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The Preacher's Magazine
Managing Editor's MESSAGE

THE months of May and June provide some wonderful opportunities for preaching on themes which need to be emphasized in these days.

Mother's Day is Sunday, May 13. What an opportunity the preacher has to deal with mothers to deeply and thoroughly, to the meeting of their obligations of motherhood in the current problem of juvenile delinquency, and to consider the worth of home ties and the responsibilities of parenthood above the making of money by being employed outside the home.

Pentecost Sunday is May 20—seventh Sunday after Easter. How much we need to stress the place of Pentecost, the personal infilling of the Holy Spirit, and His ministry in the church today. Pastors should take full advantage of this opportunity and emphasize themes connected with Pentecost.

Children's Day is June 3. Here is an opportunity to stress the church's obligation and family responsibility toward children.

A new department: With the next issue we are beginning a new department in this magazine. It is "The Theological Question Box," which will be conducted by Dr. H. Orton Wiley, author of Christian Theology and recognized as the outstanding theologian of the holiness movement today. The only way to make this department interesting and helpful is for us all to send to Dr. Wiley (address him 6% Pasadena College, Pasadena, California) our questions related to theology, particularly to the subject of entire sanctification or holiness. Send him your questions— you have them today.

D. Shelby Collett
Managing Editor

The Preacher's Magazine

Convincing Preaching—The Bible

J. B. Chapman, Editor

POOR preaching is neither convincing nor forceful. Fair preaching is either convincing or forceful. Ability to convince has to do with what the preacher says. Forcefulness consists of the way he says it. Our present thesis has to do with the former.

The Bible is the preacher's textbook, and the first requisite for becoming a convincing preacher is familiarity with the contents of this textbook. I list familiarity with content even before knowledge of the meaning of the Bible. This is not to intimate that familiarity without understanding is sufficient or even that it is within itself of first importance; but it precedes proper understanding.

In saying that the Bible is a textbook, we must qualify by saying that it is first of all a book that reader—preacher or hearer. And the preacher who has freely and fully received the message is the more likely to give the message freely and full. The message must not be confused with the sermon. The sermon is like the path the message is the water in the pool. There may be a useful message in a poor sermon, and there may be a good sermon with no message at all. But the useful preacher both preaches sermons and delivers messages. And, speaking of the preacher and his Bible, it is familiarity with the Bible that prepares the preacher to deliver messages, and it is understanding of the Bible that prepares him to preach sermons. The preacher needs both familiarity and understanding. Familiarity comes through reading and memorizing. Understanding comes through study and meditation.

In the beginning period of his preparation the preacher should read the Bible through again and again. During the first five years of his preparation and preaching, he should read the entire Bible through at least three times every year, and he should read the New Testament through one time extra each year. Then on through the rest of his life the preacher should read the entire Bible through once each year, and the entire New Testament one time extra each year. This is just reading for familiarity, and to get the message for his own mind and heart. Study for understanding is beyond this.

Also, if I were a young preacher, I would give major attention to the task of memorizing scriptures so that I could quote them accurately and tell where they are found. In addition to the helpful mental discipline this practice furnishes, the ability to quote the Scriptures accurately makes for useful preaching in that it is both convincing and bearers and a good example for others to follow. And after the memorizing of the several years, comes the memorizing of the old hymns, and of the exact and useful sayings of great Christians who have lived before us.

On the subject of study of the Scriptures for understanding, and speaking from experience, I believe there is no better way than to follow one's own lead. Or perhaps I should call it one's own drive. For the young preacher will be driven to know and understand his Bible. He will be driven by the very necessities of his calling. If he is to use a text, then he should make sure he understands the principal meaning of that text, and the passage on which it is to be preached. And in the preparation of a certain text the preacher is likely to find need for more time than he can allot to the task of making sure he understands his scriptural background. I have found it necessary to put off preaching on a text—once I put it off for a study of the Bible through which the text was woven. It was a study of the Bible through which the text was woven—because I was not sure I understood the text, and its relation to its context, and the general trend of biblical teaching.

In this study for understanding of the Scriptures, the preacher will find use for his basal library which consists of commentaries, dictionaries, concordances, envelopes, essential words, and keys to the languages, and his library of other works of reference. For years I have made it my habit to examine every
Forceful Preaching—
The Choice of Words

A CONTEMPORARY of the younger Pitt in British politics once remarked that while he himself never wanted for a word, Pitt never wasted a word. The distinction is subtle, but important. It is not enough for the preacher to simply "say something," he must say the thing that ought to be said in the way it should be said.

The content of the gospel is given us in revelation. On a lower plane of inspiration, the preacher is to preach what his own heart assures him is the "message of the hour." But in the matter of the words which are the vehicle of thought, the words must be selected to be an artist. The thought is from the Lord. The words are largely the preacher's words. Language is at best a system of signs, and the preacher stands as an interpreter to the thought to the language of men. He must know the language of the people to whom he preaches, even as he must know the voice of God in revelation to his own soul.

The preacher who must visibly search for words can scarcely be a forceful preacher. Good, speaking demands a wordly and conversational vocabulary. Writing helps to make the preacher accurate, and the wise preacher will not neglect writing. C. E. Cornell used to exhort the preachers to "spread your brains on paper!". The best preacher and preacher should write for the press to the full limit of his opportunity. Few preachers are willing to write that first million words which all are supposed to write before they offer any attempt to be an artist. It is acknowledged that a writer can enable him to do his best. But that urge should come to the preacher who strives for excellence in the weekly preparation for the pulpit. Read sermons are not popular among congregations.

But the extemporaneous preacher is more effective when his sermon has been carefully prepared and written out in full in advance. Dr. A. M. Hills, whose ability as a writer extended his years of usefulness beyond the age at which preachers usually retire, accredited his facility to the fact that he wrote every sermon he preached during the first ten years of his ministry. If you want to know whether you have a useful thought or not, try writing it down. If you want to know whether you can really say what you think or not, try writing it down. Surely writing ministers to accuracy in the use of words, and happy is the preacher who compels himself to practice it.

The observing preacher will enlarge his vocabulary through the process of reading, and by means of listening to other speakers and conversationallyists. Solomon observed that words fitly spoken are like apples in a basket of shining silver. Even wise preachers are good listeners and a great borrower. If he hears another say a thing well, he will instinctively say things better himself from then on. And in addition to his reading of theology, philosophy, history, biography and other subjects from which he hopes to gain content for his preaching, the wise preacher will listen to other languages and other descriptive matter for the sake of their language.

Then there is perhaps no preacher who will not be benefited by a deliberate effort to enlarge his vocabulary. It has been said that if one learns to use three new words every day, he will become an adept in the use of the words by the end of ten years. He must observe the new words; you must use them three times before they become your own. And that first three uses will likely have to be deliberate and intentional. After you have used a word three times, you can put it in the pigeon hole with the assurance that it will put in its appearance in the pulpit when you need it.

We have purposely ignored any mention of ungrammatical and incorrect language. The best of speakers, make occasional slips. But the preacher who habitually "butcher's the king's English" is inexcusable. Even men who have been denied the advantages of the schools can learn correct English. Even though one may not know the rules of grammar, he can practice good speaking until he will use correct language without knowing why he does so.

Rev. W. G. Schuman, so long the beloved pastor of First Church, Chicago, was notorious for his careless vocabulary. It so happened that I was with him in a number of camp meetings and conventions during the last two or three years of his life. During those blessed seasons I heard him preach with great power, not because of his careless English, but in spite of it. In conversation one day he asked me about it, and I told him, just what I am saying here, and it pleased him very much. He said he knew there had been something wrong with his English, and that he longed rather to be a true prophet of God than to be a spec- tacular preacher. His verbal aberrations were the exception, even at that, and all of his other qualities in his preaching, he said, were a forceful preacher and, on the whole, a word artist of high rating.

I can scarcely close without warning against the multiplying of words—verbosity, it is sometimes called. Saying
Word Pictures from Colossians

Olive M. Winchester

Philosophy Which Is Vain Deceit

Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ (Col. 2:8).

Often words develop a certain potency which is like unto a charm, they take to themselves a superiority complex and elevate themselves above their fellows and in their self-imposed supremacy look with something of contempt on their neighbors. Such has at times been true of the word “philosophy.” Not that philosophy as such should be deprecated. Its meaning is love for wisdom and its origin was a humble one, that is, in spirit, for it came into existence when Pythagoras designated himself as a “lover of wisdom.” Moreover another Greek of the early days made the statement that there is no one that is wise other than God. As such it represents the heart and truth of Christian thought, but it very frequently has left this original orbit and has risen in pride and self-conceit with such a type of philosophy Saint Paul had to deal in his day.

As we have seen, philosophy had its origin in the beginning on Greek soil, then the term passed in its use to cover even the Hebrew religion of Philo speaks of this as the ancestral philosophy. In the days of Paul it had been adopted by the sects of the Gnostics whose heresies in different forms were spread through Asia Minor and down through the Lyceus valley where the Colossian church was located.

After the Tradition of Men

When we come to analyze the nature of this philosophy which was thus condemned, we note first that it is found wanting because of its source and origin through the traditions of men. The emphasis here lies in the last phrase, “of men.” It had purely a natural origin, although it was not atheistic in its system, for it claimed belief in God, yet, moreover, it included certain elements of Christianity and thereby classified itself as Christian. Further it even arrogated to itself a superior place in this latter realm.

Notwithstanding such claims as this philosophy made for itself, yet it was “of men.” It had constructed its system of teaching from a purely natural source. It claimed sacred literature, but this was “of men.” It had no divine revelation as its basis. There was no illumination of the human understanding. The mind man was carried about by its own fantastic imaginings to solve the great problems of the universe and being of men. In the creation of the universe they had postulated a gradation of angels descending in diminishing angelic nature from the first who stood next to the Godhead until they reached one of sufficient low level to create the world. The reason for this was that they felt that matter was inherently evil, consequently God could not have created it, but it must have been created by some being so they reduced the succession of angels as we have said.

Passing from the realm of cosmology to that of Christian experience, they claimed that the supreme state and condition was that of a mystic knowledge. Faith might be all right for the simple and uninhibited, but the more detail attained unto a superior knowledge. Describing this phase Westcott says, “Thus they recognize a separation of intellectual caste in religion, introducing the distinction of an esoteric and exoteric doctrine, and interposing an intermediate class between the two classes. In short it is animated by the exclusive aristocratic spirit, which distinguishes the ancient religions, and from which it was a main function of Christianity to deliver mankind.”

Not only in the days of the apostle was there a philosophy which was a vain deceit, but it has recurred from time to time. And whenever it has sprung up, it has had the tendency which characterized that teaching, namely, that of seducing and leading astray followers of the truth. Saint Paul warned them lest any man should make them a prey. Some striking leader appears with subtle error in his teaching and develops a following often from among the faithful. This danger faced the Colossian church and has faced the Christian Church periodically down through time.

From the analysis of this vain philosophy which pervaded the Lyceus valley and extended north in and about Ephesus we can obtain criteria by which we may test true and false philosophy of our own day. We read in the Word of God that “The fear of the Lord is the beginning of wisdom.” This does not mean a slavish fear that induces bondage and perverts right thinking but it indicates a reverential fear which releases thought and illuminates the mind. It infers an attitude of humility and the recognition of the insufficiency of human understanding to acquire true wisdom. The Gnostic heretics at Colossae had degraded humility which might deceive the unsuspecting; they would worship angels instead of Christ and God thereby appearing to be very lowly, but this was only a cloak for pride; there is such a thing as being proud of one’s humility and pride and humility are too diametrically opposed to be compatibles in the same heart. If we are to know the truth we must come with reverential fear. The exaltation of self and pride in human understanding is always a deterrent to right comprehension. Along this line comes the exhortation in Proverbs, “Be not wise in thine own eyes” (3:7).

Following further the teaching of Proverbs, we find another criterion for determining true philosophy; it appears in the verse, “There is no wisdom nor understanding nor counsel against Jehovah” (21:30). One writer translates it “There is no such thing as wisdom; there is no such thing as discernment, or counsel enlisted against the Most High. Wisdom would never take a position or be enticed to a conclusion that would lead to a denial of Deity, that is, true, wisdom is never atheistic. Any wisdom that does not accept as its postulate the being and existence of God is perverted at its very foundations; this naturally takes in the lesser postulate that there is no wisdom that can be truly called such but what has a personalistic view of existence. Naturally both of these propositions are included in the first that we laid down, namely, that the fear of the Lord is the beginning of wisdom.

Not only is the fear of Jehovah the beginning of wisdom, but also it is its conclusion or end. Fear carries us over to a more definite experiential relation. In this connection the writer of Proverbs, after analogically addressing the hearer as son, exhorts:

Yes, if thou cry after discernment, And lift up thy voice for understanding; If thou seek her as silver, And search for her as for hid treasures; Then shalt thou understand the fear of Jehovah, And find the knowledge of God.

For Jehovah giveth wisdom; Out of his mouth cometh knowledge and understanding;

He layeth up wisdom for the upright; He is a shield to them that walk in integrity (2:3-7).

According to the Rituals of the World

The last point under the foregoing discussion leads right into the next theme of the text, the second characterization of this as a spiritual doctrine is in full accord with the rituals of the world. We need to stop to find out the significance of this expression: At the first glance it does not prove to be too extraneous, but when we reach its Import we see that it is quite pertinent.

The realm of philosophy has too many distinct fields, one relates to the universe
The Philosophical Literature of the Bible

Dr. H. Orton Wiley

The question is often raised by modern philosophers as to whether or not the Wisdom Literature of the Hebrews may properly be classified as philosophy. Here, as always, we must attend to definitions. What is philosophy? If by it we mean the discovery of a truth, we may well say that the Hebrew Wisdom, as found especially in Proverbs and Ecclesiastes, is not a philosophy. But if by it we mean an establishment of a plane of life, an evaluation of the best in human experience, and the attainment of worthy attainments, then, the Wisdom Literature is a philosophy of the highest type.

The Ancient Sages and Their Sphere of Activity. There were in Jerusalem's time, three recognized orders of ministry in Israel. This is brought out very clearly by the enemies of the prophet, who said, "For the law shall not perish from the prophet, nor counsel from the wise, nor the word from the prophet" (Jer. 18:18). The function of the priest was to administer the law; that of the prophet, the public proclamation of the word of Yahweh; and that of the sages, or the观望 of the counsel of the community people. The latter dealt not so much with the larger concerns of the nation or the church, as with the individual and the home. Neither the nation nor the church can be any stronger than the individuals composing it. Hence in order to make the nation strong, the ancient sages devoted themselves to the individuals—encouraging industry in business, preserving the integrity of the home, instructing the youth, counseling the more mature, lifting the standards of social life, and seeking to develop tactful speech and prudent dealing. This subsetting is still necessary if the nation and the church are to be preserved. Our modern civilization, whether it be community, church, state, must be largely upon organization, and not too little upon individual integrity. Our failures do not generally come from ineffectiveness of organizations, but from moral breakdowns within the organization. Justice, mercy, integrity, honor, a love for righteousness and a hatred of iniquity must ever lie at the heart of all substantial corporate life.

The Method of the Sages. The sages were therefore, the schoolmaster, of ancient Israel, was usually illiterate. Their writings were not read in the synagogues, nor chanted in the temple, but were passed from person to person in the form of homely maxims. The truths they taught were not the speculations of mere theologians, but crystallizations of truth drawn from wide observation and over long periods of time. These truths the sages put in literary form, with a terseness and charm which made their circulation possible among the common people at their daily tasks. They apparently noted upon the principle expressed in the lines:

A verse may find him whom a sermon flies, And turn delight into sacrifice.

Individual instruction rather than group teaching occupied the more important place in the thought of the sages as shown by another saying: If thou art wise, thou art wise for thyself, And if thou art a scoffer, thou alone must bear it.

Perhaps there is no greater need at the present time than wholesome and homely instruction of the individual, in the fundamental moral standards that make for prosperity, in both church and state.

The Educational Program of the Sages. In the first chapter of Proverbs, there is an introduction to the whole body of Wisdom; and this gives in a few brief sentences, the educational program of the sages. It is as follows: To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equitv, to give subtlety to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase in learning; and a man understanding shall attain to prudence. The wise counselor, to understand a proverb, and the interpretation; the words of the wise, and their dark saying.
The Heart of the Wisdom Teaching. "The fear of the Lord is the beginning of knowledge." (This is the very heart of the divine plan for man.) The worldly system of education seeks to find God at the end of a logical development of truth. The result is always agnosticism. Man in his more primitive state knows little of natural law, and consequently attributes much to the immediate operation of God, or in paganism, of the gods. As he learns more and more of natural law, he puts God farther and farther away. The evolutionist expects to find God at the end of the natural law of development. He likewise ends in paganism. Like many a modern worldly college might with equal propriety erect on its campus a statue to the "unknown God." The Bible begins with God. It teaches that the fear of the Lord is not the end, but the beginning of wisdom and knowledge. Starting from this vantage point, as man increases in knowledge, his sense of the presence of God likewise increases. The widening horizons are shot through and through with the deeper and deeper in humiliation before Him who is the source of all wisdom and knowledge. The ancient sages were right. They have taught us to discern between the true knowledge of God which attains in the face of Jesus Christ, and the confusion which arises from the god of this world who has blinded the eyes of them that believe not. Following the divine plan, we shall make our education Christian. By ordering or neglecting it, we shall sink into paganism with its death and decay.

Purifying by Fire

The silver and the gold are not freed from the crude ore by the gentle and mild influence of the moonshine; they must be subjected to the glowing, molten furnace flames. So every human soul goes through the furnace flames of temptation and trial, that the wood and hay and stubble and dust and dross may be burned away and the soul may come out purified as fire. Some souls come through like pure gold or pure silver or precious stones. Some are snatched like brands from the burning. Some never come through at all, but go out of this life tormented in these flames."—From Heights of Christian Devotion.
Gleanings from the Greek New Testament

Dr. Ralph Earle


The idea of sin is not a popular subject in our modern, sophisticated civilization. But the New Testament gives a very considerable prominence to this vital topic. The most common Greek word for sin, hamantria, occurs over one hundred and sixty times. There are various shades of meaning attached to the idea of sin and these are indicated, in part at least, by the use of different Greek words in the New Testament. Here we find no less than twelve nouns for sin. We shall discuss the more important of them.

As already noted, the most common word for sin in the New Testament is hamantria. This comes from hamartano, which means "I miss the mark." Homer, the ancient Greek poet, uses it a hundred times of a warrior who casts his spear but misses its adversary. Thucydides uses it of a man missing his way. Aristotle uses it of a poet who seeks to attain results which are beyond the scope of his art. In other words, he aims but misses.

Beginning with Homer the word hamantria (infinitive form) is used in a moral sense, meaning "to miss the right, to go wrong, to sin." Basically, it means "to fail." Hence hamantria refers to sin as failure, as missing the mark. It reminds us of Paul's statement as to the universality of sin: "All have sinned and come short of the glory of God" (Rom. 3:23). It is interesting to note in this connection a phrase in Thucydides: "doce hamartia, a missing the goal of glory." He also speaks of missing the goal of knowledge.

It seems providential that the most common word for sin in the New Testament is not that which means transgression or lawlessness. For most people will argue that they are not lawless. But the New Testament conception on sin cuts off every way of escape. It is at the same time most limited and comprehensive. It leaves everyone "stripped and stunned" (Heb. 4:13) before the penetrating gaze of a God who reads our inner heart life as an open book. All have sinned and fallen short of the mark.

Trench's comment on this word is to the point. He writes, "When sin is contemplated as hamartia, it is regarded as a falling and missing the true end and scope of our lives, which is God." It is our responsibility as preachers to help people see that no matter how much happiness and prosperity they may have attained in a worldly way they have made a tragic error in missing the true goal of life.

Closely related to the word under discussion is another noun derived from the same root. Humartisme occurs only four times in the New Testament (Mark 3:28; Rom. 3:25; I Cor. 6:18), according to the best Greek text (note the Revised Version for Mark 3:28). It is more concrete than hamartia, laying emphasis on the single deed. It is "never sin regarded as sinfulness, or as the act of sinning, but only as contemplated as sin; the comings and goings of sin in life are included." Humartisme means the practice or sin, and is the only word for sin in the New Testament that includes both the moral sense and the moral act of sin.

In contrast to this, hamartia refers primarily to "sin considered as the quality of an action, that is, sin generically." (Cremer's Biblical-Theological Lexicon.) It also describes sin as a principle manifesting itself in human conduct. It is significant that in classical Greek hamartia is rarely used, while hamartoma is common. It remained, for Jewish and Christian writers to emphasize the fact that sin is essentially a moral principle rather than an outward act. The subject of sin is given a prominent place in the First Epistle of John. Here we find some striking definitions of sin. I John 5:17 declares: "All unrighteousness is sin (hamartia)." If we define, as meaning "crookedness or a bending or perverting of what is right." (Christian Theology, II, p. 84.)

The difference between hamartia and adika may be illustrated by their connection in another passage in First John (1:9): "If we confess our sins (hamartias), he is faithful and just to forgive us our sins (hamartias) and to cleanse us from all unrighteousness (adikias)." Sins may be forgiven, but unrighteousness must be cleansed.

Another one of John's definitions of sin gives us a further Greek word. He declares (I John 3:4): "Sin is lawlessness" (anomia).

Anomia refers to "the condition or deed of one who acts contrary to law." (Wesley's Expositor's Greek Lexicon.) It is a "lack of any observance of law." (Westminster.) It suggests the idea of rebellion, deliberate disobedience.

This is one of the essential elements of sin. Sin started with rebellion against God and it will end there. The preacher needs to emphasize the seriousness of rebellion against the will of high heaven. Especially does it become serious when we realize that rebellion against the will of God accepted by Jesus in Gethsemane and fulfilled by Him at Calvary challenges the obedience of every human being. To disobey is to be inhuman.

Connected with adika in Rom. 1:18 is another term, stemma. "For the wrath of God is revealed from heaven against all ungodliness (stemma) and unrighteousness (adikias)." In like manner stemma defines it as a condition unlike that of God and a state or condition characterized by the absence of God.

The popular usage of the term "ungodly" in English suggests the idea of low, licentious living. But that is not at all the essential meaning of the Greek term. It means "irreverence, impiety." And right here again we have a message for those who pride themselves on their outward morality. Sin includes more than immorality and dishonesty. It is not limited to applying the label "sin" to that very common attitude of our day which ignores God and thus leads a godless life. "No preacher will have to look far to find people who are content to live day after day with no thought of God or His claims upon them.

Another Greek word for sin is paraokasias, "transgression." Aristotle used it in the sense of "a going aside, a deviation." Latwriters made it by an overstepping. Plutarch used it in the modern sense of a transgression. It is so used in the New Testament. It comes from the verb paraokeneo, which means "go aside." It speaks of sin as stepping aside from the path that God has marked out by His Word.

The word parakasia occurs only three times in the New Testament (Rom. 3:19; II Cor. 10:6; Heb. 2:2). Plato used it in the sense of "a going aside." But just as the word parakasia at first means to "hear miss or imperfectly" but later came to mean "hear without heed," so the noun finally meant "disobedience." That is its meaning in the New Testament. It refers to sin "contemplated as already committed in the falling away of God's esping" (Trench). Sin is a refusal to hear what God has to say to us, or failing to heed when we do hear.

Parapartoma was used by Polybius for "a false step, or a blunder." But if took on ethical significance, meaning a "missed" or "treasure." It comes from paraparkep, which means "fall away," (found only in Heb. 6:6).

Heteroma occurs twice in the New Testament (Rom. 11:12; I Cor. 6:7). It means a coming short of duty.

The last word which we would note is agnoeoma, which occurs only once, in the New Testament (Heb. 3:7). It comes from agnoea, "be ignorant." It refers therefore, to sins of ignorance.

We wish to close our discussion of these Greek words for sin with a summary by Trench. It should be noted that the last term he mentions occurs frequently in the Greek version of the Old Testament (the Septuagint) but is not found in the New Testament.

Trench says of sin, "It may be contemplated as the missing of a mark or aim; it is then hamartia or hamantria; the overlapping or transcending of a line; it is then parakasia: the disobedience to a voice; in which case it is parakasia: the falling where one should have stood upright; this will be paraokasima: ignorance of what one ought to have known; this will be agnoeoma: diminishing of that which should have been rendered in full, which is heteroma: possession of a law, which is anoma or paraokosma: a discord, and then it is plemeleoma." (Sym-

May-June, 1945

(The Preacher's Magazine)

(148) 13
The Man and His Message

Dr. Peter Wiseman

PART THREE

THE MINISTER'S MESSAGE IS THE MESSAGE OF THE GOSPEL OF JESUS CHRIST

IT IS the Good News of the glorious gospel—the everlasting gospel, the good news of human redemption and salvation from all sin. It is the gospel of the grace of God; for "by grace are ye saved through faith." "By grace," said Paul, "I am what I am." The gospel of the grace of God is God's provision for a sinful world, and it challenges the deepest need of the human race. It is the gospel of life. "The spirit of life in Christ Jesus hath made me free from the law of sin and death." Our Lord came that we might have life and that we might have it more abundantly.

Dr. R. W. Dale relates how he heard a minister pray that God would grant him the congregation "intellectual reposé." Christ is life, and He came that we might have life. The Holy Spirit is "the Spirit of Life." "If he makes his Church a hall of dead doctrines," said one, "presided over by pious ignorance, he will be swept away." One is reminded of a statement recorded in Longfellow's diary, "A dull day and a duller sermon." How sad to disappoint a hungry worshiper.

It is the gospel of power. Paul said: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one who believeth; with full authority, and with divine dynamics (dynamei); this is the preacher's divine qualification for his task.

It is the gospel of love. Love has a prominent place in the gospel of Christ. "For God so loved the world, that he gave his only begotten Son, that whoever believeth should not perish, but have everlasting life." Christ loved the Church, and gave Himself for it. Paul said, "The love of Christ constraineth us." All the law is fulfilled in one word, even this—love God and love your neighbor.

It is a gospel of sympathy. A great preacher, toward the end of his ministerial life, speaking with reference to his preaching, said that if he had to live his life over again as a preacher, he would use better English in his sermons, preach shorter sermons, and preach more sympathetically. The last is very important; for there is much sorrow in the world. Jesus healed the brokenhearted, and the minister is to continue His work. Most people are fighting the hard battles, and are thus treading "earth's paths of pain." "I have prayed to be baptized into a sense of all conditions," said George Fox, "that I might be able to know the needs and feel the sorrows of all.

It is the gospel of truth. The true minister will not compromise truth and thus hinder the accomplishment of God. He will not limit the Holy One of Israel. With the preaching of the gospel of Christ, Christianity stands or falls. "Frouch the word" was Paul's advice to Timothy; the written Word and the incarnate Word. Both are absolutely necessary. Let the mind be filled with the written Word, not with blank cartridges; and human personality indwelt by the incarnate Word. The minister is a seal of a message. The Prophet Jeremiah said, "The prophets shall become wind." and this prophecy certainly is being fulfilled today, for many are literary and spiritual bankrupts. One has said that they deal with texts like a fly crawling over an apple, going over it, around it, but never getting into it or they might be like the Irish car driver that Professor Thomas Huxley tells about. On being asked where he was going, he replied, "Sure, and I don't know; but I'm going at a great pace."

No, the minister of Christ will not compromise the truth of God. He will not say as one man did, "Brethren, you must repent, as it were; and converted in a measure, or you will be damned to some extent." This reminds one of Alexander Keith's "soft dean." He never repudiated "hell to ears polite." Not so with the Christian minister; he preaches the truth and nothing but the truth. He preaches the Christ who is "able also to save them to the uttermost that come unto God by him." "Be what you preach," said George Fox.

THE MINISTER'S MESSAGE IS A MESSAGE FROM GOD TO MAN THROUGH MAN

The minister will receive that message from God while he is on speaking terms with God. "When you are about to preach," said Luther, "speak with God." "The reason why ministers fail," said Thomas Greenleaf, "is that they don't study, or don't preach, or don't visit, but they do not pray." This God-given message is more than a talk, "a drawl, drivel, and dribble that spud muddle for the preacher and martyrdom for the congregation." John McNaugher, in his excellent book, Quilt You Like Men.

A what contrast with Paul's expression when speaking of the glorious gospel; "The whole counsel of God." It is said of F. B. Meyer that he preached as a man who had seen God face to face. "God's magnet is a man of God electrified by the Spirit of God," said an English bishop.

God speaks through His Word, if it is properly read. In prayer we speak to God; in the sermon man speaks to man, and God to man if God finds a prophet in the speaker. "The message is the issue of the man himself." If the speaker is God's man, then God will speak to man through and, by His servant, His minister, William Gladstone was insistent on the point that the message was the issue of the speaker. In his comparison of the man who applies himself, by his rational and personal preparations, to men in order to make it move men, he shows the advantage of the former. "The preacher," he says, "bears an awful message—he is too much identified with and possessed by that which he carries to sow it objectively during its delivery. He is his message, and he sees nothing intrinsic to himself, except those to whose hearts he desires to bring it... through personality" (Brooks).

In this connection it is interesting to note that out of about one hundred and twenty-five verses used in the New Testament, only six times it means to give forth in speech a message, a sermon. The emphasis is on being, character. The most important, then, is the man himself, who should be possessed by a greater soul than the human soul and sanctified by the greater divine personality, the Holy Spirit. There is nothing greater than that at his disposal as a minister. "The measure is the heart," says Bengel.

The preacher gives forth himself to the congregation! His message bespeaks the heartfelt message of the man, the very sentiments of the people that love him more than anything else. "Man is God's method." All the homiletical methods possible will not avail without the soul of the speaker. It is when the man himself goes forth in loving and earnest appeal to the people that God goes forth. He must, then, in order to be a successful messenger, give the message unique and different, the message-soul, the sanctified self, the Spirit-possessed self. He is God's possession, "whosoever I am," and he is God's servant, "whom I serve."

THE MINISTER'S MESSAGE IS A MESSAGE OF EXPOSITION ON SCRIPTURE

Dr. Jowett declared that we need more preaching on the great texts of the Bible. One may be tempted to avoid using an old and simple text because it has been used too often and is old. It is a mistake, however, to avoid a text on such ground. There are old and simple texts that will never wear out. For illustration—John 3:16: 17-18; 20-21; 4:1-18; 8:31-36; 11:22-33; Luke 14:17; 16:10 Hebrews 2:3. To read some texts are sermons in themselves.

It is a message of the word of life; a message from a text rather than from a subject; not from the book. In a homiletic sense, it is largely textual. It is a message of the Word, full of the Word; a message of strength, rather than length, meaty, pointed, deep, spiritual, dynamic; a message with aim.

Imagine, if you can, this from the pulpit; the dearly beloved, I have been so driven that I have had no leisure for study. I will give you a little nice gospel talk." No! Such is inexorable.

Dr. John McNaugher in his book, Quilt You Like Men, put it wisely: "First the simple should be substantial, well-digested; the presentation for the truth as it is in Christ; second, rhetorical quality should not be despised. Literary finish, such as syntax, and a chaste, yet wealthy vocabulary, is not offensive to the Holy Spirit. You will hardly match the English of Macaulay and Ruskin and Browning and Emerson, but..."
nevertheless, if you will have it so, your thought can be clad in attractive dress. The necessary statement should be framed in adaptation to the popular paragraph.

A Dundee whaler got at this from his own angle, when, on leaving church he remarked about the sermon, that "There was no harpoon in it."

Such a message as this involves labor, "I must work the works of Him that sent me, while it is day; the night cometh, wherein no man can work."
The minister is the workman of God who must carry the gospel into the Christian ministry. The minister must work the works of Him who has sent him. He is not called to be an onlooker, but a worker.

We are "workers together with Him." He works. He works with others. He works with others. He works with others. He works with others. He works with others. He works with others.

This is true in getting the message as well as other aspects of labor in the kingdom. Such labor overcomes what Mr. Chesterton calls "an impediment in the thought." Bishop Lightfoot advocates study of the history as the best cordial for a drooping spirit. If that is so, it would have a place in the pulpit message.

Labor is required even in language, for it is the language that is taught. "Give me a great thought that I may quicken myself with it," said Herder on his deathbed. It is said that words, single words, are to the preacher what pigment, brushes and canvas are to the painter. "With what do you mix your paint?""He answered, "With my blood." Bled to bless," says Dr. Jowett. It is said of John Richard Green, the English historian, that "he died learning." How sad to see a college and seminary graduate end in undereducated, falling to sit in with "men of understanding."

God's message is a man who has eaten the mead, and is electrified by the Holy Ghost. Man is made for thought and labor. "Man is God's method."

We've a strange minister," said a Scotchman. "He's a' the week invisible; and on the Sabbath incomprehensible." "Well, I do feel empty like," remarked a lady to another. "And do I?" was the reply that man did not give us much to feed on."

An outraged parsonship disgustedly remarked, "Such chopped straw as my soul is foddered with!"

Sermons are the most vain of words, since in the surface of things, embellished here and there with purple patches and the slang of the hour styles "wise cracks." Sermons that are occupied with typological play, sermons that are daintified literary essays, "little mousey" sermons made of a very many rivers, which simple is rhetoric tinsel such as glitters in the Congressional Record when a raw but ambitious recruit airs a maiden speech plenteous in adjectives; sermons shy of substance, without any logos in them but encrusted with random stories; running, running, running, sermons with which magnificent eloquence reels off philippics against exploded theories and evils, political or otherwise, that are fearfully obvious; sermons in which the Water of Life is badly muddled by false mixtures, sermons that have been called "deep and dark" but assertions, sheets of erudition, but thick with fog, that makes for nothing except puzzle-headedness. From these turn away. In all such the lamp of God is not lighted.

The minister should be a man of labor and give the people the benefit of it. Robert E. Speer is reported to have said that "preachers of the gospel, when they go to their families, are called 'Failed A. B.' " Failed M. A."

They tried but failed, and were proud that they tried. Better try and fall than have a double failure, failure to try and, of course, utter failure as a consequence.

The interpretation is grammatically correct, the precise meaning of the words and phrases ascertained; the interpretation is logically correct, the conclusion being logical; the interpretation is historically correct, in respect to its setting, including geography, manners and customs. The interpretation is figuratively or allegorically correct as the case may be apparent, "Be spurning in allegorizing and spiritualizing" (Arnold). The interpretation must be in accordance with the tenor of the Scriptures, for the teachings of Scripture "are harmonious and can be combined into a symmetrical whole."

The Minister's Message is a Message of Purpose and Possibility

That purpose is to feed the intellect, to inform the mind, to awaken the emotions, particularly to awaken and lead to a saving relation with Christ. Some folk look to be informed, most people like to have their emotions aroused, but few want their wills conquered. The message should be marked by unity, clearness, emphasis, and strength. In the speaker there should be intensity of body, mind and spirit, for in the congregation, where there may be those who are indifferent, those who are hostiles and those who are favorable; and despite these and other difficulties, he must achieve the great purpose of the message.

Some messages are so purposeless and foggy that they remind one of the incident, at Dover, England, where a suffragette took her little girl to church. At the close of the sermon in that little girl's face and whispered, "Mamma, is he for God or against Him?"

Not only should the message have purpose, but it should be simple. "To preach simply," says Luther, "is high art." It was Calvin who spoke of some ministers who "never opened their mouth without drowning."

Don't drive; that is, keep on the job and give God's message in the best possible way. Give it forth in the Spirit and know when to stop. "Aye," cried a poor Scotchman vindictively, "he's done, but he whinnie stop."

"We speak that we do know and testify that we have seen... We cannot but speak the things which we have seen and heard..."—Peter. "We know..."—John. Such passages reveal apostolic positiveness. The minister is a positive apostle, hence a positive message. He is not called to spread doubt, but to proclaim gospel truth.

Some person complained to Matthew Arnold that he was becoming as dogmatic as Carlyle. To which he replied, "That may be true, but you overlook an obvious difference. I am dogmatic and right, while Carlyle is dogmatic and wrong."

It takes courage to be loyal to truth and preach a positive gospel. Any fool can try to be a conviction, but it takes a man, a real man, a man of God, to be loyal to the truths of the living Christ and true to his own convictions in the light of this. "The worst church that has ever prostituted the name and ideas of religion," said John Morley in his "Volfiah," "cannot make a name for a society to call a gospel that systematically relaxes self-control." Place over against this Mr. Wesley's conception of a preacher's readiness; namely, to preach, pray, or die in a minute. Tertullian said, "The Christians are a people always prepared to die."

The Minister's Message is a Message All-Comprehensive

"Knowing therefore the terror of the Lord, we..."—Ezra. There are warnings concerning the Christian principles of life, concerning the effect of this evil age, the need of readiness for His coming, the responsibility for another's belief in the blood of all men. Wonderful statement is this for a minister. The gospel message has its warnings and entreaties. "Warn them from me," said God to the prophet.

It is a message of hope, "a lively hope," hope as an anchor to the soul, "both sure and steadfast, and which entereth into that within the veil." "Christ in you, the hope of glory." In a world of confusion, distress, sorrow and sadness, the gospel of Jesus Christ is a message of hope. It speaks of a glorious future, despite the darkness of the last days of this Dispensation. It tells of the rise of the anti-Christ, the final battle, but the gospel does not stop there. It goes farther; it tells of His return, the redeemed being caught up, the glorious reign of peace, ultimate and final victory and glory forever, "in the sight of his coming..." He that liveth and believeth in him shall never die. Amen; and have the keys of hell and of death. Praise the Lord Hallelujah!

It is a message of simplicity. It is related of a professor of divinity who preached on a student charge at Sabbath that he desired to get the person out of the uneducated farmer that the farmer hurried home and enthusiastically informed his wife that an ignorant old man like himself preached that morning. He understood every word he said. On being informed of this, the learned doctor remarked that he considered it the greatest compliment he ever had received concerning his sermon. The learned (?) student-pastor had been feeding the poor old man on verbalization. The language should be simple so that the ignorant and uneducated can understand, and know where they are. If the "arguments and dialectics" cannot, they will stand a chance of being saved anyway with other unaccountables. The greatest preacher who ever lived used simple language as the gospel record clearly proves. Be simple, be yourself, be earnest, be compassionate; and you will not be trying to
Christian experience through Jesus Christ administered by the blessed Holy Ghost in response of faith in Him?

It is a message that leads to Jesus Christ. Rev. C. H. Spurgeon tells how he heard a Welsh minister relate concerning a young man who had been preaching in the presence of a venerable divine. After he had done, he foolishly went to the old minister and inquired, "What do you think of the sermon, sir?"

A very poor sermon.

"It took me a long time to study it."

"Aye, no doubt of it."

"Why then, do you say it is poor? Did you not think my explanation of the text to be accurate? Were not the metaphors correct, and the arguments conclusive?"

So the old man said, "Don't you know, young man, that from every town, village, and hamlet in England, there is a road to London? And, so, from every text in scripture, there is a road to the metropolis of the Scriptures—that is Christ. And, my dear brother, your business is, when you get a text, to say, 'Now, what is the road to Christ?' then preach a sermon running along that road to Him."

And then he said, "I have never yet found a text that had not a plain and direct road to Christ in it; and if ever I should find one that has no such road, I will make a road; I would go over hedge and ditch, but I would get to the Lord."

"You preach," said Adam Clarke, "not merely to explain God's Word, but to save souls; whenever you forget this, you go astray."

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The Teaching of Arminius on Sanctification

(Note Selected by Rev. Ross E. Price from Arminius' Private Disputation XLIX)

On the Sanctification of Man

I. The word, "sanctification" denotes an act, by which anything is separated from common use, and is consecrated to divine use.

II. Common use is either according to the nature itself, by which man lives a natural life; or it is according to the corruption of sin, by which he lives to sin and obeys it in its lusts and desires. Divine use is when a man lives according to godliness; in a conformity to the holiness and righteousness in which he was created.

III. Therefore, the boundary from which it proceeds, is either from the natural use, or from the use of sin; to that boundary to which it tends; the supernatural and divine use.

IV. But when we treat about man as a sinner, then sanctification is thus defined: It is that work, which is a donkey out of which he purifies man who is a sinner, and yet a believer, from the darkness of ignorance, from the indwelling sin and from its lusts or desires, and imputes him with the Spirit of knowledge, righteousness and holiness, which he is created from the life of the world and made conformable to God, man may live the life of God, to the praise of the righteousness and of the glorious grace of God, and to his own salvation.

V. Therefore sanctification consists in these two things: In the death of "the old man," who is corrupt according to deceitful lusts, and in the quickening or enlivening of the "new man," who, after God, is created in righteousness and the holiness of truth.

VI. The Author of sanctification is God, the Holy Father himself, in His Son who is the Holy of holies, through the Spirit of holiness. The external instrument is the Word of God; the internal one is faith yielded to the Word preached. For the Word does not sanctify, only as it is preached, unless the faith be added by which the hearts of men are purified.

VII. The object of sanctification is man, a sinner, and yet a believer—a sinner, because, being contaminated through sin and addicted to a life of sin, he is unfit to serve the living God—a believer, because he is united to Christ through faith in Him, on whom our holiness is founded: and he is acknowledged with Christ and joined to Him in conformity with His death and resurrection. Hence, he dies to sin, and is excided or raised up to a new life.

VIII. The subject, is properly, the soul of man. And, first, the mind, which is illuminated, the dark clouds of ignorance being driven away. Next, the inclination or the will, by which it is delivered from the dominion and indwelling of sin, and is filled with the spirit of holiness. The body is not changed, either as to its essence or its inward qualities; but as it is a part of the man, who is consecrated to God, and is an instrument united to the soul, having been removed by the sanctified soul which inhabits it from the purposes of sin, it is admitted to and employed in the service of God, that our whole spirit and soul and body may be perfect, blameless unto the coming of our Lord Jesus Christ.

IX. The form lies in the purification from sin, and in a conformity with God in the body of Christ through His Spirit.

X. The end is, that a believing man, being consecrated to God as a priest and king, should serve him in newness of life, to the glory of His divine name, and to the salvation of man.

XI. As under the Old Testament, the priests, when approaching to render worship to God, were accustomed to be sprinkled with blood, so likewise, the blood of Jesus Christ, which is the blood of the New Testament, serves for this purpose, to sprinkle, who is sanctified by him as priests, to serve the living God. In this respect, the sprinkling of the blood of Christ, which principally serves for the expiation of sins, and which is the cause of justification, belongs also to sanctification; for in justification, this sprinkling serves to wash away sins that have been committed; but in sanctification, it serves to...
The Face of Jesus Christ

Colonel Andrew Zadley

For God... hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. 4:6).

I n the Primary Department of a Sunday school where expression work is done by the children, they were, on one occasion, asked to draw a picture of "the stilling of the tempest" of gospel story. A small boy set himself zealously to what he was a congenial task. He drew a fine boat, lovely waves, clouds that were angry looking and disciples who were sore afraid. On submitting his drawing, the teacher remarked, "You haven't drawn Jesus!" "No," said the boy, with reverence and softest voice, "I couldn't make Him beautiful enough."

The face of Jesus is the one face which has attracted attention more than any other.

Peter never forgot the face that looking at Him at the time of his denial, reminded him of his faithlessness; Zachaeus never forgot the glorious moment, when he looked at the face of Jesus from the housetop; John never forgot when on Patmos, he saw the face of his glorified Friend, which so dazzled and overawed him that he swooned.

Now, what can I see in the face of Jesus Christ?

I. I SEE HOLINESS THERE

Of a well-known character years ago, it was said that "His face was the rendezvous of all the vices". Terrible indictment! It is a shocking thing when a man is so steeped in sin that his very face is an assemblage of the evils which he has been guilty of. But we all have seen the greater sins have written their names—intemperance, gluttony, unchastity—to name only three of them.

But what a contrast is Jesus! Watch His face as intently as you may, and no sign of sin will you find there, but a face written all over with grace and truth. "Who did no sin, neither was guile found in His mouth." He has in all times been acclaimed as "the fairest among ten thousand, the One altogether lovely."

The face of Jesus was the most beautiful because He was, most holy of countenance. How wonderful the accounts of His transfiguration! Matthew says, "His face did shine as the sun." Luke says, "The fashion of His countenance was altered," and we are told that this took place "as He prayed." John in the prologue of His Gospel writes, "We beheld His glory." So lovely was His face that during His ministry it enamored all sorts of people; women were attracted, Jericho's richest and worst publican climbed a tree so as to get a view of Him; even the family asked to be borne to Him because no other face conveyed to them such hope. Oh, to have seen His kind face when He said, "Let the little ones come unto Me."

St. Luke discloses the secret, "As He prayed, the fashion of His countenance was altered." That should speak volumes to us as to how that we too can be transformed. The psalmist expresses the same thought when he says, "They looked upon him and were radiant, and their faces were not ashamed." (R.V.) The upward gaze eventuates in the lighted-up countenance.

2. THE FACE OF JESUS REVEALS HIS LOVINGKINDNESS

Yes, in the face of Jesus, I see love—boundless, universal, never-ending.

A Scotman once stood on the Cotswold Hills with his boy, to whom he said, "Look in the north and you have the Highlands stretching out; look to the east and you have the North Sea spreading out; look to the west and you have the great Irish Sea and the Atlantic stretching out; look to the south, and you have England and its many people. God's love," he proceeded, "is as great as all that. "Then," responded the lad, who kindled at the thought, "then, Father, we are in the middle of it all." That is the sovereign teaching of the cross—we are in the middle of God's love, are enfolded by it, we cannot drop out of it.

We may speak of His face as a window through which can be seen compassion for the ignorant, pity for the suffering, consideration for the unfortunate, tenderness for the sorrowful, friendliness for the forlorn—love indeed for all. Yes, the face of Jesus has written upon it, in shining letters, God Is Love!

3. THE FACE OF JESUS REVEALS HIS HUMANITY

It seems impossible that we should see in the face in which we have seen holiness, radiance and loving-kindness, the emotion of anger, but the anger of Jesus was Love's offering. It looked upon it was shaped by it and shrunk from it. It was the "wrath of the Lamb," of which the Book of Revelation speaks—the most terrible vision that can be encountered.

What a scene is that in John's Gospel in which we see bad men, seeking for a handle by which to accuse Him, drag a trembling woman into His presence of the son of the accursed for her sin. How soon the flame of holy indignation crimsoned His brow, as He took in the brutal situation, and as He stooped and wrote on the ground! Then, looking at them, He said, "He that is without sin among you, let him cast the first stone at her." He again stooped to write. A hush fell upon the vile conspirators; conscience was set awaking. Silently, from the oldest to the youngest, they moved away from the dread Face!

He was angry when Peter tempted Him not to go the way of the cross, and He called His tempter—pillar apostle though he was—Satan! He was angry when seeing the courts of the temple profaned, and He, with scourge in hand drove out the rabble of men and beast from its precincts.

It must, however, ever be borne in mind, that His anger is worlds removed from sinful anger, which is selfish, resentful, revengeful, demanding reprobation; His was the anger of love—the love that would save from sin, and forgive it when most base, love that pitied His murderers and in the act of dying prayed for their forgiveness.

Surely there is something wrong with His followers if we are destitute of this feeling of anger, when we flame not up at the sight of injustice, cruelty and oppression. When there is nothing that flashes out indignation against the liar, the hypocrite, the betrayer of sacred trusts, the betrayer of faith and the cleanliness of moral manhood.

There is much in the world today to call this great and potent emotion into exercise, and exercise it we shall if we are real followers of Jesus; sin will not go unreproved, cruelty and injustice will not be uncondemned, vile customs will not receive the critical glare, will be ruthlessly fought until it is conquered.

We ought so to resemble Him that we shall be speaking likenesses of Him with nothing in our faces that we never could trace in His. His purity should be ours; His winsomeness too. His love shown in pity, sympathy, compassion, forbearance, patience, goodness.

Unless this be so, we disappoint onlookers who expect from us something different, and we disappoint Jesus who summons us to be like Him and pledges to us grace sufficient to make us so.

Faster than the flowers of summer,
Brighter than the morning dew,
Purer than the driven snowflake,
Strong and tender, kind and true.

He is the Prince of heavenly beauty,
Yet His face was marred for you,
If you knew Him, if you knew Him,
You would love Him too.

Every man is a joint architect with God to make his own future. God makes capacity, man makes character. You cannot dream yourself into a character, you must forge yourself one. —J. G. Cater.
The Perfect Preacher

Paul S. Hill

We understand that some type ago some scientists were discussing a perfect dog. Various types of dogs were submitted as fulfilling the exacting specifications. Various characteristics of these varied up to certain extent the standard of perfection such as size, color, shape, intelligence, speed, mildness of manner, etc. It seems that after discussing all of these various types and characteristics they decided that a perfect dog was not so highly specialized type or so highly developed characteristic but rather the highest norm or mixture of all these in the level of regular honest-to-goodness dog nature and life.

The severe test that was imposed to discover the perfect dog was that of the best and longest-continued existence unaided by human help under adverse conditions. That meant that the dog that was put entirely on its own, and maintained the highest standard of living for himself under adverse conditions was the nearest to a perfect dog. By a process of elimination the highest type of dog failed and the banner went to a mongrel, with a strain of collie in him. This dog was able to take care of himself over the longest period of time under the most unfavorable conditions. It must have been a disappointment to some owners and breeders of the costlier dogs, but the mongrel dog won out.

God tells us to "Mark the perfect man." I would not know how to conduct an elimination process for men such as was given for dogs, but I feel quite sure that we might be disappointed with some of the so-called higher brackets of speciality in business and art. There is a sense in which a specialist is lonely. The more specialized a man becomes the farther he removes from the general run of men; the more he understands of one thing the less he understands of many others. This of course is not true in reference to spiritual men who are leaders in the affairs of men, for the ministers are really specialists in common and everyday things. If we could transfer some of these things to the thinking of preachers we might do a good thing. Jesus was the perfect minister and preacher. His listeners were the common people, and the subjects He most frequently used were taken from the common things of nature. The most perfect among our ministers today are those men who are specialists in the common things of human living.

There are some wonderful men in the ministry who could not do as well in any other field or another type of church. Some need a large crowd in order to preach well, others do better with fewer people in the congregation. Some seem unable to build churches but can do well in those already made. Just how to place proper values on things with which ministers deal and for which they are trained is difficult.

The most perfect historian possibly is not the man who knows the most church history as a matter of fact in the page of the world of religion. He may be more perfect who knows less but transfers the truths of the past to the man of his generation. The best theologian is the one who some way gets well developed thoughts of God to the common people who hear him preach. In reality the minister is a specialist in common matters, and the more of a specialist he becomes the more he meets the man on the street and deals with the common problems of life. The minister meets the home, the busy mother, the prattling child, the starving father, the school and the affairs of his community. They are all within the realm of his work and he is a specialist in his field. In the church he speaks to the people of his community, more often than any other man in town. He must be a specialist in this part of his work. The demand is on him to preach the gospel so that men may understand it and be saved.

A minister who can do but one thing well is lacking in too many other things that if the process of finding a perfect minister were applied to him as the scientists applied the process of elimination to the dog family he soon would be cast aside. It is not the one unusual gift that makes for great ministers but rather the full and all manner of dealing with the multitude of common things. A great singer would be at a loss in a small building with a small crowd, but the man who was singing father, the school and the affairs of his community he could do that which would help the situation and bring blessing to the few who were present. Take it all around, the perfect minister will be the one who can help the most over the longest period of time under the most unfavorable conditions. He will be a specialist in his line and his line will be toward the common people and the common things of life.

Essential Characteristics of Effective Preaching

F. Lincione

All down through the time the progress of the Church has been marked by great preaching. The periods of its greatest advancement have been in periods of its greatest advancement. It has been said, "When the sun goes down on the evening of the last day, its dying rays will fall on the face of a man proclaiming the gospel of our Lord Jesus Christ."

In this article I call attention to the characteristics of successful preaching.

1. The first one is, the preacher must have something to say. It is one thing to talk and another to say something. It would seem that some of us talk quite awhile before we say anything. It seems that the least we have to say, the longer it takes us to say it.

Mr. Spurgeon said if a speaker had something to say he needed only thirty minutes to say it but if he had much less it would take him an hour. On one occasion a man who was very deaf went to hear a distinguished speaker. In order that the preacher have all he moved to a seat close to the speaker. After the speaker had talked awhile the deaf man turned to the fellow sitting by his side and said, "What is he saying?" and the man made no reply. In a short while he said, "What is he saying?" and this he did the third time and the man shouted, "He hasn't said anything yet!"

Talking and saying nothing is largely due to a lack of preparation. Once during a ministerial convention the bishop was addressing the necessity of pulpit preparation and one minister climbed to his feet and said, "Go on with that stuff— I often go before my people and don't know what I am going to say and don't think a thing of it." The Bishop replied by saying, "That agrees with what your people are telling me, for they hear and don't think a thing of it."

It takes one longer to deliver a sermon that is "worked up" than it does a sermon that has been "worked out," and as a rule there is far more noise than nourishment from the "worked-up" sermon. Sermons are not born, they are made. They are not "worked up," they are "worked out."

2. The second essential characteristic of successful preaching is that the speaker must say what he has to say in such language as to make it good. A sermon that is not understood by its listeners is a wasted effort. It is not surprising that the common people heard our Saviour gladly because they could understand him.

A Scotchman, who complained of his minister that he made himself "invisible" six days in the week and "incomprehensible" on the seventh, said he did not object to his making himself "invisible" but did object to his making himself "incomprehensible." And I think he had a right to object.

No minister has a right to expect people to come near him preach unless he clothes his thoughts in language his hearers can understand. Only philosophers are privileged to speak in an unknown tongue. "The preacher who shoots over the heads of his people is not proving he has superior ammunition but is just proving he can't shoot."

Yes, one's vocabulary can become a serious hindrance to a preacher's effective
Honor or Service—
WHICH?

E. J. Fleming

SOMETIMES we get to pondering over the use of words, and we wonder why good men so often fall into the habit of almost parrotilike—of using words or expressions that suggest inconsistency of thought.

Just now we ponder the use of the word "honor" as often used by men—Christian men—upon being elected to some office in the church. For instance, one says, "I appreciate the honor that you have conferred upon me to serve in this office." Why should any man, redeemed by blood divine, ever consider that "honor" was conferred upon him by such choice or election? It is true that honor is conferred upon men who have, by diligent labor, profound study, painstaking research, made some outstanding contribution to society. An inventor, who by his ingenuity, has produced something that revolutionizes industry, may be the "guest of honor" at a banquet. He is not the one we are so very inappropriate for him to mention "honor." Others, speaking to the occasion, could properly use the word. A scientist, after years of study, labor, research, might co-ordinate and systematize knowledge about some subject, and "honor" him by his friends because of his discoveries.

In a study of the New Testament epistles, we do not find any such use of the term. To the Romans, to the Philippians, to Titus, the Apostle is "a servant of Jesus Christ." James subscribes himself as "a servant of God and the Lord Jesus Christ." Peter as "a servant of Jesus Christ;" Jude as "a servant of Jesus Christ;" John, the Revelator, writes of being "his servant John." All these terms carry the idea of one's being bound to another in subservience, that is, service to some end. In Weymouth's New Testament the word appears as "bondservant.

Why should election to a better pastorate be considered an "honor"? Why should it rather be considered an "opportunity" for service to Christ? Bondservice, if you please. Is a bondservant "honoed" because chosen to serve a greater than he? Why should that servant put himself on the back by suggesting that his "merit" has brought "honor" to him by such a call? It is not that he is "honored," but that he is called to serve God than can his fellowmen.

Paul was a "bondservant" ready to go, to do, to die. He said, "We endeavor to give people no cause for stumbling in anything. On the contrary, as God's servants, we seek their full approval—by unwearied endurance, by afflictions, in distress, tribulation, in floggings, by imprisonments; by facing ills, by toil, by sleepless watching, by hunger and thirst;... as poor... as having nothing..." (II Cor. 6:3-10, Weymouth). Wherever he went, it was by necessity, by force of circumstances, by his own consent. He sought only for opportunities to serve. When writing to the Philippianians he says, "It will then be my glory on the day of Christ that I did not run my race in vain, nor toil in vain. Nay, even if my life is to be poured out as a libation upon the sacrificial offering of your faith, I rejoice..." (Phil. 2:16-17, Weymouth). To Timothy he wrote, "If for my part I am like a drink offering which is already poured out..." (II Tim. 4:6, Weymouth).

Nowhere in all Paul's epistles do we find one word about being "honored." Paul was "a servant of Jesus Christ." His one aim was to do His Lord's will, to run his race for His Lord, to accomplish the end of his bondservice to Jesus Christ. His life was as the old-time drink offering which was "poured out" (Rev. 1:9, Weymouth). Paul poured out his life in devotion, sacrificial service. Nowhere did he mention "honor." By day, by night; in winter, in summer; in poverty, in abundance; he labished his life in the service of Jesus Christ. His only "honor" was "bondservice." He went to the church the idea of opportunities for service; and service only. Any "honor" view is inconsistent with the whole tenor of God's Word.

Let us be apostolic in spirit and seek the simplicity manifest in the primitive New Testament church (Manual 18).

God's PATTERN: Jesus Christ's Sermon on the Mount is not so much a set of rules by which we are expected to regulate our conduct; it is a revelation of what God intends us to be—Paul H. Schnell.

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The Place of Prayer in the Life of the Minister

Joseph S. Gray

That the preacher must be a man of prayer if he is to succeed, both in his personal life and in his calling, is so obvious that it seems foolish to even mention it, let alone emphasize it. Yet the fact remains that it must be stressed.

Andrew Murray, the great South African divine, has a chapter in one of his books in which he tells of attending a great conference of ministers in South Africa. They were trying to find the reason for their failure. One thing after another was blamed and denied, until the conference was finally shut up to the fact that their real failure was, "The Sin of Prayerlessness.

That conference of South African preachers is not the only one which would be compelled to confess the same sin if they were as honest as they should be. Let us examine ourselves seriously and see if we too have been guilty of the sin of prayerlessness.

Let us look briefly at some of the elements that must enter into our prayer life if it is to be what God wants it to be. It seems to me that the following elements must be present if we are to have a successful prayer life.

First, we must have a deeply intensive personal prayer life.

Second, there must be a special preparatory period of prayer each time we enter the pulpit.

Third, there must be a continuous spirit of intercession for our own people, and for a lost world.

Fourth, there must be occasional deep periods of passionate prayer intensity amounting almost to agony, such as are sometimes characterized as soul travail.

Fifth, there must be about us such an atmosphere of prayer as will cause men and women to turn to us in their hours of deepest distress.

We must have a deeply intensive personal prayer life.

It seems almost too obvious to need saying that underlying all our prayer life as ministers must be our prayer life as men. But it is true, and we are often in danger of forgetting it.

George Mueller, that great saint of Bristol, used to say that he must constantly be on guard not only in reading the Word of God for professional purposes, and must let it speak to him God's own personal message for his heart. The same thing is true of prayer. It must be a personal matter for the refreshing of our souls before it can be a public office for others.

Furthermore, the busier we are, the more time we must have for personal prayer. Again, it is as true as it was with Mueller who said that if he was faced with an exceptionally busy day he must spend extra time in prayer before entering into the business of the day.

John Wesley expresses himself in much the same vein.

Our Lord found it necessary to rise up a great while before day and go away into a secret place to pray, whenever extra burdens confronted Him. Sir Robert Peel, on losing one of his sons, said that Jesus found it necessary to get alone with the Father after special times of busyness as well as before them.

If it was true for these great men and for our Lord, how much more is it true for us. The busier we are, the more we need to pray for ourselves and build up our own devotional life.

On the practical side of this question I am more than ever convinced that we must begin the day with God. We must give Him a chance to talk to us before anyone else talks to us.

It was my privilege as a young convert to be quartered in the same house with Dr. P. F. Bresee for three days. A few days previous to that time, God had definitely called me to preach, and naturally, I was full of the matter. One morning at family worship Dr. Bresee reached for the Bible to read, then pulled down his glasses and looked over the top of them at me. Then he said:

"Young man, I understand God has called you to preach?"

I shall come again to the new day with Him in my thoughts.

So much for the preacher's personal prayer life. It must underlie and accent all the rest of his praying if the rest of that praying is to be what God wants it to be.

We come now to the second element of our prayer life: There must be a special period of preparatory prayer before we enter the pulpit.

No one has ever successfully defined unison or told us exactly how to obtain it. It is more than freedom of speech. It is more than clearness of thought. It is more 'than clarity of vision. It is even more than personal liberty of soul. It is something of all of these. But deeply underlying all of these, it is a vital link-up of the soul with God that brings His presence very near in the pulpit.

And of this I am sure, that while I may not always have unison when I go from the place of prayer to the pulpit, yet I certainly will not have the unison of the Holy One upon me unless I do spend time in the secret place of prayer before I go to the pulpit. If I rush from the busyness of everyday life into the pulpit without first having an audience with the King, then I shall stand before dying men with the Living Word and be conscious of my own impotence.

I think it was Robert McCheyne, the great Scotch preacher who was missing from his pulpit one Sunday. The verger went to call him, and heard him saying, "I will not go unless you go with me."

The verger tip-toed softly away and called for another Psalm, and when the choristers appeared, Bresee appeared to the pulpit. He came with him, and the radiant glory shone upon McCheyne's face. Those who heard him that day said that it seemed as though they heard the rustle of angels' wings, and the unison of heaven was upon his minster.

We cannot always enter the pulpit from the place of prayer as directly as this, but however pressed we may be, however many-other duties we may have, we must enter the pulpit from the place of prayer. If the Sunday school or the young people's hour must intervene between the place of prayer and the actual preaching of the Word: if the burden of the opening-worship service presses heavily upon
It is recorded of Samuel Rutherford, another of the great Scotch preachers, that many nights his wife would rise and find him praying, down upon the cold floor, with a blanket about his shoulders. She would entreat him to come to bed and he would say:

"Oh, woman, how can I sleep when the care of all the souls of this parish rest like a weight upon my heart?" Do we have that kind of passion?

David Brainerd would rise from his bed and go into the woods to plead for the souls of the Indians about him, and agonize there until he stained the snow with his blood.

We may not be called upon to do this, but we are called upon to manifest some kind of care and devotion for the soul of man.

Coming now to the fourth element that must characterize our prayer life, we observe:

**There Must Be Occasional Deep Periods of Passionate Intensity**

This passionate intensity will rise at times to a veritable agony of heart. It is the prophets and some of the old preachers call, soul travail. It is the uneasy feeling that renders the heart as the birth of a natural child rends the body of a woman. We must have that agonizing intensity of prayer if souls are to be born into the kingdom.

This is deeper praying than the constant, continuous intercession I have just been talking about. This is what John meant when he said that God wanted a man to stand in the gap. This is what Moses meant when he said, if necessary, let me out of the Book of Life. This is what Paul meant when he said he could wish himself accursed for Israel's sake. It is that hour when the soul of the intercessor stands on the brink between heaven and hell and wrestles in agony of soul until souls are delivered from the power of Satan.

We do not have enough of this kind of praying. It does not come easy. To borrow Winston Churchill's words, it takes blood and sweat and tears. It takes a determination and time. But it is the price we must pay if we would see real revivals and, see men and women born into the kingdom of God.

I remember an article in the Herald of Holiness shortly after the death of Rev. W. G. Schuman. Schuman was then pastor of First Church, Chicago. Rev. E. Chalifant, his District Superintendent, in the course of a sympathetic call on him, remarked on the great work he did. Sister Schuman had accomplished. Sister Schuman said:

"Brother Chalifant, come with me and I will show you the secret of his success."

If my memory of the article serves me correctly, he took him through the house, down the cellar, and into a prayer room that Schuman had righ up back behind the parlor. The walls were inscriptions like these, Prayed: two hours today. Prayed three hours today. Had great victory in prayer today. Must find more time to pray. Spent eight hours in prayer tonight. Every morning pray tonight. Must pray more. Nigh hours of prayer last night. "Thank God for victory in prayer."

"How can I find time to pray more?"

Yet Schuman was no kill-joy or fanatic. His boss, who was led to Christ at his father's casket and is now a preacher, told me that he never knew anyone who was so dead to the world. Such intensity of praying can go hand in hand with a real zest for life.

Brother, if the busy pastor of First Church, Chicago, could find time for praying like that, what about us?

What is the use of organization, machinery, methods, pulpit ministry, pastoral calling, civil service, if we do not understand our ministry with these periods of soul travail?

You may say, I have no prayer burden, such as that, I cannot pray like that. Then let me tell you what my first Nazarene pastor, M. B. Hazelton, said. He composed a prayer, which I have used, and it is composed in such a way that it says: "Father, I have never forgotten it. In substance this was it:"

"You say when you go to the place of prayer that you have no burden in prayer, then say to you, stay at the place of prayer, and pray doggedly until the blessing comes. The fifteen minutes of the half an hour to get in the spirit of prayer the first time. But as you persist in spending time in the place of prayer, the burden will come easier the next time. So go to the place of prayer often. Spend enough time there to get the burden of prayer on your heart, and you will soon discover that time has flown.

I believe it was Samuel Rutherford, previously mentioned, who had a habit hid away in the woods. Regularly on Friday he would get up early. There are times when I cannot help it, but to wait on God for the Sunday services. I want to make this more and more a part of my life.

But believe there are times when our prayer must go even deeper than these stated seasons of prayer. Once in my college days, again in one of my early parishes, once again in later parsonage; and once again just a few years ago; four times in all. I came to a place where working, eating, sleeping, everything, had to go by the board until my soul had been delivered of the prayer. A long time, lasting over several days, cannot be borne regularly. It would kill us. But when it comes, it sweeps everything before it and demands all there is of us.

Would God that it might come more often, for it always brings a tremendous sweet rest to our souls. Would God that we might be quick to recognize it and embrace it when it does come.

We come now to the last thing I would mention concerning our prayer life:

**We Must Have an Atmosphere of Prayer About Us That Causes Men and Women to Turn to Us in Their Hours of Deepest Need**

This last element is not so much a separate element, as something that grows naturally out of the other elements of prayer life. Given the other elements of our prayer life already mentioned, and I think it might naturally occur.

Moreover, since this is moving over into the field of pastoral counseling it moves outside the limits of my paper. All I would...
Planning and Preparing for Revivals

Myron F. Boyd

I n preparation for the dispensation of the Son God sent John the Baptist with a particular message and mission. Isaiah refers to such a day: "The voice of him that cri l s in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Each of the Gospel writers mentions this same fact. Matthew and Mark give the identical quotation, "Prepare ye the way of the Lord." Luke gives it to us in the prophecy of Zechariah when he says, "For thou shalt go before the face of the Lord to prepare his ways." John quotes John the Baptist as saying, "I am the voice of one crying in the wilderness, make straight the way of the Lord." I recognize clearly that there are special seasons of refreshing from God which come seemingly without any previous preparation. We have been disappointed in two classes of folks in planning for revivals of religion. The first class says we will decide to have two meetings a year, one in November and the other in March. They line up a speaker and go ahead with some advertising and take for granted that God will send a glorious outpouring of His Spirit upon them and send in souls by the dozens. The other class are those who never set a date or do much planning — they are waiting for God to tell them when to have a meeting and who the man is they should engage for the evangelist.

Setting a date and securing the services of an evangelist is not sufficient preparation for a revival. In fact, we would be far better off if we would have less meetings and make more of those we do have. The preparation for a revival cannot be limited to a week before the campaign opens. Practical and adequate preparation consists of:

1. A proper type of preaching on the part of the pastor Sunday after Sunday throughout the year. His ministry must be constructive, edifying and spiritual. It must be the type of ministry to build confidence and conviction. It must be sound and scriptural by all means.

2. A proper program for reaching the unchurched through the individual members of the church. Almost any church can find enough folks, who have been connected with it in times past for one reason or another who are out of the church today, to fill the church if they were all brought in. Relatives of members; children reared in the community and Sunday school, Young People's Society, etc., all present challenges. If a consistent record is kept of all names and addresses of visitors, couples the pastor might marry, loved ones of those at whose funeral the pastor is asked to officiate, neighbors and friends of the church members, radio contacts, etc., the church will have a great deal to do in the field of evangelism. A consistent follow-up program must be carried on regularly if these folks are to become interested in the church. Before you can interest most people in the church you prove the church is interested in them. Set a term and let us this morning begin the words of the Lord. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

...
"Clouds Without Water"  
(Jude 12)

In the East clouds without water are great disappointments to the people, where they depend so much on the rain. The figure is a striking one because the clouds do not give out what the people need. The Christian life is also without definite principles or convictions. The other is a strong, earnest fellow who had been brought up in a small village, and had been an active worker in the home church. The two had no difficulty in finding which of them was the natural leader. They formed the same habits of life; they attended the same church; they gradually assumed definite responsibilities, and both developed into strong, useful manhood.

Looking back over his life in those days he who had been the undisciplined boy, said:

"I cannot think of any greater blessing that could have befallen me than the friendship of this young man, who had, too, so much that I lacked. He did for me what no teacher, or pastor, or employer could have done, and he did it with perfect naturalness, and, indeed, unselfconsciously."

"What was the secret of his influence over you?" asked a friend.

"He made his religion so wholesomely attractive," was the reply.

Religion is sometimes made most unattractive by those who profess it. Men are even repelled from the church, because some who call themselves Christians are unlovely. Attractiveness is not the sole or even the chief virtue in religion, but we may be sure that people will not permanently choose to embrace it unless it has that grace. Blessed are those people who are not only good, but whose goodness is human enough and cheerful enough to attract others.—Selected.

The Matchless Name

A sermon by Dr. G. B. Williamson


TEXT—This is the stone which was set at naught by builders, which is become the head of the corner. Neither is this the least in the sight of any; for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the wisdom of God, the Lord, and the God of Israel, they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus (Acts 4:11-13).

There is character in a name. In some instances a name has been given to describe the nature of the man. In other cases the man has invented his name with a character and meaning. Abraham Lincoln lived so that his name connotes honesty and magnanimity whenever it is spoken, while the name of Benedict Arnold stands for treachery and deceitfulness to every American. Some have been so transformed by God's power and grace that their names were changed. Jacob, the supplanter, became Israel, the Prince with God; Simon, the sinner, became Peter, the rock.

The matchless name of Jesus was given.
them in the 'Semen on the Mount until He delivered His salutary contained in chapters 14 to 16 of the Gospel of St. John. They had listened with attention to the gracious words that proceeded from His lips and joined all with the people who heard Him in saying, "Never man spake like this man." They had seen His wondrous works. The testimonies to His power were more than they could number. Perhaps not a day passed in those days without some of the fact that there was one among them; to whom all power in heaven and earth had bin given.

These men were also witnesses to His resurrection. Peter and John saw the empty sepulcher. To two of them He was made known in the breaking of bread in the village of Emmaus. To the disciples He turned from them while they were gathered together on the first day of the week. And again to persuade fully even the melancholy Thomas, Jesus appeared in their midst; and Thomas said to Jesus, "Reach hither thy finger, and behold my hand; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed.

The disciples had also received the revelation of Christ that was spiritual. For them "the Word was made flesh and dwelt among us, full of grace and truth." To that revelation Peter bore clear testimony at Caesarea Philip's, where Jesus said, to the disciples, "Whom say ye that I am?" Peter said, "Thou art the Christ, the Son of the living God." Jesus said, "Blessed art thou, Simon Bar-Jon, for flesh and blood hath not revealed unto thee, but my Father which is in heaven." They had seen Jesus and in Him had seen the Father.

That revelation to which Peter bore testimony was properly moral and did not abide with him as a settled conviction until after the resurrection and the coming of the Holy Spirit at Pentecost. Jesus said to His disciples, "Blessed are your ears that have heard the Word of God, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." They had seen Jesus and in Him had seen the Father.

The unique experience which belonged to those men of the first century may be ours through the knowledge of the Christ that is given to the Church of God, the Word and the nature of His life. This was the secret of their ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively. To pray in the name of Christ is to invoke the name of Christ directly. This was the secret of the ability to use His name effectively.
The Heavenly Merchantman

A sermon by Rev. George Brannom

SCRIPTURE LESSON—Revelation 3:14-22.

Text—I counsel thee to buy of me (verse 15).

THIS is the sales speech of the heavenly merchantman. He counsels us to buy from him a merchandise made in heaven. He has no annual sales, no bargain counters, no cut prices. And yet his goods are worth more than they have for sale with use, and never go out of style. Surely there is no earthly firm that can make such an offer of any commodity made by man; but this is the case. And heaven's deal is to stand forever. He shall be owned by all moral beings as "King of kings and Lord of lords."

The Apostle Paul spoke with prophetic vision and triumphal faith when he said, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Jesus is the name high above all names, in earth and in heaven. Before Him, angels prostrate fall, and demons fear and fly.

It is with supreme confidence that I declare that Jesus Christ is the hope of every man and the hope of the whole great needy world. Some months ago I listened to a story told by the Head Nurse of our Hospital in the city of Baltimore, Maryland, with a pastor friend. Just as we entered the door we were confronted with a large St. Luke, which was made of marble. His hands were outstretched in loving invitation. Curved in the marble base were the words of that invitation. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Take yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

The attitude of men toward that invitation will determine that the heart of the world shall fall. All who turn away have turned to the darkness of despair and the gloom of eternity. All who accept, find rest, and the power of a life to save. When Jesus entered sin and death, He gives rest, and peace, and assurance of life forevermore.

You see men of the most delicate frames engaged in active and professional pursuits who really have no time for idleness. Let them become idle—let them take care of themselves, let them think of their health and what they eat. The rust rots the steel which use preserves—Bulwer.

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the ages of eternity roll on; the true riches whose value need never diminish—salvation, like the song, "Every day with Jesus is sweeter than the day before."

For spiritual nakedness, He says, "I counsel thee to buy of me ... white raiment, that thou mayest be clothed." A garment of righteousness made white in the blood of the Lamb. Such a garment is a serviceable garment; it is fit for use; much better than what the Children of Israel wore for those forty years, when their clothing became a burden before their garments did grow threadbare nor frayed, their shoes did not wear out all through that long hot journey in the wilderness. It is a garment made of materials of quality, heavy for use, long wear; it is the best that God can put on. And, thank God, there is no rationalizing of it, because the supply is unlimited.

It is also a well-fitting garment. When God styled it many, many years ago, He cut the pattern for all ages, all kinds and colors, and all classes of people. The color, the style, and the fit is the best—the one and only pattern. This can be produced and make up, in all the slight or insignificant they may seem to you. Repent of your failure to give God a proper place in your past life. Repent in humble sincerity, in sorrow, in deep regret over such a selfish life. Conclude your real need of this merchandise, this blessed and wonderful Salvation and Saviour and preachers.

Confess your stark spiritual poverty: confess your righteousness is only fifth-encrusted rags; confess that now since you have seen that none other than the man's goods, yours is so perfectly and utterly without value, that you throw them all in theashes heap and stand ready to be clothed in the righteousness, and white clothing He has brought to you. Renounce the enemy of your soul, the devil; break off all diplomatic relations with him now. Then take Jesus up on His wonderful offer, His great proposition. Listen; He is knocking at the door of your heart. He is speaking, saying, "Come to me, and I will open the door." And as you stand, one door, He will come in, bringing this heavenly merchandise, the true riches, fine apparel, perfect eyeight.

Thus Jesus coming does mean a good housecleaning; that is a part of the prize. All the stuff Satan has piled into your life is only trash after all. None of it has any lasting value at all. And when the appearance of being important to your life and indispensable to your happiness. It is all cheap and perishable. Only what Jesus has to offer is eternal. And what a proposition! He offers us everything worth while, uplifting, enriching, satisfying, inspiring and soul-saving, in exchange for the little nothing the devil has lied onto your life. Everything for nothing! What a wonderful proposition! Jesus never asks us to give up anything, no matter what it may be, but that we will be better off without it. He never takes away anything that is good for us.

I think we all will admit that the world would be far better if the devil were out of it. I know we can say with equal certainty that each individual life is lived as if the devil is not there at all. The exclamation mark of salvation is of quality material, for heavy use, long wear; it is the best that God can put on. And, thank God, there is no rationalizing of it, because the supply is unlimited.

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The Value of the Soul

A sermon by Rev. W. B. Walker

Text—For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mark 8:36, 37).

Jesus had just entered the city of Bethsaida. A blind man was brought to him for healing, and Jesus took him by the hand and led the poor fellow out of the city. The man, when he had received his sight, followed him, taking by the hand, and asked if he would have sight. The blind man said, "I see men as trees walking." Jesus touched his eyes with his hands and said, "Go, wash in the pool of Siloam." And when he went, he could see: "I see every man clearly.

The text of the words were brought out by the tempers of Peter who tried to dissuade his Lord from going to Jerusalem to die. Jesus rebuked him and said, "Thou art art an offense to me.

As earthly mortals we are unable to grasp the content of the text above. We may have traveled over the world to some extent, and yet our knowledge is limited. Perhaps the world referred to is the world in which we live. It includes all its areas, mineral deposits, its commerce, its business and all its races—their politics, their religions, their governments, and their control of everything. It also includes the riches of the world, its amusements, and its follies. Over against all this Jesus puts a human soul.

I. THE VALUE OF THE SOUL IS SEEN IN ITS SPIRITUAL NATURE

The soul is an immortal essence, and thus stands allied to the angels, who are described as spirits and a host of spirits. The soul is not just a material structure—hands, countenance, eyes, brain, and yet these are all matter. As the body has hands, so the soul its various faculties and attributes. There is the understanding which is the eye of the mind, and is the inlet of knowledge; and the understanding determines the things which the understanding has received. There is also the will which chooses the things which the understanding has received. When it fell through the sunlight it sparkled with singular radiance and beauty. It looked as if it were a brilliant diamond, "Is it of much value?" asked the onlooker. "Yes, it is of great value," said the man. "In fact, I have placed it above everything else."

Then if it is so valuable, is it not an awful risk to be losing it up so carelessly?" asked the onlooker. "No risk at all," the man replied. "I have been taught up against it, and I caught it as it fell. Again I threw it up, but it was too far this time. There was a little splash in the ocean. For a moment the man looked up, then he cried out—"Lost! Lost! Lost! All that I have in this world is lost."

You may say, "No man would be so foolish about his soul." Yes, you may. And yet the story is true. The ocean is eternity, the vessel is your life, and the diamond is your immortal soul. It is of priceless value. It is of more value than black land and gold again and again. It is more valuable than everything else. And yet the man looks at it, and his soul is lost.

II. THE VALUE OF THE SOUL IS SEEN IN GOD'S GREAT CONCERN FOR IT

Infinite wisdom, omnipotent power and divine goodness created it. God created the soul in the image of His own likeness. He created man in His image, in the image of God created he Him. So man was created in the image of His Maker, which was righteousness and holiness and truth in the power of choice. He was created with the power of choice. He was no more machine, but was created to act upon his own responsibility. The animal is a machine, it can be no better and no worse for choice. We hold our own destiny in our power. We may go to heaven if we choose, or we may reject the offers of salvation and be lost forever. The narrative says, "Choose you this day whom ye will serve." Again we read, "Today, if ye hear his voice, harden not your hearts." God gives us our choice. We are told to live as those who have tasted the good life of God. To live as those who have once been saved. The Lord was not only concerned about the man who had sinned, but the redemption of the soul, but He ascended high to prepare for us a home of many mansions. The story is told of a man who had been lost in the woods for many years. And while he was hunting, he came upon a hillside on a voyage that extended over a period of several years. And by day, and by night, he determined to return to his home. The country was so beautiful that it seemed to him that he had found the lost sheep of his flock. The hills and towers came in view, they could control themselves no longer. When the vessel entered the harbor, it was a beautiful scene. The loved ones stretching forth their hands to embrace...
them, many of them literally swam to shore and fell into the open arms of their loved ones. My friend, the old ship is now in a long voyage. She is seeking immortal gems with which to enrich the Master's imperishable crown. "Stauch are her timbers, and her Captain and trusty crew." Thank God, she has made many trips and made them safely. She has landed millions on the other side. The old ship will stand next to us when she returns to that blessed clime of heavenly rest.

Oh, precious hour! Soon this Holy War will be over. And when that time shall come, the faithful ones will come from the fields of conflict to the blessed homecoming over yonder. Yonder they come from smoke-covered battlefields of earth. There no more burdens, no more difficulties, no more misunderstandings, no more hard financial loads, and no more bitter attacks from the enemy. Look to your redempted friend, for there is a better day coming:

Ah, my friend, this is God's estimate of the soul's value! This is God's great concern for the priceless soul of man.

III. THE NATURE OF THE SOUL'S LOSS

The text reads, "and lose his soul." There is a possibility of losing the soul. It is tragic to lose your health, your wealth, your friends, and your character. Yet is it not possible to lose your friend in the darkness of the night? Yonder is a little child that has wandered into the woods. The child has gone from place to place in the stormy out. At least it sits down and weeps bitterly. How piteous is the cry! The little one falls asleep, and is lost in the darkness of the night. Yonder is a picture that represents Napoleon at St. Helens. He stands down by the seashore; his arms are folded, and he is looking across the waters. No imagination is needed to know where he is and who no one knows where he will land ashore.

But think of a soul created in the image of its Maker, yet lost upon the rocking hills of life. How tragic it is to think of such a loss! There is no future happiness for the soul that has lost its way in the fog of life. There is within the soul all the elements of existe and creative grace. The soul is not destined to remain alone in eternity. An old colored woman was in the habit of talking to her profligate nephew in regard to his soul. She often told him of God's wrath upon the sinner and of the fearful doom toward which he was hastening. One day the young man tearfully said, "Saw, Auntie, where do they get their brimstone from?" and quickly the colored aunt replied, "Oh, the Devil carry it with them." True enough! For every soul that is lost, carries with him the very elements that will make hell awful for his lost soul.

Yonder stands a young man at the entrance of a house; he is the violator of the laws of God and Man. He knelt for admission, while rain trickled down his face. Being detained in the rain he looks up and says, as he smiles his blear, "All the rain that ever fell on me, it must put out the fires that I feel burning in here." In his bosom the fires of hell are raging, that even the waters of death cannot put out, but he has reason; "I was faithfully warned by God's messengers, and the blessed Holy Ghost was faithful, for the Word was preached and the rains from heaven fell. I imagine that all the Lord did to save and I am justly condemned.

Doubtless the loss of the soul means to suffer the infliction of the displeasure of God forever. It is to lose the soul that any should perish, but that all men should come to repentance. But, think of living forever in the darkness of the night with the curse of God upon the soul. In the face of that fact I cannot haunt the soul forever. Yonder is a picture of Napoleon at St. Helens. He stands down by the seashore; his arms are folded, and he is looking across the waters. No imagination is needed to know where he is and who no one knows where he will land ashore.

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"The Grace of God"

A sermon by Rev. L. A. Ogden

I. THE GRACE OF GOD IS UNMETERED-

A. The pens of many writers have set in motion phrases which have been a blessing to humanity, but the pen of holy men, moved by the Holy Spirit, gives us a story to all ages. It is a story of the great redemption through the grace of God and this account is second to none in all literature.

1. This refers to the fall of man through the seduction of Satan. Notice the account provided through our Lord Jesus Christ. The first part, holy, happy and contented, were smitten by a serpent, thus resulting in fall, tears, sorrow, and a knowledge that their posterity would suffer as a result of their transgression.

The immutable law of the race has brought to humanity bloodshed, disaster, disillusionment and despair. The individual has not escaped, for man has been made by the hand of sin and vice, one by one, until that hell will almost overwhelm with the host running merrily toward the temple.

2. In this condition all men are lost. No Saviour can be found within oneself; religion, as good as it is; self-exaltation or abasement, and man, the uncreated, as he was, is no redeemer. The man, who is uncreated, is not the redeemer. The man, who is uncreated, is not the redeemer. The man, who is uncreated, is not the redeemer. The man, who is uncreated, is not the redeemer.

B. But God looked on this scene, saw there was no intercessor, and in love and pity favored His creature by giving grace in redemption.

1. It was Plato who said, "I cannot understand how God can forgive sins, for I do not see how He should." Man with knowledge given by the Creator had reason to count divine revelation and now Divinity does something for him! What wonder! Yea, what condescension!

2. But here is what the Word of God says, and it should be known that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).
Again, "God was in Christ reconciling the world unto himself" (II Cor. 5:19).

C. What marvelous grace! marvelous unmerited favor. Unasked for on the part of man; he had nothing to offer for it, yet the grace was freely and fully given. The provision is for "whosoever" and none are denied who come asking for this favor.

1. To that one who feels the sting of sin's cup of grace is offered to lift to the highest realm of salvation.

2. To that one who prides himself that his will power and moral principle enable him to be among the elite, this grace accepts to the highest of divine favor.

3. Notice a few examples and statements of truth which substantiate this thought:

a) The Gadarene who could not be bound with chains, who lived among the tombs, and yet was released to be a blessing in his land (Mark 5:1-19).

b) Nicodemos, the ruler of the Jews, refined, respected, and religious, yet needing the life of Christ's power (John 3:1-21). This Nicodemos became one of the benefactors of Christ at His crucifixion.

c) Scriptures—'Of his fulness have all received, and grace for grace' (John 1:16). 'For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich' (II Cor. 8:9).

B. God is able to make any of us stand. Never fear, never run, let God fight your battles.

1. We are exhorted to come boldly to the throne of grace (Heb. 4:16).

2. James, the Lord's brother says, "He giveth more grace" (James 4:6).

Thus if we are in any adversity, there is grace abundant for the time and need.

III. THE GRACE OF GOD BESTOWS GRACIOUSNESS UPON THE RECIPIENTS.

A. Take special note of the epistles written by the apostles and the expressions of grace in these salutations. This was the heart of the message they had for the Christians of the early Church.

B. Grace in this section has reference to "the art of being gracious"; posture for the occasion; attractiveness of personality.

1. The following scriptures show this relation: "Great grace was upon them" (Acts 8:39). These had been with Christ and learned of Him. There was a blessedness about their demeanor which none could deny.

2. "Where sin abounded, grace did much more abound" (Rom. 5:20). Sin disintegrates the personality, but grace is the greatest "timer" anyone can know.

3. "The grace of our Lord Jesus Christ be with you," (Romans 16:20). His gracefulness to adorn the life.

Enduring hardness

"... Singing with grace in your hearts (Colossians 3:16). With that peculiar unction, the songs of praise are to be given form. This is the attractiveness of Spirit-filled, anointed singing.

'Your speech seasoned with grace' (Colossians 4:6). That thoughtful, meditated work of the lips which reveals the spirit of Christ within the soul.

CONCLUSION

What manifestation to his creatures of time! It is for your immortal soul that shall never die. It is for your soul that must soon appear before God for review. Why throw away your chance for heaven? Why plunge into everlasting darkness when all the gates of glory are open? Why become a castaway from God when you can sit upon a throne? Why die in misery, when eternal life is offered you? Come, for all things are ready! Come, for Christ is ready, pardon is ready, the church is ready, and all heaven is ready!

The Value of the Soul

(Continued from page forty-two)

But why should I continue to plead with you? It is for your immortal soul that shall never die. It is for your soul that must soon appear before God for review. No, why throw away your chance for heaven? Why plunge into everlasting darkness when all the gates of glory are open? Why become a castaway from God when you can sit upon a throne? Why die in misery, when eternal life is offered you? Come, for all things are ready! Come, for Christ is ready, pardon is ready, the church is ready, and all heaven is ready!

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I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1).

To look around is to be distressed,
To look within is to be depressed,
To look to Him is to be blessed.

The writer of Hebrews (13:16), speaks of this identical ministry of doing good and communicating to the needs of the immortal, sacrificing with which God is well pleased.

From the standpoint of Christian service, a life spent in the whole-hearted performance of God's will in the saving of the lost or the building up of the body of Christ, may be classed as a herald of God's work. The story of Paul himself is the finest example of such an acceptable and well-pleasing ministry (II Cor. 11).

Under the power and guidance of the Holy Spirit the apostle moved on farther and farther into the might of heathenism, carrying with Him the Light of the world that the gross darkness might be dispelled, and the knowledge of God's plan and purpose of grace-revealed to men. Many another, choice servant of the Lord has through the centuries since carried forward the torch of divine love to earth's far corners.

But no all attempts at service can be dignified with the same term. There are but those who seek the enduring reward in this life, who they may glory in the face of suffering. It was so in the days of the martyrs when martyrdom was looked upon as a speedy way to the winning of a crown, and the aspirant after martyrdom was often quite afraid of the mind and spirit of the Lord. It is so today, when young men and women, filled with enthusiasm for the Lord, search for opportunities of special hardship. "Unnecessary things are done, which are often quite, of the flesh, without the guidance or command of the Spirit. It is a modern following in the steps of those who perform austerities in the belief that merit is thus acquired.

He who in all things has chosen the will of God, for himself or for Him in full answer to the full find abundant opportunities for suffering as he is led on in the way of the cross. But before the Leader, seeking occasions of persecution and trial that our faith and zeal may be manifest, is not the Bible ideal of obedience—The Alliance Weekly.

MAY, 1945

Selected

44 (100)

The Preacher's Magazine
A Prayer

So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine
To show the light of divine grace.
Thus shall we best proclaim abroad
The honors of our Saviour God;
His salvation reigns within,
And grace destroys the power of sin.
—Selected.

What I Owe My People

E. N. Garvan

RESPECT—I owe my people respect for their personal dignity; they need not agree with me in all things.

AFFECTION—My people deserve genuine affection. They should feel that every advice or rebuke is given in a spirit of love.

TRUTH—I should believe in my people's profession until I am convinced otherwise.

PRAYER—I owe my people a devoted prayer life, so that I may be led of the Spirit in helping solve their problems. Each one needs a praying partner.

PROTECTION—I owe my people protection from the gossip and slander of the world. I must never believe what the world says about them or permit one to repeat unkind remarks of another, nor ever repeat their confidences.

TENDerness—I owe my people a fair portion of my time devoted directly to their spiritual welfare. The gospel must not be my sideline.

ENCOURAGEMENT—I owe my people encouragement by being never discouraged but always ready to point them to the Rock that is Higher than I.

Arrangement—I owe my people an expression of appreciation when they go beyond duty in making me or mine more comfortable.

CONSIDERATION—I owe my people consideration; to have my call so as not to interfere with their special work and should not interfere with them during an especially busy time.

ATTENTION—I should give my people my undivided attention when they bring me their problems and confidences.

SYMPATHY—I owe my people sincere sympathy in their trials and bereavements, that I may better serve them.—The Free Methodist.

God Our Vindicator

We make a mistake in trying always to clear ourselves; we should be wiser to go straight on, humbly doing the next thing and leaving God to vindicate us. He shall bring forth thy righteousness as the lily, and thy judgment as the noonday. There may be hours in our lives when we shall be misunderstood, men may falsely accuse. But at such times it is very difficult not to set on the policy of the world around us in the world. They shereim appeal to law and force and public opinion. But the believer takes his case into a higher court, and lays it before his God.

F. B. Meyer.

The Free Methodist.

THE PREACHER’S ENGLISH

Y

OU may be able to use correct English, but there is another thing that may offset the effectiveness of your messages. What is the tone of your voice? It is said that about five per cent of the divorces and many business failures can be traced to voice tone—unpleasing tones, monotone, or trite. The well-modulated, sympathetic voice can do much to reduce marital unhappiness, to make business success, and to enable a minister to succeed.

The voice qualities of the radio speaker determine his success in putting over his ideas. The business woman’s security and men are dependent upon her voice control. The voice appeal of the minister in the pulpit, of the lawyer to the jury, of the insurance agent to his client, or anyone in any profession or business, where contact with the public is necessary, is the gauge of success or failure.

John Cilson, though not trained to detect such things in voice tones, instinctively reacts to them. He shuns the rasping voice, the high-keyed voice. He does not listen to the toneless voice. He cuts off his radio if the voice is unpleasant. The late Dr. Goodwin had a voice so musical, so charming, that one scarcely noticed the passion with which it was always to the wind, but though he spoke for fifty minutes or an hour, his hearers were surprised that he had stopped so soon.

Choose the correct words in the following sentences. Count 5 for each error and grade your paper. See answers below.

1. How (sweet, sweeter) the Illinois smelled!

2. Mary saws (real, very) neatly.

3. He signed his name very (careless, carefully).

4. See how (good, well) you can write next time.

5. He spent money very (free, freely).

6. We should have (less, fewer) pupils in the class.

7. Mother plans a (healthy, healthful) diet for the children.

8. There (was, wasn’t) but one thing to do.

9. Tim (can, can’t) hardly reach the top shelf.

10. Didn’t you have (anything, nothing) to do?

11. If I (was, were) you, I would try to improve my writing.

12. If Father (was, were) here, he would go with you.

May-June, 1915

13. I wish I (was, were) as lucky as he (him).

14. They deserved to win; they worked harder than (we, were)!

15. As we approached the shadowy house, we heard music which sounded very (strange, strangely) to our ears.

16. It looks, (like, as if) someone has been here before us.

17. If you had planned your work (like, as you were told), you would be as nearly through as (I, me).

18. Harold wished that there were (were, was) eight days in every week and that each day (was, were) Saturday.

19. The lasso spoke quite (bitter, bitterly).

20. It looks (like, as though) we could win.

Answers: The correct word should be—

1. sweet; 2. very; 3. carefully; 4. well; 5. freely; 6. fewer; 7. healthful; 8. was; 9. can; 10. anything; 11. were; 12. was; 13. were, he; 14. were; 15. strange; 16. as if; 17. as, I; 18. were; 19. bitterly; 20. as, though.

NOTE—In several of the above sentences, the choice is between an adjective or an adverb. If the subject (noun) is modified, the word must be an adjective; if the verb is modified, an adverb must be used. Sweet-sweetly. The Illinois are sweet. We would not say the Illinois are sweetly. Careless-carelessly. The act of signing his name was careless. Carelessly, hence the adverb must be used. Free-freeby. He was spending freely. Healthy-healthy. We say a healthy child, but a healthful effect. Less-fewer. Use less when referring to quantity; fewer when referring to numbers. Like-as, if, as though. Do not overwork the word like. It is not a preposition; some would class it as a preposition in such sentences as “He makes them to stagger like a drunken man.” But complete the sentence and it then becomes a conjunctive adverb, thus: “He makes them to stagger like drunken men.” Where a wish, condition, or doubt is expressed the subjunctive mode is used, hence, a plural verb is used with a singular subject. Thus, “If I were, I wish I were.” Harold wished there were, eto.

No home is completely furnished without a family altar.—Selected.
QUOTABLE POETRY

To My Mother
No one ever had a better mother
I have been to me these years,
And when I ponder o'er your love, your
patience,
I somehow find my heart, my soul,
with tears.
So cheerfully you worked to make us
happy,
Untooing of yourself you gladly gave,
And when I think of all your sacrifices
My heart proclaims you wonderful and
brave!

Your life has been a sweet and holy
blessing;
So much of Christ your daily life has
shown,
While reaching out to bless so many
others,
Licks making rich and beautiful our
home!
But, oh, it grieves my heart to think how
often
I've made your way more difficult and
steep,
And how I wish I had a precious token
So I might lay it humbly at your feet.
But even that would be a gift too meager,
I hope it all I bring, but it is true;
For every day you seem to grow still
dearer
And every day I'm thanking God for
you!—ALICE HANSCHER MORSTON, In
Sunshine and Shadows, used by permis-
sion.

But Prayer
"Peter... was kept in prison;"
Dark with apprehensive gloom.
Vibrant, bold, unimpeachable Peter,
Bound with chains of certain doom.
But prayer was made without ceasing—
God's answer did not come too late;
Loosed was every ebbing fetter,
And—Peter stood before the gate.

Christ's ambassadors in China.
And the islands of the sea,
Wait in prison camps of torture
For our prayers—unceasingly.
'Tis to the hour of midnight—
O Christians, rise and supplicate;
Then, in spite of chains and dungeon,
Theirs may be the standard of our gate—
MARGARET DENISON ARMSTRONG;

The Two Religions
A woman sat by a hearthstone place
Reading a book, with a pleasant face.
Till a child came up, with a childish frown,
And pushed the book, saying, "Put it
down."
Then the mother, lifting her curly head,
Said, "Troublesome child, go off to bed;
A great deal of Christ's life I must know
To train you up as a child should go."
And the child went up a stairs there—
KATHRYN BLACKSMITH PENN in Golden
Windows, used by permission.

Light for a Night of Fear
A breaking world is tombed in fears;
The shadows rise. With falling sight
The terror grow.

And God's lanterns glow with constant light.
The tears, saucy flames were trimmed
With hearty pride to laugh at life
And scorn the gloom.
Then in their tomb
Of crumbling walls, pride's flames were
dimmed
The lamps of God are still alight.

But black are the cold black. The cry
Of flesh abandoned—chilled with fright
The way darked out;
No friend about
To glimpse a gallant spirit die!
God's stars over the badge of light. —JOHN GRAY RUSBY, In The Presbyterian
Tribune.

God's Instrument
God of goodness, God of love,
Use me to reveal to all
Those who somehow fail to glimpse,
The utter beauty of Thy call.
The glory wonder of Thy face,
The wonder glory of Thy grace.

God of mercy, God of truth,
Use me for Thy holy plan;
Help me to do Thy will,
That God hath need of every man;
Voice Thy spirit through my word—
Lead the wanderer home, O Lord.
—Lillian Grey, in The Chris-
tian Evangelist.

Thought Seeds
Children's minds are just like gardens,
Where are planted thoughts like seeds,
And the thought-seeds grow so quickly
Into flowers, or into weeds.

You may have a lovely garden;
You need never grow a weed
If you keep your mind on beauty,
Shun each ugly thought and deed.

Then be very careful, children,
That your thoughts are sweet and fair;
Keep sin's weeds out of your garden,
And don't let them grow there.

—KATHRYN BLACKSMITH PENN in Golden
Windows, used by permission.

"At My Mother's Knee" 
I have worshiped in church and chapels,
I have prayed in the busy street;
I have sought my God and have found Him
Where the waves of the ocean beat;
I have knelt in the silent forest,
In the shade of some ancient tree,
But the dearest of all my alters
Was raised at my mother's knee.

I have listened to God in His temple
I've caught His voice in the chords;
I've heard Him speak when the breakers
Were boiling in the silent sea;
When the winds play soft in the treetops,
My Father has talked to me;
But I never have heard Him clearer
Than I did at my mother's knee.

The things in my life that are worthly
Were born in my mother's breast;
And become mine by the magic
Of the love her life expressed.
The years that have brought me to man-
ship.

God, make me the man of your vision,
And purge me of selfishness!
God, keep me true to your standards,
And help me to be blest!—
God balance the heavy impress
Of the day that used to be,
And keep me a pilgrim forever;
To the shrine at my mother's knee!
—Selected.

God Has for You
LILA WETMORE
God has for you a song for every sorrow,
He has a cheery smile for every tear;
For every sad today a glad tomorrow.
A sweet and precious hope for every fear.

For every cloud there is a ray of sunshine;
For every dreary night, a golden day;
For every tear, a rose of fragrant beauty
To brighten up the lonely desert way.

For every troubled heart He has a solace,
For every weary soul a rest so sweet;
And needed grace and strength for every trial,
And courage new for every foe you meet.

The treasured hopes and dreams you
cherish dearly
May for a little while be lost from sight;
But—comes the day, when tear-dimmed
eyes see clearly
Within the realms of everlasting light.
—The Free Methodist.
THE PREACHER'S SCRAPBOOK

The Ideal Mother
Long ago the wise man penned a description of the ideal mother. It is capable of adapting to modern life. He saw her as dealing with character and character endures forever.

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard. . . . She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy. . . . She openeth her mouth with wisdom: and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her. Many daughters have done excellently, but thou excell est them all . . . .

(Prov. 31:10-31)

How to Get People to Give
1. Fill your mind with the thought that giving is a delightful act of worship.
2. Take the whole case to Jesus secretly in prayer before you make your appeal.
3. Always head the subscription list yourself with a liberal sum. This is indispensable.
5. Give a plain and honest statement of the facts involved.
8. Urge most frequently and powerfully the highest motives—the grateful love of a redeemed man. —Exchange.

Seven Important Facts About Sin
1. Sin earns wages.
2. Sin pays wages.
3. Sin insists on paying. You may be quite willing to let the account go, but sin always insists on paying.
4. Sin plays in kind. Sin against the body brings results in the body.
5. Sin in the mental life brings results there. Sin in contact with other people brings a chain of results affecting others. It is terrible true that "no man sinneth to himself." Sin is the most selfish of acts. It influences everyone around.
7. Sin pays in full. —Unless the blood of Jesus washes away the stains.
8. Sin is lonely. It pays its own bills. Sin has bound up in itself all the terrible consequences that ever come. The logical result of sin is death—death to the body, death to the mind, death to the soul! —S. D. Gordon.

The Preacher's Magazine

SERMON OUTLINES

Noah—A Successful Father

INTRODUCTION:
We have chosen for this Father's Day, one of the leading characters of the Bible. We know him as a great boat-bUILDER, and as a "righteous man," but we pass up one of his great sides, unless we see him as a successful father. That man is Noah.

I. NOAH WAS ONE OF THE LEADING FATHERS OF THE BIBLE
A. He ranks well with Abraham, Jacob, Job and others in this regard.
B. He lived in an awful day of sin and of God's judgment, yet he succeeded in saving all of his children and in-laws.
C. "By faith Noah, being moved with fear, built an ark to the saving of his house."

II. THE DAYS OF NOAH COMPARE WITH OUR DAY
A. As it was in the days of Noah . . .
B. The terrible sin of that day resulted from the casting off of God and of moral restraint. This led to the excesses which Jesus refers to in His comparison with the days of the Scoan.
C. We live in a time answering to that in greater detail than any time before us.
D. His Day witnessed the world cataclysm of our own.

III. NOAH'S SUCCESS IN SAVING HIS HOUSEHOLD WAS DUE TO HIS FAITH
A. "By faith Noah . . ."
B. He was the background of Noah's faith. It was this: "being warned of God, moved with fear."
C. Abraham rested upon a promise of blessing, but Noah's rested upon a promise of judgment.
D. He feared God and feared the sins that God feared. He feared the "whole earth was filled with violence," and that "every imagination of the thought of man was evil continually."
E. Whenever a town or community becomes thus wicked it is high time to fear God's judgment.
F. We cannot believe God discriminately. If we will not credit His promise of judgment, we make Him a liar and we have no faith at all.

IV. THE FAITH THATSAVED HIS HOUSE WAS Built upon "Noah, the righteous man, . . . Built an ark." No doubt he warned others while he built it, but he had in mind to save his own at any cost. This is every man's first responsibility. What should we build to save our houses?

A. Build a home. This is for faith. The home and the church should be closely tied together. Our religion should be active at both places.
B. Build a school. This is for culture and training. We cannot make better men than to build, equip, and endow schools where our children may be taught those things which make them faithful in the faith.

—ROY L. HOLLENDER

The Supreme Purpose in Life

Text—Philippians 3:14

INTRODUCTION:
Paul a man of purpose, (1) as a student; (2) as a Pharisee; (3) as a Christian.

I. WHAT IS THE SUPREME PURPOSE IN LIFE?
A. "The high calling of God in Christ!"
1. Called to obedience.
2. Called to holiness (II Peter 3:11).
3. Called to perfection (Matt. 5:28).
4. Called to service.

II. WHY IS THE SUPREME PURPOSE IN LIFE?
A. It is God's will.
B. It is the only purpose that offers an eternal reward (I Tim. 4:7, 8).
C. It has the best security.
D. It achieves the greatest results.

III. WHAT IT REQUIRES OF US
A. A yielded life to God.
B. A Spirit-filled and guided life.
C. A pressing forward determination.

—DELMONT BOWEN

The God-made Man

Text—It is the Lord that advanc'd [made—see margin] Moses (I Sam. 12:6).

I. GOD MADE HIM SAFE
A. Period of childhood
B. First forty years spent in Egypt
C. His mother chose faith for him
D. He acquired his academic training
E. He was learning to be somebody
F. Terminated in fleeing from Egypt

II. GOD MADE HIM HUMBLE
A. Period of manhood
B. Second forty years spent in wilderness
C. He exercised faith for himself
D. He acquired special spiritual training
E. He was learning to be nobody
F. Terminated in answering the call of God

May-June, 1945

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The Heart Throbs
Of a Wonderful Saviour

Text—His name shall be called Wonderful (Isa. 9:6).

Introduction

Wonderful earth on which we live,
Live in a wonderful age.
We have a wonderful Saviour;
I. Wonderful Eye to See Us
A. Ever-present Eye and ear...
B. Eyes of love, courage and strength.
II. Wonderful Ear to Hear Us
A. Our misdeeds grieve Him.
B. He wants to help; hear our faintest cry.
III. Wonderful Heart to Love Us
A. Greater than mother’s love.
B. Better than father’s love.
IV. Wonderful Hands to Hold Us
A. A place, need the help of the Everlasting Arms.
B. His hold is secure.
V. Wonderful Word to Cheer Us
A. John 14:1 and John 16:33.
B. Matthew 8:26–33.

The Heart Throbs
Of a Wonderful Saviour

Text—And they that passed by reviled him, wagging their heads (Matt. 27:39).

Introduction

A study of the various persons involved in the crucifixion of Jesus, as well as those who acted as mere spectateurs, will furnish food for much thought. These persons passed by did not actually participate in the gruesome work of nailing a Man to a cross; they only looked on, and passed by, making and madding, and jeering at the Nazarene who was "tasting death for every man.

Note three things about these passers-by:

1. They Misquoted Christ’s Claim.
2. They Unjustly Called Him a "Mocker".
3. They Made a False Prophet of Him.

With these things in mind, let us consider what Jesus Christ has to say about the punishment of the wicked, and in three days I will raise it up" (John 2:19), and an explanatory verse follows: "But he spake of the temple of his body." This was a sign to guarantee his resurrection.

But as then now men were able to misquote the claims of Christ, and misinterpret the Scriptures to suit themselves.

II. They Mocked His Deity

They said, "If thou be the Son of God," perhaps you have taken notice of that word, "If", at the beginning of these words, "If" is a very important word. It is the very thing that kept Him on the cross, for it was the Son of God? The redemption price for the sins of all men is greater than all the lives of all the members of the human race, for all were under the condemnation of sin.

A. It was a human life. The broken life of that man should die. 2. His life was sinless. He did not have to die because of any sin He had committed, therefore He could die for all of us.

C. His life was infinite. It was greater than the sum total of all finite human lives.

III. They Minimized His Death

They said, "Save thyself, come down from the cross." The devil tried to do it by direct violence; He judged power by deliverance from sin. They of that day did not believe that He "must needs have suffered", and yet our world today is filled with the spirit of an alienation. They wanted a religion without a cross. Many today like to think of Jesus as a great Example, but not as a dying Saviour. Supposedly, He had come down from the cross! Would they of that long ago day have believed? Probably, they would have scandalized a mocking people to prove it. It was an illusion. They would admit now that He had saved others—probably the daughter of Jairus; the son of the widow of Nain; the daughter of Bethsaida; but could afford to admit it now, for Jesus Himself stood in need. "If thou be the Son of God, save thyself." Poor world! They would have His own life; His own death; His Saviour of others.

That cross is the price God paid to redeem you from sin. Without it there is no forgiveness of sins. There is no God to save us. If we do not stand the test here, that is save you.
from all sin, it will not stand the test there.

II. But God points to the true refuge
Jesus (v. 16).

A. Safe refuge.
1. Because founded on Truth, sat
   lied by God, and not man.
2. Because it has a rock foundation
   "the Rock of Ages.
3. Not in the race of centuries.
   He has never failed.
4. Because it delivers from fear
   (v. 16, margin).

B. Precious refuge—already laid; now (I
   Cor. 3: 11; II Cor. 6: 2).
C. Only refuge—one cornerstone to a
   building—the Cornerstone of Salva-
   tion (John 16: 12).
D. Precious refuge—the heart’s only
   refuge; we love Him and hold Him
   precious.

III. The devil’s refuge of lies about selec-
   tion.
A. Lie about eternity, “God too good to
dam anyone” (see Matt. 25: 46; 28:
Luke 16: 20; Psalms 3: 17). Death of wicked men and the warn-
ings of our own souls teach us. “But
ever will be given a second chance”—
not according to Heb. 11: 27 and
Prov. 11: 7. Jesus says, “Ye shall
die in your sins: whither I go, ye
come not” (John 8: 24). No court case.
B. Lie about resurrection of salvation.
“Too many churches and beliefs”-mor-
al and straight—"keep Golden Rule" (see
John 14: 6; Isa. 6: 6; Titus 3: 5).
C. Lie about the church. “Too many hypocrites”—not in the real church;
they show us their counterfeit. If
you do not like hypocrites, then do
not go to hell.
D. Lie about the gospel. “Want to have
got a home first.” The gospel is not
the sad tidings of great misery—see
Luke 2: 19 and 1 Peter 1: 5.
E. It is good news, God’s grace. "Can’t hold out" (see Jude 24); “Too
bad” (see Rom. 5: 20); “Can’t be
saved from all sin” (see 1 John 1: 7).
F. It is going on, “Plenty of time yet.” Who gave you a lease on life? (see
Prov. 27: 1). “Waiting for God to save me?” God is wait-
ing for you to repent (see Acts 17:
30).

IV. Texts of a false refuge.
A. Test of their fruits we shall know them” (Matt. 7: 20).
B. Test of witnessing—ashamed of Him
(see Mark 8: 38).
C. Test of the apostle—Paul counted all
things but loss for Christ (see Luke
14: 33 and Phil. 3: 8).
D. Test of assurance—if not sure (see I
John 5: 10). Does it stand the hour
of death? (see Heb. 2: 15); also of
the Second Coming (see II Tim.
4: 8).—RALPH MICHEL.

* Christ’s Mighty Power

Nevertheless he saved them for his
name’s sake, that he might make his
mighty power to be known. (Psalms 100: 8)
1. “Nevertheless”—When Christ
put his own blood for blood there is no
barrier to better and more abundant
service. St. Paul was at one time a great
persecutor, “nevertheless” he became a
great and mighty apostle.
2. “He saved them.”—These Israelites,
repenting of their folly, wanted to be
saved, so they cried unto the Lord—
their Only Hope. Faith in Him and
His power to save, they believed and
were saved. Have faith in God.
3. “A great power.”—God’s power to
save. A soul is saved to save others. Are
you experiencing His power? If not, why
not? If so, let His mighty power be
shown through you to others.—Selected.

* Watchman, What of the Night?
Text—Isaiah 21: 11.

Watchman, What of the Night? In the
context is of uncertain meaning. The Scriptures make a var-
ed use of the term. Here it is illus-
trative of a season of calamity when the day is made
dark (Isa. 13: 9). It is illus-
trative of time of closed opportunity. “Work
while it is day... night cometh” (John
9: 4). The night is a time of danger, a time of
danger.

III. The Night of Darkness. Illustrative of
the point of closing opportunity. “Work
while it is day... night cometh” (John
9: 4). The night cannot be reversed.
2. The night closes the door.
3. The night is uncertain.

IV. The Night of Death. Illustrative of the
time of closed opportunity. “Work
while it is day... night cometh” (John
9: 4). The night cannot be reversed.
2. The night closes the door.
3. The night is uncertain.

V. The Night of Judgment. Illustrative of
the judgment of eternal punishment. Morning to
come to sinners.
1. The night is coming (certain).
2. God has determined the boundaries of
human destiny.
3. The night is dark (terrible).
No joy, no peace, no rest, no forgive-
ness, torment, pain, sorrow, wrath,
and anguish.

3. The night is long (eternity).
“Day and night forever and ever.”
Eternal punishment.
4. Everlasting burning.

V. Conclusion—What Is Our Attitude?
1. Having come to the knowledge of the
day?
2. The secret of true worship—“in the
true light of the day.”
3. Having light of the dawn?
4. Having assurance of eternal morn-
ing?

* Awake, thou that sleepest.”—J. R.
MUMM in Gospel Banner.

* The Reach of the Well of Life
If thou knowest the gift of God (John 4: 10)

INTRODUCTION—Christ healed the unhappy
woman at the well His well refreshed her.

I. The “Well” Reaches Beyond the Race
Question. It gives understanding—“if thou
knewest” —"the well is deep.”
B. It gives compassion—The gift.
Something to draw with. Christ
shewed the well and power in reply
to her statement, “Thou hast nothing
to draw with.” How hopelessly
would we be without this to step over
the race line.
C. Possessing the gift of God. We are
shut up to ourselves because we are
shut away from God. The gift must
be given to be enjoyed.

II. The “Well” Reaches Beyond Religious
Controversy
A. The essence of all doctrine is: does
it give drink? That is, does it satisfy
the heart longings?
B. The point of the argument was on
authority. “Profit of God or Christ—
the human versus the divine. The natural
versus the spiritual water.
C. The argument won by comparison.
1. Made a comparison.
2. Personal possession, uninterrupted joy,
exhustsating, refreshing.
3. Power of the well to make a stimulating life fed
   from this fount.

III. The “Well” Reaches Beyond the Doma-
   nent Life: The Point of Departure
A. The “Well” Reaches Beyond Religious
Controversy
B. It tested her sincerity, and brought
forth her confession, “I have no hus-
band” which was commended by
Christ and opened up
1. The gracious divine revelation of her
   past.
   a. The enormity of her sin.
   b. Eternal light on one sin a true
   view of all.
2. The secret of true worship—“in the
   true light of the day.”
3. The revealed Christ.
4. The ministry of the woman.

—Rev. C. H. Barnett in The Wesleyan
Methodist

Servicemen’s Day Service

ORDER OF SERVICE

Hymn: “My Country ‘Tis of Thee”

Explanations of service and prayer

Hymn: “The Battle Hymn of the Republic”
Announcements and Offerings

Music: Let the Lower Lights Be Burn-

Candlelight service for servicemen:
Instrumental Music: “For You I Am
Praying”

For those present to come to rep-
resent servicemen in prayer

Hymn: “God Will Take Care of You”

“God Is Working Out His Purpose”

Reading of servicemen’s scripture

Psalm 46

SERMON

Text—Psalm 46: 10

Introduction:

Part of this service—that we might be
still before the Lord, as our boys have
suddenly been called before Him as
they have faced death.

I. BACKGROUND OF THE TEXT
A. God is a refuge in any disaster
   1. Divine deliverance & some prayed
   “’In the Day”
   2. His promise supports us even during
      losses (Rom. 8: 28).
B. God is the author of life as symbolized
   by a river.
   1. Clear, running river made secure
      the besieged city
   2. Running water is fascinating to all
      ages.
   3. Running water has an unalterable cleansing
      power
C. God, the “dark horseman”
   1. We observe short-lived success of
      evil forces
     a. All they that take the sword shall perish
        with the sword” (Matt. 26: 52); Christ will
        destroy the sword and the swordman.
   2. Christ, Prince of Peace, reigns
   3. God asks us to lay down our “fighting spirit” of
      rebellion, as He asked Saul on the Damascus road.

II. BEYOND
A. Stop in our mad rush of work and play,
   “play, ‘Plenty for pleasure, but little
   for Jesus.”
   B. Or be quiet so the Lord can reveal
      himself. Nervous nature too often
      stilled by stimulant.

III. BEYOND

(The Lord Himself speaking)

A. Become conscious of His ever-presen-
   ce
B. Visualize our helplessness apart from
   Him
C. See ourselves in the light of His
   presence: Is the life I am now living
   worthy of the cost others are paying to
   preserve it?

May-June, 1945

(191) 55
The Memorial Service

(TruEe Honor)

A soldier has either died overseas or been killed in action. The solemn notice has come to the parents from the War Department with the details of burial, etc. The lad has been laid to rest far from home. The natural desire of relatives and friends is for an expression of love by some means. A request comes for a Memorial Service.

The Service should do two things. First, it should in a public manner, provide comfort for those who mourn. Second, it should pay tribute to a hero who has given his life for freedom. It is a solemn occasion. In eulogy, for remember the first service will set a precedent for any following. The first shock of bereavement has passed by the time, so try not to open the hurt again.

In making plans for such a service as this, much is prayer. Imagination should be used. The District Superintendent, District N.Y.P.S. President or a neighboring pastor may be able to assist with the program of music to accommodate the Home Guard, V. F. W., and American Legion for taking care of the Military Honors at the service. The newspapers will be of help to select with which church or special bulletin will lend to the effectiveness of the service. The Post Office handles the special flag which the Government gives to the next-of-kin.

The problems for such a service are accentuated if the young man was not a Christian. However, this service presents the opportunity for evangelism without capitalizing on the occasion. Appropriate poetry will be helpful, such as: The Builder" by H. van Dyke or "Young Effort" by M. P. Webber. The following program is very effective:

**MEMORIAL SERVICE**

15-minute piano or organ prelude

**Processional**

- Usher motion for congregation to stand
- (Order of procession—Praecursors—color guard—family)

**Scripture:** Psalm 46 and John 14:1-4

- (Congregations remain standing for scripture and prayer)

**Prayer**

- Tributes, letters, memorial gifts, etc., awards, etc.

**Hymn**, congregation: "How Firm a Foundation"

**The Apostles' Creed** (congregation in uplift)

**Message**

**Presentation of flag to nearest relative**

**Tune**

**Recessional**

(Order of recessional—color guard-preachers—people) Submitted by A. G. Hawkins

**Expository Outlines**

**Lesson Reading:** Romans 5:1-21

**Text:** They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ (Romans 5:17).

**Introduction**

The disobedience of Adam brought death into the world; but the obedience of Jesus brought deliverance for the world. Where grace abounds it much more abound. To abound means to reign in full dominion over all mankind. Sin is a taskmaster, enslaves men, and hurries them to hell; but Jesus is the Deliverer, having an abundant grace for every fallen son of Adam.

**I. The Redemption.** Our Lord Jesus Christ, by whom we are now received the atonement (v. 11).

1. The Reconciliation. We are reconciled to God by the death of his Son (v. 10). This is the way of peace with God. Their sins, and the strangers by sin, and the sentence of sin is provided for in the reconciliation.

2. The Relatives. The gift by grace which is by one man, Jesus Christ, hath abounded unto many. The abundant resources of Christ are to all nations that Jesus can extend, purify and preserve any man. We are saved by His life, and by His love, and by His light. We have His merits, and might.

3. The Recital. They which receive the abundance of grace. If we receive Him, He will receive us. He receives the weak. "When we were yet without strength" (v. 6). When we were yet sinners, Christ died for us. Sinners by nature by conduct, and condemned. He receives the willful. "When we were enemies, we were reconciled to God..." (v. 1) "We love and are loved, and willing sinners, rebelling and hateful.

**II. The Righteousness.** And, the gift of righteousness.

1. The Gift of Peace. "Being justified..." (v. 1). We have freedom from guilt, favor with God, and forgiveness by grace. We have the peace of acceptance, and assurance, and affection. Conscious peace, comforting peace, and peace before the court of the Judge.

2. The Gift of a Person. "The Holy Ghost which is given unto us" (v. 5). We have the dwelling Spirit, and the deliverance that God, and the dominion of the Spirit. He sheds abroad the love of God in our hearts. We have the plenteousness of Love, and the purity of Love, and the preservation of Love. We are conscious of His love, and confident of it, and constrained by it.

3. The Gift of Power. "This grace..." (v. 5). We do not stand because we are strong in our own strength, but we are strengthened with His might. We rejoice in hope, and rejoice in hardships, and rejoice in holiness. We have power to endure, to persevere, and chastenings, and criticisms. We stand reproach, rebuffs, and rejection of men.

**III. The Reign.** Shall reign in life by one, Christ; and not by one, grace (Romans 5:17).

1. The Cleansing of Life. Through Christ we are clean, and Christlike in this wicked world. Clean in mind, and motive, and ministries. Sin is not becoming of our God, it is unhelpful. It is helpful. It is helper.

2. The Conquest of Life. Life has its toils, and toils, and tears; it has its sacrifices, sufferings, and services. Life has its toils, and toils, and tears, and endurance. We need not know defeat, discouragement, or despair. We shall in the end conquer death. We shall in the end receive the reward.

3. The Coronation of Life. "Unto eternal life..." (Romans 5:17).

May-June, 1945

**Lesson Reading:** John 15:1-16

**Text:** Now ye are clean through the word which I have spoken unto you (John 15:3).

**Outline**

I. The Purging

And every branch that beareth fruit, let it purge itself (Ver. 2).

1. The Condition. Every branch in me that beareth not fruit is cast out. The branch that beareth fruit is the believer. A sinner is not in Him, neither is a sinner fruitful.

2. The Cleansing. "Abide in me..." Jesus shows that the unfruitful branch is taken away, and the fruitful branch has something taken away from it. We must either be cleansed or cut off from our relationship to the Vine.

3. The Cleansing. "Now ye are clean. We have the word of cleansing, and the word of cleansing is this..." Cleansing is a purifying of God. It cleanses, cures, and conditons all for all.

II. The Purpose

The branch cannot bear fruit of itself, except ye abide in me, and I abide in you. The branch is a branch of the Vine, its fruit is for the use of the Vine. That is its purpose. The branch that is cut off from the Vine is not good for just anything. It is not even good for firewood (Verse 6).

1. The Abiding Lord. "Abide in me, and I in you." The Lord is to take His abode in the cleansed heart. His words abide, and His working is within us. We have His presence, and power, and He is pre-eminent in His lordship over us.

2. The Abiding Life. "For without me ye can do nothing." (Verse 5). This shows that apart from Him our doing is nothing. He energizes us to will of His good pleasure; and endures us to witness with force. To break this abiding life is to destroy the temple, and be gathered, and burned (Verse 6).

3. The Abiding Love. "Continue ye in my love" (Verse 9). We obey His love, and observe His love, and are beloved by His love, and overcome by His love. This is the fulness of joy, and friendship with Jesus, and fidelity to Jesus.

III. The Promise

The same brings forth much fruit.

1. The Fruit of Relationship. The abiding branch bears the fruit of the Spirit from this relationship with Christ. It is the fruit of love's relationship as children born of holy wedlock.
Lesson Reading: John 1:18

Text—And of His fulness have all we received, and grace for grace (John 1:16).

OUTLINE

I. The Gift of Life

"In him was life; and the life was the light of men" (Verse 4).

1. The Creator of Life. "All things were made by him" (Verse 3).

2. The Center of Life. "Without him was not anything made that was made." He is the Head over all, and all spiritual life centers in Him; He fills the heart. He motivates our actions, and moves our affections.

3. The Condition of Life. "The Word was made flesh and dwelt among us" (Verse 14). He provides the only way of life. We have received His grace and truth as the only condition to have life. All men can meet this requirement.

II. The Gift of Light

"And the light shineth in darkness" (Verse 5).

1. The World's Light. "The true light, which lighteth every man that cometh into the world" (Verse 9).

2. The Witness of Light. "The same came for a witness to bear witness of that light" (Verse 7).

3. The Word of Light. "The Word was with God." His word is in promise, and in power, and in provision. It is the same way, and the way, and the truth, and the wisdom of God.

III. The Gift of Liberty

"That God may be the sin of the world" (Verse 29).

1. The Resources. "Grace and truth came by Jesus Christ" (Verse 17).

2. The Preacher. "Grace for grace" that is sufficient to save all men from all sin through all time to come.

3. The Rights. "To them gave he power (right) to become the sons of God" (Verse 12). The rights of faith, and freedom, and forgiveness, and the rights of birth, and then a right to the baptism of the Holy Ghost (Verses 13, 33).

3. The Remains. "He hath declared him." A liberty to see God, and know Him.—T. M. Anderson.

Lesson Reading: John 12:20-36

Text—And if I be lifted up from the earth, will draw all men unto me (John 12:32).

OUTLINE

I. The Lifted Cross

"This he said, signifying what death he should die." (Verse 33).

1. The Atonement. He was slain for our sins; suffering to save, bleeding to bless.

2. The Authority. "Now is the judgment of this world; now shall the prince of this world be cast out." (Verse 31).

3. The Attraction. "Draw all men unto me." He pulls and persuades by His grace, and truth, and His fulness.

II. The Lifted Light

1. The Duration of Light. "Yet a little while is the light with you." (Verse 35).

2. The Duty to Light. "Walk while ye have the light, lest darkness come upon you." (Verse 35).

3. The Deliverance of Light. "That ye may be the children of light." This is the power to change us into sons of God. Passing from darkness to light.

III. The Loved Life

"That hath his life in this world shall keep it unto life eternal" (Verse 25).

1. A Holy Life. Jesus shows that we must die in order to live; die to self and sin, that we may live with the Saviour. (See verse 24).

2. A Helpful Life. "Sir, we would see Jesus." (Verse 21).

3. An Honored Life. "If any man serve me, let him服 me, and the Father honor me." (Verse 26).


"The Span and Plan of Life" (James 4:13-17), by Dr. James Best.

"God and the Ocean" (Psalm 77:19), by Rev. M. A. Schmidt.

"The Pardon of Prayer" (Ephesians 6:12), by Dr. F. H. Hammond.

"God's Avenue for Service" (Daniel 1-11) and "Teacher to Pilate" (Matthew 27:11-12), by Rev. Walter Harris.—The United Presbyterian.

BOY'S DAY

Fourth in a series of articles on Special Services

By Buford Batten

BOYS will be men. Those who will carry on work of the church, establish homes and fill positions of trust tomorrow will be those who are boys today. It is good to plan for a boy's day in the church.

The pastor should plan the day with the boys and make them feel that it is their day, and allow them to give suggestions as to the order of the service. A Sunday morning would be an appropriate time. The meeting should be well advertised and a special effort made to reach all the unchurched boys of the community. During the preceding week the Sunday school superintendent with teachers of boys in various classes may organize vocation teams to make calls in homes of boys. The service may be advertised by the use of posters and through the daily paper.

It is good to have a guest speaker for the occasion. The county sheriff, county district judge, chief of police or some other prominent citizen of the community may be invited as the boys' guest. The one selected should be a high type citizen and a Christian with high ideals. The boys may be selected by the group or appointed by the pastor to introduce the guest and present him for a brief address.

The paths of the sea, by Reverend H. D. McMurray.

"The Span and Plan of Life" (James 4:13-17), by Dr. James Best.

"God and the Ocean" (Psalm 77:19), by Rev. M. A. Schmidt.

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The Preacher's Magazine

May-June, 1945

Selected Sermon Themes

"Spiritual Heroism" (Acts 15:28) and "Safety First" (Proverbs 19:2), by Rev. Lester C. Taylor.

"Godly Conservation" (1 Corinthians 15:3), by Rev. Charles W. Fulton.

"Discovering Jesus" (Luke 24:35), by Dr. W. R. Pierson.

"Inner Power" (Ephesians 3:16) and "Iron Shoes" (Deuteronomy 32:25), by Rev. Edwin W. Norton.

"The Do Nothing" (II Kings 7:3) and


"The Span and Plan of Life" (James 4:13-17), by Dr. James Best.

"God and the Ocean" (Psalm 77:19), by Rev. M. A. Schmidt.

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"God's Avenue for Service" (Daniel 1-11) and "Teacher to Pilate" (Matthew 27:11-12), by Rev. Walter Harris.—The United Presbyterian.
"That Look"

A look can save. A Chinaman came to a missionary seeking baptism, and was asked how he had been. He said, "Years ago, in the Boxer uprising. I was one of those who were killed, the 'foreign devils.' I threw a stone and hit a missionary, and when I took my stone wound down his leg. I was just rejoicing in the success of my stone, when I saw a white man's leg come by, with the same look of pain and love, and I heard him say, 'Father forgive them, for they know not what they do.' That look, he said, "has haunted me ever since."

An Argument Answered

A True Story by AMY CAMMACH, Dohnavur, India

Her name was Kannammal. She was born in a Christian home in a small town in the southern part of India, where the people are of the lowest caste. She was never taught to read or write, but she knew the Lord and was full of faith. She had a desire to find the place of rest in the Christian life and to be prepared for the great day of judgment.

"But They WILL Not Wait"

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A Christian Mother in Africa

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ILLUSTRATIONS

A Fully Surrendered Life

Benjamin West, the great painter, speaking of Gilbert Stuart, a brother artist famed for his beautiful coloring, used to say to his pupils, "It's no use to steal Stuart's colors; if you want to paint as he does, you must steal his eyes."

When we are baffled in our efforts to live like Him, we often feel that the record of His life, however, will not enable us to be like Him. What we need is a heart like His—Sunday School World.

Living by God's Word

One day Henry W. Frost discovered that the shipper in his mill was labelling the barrels of flour "Made from the Finest Minnesota Wheat." This statement was not true. Upon inquiry it was learned that the broker who was selling this flour in New York had instructed the shipper for the mill to say it was easier to sell flour that was thus labelled. Mr. Frost, being a Christian who lived according to the Word of God, forbade its further use. The shipper in New York became enraged, and several days later, with the mill, with the result that the principal customer for the mill's flour was cut off. But Mr. Frost continued to trust God, and to order his life accordingly. Gradually, with considerable financial loss, a new market was built up, and Mr. Frost became known for his Christian integrity.—Selected.

The New Vision

There used to be a man in the city of Chicago who stood at one of its street corners. He was almost an imbecile. He had some money one day, asking alms. One day it was stolen. It was sliped into one of our rescue missions. That night he found Jesus, and the man who was once an imbecile became marvelously saved. He wore out three Bibles in three years. The editor of one of our papers made up his mind he would see that man. He climbed up to his garret, and he saw him with his Bible open upon his knees. He said to the man, "Would you mind reading the Bible to me?" Said my friend, "I thank you," said the imbecile, and I thought I had read it myself, but as this man read it, with tears over-flowing and hands trembling, he stopped him and said, "Tell me, is the secret of your power?" The man laid up his Bible, hesitated a second, and then said, I have seen Jesus. That is what these two men received—a new vision.—J. Wilbur Chapman.

The Three Maps

A Christian business man who always kept three maps hanging above his desk was asked an explanation.

"These maps are the stages of my life," was the reply. "Before I found the Saviour, I was a young and enthusiastic real estate dealer in this city. In those days I always had this map—pointing to one of them—before me. It is the map of part of the city with certain additions and subdivisions in which I was much interested. By the days I didn't think much of else or live for much else but real estate.

Then one day I found the Lord, and I began to look farther. When I began to look out of my community I hung up another map. It is the map of my state and country. My city is only a dot upon it. My real estate business doesn't show here.

Last of all, when I began to think of my Christianity in world terms, I hung up another map—a world-map. My real estate business doesn't show here; even my city is gone, but I keep it to remind myself that I am to live for the whole world.

How large a world is this in which I live, and how small and insignificant are my petty affairs in the face of a world of people and problems—Selected.

plead His cause, and I cannot plead yours." He never entered a court-room again as an advocate, and became a true and successful servant of Christ.—Otterbein Teacher.

The Trouble Lies Deeper

A good story is told of Thomas K. Butnor who was not to be bribed in any form. Finding that the clock in his church was habitually too fast or too slow, he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—lhe trouble lies deeper. That is where the clock is made. When our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin, indeed, does deep, but Christ goes deeper.—Christian Witness.

Caleb's Ally

"If the Lord will be with me" (Josh. 14:12).—It is thrilling to read of this old warrior saying, "Give me this mountain," the place where the tallest giants had their stronghold. He was so courageous because God was his ally.

Three centuries ago in Holland, there was being waged a struggle between the people who stood for Protestantism and the empire which had the pope's blessing. William, Prince of Orange, a man feared was attacked by the Pope-tendent cause. In the heat of the conflict when the young Republic seemed to be overwhelmed, William received a message from one of his generals, inquiring if he had succeeded in a treaty with any foreign power. William's answer was, "Yes, you may, under the pressure of our times, as in every age, men need the inside braces." Thanks be to God, He has provided the inside braces of giving us His indwelling Spirit.—Selected.

The Spirit of Sacrifice

The early Quakers had the spirit of good soldiers of Jesus Christ. Six thousand of them were in prison at one time. Their goods were confiscated and their homes broken up. The jails became to them like gilded mansions, as through the prison bars rang their happy songs. Not only were the jailers converted but their homes passing on the streets. At the end of one year George Fox was recaptulating, and said, "We have had a good year. There has been nothing of which we want them to be less than one thousand of our people in jail.

Missionaries have very literally exemplified the spirit of a soldier of Christ. Charles Cowman, founder of the Oriental Missionary Society, before beginning mis-
LIGHT FOR THE WORLD'S DARKNESS. A volume of twenty-five prophetic addresses delivered during wartime at the Second New York Conference on Prophecy. Congress held under the auspices of the American Board of Missions to the Jews. The work of collecting and compiling the manuscripts has been the labor of Dr. Joseph E. Ritsma, editor of the Watchman-Examiner, National Baptist Weekly. It is definitely a book emphasizing the part of mental teachings relative to the return of the Lord, and in some instances the speakers are definitely hyperdispensationalists. Preachers interested in the subject will find much of interest in this volume. It is a fascinating book and should be read by all who are interested in the subject. (Morgan Brothers) 254 pages, price $2.00.

WHY BE GOOD? Spiritual Victory. Sermons, by Evangelist Charles Forbes Tawney. Stimulating addresses, rich in analogies and practical truths, descriptive of the triumphs achieved by the author in his recent "Spiritual Victory" campaigns. The author is a world-renowned evangelist, and his messages have been heard by thousands of people. There are eight messages in the book. (Revel) 93 pages, price $1.25.

APPLEMAN'S SERMON OUTLINES AND ILLUSTRATIONS, by the well-known Jewish evangelist, Hyman J. Appelman. Perhaps since the day of Billy Sunday, no evangelist has so captured the hearts of the crowds in the American cities, with his earnest and enthusiastic gospel message, as has Hyman Appelman. In this book he gives a series of twenty-one outlines and sermons gleaned during his many years of study and proclaiming the Word of God. This is an outstanding book of this type, and will be welcomed by many ministers. (Zondervan) 129 pages, price $1.25.

THE TRIUMPHS OF FAITH, by Dr. G. Campbell Morgan. The second edition of this excellent little book and one of the best known Bible expositors. (Zondervan) 129 pages, price $1.25.

The author has written a score of earlier books on this subject in its many aspects. Here in this book, he has given us a very valuable and one of the best of his many years of study and travel. The chapters are short, but they tell of the great faith of the Hebrews, and of the Hebrews and their great faith. (Zondervan) 129 pages, price $1.25.

THE CROSS AND THE CRESCENT, by Samuel M. Zwemer, Professor Emeritus of History of Religion and Christian Missions in Princeton Theological Seminary. This book has been described as "The most important book since A. M. Mackay of Princeton Theological Seminary, and represents the latest word on the facts and the meanings of the Moslem faith. The author has written a score of earlier books on this subject in its many aspects. Here in this book, he has given us a very valuable and one of the best of his many years of study and travel. The chapters are short, but they tell of the great faith of the Hebrews, and of the Hebrews and their great faith. (Zondervan) 129 pages, price $1.25.
TIME'S CHARACTER GAUGE, by John D. Freeman, M.A., D.D. Thoroughly modern in application, orthodox in position, challenging in exposition and rich in illustration, is Dr. Freeman's latest book, based on II Peter 1:5-7. Inspired, as he says in his introduction, by the vision which he received Dr. H. L. Reaborough, then president of Southern Baptist Theological Seminary of Fort Worth, Texas, deliver on the subject, "An Eight-Story Christian," he proceeds first to elaborate upon the foundation of Christian experience, namely, faith, which he subtitles, "A Sure footing." He proceeds to take each subsequent step, devoting an entire chapter to each, applying them in a most delightfully readable manner: Courage: Spiritual Stamina; Wisdom: The Priceless Acquisition; Knowledge: The Master Key; Temperance: The Battle of the Ages; Patience: The Safe Anchorages; Godliness: Personality Polishing; Brotherliness; Kindness: The Extended Hand; Love: The Bond of Perfectness.

The book is flavored somewhat with Calvinistic theology, hence, his statement (p. 270) concerning sanctification is not surprising, "The way to a complete, and supernatural 'second blessing' misses the mark by a great distance." He seems not to distinguish between perfection in kind and perfection in degree when he writes, "Sin is missing the mark, or erring from the truth; therefore, whoever in any way is not perfect, even as God is perfect, is a sinner." Dr. Freeman's chapter on Temperance is a fearless expose of the moral debauchery of the day. He approaches the sin of intemperance as it relates to liquor, tobacco, sex, and moral infidelity. This chapter should be most widely read, especially by young people.

All in all, the work is a battle against age, and, doubtless the best exposition of II Peter 1:5-7 ever published. It is frank, challenging, even shocking, but within, a fearless defense of New Testament imperatives concerning righteousness and Christian morals. The reader will be amply rewarded for time and money expended for its message.

The book should be highly recommended for reading by young people, particularly those of college age. It would make an excellent birthday or anniversary gift.

It should constitute a treasured addition to any minister's library. (Broadman Press), 219 pages, price $2.00—Ernest E. Gossage.

BROADMAN COMMENTS, by W. R. White, D.D., head of the Division of Editorial Service in the Sunday School Board of the Southern Baptist Convention, and a member of the Committee on Uniform Series of Bible Lessons of the International Council of Religious Education. It is another book of comments on the International Sunday School Lessons for the year of 1945. However, it has this distinction of being the first in a new series, and according to the preface, "Certain obvious adaptations have been made for the Southern Baptist constituency." (Broadman Press) 456 pages, price $1.50.

HEARTENING MESSAGES, by Dr. Zeno, White, pastor of Sunday School Church of Shelby, N.C. Fourteen sermons from the pen of a very prominent Baptist preacher. The truths are given in clear outline, with special emphasis upon their application to the needs of today. There is a decided human interest touch in these sermons: with numerous illustrations, and while this does not detract from flavor, many preachers will find in it helpful suggestions and seed-thoughts. (Broadman Press) 179 pages, price $1.50.

THINGS I HAVE LEARNED, Chapel Talks by Dr. Bob Jones. A series of twenty chapel talks given by the author to the Bob Jones' College students. These talks were recorded at the time that they were given to the students, and are released in exactly that form. They are full of homely philosophy and sound commonsense, and abound in illustrations. Dr. Jones is the founder and president of the college that bears his name. (Loizeaux Brothers) 224 pages, price $1.50.

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