is all against it, for it will very likely defeat those holy desires rather than aid them.
A Warning to Ministers

F. Lincome

1. Beware lest ye do too much denouncing. It is possible to be too bold, excessive leniency is reckless and recklessness will wreck a church. Some preachers are so afraid of being caught that they are always on the watch. Denunciation is their forte. To scold a hoyden-headed sinner or sinner is the aim of every sermon. "The human heart can't live on anathemas. Spank is good, but the servant of the Lord is to be more than a fighting cock."

Evils can't be battered into the dust by the ceaseless lashing of a vociferous tongue.

"A leader of men must be patient. A congregation is a flock of sheep. Some sheep can walk slowly; some lambs have to be carried; occasionally an old ram must be handled with discretion."

We are living in a driving age, but it is possible for a minister to drive too fast. "A minister of the gospel is not a sheep drive. He is a sheep feeder."

A little less stirring and more feeding; a little less beating and more feeding would give you less trouble.

2. Beware lest ye lose the real passion, emotion and soul burden that you had in the beginning of your ministry.

As a minister, I am amazed how easily I become insensitive to the world's needs. Passion is necessary to make our preaching effective. Without the drive of passion our preaching can very easily degenerate into mere talk. Without this heart passion my sermons will raise no heat in those who hear it. I can only fire as I am fired; with all of our baptism, clericalizing, organizing, catechizing, popularizing, systematizing, and sermonizing; our greatest need is a fire-baptizing.

Many of our sermons could be likened to a fine winter day: short, clear, and cold; beauty is good; clearness is better, but coldness is fatal. Moonlight preaching ripens no harvest.

A minister's preparation is twofold: head and heart. We go to the study to prepare our head; to the "cleans" to prepare our heart. It is a popular notion that a minister's most important task is the preparing of his head. If you must neglect either your head or heart preparation, let it be your head.

It is true the times in which we live demand a full head, but they also demand a full heart. The emphasis is on the head preparation, so everywhere we find ministers cramming their heads and starving their hearts. Perhaps we should go fifty-fifty with our head and heart preparation.

A ministry that is college-trained and not "Spirit-filled" works no miracles. The indictment against us is that we are losing our soul-saving tendency, and when we lose our soul-burden, as ministers, we have lost our pungent, penetrating, heart-breaking force.

If we are passionless, it is because we are prayerless, for passion can't live apart from prayer.

3. Beware lest ye try to eliminate hard work from success. Every winner has been a worker. Edison said, "Genius is two per cent inspiration and ninety-eight per cent perspiration."

"Success never comes anywhere of its own accord. It has to be fetched and you usually have to bring it in by the nose of the neck."

So if you have thought of waiting for success, I would advise you to sit down, and while you wait, but you never heard of anybody leaving his footsteps upon the shores of time sitting down.

Life is a cafeteria. There are no waiters to bring you success. You have to help yourself.

It's all right to take our hats off to the past, we will have to take our coats off to the future.

It's all right to strike while the iron is hot but it is better to make the iron hot by striking it.

Everything preaches to me of the sheer improbability of getting something for nothing. The desire to get something for nothing is fundamentally wrong. It be-

(Concluded on page thirty-eight.)

The Preacher's Magazine

Mary-June, 1944

(173 -)
Complete Consecration

WHEN the soldiers of Napoleon's army were invading Russia, they came to a village from which all the inhabitants had fled except one man. He was a Russian peasant, a woodman, and still carried his axe in his leather belt. When the French captain saw him he ordered him to be shot immediately. The soldiers fell in and leveled their guns, but the man did not seem afraid, looking fearlessly down the gun barrels. The French captain noticed this, and before the soldiers could pull their triggers, ordered them to lower their guns. He then ordered that the peasant's life should be spared, but put a mark on him—"we will brand him." So the branding iron was brought out and placed in the fire. "Then it was placed upon the Russian's hand. The man saw his own flesh burn and quiver, but he did not flinch or cry out. After the iron removed the peasant saw the letter "N" branded upon his palm. "What is that?" he asked. "That is the letter 'N' and it stands for Napoleon; you belong to Napoleon now," replied the captain. For a moment the poor man did not know what to do or say. His pain was intense. Then an idea occurred to him. He had always been a loyal and patriotic Russian. Now was the time to show it, even in the presence of his enemies. At once he placed his burned hand on something solid. The French soldiers looked on, laughing and jeering at him. The brave man took the axe out of his belt, and swinging it high, brought it down with such might that he severed his own hand. "There," he said to the soldiers, "the hand may belong to a Russian peasant, but my heart belongs to the Russian people. If I must die, I will die a Russian."

This is the spirit needed in the Church today, both among ministers and members. Our Christianity has become too soft and easy. We talk about the love of Christianity as a rocking chair instead of a cross. Most of us do not suffer or sacrifice enough for our faith. If we did, we would love it more. We ought to love our Lord and His cause more than any person or thing. Laymen and ministers need complete consecration to give them power to work for the Lord. This power can be had if we are willing to pay the price, the price of sacrifice and self-denial.

"The Danger of Holy Desires (Continued from page thirty-six)"

promised that the elder should serve the younger. But it looked to them as though God was rather slow in working it out. In fact, they didn't see how God could work it out at all without their assistance. So, to help God, they resorted to some clever trickery and lying. But in addition to the sin of deception, they also involved themselves in the two sins of unbelief and self-will; and we moderns had better not criticize them too severely until we prove that we are wiser ourselves.

Let us then not allow our holy desires to trip us into seeking their attainment by the way of the natural man. Let us rather be true disciples of our Lord, who took the long, hard way but the way of final and eternal victory!

"The need of the church is a mighty baptism with the Holy Ghost and fire. This and this alone will kindle the fires of evangelism. Without this the multitudes will continue unwarned and unwon on the broad road to hell and destruction because no one cared for their souls." - C. W. BURBANK

The Preacher's Magazine

May-June, 1944

The Clergyman Calls

Paul Darulla

We like our preacher very much," remarked a member of one of our large churches. "This year one critic claims I would make, and that is, he doesn't call enough on his members."

"Our preacher calls night and day," remarked a member of one of our smaller churches.

Results in the former church are mediocr, while in the latter charge they are remarkable. The large church once had a Sunday school attendance of between five and six hundred; today they are content with four hundred. In the smaller church, only, two and one-half years' old, the church school attendance jumped from fifty to two hundred. The decrease in attendance at the larger church can be attributed to the pastor who deems it unnecessary to call on his people much, except in case of sickness; while the increase in the attendance at the smaller church can be traced to the minister who consistently calls on all absentees.

Dr. Cuyler says, "A house-going minister makes a church-going people." This is a true statement. Speaking as a whole, the American church-going people are the most ardent of all. The good physician knows when to call on his patient, the lawyer knows when to call on his client, and the good pastor knows when to call on his parishioners. Quoting from Dr. Cuyler again, "The most effective ministers, who build up the solid churches, are the good pastors." - Cuyler.

The minister who spends most of his time in the study may place on a sermon that is a masterpiece in oratory, but Dr. C. E. Jefferson reminds us that, "The sermon at its best estate is not a fine oration or a laborer's argument, but the simple testimony to the reality of things spiritual and eternal of a witness whose life is hid with Christ in God." This paper is in the form of an appeal to all our ministers that we do more calling. Let us set our goal for every house and call a year, then go beyond that goal; not for the sake of numerical achievement, but for the sake of the Lord Jesus Christ and the Church, in the interest of souls. Perhaps the reason for making too little call is that the minister is the only one who performs his own work. He never has to have all the men at his bidding, as Dr. MacLaren, who says, "With the true pastor, visitation is a spiritual labor, intense and arduous, besides which reading and study are light and easy. This certainly true of the conscientious pastor, for Christ never shirked his duty nor shrinks from the opportunity to represent Him in another home before returning to the parsonage.

Ministerial calling produces the greatest results because it is personal work in its noblest form. The writer is reminded of a man in his community who had not attended church for fifteen years, and never had taken communion. A call from the minister resulted in his coming to church, then in his conversion, and then he took communion at the observance of the Lord's Supper. He had the reputation of being the meanest man in the community, but God worked when His workers were willing to work earnestly for Him.

Above everything, the minister's calls will not be purely social, but spiritual.
The good physician attends to the physical needs of man, the lawyer takes care of the material side of life, and it is up to the true minister of the Lord Jesus Christ to represent Him and offer His salvation to the souls of men. A passion for souls is indispensable in the ministry of calling. Let us earnestly seek to be fishers of men. We reluctantly admit the truth of the statement Chalmers made when he said, "The ministry is the poorest of pay, but the noblest of callings." The surgeon may make thousands of dollars a year, the lawyer may be able to retire wealthy, while the "poor preacher" just struggles on with God's help and offers rewards here never could compensate for the rewards hereafter. The true pastor calls irrespective of any earthly recognition or remuneration he may receive, never forgetting that he is a servant of the Lord Jesus Christ and having an eye single, to His glory.

The pastor's influence will depend largely on how he spends the days and years which he is left to him for his calling. In the words of one Preaching says, "the minister is a pastor as well as a preacher. He both feeds and cares for his flock. He not only leads them to pastures green and refreshing, but guards them against prowling beasts of prey that thirst for their blood, as well as against precipices and morasses, where they might receive fatal injury. As a preacher, he speaks to the people collectively, but as a pastor, he watches over them individually." In calling, the pastor gets to know his people and with them. He is more capable of preaching to them on Sunday after visiting them during the week. He will be more capable of leading them as a shepherd, and thus escape the peril which Dr. Jowett mentions when he said, "we may become more godly when we are intended to be godless."

"In calling, if at all possible, read a few verses of Scripture and have a word of prayer. A young mother remarked to her pastor the other day that when the new minister of her former church called on her, "He didn't even offer prayer." That was the thing she seemed to be most keen about. You may be the first minister to offer prayer in that home; and it may be that it will not be your preaching that wins them to the Lord, but the prayer that they never forget.

Ministers never should be seen calling continually on some favorite families in the church. I have said in these pages that some brethren contempt. Paul warned the young preacher, Timothy, to "be absolutely impartial;" (Moffat's translation). To stay unduly long at a home is not only disgusting, but also devastating. Stay long enough to talk about Christ and the church, mention a word or two about the welfare of their soul, invite them to the services, read a portion of Scripture, offer a short prayer—and the call should be complete. There is no time like the present. We cannot let others take our place; we must be about the Master's business, which requireth haste. May the reputation of our ministers have for consistent calling continue to increase year by year. Let us give to the world that we put the song into action:

'We'll work till Jesus comes And we'll be gathered home!'

Personal Evangelism

"Pastor McDowell tells of a young minister who went home from his conference to put into practice the practical method. He reached the church on Tuesday. Wednesday he walked up and down streets and into a bank, The president of a Christian, though his wife was. The pastor had told them that he did not expect to return. The president reminded him of it when he came in. Then all at once it came over this young pastor that if he would win a hundred souls, this must probably be one of them. Why not begin at once? He turned to the president of the bank and said, 'I did not want to come back, but I must have come for some good purpose. Possibly I have come back on your account.' There was something in his tone that had not been in it before. To his surprise the president changed tone and replied with manifest feeling, 'Maybe you have.' Inside of five minutes they were on their knees together in that office; and a man was won to Christ. Before Christmas that young pastor had won seventy-eight of the hundred for whom he began at conference to pray."

Charles L. Goegue, D.D., in "Personal Evangelism."
ing one another wholesale, why hold them to other moral restrictions that seem strangely unimportant in the light of all that takes place during war? This is not in any sense an indictment of men in service, but rather the cross-examination of the nation. What we are trying to say is, that this philosophy, under the guise of soliciite for the armed forces, has taken possession of the great majority of people at home as well. The door has been thrown wide for the continuance of licentiousness, and indulgence all over our nation until the lines of right and wrong are no longer clearly drawn for large groups of our population. To them the Church, if it holds high the standard of morality, is a lack number, out-of-date, and they are not interested in what it has to say.

4. Last, but surely not least, a reason for this indifference is that the Church itself has not had an adequate vision and depth in its program. We almost hate even to use this word "program," which has been so overused, and has become so shallow in its connotations. We have talked so much about "putting it over" about "credit," holding our position—we have boasted of our large offerings, our contributions to the annual budget, until we have become self-centered. Church politics, bickering among ourselves; wire-pulling and back-scratching have too often usurped the place of genuine zeal for God's work. We have failed to have a world-wide vision as we should. There has been too much camouflage in our work. We talk about five hundred people being present, but a counter can locate only 507 noses. We report a revival with two hundred seekers, and take two into the church, one of them by transfer. We are all too many times pathetically concerned in convincing the rest of us that we are "doing the job," and "putting it over." Again, this is not a wild indifference to the accustomed statement of what we believe to be too often at least a part of the factual picture. The Church is at least partially to blame for the indifference of the world to its program. The world has not been big enough in the light of the other big things clamoring for the attention of people today.

II

Now to mention some means which we believe will help in overcoming the indifference toward the church program.

1. It will take more publicity than we have been in the habit of using to get the same results we have formerly had with less effort. People are busier, more occupied than formerly, and we must get our church program before this people often enough and strongly enough to make some impression can be made upon them. It has been my personal feeling for a long time that as a people we are not sufficiently conscious of the value of newspaper, radio, and speaking for the church program. We can adapt our church program to help people who are affected by the war, which is of course, everyone. We should often speak of, and pray for, our men and women in service. Many churches have found profitable and inspiring to have a convoy of prayer, a moment of silence during the worship service, while soft music is being played, during which time people think of, and pray for, those who are in uniform. Our young people, too, are up against new and various temptations—they are facing difficult adjustments. Instead of criticizing and berating them for minor faults, we should encourage them in every way, and live the Christian life. I can testify that I have never seen young people so vitally interested in the church as now. They are devoted and responsive, if we only take the time and trouble to let them know we appreciate and understand something of what they are up against these days. They are needing comfort and hope in these dark days of stress and strain. We must give them inspiration and courage in our services. We must help them to contact the Source of all strength in our worship services, so that they may go away ready to fight on. All this does not in any sense indicate a single point of "compromise," but rather an adaptation to the needs of the hour.

6. A final means of overcoming the indifference to our church program is a very important one, in my thinking. We must get our sights higher, and enlarge the place of our habitations. We cannot afford to be satisfied with our accomplishments. Too often we have been content to do what we are doing, to try and weal the responsible for carrying out the Great Commission, Christ left us, to evangelize the world. We have given excuses, but today they will not hold up. Now is the time to strike for a great missionary forward surge. The people want to go forward. They look to us for leadership, and are disappointed if they do not find it. They are interested in missions, and will respond happily, if only an opportunity to be a part of this work is given them. This will create as much interest in the regular work of the church as anything we know of. Our own experience, especially of recent weeks, has been that when the people respond to God's word, God's church takes on new life in every respect. The attendance, spirit, finances, and all the departments graduate into a new plane of success when people have been willing to obey the Lord in helping fulfill the Great Commission. The mission of the Church is not only to maintain the ground we have taken, but to take new ground for our Master. And, as we do this, God opens the windows of heaven to pour out a blessing that we cannot contain. The Church is now is not to maintain this ground, but to take new ground for our Master. And, as we do this, God opens the windows of heaven to pour out a blessing that we cannot contain, and are filled by this overflowing grace, and the Church assumes a new place of importance to the outside world, when they see that we really mean our praying and testimonies enough to sacrifice to spread the gospel to the ends of the earth.

There are doubtless other things that could be mentioned, but these will serve to stimulate our thinking, and perhaps to stir our hearts to more valiant endeavor to overcome the indifference to the church program during wartime.

"Paper presented at Eastern Oklahoma District Preachers' Convention, by pastor at Ada."

May-June, 1944

42 (170)

The Preacher's Magazine

(10) 43
Quotable Poetry

Mother's Garden

I always think of her tending her flowers.
After the heat of the day;
Training with gentle hands, delicate shoots;
Working the dark, moistened earth round the roots;
Breathing the fragrance—pausing to pray.
There in her garden of flowers.

"Children," she told us, "your hearts are like flowers.
Keep them forever as fair;
Letting no weeds of sin clutter the slipes;
Guarding your thoughts and the words of your lips;
Strengthen your roots with the sunshine of prayer—
Keep only beautiful flowers."

She kneads no more in her garden of flowers.
After the heat of the day;
But surely I'll find her after awhile,
Training rose tendrils—pausing to smile.
A greeting to angels, passing that way—
Somewhere 'mid God's faceless flowers.

—KATHRYN BLACKBURN PECK in "Golden Windows." Used by permission.

A Mother's Prayer

A Mother's Prayer
I wash the dirt from little feet, and as I wash I pray,
"Lord, keep them pure and true to walk the narrow way."
I wash the dirt from little hands, and earnestly I ask,
"Lord, may they ever yield to the highest task."
I wash the dirt from little knees, and pray,
"Lord, may they be
The place where victories are won, and honor sought from Thee."
I scrub the clothes that so soon, and pray,
"Lord, may her dress
Throughout eternal ages be Thy robe of righteousness."

—BARBARA CORNELL RYBRO

The Promise Is Sure

Some glorious morn—but when? Ah, who shall say
The steepest mountain will become a plain,
And the parched land be satisfied with rain.
The gate of brass all broken; iron bars,
Transfigured, form a ladder to the stars.
Rough places plain, and crooked ways all straight.
For him who with a patient heart can wait.
These things shall be on God's appointed day.
It may not be tomorrow—yet it may. —Selected.

Sheltered

If you stand on a spot that is scarred and bare,
The flames around you pass,
No fire can reach you; you stand secure
On the patch where you burned the grass.

So, too, if you've died with Christ on the cross,
And the nails have pierced you, too;
No power of Satan can touch your soul,
While the blood is sheltering you.

Way down near the stormy waves of the sea;
Deep down, there's a region of calm;
In this blessed place, and me, Lord;
Anointed with Thy healing balm.

O wonderful pictures of God's rich grace! He is able to save and keep;
Nor fire, nor water, nor hell can harm
The place where He hides His sheep!

—LOUIS CARPENTER

The Preacher's Magazine

Family Altar Fragrance

How far the holy fragrance of
The family altar goes;
When childhood days are far behind
The beauty of it grows.

Though some things, to my memory,
Are indistinct and blurred,
I still can hear my faith's voice
Ere painted the Holy Word.

I did not heed its counsel then,
Nor was it missed by me;
But now I know that shrine to be
The sweetest place on earth.

It's proved a shield to keep my faith
Undimmed through joy or care;
The memory of that hallowed place—
My faith, my heart in prayer.

—ALICE HANCOCK MORTENSON in "Sunshine and Shadows." Used by permission.

Be Still, My Soul

Be still, my soul, though all around
Dark shadows gather; light is found In Christ, he ever goes before—
Unfailing Guide to heaven's bright shore.

Be still, my soul, the Lord doth know
The troubles sore, the bitter woes; Since He hath suffered oft alone,
He feels the heartaches of His own.

Be still, my soul, thy Lord doth hear
Thy faintest cry—His own are dear Unto His tender, loving heart—
Unfailing trust. He will impart.

Be still, my soul, His nail-plastered hand
Both guides thy steps; and He who planned Thy life sheds forth His healing balm For ev'ry grief—my soul, be calm.

—BESSIE PUTNAM GILMORE

Alternatives

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that make or bless
The sum of human happiness.

Not what seems fair, but what is true,
Not what we dream, but what we do—
These are the things that shine like gems
Like stars, in fortune's diadem.

Not as we take, but as we give;
Not as we have, but as we give—
These are the things that make for peace,
Both now and after time shall cease.

—Unknown

The Christian Life

"Living in the path His pierced feet have trod,
Neither for fame nor for glory,
Yet climbing the heights that lead unto God,
As told in song and story;
Knowing full well the fallow night,
As sands through the hour-glass are shifting,
We climb the ladder that leads into light,
By living, loving and lifting.

"Loving the light and sweet grace of His Word,
Loving the truth, the truth He hath given,
Practicing ever the truth we have heard,
Climbing the heights unto heaven;
Leaving the feet of His little ones here,
True to our path, never drifting,
We toll through the night and pass to the light,
By living, loving and lifting."

—W. H. DIXON, in Alabama Christian Advocate

Mother

You painted no Madonnas
On chapel walls in Rome,
But with a touch different
You lived life in your home.

You wrote no lofty poems
That critics counted art;
But with a nobler vision
You lived them in your heart.

You carved no shapeless sculpture
To some high soul-design,
But with a finer sculpture
You shaped this soul of mine.

You built no great cathedrals
That centuries applauded;
But with a grace extensive
Your life cathedraled God.

Had I the gift of Raphael
Or Michelangelo,
Oh, what a rare Madonna
My mother's life would show!

—THOMAS W. FEBBEN

May-June, 1944.
THE PREACHER'S SCRAPBOOK

Someone has written:

"There is a divinity that shapes our ends, / Rough Hew them how we may."

It is always an unfortunate moment in life when a man or woman decides to let his life out of God's hands and proceed to manage it himself. The altar of consecration is broken up and dependence upon divine resources is rejected to the hilt. Nothing is more fatal to the soul than self-will. We go against the law of the universe when we dedicate ourselves to our own willfulness. More wrecks have been seen on the sands of time through ignoring God and despising His counsels than all other causes.

Madame Guyon wrote some beautiful truths in the following lines:

"Upon God's will I lay me down, / As child upon its mother's breast; / No alien coach, nor softest bed / Could ever give me such sweet rest."

Thy beautiful sweet will, my God, / Holds fast in its sublime embrace / My captive soul, a gladness divine, / Prisoned in such a realm of grace."

The Preacher's Message

All sermons must culminate and find their loofest purpose in the divine Redeemer. We must never forget that, as the Beloved, Christ has been allowed of God to be trusted with the gospel, and to us has been committed the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself.

Our ministry also must be cruciform. The thought that our Master was crucified must never be far from our thoughts.

Not primarily as Teacher, Prophet, Wonder-Worker or Social Reformer, but as having been slain from before the everlasting hills! "Christ, and Him crucified," said the apostles. We must be witnesses of that which we have received, "how that Christ died for our sins according to the scriptures."—F. B. Meyer.

Bishop Foster, in Christian Purity, said, "Would you see the value of holiness, linger here. Pursue the upward destiny of a soul brightened by the smile of God forever. See its ever-increasing and unfolding beauty; hear the ravishing melody of its triumphant song. The ages fly away, but mightier than decay, stronger than death, the soul lives on, ascending, widening, circumcising, more and more like God, and losing itself ever in His ineffable radiance. Such is the destiny of a soul washed in the blood of Jesus. Behold, on the other hand, a soul darkening under the frown of Jehovah. Ages fly away; its darkness broods darker still, its sorrows gather down in denser folds; it is lost. The lengthening periods of eternity roll by, but they bring no redemption; deep, dark, dismal glooms settle around its sphere forever. Learn by the contrast the value of holiness. Its presence is life; its absence is eternal death.

"Reflect: Cannot you by the grace of God live one minute without sin? If a minute, can you not an hour? If an hour, a day? We are willing to distress ourselves; but 'through Christ strengthening us' we are 'able to do all things.' Shall we limit 'the Holy One of Israel'? Shall we plead an extenuation of our sins; our weakness, our liability, when Christ is ready, waiting to enter the list for us? But you say, My difficulty is not to live without sin, so much as it is to be without sin. If I could once be set on my feet I might go, but I cannot get on my feet. 'O wretched man that I am!' Have you ever heard of one whose name is Jesus? You may not be able to raise yourself, but have you tried Him? Cannot He save? His name is Jesus—Saviour. Surely He has power, power now, power to save even you and me, and every man that will come to Him; power 'to save unto the uttermost.'"

Spurgeon was a great believer in children's conversion. He said, "I will say broadly that I have more confidence in the spiritual life of the children that I have in all other classes. I have conversed with thousands. The spiritual condition of the adult thus received. I have sometimes met with a deep spiritual experience in children as ten and twelve as I have in certain persons of fifty and sixty."

Always the Bible

A fighting man speaks from the floor of a storm-tossed raft, "Is there a Bible among us?"

A lingering African desert a voice reads quietly: and a thousand heads bow reverently.

In the silence of a night on a Kansas farm, another finds solace in its thin, worn pages.

Quietly... its words of comfort are another found relief... as rough hands grown tender lower a hero's body overside.

In the search for peace through generations, a man has turned to the Bible. For the things men live by are found in this Book that is the Word of God.

In its pages men have found help for their worst needs, comfort for their shattered spirits, light for their darkest hour.

Always the Bible has inspired the noblest courage and the most sublime actions of man. Heroes have dedicated their lives to its principles. Martyrs have died with its volumes on their lips.

Now, an anguished world turns to this Book that has molded the life of man, for its lessons of mercy, humanity, tolerance, charity—for a restoration of the spirit torn with grief—for a return of the hope and faith grown weak under the weight of the world.

And here in its pages is found the flame that fills men's souls, the courage to face tomorrow, the faith that in good time the sun will rise... and men shall live again in brotherhood and peace—Expositor.

John Fletcher says, "I think it is allowed the earth that is sanctified, as well as justified by faith. Now, this particular height of sanctification, that full circumference of the heart which centralizes the soul and brings it from a peculiar degree of saving faith, and from a particular operation of the spirit of burning—a quick operation this, which is compared to a baptism of fire and proves sometimes so sharp and searching that it is as much as a healthy, strong man can do to bear up under it."

"I sought to find the hinges of his power," said Dr. Daniel Steele as he sat under the evangelical ministry of A. B. Earle, the noted Baptist revivalist of olden times, "and discovered that it was the fullness of the Holy Spirit enjoyed as an abiding blessing. Then I began to pray for the baptism of the Spirit to enable me to carry on the revival which had broken out in the village. God answered my prayer most graciously. I am at times so overwhelmed with the love of God that I cannot stand the pressure on the earthly vessel and have to beg God to stay His hand. The joy is indescribable. I am a free man, a free man, a free man from fear of man. I can approach any person anywhere. I am free in my utterance. My mouth is opened, my heart is enlarged towards sinners. I cannot help preaching."—Selected.

We Beseech Thee

Our Father—by right of creation, by bountiful provision, by gracious adoption; Who art in heaven—thine throne of Thy glory, Thy kingdom come—of the truth to correct us, of grace to refine us, of love to uplift us; Thy will be done on earth as it is in heaven—toward us without restraint, by us without compulsion, universally without exception; Give us this day our daily bread—of food for our bodies, of eternal life for our souls; Forgive us our trespasses against the commands of Our lives; and against the grace of Thy gospel; As we forgive those who trespass against us by despising our covenants, so let our grace before defaming our characters; Lead us not into temptation but deliver us from evil—from overwhelming affliction, from error's seduction, from sinful affections.

For Thine is the kingdom, and the power and the glory—We depend on Thy power, we seek Thy glory now and evermore. Amen. From The Union Signal.

The Saloon Bar

A bar to heaven, a door to hell! Whosoever named it, named it well! A bar to manliness and wealth! A door to every broken heart! A bar to honor, pride, fame! A door to sin and grief and shame! A bar to hope, a bar to prayer! A door to darkness and despair! A bar to honored, useful life! A door to sin and grief and strife! Goodbye to all that is good! A door to every drunkard's grave! A bar to joy that home imparts, A door to tears and aching hearts! Whoever named it, named it well. —Selected.
The Nearness of Salvation by Faith

Scripture—Deut. 30: 6-20 (emphasis vs. 11 to 14).

Text—Romans 10: 6-12.

Introduction

Some Bible firms advertise that they are as near to the customer as the telephone. A call will bring immediate attention. He is 1944 05-06-25 what the Bible is in his hand and cannot be far away as unbelief can place it. Unbelief keeps salvation always at a distance, so far it is not effective. Eternal results are preceded to the plea of faith.

I. Unbelief raises the question:

“Who shall ascend into heaven to bring Christ down to redeem us?” and “Who shall be raised from the dead or come out from the grave?”

II. Faith says, “Salvation is near”;

“Christ has come, died, risen again, and is able to save to the uttermost all who come to God through him.”

III. Consider the impossible prospect of unbelief;

A. It is impossible to build another plan as plain and sufficient as that which brought Christ, God’s Son, from heaven. All of the Old Testament is a record of His stately steps coming in our direction.

B. It is impossible to build a fullfledged prophecy and the earthly minstry of Christ.

C. It is impossible to produce another plan that accomplishes what the death of Christ, God’s Son, accomplished.

D. It is impossible to produce another event as sufficient as His resurrection from the dead.

E. It is impossible to secure in another way all the provisions of the poured-out Holy Spirit in pentecostal power.

F. It is impossible to procure a parallel to His present intercession.

G. It is impossible to procure another who is the Righteous Judge of men’s souls.

H. Suredly unbelief puts salvation very far away—now—forever.

IV. Consider the favorable prospect of salvation by faith;

A. Everything as historical, scriptural and saving truths the Old Testament promise of Christ, the gospel story of Christ’s life, the resurrection of Christ for our justification, the ascension of Christ as procuring the Holy Spirit for us, the present intercession of Christ at our side, our righteous Judge eternally.

V. Faith looks at provisional solution for all:

A. Christ has met every soul need of every man.

May-June, 1944

The Nearness of Salvation by Faith

A. A gracious and full salvation present, in Christ, and as near as faith.

B. With the heart man believes, and so unbelief.

—FAIR HILL

Three Important Questions

I. What Is Man? (Psalm 8: 3-6)

A. Created in God’s Image (Gen. 1: 27).

B. For His glory (Isa. 43: 7).

C. For His service (Rom. 1: 11).

D. Yet loved by God (John 3: 16).

E. Redeemed by Christ (Titus 2: 14).


A. Turn from sin (Acts 26: 20).

B. Yield to God (Rom. 2: 28).

C. Accept God’s gift (Rom. 6: 23).

D. Be worthy (Acts 1: 6; Rom. 10: 16).

III. What Must He Do? (Acts 9: 6)

A. Tend to your own (Mark 5: 19).

B. Live it out (Matt. 5: 18).

C. Send it forth (Mark 16: 15).

D. Be the sower of the Gospel (Matt. 4: 19).

E. Be a living epistle (II Cor. 3: 3).

F. Seek God’s glory in every way (I Cor. 6: 20).

We are saved by grace, not by works (Eph. 2: 8-9); but being saved, our lives, by word and example should exemplify that we are new creatures in Christ Jesus (II Cor. 5: 17; Matt. 5: 20), and ordained to be fullfledged in His service (John 15: 16) — FRED SCOTT SHERARD.

What Kind of Master Have You?

Introduction

Definition: The controlling power, or personality, in your life. The object, condition, or person that occupies your mind, affection and will.

Existing circumstances that need to be recognized: Heredity, environment, temptation, disappointments, sickness, sorrow, death, etc.

One may respond to unfavorable circumstances in life by: (1) trying to escape them; (2) giving up; or (3) overcoming.

I. A Master misled?

This is what whole body of sinful impulses and desires that seeks to gain control of the will.

A. If being good in our flesh (Rom. 7: 18).

B. Cause of civil war within (Gal. 5: 17). The Kingdom of God is a whole body of sinful impulses and desires that seeks to gain control of the will.

C. Count yourself dead to sin and alive to God (Rom. 6: 11-13). The Kingdom of God is a whole body of sinful impulses and desires that seeks to gain control of the will.

D. Mortify the flesh through the Spirit (Rom. 8: 13).

Illustrative Plainspeak?

II. A Material Master? Things

These things which are for our material welfare, but should not be the primary objects of our concern.
A. We are not to love the things of the world (1 John 2:15).
B. Temptations and straits, wait on God. (Job 5:25).
C. Impossible to serve God and mammon. (Matt. 6:24).
D. The first-fruits of God (Matt. 6:33).

Illustration—Balaam, Rich Young Ruler, etc.

III. A Human Master? Other People

Public opinion (which is a powerful force for good or for ill in a community).
A. That is a hard man who brings a state of life.
B. Trusting in man brings the judgment of God (Jer. 17:5).
C. The soul of man is like as he followeth Christ (1 Cor. 11:1).
D. Recognize the depravity of man (1 John 1:8, etc.).

Illustration—Aaron, Saul, Pilate.

IV. A Divine Master? Christ

The One who came to destroy the works of Satan and to give us life and victory through His name.
A. Christ is God (John 1:1).
B. We are His workmanship—unto good works (Eph. 2:10).
C. Our living should be Christ-living (Phil. 1:21).
D. Having Christ within us we are overcomers (John 4:4).

Illustration—Christ as Master over demons, physical diseases, physical elements, etc.—Paul M. Roth.

Prayer that Moves God

Text—1 Kings 8:38–37—Elijah’s Prayer.

Introduction
A. In God’s Word we read of some very good, some very bad, and some just average people.
B. One only is our example in all—the Man, Christ (John 4:4).
C. A few are held up for our imitation in some respects.
D. Elijah an example in prayer (James 5:17).
E. He was a man like ourselves, let us seek the secret of his effectiveness.

I. He Prayed That God Might Be Honored

A. That past blessings may be remembered.
1. God of the patriarchs.
2. God of our fathers.
3. The bestower of past personal blessings.
B. That He may now be accorded His rightful place.
1. There is now a God in Israel.
2. That God is still on the throne in these dark days.

The Preacher’s Magazine

"Kept from all evil."

But the Lord is faithful, who will stand by me, and keep you from evil! (II Thess. 3:3).

We can always depend on God, but can He always depend on us? Jesus prayed, "Keep them from evil" (John 17:15).

II. He Prayed That God’s Servant Might Be Accredited

A. The immeasurable is an accreditation in old dispensation by the serpent and the leavened hand.
C. Even Christ was so approved.
B. Regenerated souls are the credentials of the Church.
1. Each saved soul is such.
2. Each Spirit-filled one is a living witness.
C. A covenant will do much to accredit us as God’s servants.

III. He Prayed That the People Might Be Benefited

A. For whom Elijah prayed.
1. That they might know that Thou art God.
2. That Thou hast turned their hearts back again.
B. Here in this community.
1. That God’s people may be enriched.
2. That believers may be sanctified.
3. That backsliders may be reclaimed.
C. And those who never have known God may find Him.

Conclusion
A. God set His seal upon Elijah’s prayer.
B. Let us adopt Elijah’s formula.
C. Let us emulate his spirit.

—C. K. HESSEL

Christ Our Keeper

"Who are kept by the power of God" (I Peter 1:5).

Now unto him that is able to keep you from falling.

We are all conscious of the need of a greater power to keep us from falling. We sing, "O Happy Day, that fixed my Chosen." But since that we have had to learn many lessons before we learned the secret of being kept. We have no merit of our own, but our merit of genuine salvation is God’s power to keep.

"If ye continue in my word, then are ye my disciples indeed" (John 8:31).

A. Power of God, through faith (I Peter 1:5). We are to be kept from falling (Jude 24).

Jude writes to the church and warns them of the danger of being overcome. Is that warning needed then, how about now? If conditions were then such how must they be now?


I. The Feast

A Heritage (I Peter 3:2-5).
A Name (Luke 15:5).
A House (temple) (I Cor. 3:9).
II. The Guest—Belshazzar—Release—from fear and Satan.
Redemption—from sin.
Regeneration.
A Living Saviour.
A Full Salvation.
A Living Hope.
III. To the Children—The Message of Obedience.
The Benefits of Giving.
The Boom of Life Partnership with God.

—A. C. SWABE, in Alliance Weekly.

Great Things About Belshazzar’s Feast

Scripture—Daniel 5:1-31—Belshazzar the king made a great feast (v. 1).

I. A Great Feast

Verses 1-2—Mixture It.

II. A Great Sin

A. He drank wine (v. 1).
B. He drank wine before the thousand (v. 1).
C. He drank and caused others to drink (v. 2-3).
D. He drank wine and praised other gods (v. 4).

III. A Great Error

A. The supernatural appearance of the hand (v. 5).
B. The message was written in the language, "God hath numbered thy kingdom, and finished it" (Revised).

Text—"Thy kingdom be divided, and given to the Medes and Persians" (v. 6).

IV. A Great Feast (v. 8)

A. His countenance changed.
B. His thoughts troubled him.
C. His joints (bindings) of his loins were loosed.
D. His knees smote one against another.
V. A Great FALL
A. Bithirzoy alain (v. 39).
B. Darius, the Median, took the kingdom (v. 31).

CONCLUSION
A. The Holy Spirit enlightens. He writes upon the wall.
B. Do you see His writing concerning your life?
C. Jesus Christ will blot out the writing with His precious blood and save you.—John W. May

†
Peace with God
I. How We Have Peace with God
A. Through Jesus Christ, by faith (Rom. 5:1).
B. By Christ's death on the cross (Eph. 2:14-17).
C. By meeting the conditions on our part (I John 1:5-10; Acts 2:38; 3:19).
D. Full trust (Phil. 4:6; 7).
II. The Gift of Peace from God
A. The Spirit of peace (Eph. 1:13; 2:2).
B. Gal. 5:22, 23.
C. When ruling in us He is life and peace (Proverbs 5:11).
D. Comes from God (Jas. 3:17, 18).
III. The Peace of God Guards Its Possessor
A. In heart and mind are kept (Phil. 4:7).
B. Worry is banished (Phil. 4:6).
C. Strap and hatred are put off (Col. 3:5-15).
D. Satan's darts are quenched (Eph. 6:11-18).
E. The designs of men are overthrown.
F. No weapon shall prosper against him (Rom. 8:35-39).
G. No one can hinder those whom God favors (Rom. 8:31-34).
H. Suffering and persecution are for our good (Rom. 8:28).
I. Seeing evil works eternal good (II Cor. 4:7-18; I Peter 5:6-10).
J. Enemies are made into friends (Rom. 12:17-21; Prov. 16:7; 18:12; 29:22).
K. —Christian Monitor.

†
The Stubborn Soul
Text—I still maintain mine own ways before him (Job 13:15).

Dismayed were these words: who did not mean to take a stubborn attitude toward God, but the text, taken by itself voices the attitude of many who will not be Christians, so far as the benefits are concerned, but do not conform their ways to

God's plan, and therefore live an unsatisfactory and defeated life. It is certain that any person who persists in his own way will eventually lose of God, and any seeker for salvation who determines to have his own way will not receive the witness of His everlasting name.

1. God's Ways Are Right
We would know this if God has not sold so, but, in order to leave no doubt, God specifically said, "Thus hath the Lord spoken, and you shall hear, and the word shall stand upon the wall" (Haggai 1:10). In the mist of all the doings with which we would be deceived it is good to know that there is a right path in which one can walk in full assurance of His leading to safe destination.

2. Man Has Lost His Way
God's ways and man's ways at one time agreed, but since the fall they have separated. The fact of the fall is enough to make us realize this, so that there may be no mistake about it, we are specifically told: "All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6). This is a universal condition. Born in inbred sin in the nature, it is impossible to go the right way until a change has taken place in the individual. The trouble with men and nations today is that they have persisted in their own ways of doing evil and have not great confidence in their own way. They think they can extricate themselves from any trouble by their own way. But they are doomed to disappointment.

3. God's Ways Are Not Man's Ways
This has been proved in what has already been said, but this does not mean that it may be no doubt we are told plainly that this is not our way. Our thoughts are not your thoughts, neither your way is my way (Isaiah 55:8, 9). Perhaps we need an emphatic illustration of the superiority of God's ways for our very nature could be stated as this. God does not deal in exaggerations; He means all He says. Just how high heaven is above earth we do not know, nor do we know just how far better God's ways are than man's ways, but the difference is like the difference between infinity and finiteness.

IV. Futility of Contending for One's Own Way

†
Worthy of Imitation
Confessing his guilt and praying, "Lord, remember me," the thief on the cross displayed qualities worthy of imitation.

He had great discernment for he could see in Christ all of heaven's glory. All of heaven's glory put upon Christ, the crown of thorns placed upon His head, and the broken reed given Him as a scepter. They looked on while the soldiers blindfolded Him, saying, "Prophesy unto us, who art the King?" They saw that He "opened not His mouth." (Psalm 149). For the place of crucifixion the most beloved He had blasphemed His crucifiers, but Jesus had prayed, "Father, forgive them." And though this thief had placed on Him in the early stages of the crucifixion, now he sees in Jesus what the other failed to recognize, a King; and His heart is softened. He displayed wonderful discernment.

Then, he possessed great courage to confess such a Man in such an hour. The great majority were against Christ; the religious people of that day, the great ecclesiastics, were against Him; the soldiers mocked Him; the Jews derided Him; Pilate feared to be called the pretender, for he had forsaken Him and fled, with the exception of John who stood near. In the face of all this, this thief took upon Him for His godless attitude and accepts Christ as King of his life. "Let the majority rule," is the popular method, but may God grant us courage to accept and follow Him regardless of the choice of the crowd. "When in Rome, do as Rome does" may mean they miss their influence in Rome, but it certainly is not a wise course. Paul was in Rome, but he had the courage to follow Christ, and we mention His name with joy. It is in this respect that we remember the penitent thief. What great courage he possessed! Also, he was a man of great faith. He saw that He was greater than any man, covered with blood, scourged, crucified. Not only does he own Christ, he owns His King- dom, and he is convinced that Christ would have authority in His kingdom. If faith is difficult in these days, then think of this thief. As he observed whether your circumstances make faith more difficult than His. His faith shone like a beacon into the darkness; he saw life in death, majesty in ruin, glory in shame, and victory in defeat.

Thus, through his discernment, his courage, and his faith, found eternal life. These qualities are worthy of imitation, for the response of God to such a soul is swift and sure. May we discern that Christ is King, and have sufficient courage and faith to accept and follow Him and thus receive the promise, "You shall be with Me in paradise."—R. Rushfield.

†
The Measure of Our Stewardship
Heretic is my Father glorified, that ye bear much fruit (John 15:8).

In His last extended discourse to His disciples, our Lord placed the greatest emphasis upon their stewardship. His words were not all of heavenly revelations; they contained stern reminders of duty to be performed. The entire sermon breathed of this theme, with the chief statements in the fifteenth chapter of John. Christ set forth the ground of the relationship: (1) the relationship; (2) the charge; (3) the promise, and (4) the glory. He was leaving His followers to return to the Father; it was fitting that His final words should be of their duty.

The relationship He outlined in this way: That of a man to his Father, the Father is the Owner and Husbandman, Christ is the Vine, His followers are the branches. It is the duty of the Husbandman to keep out the enemies of weeds, foxes, etc. It is the duty of the Vine to support the branches, while the branches have the duty of bearing fruit. They are not for ornament, they cannot fight the enemies, but they can and must bear fruit. The branches bear nothing for the sake of the Vine, the branches could not exist, and without the branches, the Vine could not bear fruit.

The branches are those who are purged or cleansed or purified in order that they may bring forth more fruit. True believers in Christ will come to the place that they must have the cleansing in order to continue to grow and abound

May-June, 1944

(188) 53
in His love. As the branch in its natural state is not as productive as it might be, so Christians, before they are fully cleansed and filled, do not reach their utmost usefulness. A warning comes that those who are not branches in the vine are cut off and cast into the fire. Severed from Christ, the strongest man is useless; apart from His will, none of us can be of any value at all. It is only as a branch in the vine, purfified branch, that we can be fruitful.

The charge is expressed in the twelfth verse of the commandment, That ye love one another. Conditional service of a bickering hinders God's cause more than the weeds and tares. Co-operation in the church is required if the vineyard is to be prosperous.

The promise is repeated several times, it is more literally and wordy abide in me, ye shall ask what ye shall be done unto you. The condition here is not upon our asking, but upon our abiding. Cut off from the vine the branch cannot draw upon its resources, but, when closely knit and abiding therein, it can draw and keep drawing so long as the vine has any sustenance.

The glory is to the Father. Our text expresses the end and fulfillment of the whole arrangement. The houndsmen is the first partaker of the fruits; He is the One who receives the benefit. He is the One who is bidden and who will reap the increase. We have only to ask to be able to bear more fruit, for it is to His glory that we have that fruit. Herein is love, that he abide in the love of God, that God abide in him by the truth that he tells. This is the word of God, even your sanctification.

The power of our purification is in the sacrifice of Christ. Christ is the only one who can purge our sins. The promise of our purification is in the Holy Scriptures. The Book of the Bible is the standard of holiness. The power to effect our purification is in the Holy Spirit, "God hath from the beginning chosen you to salvation through sanctification of the Spirit." (1 Thess. 5:23)

The requirement is clear; the promise is definite; the power is available. Yet nothing will happen until we get away from the washing of water to the washing of the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. This is the word of God, even your sanctification.

The promise of our purification is in the Holy Scriptures, "The blood of Jesus Christ his Son cleanseth us from all sin." (Heb. 9:14)

The grace of God, which bringeth salvation hath appeared to all men. (Titus 2:11)

1. A Converted Man—"Who gave himself for us that he might redeem us from all iniquity" (v. 14).
2. A Redeemed Man—"To redeem means to purchase. Jesus had given Himself as a price to procure our release from sin and Satan." (v. 11).
3. A Purified Man—"He saves to the uttermost need of the soul. "All iniquity" is removed, and the soul released from defilement." (v. 11).

The grace of God—"Teaching us" (v. 12).

1. The so-called denial of ungodliness and worldly lusts. We must resist every form of sin, including conviction, and always oppose sin.
2. They demonstrate that we are a peculiar people, set apart for God's service, soberly, righteously and godly.
3. Their reproach is that they are a holy, harmless and undefiled generation, a people in holiness, honor, and harmony.

The grace of God—"Looking for that blessed hope" (v. 13).

1. The grace of God—"Called the blessed hope because it holds final deliverance from the presence of sin; and from the evils of a world of suffering."

2. It is the hope of the glory of God, "The appearance of the great God and our Saviour." (v. 13).
3. The hope of glory—"The hope of glory of our Lord Jesus Christ" (v. 13).
4. It is the hope of the coming of our Lord Jesus Christ and His kingdom. (v. 13).

The grace of God—"Looking for that blessed hope" (v. 13).

1. The grace of God—"Called the blessed hope because it holds final deliverance from the presence of sin; and from the evils of a world of suffering."

2. It is the hope of the glory of God, "The appearance of the great God and our Saviour." (v. 13).
3. The hope of glory—"The hope of glory of our Lord Jesus Christ" (v. 13).
4. It is the hope of the coming of our Lord Jesus Christ and His kingdom. (v. 13).

The grace of God—"Looking for that blessed hope" (v. 13).

1. The grace of God—"Called the blessed hope because it holds final deliverance from the presence of sin; and from the evils of a world of suffering."

2. It is the hope of the glory of God, "The appearance of the great God and our Saviour." (v. 13).
3. The hope of glory—"The hope of glory of our Lord Jesus Christ" (v. 13).
4. It is the hope of the coming of our Lord Jesus Christ and His kingdom. (v. 13).

The grace of God—"Looking for that blessed hope" (v. 13).

1. The grace of God—"Called the blessed hope because it holds final deliverance from the presence of sin; and from the evils of a world of suffering."

2. It is the hope of the glory of God, "The appearance of the great God and our Saviour." (v. 13).
3. The hope of glory—"The hope of glory of our Lord Jesus Christ" (v. 13).
4. It is the hope of the coming of our Lord Jesus Christ and His kingdom. (v. 13).

The grace of God—"Looking for that blessed hope" (v. 13).

1. The grace of God—"Called the blessed hope because it holds final deliverance from the presence of sin; and from the evils of a world of suffering."

2. It is the hope of the glory of God, "The appearance of the great God and our Saviour." (v. 13).
3. The hope of glory—"The hope of glory of our Lord Jesus Christ" (v. 13).
4. It is the hope of the coming of our Lord Jesus Christ and His kingdom. (v. 13).

The grace of God—"Looking for that blessed hope" (v. 13).

1. The grace of God—"Called the blessed hope because it holds final deliverance from the presence of sin; and from the evils of a world of suffering."

2. It is the hope of the glory of God, "The appearance of the great God and our Saviour." (v. 13).
3. The hope of glory—"The hope of glory of our Lord Jesus Christ" (v. 13).
4. It is the hope of the coming of our Lord Jesus Christ and His kingdom. (v. 13).

The grace of God—"Looking for that blessed hope" (v. 13).

1. The grace of God—"Called the blessed hope because it holds final deliverance from the presence of sin; and from the evils of a world of suffering."

2. It is the hope of the glory of God, "The appearance of the great God and our Saviour." (v. 13).
3. The hope of glory—"The hope of glory of our Lord Jesus Christ" (v. 13).
4. It is the hope of the coming of our Lord Jesus Christ and His kingdom. (v. 13).
Memories of Mother

TEXT—Behold thy mother (John 19: 27).

INTRODUCTION

A fitting recognition of earthly ties. A tender acknowledgment amidst excruciating bodily suffering.

I. MEMORIES OF MOTHER

A. Our regrets;
   1. Thoughtless unkindness;
   2. Selfish neglect;
   3. Willful disobedience;
   4. Our delights;
       1. Her sacrificial care;
       2. Her unfailing inspiration;
       3. Her exemplary devotion life.

II. In Memory

A. Her sympathetic touch;
B. Her soft kiss;
C. Her confidential tongue;
D. Her unpretending love;
E. Her prevailing prayers.

THE GREATEST NEED TODAY

I. How We Can Honor Mother

A. Neglect not her interests.

1. Provide for her recreation;
2. Present her frequent, simple, appropriate gifts;
3. Work your full confidence;
4. Lift burdens from her shoulders;
5. Bear patiently with her infirmities;
6. Express to your heartful gratitude.

B. Live an open, consecrated Christian life.

HANNAH, A REAL MOTHER


I. HER PRAYER (1: 9-13)

A. A musical prayer—"Her voice was not heard."
B. It was a sincere prayer—"She vowed a vow.
C. It was a stirring prayer—"Elly questioned her.

II. HER PROBLEM (1: 14-18)

A. It was a family problem—"She was childless.
B. It was a faith problem—"She believed in God.
C. It was her friends' problem—"They chided her.

III. HER PRAYER (2: 1-9)

A. It was a joyous prayer—"My heart rejoiced in God who had done these things to me."
B. It was a generous prayer—"My mouth is enlarged.
C. It was a grateful prayer—"She gave her son to God (1: 28).—HARRY G. HAMILTON.

WILL OUR MOTHERS SAVE OUR NATION?

The destiny of a nation lies far more in the hands of our mothers than in the hands of those who enforce the law. It was Cay- ller who said, "What a debt of gratitude the world owes to Mon- rica!" She raised up Augustine to be the champion defender of the gospel in a day of dark apostasies. But for Susannah Wesley, the world never would have heard of the ministry of John and Charles Wesley, the twin-founders of Methodism. When I recall the lyrics of my fifty-six years of public ministry, I often shudder at the thought of how near I came to losing them. For the enemy was always leaning on the wall between the pulpit and the attraction of a legal career. Behind it all a mother's prayer was moving the poised balance, and made souls outweigh silver, and eternity outweigh time.

When God wanted a prophet he found a good mother by the grace of Hannah, who willingly dedicated her son Samuel to God. Herein lay a faithful and righteous religious, and one of the secrets to this man's life can be traced back to his mother, the daughter of Zechariah. It is said that whenever God wanted a good man, He sent a good mother. When the Lord needed a person to save Israel out of the hands of the Philistines, through Hannah, He talked with a poor, young woman. Samuel was born. Israel was oppressed in Egypt, and God needed a man who was able to lead his people out of bondage. He secured the help of a true mother and Moses was born.

It was the great divine, Dr. T. DeWitt Talmage, who said, "Oh Woman! for the quietude of your home, and that you are queen in it. Many men come to it at events, but all day long you are there, beautifying it, sanctifying it, adorning it, blessing it. Better be there than to wear Victoria's crown. Better be there than to carry the purse of a princess. It may be an humble home, but by your faith in God, and your cheerful manner, you may garnish that place with more sweetness than the upholsterer's hand ever kindled."

Other influences may come and go, but the influence of the mother is continual. Mothers are the educators of the human race. Often they are not aware of it, for they sow in secret the seed of the word. The Lord will reward the fruit, and know not that we pass the sower daily on the street and in the home. There are thousands of women whom we know not little. No, the martyr's die on a foreign shore; the life lived in obscurity, but that "echoes in the bosom of every good and useful man, is the life of the Christian mother. There is one vision that never fades from the life of the soul and that is the vision of a good mother."

Christian mothers are diamonds. It is said that a diamond and a lump of charcoal are composed of the same elementary matter; but the one sparkles with the purest of white light, while the other is black with grime. Why all the difference? But a test which God has given, the diamond is purified; its grime is washed off in impurities; it has become the queen of stones in all the markets of the world. Every mother with lofty ideals, queenly principles, and Christlike sympathies has been purified by the blood of Christ. By the test of motherhood, she has been made the queen of the home; in her marriage, she is the mother of the race that upon her rests the development of mankind. She commands a strategic place in the affairs of men. Her influence is not to be felt so much at the front of the battle line, but back of the firing line.

The position of the mother is something like that which was held by the hand of soldiers of Alamo fame, when they resisted Santa Ana's army of four thousand trained men for thirteen days. It was a bitter battle, and the Alamo finally lost its position, yet the blow was struck that gave Texas her freedom. The mother is a true man. Turning on Alamo in her time. She commands the strategic place in the lives of her children that makes it possible for them to direct the affairs of men in the future.

"A mother's love never changes; Washington Irving said that the love of a mother is never extinguished, it never changes, it never turns its back on the child, but a true Christian mother loves on. That love will follow a boy across the nation, all up in chair cars, and him on a couch for weeks, and then sit in the lobby of a hotel all day long, in order to be with her boy when his work is done at the close of the day. When I said something like this to a mother (for it was the mother of my own son, Haskell, who is in Europe), she said that she loved her boy and nothing was too hard if only she could be with her firstborn son."

Often a mother's love and prayers follow a child around the world. One man said that his mother's love followed him for years. He pointed him every one. The emergency of life to the right path, and urging him to take it. The cross is mother's love. Seeing her from the standpoint of the cross of Jesus Christ, we discover the nearest natural expression of its thought. The secret of the cross is divine love; the secret of mother's care and self-denial is love.

A good mother is beautiful; A beautiful description of the true mother is given by one of the ancient English writers. He speaks of her as being handsome, but it is a beauty not arising from features, from complexion, or from shape. She has all three, but it is not in these that she teaches the heart; it is that sweetness of temper, meekness, innocence and sensibility which a face can express that forms her beauty. She has a face that gets your attention; her eyes have a mild light, but they express the heart; her voice is like a good man out of office, not by authority, but by virtue. She is not made to be the administrative officiousness of her family. She was not made so much to rule assemblies, but to charm those who can distinguish a company from a crowd. Three days and nights—she is some close to her to see it.

Henry Ward Beecher said, "A mother's prayer, silent and simple, can never miss

50 (182)
Children's Day

Why Become a Christian Early in Life?

(Ecclesiastes 12: 1)

"Should one become a Christian early in life? Often we have heard that one should sow his wild oats, have his fun, and settle down before good.

Christian. Many have put a premium upon wrongdoing in early life by夸张ing the greatest depth. But we must remember that while good Christian life is the same as it was to him. It is a admission of the writer of the Book of Ecclesiastes. He was getting old and

down to the end of the way; he was summing up his life's work, giving

and wholesome advice for those after him to follow. He said, for one to become a Christian before his nerves go to pieces and before he becomes certain.

Also, the old philosophical preacher says that one should become a Christian early in life before he was all bowed over the back of the chest, and his shoulders stopped. When this condition comes upon one it is a pretty poor time then to become a Christian. One person out of eighty thousand ever becomes a Christian after middle life.

The old writer of Ecclesiastes says that one should become a Christian before he begins to lose his teeth and the grinders cease because they are few. When one's teeth begin to decay, generally a sign that some age has been reached and the old philosopher is saying that this is a good time to start in the Christian way. Habits formed in early years often follow one to his grave.

The old preacher says that one should become a Christian in life, before his eyes begin to go bad, before "the fish go out of the windows be darkened." That is, before the transition comes and one has reached a period he should remember his Creator and give his life to the highest and best living.

Again, a nation's hearing goes bad and his voice becomes less when he becomes a Christian, "the doors shall be shut in the streets. . . . sound of the grinding is low." But I would, and I feel that it does for a young one. The preacher is saying that before that age comes creeping on, and sleep is in one's eyes, he should remember his Creator. Wonderful advice!

"They shall be afraid of that which is high."—It is the old man who is the United States government is seeking out young pilots and bombers. Young men for high flying, for old age would rather stay close to the earth. There is a settling toward being high in the air that is revolting to old age. The old preacher is saying that before that time comes in the life of a person he should remember his Creator, become a Christian, and have the best and most useful years of his life in harmony with the highest type of living.

"The almond tree shall flourish"—that is, before one's locks turn gray and recalled you of the almond blossoms, it is the same tree that used to blossom.

Do not wait until the hair turns white, or the head is bald, to become a Christian.

People in prayer, people in prayer. Get religion early in life, and do not act as a foolish man and wait until old age sets in and the hair is white with many winters.

Before death comes in, and "the silver cord be loosed," the mouth flies open, and the chin drops, be a Christian and not let a lovely poor business to wait for death-bed repentance. It might be possible, but it is a risky business. Why wait and give God the ragged end of a mispent life? And God will not be satisfied with any one who is not seeking to make Christ your choice and Savour!

I am thankful that I am a Christian.

"The Blessings of Discipline" (Matthew 14:24) and "An Assurance of Victory" ( Judges 8:2 ) by Dr. William H. Wright.

"God Watching Yet" (II Chronicles 16:9), by Dr. Clyde H. Canfield.

"My Kind of a World" (Philippines 4:9), by Dr. Robert H. Freeman.


"A Return to Reverence" (Leviticus 26:2), by Dr. D. H. Hammond.

"The Simple Eye" (Matthew 6:22, 23), by Dr. Joseph M. McCallum.

"Pillars of the Church" (Galatians 2:4), by Dr. John B. Moran.

"Co-operation" (Romans 8:28a), by Rev. Edwin W. Norton.

"God's Blueprint for Our Lives" (Proverbs 31:10), by Dr. Joseph M. McCallum.

"Our Prayer Life" (Matthew 7:17), by Dr. James Beal.

"The United Presbyterian Church in the U.S.A." (1859) 69
MISSISSIPPI DEPARTMENT

Searching for the Path

Nine o'clock was my hour to give the morning Bible reading at the zone camp meeting in the city of Penn, and I was hurrying to be ready as soon as the prayer and praise service should close. The partition which separated the audience from the ice room, reached only a little more than half-way to the ceiling, and in no way interfered with the visibility of the sound from the other room.

Suddenly I heard a remark that immediately converted me into an attentive listener. It was a sentence like that which I always hear when I am missing something I want very much to hear. "In my dream," said the speaker, "I saw that I was lost in a dense forest, dense with underbrush, and I pushed forward, opening the way through the vines and grass with my hands, in search for a path." I did not recognize the voice, and I wondered who the speaker was. I knew that he was stirred with deep emotion because of the pathos of his voice. Another moment and I was one of the listeners in the other room. The speaker, Don Benito Cuell, a fine type of the Fieloid, visited us the previous year, and even though he had lost sight of God before the gospel had been preached in Penz.

At an age of fourteen, Don Benito had been awakened spiritually by a dream, in which he found himself preaching to a large number of persons in a market place before a Catholic he had told about heaven, but perhaps he should have prepared to be a priest. This dream greatly affected his life, and one day while planting corn, he cried out aloud, "Father teach me Thy way, and I will follow it."

It was not until he was thirty years of age that he even heard that there was a gospel. One day some men came to the house asking to buy corn, and he sold them some. When his neighbors began to ridicule him about it, he found out by a friend that he was an evangelist, he said that he had not known that the men were Christians, neither did he know what an evangelist was. But being accused of being a Christian, he wanted to know what a Christian was, and if the so-called gospel was the same as the Catholicism.

I often had thought about the Indians, and wondered if there was not some way they could be led to the pagan belief and Catholic ceremony, the heart hunger for God and for light; and here was an Indian, telling of his quest for God, as if searching for a path. My tears flowed unbidden as I thought of what opportunities had been mine to know God and His love toward man. We had trodden as one lost in a dense forest, opening the undergrowth before him as he searched for the path.

It was in the same year that the evangelistas had come to buy corn that the Lord had given him this dream, and so far as I could tell, the experience last I came to this narrow path, and for some moments was undecided which direction he must take, it brought me into a large clearing, where I could see a wide road. This time I turned to the right, and following this so came to a wood where there was one tomb, whose only significance at the time was that a city must be near, however, after I sav ed, I realized that being the "tomb of Christ" only was necessary.

"I entered the city which was large and beautiful but silent. Every door was closed. On reaching a beautiful building, I cried out, Lord, why can't the door be opened so I can see inside?" and immediately the door opened and I was immediately a man in the blood of Christ only. I felt deeply moved in my heart. Leaving this building and so on. The building is beautiful. I entered and I was led to a beautiful palace, which I approached, and it was beautifully illuminated. As I entered I saw a glorious One seated. I fell at His feet and I said yes, and He said, 'Come here.' I went near and knelt at His feet. Presently He set aside, arose, and believe the gospel and never go. I woke at this moment and knew that the gospel would be heard. I then went to San Andrés, and we had a marvelous experience. We could not find a house to go to, and said, 'They could not find a house to stay in, and I said, 'If they come again, tell them they can use our home.' They moved into the house and we served them as much as we could. As the service was over, God wonderfully saved my soul. I was saved in my own home."

"Although I read the Bible that they gave me, I couldn't understand it very well. One day someone called me, and I looked to see who it was. The voice said, 'Benito, do you understand what you are reading?' I said, 'No.' The voice said, 'Do you want me to teach you?' and I answered, 'Yes, Lord.' He then said, 'Let me bring you to the Holy Spirit, and He will teach you.'"

May-June, 1944

The Preacher's Magazine

Story from South America

A converted man, once an infidel, said to a friend, "One Sabbath morning while I was fishing in my skiff, a small object which was flitting over her nest apparently in great distress. On looking around, I saw a snake creeping along the tree trunk, with one of its heads on one of its heads towards the nest. Presently I saw the snake fly away quickly in search of game. A little while he he turned with a twig, covered with leaves, in his mouth. Perching near the nest, he laid the twig very cautiously over his head, entirely covering him, and then, taking his place on the topmost branches of the tree, he awaited the arrival of the enemy. By this time the snake had reached the tree, twining himself around the trunk, he climbed up, then gliding along the branch till he came near the nest, he lifted his head as if he were going to dart upon the poor bird. He looked at the nest for a moment, and made his way down the tree as fast as he could, and went off. Climbing up the trunk, emerging from the forest and running, which had been so much a shield to the helpless bird, I found that it had been broken off from a bush which is in the scene of the world, and I had never known to touch. In a moment the question arose in my mind: Who taught me to be aware of the only weapon, and so in such an hour of danger? And as I thought of the answer, I came to the conclusion that God had given me the ability to see the older, to open the Bible for my assistance, and I should follow the leading of the Holy Spirit."

David Livingstone was a pattern missionary. When he said the same thing about the Bible, he said, "I read the whole Bible through four times whilst I was in ..." The Bible becomes a wonderful treasure from the circumstances in which it is read. It was a great Sabbath lesson; when the day of rest came round he got his twenty-four hours in, and he never traveled except in case of extreme necessity. He wrote once, "Obliged to travel alone in the bush, I was driven to the Bible. But always I feel I am not doing right; it is lessens the sense of obligation in the minds of my companions, but I have not done it."

This is doubtless the Book of God and the God of books because it unfolds God to man and to himself. ... The Old Testament seems with man made in the image of God, and the New Testament opens with God in the Image of man."

(197) 91
ILLUSTRATIONS

The Man of Galilee

A young college student was persuaded by his mother to visit a new art gallery where a fine painting, "The Man of Galilee," was being shown. The young man had no attitude toward art, but his mother knew that one of the attendants who noticed his lack of interest, said to him, "It is a great picture!" "Yes, it is a great picture," said the boy, "and I'm going to see it every day." The next day he went to his room to paint the picture and was reminded of his mother's words. "Yes, it is a great picture," he thought. Something had gripped him. He went back and looked at it again—gazed upon it, until his gaze became transfixed, and with softened voice, he said, "Oh, Thou Man of Galilee, if there is anything that I can do to help you in the work that you are doing in the world, count on me, count on me!"

This young man had caught the whole vision of life; namely, to serve Jesus Christ. It cost! Yes, yourself! From "How to Heal One's Self and Others," by E.L. House, sent in by J. C. Campbell.

The Dakota Blizzard

The anniversary of the great Dakota blizzard is past. Accounts of that storm have been given over the radio and in the papers, but few realize the total fact. And yet, it came from the deep, hidden to tell of their rescue. I was thankful for the Red Cross. We have had many, many stories of rescue, and we are in danger of losing in the night. The Indians were asked to give a guide to the location of many on that morning. We are and I am in much danger more than those who ventured out in that storm. cis around you and me are here black, all black. Blowing snowstorms are in serious danger of being lost in the night. An ordinary train as a guide to any location of many on that morning. You and I are saved from sin by keeping a close contact with our Saviour in heaven.

There is another rope that will keep you and me in contact with God. There is the rope of testimony. The rope of service to God. He will lead us where we know, where we don't know, to keep the breath. The pressure on that morning from the weight of two gallons of oil had caused it to stop, with disastrous and memorable results. Our heating mechanism was not stronger than that weakest spot. It is a good thing to think of those words we all read long ago:

- For want of a nail a shoe was lost;
- For want of a shoe a horse was lost;
- For want of a horse a rider was lost;
- For want of a rider a message was lost;
- For want of a message a battle was lost;
- For want of a battle a war was lost;
- For want of a war a kingdom was lost.

"Something Within"

I once read of a Spartan king who made a great feast for a favorite general, but on the day appointed for the feast, the general of the army was absent. The king, his guests present in his uniform and attempted to seat them at the table. Finding it difficult to give him the recognition he deserved, the king gave him the project, saying, "It will not do, he needs something within." That is what we need to demonstrate spirituality—something within—the life-giving power of the Spirit. Too many of us have only the semblances of the spiritual life; we need the real Spirit within.—J. C. Campbell.

The Little Break:

The Great Consequence

The fuel for the kitchen stove in our home was coal. We had supplied the stove from a two-gallon bottle a very short distance from it. This bottle having become empty, one morning we were starting to add the coal. I was in the basement. I was about to place the mouth of that glass, eighteen container, instead of the upright metal support at right angles. Then came the tragedy. That bottle full of greasy liquid crashed to the floor, where the force of its impact was such that it was shattered into many pieces. The lining of our kitchen cabinets contained two gallons of kerosene. With what fearful swiftness did it move in every direction? It was the very opposite of "the oil of joy"—those little rivers of oil!

"May the Lord help us!" I exclaimed, as the fire was immediately turned off and the window opened to prevent the horizontal fluid from igniting. What caused the tragic occurrence? A very simple thing. Just below the narrow neck of that bottle was a circular metal band or collar. A bolt and nut kept its two ends together; when the bottle was raised, a crack ran through the lower end of the handle by means of which I carried the bottle. Frequent attempts to make it stick by keeping the collar did not prevent the breakage. Our heating mechanism was not stronger than that weakest spot.

Where Is Heaven?

Dr. Carradine, in his book "Sanctified Life," relates a story of a church member who had been careless about his spiritual life. This resulted in the member's acquiring a habit of fretting and fault-finding, and was put down very much, until his conscience was given to arguing about nonessentials.

Hearing his pastor preach one Sunday morning, "Oh, Heaven," the skeptic spirit arose again within him. After the service, he said, "You speak of heaven, but can you give me any idea as to the location, the nature in the future, or the creature close by us in our own solar system?" His pastor replied, "I will give you my views at another time, but let me ask you about something else just now. Do you see that little house-ysider on the hill?" "Yes," replied the member. "Well, in there lives a woman, poor, sick and helpless. She needs food, clothing and consolation. I wish you could drop in a few minutes some time and see her!"

That very afternoon the member, who had some means, went to the cottage, taking with him fuel and provisions. He spent a half-hour with the invalid, read a chapter in God's Word, sung a hymn, and kneeling down he prayed with her. On his way home he placed a five-dollar bill in her hand. The next day the man met his pastor and said, "I've found out. It's in that little cottage on the hill, and now it's in my heart.—J. C. Campbell.

The Bullet Goes Through Christ First

"Son, I can't think of your going to war," said an English mother to her son who was preparing to leave for the front.

"But mother, it's my career."

"Yes, son, Christ is our protection," broke in the mother, as she dried her tears.

"And no bullet can hit me unless it first goes through Christ," concluded the son.

When we are in Christ all that comes to us by way of danger and difficulty must pass through Christ first. Christ is the source of protection and blessing. His presence in Christ. He throws all His abilities and glory around us so that when things strike us He is there to meet them. This means that toward things come to us without His permission. This is our safest retreat for protection either in war or peace.—B. W. Miller.
HERITAGE AND DESTINY, by John A. Mac- 
key, The Macmillan Company, $1.50.

The central ideal of this book is that our destiny is determined by our heritage. In the early days of the Israelite nation, their destiny was closely tied to their heritage and their capitalization upon it. Germany used her Nordic ancestry as a stiletto to cut her enemies, and Japan, Russia, and Mexico, all by taking powerful nations by taking something from their heritage and capitalizing upon it. This book is adapted for use in group study, family discussions, or individual thought. One hundred and twenty-eight questions are arranged under the section headings: Old Testament, New Testament, Who Is He? General Bible Information, and Complete the Story. The quizzes present a variety of methods of learning, multiple choice, completion forms, story writing and guess which devices. Although not many of the questions are adapted for use with groups under intermediate age, this book should furnish a handy tool for planning many an interesting and competitive study for the home and for church and youth groups. Parents, pastors, and group leaders should have it at hand.—Ray E. Sw waiter.

Neither did Christ pay any attention to race or nationality. As He dealt with the woman of Samaria, He disregarded race prejudice entirely. Jesus never thought that any needy soul, however worthless in man’s eyes, was unworthy of the divinest things He had to give. The beauty of being race was the supreme drawing power of Jesus.

In talking about the woman who touched the hem of His garment, the author states that the faith of Jesus in the woman as well as her faith in Him was very noteworthy. "To have power over men like the power of Jesus, it is necessary to share Jesus’ everlasting faith in the least and lowest of the children of God.”

Jesus’ policy, as described in the case at Bethany, was to love and to love the loverless, to befriend the friendless. This was His method in dealing with men.

Perhaps the highest of all forms of service is open to us all, and that is being a dispenser of happiness. Jesus did not go out to His people to do good, simply because the everyday road was filled with opportunities for the doing of His redemptive work.

The story of Jesus culminates in those immortal words, “For the Son of by is to come to seek and to save that which was lost.” He came not only to save but to save sums up the entire ministry of Jesus. The author closes with the thought that we are too often taken aback among the healers and helpers of mankind.—Ennis Stanford.

THE PASTOR AS A PERSONAL COUNSELOR, by Kurt Schneider, Muhlenberg Press.

Little has been written about a subject of most vital interest to pastors. The author is a pastor of much experience and therefore is worthy of recommendation to preachers and pastors of any denomination who come in contact with problems of human nature throughout the day and the diurnal.

The thesis of the book is that the minister, on the basis of his understanding of the Christian religion, may be an expert in the field of human relationships. This constitutes the professional skill of the pastor. He must be able to give the people the assurance that they can live with themselves, with others, and with God. The pastor will be successful as counselor only to the extent to which he is able to understand the relationship to the group. In his attitude, he is either too fearful or too aggressive or too suspicious. He needs a chance to learn to live with other people.

“A Christian ministry is successful to the degree to which it is molded after the ministry of Christ; in other words, the same among men. Our attitude is either too fearful or too aggressive or too suspicious. He needs a chance to learn to live with other people. This will enable him to be a leader of men. The author states that the cause of a true religion is to be found in his relationship to the group. In his attitude, he is either too fearful or too aggressive or too suspicious. He needs a chance to learn to live with other people. This will enable him to be a leader of men. The author states that the cause of a true religion is to be found in his relationship to the group. In his attitude, he is either too fearful or too aggressive or too suspicious. He needs a chance to learn to live with other people. This will enable him to be a leader of men.

New Books Received

PLAYING HYDE, A MAN OF PRAYER. A biography of Dr. Basil Miller. This book portrays the character of this great missionary, his experiences being filled with the Holy of God. He is led, the
harvest of his prayers, and pictures some of the influence of his life. The reading of this book will inspire one to pray and also broaden one's vision of the great work of missions. Preachers will be greatly profited by reading it, young people will be benefited, in fact, it may serve as a means of opening their eyes not only to the power of prayer, but also to the possibilities of service for Christ at home and in foreign lands. It is one of the most recent additions to the author's series of biographies of great leaders. (Zondervan) 122 pages, price $1.25.

Boot and Saddle in Africa, by Thomas A. Lambie, M.D. Dr. Lambie is the author of several very popular books; for many years he was a missionary-doctor in Ethiopia and was physical advisor to Haile Selassie, Emperor of Ethiopia. This book presents a steady stream of achievements in Ethiopia and the Egyptian Sudan which for persistence, ingenuity, courage and, above all, faith, are hard to equal these days. (Revell) 136 pages, price $2.00.


Saw to the Uttermost, Expositions in Hebrews by I. R. Wall, pastor of Calvary Baptist Church, Fresno, Calif. There are eleven good messages in this book which will furnish some excellent sermon material for busy pastors; but keep in mind that it is written by a Baptist minister and it is not Wesleyan in its interpretation; in fact, there are some portions of the sermon decidedly non-Wesleyan. (Revell) 160 pages, price $1.50.

Any book mentioned in this department may be ordered direct from the Nazarene Publishing House, P. O. Box 527, Kansas City (10), Mo.—MANAGING EDITOR.

BIBLE COMMENTARIES AND EXPOSITIONS

- Clarke's Commentary
  Copies of the original notes without revision or abridgment. The set consists of six large volumes, approximately 600 pages each. Binding is of cloth, neat and durable. The full text of the Bible is given along with the footnotes. Printing is in clear, readable type on fine finished paper. This set of Commentaries will prove of inestimable value to every earnest teacher. 15.00 prepaid.

- Matthew Henry's Commentary
  A new edition: six volumes, durably bound in cloth. Every Bible student will appreciate the unfolding freshness, the clear analysis, the spiritual force and the evangelical richness of these commentaries. 18.00 prepaid.

- Jamieson, Fausset and Brown's One-Volume Bible Commentary
  A new edition of this popular one-volume commentary, printed from entirely new plates. Gives verse by verse explanation of the entire Bible. 1,500 pages, bound in durable backram. 4.95

- Word Pictures in the New Testament
  By A. T. Robertson. In this work one finds the fruits of scholarship made available for the man without technical equipment. In the pages of these six volumes the author makes the words of the New Testament glow with life. The six volumes approximate 600 pages a volume. The former price was $15.00. The Six Volumes, $12.50

- Alexander Maclaren's Expositions of Scripture
  This new edition is published in seventeen volumes, 15,000 pages, completely indexed, bound in durable maroon backram. This work was originally published in thirty-three volumes and sold for $60. The current edition is offered at a fraction of the former price so as to place this monumental work within reach of all. 15.00 for the entire set.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue, Box 527, Kansas City 10, Mo.