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Managing Editor's MESSAGE

A LAYMAN in whose home I had dinner made some observations of his pastor. He had been heard deliver a very good sermon. I remarked that he had a very fine pastor and, judging from the message he had just heard, seemed to be a good preacher. The layman replied that his children who live on the present income of the family. What is the method for getting seekers at the altar and making a show in figures?

The Church has always represented the conservative element in society. Reformers have always upbraided the Church for not immediately espousing the crusade, and it is customary for devotees of new cults and untried and unproved theses to enlarge upon the persistence of the Church, in believing the world is flat long after a round world was proposed by scholars. This observation is not in reality a criticism, but rather a compliment. It is always those who are unsatisfied that are most ready to change. Those who have found the course of life which they have chosen pleasing, are not the ones who will forge ahead to something new. Travelers on a good highway are inclined to continue on their course, in spite of the preaching of devotees of detours. Men who are in good health are not quick to swallow the "cure all" which the almanacs advertise.

There does come a time for change and reformation, and when that time comes, it requires courage and faith to make the change. This is true in individual life, in family life, in the Church, in the nation, and in the world. The old is not all good. When experience proves that a thing is unsound, both reason and religion advise that it be abandoned. But the trouble is that those who change in haste abandon much that is good, as well as some that is bad, and when the losses are more than the gains the deal is a poor one. True "know how to live and know how to die".

But this is an exaggeration. Time levels the things that are not truly fixed. But it does not level hope and faith and love. It does not level righteousness and peace and joy in the Holy Ghost.

"The Garden of the Gods" at Colorado Springs, Colorado, is in reality just the rocks that refused to be leveled when Time was doing his best to obliterate the eastern chain of the Rocky Mountains. When the processes of the ages work at the task of making all things alike, there are a few things that refuse to give up their identity. These things which the ages cannot conquer are the things which deserve to live.

Let us come to examples:

1. Take personal righteousness: it is difficult to define righteousness in terms of words and deeds, for the very reason that righteousness is something fundamental than any of the channels through which it is expressed. Sometimes short and shallow thinkers remind us that standards change. They tell us the records show that Methodist preachers of the early days in America used to receive part of their "quarterage" in rum, and that even now, men that sit on one side of the mountain is a crime on the other side of the mountain. But the fact is that no man past or present was able to escape the standards of right, as he conceived the standards of right, and at keep a clear conscience before God and men. It has never been right to do wrong, and no amount of philosophical twisting can make it so.

For thousands of years it was held that it is impossible for men to fly any sort of machine that is "heavier than air." But all the time the lifting power of speed was there awaiting practical use. The airplane is not a miracle. It is not a violation of any law. It simply brings into use a law that men of former ages could not know how to utilize. It still remains a fact that there is a power of attraction as between physical masses known as "the law of gravitation," and that fact must be taken into consideration and in all the days to come.

"Righteousness is like that. Right is right because God is right, and though the fash-
ions of men may change within limits, because of variations of light, it still remains that "Righteousness exalteth a nation, and sin is a reproach to any people." Every other man in the world may violate his conscience and that gives me no license to do the same. I must be right and do right, as God gives me to know the right, even though the heavens may fall.

And the subjects must not be left with the aspect of prohibition—there is a positive side. Goodness and mercy, reverence and beauty, are ingrained in the eternal rocks, and no amount of grinding can obliterate them. If there are those who refuse old-time religion on the ground that they do not need it, then can we work for their church, for the universality of the rule that none is good but God and those who are made good by His grace.

Theories and forms of government and economics may rise and fall, but there is still only one name under heaven through whom we may be saved, and that is the name of Christ. As ministers of Christ, our task can never be finished, no matter what changes come to the society of men, until the King himself comes and sets up His kingdom. Can we help the establishment of experiment stations and many and persistent, but we preach Christ, the power of God and the wisdom of God.

2. Take marriage and the family: both the Word of God and the voice of history declare in no uncertain tones that the marriage of one man and one woman, and the home based upon this union are basic in human society, and no matter what ill-fated suggestions of "trial marriage" or loose divorce or separation by agreement or promiscuity by deceit or contraception or pernicious birth control or the tenacious enemies of God's institutions may be suggested or propagated, the home is still there, a testimonial to the wisdom of God and the holiness of God.

3. Take the church: There are clubs and lodges and organized charity; but the Church is God's Institution for the preservation and propagation of His spiritual kingdom and the by-products of that kingdom among men.

But since I am writing to preachers, I need not multiply examples or enlarge upon the ones chosen. The work of preaching the gospel is much the same as it has always been. The message which is a true preacher of the gospel brings is the same in all ages. We are indeed called to serve our current age, but we are called to serve it by bringing to bear upon it the message and power of the gospel that Paul and Peter brought to the first century preached. We may have to vary our method, but our message is ready made for us. The printed page and the radio have to do only with the methods. Changing tones of voices, the introduction of the Sunday school, the shifting of population from farm to city may bring variations in method, but if the message is not substantially the same now as it was when the Spirit-bled disciples came down from the upper room in Jerusalem it is not the gospel.

There will be no want of promoters for the fads and fancies—some good and many doubtful—that will spring up as we go along in the months that are just ahead, but it is our job to tell you in the things that are tried and true. It reminds me of old Brother Gibbons. One day as he preached, a scholarly man in the audience tried to help him by telling him what the Greek word was for the idea he was trying to express. Brother Gibbons waited until the brother finished, and then said very forcefully, "I don't know Greek, but I know God, and I had better stick to what he has already done and not take out much time for the things you do not know. There are those who will try out the good that is new and your successors in the ministry may be able to make some use of the work already established. The laboratory tests are finished. But, as for you and me, our job is to minister in the things that have come through fire and the flood and are proved and known. Perhaps there are some among us that do not know these things are familiar. But do not forget that it is "line upon line, precept upon precept, here a little there a little," and that even those who know need to have their pure minds stirred up by way of remembrance. Our task can never be finished.

Looking ahead, let us set our souls to do a few very definite things:

1. Let us choose great themes for our preaching subjects.

2. Let us labor to make our material clear, and let us pray for spiritual unction to make our preaching effective.

3. Let us not allow the devil to suggest that we leave off repentance, the new birth, the witness of the Spirit, sanctification, the present and the Second Coming of Christ on the ground that "the people already understand these things."

4. Let us never yield to expediency, let us preach and minister as "men of eternity" to whom present results are unimportant as compared with the things that shall last forever.

The Everyday Qualities

BY THE EDITOR

YESTERDAY a brother mentioned a preacher whom we both knew, and he proceeded to praise the preacher very enthusiastically. I listened and waited, and the brother hung all his praise upon just three qualities in the preacher; for he concluded: (1) He is a good man; (2) He is friendly and considerate of everybody; and (3) He is a hard worker. It struck me that no mention was made of special talent or great ability. Emphasis was just on such everyday qualities as might reasonably be expected of any preacher, and yet, to come to think of it, what more could be reasonably demand of his preacher? Being a good man implies all that we describe in the various terminology regarding state and relation to God. Being friendly and considerate means just about covers the things of which the Christian commandment, "Love thy neighbour as thyself," and hard work is the principal element of all genius.

Some years ago a traveling man was explaining why he attended a certain church any time his work made it possible for him to spend the Sabbath in the city. He said, "The preacher is not exactly eloquent, and he is not at all spectacular; but any time you go there you can count on hearing a good, helpful sermon." It was the high general average, rather than the hope of the unusual that drew him and other listeners to the audience of the preacher in question.

A minister had been called to succeed another with whom I was better acquainted than he, and he came to me for advice. "Shall I urge the people to follow the man?" I encouraged him thus: "I think you will find it easy to follow this preacher, and to take up where he has laid down. There are greater preachers and more gifted ministers than he, but when he has resisted the temptation to spoil the opportunity for his successor." I did not realize that I was saying a great deal, but my questioner was satisfied, and said, "I shall accept the call. I believe the quality you have described marks that preacher as a great and good man."

A layman describing his pastor said, "Our pastor is not a great preacher, but he is a good preacher. He preaches on ordinary subjects in a manner that we can understand, and we remember some of the things he has said all the week, and find opportunity to feed upon his words in the midst of our busy cares."

I asked a parsonhow his pastor had managed to serve his church so acceptably through the many years, seeing he is a man of average ability and possessed of some glaring weaknesses. The church member answered, "I think it is because he has a pastor's heart, and all his people know they have a friend in him. When my little business went up in flames a few years ago, the pastor sought me out quickly, and his genuine distress over my loss moved me. In sympathy for him, I began to explain away my loss. In the end, the pastor said, "Well, that is wonderful for you, but it was for me a troubled, and could not see how you were going to make it at all. But your fine courage and Christian attitude have relieved me. I am so glad I am your pastor—you are such a help to me." It was not the aim that I discovered my pastor had done me the greatest possible service in making me able to rise above my own disappointments. And he had not done it as a psychologist, but as a sheer Christian pastor; and of course I have overlooked many things in him, and have voted for his continuance, and suspect I will continue to vote as long as he and I both live.

The preacher was called upon for a service to the community for which he had had neither training nor experience. He was a little nervous, but a brother who knew him well said, "He does not know how to do this thing, but he will get along all right. I have never seen him fail in a crisis yet. He has a heart full of grace, and he heads full of just ordinary common sense. These two make such a useful combination that seems to get him anywhere. He does not cringe before the great, nor strut in the presence of the humble. He is just his own best self all the time and I am sure he will rise to the present occasion and make us all proud of him."

"Is your pastor a theologian?" I asked.

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of the average church member. His reply was, "Oh, no, I don't think so. He is just a good Christian man with a passion for souls and a spirit of loyalty to God and the church. But we are just common people, and our pastor needs us. If he were a man on another plane, he couldn't sympathize with us nor minister to us successfully. But he makes himself at home in our homes, and preaches simply, directly and faithfully to us when we go to church."

The best title for a book on humility that I have ever seen is "Building the Preacher." The book (an old one on the subject) is pretty faithful to the title. All the way through the author works at the task of building the preacher, rather than at the art of building sermons. His contention is that the preacher himself is the measure of the sermon, and that the only way to have good preaching is to have good preachers, and the only way to have good preaching is to have great preachers.

When we come right down to it, the qualities that cause the preacher to succeed are just the qualities that make an everyday Christian man. Let us not stop now to think of the contrasts, let us think of goodness, friendliness and hard work. Let us think of high general averages, rather than of spectacular exceptions in our ministry. Let us think of honest men and fair men. Let us think of adaptation. Let us think of the pastor's heart. Let us think of true religion in combination with common sense. Let us think of humility and fidelity to God and duty. Let us think of all the easy-to-remember, everyday qualities that make a man deserve to succeed, and to be praiseworthy. Let us think of these things and examine ourselves to see in how large a measure we ourselves possess them.

Word Pictures from Colossians
Olive M. Winchester
Understanding That Is Spiritual

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding (Colossians 1:9).

SITTING in his prison cell, chained to a soldier, the Apostle Paul meditated deeply on the truths of the gospel. This constituted the second period of retirement in his life wherein he gave himself to contemplation. The first was in Arabia, during which time he would appear to have gone through a process of reconstructive thinking relating the whole system of the Jews' religion to the life and death of Christ. Now he gives himself more particularly to the person of Christ and the significance of His person in its relation to redemption; this includes His atoning work, His operations of grace and His supreme exaltation.

KNOWLEDGE OF THE WILL OF GOD

Though interned in Rome, yet his prison cell was within his own hired house, at least during the first confinement, and he could receive his friends. Thus while he was not able to visit the churches, their representatives could come to him. For every Colossian, a church which the apostle had not founded but with evident relations to his ministry at Ephesus, Epaphras had come with news that certain heretics were disturbing the members. The heresy consisted in a false conception of wisdom and knowledge, at least this was the phase that sprang from the Greek background, and with this does the apostle deal in the text that we have before us. With the Greeks the intellectual virtues ranked high. They did not know anything of the dominating Christian graces of faith and love. Some had recognized merit in the Christian religion, but yet they would give the pre-emience to knowledge and taught that superiority lay in a mystic contemplation.

After Epaphras had related to the apostle the state and condition of his church, and the liveliness of the church and the heresy, the latter began pen a letter. He commends them for the manifestations of faith and love that had been so evident among them; then he begins to emphasize the importance of knowledge.

To understand the import of knowledge in this connection, it is necessary to note first the word used and second the qualifying phrase. The word itself is one that frequently appears in these prison epistles, and is a compound term indicating a more thorough knowledge. No doubt the Apostle Paul himself was contrasting the knowledge he possessed in his early Christian life over against that he had acquired through the years of experience. We have a factual knowledge in the early days of our Christian experience, that is, we know that the dynamic of a new life is ours, that the cleansing power of the Holy Spirit has been operative, but we lack an understanding of the practical working out of this grace in our hearts and lives. Moreover we have little comprehension of it from a doctrinal and theological standpoint. It takes the ripening of the years to realize this.

Writing to the Corinthians the apostle contrasted the two forms of knowledge, the partial and the more complete, when in the thirteenth chapter he said, "Now I know in part, then shall I know even as I am known." The compound term is used in the second part of the sentence. Moreover a contrast is drawn by one of the early church fathers; this time it is between the old dispensation and the new, stating that portions of truth came from the Hebrew prophets, but not full knowledge, the simpler truth was all that was ever used.

Leaving the word itself and turning to the qualifying phrase, we note that the specific object of this knowledge is the will of God. For this the apostle had been earnestly praying that the Christians at Colossae might be filled with knowledge of God and all wisdom found in the prophetic writings. How wonderful that in the last period of Paul's life there is always the Hebrew premise of a divine Being. While Aristotle groped in his thinking for such a being, yet his wisdom was not firmly grounded thus; neither was Cicero's. No wisdom or philosophy of life can be ultimate that does not recognize God in His universe; they constitute broken fragments of light. Theology must be ever basic and philosophy its handmaid, otherwise we have synecdochical thought.

But although the Greek and Roman philosophers did not clearly discern the existence of a divine being, yet in their concepts they always included an ethical element. The teacher to the wise man is the foolish one, not in the sense of mental defectiveness but in a...
faulty moral percept. In the Old Testament the connotation of fool generally carried with it heart perversion, not essentially mental deleriousness, the fool might be very wise in certain fields of knowledge but he was absolutely without understanding in things pertaining to God. Wisdom comprehends the striving after the best ends and also the using of those means to attain these ends, and the ultimate objective which transcends all others is grounded in knowledge of God. The apostle prayed that the Colossians might be filled with the knowledge of the will of God in all wisdom, that is, the means to recognize this as supreme. He good to be sought and use the best means for that purpose. The heretical teachers would assert that the best means was a mystic knowledge and in consequence would reject faith and love, but the apostle would include these graces and add thereto wisdom.

Understanding that is spiritual

While the final word in this connection is somewhat synonymous to the others, yet as all synonyms it has a significance of its own. It indicates the discriminating faculty by which the apostle outlined as bestowed by the Holy Spirit was discernment, and in the Epistle to the Hebrews we have a definition of the perfect as one who has by reason of use of their senses exercised to discern good and evil, is not a spiritual man; one; it is needed to detect the truly spiritual person from the one who sets after a spiritual camouflage and it is needed to discern error that is often concealed because it has an admixture of truth. Almost all error embodies some shade of truth, otherwise it would not be able to gain a foothold, but the truth needs to be sifted out by a keen understanding.

The Colossians needed this faculty at this special time that they might discern the subtle lines of thought that the false teachers had introduced. They were offering a wisdom, to be sure, but against such the warning is given, “Take heed lest any man seduce you, especially if he be an orator of subtil speech and vain deceit that follows after the tradition of men, according to the rudiments of the world and not in accordance with Christ.” In this passage philosophy is not itself condemned but the special type that was in vogue at this particular place and held by this group of teachers. True philosophy must always be in accordance with Christ.

Again a warning is held out: “Let no one rob you of the prize by taking delight in devoting himself in a humility that is feigned and in worship of angels passing words he has seen, but those fed up by the mind of the flesh.” In such a case as this discernment was needed. How often has there been the semblance of humility which constituted only a cloak for vanity and pride. Since true trustful hearts have thus been led astray.

Further characterizing the teaching with its vain show and officiousness covered by lowly men, Paul declared that it had no effectiveness against the indulgence of the flesh. Hence lies the declare due to the reality of Christian faith; does it curb the drives and urges of the flesh? When any form of Christian teaching fails to do this, it lacks fundamentally; true spiritual discernment detects this and repudiates such teaching.

Thus the Apostle Paul gave instruction to the Christian believers at Colossae. Very clearly does it set before us some of the needed phases of Christian experience. Basic in all things are the two forms which are standing to be able to comprehend the special functions of each and also to develop the Christian manhood for which these lay the foundation.

In the early stages of Christian experience there needs to be an adjustment in thinking wherein all is correlated with the person of Christ as the center so that there may be no split between personal experiences and the intellect, otherwise there is always the danger that the individual may slide within his intellect over against his experience. Then as life goes on there should be a further development of the reason and critical faculty in the detection of subtle errors and divers teaching which fail to hold Christ as supreme and tend to lead astray from the truth as it is in Christ Jesus.

As the apostle prayed earnestly that the Colossians might enter into this state of spiritual adulthood, so do we need to pray for ourselves, that we may rise above the platitude of philosophy and vain deceit that follows after the tradition of men, according to the rudiments of the world and not in accordance with Christ. In this passage philosophy is not itself condemned but the special type that was in vogue at this particular place and held by this group of teachers. True philosophy must always be in accordance with Christ.
therefore, is a threat that he would force them to give up the strike. He tells them that he had slain many a man and child for merely wounding or hurting him, and hence he would not stop at anything to execute his purposes of death all the disobedient. The latter part of the statement is nothing short of mockery—laughing at the women's belief in God and His decree. The import of his statement is, that if Cain, who killed one man, received protection from God for seven generations, then Lamech who killed many men, would receive protection for seventy-seven generations. The statement is blasphemous in the extreme.

2. A Song of Triumph—There is found in the Pentateuch also, a record of the earliest song prepared by Moses and sung by Miriam and the women of Israel. The theme is the triumph of Israel over Pharaoh.

I will sing unto the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:
He is my God, and I will praise him;
My father's God, and I will exalt him.
The Lord is a man of war:
The Lord is his chariot and Pharaoh's horse hath he cast into the sea.

(Exodus 15:1-19)

It is recorded that "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand and all the women went out after her with timbrels and dancing." Here again we find a blending of verse, music and action, in the sense of expressions of delight.

3. The Song of the Well—This little song which has furnished the theme for some excellent modern music, is a quotation from another book of poems. There are two such books mentioned in the Old Testament—the Book of Jasher (II Sam. 1: 22-24); and the Book of the Wars of the Lord (Num. 21: 14f). It is generally supposed that these books were written, or at least came to light, about the year 1,000 B.C. The oldest song in the latter book is known as the "Song of the Well." (Num. 21:14f), and was written to celebrate the digging of a well by the nobles and princes while journeying through the wilderness.

Vahb is Sujah we passed,
And the valleys of Arnon,
And the slope of the valleys
That stretches toward the dwelling of Aa,
And leans on the border of Moab.

Spring up, O well, sing ye back to her:
The well which the princes digged,
Which the nobles of the people delieved,
With the sceptre and with their staves.

This is the well which was digged at Beer, concerning which, God said to Moses, "Gather the people together, and I will give them water." It is implied here, that the water was given by miraculous means in response to the faith expressed in the song.

4. The Taunt Songs, or Hymns of Hate—Another interesting series of poems or songs, are those known as "Taunt Songs," and sometimes as the "Hymns of Hate." There are five of these found in Numbers 23 and 24, and are known as the "Oracle of Balaam." The following is a portion of the third taunt song.

Balak the son of Beor saith,
And the man whose eye was closed saith:
He saith, which heareth the words of God,
Whose thine election is the Almighty,
Falling down, and having his eyes open:
How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
As calves in a pasture four
And seven lambs by the river's side,
As the trees of lign-aloes which the Lord hath planted,
As cedar trees beside the waters.
Water shall flow from his royal palace;
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.

(Num. 24: 15ff)

While the poetry of the Bible is an illustration of the earlier forms of literature, the prose may also be given consideration. The historical books are known first of all for their vivid story telling. The stories of Absalom, of Ehizah, of Hezekiah, and Samson are ex Cecil. There are allusions, figures of speech, and even propaganda material, all of these being at once strong and beautiful.

5. The Story of Hezekiah—What can be more simple and beautiful than the story of hezekiah. "Therefore shall we speak to the Lord, and shall speak to him in his name; and he shall answer, and give us answers in the name of the Lord our God." (2 Kings 20:13-14).

There can be no reign of peace unless good will shall flow from Christian hearts like streams in the desert, till the fierce fires of enmity are quenched and the wilderness of this hate-fraught earth becomes the paradise for which the nations are suffering today, we may be sure there are tides of black hatred gathering in hearts ready to burst in floods of revenge. But that means war upon war without end.

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Gleanings from the Greek New Testament
Ralph Earle


THERE are seven nouns for prayer in the Greek New Testament. Of these, two (euchê and hiketêria) are not of sufficient importance to merit discussion. We shall therefore confine our study to the other five, together with the five verbs which are translated "pray." Before proceeding to this it might be interesting to note the meanings of some of the Hebrew words for prayer in the Old Testament. There are three nouns used, the first meaning "a whisper," the second "mediation" and the third "a song of praise.

The Hebrew verbs are even more varied in their suggestion. One means "to petition" (Dan. 6:11), another means "to entreat grace" (II Chron. 6:37). A third means "to make supplication" (Job 33:23), and a fourth to "intercede" (Job 21:13). A fifth verb means "to judge oneself, pray habitually," a sixth means "to judge," a seventh means "to meditate" (Psalm 55:17), while the eighth means "to ask" (Psalm 122:5).

Now to turn to our study of New Testament words. The most common noun for prayer is proseuchē, which is used some thirty-five times. It is used of prayer in general, although always of prayer to God. Jesus says that His house should be called a house of prayer (Matt. 21:13, etc.).

The noun deesis is used twelve times. It comes from the verb deōmai, which means first of all to need or desire, and so to express that need or desire in prayer. It suggests to us the importance of fact that all true prayer begins in a sense of need and invokes a deep desire. Without this there is no true praying.

This meaning is apparent in many of the passages where this word occurs. Zacharias had been longing with his wife, for a son. There was a lack, a need in their hearts and home. The angel confronted him in the sanctuary with the assurance, "Thy prayer is heard, and thy wife Elisabeth shall bear thee a son" (Luke 1:13).

Again, in Luke 2:37 we are told of the aged prophetess Hannah who served "with fasting and prayers night and day." She had an earnest desire in her soul to see her child Jesus was brought into the temple. The intimation is that if we hungered more to see God we might have greater manifestations of His presence.

Paul uses this term in Romans 10:1, when he says, "My heart's desire and prayer to God is that they might be saved." Here the prayer is indicated as the expression of a deep desire of the apostle's heart for his own nation.

In all three of these passages the word is translated "supplication" in the Revised Version. This is much preferable to the King James rendering, "prayer," which fails to bring out the distinctive significance of the term. In a number of passages proseuchē and deesis are used together and in these places the Authorized Version rightly translates the latter "supplication." It would be an improvement if it did the same in every place where the word occurs.

In Hebrews 7:7 we have an unparalleled description of Jesus' prayer life—"Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death." The use of the term "supplication" adds to the picture of the intensity of Jesus' prayer. His praying was not a formal ritual; it was a fervent reality.

Paul employs the same term to indicate the strong desire which lay back of his own praying. He wrote to the Philippians (1:4): "Always in every supplication of mine on behalf of you all making my supplication with joy." Paul's praying for his fellow Christians was fervent and full of desire.

We might note one more passage in which deesis occurs. In James 5:16 we read that "the effectual fervent prayer of a righteous man availeth much." The Revised Version renders it, "The supplication of a righteous man availeth much in its working." We must wait before we can get.

A third Greek noun for prayer is entêukia. Originally referring to a chance meeting or a "conversation" and finally "petition." It is used regularly in the proverbs for petition to a superior. This word occurs only twice in the New Testament, both times in First Timothy. In 4:5 Paul is seeking to show that the discrediting of the gospel and undertaking of false meat are no longer valid. He says of all of it "that it is sanctified through the word of God and prayer." (The other occurrence we shall note later.)

Trench, in his Synonyms of the New Testament, says that this word "implies free, familiar prayer, such as boldly draws near to the throne of grace." The greatest Bible scholar of the early church, taught that the fundamental idea of entêukia was boldness of access to God. This, again, is one aspect of successful, satisfying prayer. We must come to God with full confidence and an attitude of prayer with Him in a conversational atmosphere if we would experience depth and richness in our prayer life.

Euchêristia, from which our English word eucharist comes, is another important word for prayer. It is translated "thankfulness" (Acts 24:9), "giving of thanks" (Col. 2:7), "giving thanks" (Rom. 4:9) and "thanksgiving" (Phil. 4:6). It indicates another vital aspect of the Christian's prayer life.

Trench has written very well concerning this word. He says, "It expresses that which ought never to be absent from any of our devotions (Phil. 4:6), namely, the grateful acknowledgment of past mercies, as distinguished from the earnest seeking of future. As such it may, and will, subsist in heaven (Rev. 4:8; 7:12); will indeed be larger, deeper, fuller than here; for only there will the redeemed know how much they owe to their Lord; and this, while all other forms of prayer in the very nature of things will have ceased in the entire fruition of the things prayed for."

One passage in the New Testament is especially interesting in this connection because it combines all four of these terms which we have been considering. In I Timothy 2:1 we read: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men." Here we have deesis, proseuchē, entêukia and euchêristia.

The fifth noun, atêma, occurs three times in the New Testament. In Philippians 4:6 Paul writes, "In nothing be anxious; but in everything by prayer and supplication, with thanksgiving (euchêristia) let your requests (atêma) be made known unto God."

In I John 5:15 the word is translated "petition"—"And if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of him."

The other occurrence of atêma in the New Testament is in contrast. We read in Luke 23:34 that "Pilate gave sentence that what they asked for, (to atêma) should be done." They prayed, and their prayer was answered in the release of Barabbas and the crucifixion of Jesus.

The word atêma is from the verb atēso, "ask," and suggests the thought that we should be specific in our praying. In other words, when you pray, itemize.

We have noted five Greek nouns for prayer in the New Testament. There are also five verbs, most of them related to these nouns. So we shall only point them out.

Just as proseuchē is the most common noun for prayer, so proseuchomai is the most common verb, occurring about eighty times. Closely related to it is euchêmati (twice). Both of these words suggest the idea of wishing.

Related to deesis we have deomai. The noun and the verb each occurs twelve times. Jesus said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). The baals of our missionary praying should be a keen sense of dire need of the unsaved and a fervent desire for their salvation.

Another striking occurrence of deomai is in II Corinthians 5:20, where Paul says that as ambassadors "we beseech you on behalf of Christ, be ye reconciled to God." This has the same suggestion as the other. The verb euchêmati also occurs twelve times. Its simple meaning is "ask." It is to be found four times in the eighteenth chapter of John's Gospel, in verses nine, March-April, 1945

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The Sympathetic Pastor

Of a certain pastor of a large church the statement was made, years ago, by one of his people, "He is so human." The thought of the speaker was that the minister in question was marked by a largeness of heart that gave him a warmth and geniality of manner toward everyone with whom he came in contact. He was an excellent preacher, but his true success came from the consistently sympathetic attitude which he displayed. No one was ever rebuffed who spoke to him, who turned to him the troubles for which help and counsel were desired. There was never a failing in this that could not be borne upon, but it was so natural that it did not need to be bolstered up by a brusqueness or even a reserve in his reception of whoever approached him.

There are few who possess such a well-rounded personality among ministers. Some are too intense, others too flippant; some are reserved to the point where people fear or dislike to approach them; others nurse their artificial dignity until it becomes degradingly gross. A number are magnificent in the pulpit, but weak in contact, not knowing just how to meet the sinners or the troubled. Some are too talkative in general, and particularly so among the members of their flock.

True sympathy is a quality that can be cultivated to a remarkable degree, even by those who are naturally lacking in its expression. It is based on love, and the minister who opens his heart to the constant inflow of the love of God, as the Spirit sheds it abroad freely within, may attain gracious results as he lets it overflow in simple ways to those whom he shepherds. Reserve, no matter how deep rooted, can be overcome by taking definitely from the Lord the fulness of His own largeness of heart, and beginning to exercise it as occasion arises. The stiffness, or awkwardness, or timidity, or fear will go as one perseveres in seeking to display the spirit and the mind of Christ. There is a fulness in the indwelling Saviour that will without fail manifest His likeness through the one who yields himself to be made like the Son of man. Unconsciously, the work is done, yet the change becomes a conscious one as it is wrought out.

The same is true regarding every lack in the life and ministry. He who dwells in the innermost being awaits the opportunity of revealing Himself. The hindrance is never-in Him; nor is it in the greatness of the disability to be overcome. Christ is sufficient for every shortcoming in those whom He has called; and He will transform every defect into a means of blessing. It is the freedom to express Himself.—Editorial in The Alliance Weekly.

A Philosophy of Holiness

Albert F. Harper

PHILOSOPHY is a search for the truth inherent in human experience. In the Church of the Nazarene we especially emphasize what we believe to be the truth of the Wesleyan interpretation of the doctrine of holiness. We here raise the question, Is our belief in holiness a reasonable belief? Entire sanctification is scriptural. We preach it as a desirable and a necessary state of grace but will our belief stand thoughtful examination in the light of human experience? Is our belief in sanctification as reasonable as it is scriptural?

A philosophy of holiness can, in some of its aspects, appear reasonable only to the mind which has accepted the basic philosophy of the Christian religion. The atheist says there is no God and therefore to commit your life to Him is unreasonable. The agnostic says, there may be a God or there may be no God; we have no sure knowledge of Him; or of us; therefore it is impossible to guide our lives by His will. In answer it may be said that we make no attempt here to reason with the atheist and the agnostic concerning the doctrine of holiness. The Christian view of God commands itself to many rational minds. Reflective exponents of theology have never been successfully refuted and the reasons for belief in a personal God have appealed powerfully to many thinkers. A philosophy of holiness assumes that we have already considered and rejected the views of the atheist or religious agnostic. We attempt only to reason with the man of theistic faith.

If the theistic view is correct and God is a personality whose creative power has brought man into being as a thinker and his personal motives then the great doctrines of Christianity appear reasonable. If God created us because He loved us; the plan of redemption is reasonable—it is what we would expect a personal God to do. If God is a personal God, the revelation of Himself in Christ and in Scripture is reasonable—it is what we would expect a personal God to do. These are the tenets of the Christian faith and it is to such minds that a philosophy of holiness may appeal.

Our human part in the experience of sanctification is a voluntary consecration. We freely choose the will of God as the master motive for our lives. We agree once and for all to give up all habits, plans, friends, and activities which we find do not agree with this master purpose. There are some things in life which the Christian, if he is to obtain, may sacrifice things he deliberately plans to omit from his life experiences.

Is this act of consecration, this deliberate narrowing of life a reasonable procedure? In view of the nature of our lives, we holiness people believe the answer is yes. We cannot choose any given path in life without missing some things which we could get if we traveled another road. While we are traveling east we cannot go west; if we choose to go west, we cannot travel east. We cannot have everything. It is not a matter of things, life is limited. Thus in Christian consecration we do not choose between holiness and some alternative broad and better way of life which includes everything. Our choice lies between a life of holiness, and some other specific way of living. Either of these choices will limit our lives, each in its own way. We must choose, then, between consecrating our lives wholly to God and accepting the limitation imposed by such a commitment, or devoting our lives to some other master motive and accepting the limitations imposed by this other commitment. In the final analysis our choices are between accepting God's will as our final standard of value or accepting our own desires as such a standard.

Since we must make such a choice it appears reasonable that we should choose the alternative which offers the greatest promise of good for ourselves and for our world. If we accept the basic philosophy of Christianity that God is a personal God, that He has made known Him as a personal Saviour, then we are convinced, that He is wiser than we, that He is more powerful than all of the forces which may oppose Him, and that He is more interested in us than we are
The first law of mental hygiene is the law of integration. If we are to have some personal relationships, the psychologist tells us that life must be integrated, or organized, but such integration is a personal achievement and not a natural gift. Life in the raw is a complex of instinctive urges. Each instinct and each impulse is a demand for fulfillment without regard for other instincts or desires. Thus life has a natural tendency to conflict and to disintegrate. The sex urge creates expression but man also desires the respect of himself and of his friends—if one desire is strong the other is discouraged. One soon reaches the point where if he gets what he wanted he finds he does not want it. When this conflict becomes serious, life is a tragedy of frustration.

Now the psychologist says that an integrated life can be obtained only by consciously selecting some goal, setting an ideal for oneself, and then making all his urges adjust themselves to the achievement of that goal. The doctrine of holiness is a reasonable doctrine because it demands of us just this all-inclusive commitment to an ideal which is necessary to our own happiness. We can only find satisfaction in the light of that principle we have a task to challenge our best capacities. Entire consecration involves a day-by-day task of interpreting life in the light of our initial consecration. In consecration we do not surrender our present plan and to choose, we only decide once and for all what the principle governing our choices shall be. The serious Christian who professes the experience of holiness has committed himself to the lifelong task of working out the implications of a life philosophy that is astounding. He virtually says, “Nothing which life brings can hurt me, for by the help of God every seeming evil can be transformed into good for me.”

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To prove this step of faith in the fires of experience is far removed from the surrender of those capacities which mark us as men.

Our investigation is concerned with a philosophy of holiness and philosophy is characterized by the breadth of its interest. From the beginning of the world we find a philosopher of religion examining facts of physics, biology or astronomy in order to relate these facts to his total understanding of God. Wherever facts can be found which throw light on his problem, there the philosopher goes for his facts.

Sanctification is a human experience. It is, of course, also an act of God and hence a divine experience, but it is an act of God wrought within the experience and life of man. If our belief is true, the experience of scriptural holiness was planned by God as an indispensable factor in the development of man’s life. The experience of sanctification was designed to fit into our native capacities and add the crucial element which would complete the picture of men made in the image of God.

Human personality and human sanctification is that one last piece for which we are looking all the while, that piece which finally slips into place—a place where it so obviously belongs—and when the picture is complete, it is Christian perfection.

If the foregoing is true and if holiness is the divine complement to our otherwise incomplete personalities, a philosophy of holiness must ferret out the facts of the psychology of man. Since holiness is a human experience, designed to fit human personality, we may reasonably look to psychology for this picture. Then the picture is complete, it is Christian perfection.

One of the most interesting and practical developments in psychology within recent years has been in this field of personality. It may be called mental hygiene, the psychology of adjustment, or the applied psychology of personality. By whatever name it is called these psychologists are investigating and reporting the laws which must be observed in order to have a healthy, radiant outlook on life. We might speak of them as the psychological laws of the fine art of good living. The most interesting phase of this field of study for the thoughtul Christian is the fact that so many of the laws which are now being reported by the psychologists are striking parallels to the fundamental tenets of our Christian faith. So striking is this parallel that at least one psychologist has written a book pointing out these facts. I refer to Dr. Henry C. Link’s book, The Return to Religion, Dr. E. Stanley Jones has also stated the case in The Real Spirit of Evolution. What philosophy of holiness is interested in the correlation between the psychologist’s laws of mental hygiene and the requirements of a wholly sanctified life.

Now the psychologist says that an integrated life can be obtained only by consciously selecting some goal, setting an ideal, and then making all his urges adjust themselves to the achievement of that goal. The doctrine of holiness is a reasonable doctrine because it demands of us just this all-inclusive commitment to an ideal which is necessary to our own happiness. We can only find satisfaction in the light of that principle we have a task to challenge our best capacities. Entire consecration involves a day-by-day task of interpreting life in the light of our initial consecration. In consecration we do not surrender our present plan and to choose, we only decide once and for all what the principle governing our choices shall be. The serious Christian who professes the experience of holiness has committed himself to the lifelong task of working out the implications of a life philosophy that is astounding. He virtually says, “Nothing which life brings can hurt me, for by the help of God every seeming evil can be transformed into good for me.”
Christian experience this principle is true. Only when our salvation comes to be a self-centered escape from eternal punishment and becomes a means for serving God and our fellow man does it become salvation indeed.

When we think of ourselves—our problems, our plans, our wants, our needs—to the exclusion of outside interests, we find life increasing increasingly barren, without fulfillment, emotionally upset, and increasingly dissatisfied. The hard facts of experience assure us that self-centered living is but self-destruction. We cannot live unto ourselves. If we try it, we shall perish. Only when we live according to God's will, as persons beyond our selves do, can we find the thrill of living. When we examine the philosopher's data—the facts of life as they are given to us in experience—we discover that we were made not alone for ourselves, we were also made for others.

The philosopher has spoken of expanding the self until it includes as a genuine part of itself every worth-while element in life. Our holiness has been spoken of death to self and of living for God and others. The actual conscious experience sought is much the same; in either case our attention is to be occupied with interest for the interests of the other or his own or for the advancement of his own life. God is not seeking to be of higher importance than His own. In this way the extension of self is extended. And still the process goes on. Possessions, friends, one's own children, one's own interests and ambitions, one becomes larger for himself. The welfare of another is more important than his own. In this way the self is extended. And still the process goes on. Possessions, friends, one's own children, cultural interests—all lead to the incorporation of others, once remote from the self, into selfhood proper. What one loves becomes a part of him.

To concentrate on ourselves is to spoil life. The person who thinks only of himself is sure to fail. He fails on the job—the worker who watches the clock, thinking only of his personal pleasure at quitting time, does not do his work well nor win promotion. Only when our work becomes more important than our leisure does it cease to be a job and become an agent for building a wholesome life. The man who seeks only his own happiness in the company of his friend will soon find it empty and unfulfilled. If we are egocentric, our friends soon allow us to pursue our happiness alone—which makes it unfulfilled. Only when we are as eager to please as we are to enjoy another do we really live; only then does love begin to enrich our lives and expand our spirits. Even in the realm of

recent discovery made by the students of human nature, but it is an ancient truth revealed by God to man. Again the science of psychology confirms an important phase of our holiness teaching.

As a final observation let us note what the psychologist has to say about sudden and decisive turns in personality development which he speaks of as traumatic experiences. We holiness folks teach that sanctification is an instantaneous work of grace—a crisis occurring in the individual's experience which directs his life into new channels. The things he once loved he now hates and the things he once hated he now loves. What say the psychologists of such sudden alterations in life?

Allport of Harvard says, "Ordinarily the process of growth is gradual; . . . yet sometimes, this operation is abruptly altered. An entirely new direction is given to the personality, outlooks and style of life. . . . It is the nature of traumatic experiences that they are always specific, that is to say they can be dated and defined (note the similarity to our holiness teaching, 'I was there when it happened and I ought to know'), but their effects are always generalized, spreading into many, or sometimes all, of the recesses of personality. . . ." It is the nature of traumatic experiences that they are always specific, that is to say they can be dated and defined (note the similarity to our holiness teaching, "I was there when it happened and I ought to know*), but their effects are always generalized, spreading into many, or sometimes all, of the recesses of personality. (Is this not one of our important meanings of entire sanctification? When the Holy Spirit comes into the soul His presence influences every phase of life.) The newly created interests are promptly charged: with dynamic power, displacing older formations (and . . ., guiding the further development of the personality.) (Is this not strikingly parallel to holiness teaching taken from the words of Jesus when he said "Houbeit

when he, the Spirit of truth is come he will guide you into all truth"?)

The psychologist was not discussing religious experience as such in the above quotation, he was only describing what he had observed taking place in human personality under the impact of some powerful experience. If such abrupt changes in personality are known to occur under the impact of lesser experiences is it unreasonable to expect them when we are engaged in the work of the Spirit of God himself? The philosophical test for truth is that it must conform to the facts of experience. We do not create truth and reality, we find them in experience. Applying this fundamental criterion of reliability, we find that even our teaching of the method of the Spirit's coming is based on the experience of transformation in human personality.

We must not assume from the foregoing that the average philosopher and psychologist has turned holiness preacher—far from it. As a class of educated men, psychologists probably have less faith in the supernatural than any other profession. It is especially interesting under these conditions that recent psychological findings should show such a striking parallel between the laws of wholesome personality development and the requirements laid down in the Scriptures for the experience of entire sanctification. Our faith in God has always been strong and in the light of this new evidence let us go forth with a greater assurance than ever before that the gospel of full salvation which we preach is the good news which men everywhere need in order to find fullness of life here and life everlasting hereafter.

**Lord, Teach Us to Pray, for we need it so sorely. We are standing in the need of prayer. We need it—**

*To acquaint us with God,*

*To acquaint us with God's word,*

*To broaden our horizons,*

*To increase our friendships,*

*To surmount our difficulties,*

*To bear our disappointments,*

*To keep us steadfast.—Selected.*

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The Death Divine

A Sermon by Dr. Paul S. Rees

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left (Luke 23: 33).

THUS faithfully and without passion does the historian make record of the event that has aroused deeper and more decisive emotions than any occurrence of which men have knowledge.

They crucified him! They gave Christ a cross, little dreaming that with that hideous instrument of torture and death, consecrated and glorified as an imperishable symbol, He would march straight out from the localism of Jerusalem and the provincialism of Palestine to the evangelistic conquest of all the nations and to the redemptive conquest of countless millions belonging to those nations.

The Matchless Symbol

Every great movement owns and honors a symbol. My pulse always speedes up a bit at the hearing of Sousa's March, "The Stars and Stripes Forever"—a truly stirring musical appreciation of our flag. A combination of three vivid colors, boldly striped, and with the stars shining on a field of blue, was the banner chosen long years ago to proclaim the aspiration of our forefathers who visioned thirteen struggling colonies welded into a nation of freedom, strength and honor.

From units as small as families to those as large as nations, institutions have their symbols. The Church of Jesus Christ is not an exception. With clear insight and divine sanction she has made the cross her banner. And why the cross? Is it not an inescapable thing that although she bows to the authority of Jesus the Teacher, accepting that authority as final, the Church has taken no particular text as her token. Although she confesses the unique sinlessness of Jesus' life and character, she has plucked no apostolic Lily as her emblem. Although she celebrates with glad carols the day of His birth in little Bethlehem, neither infant form nor manger cradle is her appropriate enigma. Why not? For the simple reason that the central thing in Christianity is not the birth of Jesus, nor His sinless life, nor His matchless teaching, essential and contributory as these are; the central thing is the death of Jesus, with its glorious climax and completion in the resurrection. Do you ask why our symbol is a cross? It is because the supreme fact in Christian history, and from the Christian point of view the supreme fact in all history, is that Jesus Christ, Son of man, Son of God, "became obedient unto death, even the death of the cross."

Now in our meditation concerning the death He died, there upon that middle cross, there are four simple statements that I wish to make. Let me urge them into your thinking:

1. THE DEATH OF CHRIST WAS VOLUNTARY

The text says, "They crucified him," and so they did; but it does not tell us certain facts which are essential to a full appreciation of that strange Calvary scene. It does not tell us, that He whom they crucified had previously declared, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." It does not give us those reproving words with which Jesus, when He was betrayed, said for the putting away of Peter's quick-drawn but all too feeble sword, "Thou shalt not draw sword at all, my Father; and he shall presently give me more than twelve legions of angels?" Had Jesus not elected to take the path of pain, not all the cunning of Judas, nor all the craftiness of Calphras, nor all the callousness of Herod, nor all the cowardice of Pilate, could have conspired to bring Him to such a costly and ignominious death as that to which He submitted.

Not Victim, But Victor

No helpless victim was He, save as He chose the road down which sin and hate and pain and heartbreak were sure to meet Him. At the heart of His cross is self-surrender. Casting an incomparable glory over His death is that abandonment in self-giving in which He was glad to accept earth's worst, that out of it all might come heaven's best.

Is there anything in this that is timely for our generation? I am sure there is. God alone knows how desperately this lake of love, this lake of bliss, has disintegrated, disappointed, cynical day of ours needs to learn the old, old truth that "He that saeth his life shall lose it." We have shouted about our rights and forgotten our duties, clamored for pleasures and been heedless of privileges. The acrobatic music of the flesh has gone hoisting and slurring unrestrained while the organ tones of the soul have been mute. It is high time for us to face up to that fine, expensive Christian fact that the highest form of self-expression are not to be found in the realm of self-glorification but in the realm of self-renunciation.

II. THE DEATH OF CHRIST WAS CONSPIRATORY

Voluntary—compulsory! That sounds, I know, like a plain contradiction—but it is not. The compulsion of which I speak moves on a higher plane than any physical or circumstantial coercion. The cross was love-compelled. For that statement there is ample support in God's Book. I have only to read for you those words of our Lord's prayer: "And the good shepherds gave their life for the sheep," for you to catch much of the loving, sensitive meaning this particular connection. Again we read, "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem." When you consider, as the Scriptures indicate, that He was not in ignorance as to what would befal Him there, you cannot but feel that the call of a great purpose was upon Him and the urge of a thrilling passion within Him. He was moving along under the compulsion of a love whose sacrificial urgency rested not until it had given all. "God," says St. Paul, "commendeth his love toward us, in that while we were yet sinners, Christ died for us."

The Testimony of Love

Conceivably God's righteousness could have met man's disobedience and fall with the destruction of man, but such a course would not have been a faithful expression of His total character. Love, not unrelated to righteousness but In keeping with it, dictated another course and set out upon man's salvation instead of his destruction. Reverently, let me say it: God being the God that He is, holy and at the same time compassionate, and man being the man that he is, capable of holiness but at the same time lost in sin, the cross is eternal necessity, as unencapable for God as a good mother's affectionate heartbreak over the waywardness of her debauched son. Pure reason may not demand such a conclusion, but the Bible implies it and our highest moral insights approve it.

But I have not yet cited you the words which most startlingly reveal the exalted compulsions that are moving sure-footed through all of Calvary's hate and horror, mockery and madness. There are two sentences; one a stinging none, "He saved others; himself he could not save"; the other a taunting, blundering challenge, "If thou be the Son of God, come down from the cross."

It is brazen unbelief walking in rough-shod ignorance, that crosses bleeding-sorrows of Almighty God. Who ever heard of anybody saving others by saving himself? Save Himself? Surely! But the world will be lost and that forever.

The Wrecks of Time

Why then can He not come down from that cross? For the very reason His enemies derided Him—the thief said that He should come down; for the very reason that He was the Son of God! And because He was the Son of God, nailed there with the lord of a world's sin on His breaking heart, that marks of His stands out along among ten thousand crosses and at its base kneels the Church of Jesus Christ, singing a hymn of devotion and hope whose worshipstrains strike a melody into the discord and din of earth's sin and sorrow—

In the cross of Christ I glory,

Towering over the wrecks of time;

All the light of sacred story.

Gather round its head sublime.

But consider now the third statement:

III. THE DEATH OF CHRIST WAS REDEMPTIVE

We blunder so badly if we think that the sufferings of Jesus differed only in degree from the sufferings of man, but each course would not have been a faithful expression of His total character. Love, not unrelated to righteousness but in keeping with it, dictated another course and set out upon man's salvation instead of his
We die; He "tasted death." We totter helplessly to our death; He "accomplished his decease." He "bore our sins in his own body on the tree." He was "bruised for our iniquities... with his stripes we were healed".

Some time ago I ran across these lines:

They borrowed a bed to lay His head.
When Christ the Lord came down;
They borrowed a name in the mountain pass;
For Him to ride to town;
But the cross that He wore and the cross that His Son wore—
Were His own—
The cross was His own.

He borrowed the bread when the crowd He fed
On the grassy mountainside;
He borrowed the dish of broken fish
With which He satisfied;
But the crown that He wore and the cross that He bore—
Were His own—
The cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed the nest in which to rest—
He had never a home so rude;
But the crown that He wore and the cross that He bore—
Were His own—
The cross was His own.

He borrowed a room on His way to the tomb
The Passover Lamb to eat;
They borrowed a cave for Him a grave;
They borrowed a winding sheet;
But the crown that He wore and the cross that He bore—
Were His own—
The cross was His own.

Now that is lovely poetry, but it misses the mark. It is lovely enough to deserve correction. That cross that He bore was not His own. What had His done to draw such pain? Nothing. "I find no fault in him," was the honest verdict of Pilate, in which men universally concur. Think you that cross was His? Never! It was yours —it was mine!

Talking Our Place

The author of a recent book tells of an old African chief who, upon hearing the story of Calvary, caught like a flash its glorious value, its sacrificial significance, its redemptive meaning. The crucifixion having been picture to him, he jumped to his feet, his eyes filled with tears and cried, "O Jesus, away from there, that is not your place! You have done no sin. It is not your place. It is mine."

So it is. The suffering was ours. The death was ours. The being forsaken of God was ours—for separation from God is the final issue of sin. But He made it all His, gathered it up into Himself and, in the mystery of His sacrificial death, made atonement full and complete, rose from the grave three days later and, for to these nearly two thousand years, has been offering Himself to the sinful sons of men not alone as the Saviour of righteousness, but as the Power of righteousness—a Saviour, able to save unto the uttermost them that come unto God by Him.

This was the Redeemer the early Church trusted, and this the gospel that it proclaimed. If it spoke in the language of St. Paul, it framed its theme of praise, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13); if it spoke in the language of Peter, it gave glory to Him "Who is His own self before our God and Father; who being in the likeness of God, bare our infirmities, and was–hanged on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes we were healed" (I Peter 2:24). If it spoke in the language of John, it confessed its faith in the perfect efficacy of Christ's sacrificial death to purge from the inner pollution of sin as well as to pardon for the misdeeds of sin, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Will you not believe it and accept it? The death of the cross means redemption for you spelled out in the red blood of the suffering Son of God.

Now for a moment will you consider the fourth statement:

IV. THE DEATH OF CHRIST WAS EXEMPLARY

One speaks here with care. There is of course a sense in which, as I have already said, the sacrifice of Christ was unique, unapproachable, incomparable. I would have you move away from that consideration to this: there is a sense in which Christ's cross has for His followers the force of a law by which they too are to live, a pattern in keeping with which they are to serve Him.

He may have had a church background, this youngster. On his examination paper he wrote that a prime minister is a preacher at his best—From Copper's Weekly:

March-April, 1945

"In His Steps"

Let me remind you of those remarkable words in I Peter, "Christ also suffered for us, leaving us an example, that ye should follow in his steps" (I Peter 2:21). Equally arresting are the words, "Hereby percei.ve we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:16). And climaxing these utterances are the words of Jesus himself in which He lays upon His followers the law of sacrificial service under which He lived and worked. "As thou hast sent me into the world, even so I do send you" (John 17:18).

Unquestionably there is a place just here to which many Christians have yet to come, a place of death to the self-life and a willing avowal of the law of the cross. A minister of my acquaintance was engaged in evangelistic work in a southern city. One night, in response to a definite appeal to Christians, there knelt at the altar a young lady who had but lately been graduated from a select college for women. She represented a cultured southern home. She was face to face with the crisis of full surrender with a view to experiencing the grace and power of the truly sanctified life. Her first struggle was over some jewelry, which she felt she had to keep in order to buy out of keeping with the modesty of the separated life; she gave God her yes on that. Then came the deeper struggle. For her to say, "I am crucified with Christ," meant willingness to accept a call to give herself as a living sacrifice to Africa. Africa! Any other field would have meant a lesser conflict. But Africa it was! At last she said "yes," trusted God for the promised fullness of the Holy Spirit and entered into a rest of soul she had never before experienced. She had accepted the law of the cross! Like the Apostle Paul, St. Francis of Assisi, Catherine Booth, and Henry Martyn—indeed like all the host of those who have borne the print of the living in the fullness of the world—she felt a high joy in following the steps of Him who for the joy that was set before Him endured the cross, despising the shame, and set down at the right hand of the throne of God.

A Study of Peter

E. B. Shelhamer

Go your way, tell his disciples, and Peter, that he is risen" (Mark 16:7). Doubtless at this moment Peter felt devoted to his recent denial and wondered if he still had a place among the twelve. Perhaps it was necessary that the angel should repeat, "and Peter" to assure him that though he had committed a great sin, he was now fully reinstated. God grant that we likewise may so humble ourselves that our names may be accounted worthy of a place among the elect.

Peter's writings may not indicate scholarship like those of St. Paul, yet we find great inspiration in his two short epistles. His characteristic method seems to be that of emphasizing certain words above others. For instance: Seven times, (a perfect number) he mentions "precious" things.

The trial of your faith is much more precious than gold (1 Peter 1:7).

We are redeemed through the precious blood (19).

Christ is a precious living stone (2:4).

Christ is a precious corner stone (2:6).

Christ is precious to the believer (2:7).

We have like precious faith with the apostles (II Peter 1:1).

We have exceeding great and precious promises (1:4).

Again, another favorite term with Peter is, "suffer," he preaches loudly, who is able to suffer patiently (II Peter 2:20).

It is better to suffer for doing than for evil doing (3:17).

"He that hath suffered in the flesh hath ceased from sin" (4:1).

Rejoice exceedingly when we are partakers of Christ's suffering (4:13).

"Let none of you suffer as a murderer" (4:15).

Yet, if any man suffer as a Christian, let him glorify God on this behalf (5:16).

"Suffering according to the will of God is sanctified" (5:2).

"Suffering enables one to be a partaker of his glory" (5:1).

"Suffering will help establish, strengthen, and settle one" (5:10).

His Farewell Message

Peter delivered a fine farewell message to the church in his last chapter.
Be Filled with the Spirit

When Paul, writing to the Ephesians, exhorted them and the entire Church of God through them, not to be drunk with wine, wherein is excess; but to be filled with the Spirit, he did more than express a pious wish on their behalf; he uttered what through him becomes a divine command. The Spirit-filled life is not optional for the believing soul. It is a distinct obligation. It is needed, promised, provided, offered, therefore, must be faced, sought, and entered into. Neither is it simply a crisis experience—it is certainly that. It is in a very real sense a Spirit-filled life.

The words, "Be filled with the Spirit," indicate a continuous infilling and therefore a perpetual fullness. It has been suggested that a more correct translation would be, "Be being filled with the Spirit." The crisis work of the Spirit's baptism is important and essential. The Spirit-filled life can only be possessed by those who are Spirit-filled, and only those are Spirit-filled who have appropriated the Spirit's fullness. This appropriation is essentially a conscious thing, for it is by faith, and faith can only be consciously exercised. It is impossible to believe and not to know that we are believing and consequently to receive and not know we are receiving. The person who has received the incoming Holy Ghost can point to the time and place when he received faith from the Spirit's incoming. Spiritual blessing does not steal in upon us unawares; God first creates the consciousness of need, then enables the soul to exercise faith for its fulfillment. That one act of faith, however, by no means ends the matter. By one act of believing the blessing becomes mine, but that blessing is not self-sustaining; the faith that sought it is also the faith that sustains it. In every part of the Christian experience 'The just shall live by faith' may be lived.

We live the Spirit-filled life by faith. What sort of a life is it?

It is a holy life. We mention this first because it comes first; it is essential and fundamental.

God gave 'to them the Holy Ghost, said Peter, "purifying their hearts by faith" (Acts 15: 8, 9).

It is a useful life. The Spirit-filled man is no mere ornament; he is a useful vessel in the Lord's house. "A vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." It is a fruitful life. If the fullness of the Spirit is abiding, the fruit of the Spirit must of necessity manifest itself. Just as the carnal mind is the root principle of all kinds of sinful manifestation, so the abiding Holy Spirit is the root cause of the continual manifestation of Christlikekeness in the life.

A Spirit-filled life will produce a continuous answer to the deep heart cry, "Let the beauty of Jesus be seen in me." —Harvey E. Jessop in Heart and Life.

The law requires holiness; the gospel promises holiness; Pentecost provides holiness.—Selected.

The Happiest Place—The Empty Tomb

Rev. J. Kenton Parker

He is not here (Mark 16: 6).

Let us go in thought to one of the holiest and at the same time the happiest place in the Bible. This happiest place was... the empty tomb near Jerusalem in which our Lord's body had been placed.

We do not ordinarily think of tombs as happy places, and this was not a happy place when the women went there; but it was before they came away, for they came away with a message, the equal of which had never before been heard—the special delivery message of the angels—"He is not here." At the empty tomb, deepest sorrow was turned to ecstasy.

I.

The measure of our happiness is the depth of our sorrow added to the height of our joy. The greater the sorrow, the greater our joy. Is not this true? The blacker the cloud, the brighter the sunshine. The more terrible the storm, the more beautiful the calm. The darker the night, the more glorious the day.

The night had been dark, and the disciples' sorrow was deep. They had lost a friend, the best friend they had ever had, a friend who had been their stay in every time of need, whose tears had mingled with theirs as they stood around the grave, who had strengthened them and comforted them by His presence and loving words. They had lost a Teacher, the greatest and wisest they had ever known. How they had listened to His words as they sat at His feet, or stood in the crowd, or rested by His side.

They had lost their Saviour, the hope of their hearts, the one they fully believed was their Messiah; and had confessed Him, given up all to follow Him, so sure were they that He was the Christ.

We can hardly measure the depth of their sorrow and despair and despondency. It would take tremendous power of imagination to describe their feelings as they watched what took place at Calvary and saw Him taken down from the cross and placed in the tomb. It is perhaps characteristic that such sorrow kept the men away while it drew the women to the sepulcher.

Now if we can see, even faintly, the depth of their sorrow, we can begin to see the height of joy to which they were lifted. It was "too good to be true," and it took them a long time to fully understand why, but when they fully grasped its meaning, do you wonder that they could not keep it down? Is it strange that they went everywhere taking the Word? Do you marvel at their facing persecution and death gladly for His sake? No! You can easily see why joy is the ever recurring note in all these chapters about the early Church. They could face anything with gladness when their Lord was with them, their living Lord.

Suppose one of us had gotten the sad message that our boy had been killed in action, and while we were still weeping bitter tears, he himself should walk into the room, well and strong. At first we would hardly believe our eyes, but when we fully realized the truth, our joy would know no bounds.

The highest joy is when our sorrow is turned to joy, for the measure is then doubled. We measure from the depth of our grief to the height of our joy. To get the full height of a skyscraper you must measure from the base. To get the full height of a skyscraper you must measure from the top of the mountain. To get the full height of a skyscraper you must measure from the point above ground, but the base below. So really to understand the nature of their joy that first Easter morning we must measure from the grave to the sky, from a very real hell to a brighter heaven than they had ever seen before.

II.

If the empty tomb was such a holy place and such a happy place for the early Christians, is it not the same for us? Is there where our joy is made full? Is it a happy place for our faith. There are many things in the Bible which give us joy. In fact, all its truths will result in joy, when fully believed and accepted. It is a blessed thing to believe that we have an inspired Bible; that our heavenly Father thinks enough of us to write to us. Many a husband re-
The Man and His Message

Dr. Peter Wiseman

Part Two

The Minister of Jesus Christ Is a Man of the Church

I t must be ever remembered that the Church is God’s divine institution in the world, and the only divine institution. The minister of Christ realizes this and labors accordingly. There is God’s house of prayer, and should be recognized as such. The gracious spirit of evangelism should be prominent in every part of divine worship and in every organization connected with the church. Dr. Jefferson was not too severe when he said, “Many city churches are made up of people who do not even know one another, and who do not even want to know one another. Too many village churches are composed of people who know one another, and are sorry that they do.” How said “Friendly Church” is sometimes seen on the bulletin board; but what kind of a church is a church that is not friendly? Is it Christian?

The Church, with all its sacred ordinances, is the place of the Christian ministry, and the Church to which God has given the Great Commission, “Go ye into all the world, and preach the gospel to every creature.” The generous and comforting words are added, “And lo, I am with you always, even unto the end of the world.”

The Church should be sanctified. Christ gave Himself for it that He might sanctify it with His own blood and present it unto Himself, a glorious Church. Where the religious enthusiasm of the early days declined,” says Dr. Oscar L. Joseph, in his book, Presenting the Glorious Gospel, “the aggressive note of militant evangelism disappeared. Church life became conventionalized, a class conseguences developed, wealth began to put its clamps upon the freedom of initiative, religious thoughts and modes of worship reflected the cultural and social views of the membership. Richard Niebuhr, in the Social Forces of Denominationalism: From its position of leadership in the task of integrating humanity it has fallen to the position of a follower in a social process guided by economic and political powers. Plans for denominational mergers are merely the result of expediency in the face of a losing cause.” Is this true? Then, Lord help us!

The Church is a saving institution in a world of confusion and savagery, despite our ethical pride, so-called culture, and advancement. Says the saying, “What is said to the pious is said to the pagan.” What’s mine is my own; I’ll keep it,” the Christian, “What’s mine is yours; I’ll share it.” The Christian way is the way of the Church. In speaking of this age, John Galsworthy, in his preface to A Modern Comedy, says, “An age which knows not what it wants, yet is intensely preoccupied with getting it, must evoke a smile, if rather a sad one.” Has the Church anything for such an age? It should have, and it has, if God has it. The vitality of the Church is measured by its capacity to receive God’s fullness and its ability to do all He commands. If, however, Christ is removed from the central place in His Church, the temple of religion is not only empty, but ruined. Gladstone put it right when he spoke of the Church as “the moral university of the world.”

As a pastor-preacher he develops his ability on the important line of organization in view of building for permanency. Organizers and methodists mark two outstanding secrets of early Methodism. Macaulay said of Wesley, that he had a “ganzus for government not inferior to that of Richelet.” There is the organization for religious education, an important factor in the present day’s program. He will take the advantage of this and organize in the light of the best principles and methods, especially the principles and methods revealed in the life and teaching of the Lord Jesus. He will organize for evangelism in every aspect of church work. There are other groups and works which will call for an organizer, a leader; and the pastor-preacher is that man.

He is ready. “General, where may I get in to fight?” asked a young soldier. “Get in anywhere,” was the reply. “There is good fighting all along the line.”
The Minister's Message Is A Message of Destiny Properly Delivered

The Minister of Jesus Christ Is A Man of Evaluation and Vision

He reads and ponders often the remarkable statement of the Master, the unanswerable question, "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" He contrasts the emphasis in the New Testament on the value of immortal man with the low conception of others; "We have disregarded Barbellion, I am a fly and that we are all flies and nothing matters." That is surely pessimism. It was Voltaire who compared man to a mouse in a cathedral, and Carlyle compared man to a minnow in a creek; a helpless victim in the trend of destiny.

Lord Balfour gives a more optimistic view. "After all, we are people who give the stars their glory. Apart from us they are just a lot of aggregations of atoms floating about in space," said he. Contrast this with the words of Mary Drew. "I saw all the poor convicts working about a ghastly place filled with the most ironical sunshine."

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalms 8: 4). Man is more than a mouse, more than a minnow, more than a mere vestige of destiny, more than a thinking animal (as some philosophers would have us believe). He is the chief concern of God. He is an immortal being with an immense capacity, capable of divine contemplation, capable of divine holiness, capable of being God's representative in the world.

This sense of value makes the minister strong in the face of the multiplicity of trials peculiar to him. Trials will test his religious strength more than anything else, more than his ability to do as much religion as he can command in trial," said Andrew Fuller.

"I was not disobedient," said Paul, "unto the heavenly vision." The threefold vision which Isaiah received made him the great evangelistic prophet of the Church. The eye of inward vision: as a result, he saw himself, the inward look; as a result, he saw fields; a vision of God plus a vision of self plus a vision of the field; a crisis, a conviction, a profession, a consecration, a commission, a vision of the purity of the holy God reflected upon his own heart's need, then the experience, and then the fields—others.

The Master cried to His vision-less disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest." A vision without a task is a dream; a task without a vision is drudgery; but a dream and a vision are the hope of the world. Thomas Fuller, an old English divine, said that there are three groups of people; the intenders, the endeavorers, and the performers. A man of action, such as John Wesley, who, when but a student at Oxford, formed the Holy Club; Martin Luther, who in his twenty-seven years climbed the "holy stairs"; John Calvin, who in his early twenties was already proclaiming his distinctive doctrines; George Whitefield, who at twenty-one was moving England; Jeremy Taylor, who at eighteen was holding men spellbound in St. Paul's, London; Dwight L. Moody, who in his twenties was doing things for Christ; Charles H. Spurgeon, who at twenty was preaching in the great London Tabernacle; Francis A. Clarke, who in his twentynine founded the Young Men's Society of Christian Endeavor; George Williams, who in his twenty-third year founded the Young Men's Christian Association; David Livingstone, who at twenty-three was pouring himself out for Christ in darkest Africa. The minister is in the succession.

On the money of the Spaniards there were stamped two upright strokes to represent the Pillars of Hercules making the way the world. Painting these pillars there was twined the scroll on which were the words, "Ne plus ultra" (there is nothing beyond). These pillars were regarded as the ends of the world. On the discovery of America, the negative had to be removed so the motto would read, "Plus ultra" (more beyond).

It is said that there are three kinds of preachers; those who have something to say, those who have to say something, and those who have something to say and say it.

Bishop Potter says, "Preaching is the mightiest institution known to man." Indeed, above all the Church has is her message. If she has no message, she is a dead institution. What a glorious message of Divine Revelation! The message of Calvary, and of Pentecost! The God-called and the God-anointed preacher is the man behind that message.

(Continued in next issue)

Preaching a Sermon

Paul S. Hill

One of the most important parts of a sermon is the preaching of it. If it is not preached it might as well be read by almost anyone else besides the preacher. If it does not get to the people it might as well go to the wastebasket, or be filed away in a notebook.

The preparation of a sermon may be a matter of months or years; it may be the carefully arranged material of long periods of study and research into many fields of information. Possibly it will come as the result of God's extraordinary vision, as the result of a careful preparation of the mind, as the result of experience and association; or it may take much time to get the material for a sermon together.

There may be an "inspiration," a new opening of some verse of scripture, or a quick demand for some special occasion; but, whatever the preparation process, the preaching of the sermon itself is of prime importance. Usually there is just one good opportunity to preach that sermon, and success or failure depends on the preaching period.

It is a hard job to preach a sermon when we have no sermon to preach. That means that sermons must be "on hand" and "in hand" if they are to be preached. They must be "on hand" and "in hand" in the head. We are not ready to preach at all without a full heart, and we are not ready to preach effectively until we have thought how we are going to express what is burning in our hearts. Apply to the context of the heart. If thinking puts the fire out, it was probably false fire, or a bit of phosphorus that could not bear much inspection. If the matter that burns in the heart is real sermon material, thinking will help it burn more brightly and with more endurance.

But when we have the sermon "on hand" and "in hand," it is not yet preached. In fact, not a bit of it is preached yet; it is...
entirely unpreached. Every sermon is a brand-new try at preaching. Especially is this true in the pastorate, and even in the work of evangelism where the repetition of a sermon is not only permissible but also frequently desirable. There is the birth of the idea, the thought preparation of it in the mind, and finally, the preaching of it.

Just as every man has his individual method of sermon preparation, so also does each preacher have his own style of delivery. Really great preachers are those who have used all the "regulation helps" that the church has, and have matured their training and influence with a big and growing individual characteristic best suited to themselves. The lessons in the classroom have been used, but have not been the master of good preachers. They have brought out of their period of classroom teaching a wealth of suggestions and homiletical assistance, but more than that, they have developed a preaching power and personality that identify themselves with every preached sermon.

Because the preacher is in evidence when the sermon is being preached, and because every preacher is different, it is difficult to tell how any preacher should preach his sermon; but the matter finally gets down to the preaching self and the preaching period. By the preaching self, we mean the real person who is preaching rather than a make-believe, artificial man speaking a piece. Years ago we were in contact with a man who himself had a great preaching personality, but who was greatly impressed with the overemphasized sermons of great preachers that he had opportunity to hear. It was his privilege to hear Dr. Archibald H. C. Morrison, Dr. C. J. Fowler, Rev. B. S. Taylor, and many other prominent men who certainly had great pulpit personality and preaching power. My friend seemed to absorb something of their style that it was very apparent in his own preaching for some time after he had heard one of them. After hearing Dr. H. C. Morrison he would preach after the same style, using many of the same gestures and expressions. It was true with every man who enjoyed and appreciated. Unconsciously or otherwise, he attempted to duplicate them in his own ministry; and this attempted duplication always destructed from his own natural and native ability. He was not a better preacher when he was able to himself with his own sermon.

And this brings us to the real point—the preparation of self to preach the sermon. It really is the preacher who preaches, and he has a short time to work at it. He brings himself to the task physically, mentally and spiritually. The entire self-hood is centered in the task of the sermon. He should be at his best; a rested body, a clear mind, a burning heart, and a sermon objective or reason for that particular sermon should accompany preaching. A weary body needing sleep, or too full of food, will be a hindrance. A mind filled with business or pending sorrow or personal joy will do damage to preaching. A cold, unfeeling heart is disaster. To attempt to recall the fervor that gave the sermon birth, or the well-ordered thinking that gave the sermon form will show itself if the preacher is not ready with his entire self-hood. What has been gathered of sermon burden and mental preparation should be poured into and out of the sermon while it is being preached. No one can attend to this but the preacher. To preach a sermon is a preacher’s job. "Lord, make me a better preacher!"

Wesley and his preachers brought on the great revivals of which the following characteristics were prominent:

1. They were Spirit-born—there came the outpouring of the Spirit (Acts 2: 17).
2. They were characterized by absolute sincerity.
3. They were carried on by Spirit-baptized men.
4. They often began in desperate places.
5. They were characterized by the preaching of the whole counsel of God.
6. They were characterized by humble yet absolute dependence upon the Spirit of God.
7. They produced deep conviction, sincere repentance, sound conversions, and the following after holiness of heart and life.
8. They produced great spiritual enthusiasm.
9. They broke out and spread in all directions, and grew and increased despite opposition.
10. They produced great social transformations among the people—Pentecostal Herald.

The Preacher’s Magazine

Conducting the Midweek Service

Vernon C. Shafer

In the sixteenth chapter of the Acts of the Apostles there is an account of a successful prayer meeting. It was not held in a large cathedral, or in a salon or the back room of a saloon or the main street, but outside the city on the bank of a river. It was successful not only because it attracted people, but also because it produced results. In this particular meeting two strangers stopped in to pray with the little group who were accustomed to meeting there. When the testimonial service opened, these two strangers, soul-burdened followers of Christ, testified with a heart overflowing with compassion. All hearts were touched as they listened, but there were no distinguishing ladies in the congregation who was so moved as the Lord opened her heart that she accepted Christ, and dedicated all that she had to His service. So goes the story of Lydia, the first European convert.

Certainly a prayer service like this is to be desired by all, yet far too many look at it as a oasis in a desert, that is, greatly to be desired but hard to be realized. Yet, in many cases, the failure of our prayer meeting is our own fault. The purpose of this message is not to provide a blueprint, but to arouse thought as to how each of us might conduct a more profitable midweek service. For brevity’s sake, let us consider only three things that will help to make it so.

Publicity

1. Music: Music is one of the best aids in making a service attractive, but it is much neglected. The minister is afraid to sing a new tune, chooses his songs at random, or without any thought of the lesson, and thereby wastes the opening part of his service.

2. Leadership: While the pastor need not be the leader in all services, he must be on the alert, ready to put his hand on the wheel if necessary. Many times laymen can be used to a distinct advantage in promoting mutual interest, and then at times outsiders may provide effective leadership; but most of the time the pastor can lead his people into greener pastures and more effectively make their thirst beside the “still waters.”

*Paper presented at the Jackson Zone Preachers’ Association in December, 1944

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Commissioned to Evangelism

Charles B. Templeton

IT is morning; but despite the early hour, there is a considerable stir by the side of the lake. The men who have just come in from a long night of fruitless labor and are tethering their boats, look up; for coming to the water's edge, followed by a streaming mass of people—is a man.

But He is no ordinary man. That is evident, now, even from the distance as the fishermen see Him approaching. His gait is similar to that of those who surge behind Him; but there is some intangible something about Him—His bearing. His calm, unassuming, yet majestic manner—that stirs the interest of these ignorant fishermen; and they watch with renewed interest as He comes closer; finally standing on the bank at the water's edge to address the throng about Him.

So great is the press of the multitude that the Speaker is in imminent danger of being forced into the water as the people at the back move in closer to hear, and sensing the danger, He turns to one of the fishermen standing by and requests the loan of the boat for a place from which to preach. The fisherman, not certain of what is happening, but conscious of the magnitude of the hour, agrees, climbs into the boat, pushes it from shore, and seats himself in the stern to listen to the strange thrilling words from the lips of his divine Passenger.

When He has finished His message, rather than returning to the land, Jesus—Simon requests Him to thrust His craft out into the deep and to cast in once again His nets that He might take some fish. Simon begins to remonstrate, for He feels certain that the lake is empty. The fishermen, who trade in the Holy Ghost, God plays on their virtues as a master on a magnificent harp, producing melodies sweeter than life. Someone has said:

"Prayer is the Christian's vital breath, it is his native air; His watchword at the gate of death, He enters heaven with prayer."

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primary task of the Church and to believe that it can be accomplished without preparation and intellectual effort is to be wrong. It is not enough to believe that Christ is the Saviour of the world. It is not enough to believe that when your mouth is opened in this the cause nearest to His heart, that He will necessarily fill it with words of wisdom and effective speech.

It is not enough to press upon men the claims of Christ. These things must be preceded, as was the ministry of the disciples, by a period of earnest prayer, by a study of the nature of men, and by a recognition of the forces at work combing the World as it is held forth.

Evangelism is oftentimes today regarded as the message of an intellectually immature ministry, and many consign it to those who regularly mouth empty, repetitious platitudes. In a prominent church paper I read this week where evangelism is a thing of the past, for, says the writer, the appeal is but to the emotions, and not to the practical living out of the message of Christ.

This is gross ignorance, and an indication why evangelism is dormant, if not dead in most churches. It is because it has been approached simply from an emotional standpoint, and the oldest most hackneyed truths have been knitted together with illiterating and we cannot rely on an unchallenged congregation. When we realize that evangelism is the cause for which Christ gave His life, and the cause to which He dedicated His life, then will we present His vibrant truths with an awakened mind, and a fresh energy and power that will make this truth mighty to save.

The mantle of evangelism has fallen, as did the mantle of Elijah, from the shoulders of the soul-winning giants of the past to the shoulders of the laity of this generation. Few churches preach the gospel with power in this day, and the truth of the saving grace of Christ must be carried to the masses by the nominal Christian. Let us give ourselves then for the task. Let us mend our nets, and following implicitly the instructions of the Master, launch out into the deep of faith, and endeavor, and unflinching effort, and thus find, as did Simon, that even in this day God is able to reward our efforts with such an unsullied. The challenge is to you.

must be a master not only of the literal contents of the Bible, but also of the spirit of the Bible. This ability comes only by constant, continued, and repetitious reading of the Book.

In the reading of the Bible the King James Version should be replaced but this should not limit our reading of other versions or translations. Knowing the original language of the Bible can aid us greatly in our interpretation of its depth and meaning. Perhaps many have not been able to master the original language, or to read ten or twelve standard versions, revisions, and translations to be had from almost any publishing house, practically the same value can be obtained from reading a number of these. The value of these various translations comes from their varied renderings, from structure, and thought. A minister who would improve himself will read various translations of the Bible for his own knowledge and understanding. High and lofty as is the King James Version, many selections of some of the other revisers and translators, using a more modern language and style, reach a greater height and sweep than what the Old English, with its literal rendering, could approach.

Commentaries and Bible Expositions cannot be eliminated from a minister's reading. These works give a colorful background and deep insight into the Holy Scriptures which make one's sermons more rich and appealing to the listeners.

Theologies are generally considered "dry" reading, but a systematic perusal of dogmatic truths should be a part of any minister's reading diet. It is not enough to take a course in some theology and never return to it. He who would improve himself should study theology as a partial requirement of his reading habits in order to keep his basic beliefs in his memory, still fresh and vital; and also in order to stimulate his thinking.

Sermons of past and present preachers should occupy a great portion of a minister's reading list. These great masterpieces, although not to be used after a plagiaristic manner, can be put through one's own "grist mill" and the product be good food for the "sheep of the fold." Great thoughts, ideas, expressions, or illustrations can be obtained from this source which will enrich one's ministry.

Closely allied to this is the reading of autobiographies and memoirs of great men of God. One comes closer into the presence of God for having associated ourselves with the thoughts and lives of many of God's great men, such as Newton, Edwards, Wesley and Woolman. A minister must read himself full of the sermons and spirit of great men of God.

Biblical material and its concomitants must be a minister's chief source of reading and such should not be his limit. His reading should also include extraneous material--the history, current news, vital statistics, and the psychological aspects of life. How can one fit the gospel message into his present age except he know the situations occurring about him in his age? Also, he should be able to have access and know the material used in his sowing, and not have to read them in the last week of the year.

Improving Our Ministry

Roy F. Ray

A n old Negro minister, when asked by a young theologian for his secret of successful preaching of the gospel, answered in these few simple words, "Read yourself full, think yourself clear, pray yourself out, let yourself go." No better plan can be followed for the improving of our ministry than this.

No water can be drawn from an empty cistern; neither can anything come from the minister void of material. Just as a well full of good, clear water will give forth a cool, refreshing draught, so will a minister who has read himself full be able to give forth a satisfying portion to his listeners. To improve his ministry, one must be an avid reader. This brings us to the question, "What shall I read?" In answering this question, we must deal only in classes of material and not in specific materials.

The minister must read himself full of the Bible; for this is his stock in trade. We expect an insurance salesman to know his charts; so must a minister know his Bible. He must be a Bible expert. In order to become one, the minister, must read the Bible in three different ways: first, as a story; second, as a means of spiritual comfort; and third, as a source of sermon material. If he reads this great Book only as a source for sermon material, he will be a shallow preacher, missing its great value as a source of comfort and as a unified story or unified whole. One
Sorrow in Acrostics

J. J. Schaumburg

The Book of Lamentations written by Jeremiah is punctuated with the deepest of sorrow. The prophet, who has written with his great grief, and with a body which was not able to keep up its public ministry, is probable one of the phases of the minister’s life today that needs the most improving in order to keep people from going away failing to get to the great truths of the sermon—lesson, because in the pulpit, the preacher is not only speaking with a subdued, irritated—literally torn, aminister must pray himself out before God—both privately and publicly.

Now comes another important point in the ministry—letting oneself go. The minister not only reads, thinks, prays, and does. He puts into practice all he gains from his private studying. He follows the Great Commission literally. He has to go. He cannot be silent. He will be so full of God and his gospel message that he will tell where he goes and to whom he meets. He will be like an expanded rubber band and will go with a tremendous force. He will be anxious to impart what he has to others. He will seek for the lost in the highways and hedges, or will feed the flock of the fold, according to God’s good pleasure for him. He will say with Paul, “I live; yet not I, but Christ liveth in me.” Also he can say, “I can do all things through Christ which strengtheneth me.” And he will go out to do the seeming impossible, because he is so full of God and His love. He will go fearlessly into any field of labor, knowing that he is under divine protection and authority, and “if God be for . . . who can be against him?” He can go as Livingston to Africa, or Carey to India, and fear not the ravages of disease, poverty, or death; because he is so full of God that God will save him from them. He will know no failure, because God is with him. He will go, expecting results, not just hoping for them.

The ministry today has suffered much because ministers have failed to improve their ministry. They lack that which would command respect and attention in their presence; and whereas, our Dr. J. G. Maclaren lies in the fact that they have failed to do the simple things which would improve them in their ministering. The way to improve our ministry is to read ourselves full, think ourselves clear, pray ourselves out, and then—let ourselves go.

Man of God

By Lon R. Woodrum

For fifty years the rostrum
Saw him in the sacred place;
For fifty years the people
Heard him speak the word of grace;
How empty seemed the pulpit
When his steady feet had stood
When the messenger from heaven
Called him up to be with God!

Oh, blessed benediction!
Of a life that’s spent for truth!
Magnificent the mortal
Who’s served God from his youth!
He has not simply vanished
As a vision that is gone—
Though dead, he still is speaking
And his light is shining on!

For fifty years he labored
In the kingdom of the Lord;
For fifty years the people
Watched him live and heard his word.
The house in which the callings were done
Now, where the tolling hands are gone;
And somewhere God is saying,
“Welcome, son of mine—well done!”

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The Preacher’s Magazine.

Juda had sinned. After sin comes sorrow—always. Jeremiah, like Isaiah, made confession (Isa. 6) and thus showed a spirit of repentance. The sins of Judah were by no means isolated by time. The people of God today could do much to end this world’s wastefulness, if there was a spirit of repentance.

The ancient king of Assyria was determined to take Jerusalem; but an angel visited the Assyrian tent one night, and the next morning 185,000 Assyrians lay put in the sun, bleaching. If the U.S.A. could forget her sins (look at our drink bill alone! We are besotted) and cry to God for forgiveness, and make the proper confession, there is no telling what God would do for us! He lives, today; and in the same year, after the U.S.A. as He did for bucklesiben Ephraim (read the Book of Hosea). He couldn’t give up sinful Ephraim.

Our crime bill now is simply enormous! We have forgotten God, as a nation.
**Why Preach Holiness?**

*Lawrence Walker*

We are all of us agreed upon the place and importance that the doctrine of entire sanctification holds in our church. The task of spreading scriptural holiness was one of the cardinal issues that brought us into being as a denomination. We must never lessen our emphasis at this point nor permit compromise in any degree. I do not believe we will, but in safeguarding this ideal we may fail into as great a fault of another sort. We may perpetuate the doctrine but at the same time lose the spiritual force from our effort and substitute in its place a set of motives. We may exercise great caution in our choice of motives, but if ever we consent to make this substitution, it will work havoc at the very foundations of our ministry.

There is the danger that we will be satisfied in our preaching of this doctrine merely for the sake of “keeping fundamental.” There may be a certain measure of compulsion here that is right; but certainly there is no driving coercion from this quarter sufficient to hold us steady in our course. This of its own merit amounts to little more than dedication to precedent. If this were the major emphasis in our preaching of holiness, it would be but poor cause indeed. We must be motivated by a far greater reason than this.

Again there is the danger that we will maintain our holiness emphasis simply because we are persuaded of our position theologically. But we dare not fix our ministry on so vulnerable a foundation. No doctrine can long hold our thinking except it also holds our hearts—therein is the weakness. Intellectual assent to truth must be supplemented by the experience of the heart and life else it will lose its drive. A theological argument may persuade by sheer logic, but the experience that warms the heart possesses a far mightier dynamic.

We are not endangered by a denial of holiness or a failure to insist upon it as a cardinal doctrine of the church. Rather the danger is that we will be satisfied with these trends alone merely for their own worth. We must be made to see that the summation of all our effort is not to perpetuate a doctrine, but to bring men to its reality in personal knowledge. The safest depository of truth is not in our theologies, but in the receiving of this grace in the hearts and lives of men. It is significant that Christ himself laid his commission on men of crude matters, but with the promise that they should receive the Holy Ghost. This was the only possible qualification that made them equal to the task they were given.

Let us then not allow our total emphasis to fall one into another, maintaining holiness, but rather the task of promoting holiness. Orthodoxy without its counterpart in spiritual experience is dead. In truth, it is easily possible to be religiously correct and spiritually lost. The true worth of any church must be measured not by the theologies it may write, but by the changes that are wrought in the lives of men. Our ability to accomplish this task can come from no less than a real experience in us of the very doctrine we preach. It is not enough to be fundamental; we must be possessed by the compelling conviction that our whole duty is to bring men into this experience. In this we must be desperate! We cannot permit our high calling to rest on any less incentive!

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**Divine Intimacy**

I was a sincere gospel minister for many years, before I penetrated the meaning of the apostolic benediction, “the love of God the Father, the grace of our Lord Jesus Christ, and the communion of the Holy Ghost, be with you all.” The word “communion” in the Greek is from a word which means to be “domesticated” with, to be a roommate with, implying the most intimate acquaintance and fellowship.—Selena, The Preacher’s Magazine

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**The Preacher’s English**

Leevin B. Williams

**Watch these words which look alike, or are pronounced alike, but have different meanings.** A man once called Ingerson, the atheist, an antimet. Another said, “I am most awfully tiring a time getting her torso ready.”

Check your pronunciation on these words. If you find you are mispronouncing any of them, make a list of such and drift on days until you become word conscious:

- Right
- Wrong
- across
- across
- Washington
- Washington
- anywhere
- anywhere
- asphalt
- asphalt
- can-cl-date
- can-cl-date
- humble
- humble
- kept
- kept
- rec-o-nize
- rec-o-nize
- swept
- swept
- chosen
- chiefly
- com-pel-l-or
- pouch
- part-nor
- part-nor
- stu-pen-dous
- stu-pen-dous
- calm
- calm
- palm
- palm
- ar-th-tect
- ar-th-tect
- The titlant in charact., listen, often, glutton (chas-n, lus-n, of-n, gluts-n).

Articulation is effected by the action of the lips, tongue, palate and jaws. There must be promptness and quickness in the application of the muscles to produce perfect articulation. Limber up your tongue and lips by repeating rapidly these “Tongue Twisters”:

Sinful Caesar sipped his ale, seized his knee and answered.

(Our grandfathers no doubt tried this one.) Theophilus Thistle, the thistle-stiff, sifled a sifled of unalasified thistles. If Theophilus Thistle, the thistle-stiff, sifled a sifled of unalasified thistles, where is the sifled of unalasified thistles? Thistle, the thistle-stiff.

A stump stood on a stump. The stump thunk the stump. But the stump thunk the stump.

Slippery slide and smoothly down the glide path.

He thrusts his fist against the posts, and still insists he sees the ghosts.

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**CUT IT DOWN**

If you have a thing to say—

**Cut it down.**

Something you must write today—

**Let your words be short and few.**

Atm. to make them clear and true.

**Wm. renoun:**

Have you a speech to make tonight?

**Cut it down.**

Wish to have it win the fight?

**Cut it down.**

Do not be a talking bore.

**Let them wish there had been more.**

**Don’t monopolize the floor.**

**Cut it down.**—Anon.
A Word in Season

The Christian ministry is generally conceded to be the noblest of professions. It is also an arena of great dangers.

The minister affords an ideal opportunity for the busy man to indulge his talents. Doing nothing can be accomplished more easily than anywhere else, for the simple reason that the minister has no one to check up on him. The average church requires little of his pastor except to mark time docilely; the preacher with a propensity for leading is strongly tempted to do just that.

Many a minister who would be shocked at the thought of doing nothing nevertheless gets nothing done because he has acquired the habit of frittering away his time. Late hours, requiring compensatory late sleeping, several trips to the store on his “c” card, associating with the family wash, standing in line to buy a reservation for his wife’s name is going on a visit to Keokuk—these things, or others like them, eat up the time and leave him spent and empty at the end of the day.

After a day occupied with trifles, our presence in the assemblies is low, mentally and spiritually out of tune and altogether unprepared for the holy task before him. No two of us are so busy with his pastoral duties he has not had time to study. They generally forgive him and accept his weakness offering as the best they can see under the circumstances.

However much we may dislike to hear it, loating and puttering are deadly habits for the minister. He will either conquer them or his ministry will be an easterly wind.

A Man of One Book

I want to know one thing—the way to heaven; how to go on that beautiful shore. God himself has condensed to teach the way. He hath written it down in 1 Thessalonians 1.4. Our prayer objectives are encouraged when we remember that the other forms of prayer, such as thanksgiving, assistance in presenting intelligent, appropriate, and prepared petitions before the throne of God. Thus praying the servant girl: "When I opened my eyes in the morning I pray, Lord, remember me in your understanding; and while I am dressing I pray that I may be clothed with the robes of righteousness; when I wash I ask for the washing of regeneration; as I work I pray that I may have the strength equal to my day; when I begin to kindle the fire I pray that God will not set my soul on fire; as I sweep out the house I pray that my heart may be cleansed from all impurities; when, like Joseph, taking a thousand shapes, tottering on the stage of honor, glittering in the gaudy pomp of fashion, I pray, I do furnish myself with a thought for prayer.

Prayer changes things—prayer don’t fail—"prayer without ceasing"—W. M. Nicholson in The United Presbyterian.

The Preacher’s Scrapbook

Henry Word Beecher said:

"What is salvation? Well, I say the answer to this question is the same as that which is needed when Jesus said, 'Whosoever believeth on me, what is salvation?'

Salvation!—Oh, the joyful sound! What pleasure in our ears! A life of broken eardrum, a cordial for our fears."

Back to the Bible

When Henry Drummond, the great scientist and lecturer of Glasgow University, died at the age of thirty-six years ago, he was found to be dying of a mysterious disease. Wary of the jungle philosophy of evolution and tired of ruffling the dried bones of dead monkeys as a means of finding the origin of life, he said to Sir William Dawson, a scientist and a devoted Christian, it is a Bible to be believed in and not to be believed in. In after years I once did. I can no longer live in uncertainty." He did go back and his intellectual wandering and weariness were over.—Selected.

We maintain not only that the Scriptures were inspired, but that they are inspired; that the Spirit of God lives and moves in their words as the blood pulsates in the human body. It is this indwelling Spirit which gives to Scripture its vivifying principle; so that as surely as the seed cast into the ground brings forth a harvest, so certainly does the Word of God, which liveth and abideth forever, when received into the believing heart bring forth the fruits of righteousness and true holiness in the human character.—Selected.

Pride—"that odious vice which feeds on the phrases it slavily procures."—H. B. Stinton.

Sloth—"who surpasses the soul, enters the body; and makes the whole man a dead to the call of duty."—The Preacher's Magazine.

Many factors which God uses to ravel us out of sin. Many factors which God uses to ravel us out of sin. For though prayer produces energy, life and living praise, it does not possess of them.—Selected.
Easter

Since Christ arose,
All nature wears a changed face,
Each opening bud proclaims His grace,
And morning stars to Him give praise—
Since Christ arose.

Since Christ arose
Are banished every doubt and fear,
And life and death are not so dear;
The towers of Paradise appear—
Since Christ arose.

Since Christ arose
A wondrous prospect meets our view,
For all the sons of God rise, too,
And heaven and earth shall be made new
Since Christ arose.

—Linda E. Voight

Adoration

O God, who givest life to all,
Who raiseth sinners when they fall,
Who needeth a cross upon a hill
That suffering souls may there be still,
Thee I adore.

O Christ of God, who died for me,
Whose rich forgiveness makes me free,
Whose pierced hands and wounded side
Bring peace to me; Thou Crucified,
Thee I adore.

O Holy Spirit, Paraclete,
Who guidest me to God's mercy seat,
Who leads me daily, every day,
Upon life's oft bewildering way,
Thee I adore.

O Holy Father, Blessed Son,
Eternal with the Spirit One,
With Thine own gift of faith I raise
My canticle of grateful praise,
Thee I adore.

—Roy G. Munsbach

The Way of Love

Like incense pure, ascending
To God's throne above,
All other words transcending,
is the way of love.
The gentle touch of kindness
May new hope impart;
And save a soul from blindness—
And the world's mad mart.

Like water cool, refreshing,
To the weary mind;
Like golden threads are weaving
And the patterns wind;
So love, a gain, is given
By a caring hand,
And life's a bit of heaven
With each Christlike strand.

—S. G. Hansson

Transition

GOOD FRIDAY

The skull-shaped hill held high a cross forlorn—
Its long, weird shadow trembling on
the damp road,
Supporting One whose back had felt the rod,
Retold the tale of right upheld to scorn.
With mockings sign and cruel crown, of thorn—

The Man, whose life had blessed each place He trod.
Emblazoned love—forsaken now by God—
Hangs sorrowing—by Israel's scorn.

EASTER MORN

Awake, glad morn! Dispel the night of gloom!
Earth's winter woes are done—death's sorrow done.
Unfold, white lily buds! O constant dove,
Dove softly, sing, all nature, life has won!

 Hosanna, men of earth to God above—
Love's covenant has overcome the tomb.
—Mary Ethel Walton

Enlarge My Heart

Ruby Harmed

[Written after hearing a sermon by Dr. Harry E. Jessop, on the text, "I will run the way of thy commandments when thou shalt enlarge my heart.] Enlarge my heart, dear Lord!
I care not now
Nor what the means Thou shalt employ,
But Lord, just now
I pray, enlarge my heart
To such degree
That others may behold the Christ
Instead of me.

—Author Unknown

I Am the Door

A traveler once, when skies were rose and red,
With Syrian sunset, poised beside the fold,
Where an Arabian shepherd housed his flock;
Only a churning well of robust, gray rock—
No door, no gate, but just an opening wide
Enough for anxious, huddling sheep to come inside.
"So," questioned he, "then no wild beast you dread?"

"Ah, yes, the wolf is near," the shepherd said.

"But," strange and sweet the words divine of yore—
Fell on the stilled ears, "I AM THE DOOR!"
When skies are somber with stars, and I may trace
The velvet shadows in the narrow space,
I lay me down; my silly sheep may go.
Without the fold but I, the shepherd, know,
No need my cherished flock, close-sheltered, warm,
Fearing wakening wolf, save o'er my prostrate form.

O word of Christ—illuminated forever!
For gold His timid sheep—"I AM THE DOOR!"

—Author Unknown

What Does It Matter?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrieked at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch.
I tell you, brother, as plain as I can, it matters much.

It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away
Like all my hopes and cares are bare.
But whether I do the best I can
To soften the weight of adversity's touch
On the fated cheek of my fellowman, it matters much.

It matters little where be my grave—
On the land or on the sea,
By purling brook or stormy wave,
It matters little or naught to me;
But whether the Angel Death comes down,
And marks my brow with his losing touch,
As one that shall wear the victor's crown,
It matters much. —Noah Baker, in Arkansas Methodist

God's Sunshine

Never once—since the world began,
Has the sun ever once stopped shining;
His face very often we could not see,
And we grumbled at his inconstancy,
But the clouds were really to blame, not he;
For behind them he was shining.

And so—behind life's darkest clouds,
God's love is always shining;
We weep at times with our feathery fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For His love is always shining.

—John Oxenham

Broken, may shed
Its precious pent-up perfume.
On each head.

Enlarge my heart, dear Lord!
O give to me
A replica of Thine own heart
In mine, O Gethsemano.

Though all I hold most dear
Must needs depart,
Even so I cast this plea:
"Dear Lord, enlarge my heart!"
—Heart and Life.

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The Preacher's Magazine
SERMON OUTLINES

Testimony

Concerning the Resurrection

Text—He is not here: for he is risen, as he said. Come, see the place where the Lord lay. (Matt. 28: 6, 7.)

Introduction—A perennial theme to enrich the utterances of the Christian pulpit is the annual return of the anniversary of the resurrection of the Lord Jesus Christ. The memory concerning the resurrection constitutes a large part of the ministry of the apostles, and is a major theme in the epistles. Furthermore, the doctrine of the resurrection is essential to a well-rounded ministry. Few there be no resurrection of Christ there have been no saving gospel, and were there no resurrection of the saints in prospect there would be no hope in the history for the Christian. We do well, then, to frequently preach on this theme. The season of the year when Jesus rose from the dead should prompt to such a subject; if it has been neglected at other times.

I. The Angel’s Testimony—He is not here. He had been in that very room with the women when he placed there after the crucifixion. Where it may be He is not here according to the testimony of an angel from heaven, and angels are not given to telling what is not true.

“For he is risen,” says the angel further. The reason He was not there, is not that someone had stolen the body, but that He had risen from the dead. This is the truthful testimony of the angel. Strange to say, neither the women nor the disciples had expected Him to be resurrected, and are then convinced that the body is empty. The first impression is that someone has taken the body of the Lord away when they find the stone rolled away from the door of the tomb. This is the resurrection of Christ. Not to preach it is to leave the hope of the future life out of preaching. To a large extent religion is preached today as related to the present life only. The faith that puts the martyr in hell is not a true faith that, though we give our lives for our faith here, we shall have a better life as a result of the coming resurrection at the return of Christ, and the destruction of this world, but that they might possess and perpetually inhabit Canaan, the land of "holy delight." God having saved the people at the Red Sea in response to their faith, "destroyed" the same people in the wilderness because of their unbelief at Kadesh-barnea. They failed to enter God’s will for their lives, forfeiting Canaan, their bones bleaching on the burning sands of the desert.

Standing on the Threshold of Eternity

Theme—Standing on the Threshold of Eternity

Text—Jesus has finished his course. (II Tim. 4:7.)

Introduction—Paul summarizes his life: (1) a good fight; (2) a good race; (3) a good stewardship.

I. His threefold sublime assurance.

1. Sure of his salvation.
2. Sure of his calling.

II. His threefold oblation.

1. The consecration of his best to Christ.
2. Demonstration of steadfastness in Christian conduct.
3. The proclamation of the gospel.

III. His threefold reward.

1. Crown of righteousness, for his holy work.
2. Crown of life, for his suffering here.
3. Crown of glory, for his Christian service.

Conclusion—He is satisfied with his life’s work. Will you be, when on the threshold of eternity?—S. Ellsworth Northling.

The Hidden Life

(Colossians 3:1-3)

Our object is to set forth the truth of the "Hidden Life." Your life is hid with Christ in God. (Col. 3:3), and there are three things we desire to convey to our readers:

I. What Is This Hidden Life? A. It is a prescribed life in the will of God. B. It is a life brought into the spirit of the Holy Spirit. C. It is a life more than the average Christian.

II. Christ’s Own Testimony—"as he said." More than once, when telling His disciples beforehand of His coming crucifixion, Jesus had declared that after three days He would rise, but they had seemed to be fantastic to their materialistic minds that it had passed from memory in the intensity of the grief of the incidents of the crucifixion and condemnation, and crucifixion of their Lord. But the angel now reminds them of that testimony that had been given by the Lord, prophetically concerning His death and afterward.

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ments constitutes a holy life" (I John 1:7; 5:14).

C. If you fail, confess your failure. Call sin, "sin." Confess to God, and make restitution if the case calls for it, and God has promised to forgive and restore (I John 2:1).

May every reader enter into this blessed Hidden Life with Christ, so that when He appears, also may "be seen and He with Him in glory" (Col. 3:4) and "not ashamed before Him at His coming." (I John 2:28).—The Way of Holiness.

The Judgment of God

TEXT—Romans 2:2—6, 11, 18.

I. ACCORDING TO TRUTH (v. 2).
A. Paul says, "We are sure.
B. God will not err in judgment.
C. Abraham said, "Shall not the Judge of all the earth do right?"

II. REASON FOR MAN'S DEEDS (v. 6).
A. To the Christian.
1. Glory and honor.
2. Immortality.
3. Eternal life.
B. To the sinner.
1. According to his works (Rev. 20:12).
2. Secret sins judge (v. 16).
3. Condemnation.

III. WITHOUT RESPECT OF PERSONS (v. 11).
A. No race distinction.
1. Jews or Gentiles.
2. Maturity.
B. No class distinction.
1. Rich or poor.
2. Strong or weak.
3. Known or unknown.
C. No exceptions.

IV. BY JESUS CHRIST (v. 16).
A. Ours to judge now.
B. Tomorrow our Judge.—DELMONT BOWDEN.

The Church in My Community

INTRODUCTION
God has chosen to speak to men in various ways. He speaks through His Word, by the Holy Spirit, by the godly lives of others, by providence; and by circumstances, He also speaks through the church. The church building with its spire and steeple in the land marks of God, and invites us to worship Him there. It was Robert Louis Stevenson who said, "I never weary of great churches. It is my favorite landscape, and my most romantic. Man-kind was never so happily inspired as when it built a cathedral." The church has found its way into every American community, and plays a very important role in the lives of men.

I. THE CHURCH—A MEETING PLACE FOR GOD AND HIS PEOPLE
In the Old Testament dispensation God called Moses one day into the mountain and gave him express instructions for building a tabernacle. Moses came down from the mountain with the blueprint and set the stone men to build the finest building in the community, but God is meeting with His people, and souls are being saved and sanctified and built up in the holy faith. This church, is doing the job.—RALPH E. PERRY.

Purity and Maturity in Christian Experience

What is purity? By purity is meant a heart in which all the graces exist in an unmixed state: love without any hate, faith without any unbelief, humility without any pride, and meekness without any anger.

Maturity means all this, but it has also the sense of ripeness, by time of natural growth.

Purity implies something removed, maturity something enlarged.

In purity the soul is restored to health, in maturity it knows the blessings of well-developed manhood.

Purity is the preparation for growth.

Maturity is the consummation of growth.

Purity is instantaneous.

Maturity is gradual.

Purity is never obtained by growth, nor maturity by simple cleansing.

Purity respects quality; maturity respects quantity.

Dr. DeGraff once said, "Beyond sanctification, there is no increase in purity, but uneasing increase in expansion."

Bishop Hamlin said, "The heart may be cleansed from all sin while our graces are very immature. And the cleansing is a preparation for their unembarrassed and rapid growth."

A purity not stored the mind with Bible knowledge. That is gained by time and research.

Purity will keep us loyal to God and to His cause.

Purity preserves us from wrong intention, maturity from improper acts.

Purity is a standard. There are certain adjectives that are used in comparison. You can say, pure, pure. To say that a thing is pure and another thing is purer, implies that the first is not pure.

So with: the word "clean." The blood cleanses from all sin. As Frances Ridley Havergal and John Wesley say, "All is all. When you have got all the filth out of your linen you may go on washing for a fortnight, but you won't get any more out.

Clean is clean. The standard is perfect, as He is perfect, "clean as He is clean," "holy as He is holy," "pure, even as He is pure." Take an illustration. Say you are shining a brand new boat, and you dip your finger in and leave a spot. That spot is exactly the same size as the one that was put there, but it is different, it is not as large and heavy. When our hearts are purified they are pure as He is pure, for the purity is derived from Him. But we are the drops; God is the great ocean.

You say, "Have we, when we are purified, reached the top? No; we may go on developing for years."

V. THE CHURCH—A LIGHTHOUSE IN THE COMMUNITY
The church should be a soul-saving center where the young are led from the darkness of sin into the marvelous light of the gospel of Christ, and believers into the more pleasant way. This can be accomplished by giving the place with His presence, His power and His truth. There will be sinners saved, backsliders awakened, and believers sanctified. The church will be a place of salvation in the community.

III. THE CHURCH—A PLACE OF ENCOURAGEMENT AND EDIFICATION
The church should provide a place of encouragement for the people of God. After the toils and cares of the week, how refreshing it is to meet together and sing and pray and testify and listen to a message from God's Word. There is no substitute for Christian fellowship. Hence, we are exhorted in the Word not to forsake the assembling of ourselves together.

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flee for his life, and endure a forty years exil

IV. WHAT HE GAINED

V. HOW HE DID ALL THIS
1. By that faith which endures as seeing Him who is invisible. (Heb. 11:27)
2. By that faith, which has respect to the recompense of the reward.—Gospel Banner.

Is My Name Written There?

There are many professing Christians who do not seem to have a clear and definite knowledge of their acceptance with Christ. But we are persuaded that for every hungry, earnest, seeking soul, God has an altogether satisfying portion. Among the many beautiful lessons of the Scriptures is one found in Exodus 33:7-16. Here Moses had been in communion with God in the tabernacle of the congregation. The glory of the Lord came down upon them there. Note God's statement to Moses, *Thou hast found grace in my sight* (v. 12), and the thoughtful question which it provoked in his mind: *Wherein shall it be known that I have found grace in thy sight?* (v. 16).

"Wherein shall it be known that I have found grace in thy sight?"

We would unhappily say that it may be known to every child of God personally by the witness of the old saw, *God that knoweth me", in this case, *I know thee by name* (v. 12). We well remember when as a boy about eight years of age, we kneaded between our fingers in the old method, Grand Junction, Colorado, with Mother by our side, told God how sorry we were that we had disobeyed Him, and asked Him to forgive us and give us grace. As we prayed this short prayer, the clouds rolled away and Jesus came into our boyish heart. We did not know anything about theology, but we did not know anything about "the witness of the Spirit," but we had it. Paul says, *Ye have received the Spirit of adoption whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are children of God" (Rom. 8:14). John the Beloved writes of this in *that faith a menace to all the world of ungodliness* (I John 5:10). Every Christian is entitled to the witness of the Spirit, and since he is God's child, he should be in possession of this witness.

We believe that as Christians we may know that we have found grace in His sight because of God's presence with us down through the days. And he said, *My presence shall go with thee, and I will give thee rest* (Ex. 33:14). Wherein shall it be known that I have found grace in thy sight? Is it not that God shall not be with the workers? Nor shall any man be able to stand before thee all the days of thy life: as I was with Moses, so will I be with thee; and through the rivers, they shall not overflow thee: when thou pourest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Fear not: for I am with thee (45:2, 5); and again, *And even to thy old age I am he; and even to hair hairs will I carry you: I have made, and I will bear; even every one that shall divide thee" (46:4). And Jesus told His disciples before He went back to heaven, *And, lo, I am with you always, even unto the end of the world* (Matt. 28:20).

We can all recall times without number when His presence has been unusually real and precious to us in times of stress and strain, of everyday plain and simple duties. But more precious yet is that consciousness of His abiding presence with us every day. We may know that we have found grace in His sight because of His abiding presence with us.

Another proof or assurance that we have found grace in His sight is the rest of heart and soul that Christians enjoy. *My presence shall go with thee, and I will give thee rest* (Ex. 33:14). Wherein shall it be known that I have found grace in thy sight? *The burden and guilt of sin; rest amidst the turmoil and strife of life; rest even while laboring and suffering. Make a study of the faces of those who meet on the street; many will be saddened because of sin. You will then find fresh reason for *The peace and rest of heart that He is giving Those who live with our spirit, that we are children of God*. (Rom. 8:15). John the Beloved writes of this in *that faith a menace to all the world of ungodliness* (I John 5:10). Every Christian is entitled to the witness of the Spirit, and since he is God's child, he should be in possession of this witness.

11:29, 30). This "second rest" is for every Christian, for we read, "There remaineth therefore a rest to the people of God." Let us labour therefore to enter into that rest" (Heb. 4:9,11).

Finally, we may know that we have found grace in His sight because we are separate from the things of the world, *So theoul is in the world, and the world hath not overcome it* (John 17:14). This world—savors only of those things of sense and sense; things that are temporal, and that perish with the using. The spiritual plane is above the world. It goes to the hidden realms, up eternally, its atmosphere is the atmosphere of heaven, its inhabitants are those who are redeemed by the precious blood of Christ—here converse is held with God.

This world is not the home of the children of the Most High. Amidst trials, privations, storms and tempests, in fair weather and foul, they are weeping and sighing and shewing their way through to that home of many mansions, where Jesus and loved ones beckon them on. *Weeping may endure for a night, but joy cometh in the morning." Hear Jesus as He prays for His followers, *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil* (John 17:14-16).

1. The Challenging Power of a New Vision (Prov. 20:18)
2. The Driving Power of a Persevering Prayer Ministry (Mark 9:23)
4. The Winning Power of a Humble, Imperishable Spirit (Rom. 3:1-5)
5. The All-sufficient Power of the Indwelling Holy Ghost (Acts 1:8)

—E. W. Richards.

The Blessing of Righteousness or The Chaos of Wickedness

Text—By the blessing of the upright the city is exalted; but it is abolished by the mouth of the wicked (Prov. 11:11).

The greatest part of the democratic nations is the U.S. wave of materialism and secularism which, like a mighty flood has swept into our schools, churches, and other institutions which affect society. In the schools it is evidenced by such enslaving terms as "higher science," "behaviorism," "social evolution" or the "social gospel" and similar terms. Religion is considered "fundamentalism" or "liberalism," and thus exploit quite widely in the name of "Christian tolerance." It is principally negating the need of the sacrifices of the fundamental tenets of historic Christian faith. So deceptive is it in its infiltration of the Christian Church that it may be in force for some time before the most sensitive souls detect its depressing influence. There were such in St. Paul's day and he warned in his doxology: *Blessing and glory and wisdom and strength and honor and power and might be unto the King eternal, the Almighty, the one true God forever.* (Rev. 1:6). Then and now.}

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More Power to You

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are His handiwork whether on a universal scale, or in the life of the individual. The converse also is obviously true.

If, as Paul says, “Where the Spirit of the Lord is, there is liberty,” it is evident that bondage, slavery, oppression, chaos and confusion are the disharmonious processes which follow His denial or His absence. Without Him life goes all to pieces. The conscience becomes whirled, the mind confuses and the emotions distempered. The man becomes a slave to his own passions, a stooge of Satan and a mere unit in a horde. His ideals are destroyed, and his characters become useless as tools of the Lord’s crowning purpose. Moral values sink dangerously below par, and the level of living approaches the lower depths of the human condition. His course is directed by Instinct and desire, without reference to moral values. Its philosophy is that of the Epicureans, “Let us eat and drink, for tomorrow we die.” There is no God-reference in any of life’s relationships. In the words of Paul, “There is no fear of God before their eyes” (Rom. 3:18). Sight is the plight of these who are swept beneath the current of modern secularism.

Friends, if you would know where your pastor stands with reference to the fundamental Christian doctrines, ask him some basic questions, and demand a clear answer. Ask him whether he believes in the divinity of Jesus Christ, His virgin birth, His literal human suffering and death on the cross, the bodily resurrection, the blood atonement as the only means by which human souls are redeemed and made righteous by the Holy Spirit, the immortality of the human soul and the inspiration of the sixty-six books of the Bible; salvation by repentance and faith; the Second Advent; the Millennium; and the final judgment. The answer to these questions will establish with a reasonable degree of accuracy the position of the preacher with reference to the fundamentals of the Christian faith.

But why, you may ask, are these matters of such primary importance? Is it not possible that men, in this enlightened age, may have forgotten that these old creeds are outdated and impractical? That religions are the product of myth and superstition and that men create their gods in their own image? Is the discoverer of the biological research that man is merely a species of animal? Does not the modernist, as a result, fall into favor of a kind of organized determinism? Are we not told that man’s every thought and act is the result of the accumulation of habits of which reach into the infinite past? Are not the names of Huxley, Mills, Mencken and Beard as worthy of praise as the name of Jesus Christ? Is it not possible that, in the light of scientific research, these ancient creeds are found to be no longer acceptable, just as old ideas in other fields, such as medicine, education, astronomy, etc.? Are not moral standards as vital to the Christian as the morning dew and unless we give heed to make our calling and election sure, the bitter harvest of the apostate can but result. We have been lying with Christ too long. If God be, grow in Him. If Baal then serve him. But choose to serve. And remember, Righteousness is the measure of discipleship.—E. E. Grosse.

Completeness in Christ

Ye are complete in Him (Col. 2:10).
I. Completeness of Redemption (Rom. 8:3; Gal. 4:4).
II. Completeness of Justification (Acts 13:32; 1 Cor. 1:4).
III. Completeness of Holiness (1 John 1:7; Heb. 9:13).
IV. Completeness of Peace (Rom. 14:17; 1 Thess. 3:3; 1 Cor. 1:3).
V. Completeness of Service (Rev. 8:3).
VI. Completeness of Triumph Over Spiritual Enemies (Rev. 12:9).
VII. Completeness of Tranquility in Death (1 Cor. 15:57).
VIII. Completeness of Resurrection and Eternal Glory (John 11:25).

E. C. Anderson

The Danger of Trifling

Text—For it shall be, that on the day thou shalt go out and pass over the brook Kedron, thou shalt know for certain that thou shalt surely die: the blood shall be upon thine own head. (1 Kings 2:37).

In 1945 Shimei had cursed David when he fled from Absalom. David charged Solomon concerning him, “He is to build a house and reign in Jerusalem.” The death sentence long ago, if he leaves the city limits.

I. SHIMEI IS WARNED

He is told plainly what to do, and what he must do. He accepts it in all good spirit, and goes well for about two years. Many make a good start—then fall.

II. CARELESSNESS

He held the penalty lightly; went to Geth after his runaway servants. Material things often cost an individual his soul.

III. SMALL MINDS DETERMINE DESTINIES

He probably thought this offense too small to be punished. Let us watch these small things (speak of the small things which tend to defeat the soul).

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IV. LAID THE BLAME ON OTHERS

His servant had run away; Shimei not the only one who blamed others for his downfall.

V. HIS SIN FOUND HIM OUT

Someone told on him—“Our sins testify against us—our result. He did not look big; he just ‘trifled.’”—Nelson G. Minkel.

Some Unanswered Questions of the Bible

Suggesting Sermon Texts

“If God be for us, who can be against us?” (Rom. 8:31).

What shall the profit of a man if he shall gain the whole world and lose his own soul?” (Mark 8:36).

What shall a man give in exchange for his soul?” (Mark 8:37).

“Can the Ethiopian change his skin, or the leopard his spots?” (Jer. 13:23).

“Is there anything too hard for me?” (Jer. 13:27).

“Do men gather grapes of thorns or figs of thistles?” (Matt. 7:16).

“What is that he that liveth and shall not see death?” (Ps. 89:43).

“Will a man rob God?” (Mal. 3:8).

“For who hath known the mind of the Lord, or who hath been his counselor?” (Rom. 11:34).

“Who can bring a clean thing out of an unclean?” (Job 14:4).

“For who knoweth that the straight which he had made, crooked?” (Ecc. 7:13).

“Who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell man what shall be after him under the sun?” (Ecc. 6:12).

“Who is the way where light dwelleth?” (Job 33:18)?

Five Fathomless Facts

Text—John 1:10-12. Interpretation

These three verses contain one striking statement after another. In them we find recorded five fathomless facts.

I. THE AMAZING AFFIRMATION

The statement, “He was in the world,” has three layers. One who was not only with God in the beginning, but who “was God,” and this amazing affirmation has received historical confirmation. This truth that God was “in the world” as literally as any of us are in the world. In the person of Christ, He took upon Himself the form of flesh and lived.
dwell, taught, suffered and died for the redemption of man. Even the pages of
secular history assert that "He was in the
world." Amazing affirmation!

II. THE ENLIGHTENED EXPLANATION
With a flash of divine insight made possi-
sible only by divine revelation, the claims, "and the world was made by him." This
phrase reveals more clearly just who His "life" who was in the world was. He was the
value of the world in which He had come, and John further
asserts that "All things were made by him; and without him
nothing was made that was made." Although this truth may never be com-
pletely comprehended, yet it brings us a solemn sense of our obligation to Him. This
Man who became one of us by His coming into the world is the One to whom
we are indebted for our very existence. But that is not the end of our indebted-
ness, for it was because of the sin into which we had fallen, He ascen-
ded to heaven in nature in order that as a sinner Man He might suffer for the sin-
ful. He took our penalty to set us free, thereby manifesting His love for us.

III. THE REFUSED RECOGNITION
After reading the two preceding phrases, one can hardly be surprised at the low
laws, "and the world knew him not." It is true that a few humble fishermen
and despised tax-gatherers became His discs.

ers, the fallen world said, "I perceive that thou art a prophet," but it
is also generally true that "the world knew him not.

This lack of recognition seems to have
been the result of a stubborn, willful de-
termination not to recognize or accept this
Jesus as the Christ.
A friend of mine was speaking to me
about another person. He said, "You
know, so-and-so acts like he is really my
friend when we are alone together, but
when certain persons are around, he
doesn't even know me." I think it is the
same type of willful refusal to recognize
ourselves as really known that caused the
statement to be written, "and the world
knew him not.

IV. THE REJECTING REJECTION
This failure to recognize Jesus as He
sought to be recognized in His rejection; or, perhaps the lack of
willingness to receive Him was the underlying
cause in the refusal to recognize. At any rate, He "walked among His own,
and His own received him not." They
were His own, even as we are, by right of creation and by virtue of re-
classification, but they rejected Him. They
receive Him into their hearts and homes. They did not receive His person. He
was accused of blasphemy and crucified for claiming to be the Son of God. They
would not receive His preaching. His
call to repentance was spurned as was His
goal to become the suffering Comforter. His practice of humble service
rather than arrogant dictatorship was re-
pudiated; and finally, His provision of
salvation at the cost of His own blood waslightly esteemed.

V. THE REDEEMING RECEPTION
How thrilling it is to read the last phrase
of this text, "But as many as received him,
gave He power to become the sons of God, even to them that believe
on his name." So then some did believe.
Although the masses joined the ranks of
rejectors (as they do today), yet some were willing to receive Him as He
was, for what He was, and since they
were willing to receive Him, He received
them. To them He gave His power to be-
come the sons of God." Thank God, for
divine enableness! He is still giving
"power to become" as many as are
willing to receive. This willingness to
receive Him is evidenced by "believing on
his name." Through the transforming
grace of God all those who believe are
made to become sons of God. If we are
sons, then are we heirs—"heirs of God, and
jointheirs with Christ!" Hallelujah.
L. S. Oliver

The Valley of Human Need
TEXT—Jesus took him by the hand, and
lifted him up (Mark 9: 27).

INTRODUCTION
Context and setting.
Three great thoughts.
I. POWER OF SATAN
A. Captures one early in life.
B. Captures one in sin.
C. Captures one in death.
II. APOSTLE'S FAILURE
A. Failure in faith.
B. Failure in power.
C. Failure in fasting.
Too many powerless Christians to-
day.

III. CHRIST GIVES THE VICTORY
A. His compassion and invitation.
B. Word of His power.
C. The uplifted hand.
How we need this today!

CONCLUSION
Possibilities through faith in Christ to-
day.
Our opportunities, and need of our com-
munity.
The challenge before us.—S. ELLSWORTH
NOTHSTINE
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"Adjusting Ourselves to Life's
Changing Circumstances"

For I have learned, in whatsoever state
I am, therewith to be content. (Philippi-
ans 4: 11).

Last week I entered a home and as I
customarily do, said, "How is everyone?"
They replied, "Truly life is difficult. If
there had been gas in my house I
would have taken my life. What have
I got to live for anyhow?" She has been
gone, to my regret, to several trials
that life brings, and unable to adjust her-
self, life has become miserable. The
same dying desire in her honest and
forsaken lady going through similar trials.
She was calm and patient and spoke of
the wonderful love and care of God. In
spite of their natural life, there were
contentment and hope. What accounts for
the difference between the two ladies?
One has not adjusted herself and the other
has made the adjustment. In the
lobby of the Delaware State Institution,
for the insane, there is a large plaque con-
taining words that are burned into my
memory. "Most of the patients who come to this institution,
come because they have been unable to
adjust themselves to life's changing cir-
cumstances."

As youth comes to years he must face
the stern responsibilities of life which
have been unknown to him during his
years of youth. As he grows into manhood
and marriage he must face this transition
from activity to old age. In addition to this there is disease, accidents,
and disappointments which have a
dearth to drive people to despair. Now
that the world is at war, think of all the
adjustments that will have to be made in the coming years. Tender ties will be
brotherly mothers will face life with father-
less children, thousands of our boys will
return crippled and will be shut in the
shady groves that were their homes. These are great
tests we must face. We cannot evade
them. Our only hope is to face them, find
a solution, and make the adjustment. The
key we wish to look into God's Word because God is the only
one who has the solution for us. The
Apostle Paul is a sweeping example. Paul
testifies that he has contentment in whatever
state life brings. This text opens a gold
mine to help the Christian to adjust to life. We can only be able to touch on this great
truth.

We wish to bring out of the life of Paul
and teaching of God's Word through the
text. First, a right appraisal of values; second, a right attitude toward trials and afflictions,
and third, a right adjustment with God.

There is nothing that has such a tre-
mendous influence upon us as a right
appraisal of values. By right appraisal of
values I mean: just what do you hold to
be the most valuable in life? My little
boy has a number of playthings. Some
are more valuable than others to him.
I could not force him to care so much
and other things would have the same
result. But let me take the bicycle and
he would be brokenhearted. Why? Why
are the playthings so much the same
thing as anything else? Let us suppose we value our health above everything; then
disease will cause us to seek to get well.
Where are we? We are hopeless, for all
we have done is valued. Supose it's an
individual that is of supreme value to
us, our heart, then death comes. Where are we? Life is apparently over. Why? Because our
souls are lost. There was nothing to live for. Well, suppose it's
money and the things of this world that
is most valuable, then comes the depres-
sion or reverses in business and your
left penniless. What is the result? With
some, it is suicide and with others a life of
grief and disappointment. That is, in
speaking on the relation of values to the
human heart, said, "For where your
 treasure is, there will your heart be also" (Matthew 6: 21).

Jesus urges the people to have and lay
up treasures which cannot be taken away from
you. Paul states his appraisal of wealth. "For what things was
you are counted but lost for Christ. You see here that Christ
towered above Paul. Paul valued Christ above his own life as we
read in Acts 21: 13. "For I am ready not
to be bound only, but also to die at Jeru-
salem for the name of the Lord Jesus." Now let's notice how a right appraisal
affects our adjustment. Suppose our
health goes. We feel keenly, but there
is another one that is needed. Another
case. Well, there is something else left.
Suppose it is all our earthly possessions.
We all, of course, feel these losses but
not all is gone if we have Christ. All
these things may be taken back but thank God, Christ cannot be taken from us. You
would not like it, little one, but you
can't get it back. That is eternal and sure.
To Paul, Christ was all and in all, whether on the storm-tossed
sea or in the furnace of affliction. Both were to him alike.
All the combined forces of sin and darkness
could not rob him of this great treasure.
When in prison and was thinking of triumph and victory.
When forsaken, by friends and loved ones
and persecuted, his life was still radiant with the
glory of God. In his answer to John, he
rejoiced that he could know the Saviour in the
fellowship of his suffering. In Re-
mans 8:35, Paul speaks of what Christ can mean to us in the severest of trials. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." One day when Jesus was visiting the home of Martha and Mary, the two sisters were present. Martha is busy preparing the meal and is concerned about things while Mary is sitting at the feet of Jesus, listening intently. Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. 

The second thing that is necessary in making adjustment is a right attitude toward trials and afflictions. No doubt there are various reasons why trials and afflictions come, but perhaps the main reason is due to the fact that we are members of the fallen race. From the garden of Eden to the present day, all our lives have been a part of a life and will be to the final redemption of the natural body. They will produce one of two results. They will serve as means to greater heights of spirituality and love for God, or they will bring about doubt and criticism, and will make life miserable. Which way we go toward them will determine which.

Is it not a fact that God uses afflictions many times as a means of correction? Sometime ago I heard a beloved minister say while on the bed of affliction, "Lately I have been so busy that God has not had a chance to talk to me. I have not been meditating in His Word and loving Him enough. That also helps me in relating the experience her husband had in a car wreck, how she was awakened from a luciferian experience to love more for God and for Christ. And tells how she looks upon her little boy as she lies at the point of death, unable to pray because of a backalrization, which was in the nature of rage and disgrace that the prodigal son came to himself and returned to his father's house. It was at the doctors that she said. "Then the noted preacher, gave his heart to God. Dr. Torrey came to the darkest hour of his life before he surrendered to Christ. Let us pray that all over the world multitudes will come to know Christ as they face the dark hour ahead.

Another reason for trials and afflictions is that in them God wants to show His power and grace in giving victory through them and in the meantime refine and build up His children. Will the world ever be able to tell just what the affliction of Job has meant to humanity? No doubt thousands of afflicted people turn to the Book of Job daily and find comfort and hope. Yet Job himself did not understand it all at the time. He took the right attitude, adjusted himself to it all, and now the Church praises God for Job and his experience. To Augustine, Christ in Job's life was a fountain of living water. His grace would be sufficient. Now Paul takes the right attitude. He glories in the affliction that he might have the power of Christ to rest upon him. It is not a fact that God many times wants to take us through things that will prove a blessing to the coming generations. In old Bedford Hall God permitted one of His servants, John Bunyan, to stay and suffer for ten long years. This man remained true to God and gave to the world that great book, "Pilgrim's Progress." Fanny Crosby had apparently followed, adjusted herself to life's darkness and gave to the Church one of the most beautiful hymns of her time, "What a Friend we have in Jesus." And many other, who have been an invalid for twenty-five years, and is as helpless as a baby. As I visit her I marvel at her wonderful experience and her wonderful song about the life of Christ. She is a child of God, and His second coming is anticipated with great joy. She never murmurs or complains, and her language is one of wonderful mercy and goodness of God. Of course, she does not know just why all this has come her way, but she takes it with patience and the right attitude. She is now called the Polk, that is, she said part of their voyage into unknown waters, and in the dark, and in the night, and in the darkness. She says, "While we were in the dark, we were in the light of Christ, and it is the light of Christ that gives us the strength and the grace to go through."

The third factor in life's adjustment is a right attitude toward life and the realities of life. Without His presence, life has no real meaning, no hope, no future. And we know that the answer by saying, "He is the great Creator of man or the great I AM."

As long as there is sin in the heart, there are trouble and discontentment. Let us pray that all over the world multitudes will come to know Christ as they face the dark hour ahead.

Expository Outlines

Security in the Will of God

Lesson Reading—1 John 2:12-29

Text—He that doeth the will of God abideth forever (1 John 2:17)

Introduction

This is the promise of permanency in the will of God. If we are in the will of God, our life is not cut off, but our life is continued in the will of God. This is the promise of permanency in the will of God.

I. The Arrangement of the "world, love not the things that are in the world (v. 15).

1. The danger. This will be seen by noting to whom the admonition is
given. Three classes are addressed: "Little children, young men, and fathers." These are the regenerated, or young converts whose sins are forgiven. The young men are the sanctified; "We know that we shall appear, and we may have confidence, and be ashamed before him" (v. 28).

III. THE APPEARING—"And now, little children, abide in him; that when he shall appear, we may have confidence, and be not ashamed before him" (v. 28).

1. The Coming. At His coming we shall have the same glory as Christ, the resurrection of the body, the resurrection of Christ. "We are changed, we have the same glory as Christ" (2 Cor. 3:18).

2. The confidence. "Not being ashamed before him" (v. 28). We must be prepared to present Christ to the world, to be witness for Christ, to be a living witness.

3. The conduct. "Ye know that every one that doeth righteousness is born of him" (v. 29). We must do righteousness, to deny sin, and be devoted to the Saviour. If we walk with Christ in white, we must be worthy, and we must be working.

T. M. Andersen.

Lesson Reading: Romans 12:1-21

Text—That ye may prove what is that good, and acceptable, and perfect will of God (Romans 12:2).

Introduction

This may be called the great consecration chapter, and so it is; but much more is said about the consecration. However, the practical effects shown in this chapter cannot be fulfilled without the consecration which is in order to the proving of the will of God.

I. The Presentation—"That ye present your bodies a living sacrifice, holy, acceptable unto God" (v. 1).

1. The Response. "I beseech you therefore, brethren, by the mercies of God." We are to respond to the saving mercies of God which have been freely given to us. A consecration as a result of the mercy of God, and the grace of God, and the perfect will of God. Good in character or quality; acceptable in its contents, and perfect in its completeness and accuracy.

2. The Consecration. "Our body, to be a living sacrifice, holy, acceptable unto God" (v. 1).

3. The Resignation. "A living sacrifice, holy, acceptable unto God." This is to mean a life dedicated, sacred and serviceable unto God. A life put on deposit with Him to be invested as a treasure, giving return to the Saviour and us.

4. The Purification—"Ye shall not be ashamed before him" (v. 28).

1. The Change. Transformed means a complete change of form. We are transformed from a sinner to a Saint, the image of the invisible Christ. It is a transfiguration, a shining of inner glory like the glory of God revealed in the face of Christ. Presence in the heart.

2. The Cleansing. "Renewing of your mind." Meaning to renovate the mind, or to rid the mind of all the hindrances of sin. Giving clear revelation on the whole mind of Christ to the sanctified soul. Sin clouds the mind, but sanctification clears the mind. We have perception in order to practice; vision in order to victory.

3. The Conformity. "Be not conformed to this world." But the opposite of this is implied, that is to be conformed to the will of God. Conformed means to be fashioned after the same pattern, the pattern of the world, now we are formed after the pattern of the will of God.

III. The Proving—"That ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:2).

1. Discerning the Will of God. To prove means to test and perceive by trying it out. Paul says of the good will, the grace of God, and the perfect will of God. Good in character and quality; acceptable in its contents, and perfect in its completeness and accuracy.

2. Disclose the Will of God. To prove means to demonstrate as one would prove a problem in science or mathematics. Put it to use, and let others see it work, and come to know its worth. Exemplify His will, show evidence of its true value as a pattern of behavior, benefit and blessing.

3. Doing the Will of God. "Having then gifts differing according to the grace given to us, let us use them: for we have received of his abundance, and grace for grace; to him that spared not his own Son, but delivered him up for us all, how shall we but also ourselves give ourselves unto him" (Rom. 12:6-8). "We have received of his abundance, and grace for grace; to him that spared not his own Son, but delivered him up for us all, how shall we but also ourselves give ourselves unto him?" (Rom. 12:4-8). "Therefore, as the Holy Spirit said, 'In the sight of this world we are as sheep going to be slain, but in the sight of God we are as kings and priests'" (Rom. 12:4).

The Significance of the Cross

By F. W. Dillistone. How should one preach about the Atone? Is it possible to say all that should be said without going into technical abstractions which seem so far removed from our daily lives? In answer to such questions, the author has prepared these chapters representing a unique study of the New Testament. Dillistone's interpretation of the New Testament shows that it is possible to present it vividly and effectively as a legal transaction, a dramatic victory and as an exhibition of love.

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March-April, 1945

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III. THE SENTENCE OF THE JUDGMENT. Wrath against the day of wrath and revelation of the righteous judgment of God (v. 5).
1. The Despisers. "Despisest thou the riches of his goodness?" These refuse God, and repudiate the claims of Christ in the Church.
2. The Disobedient. "Do not obey the truth, but obey unrighteousness" (v. 8). Obey sin, and Satan, and all sensual desires. They persist in sin, and have pleasure in sin, and prefer sin; therefore they are punished for sin.
3. The Damned. "Tribulation and anguish, upon every soul of man that doeth evil" (v. 9). There is a day of wrath, and a day of judgment, and a day of death. The wicked—T. M. ANDERSON.

Lesson Reading: John 8: 30-36
Text—If ye continue in my word, then are ye my disciples indeed (v. 31).
1. The Faith. "Many believed on him" (vs. 30-31). These had saving faith.
2. The Testimony. "If ye continue in my word" (v. 31). This is fellowship and obedience.
3. The Fruit. "Ye shall know the truth, and the truth shall make you free" (v. 36). This is a revelation of truth promised to believers; facts about freedom.

II. THE DISCIPLESHIP. If ye continue in my word, then are ye my disciples indeed.
1. The Call. "A man sent from God" (v. 19). He is the Son of God, and the servant of the world.
2. The Selection. "Ye shall know the truth, and the truth shall make you free" (v. 36). This is a revelation of truth promised to believers; facts about freedom.
3. The Invitation. "If ye abide in me, and my words abide in you" (v. 39). This is the condition of the disciple.

III. THE DELIVERANCE. Ye shall be free indeed.
1. The Redeeming Son. The Son purchased our freedom with His blood; He died to deliver us.
2. The Resurrection. The Son raised up the abiding Son; He destroys sin in the heart. All power over sin is lost.
3. The Salvation. "Free indeed" means free in truth and reality. All doubts and discontent are gone. The Son witnesses to the soul in sweet assurance—T. M. ANDERSON.

March-April, 1945

OLD PEOPLE'S DAY
Third in a series of articles on Special Services

Buford Battin

Let us turn our attention to the group of those who have reached old age. They may feel that they have had their day but it is good that the church give attention to those of the community who can be set aside by the church as "Old People's Day." Those who are sixty years of age or over may be included in the group.

The purpose of the service is to pay respect and honor to those who have reached old age. The church can use this means of showing appreciation for the contributions they have made to the church, to their home and the community. Such a service will be an inspiration to everyone because of the privilege of paying respect to loved ones who have lived long and lived well.

The day should be planned in a season when weather conditions are most favorable, as some could not attend on a day that is extremely warm or cold. Perhaps a day in early autumn would be most appropriate as Easter and Mother's Day are observed during the summer. The day should be made and proper announcements made a few weeks ahead. A complete list should be made of all within the age group and personal invitations extended from the church. The service should be advertised with a general invitation to all elderly people. An effort should be made to provide transportation for the aged.

The front pew of the auditorium should be reserved for the old people. The usher will observe that all the group be seated together.

The minister may announce the nature of the service and emphasize that it is an expression of appreciation from the church to all members who are no longer young. The pastor may then introduce each one seated in the reserved section. Two young ladies may be selected to pin a flower on each one of the group as the pastor introduces them to the congregation. Brief comments may be offered as to their relative and commendable things about their lives.

JOYS AND SORROWS OF OLD AGE

Scripture—Psalm 78: 25

I. OLD AGE HAS ITS SORROWS

1. Loneliness.
3. Memory of life's misfortunes.
4. To be misunderstood by present generation.

II. OLD AGE HAS ITS JOYS

1. A clear conscience before God.
2. Memories of past achievements.
3. Marvelous experiences with God.
4. The expectation of going to heaven soon.

III. OLD AGE HAS ITS DANGERS

1. Living in past to neglect of present.
2. Intemperance with wine.
3. Capitalizing on old age.

CONCLUSION

1. It is a blessing to be old.
2. a) Blessing to the world.
The Old Doctor Believes in Prayer

By the Rev. William C. Cole, Siyuen, Fukien, China

Old Long Beard always occupies a seat on the men's side of the Methodist Church in Siyuen. He is seventy years old and has been in charge of the foreign mission for only two or three years. But he travels fast and he is a long way out for such an old man.

Old Long Beard is a doctor of the old school—the school of Chinese medicine. Furthermore, he is an expert in the art of Chinese boxing. Doubtless his present duty is not so much for his medical practice as it is for his medical practice. While he was still in the mission, he was a medium and conducted seances for his medical patients.

One day his son became affected with a heart disease, a common disease in the city of Siyuen. He was taken to the hospital, where the doctors diagnosed the disease as pericarditis. He was given medication, but after a week he died. The doctors were amazed at the result of their treatment, and they placed the blame on the hospital for the patient's death. Then the doctors decided to start a new hospital, and they invited Old Long Beard to be their medical director. He agreed to accept the position, and he began to work on the hospital project.

The old doctor was so convinced that he broke his heart disease free of all its ills. He used to walk about his garden, his garden was full of flowers and trees, and he would sit on a bench and read the Bible. He was a very popular man in the city, and he was loved by all who knew him.

A missionary doctor and her assistant had gone to open a hospital in the city. When they arrived, they found the old doctor sitting on a bench outside the hospital. He greeted them with a smile and said, "I have come to help you in your work."

The old doctor was a true Christian, and he lived a simple life. He was content with what he had and was always happy. He was a man of great wisdom and understanding, and he was loved by all who knew him.
The Glory of the Resurrection

(I Cor. 15: 41-49)

To delve into the details of the manner of the resurrection would lead us into unfathomable depths. Our finite minds cannot comprehend just how God has brought about the event. I expect God knows that the bodies of ours shall be, that we have not knowledge of that change which will result in the resurrection. It is not all of us who will be resurrected. The Bible teaches us that a few will be resurrected and that those who are not resurrected are not resurrected. We do not know when that change will occur. It is not all of us who shall be resurrected.

Nevertheless, by holding that page before a mirror, I can read the typing of the quicksilver glass the face of those who were resurrected stood out in beautiful distinctness. The Word of God has been called a mirror (James 1:23). When certain things take place in our lives, or in the lives of others, we may come to believe that the promises of the Word of God before us, the mystery of the resurrection body is in some manner related to our present bodies, and it will far exceed in glory the bodies which we now possess. —Selected.

The Danger of Disobedience

Hebrews 6:1-8

The danger of disobedience is that it may lead to apostasy. To know the way and refuse to walk in it is a sure way of getting into difficulties. "If the light that is in thee become darkness, how great is that darkness?" One may become so blinded by the desire to refuse to walk in the light as to actually walk in darkness. The word of God to Christ, "Such a one is an apostate. As long as such continue to set aside the Lord's work, they are the more sure of their being saved, for they are refusing to acknowledge the only means of salvation. —Selected.

The Carbon Paper and the Looking Glass

In writing articles for publication I always make a carbon copy of what I type. Between the first and second sheets of paper I insert one of "carbon paper." For the side of this paper has been so prepared that when the ink on the typewriter strikes the sheet visible to me, and she also makes an exact duplicate on the under sheet facing it. I would call this "the sensitive side of the carbon paper."

The other day I found that I had made the mistake of placing the corresponding surface of this paper next to the underside of the sheet that was to be printed. It was then too late to change the position of the paper, the editor. The result was that when I took the carbon off the typewriter paper there was not a sign of typing on the second sheet of stationary, but on the reverse side of my main sheet the keys had made the impression; they were altogether unreadable.

In view of the uncertainty as to the time of Christ's return we are exhorted to be watchful and sober. To be sober suggests that we have a sane and comprehensive view of things, giving proper evaluation to relative values. To be sober, then, means to be prepared for whatever may befall. The appearance used figure of a soldier. "To guard against surprise we must provide ourselves with two defensive weapons—the breastplate of faith and the helmet of salvation. By faith in Christ and love to man we shall effectively preserve our hearts against evil influences. Faith imparts courage, and love preserves. The great in evil. By the hope of salvation we shall preserve our heads from being overwhelmed with dreams of worldliness; whether power or fame. Hope will defend us from being seduced by the world's pleasures or allured by the world's honor." —Selected.

The Preacher's Magazine

1945

MARCH-APRIL, 1945

No More Death

(Rev. 21:1-5)

Can we imagine what it will mean to have all things made new, to have 4 pass away? Tears, sorrow, crying, pain, death. Death is one of the greatest causes of all the rest. What hurt, what sadness, what despair. But now that little rosebud has been plucked from mother's breast; the flowers of youth have been cut down by the grim reaper; the breadwinner has been snatched from the home circle, or the children have been left motherless; and in perdition, one escapes the attack of this enemy until advanced years have been reached, at last he is overtaken and falls. But the day is coming, praise God, when there shall be no more death. The last enemy shall be put down. —Selected.

Eternal Life with God

(II Cor. 5:1-12)

The Christian has a hope that reaches beyond the grave. His hope is a bright prospect. Though here below we may know the sweetness of fellowship with Christ, and have the testimony of being accepted by Him, yet the most glorious experience lies ahead. "This mortal shall put on immortality." To be present with the Lord will far surpass the greatest experience of which we now have. The Lord will then present us with the Lord. Paul longed eagerly for the day of release when the limitations of the body would end. To this end he laboured faithfully. —Selected.

If we had our way, most of us would choose a new set of circumstances, and a few, or even a few, of us, would do better for His sons, disarming and illuminating the things which were against us so that they become our protection—the storm on the dark sea makes the eternal calm below. —Spiritual Life.
PREACHING IN A REVOLUTIONARY AGE, by Bishop G. Bromley Oxnam of the Methodist Church; the Lyman Beecher Lectures, Series of 1944 of the Divinity School of Yale University. Here is a great theme, Preaching in a Revolutionary Age, and a great opportunity, to be granted the privilege of following in the train of the great men of the past who have given us these famous Lyman Beecher Lectures since their establishment in 1872; but after reading these messages one wonders if the bishop actually "rang the bell". Many fine thoughts are presented in Dr. Oxnam's characteristic style; a preacher will be challenged by the messages to devote his best efforts to the teaching of the gospel in days like these. (Abingdon-Cokesbury), 207 pages, price $1.50.

THE LITTLE JETS NEW TESTAMENT, Vol. II, by Wade C. Smith. - Readers of the Sunday School Times are familiar with most of Dr. Smith's many fine features. In this volume he has selected passages from the New Testament which are easily illustrated by this simple method. Of necessity they are "sketchy" and the author in no sense intends that they should take the place of reading the Bible. It is designed rather to intensify the reader's interest in his Bible. (W. A. Wilde Company), 232 pages, price $1.00.

JOB A WORLD EXAMPLE, by Dr. J. A. Huffman, Dean of Religion at Taylor University. The author, a man known in this business movement, raises and answers such questions as these in his discussion of this very interesting book of the Old Testament: Who was this interesting character of ancient times? Did Job curse God, as Satan said he would? How came Satan into the Court of Heaven? What was the real purpose of God in the whole matter? (The Standard Press), 123 pages, price $1.00.

HYMNS IN THE LIVES OF MEN, The First Annual Southwestern University Lectures, Georgetown, Texas, 1945, by Dr. Hugh Thomson Kerr, pastor, Shadydale Presbyterian Church of Pittsburgh, Pa. This is designed as a source book for ministers. The author carefully outlines the background of ideas on which rests the whole Christian conception of "Sacraments" and "Sacramental". He shows how each of the two Christian sacraments fits into the broad scope of the gospel and how they ought to be observed in the life and worship of the Church. While the

show why hymns have always held such a prominent place and have always been such an important element in worship; to call attention to the fact that, from the earliest days of Christianity, psalms, chants, canticles, hymns and other types of sacred song have, for good, influenced men in all walks of life. It is a task of immense importance that will be appreciated. (Abingdon-Cokesbury) 208 pages, price $1.50.

TIMES CHARACTER GAUGE, by Dr. John D. Fries, Editor, Western Recorder (Baptist), Louisville, Ky. The messages of this book are based upon the additions to faith as outlined in H Peter 1:5-7. The author affirms that the eight virtues which Peter gives in the passage provide everything one needs in his effort to develop a stately, beautiful, dependable character. The book is divided into parts with each of these "virtues" providing the themes for these parts, and under each part there are from two to four messages given. The themes of these different parts of the book are: Faith—Secure footing, Courage—Spiritual Stamina; Wisdom—The Priceless Acquisition; Knowledge—The Master Key; Love—The Faithful Witness; Patience—The Safe Anchorage; Godliness—Personality Polish; Brotherly Kindness—The Extended Hand; Love—The Foundation of Peace. The study closes with a brief Epilogue, The Perfect Example, the illustration of the subject in the character of Jesus. It is an excellent book. (Broadman), 219 pages, price $2.00.

LANDS AWAY, by Dr. Earl Mariott, Dean of Boston University School of Theology. A book about books and the people who write them. A personal essay about novelists, poets, playwrights and the literature they have created in the period from 1850 to 1945. It is addressed to the middle of the second: (Abingdon-Cokesbury) 179 pages, price $1.50.

THE CHRISTIAN SACRAMENTS, by Dr. Hugh Thomson Kerr, pastor, Shadydale Presbyterian Church of Pittsburgh, Pa. This is designed as a source book for ministers. The author carefully outlines the background of ideas on which rests the whole Christian conception of "Sacraments" and "Sacramental". He shows how each of the two Christian sacraments fits into the broad scope of the gospel and how they ought to be observed in the life and worship of the Church.
message of this book will have a greater appeal to the more "formal" churches, and many of its ideas could not be fitted into our more "informal" services, yet there is a fund of information and truth given in this book which will be most profitable for "holiness" ministers to know. It is truly a great book on this theme. (Westminster) 179 pages, price $2.00.

THE REVOLT AGAINST GOD, The Conflict Between Culture and Christianity, by Dr. Rufus Washington Weaver, former President of Mercer University. The author discusses the pagan cultures and philosophies which have been in conflict with the Christian Church since its beginning and states that the present conflict, backed by the resources of powerful military nations which have taken the position that faith in Deity is a menace to both social and political progress, is the sixth and most dreadful of these major conflicts. He shows some of the influences these cultures have had on the Christian Church, also to what extent the Church has overcome these conflicts. His style of discussion is different in that he gives clear and detailed outlines of the thoughts presented in most chapters. After reading the book one has a feeling that the author could have given as clear discussion in a much more condensed form. (Revolv) 243 pages, price $2.50.

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