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Managing Editor's Message

THIS is an opportunity—and the
Managing Editor makes use of it—to send New Year's Greetings to each reader of this periodical. The year of 1946 will present many opportunities for the preacher of the gospel of love and salvation, holiness, Christian perfection, and perfect love, and substituted such terms as higher life, deeper death, fuller grace, and Spirit-filled life.

Now a little investigation will show that we need no fear of the return of old terms. We need only to be sure that our teaching and preaching is unoffensive and suitable.

Perhaps we are justified in concluding that our Master made answer with the limitations of His hearers' understanding in view. The people and the leaders of the day were looking for the coming of the Christ, But they had more or less erroneous opinions of who the coming One was and what He would do when He came. Then for Jesus to answer, "I am He," would be to confirm their notions of Him and His work, and this would cause them to miss the mark, and might lead to rebellion against the Romans and to the destruction of the Jewish people. On the other hand, to repeat His words in their conception to make it impossible for Him to say, "No, I am not He." There remained but one other thing to do, and that was to go ahead with His teaching and His work until a new and better concept could be established. Then it would be possible for Him to use emphatic language without misunderstanding.

The necessity for giving content to names and terms has continued to exist, and will continue to exist while the thoughts of God and men are confined to such a narrow concept. The long controversies relating to the sonship of Jesus are also in point.

But we are thinking now of the more or less inoffensive demand for a new terminology, for preaching the full content of the gospel message in our own generation. There are those who tell us that the Wesleyan terminology is needlessly offensive, and that we could, get ahead faster and further if we left off such words as enthusiasm, Christian perfection, and perfect love, and substituted such terms as higher life, deeper death, fuller grace, and Spirit-filled life.

We shall not go back to the old terms, but we shall be sure that our teaching and preaching is unoffensive and suitable.
blaming words so that hearers do not know exactly what you say and therefore are not offended. This is the word "hell" in such a soft voice that the man on the back seat thinks he says "all is well" of course the Universalists will not be offended.

So we will talk. It is not the word supрession that we are afraid of. The New Testament terms for the full elimination of all inward, as well as outward, sin that the objection is raised?

And new to come to our basic terms: "sanctification," "holiness," the "baptism with the Holy Ghost," and "perfect love," what is the matter with these terms? Wanting in the euphony of these expressions, for they are beautiful to the ear. No, the objection is to the content of meaning, and of you and all other words and gave to those new words the full content of meaning implied in the old, as soon as men learned what they meant they would object to them as they do to the old, and until they did learn the meaning, you would be saying either nothing at all or less than the old words implied. Therefore, the gain in popularity would be in exact proportion to the less of understanding on the part of the hearers. In other words, the call for a new terminology is really a call for a slowing down of the process of enlightenment. The full meaning of the appeal is simply this: Don't preach plainly, for if you do many will object, but would object if they did not really know what you say.

But what is the object of preaching if it is not to make the idea clear? And what is the popularity that popularity is based upon a want of understanding? If, for example, a man hears me preach, and likes me because I do not use religious jargon, "sanctification," etc., and yet what I want to tell him is better expressed by these old familiar words, will he turn against me as soon as he finds out that I mean what he is bent on rejecting?

This is not a plea for a restricted vocabulary. Words are at best but signs of ideas, of ideas effective if they are expressed by words of different but equal content. To say it bluntly; those who reject the terminology usually reject the idea intended to be conveyed by the words. With the Holy Ghost. What word can you use that will mean the same thing as to tell them they can be sanctified wholly here and now? We know of course that there are many who know better than they do. These are in need of grace, rather than of light. But the ideal is for all to increase in knowledge and in grace at one and the same time. And since we know that grace is the gift of God, we can do nothing about that except to pray for ourselves and others. If we can convert an old idea and find a new way of expressing it, and through hearing the Word of God, we do well to aspire to the position of being clear in the things we say that others may find it easy to them in the salvation and comfort of their souls.

Integrating the Task

ST. PAUL exhorted Timothy to "endure hardness as a good soldier of Jesus Christ," and there is always plenty of the disagreeable in the experience of the true minister of the gospel. Commonly people think of hardship as being physical, and always there is a sense of the heroic connected with the stories of pioneers and people who had poor material accommodations. However, even as the joys of the spiritual are inferior to those of the mind and heart, the burdens and griefs of the body are inferior to a lower plane than those of the soul.

The true minister of Jesus Christ may not always have a poor house for a professional parson, but may not have the apparel, insufficient food for diet. He may not be pressed with manual strain. But if he is true to his task he will have heart burden, and care of a soul that burns up life energy and makes the Spirit-annointed preacher a poor risk for the life insurance companies.

But usually the modern preacher must overcome the advice of those who would make him effeminate by immunities and ineffectual by reason of favors to himself. It is a good thing for the preacher to have a day of rest once in a while, and a short vacation every year. But relaxation may easily become a snare. The old Quaker, when he was far down the road, and the minister of the gospel, said that he had not prepared by observing the prelude to the commandment, "Six days shalt thou labor and do all thy work." The preacher who makes a habit of relaxation cannot make proper use of his weekly rest day nor his annual vacation.

It is often said that the preacher should develop a hobby, but a hobby may easily make demands that cause the preacher to disintegrate. Some time ago, a district superintendent inquired of a prospective man as to what he was interested in. He said "fishing, hunting preacher." The district superintendent explained that he was not really opposed to preachers' fishing and hunting, but said he had a man of that kind that he felt it was necessary to try some other type in the hope that they would be better than his fishing-hunting preachers. And I have myself often heard of men who are interested in fishing and hunting and were not interested in the salvation and comfort of their souls.
before other people are sat in prayer and study and constructive thinking and writing. The preacher who makes this his habit will always keep spiritually and mentally awake. Then I think the preacher should give an hour around the breakfast time to his family and friends and to the task of just living. Then if there are chores to do, the preacher should go after them with a vengeance and try to get them all done by ten o'clock. From ten until noon he should be again on conference work, answering his correspondence and taking care of matters more or less connected with his personal and professional life. At two he should be ready for pastoral calling. He should give first place to the sick, aged, and bereaved. Then he should seek out those who he thinks need his help in particular. And the afternoon should be finished with general calling and such attempts at doing good as may come in his way or as he may be able to discover. And if a preacher follows a schedule like this his hobby will have to be content with a small place on the calendar. But if he keeps at his task according to this schedule and he will largely become his recreation, and he will not miss the trivialities that loom so large in the lives of unorganized and easy-going preachers.

Gleanings from the Greek New Testament

Ralph Earle

Matthew

BEGINNING with this issue of the Preacher's Magazine we plan to pursue a series of studies in the books of the New Testament, noting significant words in the Greek text, the study of which will enhance understanding of the English translation. Our purpose is to furnish material which the pastor preacher can use profitably in the building of his sermons. Sometimes the delicate distinctions of the original language throw a flood of new light on a certain passage. It is this "light from the Apocryphal East" which we shall seek to discover.

The Wise Man

In reading the pages of sacred Scripture we are often intrigued by the appearance of certain characters about whose background we know little or nothing. One such instance is the case of the wise men who came from the East seeking Him who is born King of the Jews.

The Greek word for these men is magoi, from which we get "magus." They belonged to those ancient groups called magicians. Just who these men were and just where they came from is still a matter of uncertainty. We do not even know how many there were. The idea that there were three seems to have originated from the mention of three gifts—gold, frankincense, and myrrh. These popular ideas, reflected in Ben Hur, that their names were Caspar, Balthasar and Melchior, has no foundation in fact. Superstition has gone so far as to claim that the skulls of these three Magi are actually to be found in a casket in the Cologne Cathedral—that is, before the war.

Herodotus, the Greek historian, mentions a tribe of Magi and Daniel was counted among them. It is probable that these Magi were astrologers and came from Babylon, Persia, or possibly Arabia. More definitely than that we cannot speak.

It is interesting to note that the same Greek root is used in relation to two other characters in the New Testament, both in the Book of Acts. In the eighth chapter we read of Simon who "used sorcery" (magia). He has come down to us in history as Simon Magus. In the thirteenth chapter we find that Paul encountered at Ephesus "a certain sorcerer" (magos). He is referred to as "Elymas the sorcerer" (v. 8), Elymas Magnus. Both of these men were magicians in the broad sense. That is not necessarily true of the Magi who came to find Christ, any more than it was true of Daniel.

Was Jesus an Egotist?

In the fifth chapter of Matthew we find a striking expression. It occurs six times, in verses 22, 28, 32, 34, 39, 44. After quoting some sermon from the Old Testament or Jewish tradition Jesus says very emphatically, evo de ige humin, "but I say unto you."

In the Greek language, as in Latin, the pronoun is in its genitive form. Furthermore, the place of greatest emphasis in a Greek sentence is in the beginning. Hence, in translating evo de ige humin the "I" (evo) should be underscored, "but I say unto you."

How are we going to interpret the fact that Jesus made the evo so prominent in this teaching in the Sermon on the Mount? He quoted the wisdom of ancient times, yet even the Jew of Moses itself. Then He proceeded to set up His own authority against that of the past with the sweeping declaration, "but I say unto you."

It seems to me that we are forced to face the only two possible alternatives. Either Jesus was the greatest egoist who ever lived, or else He was exactly what He claimed to be—the Son of God. There is no middle ground. We cannot leave Jesus' dangling in mid-air—as I have heard some Neo-Orthodox scholars do—making Him more than human in authority, but refusing to accept the full implications of His deity. We are told that the doctrine of the deity of Jesus is a product of the theologizing of the early church. Away with Paul and John, who has corrupted "primitive Christianity." Let us get back to "the simple teachings of Jesus," such as those found in the Sermon on the Mount. Let it be said, once for all, that in these supposedly simple teachings of Jesus in the Synoptic Gospels there are some profound claims to deity. Thank God, we have abundant evidence of the truth of these claims in His transforming presence in our own lives.

Raca

This odd word in Matthew 5:22 has been left untranslated in our English versions. It is probably an Aramaic word—Jesus evidently spoke mostly in Aramaic—and meant "empty." At any rate, it was a word for contempt. Goodspeed translates the passage: "Anyone who speaks contemptuously to his brother."

Jesus said that such would have to appear before the Sanhedrin, but the one who said, "Thou fool" ("You cursed fool")—Goodspeed would be in danger of hell fire. The word "fool" is more, from which we get "foolishness." It evidently expresses a deeper measure of contempt than "raca." Bruce, who is a scholarly author, makes this distinction: "Raca expresses contempt for a man; you stupid! More expresses contempt for his heart and character—you scoundrel!" As E. Stanley Jones has so well pointed out in one of his most valuable books, The Christ of the Mount, one of the main emphases of Jesus in the Sermon on the Mount was on reverence for human personality. That principle is the key to all holy and happy human relationships.

The Black Spot

A certain man was asked to talk to a company of business men about the depression. He tucked up a big sheet of white paper. Then he made a black spot on the very center of the sheet of paper and asked a man in the front row, "What do you see?"

The man replied promptly, "A black spot."

The speaker asked every man the same question, and each replied, "A black spot." That was what he had expected. Then with calm and deliberate emphasis the speaker said, "Yes, there is a little black spot, but none of you saw the big sheet of white paper. That's my speech."

What do we see? Of course, there is a "black spot." But do we see the big sheet of white paper, which represents our opportunities, our advantages, our blessings, and the challenges of today and tomorrow? Matthew Arnold wrote of Wordsworth that he "saw life steadily and saw it whole." That inspiring phrase expresses wisely and well the comprehensiveness of life itself. We see the spots. We see the obstacles, the clouds, and the depressions. But do we see enough? Do we see the heights and the lights in God's firmament?—The Standard.
Preaching Holiness

D. Shelby Corlett, Managing Editor

The common interest of the readers of this magazine gather around the preaching of the message of holiness. We all desire to be better preachers of this glorious truth, and to be more effective in our efforts to bring people into the experience of entire sanctification. This message has been presented verbally to several groups of Nazarene ministers, is printed here in the hope that it will stimulate the thinking of our readers on the many different phases of this truth and that it may assist you in proclaiming a balanced message on the subject of holiness.

REASONS FOR PRESERVING A MESSAGE LIKE THIS

1. Because in some quarters preachers generally have assumed that our people are well informed on this vital theme, and they have become slack in their emphasis upon this truth.
2. Because of the pressure placed upon ministers from various interests, and because of the ease with which messages on general truths may be prepared, there has been a neglect of the preaching of the message of holiness.
3. Because some of our younger ministers have had little contact with ministers who major on the preaching of holiness, they find themselves in a position where it is difficult for them to prepare and preach messages on this theme. Several young ministers have said to me, "I don't know how to preach holiness. I wish you would help me.
4. Because there is always the danger of drifting from our original positions and emphases, it is essential that we frequently stress the fundamentals and bring them back to our attention with new force.

WHY SHOULD WE PREACH HOLINESS

1. We Nazarenes should preach holiness because it is the distinguishing doctrine of our church. The main emphasis in the preaching of holiness is the only reason for our existence; we are "to spread scriptural holiness over these lands." Hence holiness should be the theme of our message.
2. We must preach holiness because of the place it holds in the Bible and among the cardinal doctrines of the Christian faith.
3. We must preach holiness because it is imperative that God's children be enlightened upon this subject and that they be brought into the experience of entire sanctification.
4. We must preach holiness to be true to our calling as ministers and to be faithful to the ordination vows we have taken to proclaim the whole counsel of God. To save our own souls we must preach the gospel to others in the same measure as we have received it.
5. We must preach holiness because we have convictions on this vital truth and experience and upon the necessity of proclaiming it to all people.

WHAT DO WE MEAN BY PREACHING HOLINESS

What do we mean by holiness in this discussion? We use the term holiness in its general meaning or scope as taught in the Scriptures leading to a particular emphasis upon the second crisis experience in Christian life, namely entire sanctification, and not the first. "Holiness," says Dr. J. agar Beet, "implies the most intense mental and bodily activity of which we are capable. For it is the employment of all our opportunities to work out God's purposes; and this implies the use of our intelligence to learn how best to do His work, and the bodily energies. Devotion to God becomes devotion to the highest interests of men."

4. We mean preaching the different phases of the experience and life of holiness. These phases are spoken of in such terms as "heart purity"; "The Baptism with the Holy Spirit"; "Perfect Love," "Christ in you, the hope of glory," etc.

Heart purity is related to the Baptism with the Holy Spirit in that purity is the negative phase, while the baptism is the positive aspect of holiness. We must ever present a balanced view of the negative and positive phases. "Death to sin" is the negative, while "being alive unto God." (Rom. 6:11) is the positive.

The destruction of the body of sin, the flesh, or the carnal mind 'as taught by St. Paul and the double-minded condition as stressed by St. James, with their consequent inner conflict, is a negative phase of which "perfect love" as a true, integrating factor of life, is positive.

Since a certain group of religious teachers accuse us falsely of teaching what they call "false perfection," we should present clearly the phase of holiness known as Christian Perfection, what it is and what it is not.

HOW TO PREACH HOLINESS

1. Our preaching of holiness must be scriptural. Since the Bible is our Source Book for our preaching, we should become familiar with its message on this subject. In the Bible we will find holiness taught by direct statement, in the commandments, in its prophecies, in the songs or psalms, by teaching in type and by parables, and in the personal lives and experiences of the Bible characters.

But holiness is not taught in every statement or incident of the Scriptures. Caution is needed here. We had better find more substantial biblical teaching for holiness in the Scriptures as taught by the apostles, upon which Rebekah rode, or upon a strained interpretation of the Parable of the Good Samaritan, or of any other parables, in the Bible, and find more and more appealing and accurate analogies for preaching holiness than a Model-T Ford car, etc.

2. We must preach a radical and clear message on holiness. Let us understand the meaning of this word "radical" as it is defined by Webster; it means "pertaining to the root, hence fundamental, thoroughgoing also extreme, and often in the radical only as being extreme or reactionary. Let us stress the other phase of its meaning, that of being "fundamental, thoroughgoing, or radical"; this is what we mean by radical.

By radical preaching we mean emphasizing clearly the rudimental principles or fundamentals, the basic constituents of holiness and doing it in a thoroughgoing manner.

Such radical preaching is based upon conviction. We must have convictions on this matter of holiness; it must be primary in our thinking, otherwise it will not be prominent in our preaching. If holiness is not a matter of deep conviction with us
our preaching will not be convincing; it will be weak and apologetic.

A radical message will be definite and clear. There is much preaching about holiness that is not even preaching on holiness. The message is not clear, the emphasis is not definite. Clear and definite preaching on holiness means making proper distinction between the two works of grace, namely, regeneration and sanctification; it means a positive emphasis upon the work of entire sanctification as a second crisis experience in Christian life; it stresses the entire and urgency of definite and persistent seeking for the experience, of the exercise of appropriating faith which will bring a clear and satisfactory experience for the seeking and believing child of God.

3. Our preaching on holiness must square with human experience. We are not preaching the experience of angels, nor the experience of Adam after the fall; we are preaching an experience of holiness for human beings, children of God, marred and weakened by sin; an experience which does not dehumanize nor impersonalize the individual, an experience which does not give him perfect judgment or mature character, nor does it remove him from the world with its sinful environment and evil influences. As best we can, we seek to stand with St. Paul, that "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7).

Our message must square with the needs of the people. All Christians are conscious of the need for a deeper work of grace than regeneration brings; stress how holiness meets this conscious need. All regenerated Christians are at times painfully conscious of the presence of the carnal mind, that which is enmity against God, which is not subject to the law of God, neither indeed can be brought into submission to the law of God by the law of God. We are conscious of the remaining in the nature, and they long for deliverance and cleansing.

Our message should deal clearly with these matters so as to lead people into a new experience, the true experience of the regenerated person, the remaining evils of the nature; it is too low, it makes people feel that they must be quite evil or wicked-someone's evil brother - before they should seek holiness; it emphasizes sin more than it does righteousness. Whereas the distinguishing factor about the regenerated person is that he is a child of God, he is doing right and walks in the paths of righteousness, he has victory over sinful practices and evil habits - his need is to go forward, for his outward life is clean and righteous as that of a justified person. To be a true seeker after holiness, he must not be as bad as a Christian can be; he must be walking in the light, for God shines it upon him.

Our preaching on the result or fruits of the experience of life of holiness must square with human experience. Such standards that have been preached as the normal life of holiness for human beings would challenge angels to come up to it and would leave Adam before the fall entirely outside of the realm of holiness. Such standards might suit a race of morally supermen, or a semi-divine order of beings which do not exist, but they are not for redeemed human beings.

The preaching on holiness does well to study his own experience, to make his own life square with the teachings of the Scriptures on holiness, then to preach the message of holiness in the light of his own experience as he knows it in the lives of others. It is not a mark of superlativity for a preacher to stress for others a standard of holiness which even the regenerate child of God is beyond his own reach. Such actions smack more of hypocrisy than of pietas. Much of what has gone under the label of "radical preaching" and "old-time holiness" has been the stressing of impossible and abnormal standards of life for people professing holiness. Any preaching which does not square with the normal life of the regenerate child of God is heresy and does more harm than good.

No person can live a normal life of holiness in inner disposition and purity of heart, and outward righteousness and acts of service to God and others, without having the experience of entire sanctification and a continual and utter dependence upon the grace of God.

HELP FOR THE PREDACHER OF HOLINESS
Nothing can substitute a careful and consistent study of the Bible; this is the

The Preacher's Magazine

Source Book on holiness. Study its message on holiness - ascertain the spiritual condition of the people to whom the message is written, note its emphasis upon experience, also its message on development in holiness.

We should be close observers and careful students of human life; of our own experience and that of others. We may learn much from this source to help us preaching holiness.

We must seek and rely much upon the teaching of the Holy Spirit.

We must be students of holiness literature; the standard books on holiness of other generations as well as of our own.

Also, we do well to read current holiness periodicals. Always we must be discriminating readers, gathering the good and helpful, holding to the essential; but discarding the bad and avoiding the nonessential.

We cannot get much help for preaching holiness from many of the current religious books which are flooding the area. Many of these books are for non-holiness preachers or from holiness fighters. We must be careful of our reading.

We must strive always to be good and faithful ministers of the whole Word of God, especially the message of holiness.

Worship at Home

C. Wesley Jones

ONE of the appealing situations facing the Christian Church is that of the many who want to lose their vital contact with Christ and who either drop completely out of Christian fellowship or lapse into a nominal relationship. The unanswerability of the problem indicates that a fundamental weakness exists in our program as a church. It is apparent that a contributing factor to this evil is the widespread attempt of Christians to maintain their spiritual status and to build up their reserves through the sole medium of the Sunday worship service. This has been recognized by churches everywhere and as a solution our membership and friends have been exhorted to faithfully attend midweek services and to maintain family worship.

Of these two suggested aids to better Christian living, the latter is by far the most important. Daily worship of the Lord is essential to the highest degree of spiritual growth. Although recognizing this truth, many have been kept from enjoying the benefits to be derived through this medium by the simple fact that they have not known how to conduct a family worship service. In the more than twenty-five years of attendance in church that the writer can clearly recall, he has heard many ministers urge family worship upon their congregations and during his ministry has done the same, but he has yet to hear a minister set forth a simple, interesting order of worship for such a service.

Often the greatest benefit of family worship services is in the realization of a performance of a proper spiritual duty; for the atmosphere and the order of service keeps one from really entering into worship. It often seems true that we as established Christians have assumed that all new converts are supernaturally endowed with an understanding of how to conduct the family worship we urge upon them. We tell them as they rise from the place of prayer where they found the Lord as their personal Saviour, "Go home and establish a family altar." In too many cases this instruction is utterly Greek to them. We must be explicit in instructing men and women as to how to conduct that service.

Christians everywhere must recognize the need of daily family worship and must do their best to conduct services that are interesting and that meet the needs of the members of the home. The man who is unwilling to spend thirty minutes a day in worship is not truly Christian; the man who does
not find time for fifteen minutes of worship is jeopardizing the souls of the members of his family. It should be a delight to all of us to spend some thirty minutes each day in drawing near to God, in expressing our adoration of Him and in supplicating His aid and direction in the affairs of life. If the time ever comes when we are too busy to find time for at least a half-hour worship together with at least a majority of our family, we are then too busy. If we really believe that the greatest thing in the world is to be in fellowship with Christ and to know His salvation in our lives, we will have to demonstrate it by setting aside time each day for worship. A Bible on a stand and a picture of Christ on the wall might serve this purpose nicely.

The selection of a time of worship is important. It would be best to have a regular time chosen and that time should be followed each day. It would be quite satisfactory to change it from week to week to conform to varying working schedules but within the week no change should be made. The selection of the time should be a matter for a family council to decide and the selection of the family who are youngest or least interested should be given their preference whenever possible so that they can enter into the service with the greatest enthusiasm. The radio has a place on the members of the home and it would be best to select a time when there would be no conflict with a radio program you have been permitting the family to hear. If care is not taken in this, children and unused members of the home will participate with bitterness or divided interest. They may be wondering what has become of their favorite character, and may be holding their breath until they can run to the neighbors to find out. It is sad to think that we should be so selfish that we will permit relaxation and sincere worship.

Finding a place of worship is likewise important. Often it has been the custom to have the worship service while surrounding the table at meal time. This is not the best arrangement, for a stack of housewives to worship, nor will a cocky dish permit the child to think of the manna that came down from heaven. It would be best to gather in a room appointed for this purpose. This could be the living room, the library, or an alcove used as a music room. In this room it would be helpful to have some appointments suggestive of worship. A Bible on a stand and a picture of Christ on the wall might serve this purpose.

The worship service itself will take some planning, but this should not present too great a problem if one has some suggested orders of worship and one or more copies of such booklets as "Come Ye Apart." Different members of the family might take turns being the leader of the service from week to week.

The length of time the service should be determined by the content of the program, by the time available and by the leading of the Spirit. There are times when such extended periods of real time of blessing when all regard of time might well be forgotten. Usually, however, it should last from ten to thirty minutes.

In planning the service there are several program items that may be considered; with each there are many variations. Let us note these items one by one and then let us put them together in the form of suggested orders of worship.

The Opening — The service may be opened with a popular verse or text for the day taken from a devotional magazine and read by the leader of the day. The opening should include a hymn, for this will gather the thoughts of the worshippers and will provide a part of the service that will mean much to the children who may be participating.

The Memory Period — Each service may include a period devoted to memorizing the knowledge of the Bible. This will be of inestimable value in the years to come. In a surprisingly short time psalms and other passages of Scripture may be memorized and recited with the same passage from day to day. The writer's children, ages eight and eleven, find this part of the service as interesting as any. The following passages are suggested for memorizing: Psalms 1, 8, 11, 15, 16, 19, 23, 24, 27, 32, 34, 42, 46, 61, 63, 69, 81, 90, 100, 103, 121, 125, 130; Isaiah 6:1-8, 35, 53, 55, 59, 63; Matthew 5:1-12, 5:13-16, 6:9-13; I Corinthians 15; Hebrews 11.

The prayer should not be too long and should include expressions of gratitude for blessings received, morning or evening grace and blessings, and of intercession for the lost and needy of our acquaintance and of the world in general. No one should take advantage of the opportunity to catch up on his own worship and personal praying but all should remember that the occasion is the family at worship. At such a time it will be impossible to pray for our relatives, the church, the heathen, the missionaries, the colleges and their problems, the church officials, the government officials, locally, state-wide, and nationally, and our problems individually and collectively. Only the most urgent of these interests should be remembered at family worship; variety may be added by including different interests from day to day. Together with the above interest at the largest number present should be especially remembered, for after all the one praying is leading the group. When children pray, they should be taken with seriousness and, though their prayer is but a sentence, or two long, they must be made to feel that it is just as worthy as any one's. In the writer's home there have been times when the children's prayers have been embarrassingly short, but we have realized that the little prayer was probably worth as much or more than our own; it was the reaching out of a sincere heart to God; and He heard and answered. Carefully dropped words may help the child to improve in his praying. To offset the briefest prayer and to satisfy all in the group it might be well to include in the program each day the Lord's Prayer.

The Meditation — It may be desirable to have a meditation period following the prayers. This can be a scripture lesson, a Bible story book chapter, or a devotional book chapter. It may be read with each in the group participating in the reading. The scripture lesson should not be a meaningless reading of chapter, after chapter of the Bible, but, rather, carefully selected passages should be read. They may be three verses long or they may be forty, but they should present a connected thought that would be understandable without too much explanation. The Bible will thus be used from a book such as Burritt's or Egbert's. A devotional booklet may be "Come Ye Apart," "The Quiet Hour, The Upper Room," or books like Streams in the Desert.

The memory period may be added some special feature from time to time. This may be a talk on some topic suggested by the group, a testimony or testimony, a story, a period of silent meditation or sentence prayers.

The Benediction — The service may be closed by the singing of a prayer chorus, such as "Bless Me Lord, and Make Me a Blessing," "Let the Beauty of Jesus Be Seen in Me," or "Spirit of the Living God." In addition to or in place of the chorus a benediction may be repeated in unison. It may be selected from the following:

"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. Amen."

"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you. Amen."

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting con- solation and good hope through grace, comfort your hearts, and stablish you in every good word and work. Amen."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

The above mentioned program items should be blended into a worth-while service. A little attention should be given to this and it will be truly profitable. The following orders of worship are suggested:

Hymn Memory project Prayer

New year-January, February, 1948
The Blushing Emperor

E. Wayne Stahl

IT IS the second decade of the fifteenth century; a great church council is in session in the city of Constance, Switzerland. Fifty thousand visitors, or more, have come to this metropolis on the Rhine, to witness the proceedings of the assembled political and religious leaders.

The chiefest of these are Sigismund, Emperor of the Holy Roman Empire, and John XXIII, the pope. The latter was chosen by the wickedest men who ever lived; he had been a priest. Elevated to the papacy by methods that would have had instruction for an electioneer in Tawky Hall, he was the most powerful man in the religious world of that day. But it is the emperor in whom we are now particularly interested.

Sigismund had made a solemn promise to John Hus, who had been summoned before the council. Hus, born in Bohemia, was rightfully indignant over the unspeakable corruptions of the Roman Catholic Church, and had been preaching and teaching doctrines similar to those of Martin Luther more than a hundred years later. He had been accused of heresy and rebellion. His enemies were doing their best (or worst) to force him to come to the council to answer these charges.

He well knew that if once he were in Constance, the bloodthirsty bishops, and other ravening ecclesiastics, would do their utmost to have him put to death. Naturally, he hesitated to put himself in their power.

But the Emperor Sigismund gave him what is called a "safe-conduct." This was the emperor's promise that Hus could attend the council, defend himself against his accusers, and depart without any violence being done to him. Relying on the imperial word, Hus journeyed to the historic Swiss city, where he would prove to the assembled throng that what he had spoken and written was based on the Bible.

I feel certain that soon after his arrival at Constance, Hus remembered, with great grief of heart, the first words of the third verse of Psalms 146: "But not your trust in princes." For, despite Sigismund's assurance of safety, Hus was thrown into prison; but worse was to come.

The valiant, scripture-loving reformer had many unjust charges hurled against him; his ravenous enemies were determined that he should die. Appeals of the accused man to the Bible as supporting his teachings were useless; he was condemned to be burned at the stake.

During the trial, although he knew his life was in great danger, he was the calmest person present in the vast assembly. His ecclesiastical persecutors raged like wild beasts against him. But there was a majestic tranquillity, a beautiful poise, about Hus in the midst of the tumult, that must have gladdened the angels. The peace of God that passeth all understanding was keeping his heart and mind at that dreadful time.

The end of the false case trial came. As Hus sentenced to the fire was being read, he turned and gazed steadfastly at Emperor Sigismund; and, a deep blush crimsoned the imperial features, rivaling in redness the scarlet robes and habs of the murderous cardinals who were present in such numbers. For the emperor knew that with that look Hus was reminding him of the "safe-conduct" that had been so solemnly pledged, of the promise that had been so outrageously broken.

But the nearness of the flames did not disturb the imperturbable Huss: his glorious serenity and calmness were a wonder to many. God's grace sufficed for him, even in the near prospect of departure from this world by the most excruciatingly painful means that can be imagined.

Did they have to drag him to the place where the fagots were piled for his martyrdom? Did the sight of the iron stake, and of the awful chains that would hold him to it, produce for him dismay? Did the numerous spectators of the ghastly triumph of Roman Catholicism see him trembling with fear? By no means!

He hastened to that stake with joyful steps, as though he were going to a banquet chamber. He went to the stake singing, singing to God; loudly he sang while the remorseless flames were curling about his body. I wonder if the executioner, the one who lighted the pile of wood, was not conceived to say to himself, in the spirit of the contumacy at the cross of Christ, "Truly, this man is a child of God!"

Out of one thing I am sure, and that is, that the torture of his burning, offered up the prayer for the promise-breaking emperor, "Lord, lay not this sin to his charge!" So mighty was the grace of God, bestowing power to reveal to the world the true history of that agony, and the power to pray for the ruler who had permitted that colossal, fatal pain.

I believe that to his dying day the emperor never forgot that look that Hus gave him. It must have haunted him as the angel-like countenance of martyr Stephen must have haunted Saul (afterward known as Paul) who was "consenting unto his death."

More than one hundred years later another warrior for God was before an emperor. Martin Luther in the presence of Charles V. It was at a great religious assembly in the city of Worms, Germany, Luther had been summoned there to answer for his doctrines of the Reformation. He too had been given a "safe-conduct" by the emperor. After Luther had arrived in the city, and in Charles' power, the ruler was advised by his ecclesiastics to imprison the dauntless man; his glorious serenity and calmness were a wonder to many. God's grace sufficed for him, even in the near prospect of departure from this world by the most excruciatingly painful means that can be imagined.

SUGGESTIONS

For Bible Study

Arthur T. Pierson

1. SEARCH—The wonders of the Bible do not lie on the surface, like shells on the beach; they are hidden, like nuggets in veins, and must be dug up.

2. MEDITATE—There is a process akin to chewing in order to extract the nourishment. As you dwell on the Scriptures, you draw from them sweetness, life and power. Without such meditation, reading is like eating without digesting.

3. COMPARE—Any error may find apparent support from you to desolate. But no error can stand the test of the whole Word of God. Compare scripture with scripture so that one passage may interpret another and may correct false impressions.

4. PRAY—Open thou mine eyes that I may behold wondrous things out of Thy law. The Spirit who inspired must be the Spirit to interpret. Prayer is the illuminating secret to the intellectual eye.

5. BELIEVE—In all other spheres, men come to believe what they study; in the divine revelation men come to know what they accept as the Word of God. As Isaiah said to Ahaz: "I will not believe, surely ye shall not be established."—confirmed in knowledge. (Isa. 7:9)

6. OBEY—You cannot learn God's second lesson until you have practiced the first. "If any man, wills to do his will, he shall know of the teaching." Doubt is usually the result of disobedience. Obey what God teaches and He will lead you into larger knowledge.

Thus by searching and meditating, by comparing and praying, by believing and obeying, we are enabled to see in this Book its Divine Author: we discover the remedy for man's sinful state and nature; we come into the knowledge of the mysteries of God which He has revealed.

The Preacher's Magazine

January-February 1946
Maintaining Our Spiritual Norm
Under Postwar Conditions

R. J. Plumb

YOUR Committee has assigned to me a matter of utmost importance for this, or any other, time in our history. It is not a term or a definition of terms, it means just simply carrying the blazing torch to the next runner without ever permitting it to lose its light or heat. It means keeping unimpeachably alive the elements of success that characterized the few decades of our short history and made for us the place that we possess as ministers to invest our short lives in a worth-while field of personal endeavor.

May we not set forth a statement or two that will more or less designate what is or what has been the norm that we are proposing to maintain?

This is not difficult nor do we need to reach very far back into the past to produce records and utterances that make plain the established standards, rules and patterns which have been basic in the processes of achievement wrought by the class of people known as the Nazarenes. It has not been long (about fifty years) since this ministry was born with a spiritual norm to maintain. In the words of Rev. E. A. Grivin quoted from his book, 

Phineas F. Bresee, a Prince in Israel, "the Nazarene" became infused with these three characteristics: faithfulness and saniness of judgment, intensity of soul, and the insistence that holiness must always have the right of way. The Nazarenes the rough riders of the holiness movement. They have desperation and intensity. Holiness occupies the central place in their doctrine, polity, experience, and propaganda. The work has been peculiarly free from extravagance and fanaticism.

There can be no successful contradiction of the statement that the regular, natural, and customary insistance, predominating in our ministry has been that people everywhere repent of all known sin and believe on the Lord Jesus Christ as their one and only Saviour here and now; and after that present themselves in entire consecration until dead to carnal sin and alive unto holiness, being also thus in faith in the cleansing blood of the same Saviour here in this present world; and the sooner this is done after conversion the better it is.

But belief in and stressing the two works of divine grace are not enough in themselves to fully constitute or maintain the standards of the church. There must be demonstration of the perfected experience as set forth in the General Rules and By-laws. Hence this General Rules of the church. None of our churches can be up to Nazarene "par" if many of their members are not carefully and conscientiously "keeping the rules." If the idea, that our church rules were made for a past generation and are not therefore to be strictly adhered to now have any major hold upon the members, the church is failing.

If the people do not know what the rules are, it is the pastor's fault. On the side, it is surprising to me that I find any one of them that does not believe in holiness as a second definite work of grace. How he got into the church I am wondering unless the one who received him into membership was very careless or even unfair to him while giving the statements of belief according to our Manual. The writer has observed the method of stringcally cleaving to the "letter of the law" in the use of the ritual while receiving new members even if they are coming by a transfer from some other church. The order of church of the Nazarene is General Superintendent was questioned as to his experience and belief and, having answered all questions satisfactorily, he was received. The spiritual norm can be more easily maintained when clearly understood by all.

Quoting Dr. J. B. Chapman in A History of the Church of the Nazarene, "The objective of the church must have been always holiness and to reach this objective, holiness is taught as a doctrine, urged as an experience, and required as a practice. And therein lies the peculiarly Nazarene genius that through no matter what the matter were incidental, but earnestly and insistently as prerequisites of eternal salvation."

The maintenance or "upkeep" of this spiritual norm is entirely in the hands of our ministry. Quoting from our 1944 Church Manual, Paragraph 903, "The minister of the gospel of the Church of the Nazarene must know that he has peace with God, through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Spirit. He must have a deep sense of the fact that souls for whom Christ died are perishing, and that he is called of God to proclaim to them the tidings of salvation."

It seems to me that at least three things are required in this, our solemn task:

1. Good living, Bible Preaching, and prayer.

2. The first has been stressed under the requirements of the Nazarene minister but it needs to be reemphasized. The working of the principles is too boldly emphasized. Sermons, doctrines, standards, rules, loyalties to truth and little if the advocate shows few signs of the workings of the same in his rules and daily conduct.

3. The second has also been hinted but needs enlargement. Look upon your recent sermon outlines. Do they show that you are preaching to maintain the fervor of our beliefs? Look over the subjects and see if they fit. I heard of a pastor whose wife often asked him on Sunday what is your object today?" Upon careful reflection the change from the subject to the object transformed this pastor's preaching and gave increase to results. Who of us has not been more interested in producing a good sermon and getting it properly preached than really getting at the heart of the hearer and producing for him that lift that must have to make the grade ahead? Bible preaching and Sunday School teaching to the men who are in need of these tenets of faith that support our religious position before the world. Evan-
gelism is our life line and our evangelists have a major responsibility in the matter of this. All of us have always holiness and must continue, keeping men and women busy who will leave a church lifted along the lines of our norm. The evangelists who we pastors have a right to expect of some of those men and women commissioned by our district assemblies is the kind that will make a church easier to pastor and standards and we are pledged to uphold.

If any of us have been upholding the traditions or the doctrines of the Church of the Nazarene sort of apologetically, as though we had to keep close to the line, let us leave off the practice now and take the attitude of a joyful recognition of the privilege to tell the good news of the victorious life offered all those who are sanctified. Let them know that it is severe and you are not apologizing for it. Personally, I see no reason to fear that our spiritual norm will lack support in the days to come if we follow the above procedure capping it all with the third proposition—prayer.

James has told us that, "the effectual fervent prayer of a righteous man avails much." Now has not our church been too bold in this field and has been very zealous for good Bible preaching, can he pray the necessary prayer to bring the victory. Most of us feel that we could make vast improvements in the department right here. No one will say "I have prayed enough," although we can say, "I have prayed clear through." But I am wondering if God's "asking budget" will suffice for many of us is not still mostly unused for lack of petition for the same. In other words, I am wondering if we have received a large measure of the potential which as it would have been possible if we had prayed more and better-prayers. A while ago I got this idea from somewhere and it has been a source of a little encouragement to me, and since I may not know if I have prayed enough I may know when I have prayed well. This is it. First, I have prayed well when it has been for myself and selfish interests entirely out of the picture and God's will is filling the whole course of my perspective. I am not praying even for my soul. Second, I have prayed well when my own soul is blessed until all uncertainty about my own earnestness is gone and sweet assurance of my prayers has taken my case. And third, I have prayed well when
I have appropriated a promise and “shot” the phrase that followed it with my spiritual eye and am looking expectantly for the place where the answer is coming through. Someone gave us the bow-and-arrow picture of prayer. Prayer is the bow. The promise of God is the arrow. The hand that pulls back the cord and lets fly the arrow is faith. The bow without the arrow is no good, without the bow is of little worth and both are null without the strength of the hand.

And so we must be men of prayer, and we must teach our people the fine art of prayer so that the glory of the Lord shall frequent our places of worship and the peculiar but very distinguishing Presence may be there to bear witness to the fact that the spiritual norm is being maintained.

And now to briefly cover the last part of the subject assigned. At first reading I thought that the mention of the postwar world and its conditions was sort of an unnecessary addition of words and a period after the word norm would be sufficient since the only condition under which we can work now is postwar. But I squirmed off and looked again and began to see something. I saw that we are to follow a path such as there has never been before. The heart of man must catch up with his intellect or both will be destroyed. The world has been for many years in a rivalry between body and brain, idolizing the powers of the brain. Intellec has been walking around as a crowned king. Brilliance has been placed ahead of goodness, and moral ability has been thought of greater value than good old-fashioned honesty, while emotion and sentiment have been tabooed. In the world we must face with our message brain counts more than heart and will demand a higher salary. Now, since the atomic bomb secret and other discoveries of science are ours, it is more and more imperative that the heart overtake the brain.

Atomic Bombing

Man has invaded the prerogatives of God Himself in the harnessing of atomic energy and the development of atomic bombing. It is perfectly possible for men to destroy the world and themselves with this astonishing and all-devouring power. It is likewise possible to utilize atomic energy for tremendous good to mankind. What will the answer be? God alone knows, but unless men turn to God and get rich with Him, unless they abandon selfishness and greed and ambition, we doubt not that its use will be for evil rather than for good.

The promises of the Bible indicate that as the age in which we live draws to a close and pestilences will grow in intensity rather. All the high sounding phrases of San Francisco will come to naught in time. The desires of the delegations to the Peace Conference were and are righteous and praiseworthy—but God was left out; and without Him the plans of men will fail. It cannot be otherwise.

How about our own lives? What of our personal plans and ambitions? Have we, too, left God out? Think about it—Essex.

Pray for the Holy Spirit to reveal the inspired Word to you, and give you a mind to understand it, a memory to retain it, a heart to love it, and a tongue of fire to proclaim it.—Selected.

The Preacher’s Magazine

The Musts of Missions

Because our Lord and Master has given to us the Great Commission, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. We obey or we deny His authority.

Because the church, which is appointed to be a channel for the stream of salvation, whose mission becomes a stagnant pool of diminishing area, influence and usefulness. She must evangelize or die.

Because we ourselves are the products of missions. Every Christian in the world today, or his parents, or his more remote ancestors, had the gospel first from some missionary.

Because we have this good-while others have it not. Every principle of our holy religion and the principles to share with others the good which they have received.

Because the by-products of heathenism are retarded civilization, devastation of man, family, health, and souls. Suffering bodies, social injustices, superstitious, and illiteracy; while Christianity, where and to the extent applied, is a mighty civilizing and enlightening and blessing influence upon all human life.

Because the problems of society, beginning with the family and extending through class and race even to international relations, are in any philosophy or idealism outside of Christianity: while this gospel, in its Ten Commandments, and Christ’s summary of them, and in His Sermon on the Mount, offers solution to the social problem.

Because an awakened but unchristianized heathenism is a menace to the very safety of our civilization. This shrunkened, contracted, isolated, internecine, inexplicable, makes it increasingly difficult to have a humanity two-thirds nominally pagan or heathen (and very much more so practically) while Christianity attempts to hold on to the individual. We must in “Christian” and non-Christian lands push back the flood of paganism to be submerged by it.

January-February, 1948

Because all men everywhere need personal salvation from sin, and the peace and hope found in the witness of the Spirit; and they need pure hearts and personal spiritual victory. The man anywhere who can be eternally saved except through the merits and power of the Lord Jesus Christ. Therefore, all men, near and far, have a right to know of salvation, to hear the requirements, the blessings and the safety to be found in Christ and His gospel.

The Free Methodist.

Now the end of all is near. Steady then, keep cool and pray! Above all, he that loves a love hides a host of sins (1 Pet. 4:7-8, Moffatt).

“Now the end of all is near.” How true this is at any stage in life! There is only a breath between any of us and death. Eternity is always only a breath away. Life is brief at the longest—only a “tale that is told”—and as the green herb it “passes away” and we go to meet God and give account for the way we have spent the life He gave us.

“Steady then, keep cool and pray.” What depth there is to these words of the great Apostle Peter! He who had in the past been given to such suffering and trials, he who had, lost his head when his life was endangered and denied with curses that he had ever known Jesus, remembered now how the Master looked at him and how his heart was broken by the look, how he went out and wept bitterly. Life had taught him something and he knew now how to keep cool and pray. Perhaps he was thinking of the words of Jesus in the garden; “Watch and pray. At any rate, his words are worth welling carefully.

“Above all, he that loves a love, for love hides a host of sins.” He drew a circle that shut me out. A heretic, a rebel, a thing to flout, but love and I had the in to join. We drew a circle that took him in.

—Ross H. Munkler in Gospel Trumpet

Contemplation is the grace of quiet contemplation of our desires within the boundaries of our present providential circumstances.—Johannes H. Schmitz.
The Power of Influence (A Tribute)

Aileen Johnson

Preachers occasionally are tempted to discouragement, they wonder if their work has lasting value, if in their touching the lives of people they are having any influence, for in the conclusion one preacher's influence gathered in one local congregation many years after his death.—MANAGING EDITOR

LAST Sunday morning in our church, the pianist played the hymn Zibth's Hill as an offertory. At its conclusion our pastor arose and, with tear-filled eyes, remarked that song always reminded him of Rev. F. R. Morgan who, he understood, had once been pastor of this church. He added that he revered his memory because of the interest he had taken in him as a boy and the things he had done for him when he could not do them for himself. Then spontaneously one by one four others in the congregation rose to testify to this same minister's influence on their lives.

One person related how he had come into his present daily, although a stranger, during a time when her entire family was ill, and had ministered to them and prayed for them, and how his kindness had drawn her to the church, and to God. One told of how he led her into the blessing of entire sanctification. And another recalled a message he once preached on the subject of "Human Kindness" that had stayed with her through the years, and helped to mould her life.

It was a touching incident and the entire congregation was visibly stirred by the evident sincerity and feeling of deep gratitude and deep thankfulness that motivated these unsolicited tributes.

I was saved by this demonstration of the power and endurance of human influence. It had delved into my memory for my reflections of this man that I might have stored away there from my knowledge of him in my childhood. I recalled a jolly, robust person, simple and unassuming but possessed of a great deal of fervor and enthusiasm for his work. I remembered that he had had troubles enough of his own and to spare, yet he apparently had found the time and energy somehow to take an interest in the troubles of others to such an extent that he had left an imprint on human lives that had outlived his own brief span on earth.

Glancing over the small congregation I noted that each of those who had testified of this man's influence on their lives had members of their families in attendance who were the product of his direct influence. I counted fourteen husbands, wives, children, children-in-law and grandchildren who were doubtful in that service because of the faithful Christian living of those who had been blessed by their association with this one minister, making a total of nineteen people in a congregation of fifty who obviously had been affected by this man's life. And who can say how many other lives in that small congregation may have also been influenced by some of these.

Furthermore, as I pondered the endurance and tenacity of influence, I remembered children who have grown up in those homes just mentioned and benefited from the Christian training they offered until they reached maturity and left their homes, and I knew they never could oultvive the effects of that training. I considered how, through difficult times and hours of dire discouragement over a period of years, these people had helped and kept the doors of that local church open. And there paradied through my mind memories of those whose lives had been transformed because the church was there.

And I reached the conclusion that this man's influence was far from limited to our church organization or our city; for that Sunday morning there were several women of all ages and professions scattered across our nation, and young people from the Aleutian Islands on the north to the tropical jungles of Pacific Islands on the south, and from Germany on our east to Okinawa on our west, who were nobler characters and greater blessing to the world than they might have been had that man never lived, and each of those is influencing others who in their turn will touch still other lives, and on and on—ever-increasing as long as time shall last.

Truly, the Judgment alone can reveal the accomplishments of this modest follower of Christ. And, thank the Lord, there are thousands like him in the world today—men and women who are more concerned about pleasing God than gaining the world; who are willing, even eager, to deny themselves in order to add a single straw to the structure of happiness of a fellowman. Wherever they go, people are a bit happier and better because of their presence, for consciously or unconsciously, they are leaving an impression upon all they meet that no power on earth ever can completely obliterate. And so long as there is one such godly person on earth, there is hope for the world.

The love of God within a heart
Is like a bubbling fountain,
Flowing out in words and deeds,
That, rushing down the mountain
Of time, becomes a surging stream.
Cleaning as it goes,
Making all it touches ever
Richer where it flows.
Until it has cut
Its channel wide and free
And is lost within the ocean
Of endless eternity.

-Hugo, Okla.

I Believe God!

These are brave words, especially under such circumstances. Paul, a prisoner, on the way to Rome, was on the high seas, storm-tossed and with little human possibility of escape. The ship was driven by merciless waves. For many days the tempest had been such that neither sun nor stars could be seen, and all hope that they could be saved was taken away. While the storm was raging and men's hearts were failing them for fear, God was walking to them, their faithful servant and assuring them of His delivering power.

The storm had not eased, neither had the sun again begun to shine; things looked no better than before, yet in face of those howling winds and mountainous waves, he could stand and say, "Wherefore, sir, have you to say that I should fear? Do you know God well enough to have Him speak to your heart? Do you keep steady enough, to catch His words of comfort to you in the midst of the storm? Is your conduct in storm time such that when you begin to talk, those around you will really listen? Dare you declare your faith in what God has said when there seems to be no possibility of its coming true? You will make sure, of course, that God has said it, and said it definitely, and offered them, and so long as there is one such godly person on earth, there is hope for the world.

I Believe God!

To really believe God is to live a life of continual triumph. Not that by so doing you make certain of everything coming your way, but you may at least make sure that nothing can come your way that shall not work out for His fullest glory and your highest good.

To believe God—really believe Him—is to enter upon new life in stormy days, and then no matter how long the storm may last or how increasingly violent it may become, to rest securely in Him until it is through.

These are days of storm. What are you doing about it? Questioning? Complaining? Mourning? How much will your attitude help the morale of others in the storm?

If you lack confidence—pray! If you know God and can really trust Him—stand up and say so! Many are saying, "I wonder why." Stout and sturdy hearts are needed who can confidently say, "Wherefore, sir, be of good cheer: for I believe God." I believe God, without any doubting; I believe God, the victory shouting; His promise is true; what He says He will do; so I believe God and intend to go through.

-H. E. J.—in Heart and Life

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto me and I will give you rest."—St. AUGUSTINE.
Don't "Cut and Cover"

L. Wayne Sears

He that covereth his sins shall not prosper (Prov. 28:13).

To any who are familiar with the terminology of those who work on the farm, the words of this heading will suggest the trend of this article. To others, they must be explained. We were working for a cousin several years ago it was first expressed to me. We were starting to plow a field. It was a large field, but the owner was in no hurry to finish. His chief thought was that we should do a good job. So he gave this admonition, "Don't cut and cover." I soon learned what he meant. Sometimes if the plow gets out of line with the furrow, it will cut too much "hard." That is, it will plow a strip, turn the sod over, but leave a place unturnd and untouched. The plowed dirt will fall over this unplowed and the result looks the same. But when the seed is sown the fruit reveals the flaw. For the place that was not plowed, but only covered, is still as hard and unyielding as before. The thin covering of earth is not sufficient for the seed to take root. Hence a good farmer is careful not to cut and cover. He is interested in getting the most from the field and will take care to prepare it properly.

In the ministry it is easy to "cut and cover." Books of sermons, good sermons, and abundant and short cuts to preaching. Visits can become on occasional calls to ascertain the welfare of everything on the place including the dog and the chickens and the old neighbor and the minister. Praying can be left to Sunday morning when the preacher and God renew old acquaintances. Studying the Bible can become a means of preparing for preaching material and professional study dries the soul.

In the everyday life of all of us the temptation comes to "cut and cover." It is so easy to make excuses and invent alibis and cut and cover and try to imagine we have done our best.

Praying in the home, our own home, can become a farce. When we sleepily mumble our little "Now I lay me down to sleep" while fumbling with our shoe laces, and say "Amen" just as the last shoeh hits the floor and slide into bed all in one movement is what I call cutting and covering.

Reading the Bible can become much the same way. To hurry through a short psalm and miss its great implications is to obey the letter of the law and leave the weightier matters undone. It sounds good to you to read a chapter a day, but did you really read and ponder and meditate and study it for its meaning for you? To cut and cover here is to undermine essentially your experience, for the fertile seed of the gospel to grow in that kind of uncultivated soil.

Be careful you do not cut and cover in your faith. Synthetic rubber is good, they say, but there is no such thing as synthetic faith. Just a general faith and a pretense and the hereafter will not replace a specific faith in Jesus Christ and His power to save fully. Much of the faith of the world is concerned with an abstract belief in a vague First Cause. So don't cut and cover here; dig deep, plow thoroughly, strike the Rock, and there build your faith.

"He that covereth his sins shall not prosper." Mouling a sham and a pretense may work fine for a while, but what of the harvest? When the seed sprouts, will there be bare spots, empty places where the field was not prepared? But whose profession and forebeareth shall they have mercy. Don't leave out the last part of this verse. God has promised that if we will be honest and upright, sincere and true, that he shall have mercy. Our field will bear fruit, and the tares will not be so numerous when the plow has turned it all.

If I Were a Preacher

By a Layman

If I were a preacher, I would not be a detective. I would not ask you under investigation what you do not know about hearts, lives and homes is no such matter than what you do know, that it is like seeing the top of a great rock in the ocean; the unseen is the greater part.

If I were a preacher, I would not be a judge. God says, even to the preachers, "Judge not, nor ye be judged." A harsh or wrong judgment not only causes a bad name for you but man's consideration; it but may act as a boomerang, and cause suffering to the preacher himself that God would spare him. Let him stick to his calling— the ministry of the Word of God, and prayer.

If I were a preacher, I would try to distinguish between preaching to conditions, and dealing in personalities. It does not take a very intelligent person, nor a very suspicious one to know when he is being preached at. Oftentimes more grace is manifested from the pew in ignoring such threats than is manifested from the pulpit in giving them.

If I were a preacher, I would never drive my flock. A forced service, to allow the influence of the preacher will do little good. The tabernacle was built by those whose hearts "the Lord had made willing." It is one thing to have a planned program for those who are ready for it, and another thing to crowd folks beyond their mental, physical and spiritual capacity. One leads to growth, the other to discouragement and disgust. Moreover, in dealing with individual souls, I would leave something for God to do, in the matter of their growth and development. Water the flowers of grace that are budding around you, but let God open the petals.

If I were a preacher, I would never never draw attention to the faults of my members in a public service. It embarrasses them and brings ridicule. But whose name may have invited to come and hear you; and it shakes the faith of outsiders in the members in a public service. It embarrasses us to show a spirit of cheerfulness, and of love and confidence toward all.

The Preacher's Magazine

January-February, 1948

There is a verse in the Bible that is well to remember, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8). The belief that anything for God ever be maintained. We have not done God a great favor because we went to church on the Sunday suggested by Mr. Truman, to offer thanksgiving for victory. We have but offered Him what is his right. Such a sense of unutterable gratitude, if we have believed in Him. Not only do's it please Him, but to do so is. And so we are not to be trusted into men. It will do you good, it will be to your profit, to render to God the things that are God's, in reason and in position: the things that are Caesar's. — Essex

A Word to Remember

January-February, 1948
Theological Question Box

Dr. H. Orton Wiley

What is the theological difference between a "changed heart" in conversion, and a "purified heart" in sanctification?

When conversion is referred to as a "change of heart" we must be understood as limiting this change to the "new birth," that is, a change from spiritual death to spiritual life. Those who are not clear on the work of entire sanctification, frequently refer to this "change of heart" as such a renewal as removes all sin or inherent depravity. The question arises, "Why is a change in sanctification as a second work of grace necessary?" This position is based on a misapprehension of the nature of regeneration, which regards it as a molding or formation of the entire nature of a person, instead of an impartation of a new life. Our Manual is clear on this subject. We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the regenerate believer is spiritually quickened and given a distinctly spiritual life capable of faith, love, and obedience (Article IX). But this impartation of life to the soul does not thereby cleanse it from inbred sin or inherited depravity. After the new birth, the soul exists along with inbred sin, hence we may properly speak of the regenerate state as a modified state, a mixed moral condition consisting of both spiritual life and inbred sin.

This is clearly the Pauline and Wesleyan position. In his sermon on "Sin in Believers" Wesley says: "At this point we notice that there are two contrary principles in (unsanctified) believers, nature and grace. The flesh is the Spirit, runs through all the epistles of St. Paul, yes, through all the Scriptures." In his sermon on "Puritity" he says: "Till this universal change (sanctification) was wrought in his heart, he was regenerate, all his holiness was mixed." In commenting on this, Dr. J. A. Wood explains, "Mixed, necessarily in a restricted sense. Both grace and sin existed in the new soul, though antagonistic and at war with each other, and in their essential nature diametrically opposed to each other. Though existing for the time in the same person in admixture, they are distinct in nature and tendency; they are contrary the one to the other, and are accessible to separate and independent influences.

The "change of heart" which takes place at conversion, therefore, is not exceeding great—the change from death to life. This new life is not a holy life, and hence Mr. Wesley calls it the beginning of sanctification, the place of the gateway to sanctification. In the very instant of our regeneration," says Bishop Hopkins, "all the graces of the Holy Spirit are implanted in us at once; for they are all linked together, and whosoever receives one grace receives them all." Similar to this is the statement by Dr. John Dick, that "in regeneration there is an infusion of spiritual life into the soul, which life is to beget all the graces, or all the holy temper of the Christian is virtually included."

We are next to inquire as to the difference between this change in conversion, and that which takes place when the heart is purified in sanctification. The ground for this second change is to be found in the fact that the regenerate, in the act of regeneration, is impaired and impeded by the remaining corruption of inbred sin in the heart. Hence the necessity of a cleansing of the heart of this remaining corruption, the purification of this new life. The difference between the two states is, therefore, one of moral quality. In the regenerate state, grace has its antagonism in the sanctified, it has none. In the purified heart, love reigns without a rival, and Christ is the Lord of every emotion there.

If the serpent is a type of sin all through the Bible, why was a brazen image of the serpent placed upon the pole to save the children of Israel from the serpents in the wilderness? Also note that this pole and make represented Christ ( Cf. John 3:14).

The serpent was very early the emblem of the healing art among pagan peoples, and to this day it is the emblem of the medical profession. Evidently, the Israelites coming out of bondage to pagan people, would understand more easily the meaning of the emblem, and hence when necessity arose, Moses made a serpents of brass and placed it upon a pole, that those who had been bitten, could look upon the serpent of brass and live. Later it will be noted, this pole or serpents image was to be perverted from its original use, to an object of worship along with other heathen images. Therefore in the revival of Hezekiah's time, the high places and the groves of paganid, was destroyed, this brazen serpent was also destroyed. Evidently it had come to be too closely associated with the surrounding paganism.

A minister to whom this question was proposed, answered it more from the philosophical viewpoint. He said, "The remedy must always come along the same line which the sin has followed. Since by man came death, by man also must come deliverance, since the life of the serpent must be healed by looking upon an image of the serpent." It seems that St. John used the Incident as an illustration of the necessity of faith. When the people were perishing from the serpents, Moses lifted up an image of a serpent and those who looked upon it in faith were healed; also, men are now perishing from sin, and Christ lifted up on the cross makes an atonement for both the disease of sin and its consequence in death. "He that believeth on Him, the Son of God, is begotten of the Virgin; hence are saved, from perishing by faith in Hjs atoning work, in the same manner that those who looked upon the brazen serpent were saved, from perishing by means of the consequent of the serpent's bite.

There are certain Scriptures dealing with the expiation of guilt in the penal sin, and it can be shown that the Holy Ghost was not yet glorified (John 7:39). I accept this Scripture as true but do not understand it. Will you tell me why it was necessary for Jesus to die away before the Comforter could come? Jesus as the Son of God became incarnate, and took upon Him the nature of man; so that in Him, there dwelt two whole and perfect natures, the divine nature and human nature. If, therefore, Christ became a unique Being, at the same time as God and Son of man, it is evident that the Spirit of Christ, that Spirit which dwelt within him, would also be twofold. The Spirit of God was given to him without measure, and the portion of our nature also. Hence it is said that the Spirit of God searcheth all things, even the deep things of God; and also, that Christ knew what was in man. During the earthly life of Christ, His Spirit was shut up within his own body, and for this reason He spoke of himself as "straitened." Speaking of the Comforter in John 14:16, He said, "Ye know him, for he dwelleth with you, and shall be in you." Before this Spirit could be set free from the bodily limitations of the incarnate Christ, His body must be broken, and for this reason His death was necessary. When after the crucifixion and resurrection, Christ ascended on high and was glorified, He received the promise of the Spirit, and on the day of Pentecost, poured out this Spirit upon the waiting disciples.

The author of the Epistle to the Hebrews states that there is another sense that is, from the viewpoint of access to God. Here he uses the inner veil of the temple as preventing approach to the fulness of God, or the presence of the Holy of Holies. So also in Christ, the veil, was His flesh. When this was rent by the crucifixion, the children of God were given access to the Holy of Holies through the veil of Jesus. Here we are not only given the Spirit as a result of the broken body and shed blood, but through that Spirit are likewise given access to the presence of God.

A question comes concerning my interest in the Book of Isaiah and in Revelation. He says, "The
The seven spirits is that which has been held in the church for centuries, and may be found in the various manuals of religion. They are as thus given, (1) Wisdom (or a wise for spiritual things); (2) Understanding (that which helps us to know the true spirit of Christianity); (3) Knowledge (or the thing concerning our holy religion, rightly discerned and approved); (4) Counsel (that guides us during perplexing circumstances); (5) Fortitude or Might (that enables us to overcome obstacles and endure sufferings); (6) Piety or the Fear of the Lord (as it concerns the tender love of God for His people, and the communion of His people with Himself); and (7) the love of God. Of course, this is not all, but it is of interest to be a part of Christian Life.
STEWARDSHIP

Scriptural Giving

At this season of the year the subject of giving is at the forefront in the life of every Christian. It is a good time, therefore, for Christians to review what the Bible has to say as to our obligations as stewards of God.

The Scriptures teach many things regarding giving, all of which are important; but there are three requirements laid upon Christians which our giving cannot be truly scriptural.

In the first place, our giving must be systematic. This is emphasized in the Apostle Paul's admonition to the Corinthians: "Upon the first day of the week let everyone of you lay by him in store." The ideal often emphasized in the church's literature is that of every member giving to every cause every week, yet one of the reasons why the church is never able to secure all the funds it needs, especially for its benevolent enterprises, is that so many of the church members do not follow this method. If all Christians were to adopt this scriptural method of giving, it would be possible for the church to take a great step forward in its efforts to evangelize the world.

The Word should be said of a second scriptural teaching regarding giving—that is, that it should be proportionate. In the verse quoted above, the Apostle goes on to say that every Christian should give "as God hath prospered him." If the income is small, the gifts must necessarily be small, but with the larger income there should be a proportionate increase in the gift. In our giving, one of the divinely given standards is that of the tithe. Whether we accept the teaching of this, or not, it is a standard that Christians through the centuries have found spiritually helpful to themselves and to the work of providing for the work of kingdom extension.

A third scriptural teaching is that our giving should be cheerful. The Apostle Paul wrote: "So let him give, not grudgingly or of necessity; for God loveth a cheerful giver." This means, of course, that our heart must be in the gift. If we become genuinely interested in the sending of the light of the gospel to the dark places of the world, and to the poor for God, and for our fellow man has taken deep root in our natures; if it is our sincere desire to serve Christ, not only in word and thought, but with our material means, then, we shall not look upon our giving as a vice or a sacrifice, or as an obligation that must be met, but as a privilege and joy. When we give gladly out of a heart filled with gratitude and love, our giving will become a means of grace to ourselves as well as an act of blessing to the onward course of the cause of Christ in the world—Christian Observer.

Surrender Self!

What the Lord wants in our lives and our money is but an expression of life. They must not be separated. One cannot buy himself off from personal surrender with any money gifts any more than one can let professional consecration get by without cash. God wants our money only because he wants us. Salvation is essentially in union with God through Christ. Religion without personal surrender of the self will. Faith issues at once in action—action for him, as in all it was action for self—Earl V. Pierce.

Why I Tithe

Chaplain W. D. Owen

We BROUGHT nothing into this world when we came, and it is certain we will take nothing with us when we leave. Everything we have—those whom we have in our possession or have the privilege of using comes from God and belongs to God. When we use something, we mean he has possession of it to use as long as he lives, but God owns it. Therefore, when God has in his possession all of our money, we mean he has it in his possession and can use it as he sees fit, but money and houses and land belong to God. He is sole owner of this world and everything connected with it. Every man is a steward of God and must give an account to God for the way in which he uses the things God has entrusted into his care. "Give an account of thy stewardship," said the Lord to the unjust steward (Luke 16:2). And so shall our Lord say unto everyone of us when we stand before Him.

Since I am a steward of God, I owe him a part of everything which comes into my possession. Hence, I practice tithing because from ancient times the heathen has been recognized as that part which we should return to God as his stewards.

God sanctioned the tithe system. Devout worshipers practiced tithing many years before Moses' time. Abraham was a great tithing to Melchizedek, priest of Salem. "Tithing was incorporated into the law because it was a good financial system. It is God's way of doing business. It is a Christian dispensation, if we have found a better financial system to take its place, we have found a better Christian dispensation."

I tithe because Jesus approved of the tithe system. He said concerning tithing, "Of these ye ought to have done" (Matt. 23:23; Luke 11:42).

I tithe because the Lord's "All the tithe of the land, whether of the seed of the fruit of the tree, is the Lord's: it is holy unto the Lord... And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod the tenth shall be holy unto the Lord" (Lev. 27:30-32). I would not consider using for myself what belongs to the Lord.

The prophet Malachi says, "Will a man rob God? Yet ye have robbed me. But ye say where have we robbed thee? In tithes and in offerings." (Mal. 3:8). If we use God's tenth for ourselves we are robbing God. And when we tithe, we are not saying that God is not God; we are only paying that which we owe Him. The Bible always speaks of tithing as paying tithes. Therefore, I tithe because I am a honest man.

I tithe because God has promised to reward the tither with spiritual blessings. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

God has promised us a blessing if we will tithe, and in connection with that promise he says to us try it out and prove his Word.

God has also promised material blessings to those who return to Him a part of what they receive. Jesus said, "Give and it shall be given unto you." In Proverbs 9:9-10 we read, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty."" In the scripture teaches regular, systematic giving, and tithing fills that requirement. "Upon the first day by thee shalt thou lay thy tribute in store, as God hath prospered thee" (I Cor. 16:2). Not only does the scripture teach return (proper proportionate gving, as God has prospered us (or according to the amount of our income), and

The Preacher's Magazine, January-February, 1946

returning is a systematic, proportionate giving.

The tenth is the general standard of our obligation, to God. The poorest should tithe, and those who can afford it should give offerings in addition to paying their tithe. "Tithing is the word of God's Law teaching tithing, but if we knew it not we would still recommend it as the best system of government that man has ever discovered."—In Gospel Trumpet.

Are Ministers Lazy?

Aaron N. McKeel

A Minister's time is a stewardship

I THINK that the average minister is lazy." That bold statement was not made by a minister of his fellow clergymen; it was made in the midst of a conversation by a church woman. She continued her indictment as follows: "One finds such mentally gnomed and vocationally alert men among physicians, for instance, one suspects of the same discipline, their sense of responsibility. In these respects, they seem so unlike many of our clergymen.

One's first impulse is resentment—strong resentment—at such a blanket indictment of one's profession. And yet, is there a minister who is not a minister? Are ministers lazy? There was something in the words of this woman and the manner in which they were spoken that sent one away with the query of the conscience-stricken disciples of Jesus in mind, "Lord, is it I?" The writer remembers the inquiring question that was asked his wife by a Boston census taker. "Yes, I understand that your husband preaches on Sunday; but what does he do during the rest of the week?" And then, of course, my brother ministers will have invariably raked at the statement of not a few well-meaning parishioners, "Tomorrow (Sunday) is your busy day." Or, "Our vacation days.

Just recently, someone mentioned a youth who was considering the Christian ministry as a career. In fact, he thought that his calling was to be a minister; he thought it much less demanding than that of law or medicine. And let us be thankful to admit that a few persons do consider ours a relatively comfortable calling. We are, by and large, our own bosses and have various hours in which to work. And if there is any least tendency of laziness in us, we can get by—that is, for a time.

On the other hand, there is a little fringe of souls, eternally anxious about our state of health, warning us of
overwork, and wanting to send us away for a long rest. One can only pity the man who takes such counsel too much to heart. The minister of the gospel might well give him a cordial drinks and encouragement with the source and sustenance of his being, to quiet brooding over and feeding upon the 'Lord's Day'. And if he is half asleep in the morning will find him in study, with the door shut, and beginning the day with prayer then in the day's schedule he may have to hurry, he will hear in mind that "haste makes waste" here. We must get into spiritual focus before we can lead another into the kingdom of God. The future, at least as far as the ministry is concerned, belongs to the disciplined. "When we read the lives of the saints," says E. Horman, "we are struck
by a certain large leisure which went hand in hand with a remarkable effectiveness. They were never hurried.—They lived in God." (Creative Prayer, p. 28).

Our supreme task is to know God intimately as Friend and Companion only as we can reveal a sense of the Presence of others.

Every morning lean three arm's while upon the dome of all heaven, and gaze upon the God.

Then with the vision in thy heart, Turn strong to meet the day.

How does he husband his time with regard to the reading and assimilating of essential books and pastoral matter? Does the idle movement of the best thought sweep through him? Is he oriented to his ministry? Is he whole hearted in his work? Much current reading, as Nala Ferris has said, is a waste of time, is sin. And al-
though the time he has to spend should come first on our "must list," nevertheless, there is an essential core of knowledge which belongs to our calling. Certainly, it is the need to nibble constantly on something solid in the field of theology. It needs to reach our consciousness in the mind of Christ and in the calling. And in this, there is a pastoral measure, a wise counselling, a deliberate eclecticism on the part of the student. The bold claim that his preaching is in demonstration of the spirit and with power. As a thing, in a thing, and in that sense we owe it all to Him. He constantly sustains it all, and in that sense it is a constant gift from Him. If we had originated anything we might talk of ex-
cessual ownership. We have originated nothing. We receive everything from the church of God.

There is an intangible, ideal quality, an ebb and a flow, in the soul's hidden life, as Martineau long ago said. But at such times, it is precisely the spiritually dis-
ciplined man who can come off the best. You have heard, of course, of the Scottish divine who was "invisible on week days, and incomparable on Sundays." To be able to look into the face of the Lord of life on the Lord's Day and say, "I am a great success"—that is as much as any of us can say.

The question, then, as to whether or not ministers are lazy must be answered in the doctrine of the heart. Regardless of the fact that he punches no time clock and does not labor under the immediate pressure, well known to many of his congregation, there is a stewardship which he must and does render. Perhaps the fore-seeing Lincoln had our calling and profession in mind when he said in effect, "You can fool some of the people some of the time, but not all of the people all of the time."—In The Watchman-Examiner.

Stewardship of Self

The most valuable part of a man is that mysterious center of thought and feeling and action which he calls himself. This is the bewildering, potential part of him. Here personality is found on its throne of power, and what we may speak when we talk of man adequately. It is related to all sorts of external things, but personality is the matter of strategy.

When we see stewardship in its largest expressions we must see how all its other aspects come at last to center in its relation to personality. Man is a king under God. And as a king he is responsible for the realm, for the throne, and for the man who occupies the throne. The be-
ing of stewardship lies in the fact that we owe life and all we possess, and the world in which we live, and everything we have, made it all, and in that sense we owe it all to Him. He constantly sustains it all, and in that sense it is a constant gift from Him. If we had originated anything we might talk of actual ownership. We have originated nothing. We receive everything from the church of God.

All this is the basis of a great religious stewardship. . . . All that we are, all that we think, all that we feel, all that we possess belongs to God. We are stewards of God's property in respect of all these things.—Lynn Harold Hooz.

January-February, 1948

Do We Rob God?

Hubert V. Taylor

In the parable of the talents, Jesus fo-
cuses the spotlight of attention upon one-
talent men and women who refuse to invest their ability but rather hoard it and thus lose the wise reminder that God gives us our talent. It is bestowed upon us as a gift. It is God's investment in us. And we lose by not investing it.

Paul advised Timothy, "Stir up the grace of God that is in you" (II Tim. 1:6, 8, 9).

Leslie Weatherhead comments, "To refuse to develop the talents that you are not only to lose the power, but also by which a gift that is not used is withdrawn, but to deprive God and at last to be adjudged a thief. You have robbed the community and robbed God and ab-
sconded with the assets of the Kingdom" (In Quest of a Kingdom, by Leslie D. Weatherhead).

If my hand slacked, I should rob God—since He is fullest good.

Leaving a blank tastes of vitality. . . . He could not make...Antonio Stradivari's violins
Without Antonio.

Many of us are richer in talent than we dream. If we earnestly seek the treasures and uses we will find great wealth. To everyone He has given a voice to speak and sing His praise. Some voices are but one-talent voices, granted, but note the importance of the one talent in the parable of Jesus. The church itself offers an opportunity for us to develop and use our vocal talent for His kingdom's sake. Do all of us who have musical ability take advantage of this opportunity? Do we earn dividends for the kingdom with God's investment in us?—Christian Observer.

A Challenge to Christian Liberty

II Corinthians 8 and 9

1. Example of Macedonian churches (8:1-5).
2. Equitable to the Corinthians (8:7, 8).
3. Example of Christ cited (8:9).
5. Elbert in liberty blessed by God (9:6-14).
I have the criticisms pointed out in this column from time to time been of any help to you? Correct English must become a habit. If you read these over carefully, probably find the errors which you have been making, but about which you do not become grammar conscious, you will still give you little. The old habits will persist. There is a science of grammar which one may master, but not be able to use correct English. A pastor, when a slip in English was pointed out to him, said, "Did I say that? I know better than that." We all agree that one should not say "He done it." "I don't know nothing about it." "Each one should bring their Bibles to Sunday school." But we continue to make the same mistakes. It takes drill, drill, drill to uproot old forms that we have used since childhood and learn to use correct forms. If you have preserved your \textit{Preacher's Magazine}, it will be a good exercise to get them out and read these criticisms. Here are a list of common words that have previously appeared in this column, write each word, dividing it into syllables, then underscore the syllable you think should be emphasized. Now choose your two or three preconceptions at the bottom of this article, chastisement Canann grievous solemn Belach Deborah. Golgotha Hymeneaus interesting blasphemous rampant apparatus acrostic Sanhedrin brave. If you are American, it is preferable to use our way of spelling certain words, not the British. Note these words: British American axe ax honour, labour honor, labor theatre programme program cheque (a draft) check waxen. Enlarge your vocabulary until it will not be necessary to overwork certain adjectives. Very few people have the same meaning, find the one that expresses the exact meaning you desire. Do not say: an awkward, dreadful, terrible, fearful, horrible, appalling. Study these words carefully and use them: awkward, dreadful, terrible, fearful, horrible. Say: a horrible crime, an awful preachers, a fearful taking, a fearful pig, a dreadful disease, a terrible plague. grand, imposing, majestic Say: A grand performance, an imposing structure, a majestic, splendid, delightful, elegant. Say: A nice view, a splendid structure, an attractive entertainment, an elegant home. beautiful, pretty, lovely, handsome, charming, attractive, big, great, large, immense, numerous, colossal, gigantic, vast, extensive. Which word should be used in speaking of— a river, a forest, a prairie, wealth, cavern Say: A big tree. A large man. Big is less elegant than large. We would not say George Washington was a big man. The following words are frequently used incorrectly: audience—spectators invent—discover teach—learn party—person verbal—oral. An audience is a company of listeners. Spectators are those who view a performance. The audience heard the lecture; the spectators went. We teach others; we learn things ourselves. The child frequently says, "My teacher learned me that." Verbal is used as, of or pertaining to, or connected with, words; concerned with words rather than ideas they convey. Oral signifies not written through the mouth or by words of mouth. We speak of an oral contract; a verbal translation. To invent is to bring together new relations not heretofore known. We discover that which already exists. A student in college made the mistake of saying that Newton invented the laws of gravitation. Party has a number of meanings; such as, a company of persons united for some common purpose. Person refers more particularly to the individual, a human being. Pronunciation of the words at the head of this article: CHAI-siz-ment RAM-v't RAM-v't, etc. SIZZ-um AD-mi-r-l GOL-go-tha GRIEV-us. DA-o-ge-mus ap-pa-Ray-lus an-KLE-mente SEE-ee-lin g. INTAE-lin g. KA-nan ZEE-ee-lin g. NEE-ma-KIANE-us. The \textit{Preacher's Magazine}.
QUOTABLE Poetry

New Year
Charles Wesley
Sing to the great Jehovah's praise! All praise to His name! Who kindly lengthens out our days, Demands our choicest songs.
His providence hath brought us through Another various year; We all with vows and anthems new Before our God appear.
Father, Thy mercies past we own, Thy still continued care; To Thee presenting, through Thy Son, Whate'er we have or are.
Our lips and lives shall gladly shine The wonders of Thy love, While on in Jesus' steps we go To see Thy face above.
Our residue of days or hours Thine, wholly Thine, shall be; And all our consecrated powers A sacrifice to Thee.
Till Jesus in the clouds appear To saints on earth forgiven, And bring the brand sabbatical year, The jubilee of heaven.

Old Year Memories
Let us forget things that vexed and tried us— The worrying things that caused our souls to droop; The hopes that cherished long were still denied us— Let us forget.
Let us forget the little slights that pained us— The greater wrongs that rankled sometimes yet; The pride with which some lofty one disdained us— Let us forget.
But blessings manifold, past all deserving, Kind words and thoughtful deeds, a countless throng, The faults we overcome, the rectitude unswerving, Let us remember long.
Whatever things were good and true and gracious,

Pressing Onward
Phil. 3:13-14
I'll wear no withered garlands here— The tokens of the vanished past; I'll journey on my pathway here, And reach the mountains top at last.
The past is dead; its songs and tears Belong to all the ages gone; I face the promise of the sabbath With hope, my shield and buckler on.
And One who blotted out the past Walks on the mountain road toth me; He points ahead to realms vast— The land of God's Eternity.
I'll seek no resting place beside The path that leads to the great land; I'll walk with Him who for me died Till safe upon its soil I stand.
Then let the world keep all its fame For those who love the ways of death,
THE PREACHER'S SCRAPBOOK

Bishop Newman, who wrote "Lead Kindly Light," has a sermon entitled, "The Preacher's Scraps of Excited Feelings," based upon the story of the man who had seven devils cast out of him, "Return to thine own house, and show how great things God hath done for thee."

Newman strikes a good note there. We need more testimony from people in an excited state of mind, over the wonderful things God hath done for them. We need more holy passion and that "passionate persistence" brings results. We need men moved mightily by the power of God. John Wesley said, "Give me a hundred men who fear nothing but sin, and desire nothing but God, and I will shake the world: I care not a straw whether they be deacons or laymen; and such alone will overthrow the kingdom of Satan and build up the kingdom of God on earth."

How to Settle Church Difficulties

Someone asked Phillip Brooks what he would do first if he were called to be a pastor of a broken down church—a church that had lost its building or was being used for a pastor and was torn by internal disension. He hesitated only a moment and then replied, "I should get all the people together and ask them what they think."

If a church could on world-wide missions, and take the best offering I could get for work in other countries. This would help to settle church difficulties of every nature.

Brunwell Booth defined the experience thus: "The rest of a sanctified heart, is really the rest of love. Love becomes the rule of our lives, whether we live or die, work or rest, suffer or rejoice. In injury and misunderstanding, which suffer from slander or weakness, as well as in victory and prosperity, and even in the common things of daily life and till—often suffering without this, love fills, surrounds, crowns us and flows out of a heart in which God abides and rules; and God is Love."

Gems from Jowett

In reading Dr. J. H. Jowett's sermons we have come upon the following gems of truth which seem particularly appropriate for these days:

A "sacrificed church would speedily conquer the world."

"The sacrificial things in history are the influential things today."

"We are energized by our tasks. Our morale is made by our resistances. And, therefore, you will find that the seasons of commanding, difficulty have ever been the seasons of the Church's exuberant health."

"A difficulty should always be interpreted as an invitation."

"It is possible to evade a multitude of sorrows by the cultivation of an insignificant life."

"Tiny souls can dodge through life; bigger souls are blocked on every side."—Note in The United Presbyterian.

Pride Rebutted

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride.

Pride of birth: "Is not this the carpenter's son?"

Pride of wealth: "The Son of man hath not where to lay his head."

Pride of no form nor comeliness: "He hath no form nor comeliness."

Pride of reputation: "Made himself of none reputation."

Pride of superiority: "I am as one that serveth."

Pride of ability: "I can of mine own self do nothing."

Pride of will: "I seek not mine own will."

Pride of resentment: "Father, forgive them."—Selected.

We can be sure that however small our abilities and few our talents, God has some work for us to do. It may be a very small work, but it is peculiarly ours, given us by One who made us what we are. This, love fills, surrounds, crowns us and flows out of a heart in which God abides and rules; and God is Love."

The Preacher's Magazine

SERMON OUTLINES

A Day of Good Tidings

LESSON—II Kings 7:1-11

TEXT—II Kings 7:9

INTRODUCTION

This is truly a day of good tidings. At last the ships of the sea ride peaceful miles at anchor and the flight of the sky fly on errands of peace. There are no falling bombs. There are no warships at sea. It is a day when hopes for peace have been broken will soon be restored. The brain and brawn of men will now be occupied with noble efforts to promote peace and good will among men. Their inventions will be to lift the standards of living among all peoples of the earth. The work of good men will be to find some lessons from the dark and devastating days of war that will in some measure mitigate the shame and sorrow that has come to us.

Some of the bitterest experiences of human history have their gleams of light that shine forth from the darkness. Even war has its helpful disciplines and sometimes its results that work for progress and sanitation. God is always making the way of making the wrath of men to praise Him. The very helpful words of our text are set in this background of God's way. There was war, disease, war, and famine. But out of it there comes a story that has never been forgotten. It offers us inspiration and instruction today. In like manner from the days of horror through which we have passed we shall have tales of heroism and faith that shall never die. And now in the wake of war we hope the greatest opportunities for spreading the gospel to all the benighted ones. It is with dilligence to derive all the possible benefits from our costly experiences and to seize our opportunities with eagerness.

Bosy

There are some spiritual and Christian aspects in the great history to which I invite your attention this morning. I. We have by the providence of God come into possession of great spiritual bounty.

S. A. Samaria was in sore distress. The supplies of the city were so reduced that the people were literally starving. Some were killing and cooking their own children. But Elisha said, "Fear ye the word of the Lord: Thus saith the Lord, tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." Here a lord on whose hands and upon whose shoulders is the weight of God and said, "Behold if the Lord would open the windows of heaven might this thing be?" The word of the man of God was fulfilled and the fine flour and barley were sold in the gate of Samaria as prophesied. With the windows of heaven been opened above us. We have received great bounty from the Lord.

1. As a nation God has given us a measure of material prosperity beyond anything any other nation has ever known. We have never known general drought and famine. Sometimes our means and methods of distribution have been faulty but there has always been plenty in the land. We have never been successfully blacked out. Even in those recent war years we have not been hungry. With all our demands for the military and for our allies and needy countries we have suffered small privation. We have not seen much strain, sugar, coffee. Fruit of some kinds have for hard seasons been wanting but we have not been hungry. For this we are thankful. As a result of God's goodness to us has enjoyed the highest standard of living we have ever known.

2. We have a measure of material prosperity so great also has been our spiritual blessings. Heaven's windows have been opened above us. We have received new strength, new vigor, new ideals. America has a great religious heritage. I know there is untold wickedness and unmentionable things. It is our lot to know that we are a religious vitality and vigor and freedom known only to us. Go to South America and call in South America, in our own country and the general standard of living will probably be higher still.

3. We have a measure of material prosperity so great also has been our spiritual blessings. Heaven's windows have been opened above us. We have received new strength, new vigor, new ideals. America has a great religious heritage. I know there is untold wickedness and unmentionable things. It is our lot to know that we are a religious vitality and vigor and freedom known only to us. Go to South America and call in the past. We have not fallen far short of the divine ideal but we still have the best of Christendom here on this continent.

4. The Church of the Nazarene is blessed with a very special heritage. We believe we have found the pearl of great price. We rejoice in the possession of the fulness of the blessing. We have found what satisfies our own longing and we believe it will satisfy all who will take it. We, like the four leprous men, have made the discovery of plenty. It is that
A Christian Charter for World Peace

Lesson—Matthew 5:38-48
Text—Matthew 5:44

INTRODUCTION

This day is set between two very significant days in our nation's history. The days are of July 4, 1945, and July 4, 1976. On the fourth of July, 1776, the fathers of this nation signed a document which declared their independence of England and barred at a reasonable price the man of God had promised.

In God's great mercy has been fit to arise was a new day of opportunity. Another chance to save ourselves and others is at hand. This may be our last great opportunity. Let us take the most of it.

A. This is a day of unprecedented opportunity.

1. We have new means of communication.

2. We have new and improved means of transportation.

3. We have more time at our disposal. Working hours have been reduced.

4. We have open doors of the world before us. It is a sad truth to see that some chief will come upon us. Now, therefore, come that we may go and tell the king's household.

B. The Church of the Nazarene has come to the high point of her opportunity. The war has been costly but it has been a blessing in some ways. Our churches are not caught in the famine, most of them, free of debt. Our institutions are not in jeopardy of going broke. We have come to the high point of our opportunity. We must lengthen our cords and stretch out the curtains of our tent.

C. The wave is rolling in. Let us ride upon its crest lest we sink in the trough.

CONCLUSION

The assignment to the Church is a great one. It seems too big. Jesus gave the great commission to twelve men, and said, 'Take ye power, and the authority of my assignent and the endowment. He said, 'Greater works than these shall ye do.' We will help us to win and save the peace. G. H. Williamson.
with interest all that the enemy countries have inflicted upon their victims.

The prosecution of war criminals by due process of law is just. The military defeat by occupying Germany is just. It is conducted in the spirit of justice. To enforce the demilitarization of the country is just. It is a force to police the world in years to come is right. These are God-ordained means of human government.

But if we allow a spirit of revenge to dominate our actions we will unleash a sword which shall be used for our own destruction. If our country and those who have united with us conduct our international affairs according to law and justice God will use our strength and He will fight for us.

C. The third implication of this holy commandment is that all God's people are to aspire to be Godlike: God is love. We would love as He loves. Va. 44-46.

To hate those that love you is diabolical.

To love those that love you is human.

To love those that hate you is divine.

We are committed to the divine standard which is—love your enemies.

II. This exalted ideal which Jesus sets before us also has personal and practical applications. Some have said it is but an ideal that we can never live up to. Others have said it is the fundamental of this kingdom charter. Its demands are binding upon us all as Christians.

A. Love is not suspicious. Love thinketh no evil. One who entertains suspicion makes himself miserable and he proves himself unjust.

B. Love is not blind. It sees the faults of others but minimizes them. It magnifies the good qualities and they overshadow the faults. We can see some good in the worst of them and should encourage them to be better.

C. Love is ready to suffer injuries more than we are. He says, "If they say any thing wrong and does not change?" You are obligated to continue to do what love dictates. "Many times shall ye be forgiven?" Jesus said till seventy times seven. It is of just such persons that our text speaks. Here Jesus gives very specific instructions that they say mean things to you and about you, say nice words in return. If they do mean things to you, do good to them. If they disfigure us and persecute you, pray for them. As their hostility becomes more intense, let your acts of love be greater. Express love in kind words, good deeds, and earnest prayer.

Conclusions.

When we have a Christian community that accepts and obeys these standards we will have so much of heaven on earth. I believe such a community shall be here on earth. Yes, here in Kansas City First Church. I accept this standard for my standard. Do you? God be- with me. I'll live by it. Will you? For my own sake I will. For the sake of my brother. man I will. For the sake of God. He who has lifted up his hands to the Lord will be blessed.

When we have such a standard in prac- tical application to our lives in all their relationships, we can then hope that there shall be an acceptance of the Christian charter for world peace. If we as Christians, professing perfect love, break down we shall have little hope for the race as a whole. If we are in earnest then may we with confidence sing:

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

—G. B. Williamson

He That Sanctifieth

Lesson—Hebrews 1:1, 2a; 2:1-12

Text—Hebrews 2:11

Introduction.

Man was made to bear the image of God. It was his privilege and his responsibility to be the Lord's representative. God walked with Adam in the garden in the cool of the day. It was a perfect world for both the human and the animal life. The whole record of human history is stained with blood and tears because of the great distance between God and man and between God's thought for man and man's failure to fulfill that measure.

From the beginning of the world's history, there has been a brighter prospect for the race. "The day in which we live is not more encour-aging than any other. Here is man's way of living, breathing, dying out of God and without hope." It is the one re-relationship which he cannot escape. "A re-relationship without faith in God he can look only for despair and ruin for the race.

But he looks up to God and he beholds in the upward look a vision of God and of His Son our Saviour who has made provision to bring man to his place in the plan of God and in the family of God. The distance was too far. But Christ has bridged the gap. Dark was the stain that soiled his nature but Christ can make him clean. Justice is for God. He does not compromise. He has no mercy to give in justice. He loves. He has mercy to give in justice.

Our text to us a promise of the full reconciliation and a complete restoration for all who come to Christ and recognize that they are sanctified and are all of one for which cause he is not ashamed to call them brethren.

Body.

I. To accomplish this great restoration a divine condensation was necessary. Man had neither the disposition nor the ability to regain the character which he lost in the fall. There must be a step on the part of Deity to lay hold on man and lift him up.

A. For us to appreciate the condensation of God in Christ we must gain some idea of the glory and honor that was His before He came down from heaven to earth.

1. Hebrews 1:1-3, 14

2. Paul said: Col. 1:15-19

3. Hebrews 1:3-4—Better than the angels. They were as angels. He was the Son. He was the object of their worship. He is the Creator and preserver of the earth and heavens. They shall worship him forever.

4. Hebrews 1:18—He is in the glory of God; and He is God, the image of His glory.

B. He was holy, harmless, undefiled, separate from sinners and made perfect through suffering.

C. He was in the glory of God; and He is God, the image of His glory. He was the Son of God, the object of their worship. He is the Creator and preserver of the earth and heavens. They shall worship him forever.

D. He was in the glory of God; and He is God, the image of His glory. He was the Son of God, the object of their worship. He is the Creator and preserver of the earth and heavens. They shall worship him forever.

E. He was in the glory of God; and He is God, the image of His glory. He was the Son of God, the object of their worship. He is the Creator and preserver of the earth and heavens. They shall worship him forever.

F. He was in the glory of God; and He is God, the image of His glory. He was the Son of God, the object of their worship. He is the Creator and preserver of the earth and heavens. They shall worship him forever.

G. He was in the glory of God; and He is God, the image of His glory. He was the Son of God, the object of their worship. He is the Creator and preserver of the earth and heavens. They shall worship him forever.

H. He was in the glory of God; and He is God, the image of His glory. He was the Son of God, the object of their worship. He is the Creator and preserver of the earth and heavens. They shall worship him forever.

I. He was in the glory of God; and He is God, the image of His glory. He was the Son of God, the object of their worship. He is the Creator and preserver of the earth and heavens. They shall worship him forever.

J. He was in the glory of God; and He is God, the image of His glory. He was the Son of God, the object of their worship. He is the Creator and preserver of the earth and heavens. They shall worship him forever.

Conclusion.

He was in the glory of God; and He is God, the image of His glory. He was the Son of God, the object of their worship. He is the Creator and preserver of the earth and heavens. They shall worship him forever.

-L. G. B. Williamson

The Preacher's Magazine

January-February, 1940
In Him we find the essence of every admirable trait we have ever seen in the most perfect men we have ever known without one disappointing omission. With all other men we must see the good, qualify and overlook their faults, but with Christ the faultless One. There is nothing that needs to be overlooked in Him.

And the wonder is that Jesus Christ is God's proof of man's possibilities. The measure of man's capacity is taken in Jesus Christ. Belief in Christ is our faith and hope. He is our ideal and we need never fear disillusionment.

2. Jesus also offered Himself as a sacrifice. The sacrifice which God provided a perfect atonement for sin. He made reconciliation for the sins of the people. He is the propitiation for our sins and for ours only and for the sins of the whole world. God was in Christ reconciling the world to Himself. Before God the sacrifice of Calvary met the demands of public justice and made it possible for God to be just and justify the sinner. Before men it was the foundation of a love so great that it should move the hearts of all men to seek God. And bless His name, it often moves the hearts of some to trust and obey Him.

3. The death of Jesus on Calvary provides a standard for us. Jesus provides a pattern for Christians to copy. But Christ is also the power to lift men out of their selfishness into the new life in God, and to lead all men into Christ-centered life. By His life He provides aspiration to a holy life. By His Spirit He provides inspiration for such a life. By faith Christ is formed in us. And by the power of His indwelling we are made overcomers. Jesus is our Savior. By Him we are saved from sin's guilt, power, and pollution. We are sanctified, justified, and set apart asunto the Lord.
Paul says, "If God be for us, who can be against us? He that spared not his own Son but delivered him up for us all, how shall he be not with him also freely give us all things?" He will give us grace to be more than conquerors. We will not go about as a roaring lion seeking whom he may devour and we must resist him. We will be victorious over him decisively. We shall not be hunted here trembling and faint before his pursuer. We are not clinging to God but we are strong, without reserve, in the sight of our enemies. We are safely sheltered in the cleft once made for us in the blessed Rock of Ages.

D. God does not ordain that we should sin like those who persecute or tribulation or affliction. He wants us to receive the blessedness of persecution for his sake. Jesus said—"5:10: We are more than conquerors when we make our foes our friends.

God wants us to get the dividends on our tribulation. Romans 8:5-5.

God designs to increase our spiritual capacity through afflictions of body and mind. Rom. 8:28. II Cor. 4:17, 18. Rom. 8:17, 18.

E. In like manner God wants us to engage him in the battle. If we face it with the grim determination of a soldier in battle but with the faith that anticipates the glory of immortality. Rom. 8:15, 1 Cor. 10:31.

F. God does not bare a narrow escape from hell by the redemption He offers. He would save us so perfectly that we can keep a safe distance between ourselves and the pit. He has grace and power sufficient for us so that we can gain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

CONCLUSION

God provides grace and strength for us to gain a total victory. We are not to gain this victory when we are at the point of exhaustion but with ample and unlimited resources back of us. Samson slew a lion and returned to eat honey from the carcass. David killed Goliath with one stone and had five left over for four more giants had there been any more. The victory is won before it is gained. The violence of the fire and it burned off their boards. Jesus Christ met Satan in mortal combat and won the victory for Himself and for all who put their trust in Him.

Paul said—II Cor. 11:24-27; yet he said—Rom. 8:35-39—G. B. WILLIAMSON.

The Preacher's Magazine.

The Mystery of the Wind
Lesson—St. John 3:1-15
Text—St. John 3:8

Introduction
The ministry of Jesus Christ offers to the minister of our day a perfect example. In its clarity and simplicity lay the foundations of all the things which make up the power and effectiveness of all the lessons of the ministry. The first one was spoken by His very intelligent interpreter, Nicodemus. He said, "Master, we know that thou art a teacher come from God: no man speaketh as this man speaketh." On the other hand, Jesus could not be confined to His manifestation type of preaching. He is basic to the spiritual leadership and ministry. The blind cannot lead the blind except they both fall into the ditch. No man that has not seen God can proclaim His life-giving message to others. The husbandman that labored must be first partaker of the fruit.

The second essential which Jesus here demonstrates so vividly is the knowledge of human nature. In the last verses of the preceding chapter we find these significant words which give background for the influence of the wind on the disciples. He knew what was in man. In His conversation with this man the Pharisees manifest their ignorance, for they proved fully His knowledge of man. It is also evident that He knew what was in the woman of Samaria. The time, the place and the person are found in the next chapter. The approach to the two persons by Jesus was as widely different as were their characters and stations in life. With the wicked woman Jesus used skill and took time to come to the vital point. With Nicodemus Jesus was to the point. Jesus knew the woman and He also knew human nature. He knew how to get to men with the life-giving word of God. The third revelation of the greatness of Jesus as a spiritual leader is in His knowledge of things simple and natural. He could speak in the simplest language and when He sought for illustrations He did not bring forth things remote that cannot be comprehended by the ordinary mind. He used the most familiar things of life and figures of speech whose appropriateness was obvious. Once it was the bread of life. Here it was the wind. Perhaps as He spoke there was a moving of the dust, which a gust of wind just outside could ruffle a sheet. And although He was proclaiming one of the deepest truths that human mind has ever contemplated, yet He sent that truth on its way across the centuries and into many minds and hearts on the wings of the wind.

B. This does not mean that the new birth is mythical and deistic. The human mind must be explained in all the mighty working of God's regenerating grace, within the soul, yet the effect of it is perfectly demonstrated.
I lived through the great hurricane that swept our eastern seaboard on Sept. 21, 1896. It was a mystery to me. I could not explain the cause or the power or the way it went, but I certainly saw its effect. The gale reached 120 miles per hour in its velocity. It rolled up the waves of the sea. It swept them beyond their bounds to inundate towns and cities and left tracks of desolation in its wake. It laid buildings flat. It swept through forests and they looked like a great roller had passed over them with the roots deep and longtemped in their dropping bows and went down before their Maker. They pulled up tons of sod and roll on their roots. Often great tents were snapped like toothpicks. The effect of that storm is to be seen yet and none who witnessed it will ever forget.

So it is with the new birth. Though you cannot explain it, you can experience it and see its mighty working in the lives of other men. (John Newton.) A spiritual metamorphosis takes place in a man's life when he is born again. He is transformed by the renewing of his mind that he may prove what is that good and acceptable and perfect will of God. He is a new creature in Christ Jesus. Old things pass away and all things become new by the washing of regeneration and the renewing of the Holy Ghost. He can sing from his heart, "When morning shows again," as he has been wrought in my life, since Jesus came into my heart." The change takes place within and works out in his character and conduct. Christ regenerates even his desires and gives him new impulses within. The things he loved and hated and the things he thought good and bad (if we may use such a term) all become the reversed in his life. And as a church we must not allow the time to come when we will no longer care for our lost, but will not find them among us and when converts from sin unto God are not made at our altar. We must not reserve miracles but we have a mission to the unsaved and we must rescue the perturbed to justify the origin of the cross.

C. While there is an element of the divine and the supernatural in the great work of regeneration yet it has its aspect of human nature. It is alone by God's mighty power but it is in consequence of man's choosing. God does not convert man by act of sovereign will without his consent or choice. Religion is not catching. It will not spread like an epidemic. It is by antithesis that those who are born of the Spirit are given citizenship in the Kingdom of God. It will be as the wise man will, "As it is written in the Spirit of the new birth we are qualified for admission to that spiritual and eternal kingdom. This implies, of course, that we have renounced the kingdom of darkness—the devil and all his works, the world, the flesh, the lust of the pomp and glory of this world. It means we have accepted as our standards the laws of the Kingdom of God. It means also that we have naturalized for our forefathers. We are not strangers and foreigners but fellow-citizens with the saints and of the household of God. He who has rights now available and we have the qualifications for the abundant entrance to the heavenly kingdom. For we are partakers of Christ's fulness, thus naturalized for heaven are pilgrims and strangers in this world. We seek for a better country for we look for a city that hath foundations whose builder and maker is God.

B. Our text clearly implies that to the man who is born of God there is given a new freedom. The wind bloweth where it listeth, the life of the Christian is of his own choosing, as he is not everdriving the soul of man. He has the written upon his heart and he can say, "I delight to do your will, O my God." Where the Spirit of God is there is liberty. He has given us the spirit of power, of love and of a sound mind. We have a new freedom of obedience in our hearts. We do what we will but we will do it in His will and in His will is our peace.

PERFECTION

There is a long distance between a Holy God and sinful man. There is a long distance between heaven and earth. No man can come unto the Father except through Jesus. He who is born of God never has to come down from heaven to earth to set up a line of communication between heaven and earth. He who is born of God and man. The way of approach is through Jesus Christ our Lord. (G. B. WILLIAMSON.)

Perfect Peace

LAMENTATIONS 2:1-4

TEXT—Isaiah 26:3

INTRODUCTION

The whole chapter has been growing and changing for peace. It is one of the most prolonged longings of the human heart. And yet it is one of the things we drive before us. Our very striving for it seems to precede its possession. Our actions seem to drive us away from the man who said with the statement of the man who said, "I have been fighting for peace. They have studied war to find peace. They are in the ever-lightening grip of a vicious circle. They have reached the place where they are afraid to go far for fear they destroy themselves in the very act of destroying their foes. If they have awakened to their position there may be some hope of peace among men but Jesus told us that twenty centuries of prayer shall perish by it. Let us beware lest they that make the bomb shall be blasted by it. We must give credit for bringing peace to a troubled world. If it comes by that means it will go by the same road that brought the makers that Jesus pronounced the blessedness of children of God.

With remarkable unity and unanimity we of this nation have won the war. Now with the same spirit of cooperation and enthusiasm may we work for peace upon the earth. But let us not suppose that peace can be enforced by law any more than temperance can. We have found it extremely difficult to make men sober by legal statutes and police forces. It will be equally difficult to keep the peace unless we give due consideration to the fact that the nature of man is carnal and needs desperately to be regenerated. There can be no peace among brother and sister and mother and father in the family. There can be no peace with the problem in its fundamental aspects and face the need of the human personality. We need God and man. man's heart is deceitful above all things and desperately wicked. We must see men born again. Men must be reformed outwardly. Therefore the peace of the world must be gained and maintained by personal love. No patriot ever loved and longed for peace more passionately than did Isaiah, and at the same time he was the first to see that nation should not lift up sword against nation, when they should beat their swords into plowshares. He listed the people who wear mourning books, when the lion and the lamb should lie down together and the bear should eat straw with the ox. He who had this love and longing for peace he did not entertain any false hopes. He knew that a lasting peace could only come through the love of God and Christ and His commandments.
ship. It is in relating ourselves to the will of God that we find peace. In his will is comfort. Until we have reached that place of unselfish service to others, and have made His will our will, we find relief. This is the way of peace for both men and nations. We must recognize God as supreme and sovereign in the affairs of men.

C. The gates of the city of peace whose bulwarks and walls are salvation are opened only to the righteous nation that keeps the truth. This, of course, applies to men and to nations of righteous men. What is it to be righteous? What is it to keep the truth? Individually, nationally, fairly play among nations. Just to all peoples, integrity of all leaders, mutual confidence between leaders and followers.

Isaiah's God was one of everlasting strength, who was not a slightest possibility of weakness. He is Jehovah. Jehovah is everlasting strength. There is no end of his might; there is no waning of his strength. He is the Rock of Ages. He is the Rock in the weary land. He does not move or change. Here is a great rock: flowers around it bloom and grow. Trees bring forth their successive generations of leaves and flowers and they wither and fall. The trees themselves yield to the storms or die of age and decay. Men in their day pass and pass away but the Rock stands. Time does not lessen it. Time does not shake it. Rain or wind, fire and water, mind or matter, it will stand out more clearly for the vision of men. There is the Rock Jehovah. He is everlasting Strength. He is the Rock of Ages.

Isaiah also gives to us in this sweet song the secret of peace. Here it is: The Rock will keep him in perfect peace whose trust is in him and in whose heart it is. Trust ye in the Lord forever. Jehovah probably was inspired by these words to write to the Philippians—And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.

Note that we do not keep the peace. Rather the peace keeps our hearts and minds. When we are striving to enjoy peace we are foolish. To have it is the fruit of the Spirit. Therefore the Rock is to give us to give place to the Holy Spirit and in the Rock's mind is the peace of God which passeth all understanding. Let the peace of God rule in your heart. Coll back your wayward thoughts and call upon the Holy Spirit that stays near and always equal to your need.

CONCLUSION

In this hymn of praise Isaiah did what Paul did in his epistle to the Romans. He used repetition for emphasis. When he would encourage men to trust the truly reliable God, he said, "Trust ye in the Lord Jehovah; Jehovah is the Rock of Ages." In the Hebrew 'Lord' is Jehovah. The Lord Jehovah is the Rock of Ages. Jehovah is the Rock of Ages. This is the destroyer of our peace. He is the trust and confidence bring peace. In our broken flesh is sickness, as well as social, national, and international. We must be freed from sickness and endure with the spirit of truth to have peace.

Isaiah suggests as a condition of trust a mind that has been upon the Lord Jehovah and God says to us, "Jehovah is the Rock of Ages.

What a treasure, I have in this wonderful mutual confidence between leaders and followers.

Buried deep in the heart of my soul,
So secure that no power can mine it away
When storms of doubt arise and wither.
And methinks when I rise to that city
And number of peace shall I see
That one strain of the song that the
Ran-

All Things Are Possible

Lesson—Mark 5:14-20
Text—Mark 9:2

INTRODUCTION

There is no monopoly in the Christian life. The way over which we journey is marked by variety. Sometimes we travel over an even plain. Sometimes we climb to lofty mountain heights. Sometimes we pass through valleys drum and dark. We need this variety to keep us close to God and close to men in all their human experiences. We need the mountain heights to commune with God and in obedience as opportunity and need arise. We need the valleys of the great ones of his faith. There was once a good woman noted for her simple faith. The woman of Canaan. But she went through her trials. Another woman living at sabbath distance, hearing of her faith, said, "I must go see how God will deal with me upon meeting her. You are the woman with the great faith?" No, she replied. "I do not have faith, but I am the woman with a little faith in the great God." The one who does
ship. It is in relating ourselves to the will of God that we find peace. "In his will is our peace." Until we have reached that place of unconditional surrender to Him, and have made His will our will, we find no peace. This is the way of peace for both theinner and the outer affairs of men.

B. Peace is found with the salvation's Rock. It is significant that when Isaiah sought for a figure to represent peace, he did not choose a sequestered place distant from man and deep in the solitude of nature. He knew that men could carry their dispassion with them into the city, into the crowded places, and that they could find it. It even in the crowd. God does not offer peace to men either in the cloister or the cell, but in any place where they will do His work and find their refuge within salvation's surrounding walls.

C. The gates of the city of peace whose bulwarks and walls are salvation are opened only to the righteous nation that keeps the truth. This, of course, applies to men and to nations of righteous motives, in whom righteousness abides. What is it to keep the truth? Individually, nationally, fair play among nations. Justice to others will lead to the mutual confidence between leaders and followers.

Isaiah's God was one of everlasting strength. There was not the slightest possibility of weakness or failure in Him. Jehovah is everlasting strength. There is no that is not waning of His strength. He is the Rock of Ages. He is the Rock in the weary land. He does not move or change. Here is a great rock. A harbor from the stormy sea. Trees bring forth their successive generations of leaves and they wither and fall. They yield themselves to the storms or die of age and decay. Men in their day pass by and pass away but the Rock stands. Time does not affect it. Rains do not shake it. Rains only wash its face and make it stand out more clearly for the vision of men. Such is the Lord Jehovah. He is everlasting Strength. He is the Rock of Ages.

Isaiah also gives to us in this sweet psalm of pathos the assurance that "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee. Trust ye in the Lord forever. For I, the Lord, do not change; therefore ye sons of Jacob, ye are not forsaken." Isaiah's God is the Rock of Ages. And the peace of God which passeth all understanding will keep your hearts and minds through Christ Jesus.

A. Note that we do not keep the peace. Rather the peace keeps our hearts and minds. When we are striving to enjoy peace we are losing it or have lost it. Peace is the fruit of the Spirit. Therefore Paul said: "But the fruit of the Spirit is love,...' Galatians 5:22. We are a people to whom the Holy Spirit and as the result of His abiding we have peace. God keeps us garnished. God gives us a new life. God keeps us in His keeping. Psalms 37:47. Psalms 91:11, 12. 1 Peter 1:5.

B. The real secret of being kept is trust. Trust is reliance, a complete relaxed confidence. In trust there is no tension, no anxiety, no trying, simply being. In Isaiah's God is being and the veracity of His Word on which to depend. This attitude of trust replaces all anxiety and grief. In Isaiah's God is the destroyer of our peace. While trust and confidence bring peace, in our human relations and social, national and international, we must be freed from suspicion and ended with the spirit of trust if we are to have peace.

C. Isaiah suggests as a condition of trust a mind stayed on God. This is the point of our human failure. We allow our minds to wander, our trust to fail, and, in the last analysis, our peace is gone.

1. We let our minds dwell on the failures and shortcomings of people. And when we begin to talk about them and then our peace is gone.

2. We let our minds dwell on the fearsome circumstances which surround us. Like Peter in the statement, us to the raging wave and we begin to sink. We fear unemployment. We fear poverty. We fear sickness. We fear trouble and death. All of which destroy our peace.

3. Nothing dispels and grieves our God more than our failure to trust Him. Suppose I make a promise to my child and he says, "But Dad, I can't believe you will do it." Nothing would grieve me more. Likewise with God.

4. It is required of us that we will to stay our minds on God. We say we can't help thinking what we think. To admit that is to yield to every evil force on earth and to make ourselves unquenchable victims of our mental foe. For us a man thinketh in his heart so is he. We can by act of will decide the plans of our thinking. We may not be able to keep thoughts from knocking at our door but we can certainly control the atmosphere of our mind.

Your mind goes where your will guides it. You can turn your path to the valley and heavenly engagement. In so doing you build the foundations for your faith to stand upon and your faith reaches out to God. In return He gives you peace.

Paul said, "Let the peace of God rule in your hearts." It's an art in your hearts. Your peace is the mediator between you and God. When your peace is disturbed, God is displeased. When your peace is disturbed your mind has wandered and your trust has failed. Let this not continue to dwell in your heart. Call back your wayward thoughts and call upon your faith. God is always near and always equal to the task.

C. Conclusion

In this hymn of praise Isaiah did what poets often do. He used repetition for emphasis and he would encourage men to trust the completely reliable God. He said, Trust ye in the Lord forever. For the Lord Jehovah is Jehovah. The Lord Jehovah. The Lord, the Lord is everlasting strength. He brings our peace and preserves us. "Thou wilt keep him in perfect peace." The marginal rendering is, "peace, peace." Adjectives to deepen and sweeten social, national and international, we must be freed from suspicion and ended with the spirit of trust if we are to have peace.

What a treasure I have in this wonderful

Burdied deep in the heart of my soul,
So secure that no power can mine it away,
While I rest upon the mighty roll.

And methinks when I rise to that city of peace.
And the mother of peace I shall see
That one strain of the song that ransomed shall sing
In that heavenly kingdom shall be—peace, peace.

G. B. Williamson

All Things Are Possible

Lesson—Mark 9:14-29
Text—Mark 9:23

Introduction

There is no monopoly in the Christian life. The way over which we journey is marked by variety. Sometimes we travel over an even plain. Sometimes we climb to mountain heights. Sometimes we pass through valleys deep and dark. We need this variety to keep us close to God and to give us the refreshment of our human experience. We climb to the mountain heights to commune with God and to lay our burden on His shoulder. We are weary and find the valley and the plain to travel side by side with our fellowmen.

In a figure I have been saying that the Christian journey is a walk of faith. And those who walk by faith find that there are seasons when they ascend to the lofty heights of mystical revelation when their eyes behold the things that eye hath not seen, nor ear hath not heard, the things that God hath prepared for them that love Him. And then they come down to the emergencies of daily life and to the arduous task of life's daily routine and show their faith by the works of life. The life of faith is both mystical, and practical, and that mystic sweet communion to save us from the grip of the humdrum of life. It takes practical demonstration to prove to the story of the healing of the demoniac boy immediately follows the recording of the experience of Peter, James, and John in the Transfiguration. On the mountain they were had the "evidences of his majesty" in the immolation of the glory which He had with the Father before the world was and likewise they saw in splendor the glory of His coming and eternal kingdom. They were so enthralled by that vision that impulsive Peter, who was always all out for everything that he approved, propos'd that they build there three temples, one for Moses, one for Elias, and one for Jesus, evidently intending to make a permanent place of worship if not of residence. But he wist not what he said. That mountain-top experience was the beginning of a new era in the universal life of the Church. It was too lofty and isolated for Peter, James, and John, red-blooded men yet in the mire. And they must descend from their heaven to their fellowmen in their common human experience.

The nine disciples who had not been to the mountain could not cast out the devil's evil influence which the boy was possessed. Faith grows on the nature of divine revelation. It is demonstrated on the plane of human need.

The word Faith is the key word for miracle work. That there are varying degrees of faith none dare deny. Perhaps no one is capable of measuring the degree of faith of any one to whom God is known. Knowledge of Him and exercised in obedience as opportunity and as the need of the hour. Peter boasts of the greatness of his faith. There was once a good woman noted for her simple faith and great faith. She lived so lowly for years, and one day a woman living at some distance, hearing of her faith, said, "I must go and learn her secret." The woman said, "Are you the woman with the great faith?" No, she replied, "I am not the woman with the little faith in the the great God." The one who does
most by faith never boasts of the faith he has, he only glorifies in the God of might in whom his faith rests.

In the healing of the dumb and maimed there are several different levels of faith manifested.

A. There were the scribes who were filled with the spirit of attenuation and for great fear of their unbelievers. There are always those who begin with a false premise and can proceed no farther. If their premise is not discovered to be in error, THEIR whole argument is false. These men saw the miracle of the dumb and maimed confirmed in their unbelief. They would not believe and hindered the faith of others.

B. There was also the demoniac boy. He was utterly without capacity to believe. If he was delivered it must be the answer to another's faith. There are those whom others must pray for effective prayer. Their faculties are so depraved and their powers so completely under Satan's control that they are unable to exercise personal faith. This is the reason intercessory prayer is so important. This kind goeth not out but by prayer and fasting.

C. There were also the nine disciples to whom the father brought his son. They were possessed of a "theoretical" faith. They were the disciples' faith. They knew He could do this one but they were weak in performance. They represent all of us who are possessed of miracle Christianity in this and every day. They have everything down to a fine point in the theory of religion but lack power of performance they are sadly lacking.

Such Christians forget that their weakness and failure is judged by the world of Christ to the unbelieving. Every disciple of the Christian faith has been much discounted by powerless Christians. As followers of our Lord we ought not to shut it up. It was fortunate that Jesus arrived on the scene just in time to save His reputation of omnipotence.

D. This boy's father demonstrated that he had faith. He had enough to bring his son to be healed. He was baffled by the failure of the nine but now when he saw the glory-illuminated face of Jesus the failing faith was renewed. His faith was launched but held up. His appeal to Jesus was mingled with doubt. He said, "If thou canst do anything, have compassion on me and help my son." His faith was in conflict with doubt that had been fostered by the disciples, failure. He had experienced the faith, but it was the "if thou canst." The leper came with a different "if." He said, "If thou wilt thou canst make me clean." He had no expectation of another's faith, no faith in the failings of his fellows, but he had too much of Jesus' ability. It was a question of willigness with Him. This man made his doubt hinge on Jesus' power. Then Jesus turned the "if" on him. He said, "If thou wilt, believe." Dr. Chapman says, "The only difference between the possible and the impossible is that the impossible takes longer."

D. There are sick, diseased bodies and minds that are healed while the lepers do not. If we will pray the grace of faith.

E. There are many sinful people. They are slaves of habit. They are depraved in nature. They are sick people and men to whom every effort is made in every form. Can't we reach them with the message of love and see them wholly redeemed?

F. There are sinners millions of men who cannot be reached. No, not unless we have faith to do the impossible.

G. There are conflicts in your life, many conflicts. Do you have confidence in Jesus with fears within you to which you will submit unless you have faith to overcome the foe that is far too great for you to conquer alone.

CONCLUSION
There are those here tonight who are mastered and not masters. You are defeated spiritually. You have all but given up the fight. Let me assure you the Christ who rewarded faltering faith and cast out the dumb devil long ago is equal to any task that will come your way. Bring Him to your need. Or come as this polluted bitter soul did with another's need. "All things are possible to him that believeth!" --E. B. WILBERFORCE.

Cleansing the Leper
LESSON—Mark 1:35-45
TEXT—Mark 1:40, 41
INTRODUCTION
In the estimation of Mark, Jesus was the master of every situation. Of course that was true of the writers of the Gospels, with an ardent readiness extraordinary Mark keeps Christ in the place of the hero of every crisis which developed. Matthew interprets Jesus as the Messiah and King of the Jews. John proclaims that Christ is the Eternal Word. Mark presents Him simply as the Son of God with power.

There is a swift moving of events in Mark. The word "straightway" appears forty times in his sixteen chapters. "Immediate" and "immediately." Preliminary, the transitional and the expository elements are largely omitted from his life of the Master. He leaves out discourses and comments largely, yet in his descriptions he often includes details that are otherwise omitted. "The leper's case is the pivotal Gospel: the gospel of detail." His narrative proceeds straight to the goal like a soldier on his march to battle.

January-February, 1946

All of this gives support to the opinion that Mark was the least likely of his companions to have been guided by Peter. There is such evidence of the both internal and external that it has become an accepted fact by many scholars.

This gives reason to the rapture with which the story of Christ's life and deeds are recorded. It is Peter's peculiar gift of Christ's life.

Beginning tonight we will study together some of the miracles of Jesus which Mark tells us of and listen to what the author of the fourth Gospel and the author of the first Gospel have to say. We shall see that there is room for, and the need of, another study of Christ's miracles, which we can see in our mind's eye the various situations which are portrayed for us.

Bosy
The first miracle which I have chosen to expound to you is this remarkable story of the cleansing of the leper. It is full of meaning for the Christian and at the same time lends itself to an evangelistic appeal.

I. Let us first give our attention to the leper's cry.

A. He came to Jesus in sheer desperation. To get to Him the poor victim had broken all the customs and laws pertaining to leprosy.

B. In that country the disease was common. At that time men were not isolated in their colonies. They were found in all highly civilized countries today. But they were isolated by the laws to which they were subject and by the attitude with which their fellows maintained toward them. After the priest had pronounced a man leprous his life was cut off from fellowship with his fellows. He put on the marks of mourning for the dead. He had his clothes rent, his head bare and his lips covered. If he saw anyone approaching he was to warn them of his presence and offer them no clean. This was done not only for sanitary reasons, but to impress everyone with the absolute guilt of the disease which was considered a judgment of God and a type of sin.

C. This man in his desperation showed little concern for the traditions and ceremonies of man. In spite of the scorn and loneliness of all who saw him he pushed his way through the crowd to get to Jesus. He was desperate.

2. In the disease of leprosy we have a physical analogue for the mental malady of sin.

a) Sin like leprosy is insidious in its beginnings.

b) It is gradual in its progress.

c) It is finally fatal.

All this makes the man desperate as to
his condition and careless of what people might say to or about him.
3. This desperation is characteristic of a man deeply convicted of sin and awakened to his need of God. I wish we might see more of the keen, hungering desire for sin and guilt that would make men careless about what others consider decorous and find it the most decisive about seeking God and salvation.

B. This man's appeal to Christ not only indicated a desperate sense of need but also a desire to find again the blessing of God. All men desire health. Some accept infirmity and afflication sweetly but all have times when they are not only well and in possession of their powers. Likewise all men desire moral health and repectability in their own and in the eye of men and God. Men are sometimes victims of sin but they are not proud of it. The effort that some make to justify themselves is only proof that they crave respectability and esteem of their fellows. When that hope is gone men let go and go down to ruin swiftly. Oh, that the desire for health they experience might be properly interpreted as a desire for the righteousness which is of God by faith in Christ and that men might find that desire meet in Jesus.

C. This man's cry also bespoke faith in Jesus. He said, "If thou wilt thou canst make me clean." The foundation of his faith was we can only conjecture but doubtless the fame of Jesus had touched his place and he was fully persuaded that if he would he could make him clean.

From faith in our Lord's ability it is not far to faith in his will. Doubt and fear and doubt and fear. Doubting His willingness will soon bring about the doubt and fear and doubt. His ability, will soon inspire confidence in His willingness.

II. Now let us turn our thought to our Lord's reply. The suddenness of this man's appearing, the pitiable plight in which he was beheld, or the grave responsibility which He assumed upon the Master did not perturb Him. Jesus took in the situation with all its serious implications instantly. His response was such as could only follow from God. A man moved with sympathy, God possessed of infinite power.

A. Jesus was moved with compassion. That was never more apparent than only by Mark in recording this miracle. Probably that was Peter's influence. Peter knew some compassion for the poor, and Jesus that the others did not know. He had failed His Lord. He denied Him. He saw Jesus look at him and he wept out and wept bitterly. He was restored mercifully and completely. He had a deep appreciation for his compassion toward men. Let us always keep in mind that Jesus is full of compassion and tender mercy.

B. Jesus put forth His hand and touched him. This was not a casual act but a deliberate one. Jesus was the fountain of life and purity and health. Instead of being contaminated by the touch of the leperous man, the man was cleansed by His touch of power. The power

1. This touch of Jesus was a particular instance of the same great law that underlies the incarnation itself. When God willed to save His image-bearers by taking human nature on Himself, He became flesh. Thus Jesus touches the total life of all men to all eternity.

Dr. Chapman observes, "He touched our calendar and the day of His birth became the focal point of all human history. He touched the town of Bethlehem and it became the best-known town in all the world. He touched the land of Palestine and it became the Holy Land to all the race of men."

Yes, and He touched the lives of fishermen and tax-gatherers and they became the apostles. Publicans and harlots and they were made new creatures. He touched the blind man and he could see. He touched the deaf and he could hear. He touched the lame and he could walk. He touched the leper and he was cleansed. He touched our lives, yours and mine, and we have been made whole.

2. Let us be like our Master, ready to reach out a hand of love to touch and heal sinners and make them saints.

We are in danger of developing a better than thou complex. We are apt to be priests and Levites but Good Samaritans. We have found the springs of life and we have discovered the fountain of health. Let us go to the lives of men with health and power. Men need the touch of the Master.

C. Jesus said, "I will, be thou clean." That was the same will that spoke and worlds were formed; that said, "Let there be light"; that said, "Let us make men in our image."

Omnipotent will was active here. By it the law of death was set at naught and the law of life was made to prevail. Jesus did not follow that which was inevitable in the natural progress of events; He ruled out the impossible and was done. The first and second elements are immediately related. A miracle was done by the spirit of life overruled the law of death. Miracles were made by the power of the living God. All men moved with sympathy, God possessed of infinite power.

A. Jesus was moved with compassion. That was never more apparent than only by Mark in recording this miracle. Probably that was Peter's influence. Peter knew some compassion for the poor, and Jesus that the others did not know. He had failed His Lord. He denied Him. He saw Jesus look at him and he wept out and wept bitterly. He was restored mercifully and completely. He had a deep appreciation for His compassion toward men. Let us always keep in mind that Jesus is full of compassion and tender mercy.

B. Jesus put forth His hand and touched him. This was not a casual act but a deliberate one. Jesus was the fountain of life and purity and health. Instead of being contaminated by the touch of the leprosy man, the man was cleansed by His touch of power. The power made man is an outlaw. He is still to regard its precepts. But he is not a slave to law for the law is written in his nature. If he lives by the word of Jesus he is saved by grace and by faith, and not by works but at the same time his faith is demonstrated by his works.

3. In his zeal to tell what Jesus had done for him the cleansed leper blazed abroad the matter. The man made new did not appreciate the fact that obedience is better than zeal. His zeal was a hindrance to Jesus for Jesus could no more openly enter into the city. But Jesus knew how to overcome his mistake and overrule it for His glory and men came to Him from every place. He still did His mighty works.

Conclusion

Jesus Christ is the same yesterday, today, and forever. When He is confronted by misery and sin He is still moved by compassion. He stands ready to put forth His hand to touch men diseased and leprosy because of sin. There is healing and salvation in His touch today. His is yet omnipotent will. By His command men are loosed from the bonds of sin and cleansed from its pollution. He touches the lives of sinful men today through the Spirit-filled personalities of those who themselves have felt His saving, cleansing touch of power—G. B. Williamson.

Bringing Men to Christ

LESSON—Mark 2:1-12

TEXT—Mark 2:5

INTRODUCTION

Jesus was never concerned about getting a clean suit on to preach. He often followed by multitudes whether it was in a private home or in the desert place. Jesus did not attempt to capitalize upon popular personality to gain success. He did not try to make another one need one. No man was ever more modest and retiring, yet none was ever so sought out as He was.

Crowds followed Him to see the miracles that He wrought. They knew that in Him there was a wondrous working power. Most men were under the spell of such attentions; but more than once Jesus sought to silence the ones who had benefited by His might. He wanted their power.

Multitudes followed Jesus to hear the gracious words which He spoke and yet there was no attempt at eloquence and oratory for the sake of holding a crowd. Jesus was no spellbinder of the modern type. But people of all classes heard Him gladly.

Why did the multitudes follow Him? They did to the last. Less than a week before the day of the crucifixion, people shook Jerusalem's walls and foundations with their acclaim of Him. The secret was in the charm of a life which was supremely to reality. It was a life that dwelt deep in the heart of the eternal; that drew from the hidden sources of wisdom and power. It was a life of perfect obedience. Therefore when He spoke it was with authority. At His word wicked men bowed and His commands were obeyed. He spoke to His Sovereign authority. When He spoke God spoke. When He performed an act it was an act of the omnipotent will. A miracle to Him was as natural as walking is to me.

The wonder, the amazement of foes, and the worship of friends did not spoil Him. The hate of men and the rage of hell did not frighten Him. His radiance, His strength, His poise, His conformity to divine reality was the secret of His charm.

It is no wonder that men sought Him out wherever He went. No wonder the needful came to Him for help. No wonder those who knew Him wanted all to know Him.

BODY

I. As we study this miracle of the healing of the paralytic the first fact that impresses us is its accessibility.

For those who had the will there was always a way. A woman was having difficulty because of the crowd about Him. But the touched the hem of His garment and was healed. Zacchaeus could not come near Him for the press but reached Him by climbing a tree.

A. There are barriers between men and Christ but they are not insurmountable. There is the barrier of human unbelief. Those who came to Capernaum were not all believing disciples. There were some and probably many who came to the home. In Capernaum were not all believing disciples. There were some and probably many who came to the home who were there for the sake of satisfying their curiosity or for other ulterior motives. They were there for their own advantage, seeking to see anything which seemed to them a fault. They were confirmed critics. They would not believe and if possible would hinder others from coming. Yet all the dogs of the manger. They would not parade and if they could they would keep others away. People of their likes are numeros today. Some look at the church only to criticize it. Some come to church and by their attitude short-circuit the power of Christ to save others.
2. There is the barrier of human indifference. We always have had the barrier of indifference outside the church but that is only a minor difficulty as the barrier of indifference in the church. We must take that mountain away to see that our message is preached to the nations. We are in the world as our Lord was in the world—among the people, never pull in an ungodly world over the heads of indifferent Christians. This barrier must be spread with the unspeakable fire of God's love in our hearts as Christians.

3. There are also the barriers of human tradition and system. Pharisees were always bringing up such questions as the legality of healing on the Sabbath Day or going about with unwashed hands or eating with sinners. By such traditions they sought to justify their unbelief and holiness. If we are not careful, we will fall into the same snare of the devil. We have our little rule book giving detailed directions to sinners as to how they may find God. If we do not take heed it will be full of the traditions of men in as great number as Emily Post's rules of social etiquette. But let God be thanked that the only barriers between Christ and sinful men are man-made and Christ regards none of them. We can still get to Him if we will and we can bring others too. "His love unites all in every barrier down." B. Christ is now everywhere present. These men of Capernaum thought at least, the man in need must be brought within the house of the Pharisees. But Christ is the omnipresent One. He can be found anywhere. Here at this altar, and it is a good place, there is a man close in this church, in your seat, in your own room at home, Christ is accessible. Let us live in that consciousness.

C. Christ invites all to come to Him. Matt. 11:28; 29; John 6:35; Rev. 22:17.

Come, O come to me, said Jesus. Come and I will give you rest. I will take away the burden from the heavy laden breast. And no matter who the wanderer, or how far he has gone astray. Behold, whoever cometh will comfort him today.

He reaches out nail-pearced hands eloquently with loving appeal and says en- tirely "Come.

II. A second deduction to be made from this recorded miracle is that Christians are responsible for bringing others to Christ. Paul says, "When there are many people who will die in their sins if they are not helped by those who are followers of Jesus to find Him.

A. To discharge our responsibility we must have faith in Christ. These men certainly believed that their one problem as to how to get to Jesus they had full confidence that once he was there he would be healed. It was when Jesus said, "I will make thee whole," that sin must be forgiven thee." God cannot save men in answer to faith but sometimes Christians must furnish the faith, or there will be no salvation. His need was evident. He was gentle with him. He said, "Son, thy sins be forgiven thee." This is a great kindness but with finality and authority.

B. The question of forgiving sins was one of interest to the scribal who attempted to present Christ on that at once, saying, "Why does this man thus speak blasphemies?" There are always those who are ready to change the best medicines into poison and pervert the holiest truths. But Jesus was not ashamed by them. He proceeded to prove the reality of His invisible, miracle by performing a visible one. He said—Verse 9-11. If He could make a paralyzed man walk, could He not also forgive sins. Does it not take divine power to do either? We might seek miracles if we were not so prone to look for them rather than the invisible miracle of the re-creation of a dying man.

C. It was the omnipotent Christ who performed this double miracle of healing and forgiving. But it was not without the effect of the change of faith. Jesus commanded him to do what was very clearly impossible. The man who came before him was paralyzed to the point of utter helplessness was commanded to arise, take up his bed and go to his own house on his own power. A faithless man would have said, "Why, you know I can't do that." That would have been a typical answer. But this man obeyed and in his obedience demonstrated his faith. We must not overlook the fact that obedience is a demonstration of faith as we have seen. To use the knowledge that God will keep His word to the uttermost fulfillment, and that He will hear the unwavering demand of any of us. We say we can't believe unless the work is done but we should say the work cannot be done except we believe or obey as a demonstration of faith.

Conclusion

Now as we anticipate a special evangelistic campaign let us keep these three facts in mind. Christians are responsible. Sinners are savable. Shall we not put forth a supreme effort to reach all who are in need. If we can, we will bring them in by the door; if not through the roof. If there is a sin-burdened soul here tonight let him hurry and give it to Jesus. He is sufficient. Saviour now—G. B. WILLIAMSON.

A New Year's Message

As the Old Year draws to a close and the New Year is about to be ushered in by Saint Paul in Ephesians 5:15-16, to "Redeem the time."

You have already recognized that the division of time into days and months is a Divine arrangement. The sun and moon have been appointed for a year into definite periods. But the arrival of each new year should remind us that life at its longest is very short. Thus the close of each year is a divine reminder of the passing of time and that the allotted years of years, and tens are only too quickly disappearing which is an exhortation to "redeem the time."

Let us consider what the Apostle meant by that. What is it to "redeem the time," why should we "redeem the time," and how.

If we should ask a scientist what time is, he would reply, "Time is measured duration." Time, so far as we are concerned, is the limit of our existence on earth. It is evident that time for one is not time for another. We have only to think back to a year ago and we shall remember those who were present in the home or in the church, but have since passed away. Today we on the earth are still in time; they, in the other world, have entered upon eternity. What is time still to us in our eternity now for them.

Time, then, for us is the duration of our life upon the earth. It is this we are to redeem. We are to say "no" to the promises of a long life. We have the promise of tomorrow that the admonition is so urgent.

Time cannot be purchased and yet we are told to redeem it. To "redeem" is to "buy back" at a price. We have been endowed by God for a specific purpose possession. It is our responsibility, how that life is spent. We can well learn "how not to live" from the story of the Prodigal Son, the parables of the Ten Virgins and the Talents.

Why should we redeem the time? The question will be answered when we realize what time is, how it is being used and for what purpose.

We should "redeem the time" because of its value which is so apparent, when we realize how much depends upon our use. January-February, 1945
of it—where we shall spend eternity; because it is so short, even the longest life is too brief to prepare for eternity; because so much of it is in the past; and, if we have wasted life by idleness or by active wrongdoing, how necessary that we redeem what remains, because the unknown future is so uncertain; and, because it provides our only opportunity of salvation, there is no promise of salvation beyond the grave—

"Now is the accepted time." 

How can we know? We cannot recall the time that has past. We can, however, redeem the time from now until we hear heaven, repentance and renunciation of the past, with all its guilt and sin; a complete, unconditional surrender of ourselves to God for all the future places us in the position where we are able to redeem the time with "love out of pure heart, and of a good conscience, and in faith unfeigned." —RALPH L. SABINE IN THE KING'S HIGHWAY.

"Jesus Never Fails"

TEXT—Mark 6:45-51.

Introduction—
The disciples were in darkness, danger, and Christ was.

I. THE PRESENT WILL BE TRIED
A. Had much opposition, but did not turn back.
B. That which might have helped as a hindrance—the wind, the weather.
C. Most strenuous efforts of little avail.
II. THE PRESENT WILL BE HELPED
A. A storm and a wind, a man, a woman, and a child.
B. Christ came in an unexpected way.
C. Christ came with an unexpected blessing, 'God cheer.'

Conclusion—
Christ did not at once remove the cause for their fear, but He gave them peace and rest and the greatest blessing.—S. ELLSWORTH NOBLE.

The Call for Laborers

TEXT—But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few; therefore if the Lord of the harvest will send forth laborers into his harvest (Matt. 9:36-38).

Introduction—
Jesus said these words when He was in His human body, subject to the limitations of time and place. He had reached many people with His saving message and healing touch, but one person could not reach all who needed help. Therefore He encouraged His disciples to pray for laborers that the multitude may be cared for as they had need.

I. THE NEXT THEN AND NOW

The need then was general, confined to a single nation and single location. The need now is as wide as the world, involving every nation on the earth. If that comparatively small group of Jews could not help the Lord to compassion, how must He feel now as He views the havoc that has been wrought in the earth by the helpless, naked, and hungry multitudes? If we could hear His voice what would we say to Heaven? Would not many desire to live near the Lord that we can hear Him say again, as He said then, 'Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest?'

II. THE FIELD THEN AND NOW

The field then was Palestine. The field now is as stated in Matt. 28:19, 'the field is the world.' The commission now is 'Go ye into all the world and preach the gospel to every creature.' What wonderful fields there are; how extensive: how needy! The great continent of Asia, Africa, South America, and now Europe itself is practically a mission field, beside the islands of the sea, to say the least. We are unchurched and unchurched of our own land. Even among our lost souls are perishing for the love of money. They are seeking satisfaction in what is not bread, and seeking water in broken cisterns.

III. THE LABORS THEN AND NOW

Twelve men heard Jesus on this occasion, and seventy on another similar occasion (Luke 10:1-5). The call now to the Church. If we had ever turned to hear, the universal church would hear His voice calling to prayer and to service. Twelve and seventy could do much then. But it will take hundreds of thousands now to cover the fields that are white unto harvest. How many of those one who were admonished to pray, they were the ones who soon after went to the harvest, as the harvest engaged them. They who get under the burden of prayer now for laborers will doubtless soonest hear the voice of the Lord, when He heard the Lord inquire, 'Whom shall I send, and who will go for us,' responded, 'Here am I, Lord; send me.' (Isaiah 6:8).

IV. THE FACILITIES THEN AND NOW

Those first laborers traveled from place to place on their feet. They took a very limited equipment, but they came back with joy having finished their appointment for the time being. Facilities now are such that looks as though the Lord had opened all the treasure house of earth to supply the material and equipment for these He calls to go out as laborers. They went forth with a staff in their hands. We can go forth with motor boats, automobiles, primeval, even airplanes to our task. If they finish their task, much more ought we to do. Shall we let the great opportunity pass and never use them? How shall we excuse ourselves if we fail?

V. THE UNCHANGING THINGS

Some things are unchanged. It is the same Lord that is calling. He is instructing to the same method, to pray. It is the same gospel, the same remedy for the same disease of sin. He who then walked the earth in His humility, now declares all power is given to Him in heaven and earth, and predicates His call to service on that fact. If the work is done it will be done by His Spirit empowering us. We may well 'tarry until,' and then go.—WILLIAM M. SMITH.

Expository Outlines

Lesson Reading: Luke 1:87-80

Text—The dawning from on high hast visited us (Luke 1:78).

Introduction

The text discloses to us what may be termed the annunciation of grace. The dawning means the Son of God hath come in visitation and with Him the dispensational day hath reached its last light. In the view of man the best things of divine grace. Full salvation is now the message of the gospel. All men can be saved from all sin.

Outline

I. THE LIGHT—'To give light to them that sit in darkness.'

1. The Darkness of Sin. The blindness and blackness and bondage of sin. The light reveals sin, reproves sin, and shows redemption from sin.

2. The Despair of Sin. 'They sit.' This describes the helpless and hopeless plight of those who sit in darkness. They sit in despair, defeat, and dread. There is no human way out. Not by human will, not by human wisdom, neither by human works.

3. The Danger of Sin. 'In the shadow of death.' This evidently refers to the second death, which is not yet the lot of the last, but it endangers them, hanging over them, even the doom of hell. The danger of sin, and the destiny of sin, are clearly revealed in the scriptures. Sin has its works, its wages, and its doom. Its works are, shackles, separations, and aloneness.

II. THE LEADING—'To guide our feet into peace.'

1. The Peace of Reconciliation. "He is to guide our feet to the reconciliation of the cross. There He made peace between us and the Maker. He is to guide our feet into the reconciliation of confession. A broken and contrite heart He will not despise."—Ps. 51:17.

2. The Peace of Remission. 'The remission of their sin.' Through the preaching of John the Baptist, Persons received the pardon of sin. Remission was received through repentance, and renunciation of sin and receiving of the Saviour. This is the peace of pardon.

3. The Peace of Realization. 'To give knowledge of salvation unto his people.' (v. 77.) This is life realization and heart rest within. The soul is a work of peace, a witness of peace and a way of peace. Romans 3.

III. THE LESTERY—'We, being delivered out of the hand of our enemy. That we should be saved from our enemies.' (v. 71, 74.)

1. The Salvation. 'We should be saved.' This is a purpose, and a power and a provision of God. Delivered from the hand of our enemies and from the hate of our enemies. The power of Satan and sin is disclosed in the word 'hand' which is the holding power of evil. The hate refers to the purpose of Satan, and to all sinners that hate the hold of Satan. We are saved from the past of sin, and from the pleasures of sin, and from the power of sin.

2. The Service. 'That we might serve him without fear, in holiness and righteousness toward God.' (v. 75-77.) We see three facts about service: The person we serve, the pleasure of service, without fear,' the purity of the service, 'in holiness and righteousness.'

3. The inefficacy. 'Before him, all the days of our life.' Before him is the assurance of sufficient strength: We find sufficiency for all the days of our life. The days of trial, the days of toil, and the days of our time. We shall have His mercy, and His might, and His mind to draw upon all the days of our life.—T. M. ANDERSON.

January-February, 1946
Lesson Reading: Luke 11:5-13

Text—How much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:10).

Introduction
It was the custom of Jesus to draw spiritual facts from ordinary things in life; hence we get from the story of the traveler lost in the night. There are many in the dark, and despair, and danger and death. They need light, and our light and come to us seeking the light of the cross.

1. The Trust. Jesus is the only Light of the world. Every traveler needs something to set before him. A terrible admission. But all are like that until the gift of the Holy Spirit is received. Our riches are in the fulness of the Spirit. Many can say, "I have no money, no patience, and no power to travel the road of life." A lack of knowledge and of things of the kingdom. One must sacrifice, and so the traveler needs the door of God and knock to obtain. Come confessing, and contrite of heart. He will not give because one is holy, but because we are one of the family. —T. M. ANDERSON.

Lesson Reading: Luke 14:25-34

Text—And no one doth not bear his cross, and come after me, cannot be my disciple: (Luke 14:27).

Introduction
Jesus presents the disciples of the Cross; and reveals the conditions of discipleship. These facts have not changed; no one can escape the cross; all must endure it like the Lord. Only he who can bear his cross will have an inheritance in the kingdom of God.

Outline
I. THE CROSS—Whosoever doth not bear his cross.
1. The Separation. "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yes, and his own life, he cannot be my disciple" (v. 26).
This is a separation from loved ones, and from life, that the Lord may be first in our hearts. We must make such a separation if we were on our death-bed; this is the consecration to the cross. Christ will make the lifted cross, the living cross and the light of the cross.
2. The Suffering. Jesus sacrificed Himself on the cross; we also sacrifice self on the cross. The cross is not an emblem, it is an execution, and an emanicipation. We end sin, and expenditure of service by way of the cross.
3. The Sufficiency. Jesus came into His Suffering and lost through the cross; we come to know His sufficiency when we accept the cross. One must be a disciple by the cross, but one can be a disciple by the cross. We shall have the power and possessions of the Saviour as our sufficiency.

II. THE CONSTRUCTION—"Which of you, intending to build a tower,..." (Luke 14:27).
1. The Cost. Jesus reveals the wisdom of putting the foundation before we begin to build. We build the tower of truth, and trust, and tasks. A tower is a temple where God dwells, it is our heart; His habitation. He dwells in love, and in light, and as Lord. It will cost prayer, and perseverance, and privations. We will have watchings, and weariness, and wrestling. It cost all endurances, and all efforts and all endeavors.
2. The Confidence. "Whether he have sufficient to finish it." We find sufficiency in Him. He is our Source, and Supply, and Strength. We are not deceived, nor dismayed nor disconsolate. We will not fail, nor forsake, nor forget.
3. The Completion. The Christ is our foundation, and finish. We shall not be broken, nor miserable. We build our hopes for heaven and happiness on His cross; we will complete the construction, and the character, and come to the crown at the finish of our fight for the faith.

III. THE CONFLICT—"What king, going to make war against another king...." (Luke 14:28).
1. The Consultation. "Siteth not down first,..." (Luke 14:28). We must consult with God. We must consult with our own heart; and with God. We must set down in order:
   a. We seek counsel of God;
   b. We consider our own heart;
   c. We seek counsel of others.
2. The Compromise. "He sends an emissary..." (Luke 14:29). We must be zealous in our fight against the world. The enemy has terms of peace to offer; but let us have conflict rather than compromise.
3. The Address. "We are on the winning side, because we are on the Winner's side. Who can defeat God? Who can destroy Him? He is above the methods, and the morale to win.

Subjects for Sermons
The Man Jesus Took with Him (Luke 22:3-43)
The Man They Couldn't Keep Down (Luke 22:16-22)
The Man with a Handicap (II Kings 5:1-14)
The Man Who Got More than He Expected (Acts 3:6, 7)
The Man Who Conducted His Own Funeral (Phil. 1:21)
The Man Jesus Refused to Speak to (Luke 23:8).—Selected

Sermon Series
Dr. E. Marcelius Neubert, Beaver, Pa., is beginning a series of midweek addresses on "Living Religions of the World." Rev. Oliver R. Stunt of the Freeport, Pa., church has begun a new series of Sabbath morning sermons on "Great Doctrines of the Christian Church." They are as follows:
Most Neglected Doctrine—Angels
Most Comforting Doctrine—Divine Providence
Most Shameful Doctrine—Fall of Man
Most Costly Doctrine—Forgiveness of Sins
Most Vivid Doctrine—The Christian Laboratory
Most Dreadful Doctrine—Future Punishment
Most Powerful Doctrine—The Holy Spirit
Most Valuable Doctrine—The Soul
Most Progressive Doctrine—The Church
Most Amazing Doctrine—Heaven.—The United Presbyterian.
MISSIONARY DEPARTMENT

The Little Evangelist

AUTHOR UNKNOWN

Kwel Hlaing was the little four-year-old daughter of the bishop of Canton, China. With the teaching she had received at the Christian Kindergarten, she had not only given her heart to Jesus, but she had succeeded in leading her father and mother to the loving Father. Thus, and she might have done quite enough in the way of evangelizing for one little girl, but Wel Hlaing was not satisfied, and she grew quite determined to do more.

One day she said to her father, "I want to preach. I want to tell more about the Jesus Doctrine." Her father patted her head affectionately, and replied, "Well, we shall see." But the child could not wait. Quietly she slipped out on the busy, crowded streets, and to every one she met she said, "Jesus loves you. Why do you not believe in Him?"

They smiled at her eager question; but passed on their way. Finally, in desperation, she cornered a little chum, whom she drew aside. An older friend happened to overhear the conversation, which was as follows:

"Pu, you just must believe in Jesus." The little evangelist did not care to take the "foreign devils' religion,"—the worship of the idols was good enough for her. But the little evangelist grew very sad; then it suddenly brightened as she said:

"Well, I guess I'll have to sing to you, Pu. So she sang three hymns, "Jesus Loves Me," "Precious Jewels," and "Come, Ye Sinners, Poor and Needly." After she had finished singing, she again asked eagerly, "Now do you believe?"

"Yes, I believe," the song you sang was beautiful. I never heard anything like that in the temples of the gods!"

"Well, I'll have to examine you, then," said Wel Hlaing, and she proceeded to put her little friend through a lot of challenging questions, which she answered herself, finally saying with a little sigh:

"You are a stupid inquirer, and you have plenty to learn. I shall have to pray for you."

Both children knelt down in the dirty streets, and the little evangelist offered an affecting and sensible prayer.

A few days afterward, she stopped an old heathen woman, and, taking her aside quietly, she taught her a prayer, a copy of which she had brought out with her on her preaching tour of the great city of Canton.

So on and on, Kwel Hlaing went that summer afternoon, and when her almost frantic father found her at last, she was tired from her labors, but her little face was radiant.

"Father, I've tried to tell them all I know about Jesus, and I do hope they'll believe me... I'll go to heaven and take me home now, but I'll come out another day and tell others." —Selected.

A Thrilling Experience

Missionaries have many experiences that some of us might not care to pass through. "A missionary in the wilds of Africa came to an inn, and was told they could give him only a cut out of doors, but there was danger from beasts and robbers. 'He will not... sleep.' (Psa. 121:5-6). He said, 'Lord, there is no use in both of us staying awake.' He slept sweetly, and in the morning saw a black man by his side, who said, 'I have been watching over him.' —Call to Prayer.

Little Incidents That Bless My Soul

Margaret L. Thompson

Ungala, Africa

1. ROVEREN WORSHIPERS IN AFRICA

Sometimes on a Sunday morning I slip into our little church here at Kayoro before the church crowd gathers. My soul feels a thrill, for joy I watch the African Christians come to worship. Every Christian as he enters the church kneels quietly and reverently, and as I watch him, I think how recently some of these were in heathen darkness, worshiping evil spirits and living lives of sin. When God saw them, He made them devout Christians. I believe the heart of God rejoiced, too, over those who come humbly to worship Him.

II. THE ORATION OF A CHILD

Again, as the service progresses, I watch them as they march by with their offerings. One small child toddling by the side of her mother comes bringing her offering. It is only ten or twelve long pods full of beans—but the child joyfully brings it. My soul is blessed as I watch, and I believe God is pleased.

III. THE DEPICTION OF CHARMS

One Sunday after the service was dismissed, and most of the people had left the church, I saw a heathen woman marching, with her arm holding a large basket—about the size of a half-bushel—and handing it to Brother Kirkpatrick. Then she sat down, and began praying earnestly. What was in the basket? I wondered. Had she come too late for the "rites"? She had used in devil worship. She was giving them all up and starting to follow Jesus. She soon found peace.—Call to Prayer.

The Uncomfortable Pillow

It was in 1823 that Adoniram Judson completed the translation of the New Testament into the Burmese language. That same year he and his wife went to Ava, capital of the empire to obtain permission to do active missionary work.

However, war broke out between England and Burma and all white men were treated with suspicion. Without warning, on June 8, 1824, Dr. Judson was imprisoned in the death row. In a few days, through a money payment, he and others were released from the darkly shelled to an open shed within the prison walls. There they lay in the tortuous heat with their legs and arms.

At length Mrs. Judson was permitted to come visit him. She offered and exchanged a few words with him. His first questions were about the manuscript, the Burmese Bible. The first thing Mrs. Judson had done after the imprisonment of her husband had been to bury the manuscript in the ground under the house for fear their persecutors would find and destroy it. But the rains had begun and the manuscript was destroyed if it remained long in the ground.

Mrs. Judson's quick brain soon devised a way to get her husband's book out and safely. She sewed it up in some cotton stuff, which she further enclosed with muslin. This made a pillow for her husband's head an so silently that she hoped that no one would care to take it from him.

After about seven months the prisoners were again suddenly thrust into the inner prison and loaded with extra bonds. The few months which the prisoners had been taken from them, and among them through bundle that Dr. Judson placed his pillow. The prisoners expected speedy execution. All that night Dr. Judson's thoughts traveled back to his beloved little one. He thought of passages in it that he knew should be more accurate. He wondered what the future held for him, for his wife, and for the little he had been left. Could it ever see it again? Would it some future day be found and be a source of light to the darkened hearts in Burma?

The jailer kept the pillow, but it was so uncomfortable that he threw it back. Then he took all the prisoners and the relief of the own, and then the day when the prisoners were stripped of nearly all their clothes, "tied two-and-two," and driven barefoot over steep gravel and burning sand to the outer prison yard. When on that occasion, the fierce Burmans were scinting all the spoil, one of them found Dr. Judson's pillow and that all that was of value was the mat that was wrapped around the outside. The rest he threw away.

A Christian convert picked it up as a relic in memory of his teacher—who then killed he would never see again. He never dreamed what the mean-looking roll contained.

Months later when the war was over and the Judsons were free again for their beloved work, the New Testament was found. The men and women of Burma read it "the wonderful works of God."—Missionary Digest

The Chinese Children Believed

Out of the mouth of babes and sucklings thou hast perfected praise (Matt. 21:16). A Chinese Christian schoolmaster had got his little pupils, some hundreds of them, away from the advancing Japanese. They went on. At one time they were only one and a half miles ahead of the enemy army. Twice they were seriously threatened by the Japanese, and at last his courage failed, and, as he walked ahead of the children, he had to command them to take the children began to sing, "The Lord Is My Shepherd; I shall not want." His faith revived. They went on to the end of their journey in safety without the loss of a single child.—Heard in a China Island Mission prayer meeting.

"The perfection of the gospel system is not in its form for sin, but that it makes atonement for it; not that it tolerates sin, but that it destroys it.—Selected.

The Preacher's Magazine January-February 1948
ILLUSTRATIONS

When They Gave Their Home

Every one that hath forsaken houses (Matt. 19:29), Dr. George Truei of Trumansburg, who had a church that was raising $8,500 to dedicate a church building. After all but $3,500 had been promised, and they had sold their home, the family woman, who was taking the name, exclaimed, "Oh, if you would be willing to give us $5,500 instead of land, it would certainly be a great blessing to us."

One such a case was that of the house of a rich American who had a passion for collecting old violins. No amount of coaxing, however, would induce him to part with his treasured possession. One day, he said, "I must have this violin; I will pay you all I have for it." Then he asked, "What will you do with it?" and the violinist replied, "Oh," said the dealer, "I suppose he will put it in a glass case and keep it for people to look at." This is not an antique to look at," said Kreisler, "an instrument to bless the world with.

Still determined to get the violin, he went to see the violinist and asked him to buy it. The violinist suggested to the violinist's friend who had bought the violin, and they arranged to buy it for him. On the day of the sale, Kreisler went to the violinist's home and said, "Mr. Kreisler, as one condemned to death would have played to obtain his ransom."

When he finished playing, the violinist was so moved he said, "I have no right to keep it; it belongs to you. Go out into the world and let it be heard." And Kreisler used it as a medium for his wonderful music to bless and inspire the world.

Harper's Topical Concordance

A new kind of Bible concordance listing the most usable texts alphabetically by topic instead of by keywords as in the average concordance. This system enables you to find instantly all the texts that are serviceable for your purpose, under one topical entry. No turnings of pages from one word to another, too often fruitless. Simply tune to the topic in question (e.g., "riches," "character," "passionism," "sell-control") and see the wealth of material you will find at your finger tips. 3500 entries in the riches of the Bible. 550 pages.

NATURNE PUBLISHING HOUSE
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BOOK NOTICES...

By Rev. P. H. Lunn

(This is not a department of book reviews, rather brief announcements of what is new in the religious book field).

REPEAL HAS SUCCEEDED
By Claude A. Watson, LL.D. (Luminous Press—$1.25)
The author was the 1944 candidate for President of the U.S. on the Prohibition ticket. The book points out that the repeal of the Eighteenth Amendment has succeeded in increasing juvenile delinquency, crime, accidents, disease, insanity, and broken homes. It provides authoritative source material and should be of definite value to any minister.

CHILDREN'S PARABLE STORY-SERMONS
By Hugh T. Kerr, D.D. (Revel—$1.50)
This is the seventh book of Dr. Kerr's presenting material for sermons to children. That alone should qualify him as an expert. The contents are well-adapted to children. The messages are of interest and are right to the point. There are forty sermons in the book. For pastors, teachers and workers with children's they are rich in value.

SIXTY-FIVE WAYS TO GIVE AN EVANGELISTIC IMPRESSION
By F. D. Whitesell (Zondervan—$1.25)
The author is Professor of Evangelism, English Old Testament and Pastoral Theology at Northwestern University, Chicago. This book emphasizes methods, but it also stresses the fact that faith and the Holy Spirit upon the Holy Spirit are vital to success in evangelism.

THE SUPREME POSSESSION
By G. Ray Jordan. (Abingdon-Cokesbury—$1.50)
Fifteen sermons each one carrying out the conception of the title, namely, possession of and being possessed by Christ. Dr. Jordan is pastor of First Methodist Church, Charlotte, N.C., and is the author of a dozen or more previously published books.

THE EASY ERA
By Paul Mallon. (Eerdmans—$1.50)
The author is a Washington correspondent whose writing is widely syndicated.

He has been and is a crusader for a reform in education for children. The book is of interest to the church and church leaders for his indictment of the present system is largely because of its not being based on Christian principles.

God Is Not Dead
By Bernard Edmonds Bell. (Harper—$1.50)
An unusual book based on the replies of fifty representative people to questions about religion, put to them by the author. Dr. Bell is the author of "The Church in Dispute" and several other volumes. The general idea should make the book of value to every open-minded minister. The reader may not always agree with the author; nevertheless, his comments will stimulate serious thinking.

WHEN CHRIST TAKES OVER
By Simon Blocker, D. D. (Eerdmans—$1.25)
These seven messages are not sermons based on historical texts, but they could equally qualify as such. They are, however, discussions of the reactions of those who come to Him with a bad conscience, a darkened mind, a lonely heart, heals a wavering faith, and finds death. The author is Professor of Practical Theology at Western Theological Seminary, Holland, Michigan.

SIDA, SON OF CONGO
By Goldle Ruth Wells. (Bethany—$1.50)
The interesting story of the mission work of Disciples of Christ in the Belgian Congo where the church has had a phenomenal growth. The membership has increased from 2,584 to 5,500.

A WORKABLE PLAN OF EVANGELISM
By Dawson C. Bryann. (Abingdon-Cokesbury—$1.50)
Another book of methods in evangelism. The author is pastor of St. Paul's Methodist Church, Dallas, Texas, and has written "The Art of Illustrating Sermons," which has had a well-deserved wide distribution. The main emphasis of this book is on_vitation evangelism. Some of the suggestions may not appear feasible to every reader. However, it is a book that merits a considered reading.

Of the Imitation of Christ Today
By Wilfred Kirkland. (Macmillan—$1.00)
The author is well-known for his writings on mysticism. If you shy away from such expression use, depend on the phrase, "imagine relationship with God." She writes about a knowing of God. Her approach may be different from yours but through it there is a reverence which is inseparable from true devotion.

A Look at the Sunday-school Lessons
For the Year 1946

HIGLEY'S S. S. LESSON COMMENTARY
By H. E. Wiswell, John Paul, and J. A. Huffman. (Higley—$1.25)
This popular lesson commentary is edited by H. E. Wiswell, John Paul, and J. A. Huffman. The exposition and comments are orthodox and dependable. The treatment is of necessity brief, yet it is pointed to the point. A valuable feature is a list of keyed review questions, also questions for research and discussion.

THE SOWDEN-DOUGLAS S. S. LESSONS
By Earl Church. (Macmillan—$1.50)
This volume is different in its presentation. Each lesson is started with an introduction. The actual lesson comment divided into logical sections; this is followed by "Hints to Teachers" and suggestions for discussion. It is an excellent commentary for teachers of young people's or adult classes.

POINTS FOR EMERGENCY
By Hight C. Moore. (Broadman—$1.00)
The twenty-ninth annual volume of this excellent book of outlines on the S. S. lessons. It gives the lesson text, exposition notes and practical applications of the lesson theme. It is especially good for pastors who want a condensed treatment.

FELLOWSHIP'S SELECT NOTES
By William M. Smith. (Wilde—$2.00)
One of the better-known, larger lesson commentaries. It has a number of special features, all of them helpful for the alert teacher who is seeking material with which to work. The regular lesson journal. This book is liberally illustrated, containing many maps and colored full-page pictures.

We can supply Tarbell's Teacher's Guide at $1.00. This book makes this commentary inauspicious as it sometimes has a critical interpretation of scripture passages.

January-February, 1948

A few of our people use the vest-pocket Gospel by Laurence G. Seiler, edited by Dr. R. A. Torrey. It is priced at 50c.

ARNOLD'S PRACTICAL COMMENTARY
By Dr. L. Olmstead. (Light and Life—$1.25)
Another sound, reliable commentary published by the Free Methodist Press edited by the able and popular editor. There is none better in the smaller commentaries. It has "Teaching Outlines", "Pulpit Board Lessons", "Mission Talks", "Questions", and several other valuable features. It has our endorsement and enthusiastic recommendation.

BROADMAN COMMENTS
By W. W. White. (Broadman Press—$1.50)

Virtually a newcomer in the field of lesson commentaries. This is the second annual volume. Its arrangement is different from other volumes in the same classification. This book gives the lesson text, then the following features: (1) Digest of (2) Explanation of (3) Memory Notes (4) Lesson Interpretation (5) Practical Application. We have not read the book through but presume it is somewhat to the Baptist point of view in its theological interpretation.

A Review of a Recent Book

A WORKABLE PLAN OF EVANGELISM
By Dawson C. Bryan. (Abingdon-Cokesbury—$1.50)
Mass evangelism is important but should be complemented or supplemented by person-to-person evangelism. The book is a workable plan of organizing people to the church and to a decision for Christ. Part I deals with the "Plan of Visitation Evangelism," under the following headings:

I. Organizing the Church for Evangelism
II. Finding the Prospects. How to find and prepare lists of prospective members.
III. Surveying the Visitor. How to choose and select suitable and effective personal workers.
IV. Using Trained Visitors. Various methods and occasions for using trained workers in personal visitation.

V. Training the Visitors. How to train visitors to do effective personal work.

VI. Assimilating New Members. How to integrate new members into church life.

Part II concentrates on the "Instruction of the Visitors" in the following chapters:

I. Securing the Decision
II. Efficient Visiting
III. Difficult Cases
IV. Family Visiting and the Continuation Program.

Throughout the book the author presents eight printed forms most of which will be helpful and can be used efficiently. They are: Family Survey Card, Roll Call Card, Prospect and Assignment Card, Visitor's Agreement Card, New Member and Sponsor Record, Record of Decision Card, Nine Points of Efficient Visiting, and Summary of Reports of Visitation.

The weakness of the book is its complete omission of any reference to mass evangelistic services to which the person-to-person organization might lead. The author appears to make his program of visitation sufficient. This is a mistake for Jesus and the early Church leaders used both methods effectively. We should employ both.

The weakness of most evangelistic churches is that they rely almost exclusively on mass evangelism for definite conversions. Possibly Dr. Bryan has given some food for serious thought, namely, that a person-to-person campaign could be inaugurated not to "build the Sunday school" or "increase church attendance" but to secure conversions in homes. Let two by two" be sent to enter homes, testify to saving grace and if possible pray with lost souls and lead them to Christ. This will accomplish the ultimate end of evangelism as well as assure the lesser objectives. Such a program will also strengthen the faith of the visitors. Let us use all and every legitimate method to lead people to Christ.—R. V. DeLoe.