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NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Box 527, Kansas City 10, Mo.
Managing Editor's MESSAGE

IN reading the biographies of some of the great Christian leaders of the past, one is impressed with the spirit of abandonment that they possessed. This is a factor in all of those who have accomplished things that they possessed in common although their lives are separated in some instances by centuries.

Perhaps the Apostle Paul gave the best description of the source of this abandonment to God when he said, "The love of Christ constraineth us." He was so mastered by the love of Christ, he kept so constantly in his mind the thought of this love with all that it meant in sacrifice, suffering, and patience, that it became the moving passion of his life. This love that Christ had for him so gripped his heart that he felt that nothing he could do and nothing he could give was too great as an expression of his own devotion to Christ. His whole life was an example of a love for Christ and a life fully abandoned to Him.

There is no other way to account for a life like Paul's, and like many of the great Christian leaders in subsequent days, than that they were mastered by the love of Christ. There was no law to compel them. They were not bribed with promises. No amount of personal honor or reward could inspire them in service and suffering. What law, bribes, honors, and rewards could never do, Christ got. And that is what counts in the lives of ministers. It is not what we do because of duty, but because it is so, because we receive honors and rewards, or because we are compelled by law to do it; it is what Christ gets us to do because we love Him supremely—that is what counts!

This passionate love to Christ must exist with the leader and be the very substance of all he says and does. It is the foundation on which Christ builds; it is the one thing that cannot be taken away from him; it is the one thing that cannot be replaced by anything else. It is the one thing that can make him a true leader, a true minister, and a true servant of Christ. And it is the one thing that will make him a successful leader, a successful minister, and a successful servant of Christ.

D. Shelly Conley, 
Managing Editor

The Substance of Preaching

J. B. Chapman, Editor

RECENTLY a chaplain, soon to be released from the army, wrote saying: "I am naturally most anxious to capitalize on my work in the army. How can this best be done? I definitely feel it would be a mistake to be always starting sermons with, "Now what I was in Germany, etc." But how shall I do it? I know this is an elementary question, and that I shall have to work it out myself. But I surely would appreciate suggestions."

You remember that Paul used sometimes to speak of the gospel as "my gospel." By this we understand he emphasized the fact that the gospel, while general in content, is particular in application, and that it becomes a personal possession when it becomes thoroughly mixed with the experiences of our lives. And there is a very real sense in which one does not possess the gospel until it has become his personal experience.

For example, we all know that the Lord has promised to make all our bed in sickness. But only those who have been preserved in time of sickness can really preach this promise effectively. The rest of us may believe the promise with all our hearts. But only those who have been sick and have kept from the inner meaning of the promise.

Take reading as another example. There are those, I know, who believe they can "make notes," memorize quotations, and make full use of material gathered in reading by something of a mechanical process. And there are many filling systems recommended, and many helps suggested for making use of unassimilated forms and substances deliberately borrowed from books. But personally, I have my doubts about the usefulness of these methods, although I do not set myself up as a criterion in such matters. My own method is rather this: I read a great deal, but I make no notes, attempt few quotations, and just forget everything that is willing to be forgotten.

Things that cling on and refuse to be forgotten, these I remember, and they become a part of me, like it is sung by the body. I do not even attempt to remember authors or names of books. I think that if one says anything forcefully enough I will remember him for doing so, otherwise, why try to remember him? And if a book helps me, I am naturally most anxious to capitalize on my work in the army. How can this best be done? I definitely feel it would be a mistake to be always starting sermons with, "Now what I was in Germany, etc." But how shall I do it? I know this is an elementary question, and that I shall have to work it out myself. But I surely would appreciate suggestions."

Take travel as yet another example: I have often been bored by one's assertion that he has been to a certain place, when it did not seem to have improved him any to have been there. And I have been deferred from describing the places I have been lest there should come back to me the notion, though perhaps unspoken, response, "Who cares?" Once, when we had returned from a foreign trip that occupied almost a year's time, one of the neighbor women (since moved away) insisted on coming over to hear about our travels. The good woman stayed two hours. During the time, we were able to talk twenty minutes about our far-flung foreign trip, and the rest of the time we spent in listening to our neighbor's description of a recent week's holiday spent "up in the old Mack-maw country" of our own state. And by other means, among them, are we learning that the travel has cost us a lot: travel has cost us a lot that is really valuable is contained in the clearer concepts of men and things and places which we have gained, and these we must be content to give out imperceptively and inadvertently, rather than formally and by design.

Even personal experience requires time for incubation, hatching, and growth before it is very useful. For, after all, the real question is not what happened to you, but how did you respond to what happened. We have all listened to one's story of "my own personal experience" and gone away wondering how so little lightning could produce so much thunder. Or perhaps the metaphor should be, we wondered why so much labor was required to bring forth a mouse.

All these things indicate that building a preacher is quite a slow process. The only encouraging thing about it is that it is the process that is important, that counts. The ideal is a growing preacher, rather than a grown preacher.
I remember once of hearing a preacher "just out of the seminary" preach to an audience in a coal mining community. The preacher announced that his subject was "Altruism," and that in his dissertation included a historical dissection on philosophy, during which he said that the Greeks of two thousand years ago propounded practically all the questions, and that many of these questions were never answered. He had said these men were very wise to be able to raise the questions. Then he juggled with such words as 'alms,' and finally settled upon them after meditation, and then proceeded to give the rest of what was evidently a lecture some high-hat professor had delivered to some specialized group. Now my real criticism of the young preacher was that he was preaching "another's gospel," rather than the gospel as he probably knew it, and his sense of abstraction was communicated to the audience, so that one could not but hear them say: "Well, what of it?"

Called to account before the Sanhedrin, Peter and John answered those who would silence them, "What we have seen and heard we cannot help speaking about." And, it appears, the whole plot is forced to the conclusion that the things they had seen and heard were not just the passing contacts of the moment, but were the concomitants of three years in the company of Jesus plus the inner impact of the Pentecostal experience. They not only had the gospel, but in a deep and real sense the gospel had them.

The big job is not building sermons, but building preachers. Bringing it down to ourselves: our task is not having something to say, but being so transformed by our own message as to become in the good sense identified with it.

And in a concluding word, I appeal to the experience of any who have ever preached, even as I appeal to the experience of any who have not preached, but plan to do so. The plea is: Become the embodiment of the gospel you preach. Seek more to assimilate than to contact. Just as it is not the food you eat, but the food you assimilate, that feeds your body; so, likewise, it is not the gospel you hear, or even the gospel you speak that saves others and makes you. Not what you have experienced, but rather what did experience do for you—that is the question. The preacher is the substance of the sermon, even as the Word of God is its content, and it is the combining of the divine and human elements that constitute that preaching that God has ordained as His means of saving them that believe.

Taking His Chances With the Rest

BY THE EDITOR

It is commonly believed that our day is a difficult one for preacher, and one might think that the fact that nowadays the community is filled with people who are willing to make public addresses to their fellows on many and varied subjects. It has been repeated many times that the street sweep, who sauntered his clothes away clothes at the end of the day and, during evening garb, stand up and talk to a gathering of his neighbors on politics, economics, ethics, or religion. And, so it is said, it is more difficult for the preacher to hold his place as a leader in the community.

But the fact is, even though the competition may be more acute, the challenge is a good one. One asked a man once how it came about that Akron, Ohio, holds such a share of the rubber production of the country. His reply was: "There was no particular reason for the first. But after a time, Akron became the gathering-place of workers who know the rubber business, and, since so large a percentage of raw rubber and other supplies used in the lagging-up was shipped there anyway, it became the best place for any manufacturer to go to. Even though a manufacturer may plan for only a small business, it is better for him to go to Akron, for there he can get materials and men, and from thence he can more quickly distribute his goods."

We have all noticed that certain blocks in the city contain most of the department stores, certain others describe the location of automobile sales and service places, and even the churches find it wise to locate in "church sections" of the city. A business that knows that it has a share of the population and itself does not usually attain sufficient success to commend the idea of isolation.

It is not difficult to admit that the Church has more organization than it used formerly. This competition is not alone in the form of oppositions, but rather it is in the form of organizations and movements for the betterment of human life. This competition is not alone in the form of oppositions, but rather it is in the form of organizations and movements for the betterment of human life. It is not difficult to admit that the Church has more organization than it used formerly. This competition is not alone in the form of oppositions, but rather it is in the form of organizations and movements for the betterment of human life. In the past, 'For example, the Church is the father of medicine and the fosterer of hospitals. In the colonial days many of the preachers were also practicing physicians.'

A man who can talk on an important subject attractively, enthusiastically, and with true conviction can get a hearing. People love to hear vital men speak. Neither written matter nor radio reproductions can compare with the vital, vibrant human voice. And since the preacher cannot get a hearing on the basis of his office or his dignity, he will just have to earn his hearing an over against his competitor.

But it should be possible for the preacher to win. In the first place, he is and should be a practical example of the best there is in life and the widest there is in living. In the second place, he has the only message—the gospel—that is both sufficient and vital. No one has as good things to say as does the preacher—no matter what the occasion or what the circumstances. In the third place, there is no reason why the preacher should not know his subject as well or better than anyone else, and no reason why he should not know his tributaries, both generally and particularly, than his competitors. And, finally, the preacher knows the value of prayer, not as an instrument for hindering others in doing well, but as an instrument for helping him in doing his best for the worthiest reasons. The preacher just has to be good to make it amidst so much competition, but if he is truly good, he need not fear—he can and will make it.

< czasom bytom, T codzienny>

Time To Live

Take time to work—it is the price of success.
Take time to think—it is the secret of power.
Take time to play—it is the secret of remaining young.
Take time to read—it is the fountain of knowledge and wisdom.
Take time to worship—it is the highway to reverence.
Take time to be happy—it is the road to happiness.
Take time to dream—it is hitching your wagon to a star.
Take time to love and be loved—it is the privilege of the blest.
Take time to look around—the days are too short to think only of ourselves.
Take time to laugh—it produces psychic vitamins, and destroys mental and physical游览.
Take time to play with little children—it is the joy of all human joys.
Take time to be courteous—it costs nothing, but pays great dividends.
Take time to notice the children about you—they are soon to fill your shoes.
Take time to cultivate your soul—it is the highway to God, purity, destiny.

—Selected

September-October, 1946

(276) 5
Gleanings from the Greek New Testament

Preaching Points in the New Testament

1. Romans

In Romans 1:18 there is a rendering in the
King James Version which is weak and
vague. Reference is made to those "who
hold the truth in unrighteousness.
" Obviously, this wording lends itself to two
or three interpretations. The meaning is therefore ambiguous. When we
turn to the Revised Standard Version we find the translation very clear and definite: "Who by their wickedness suppress the
truth." There can be no doubting the
exact meaning of the passage when thus rendered accurately.

The Greek verb here is katakecho. The
simple verb echo means "hold." The prepositional prefix kata means "down." This
gives us the combination idea "hold down," or "suppress." In a little more general way it may mean "restrain, hinder," as we shall find later.

This rendering provides good preaching material for this passage. The most effective way to "hinder the truth of the gospel is for those who know the truth to suppress it by godless living.

In 1:21, there is a suggestion of a good sentiment. Part of the last clause reads, "they became futile in their thinking." The verb mutato occurs only here in the New Testament. It is from the adjective mutas, which means "changed." The reading of the new version suggests the subject, "Puttle Thinking"--a not inap propriate one for our times.

The Revised Standard Version has a signif icient departure from the King James. In verses 23, 25 and 26 of this first chapter of Romans. In each place, where the older translation has "changed... into the new version has "restrained," "hindered," or "suppressed." The reading of the new version suggests the subject, "Puttle Thinking"--a not inappropriate one for our times.

This one word is rendered "respect of persons" in the King James and "partiality" in the Revised Standard Version. The whole verse reads: "For God shows no partiality." One might use the topic, "The Impartial Judge.

In 2:15 occurs a revealing statement about the heart-life of humanity. We give it in full as it is found in the Revised Standard Version: "They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them." It will be noted that, "or perhaps" has been substituted for "or else." The Greek is e ho, which means "or even." Obviously, the new version is preferable here. The suggestion is that most of the time conscience will be accusing. It might even or perhaps excuse us once in awhile, when we do wrong. Of course, the reference here is to the natural man.

We shall have to skip over many interesting and helpful renderings in the new version and just pick out a very few. The conscientious preacher who will go carefully through the Revised Standard Version, unearthing all significant changes from the King James, will find a wealth of hermeneutical material accumulating on his hands.

Let me call attention to just two or three hopping renderings in Romans. In 5:6 we read, "Hope does not disappoint us." The first part of 5:13 reads: "I am speaking in human terms, because of your natural limitations." In 8:15 we find the two opposing principles expressed in the phrases: "spirit of slavery" and "spirit of sonship.

One of the greatest chapters in the New Testament is Romans. This reads beautifully in the new version. Note verse 9
"Let love be genuine," and verse 11, "Be aglow with the Spirit.

Knees Versus Tongues

"You can talk about me as much as you please,
I'll talk about you down on my knees..."

Two men were at odds. The one had spread some calumny about the other. The other would have liked to have had him accounted as a fool. The question was brought to Jesus. He answered, "Before you commence telling what you think is truth within your own heart, will you please bow down with me and let us pray about the matter, in order that my eyes may be opened to see the faults as you will enumerate them? You lead in prayer." The man faltered, but in order to "save his face" he made an attempt to pray. When the prayer was ended, the man who had sought the interview said, "Proceed with your complaints." But the other replied, "Brother, I see it in a different light now. The truth is, I feel now that in going around talking about you I have been serving the devil, and I need that you pray for me and forgive me the wrongs that I have done you."

Talmage said, "Do not run to meet every heated whelp of madness that runs with its head down and its tongue out. The probability is that it is mad, and will only bite those who attempt to entertain it."

Beacon said, "Generous and magnanimous minds are the readiest to forgive; and it is a weakness and inequality of mind to be unable to forgive."

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses" (Mark 11:25, 26).--The Watchman-Examiner.

Watch Your Words

A careless word may kindle strife;
A cruel word may wound a life;
A bitter word may hate in itself;
A brutal word may visit and kill;
A gracious word may smooth the way;
A joyous word may light the day;
A timely word may lessen stress;
A loving word may heal and bless.

The Bible Friend

September-October, 1940

(270)
Concerning the Sacraments

Chaplain Claude L. Chilton

The Church of the Nazarene is primarily an evangelistic organization, designed for the purpose of winning souls to Jesus Christ and establishing them in holy living. We lay claim to no apostolic right to convert the nations, the entire sanctification of believers, and the extension of God's kingdom is our sole task. This is the hub of all church activities; around this all else revolves. This singleness of purpose is reasonable, worthwhile, and sacrificial, for "Life that winneth souls is wise."

In line with the great majority of Protestant denominations, we adhere to the acceptance of two religious ordinances, namely baptism and the Lord's Supper. Without hesitation we believe in the validity of these two Christ-ordained institutions. The Manual clearly outlines our position and approach regarding them.

Our church has little place for liturgy and ritualism. We are not hidebound by vain tradition. We are not sticklers for church forms, but we are not interested in ornate displays or beautiful pagentry. Although we are not ostentatious, we do believe in all things being "done decently and in order." We thank God for a church whose arms now reach around the world, where one can testify, pray, shout, or say, "Amen," when moved by the Spirit. Our pastors and evangelists are always the first in the line of a sermon. If necessary, when the blessed Holy Ghost moves upon the congregation in demonstration and power. How thankful we are for our evangelistic aggressiveness which includes our great camp meetings, holiness conventions, revival campaigns, youth rallies, missionary gatherings, and all other kindred efforts to "preach the gospel to every nation,..."

Now, concerning the sacraments: Having spent several years as a pastor and more than three years as a chaplain with the armed forces, this writer, looking at both sides of the question, is of the opinion that too many of us have minimized the value of these sacraments. With our world-wide program of intense evangelism occupying first place in our thinking, have we not neglected to baptize many of the new converts, and to provide the opportunity of observing the memorial of the Lord's Supper? We need the sacredness and sublimity of these beautiful sacraments. So many ministers are tempted to regale these as mere "extra-ecclesiastical" activities, whereas they should form an integral part of our worship...

**BAPTISM**

In a survey made at random by perusing through the "News of the Churches" columns of the Herald of Holiness for the past few weeks, I read it is not from almost two hundred local Nazarene churches. They are representative, for they include churches large and small, old and new, from coast to coast, and from Canada to Mexico. These reports spoke of revival meetings, many such, happy finders, and many uniting with the church. But — hear it! Not a single report indicated that any baptism service was even being planned!

Have we come to discount this sacred heritage of the Christian faith as something trivial and unimportant? Was not Jesus, the perfect, sinless Son of God, baptized in the river Jordan? Why did He go down into the water in the presence of John? Why did St. Paul, in his fiery Pentecostal sermon, urge the people to "be baptized every one of you" (Acts 2:38)? Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls; and they were baptized in Samaria received baptism (Acts 8:12; 16); the house of Cornelius was baptized (Acts 10:47-48); as was the Ethiopian eunuch (Acts 8:26-38); the Philippian jailer and his house (Acts 16:33); and the Thessalonians received baptism (I Thess. 1:7; Acts 19:5).

The Great Commission of our Lord was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). With us, the mode of baptism is not the essential, for we recognize that water baptism is symbolic. It is a outward testimony, it represents the washing away of sins and the cleansing of acquired pollution from the soul. Baptism professionally doesn't mean anything if preceded by genuine repentance toward God and faith in Jesus Christ. Although one be baptized by every mode possible, by a minister or priest from every denomination, he is but uniting himself to an organization. But how wonderful, how beautiful, after becoming a Christian, to follow our Lord in holy baptism, witnessing to three worlds that henceforth belong to Him, and that we are not our own but, "are bought with a price."

Yes, the thief on the cross got to heaven without baptism, but we are not all thieves, and we do not all die on crosses. Even though it is not a requirement for eternal life, nor for membership in the Church of the Nazarene, yet I believe it is our duty and privilege to answer this call of the Master and let God's representative, a duly ordained preacher, administer the sacred rite of baptism. It is our firm belief that the public baptismal ceremony, witnessed by loved ones and friends, brothers and sisters in Christ, will be an occasion never to be forgotten by the new convert. A young couple may be deeply in love, and obtain a license to marry, but they need some security, something tangible, expressive, with eyewitnesses to the event. Likewise, the vows and pledge made when baptized will have a standing influence in the years to come. It will tend to hold the believer like an anchor when the going is rough and billows of doubt and discouragement roll.

**THE LORD'S SUPPER**

I believe that with a same, spiritual, scriptural approach to this matter, we can render a great service to God, the Church, and the nation. Let us come into this fundamental ordination to the Bible ordinances more actively in the local church. But to baptize profusely, with knowledge that an individual is not truly a candidate will only violate the significance of baptism. In our foreign fields, baptism has, perhaps, a deeper meaning to converts from raw heathenism and idolatry than to believers in America, who have never been brought up in the church. Even though some religious groups have overemphasized water baptism by making it a condition of salvation and eternal life, whereas they have been born in the church and by whatever mode the candidate prefers, according to his conscience, offer him the opportunity of being baptized.

A soldier boy came into my office one day. He had gone forward in a certain church nearby to "accept Christ." However, the young man didn't feel like he was really saved; yet the pastor exhorted him to return the following week and be baptized. He asked me what he should do. I cautioned him not to be baptized until he knew that he was a Christian, that he could read a Bible and pray with him and gave him a good tract to read. This is the Bible approach, regeneration, then baptism.

The New Testament sacrament of communion is required to be observed at least four times a year according to our Manual. Although, not on this subject, I likewise feel that we have been rather careless in many places in our regard to it. With no intention to minimize its intrinsic worth, we have, nonetheless, passed up many blessings by our frequent omission of this sacrament from our worship services. The Apostolic Church often partook of the Communion Table, remembering, in symbol, the broken body and shed blood of our Lord. It is a commemorative institution, inaugurated by Jesus at the Last Supper, endorsed by Paul in his writings, and practiced by His disciples down through the centuries.

Just as in the matter of baptism, there exist certain conflicting opinions of theological reality to the special graces or merits imparted to the recipient. We know it is no good-luck charm; it bespeaks upon the church no special efficacy; it may or may not be the seal of the Spirit, etc. We do believe that in love, faith and fellowship, we can enjoy a meaningful observance. But we do not hold to transubstantiation or consubstantiation. We do believe that in love, faith and fellowship, we can enjoy a meaningful observance. But we do not hold to transubstantiation or consubstantiation. We observe that, according to our Lord, "henceforth" He is present in the immaculate body and blood of Christ within the elements of the bread and wine (Matt. 26:26). This is the Bible approach, regeneration, religion, then baptism. Would not our souls be richer, and our services refreshed with the dew from heaven, if we observed this beautiful ceremony more often? I am firmly convinced that it need not become a habit. To have the Lord's Supper every Sunday would diminish its true meaning; perhaps once a...
month would be too often, but at least let us come to the Communion Table once a quarter.

Every church should be provided with a good communion set, with two linen covers, and a committee, usually the stewards, to see that it is prepared. It can be a time of genuine blessing when, with reverence and humility, we approach the Cross. A background of psalm singing, devotional music and singing, stressing the blood atonement, cannot help but have a profound effect on the worshipers.

In the army we have seen soldiers of all denominations kneel at the altar, side by side, and partake of the emblems of His broken body and shed blood. Here is a unifying force that all hell cannot dissolve. Here the rich, the poor, the black, the white, the learned, the illiterate, have a common mercy sent. We kneel on the same level. How blessed for our Nazarenes frequently to kneel in humble submission, with tears and renewed consecration, and come to know Him better in the “fellowship of his sufferings.”

With continued emphasis on evangelism and religious education, we would do well to remember the words of Jesus when He said, “These ought ye to have done, and not to leave the other undone!”

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**Success That Brought Ruin**

*E. Wayne Stahl*

The pilgrims, Christian and Hopeful, in Bunyan’s mighty book, have come to a delicate plan, called “Eve.” We read: “Now the farther side of that plain was a little hill, called ‘Lucere,’ and in that hill a silver mine, which some of them, that had formerly gone that way, turned aside to see what it was going to be. Few there are on the edge of the mine, the ground being deceitful under them, broke, and they were slain. Some also had been slain there, and could not to their dying day be their own men again.”

They were wayfarers to the Celestial City who, lured by the Lucere mine, stepped aside from the road they traveled, with such fearful consequences. I thought of this passage of Pilgrim’s Progress after learning lately of one of the saddest tragedies that ever came to my notice.

The scene is laid in one of the states of the Middle West; the time was many years ago, perhaps before the Church of the Nazarene came into existence. Dr. X (let us call him) was a presiding elder of a certain great denomination. He had a most noble life, with clean hands to God. His life was full of glory, joy, and triumph, and as a result of that experience, Christ was to him “a living bright reality.” “As the days of heaven upon earth” was his existence.

This presiding elder, as part of his service to the kingdom, wrote a hymn that is one of the most beautiful and helpful in all hymnology—part of the treasures in that mine of melody. It is in many songbooks, and has been frequently sung. Without doubt, every reader of this publication has had it on his or her lips a number of times. The author of the lines also composed the sweet melody for it, and the result was a link of “perfect music unto noble words.” This hymn, with its rich strains, has aided multitudes to enter that Eldorado of the soul, “the Golden Country” of “corn and wine,” of “milk and honey.”

It was his great purpose to help the preachers and laymen of his district into the secret of his rich victory. Faithfully he labored, and as incessantly, to enable them to say, “We are more than conquerors through Him that loved us.” Many he led into the Blessed Land of the Overcomers.

But the great adversary did not view with complaisance the activities of this devoted servant of the Lord. “Was there not a way,” the Internal One asked himself “whereby this presiding elder can be caused to desist from his work that is bringing such damage to my dominion?” And he thought of a way.

There is a certain sin which, I have read, is mentioned more often than any other in the Bible. Whether this is the case or not, I do not know; but of this I am certain, that it is referred to in the Word of God with terrifying frequency. It was this sin

into which the devil determined to cause this minister to fall.

In the city where Dr. X had his home, a man whose rank as a minister seemed lost; then he sold it, and doubled his money. He continued this buying and selling, each time making a handsome profit.

I suspect that during these transactions his learning began to lose its edge. Indeed, I more than suspect, I am sure that this must have been a fact. His auditors, doubtless, came to wonder just what it was that made his message lack the power that had characterized him. The truth of the matter was, that he was trying to serve mammon and the Master. What was the consequence?

His real estate operations had proved so successful that the time came when he was worth $75,000, which then would be equivalent to two or three times that amount today. Prudence probably whispered to him, “You had better quit your real estate giving, while the quilting is good. Remember what happened to the pitcher that went to the well once too often?”

Did such admonitions have influence with that man whose rank as a minister seemed lost? He had become a kind of sideline. He persisted in his quest of gain; and the black day came when, after having bought once too many times, the boom collapsed and he lost everything.

But a greater calamity than this was his awakening to the stern fact that he who had once been so “rich toward God” and his religious experiences was now a spiritual pauper. “The old man died and the new man was created” came to be understood. Over the life of that presiding elder was written the awful word, “Ichabod!”

Did all this lead him back to the Foundation of Life and power? Alas! The reply must be in the negative. The very aged preacher who related the sad story to me stated that the last that he knew of this loved one was that he had become an agent for some travelling show!

To quote Bunyan again, this tragedy is an “overlasting caution” to any who are tempted to disregard the red lantern which is given by the Apostle, when he writes, “Flee them that will be rich in faith into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition” (1 Tim. 6:9).

And this warning is written to a pastor.

You know now what wickedness it was that the enemy employed to divert Mr. X from the golden highway of ministerial and experimental victory. Covetousness, that “reprobate sin,” as it seems many professing Christians regard it. But it was not thus in the Saviour’s eyes, for He said, “Lay not up for yourselves treasures upon earth.”

It seems that the “Infamous Serpent” at times makes particular efforts to lure preachers into the forgetting of this mandate of the Master. I think of one of the most prominent ministers of this country years ago who had a pulpit in Brooklyn which had been made famous by Henry Ward Beecher. The way appeared open for him to realize wealth by co-operating in an enterprise that was to develop certain natural resources in Alaska, if I recall rightly the extent of operations. This nationally (rather, internationally) known preacher threw himself into the movement with vigor, at the same time seeking to continue his pulpit ministries.

But the enterprise miserably collapsed; if my memory is not at fault, certain ones backing it were guilty of crooked dealings; although the preacher was not a party to these, I could not doubt his having had the unaccountable humiliation of standing in his pulpit one Sunday and before a vast audience penitently confessing his error in being connected with the grandiose “get rich” and the like.

Some years later another eminent preacher of this country became interested in a commercial venture that seemed to promise rosie returns. This minister lived in New York and at one time served as president of the Federal Council of Churches. At the peak of his career he was probably the most prominent minister of the continent. He lent his influence to the furtherance of the scheme, of course, to the extent of allowing the public that they buy stock in it. But failure followed, and investors were scheduled to lose huge sums, seemingly. This preacher however, with magnificent and heroic ethics, set himself to spend the rest of his life in making money with which to reimburse those who had put their savings and surplus cash in the undertaking he had helped to sponsor. Truly the money lenders, as I have heard it, “purchased themselves through with many sorrows” (1 Tim. 6:10).

I began this mournful little history with a quotation from Pilgrim’s Progress. Permit me to end with an extract from the same book that has accurately following the description of the pilgrimage to the neighborhood of the Lucere mine:

Then I saw in my dream that a little off the road, over against the silver mine, stood

(Concluded on page 28)
A SCOTSMAN one time complained to his pastor that he was invisible six days in the week, and incomprehensible on the seventh. He had not met the object to the second, and he had a perfect right to his objection. The preacher must be thoroughly understood to be a success, and one obvious way to be understood is to choose a good text and then stick to it throughout the entire message. I think it was Bishop Osnam who said that, "Many preachers have the instinct of aviators—as soon as they announce a text they taxi for a short distance and take off from the earth and disappear in the clouds. After that, only the splutter of motors and the din of exploding gas are heard, all of which signifies (so they would have us think) that they are flying high—very high." But this business of high flying is very dangerous because a preacher has no instrument board to determine distance, direction, and position, while he would "stick" to his text, he would have all these points arrive safely at a conclusion which would produce results in the lives and conduct of his hearers.

Before beginning the discussion of our subject, we wish to urge the preacher and his listeners to develop the textual preaching technique. It is so easy to have chosen a suitable text or topic and forget the text which has been announced from which the topic was supposed to have been chosen. But the people are not primarily interested in your topic, they are primarily interested in the interpretation of the Word of God. They have come to the church to listen to God speak. God speaks through His Word, and the preacher is the mouthpiece. But so frequently the preacher becomes a fag-end horn and participates also in the unique phenomena of producing the fog as well. Sidebars are never the main line. The textual consideration is significant of the main line, and the preacher should stay on the main line if he would interpret the mind of God to the people.

Nearly all of the troubles which preachers meet in preaching are the result of a lack of knowledge of the text in use. Before one goes to the pulpit, he should be so full of a knowledge of his text, and have ex-hausted it to such an extent that he can, without egotism, look his congregation in the face and say, 'I have revealed this text to me, through study and meditation, and He is going to assist me in revealing it to this people who know less about than I do.' But understand, the analysis of the text does not initially come through revelation. It begins in research. The old adage, "God helps those who help themselves," God is content when we are willing to admit. You cannot superficially investigate a text and expect to get to its heart and thereby bring forth a message. We have the habit of bringing a world of striving, seeking, suffering selfish people in touch with divine spiritual resources. Our counseling and guidance through the act of preaching can do this, if we dig to the sources from which bubble the perennial springs. Boring through our texts many times will strike a gusher, but you cannot get a deep well by using a surface plow. Hence a text must be investigated from every possible angle, and every delicate shade of meaning studied in order to find out just what the writer meant and what God intended it to mean.

Never be afraid of familiar texts, for generally these are the best ones; they have been used the most, and still they carry new messages, for the Word is inexhaustible. We seem to have come upon an age when the preacher feels that unless his text is unique, strange, or extremely odd, that it is not a good text. This is entirely untrue. The familiar texts are the best because they have possessed so much "meat" and meaning that people have fed on them for generations, and still there is much nutrition to be had. There are tremendous advantages in the use of the familiar texts. I think that it is best expressed by R. Ames Montgomery in his book Preparing Preachers to Preach. He states the advantages of textual preaching to be as follows:

1. It will express the mind of God to your people.
2. It will preserve the balance of emphasis in your preaching.
3. It will produce the most opulent returns for your study.
4. It will save you from garrulous tendencies and aimless utterances.
5. It will supply pertinent subjects for your preachers.
6. It will often readily suggest the plan of treatment for your subject.
7. It will guarantee the scriptural development of your people.
8. It will guarantee the blessing of God on your people and preaching.

After you have decided that the thought you wish to bring to your congregation is really in the text, then you should start to dissect your text. Make a careful study of the text. Take each word, especially those with which you are not thoroughly familiar, and trace them down to their roots: obtaining the root meaning, which in many instances will illuminate the text itself by the variance in meaning from that which we can superficially recognize. Then a very good thing to do is to take the text with its illuminated meaning and put it in language which the people might better understand. Re-word it (but be sure and do not change any of its meaning), and re-state it, if you think that such a restatement will help the people to understand it. In this word study, inquire whether any of them have a peculiar meaning in the Scriptures, for there are many words which have a significant meaning peculiar to the biblical text. Observe if there are any key words in the text, or words of special importance, and examine them with the force of the thoughts they are related to the passages containing the same words under investigation. This can be done best in the original Greek or Hebrew. Be sure to note the different meanings in different languages, there are admirable concordances with addenda of such material (III.—Strong’s). Also, it might be wise to follow translations of other authors such as Goodeo, Weymouth, etc., and obtain their meanings of the text. Such a study with the aid of commentaries will cause your text to assume great freshness, and also suggest new trains of thought. Whately has said, "Before writing your sermon, look at your text with a microscope," and it is justly remarked by Shedd, "Every particle of it is of itself a great subject of discourse, and then getting at and getting out, its real meaning and scope, goes to render the actual construction and composition of the sermon so much the easier and so much the less painful." Labor upon this point saves labor at all points. Now that you have investigated it thoroughly, take the next important step: If you have taken a theme from this text you are using rather than approaching it textually, then the next step is very important because of the text relationship.

This next step is to study the context of the text, that is, the verses surrounding the text. In this way you can get the connection of the text with the context. Possibly, such a study will give vital introduction to the text and still further illuminate the text and give you a content directly associated with your text. Possibly the text you have chosen is a climactic one; if so, then that part of the context which precedes the text should be involved in introducing your sermon to the congregation. In all probability there will be shades of meaning in the context which you wish to investigate, which will bear directly upon the further interpretation of your text. However, we would offer a word of warning right here: Do not build such a large front porch that your house will be hidden and be insignificant. Some preachers ruin a perfectly good sermon by taking their full investigation into the pulpit with them, make a study out of the pulpit and then, because the people have been given such a laborious sermon, they can no longer appreciate your "house" or the sermon proper, and they use this time as a sleeping period. Long introductions, as was said before, should be avoided. Never tire your people with your investigations, but use your findings in the divisional content (if you use them) to support your sermon.

Further, in your textual analysis, enlighten your text by the use of parallel scriptures. Sometimes these may be used in you text, and then in the main content of your sermon, or they may be used as reference material in your sermon, or possibly you will find a verse which will be better fitted for your text than the one you have chosen. Which of course, you would then use. There are too many good texts in the Word of God which may be used with clarity, rather than stretch and distort a text to compel it to mean just what you want to disclose to your congregation. This suggests that the preacher must always be honest in his handling of the text, and both in its interpretation of it to the people. People are becoming more and more educated, and if you should give an interpretation which is not lucid, then you have been dishonest, and both God and the people will hold you responsible for your delinquency.

September-October, 1948
Every text has a meaning. God meant that this should be so. You must find out what this meaning is. If you are not sure, take a closer look at the text. There is no other way to determine what is more evident in its interpretation. I once heard a holiness preacher who chose as his text the first phrase of Isaiah 6:1, "In the year that King Uzziah died, I saw also the Lord... high and lifted up." He said that Uzziah was the "old man," and so the context. And, thinking of the text, he was sure that the Lord indeed became exalted. This is what is meant by established scientific facts. However, there is much of the scripture that is clearly figurative, and we must find out what is meant when it is figurative and how to interpret it as such.

Here is where the problem becomes involved. When he preaches prophetic utterances. We must ascertain just what the figures of the scripture were. We must know that it came true when it was stated in plain words. Thus, as one-man has put it, "Fire that cannot be quenched" may be called a figure if one chose to do so. Yet, it is surely meant to be more than a memory will. It will be something as bad as fire, something or something as. To the earthly body—na, the reality of hell as well as of heaven does, no doubt, greatly transcend the most impressive imagery that earthly things can afford.

I wish to drop a word in at this time concerning the "spiritualizing" of texts. In some instances, this is a madness which grips men in the excitement of the thing which is not. Men are apt to say, "What meaning does this word have?" or "What is the meaning of this passage?" When the interpretation should be only literal or natural, one misses the yielding of copious instruction as to properly spiritual things, which might be sustained by manifest propriety and by other passages.

You might ask, "What do you mean by 'spiritualizing' a text?" I will illustrate. After David had fought successfully against Absalom, he desired to get back across the river into his kingdom. There is a phrase which reads: "And there went over a ferryboat to carry over the king's household." I heard a minister who said that, "There was a river of sin between God (the king) and his people (the household)."

Another suggestion is, that we pay particular attention to the figures of speech which may occur in the text or in the immediate context. The language of the scripture is being studied, always remember this; The text is in favor of a literal interpretation. But when we notice that the literal sense is not discerned by us, then we must understand it figuratively, which requires more detailed analysis. We must know that the word of God is authoritative revelation. Now if we really believe this, then we are not going to try to misinterpret and explain away anything as figurative anything that conflicts with our doctrinal prejudices.

If we are right, then we need only study the inner truth is revealed. We must not see only the surface of the text, but we must dig deeper. And we must dig deeper to see what the Bible in general means, not only in one context, but with some interpretation which might cause the Bible to contradict itself. Our system of dogma may cause our thinking, but it is a gross abuse of binding upon some passage, of which its words, literal or figurative, are to be distinguished, in order to obtain the sense required by our doctrinal system. If there is a balance of meaning and a choice involved, then one should exercise his own preference, but not compel it.

Clearly, profound, textual analysis will give clarity to the construction of the divisional material and content of the sermon. To start to build the sermon without it, is to build your house upon the sand. A full textual analysis will cause your conglomeration to have confidence in you as the man of God who will interpret God's Word in their hearing. They will love you as you build them up in the holy faith. When you influence the minds, touch the hearts, and then grip the wills of men, you have laid a sure foundation for winning men, and it can be done only through the suggested study, inquiry, and meditation. Then every part of the Word is inexhaustible in meaning and almost innumerable as meanings. Any man, under God, can throw new light on such texts. Such methods surely will help you to build faithfulness with your texts. Never allow yourself to become a faddist. We must not be prejudiced in our character or preaching. Do not leave prophecy to the dispensationalist who do not become a dispensationalist psychiatrist. Do not leave the apocalyptic portions to the millenialist, but do not use them on the dispensationalist.

There is a phrase which reads: "And there went over a ferryboat to carry over the king's household." I heard a minister who said that, "There was a river of sin between God (the king) and his people (the household)."

Margo's First Church Letter

By Josephine M. Cook

There are an increasing number of ministers who recognize the importance of sending a welcome letter to the newborn babies of their congregation. Such a letter will set the tone for the parents of their pastor's deep interest in them and it becomes a tie between the growing child and the church. Later it is to be found in the baby's book.

Such a letter follows—

Dear Margo:

On behalf of the Board of First Church and myself, I wish to welcome you into this wonderful world of ours. Yours is a splendid heritage, you have been born into a fine Christian home, and your prospects for a happy and useful life are very promising.

I received your parents into First Church and have been preparing them for the spiritual development and their interest in church activities.

We will look forward to the day when your mother and father will bring you to the church and dedicate you to God through the service of Baptism. Your name will then be entered on our records as a baptized child.

In the near future a Nursery Home Visitor, representing our church, will call on your mother and ask her to enroll you in our Nursery Department. And if your mother consents, the visitor will present you with a certificate of membership. She will also acquaint your mother with our nursery classes that meet once a month.

Then, when you are two-and-a-half years old, or perhaps three years old, your mother may bring you to the nursery class in the church school.

But that is in the far-distant future and this is today—soon I will come to the hospital to congratulate the new mother and to look at you through the nursery window.

That God's richest blessing may be upon you both, is my earnest prayer.

Your pastor,

Thomas M. Timman

September-October, 1946
Ministerial Faith

Paul S. Hill

ONE of the strangest of human equipment is faith. It is somewhat similar to hope in that it deals with the future, while in its nature it is constantly present now. Its activity can be more rigorous than hope, for while hope gives comfort and assurance, faith enters the realm of conflict and conflict with present events yet unmade or in the making. The eleventh chapter of Hebrews is an account of men whose faith dealt with future matters, and in a way, the future in harmony with the demands of faith.

In general, faith is spoken of under three headings: (1) It is a faculty of the soul or mind, possessed by everyone, and is possible of exercise and development; (2) it is a fruit of the Spirit; as when it is developed along with the others in the spiritual fruit family such as peace, love, joy, longsuffering, etc., and (3) it is a gift when elevated to the realm of unusual engagement in supernatural events such as in the gift of faith for healing or other miracles.

Ministerial faith is different from the above, or at least is used in a somewhat different sphere; the ministerial sphere. It is rather a title, a name, a label, but in general, it is a minister believing the things that he believes and practicing this belief in the church of his choice and among the people of like precious faith with whom he is joined in the fellowship of his church affiliation. It is faith in himself and his calling and his church. It must be constant, aggressive, patient, strong, unyielding, and unfailing in ministerial victory; for without it the minister will be in confusion and disqualified as a leader of men and movements.

Probably the first challenge to ministerial faith is in its title, the church. Is he "called"? Usually before he engages in much active ministry, this matter will have been settled, but there will be times when the ministerial faith at this point will be tested. For example, results, handicapping charges, and many other things will press in at times, and the minister must keep on believing in the divine "call," and act accordingly. Doubt here is almost equivalent to disaster. Many ministers have had to hold on mightily at this point; and with some the ground has been fought over more than once. Many, whose faith was not ministerial, in early days fought this matter over more than once while on their knees.

Following hard upon the "call" is ministerial place. We are not now speaking of the pastoral care with a certain church, but rather, we mean the bigger thing of denominational set-up. Is the minister in the right place denominationally? Is he a Methodist when he should have been a Presbyterian or a Baptist? Is he a Nazarene when he should be someone else? Is the minister in the denomination that he can support with all the ministerial energy he possesses? No use dodging the issue; it takes-ministerial faith to stick with a denomination and believe in its future, its methods, its leaders, its plans and the entire program. A minister has but one ministerial life to give; and he desires to invest it where it will be the most useful and live the longest.

A fanatical spirit that goes up and down again like a rocket does not satisfy the ministerial faith of any sensitive faith. He wants a church that suits him along the big lines of general make-up, direction of its course and objectives toward which it is driving. Reasonable, sensible, and conscientious ministers look at their church, the leaders, the schools, the literature, the program, the progress and processes of advancement. The minister looks at the men who come to his church from other denominations; he looks at the young men who are growing up in his church and entering the ministry; he looks at the world conditions, the mission fields, the world currents that shape up and affect his church, and a hundred other things. Some of these things test his ministerial faith.

The demands for ministerial faith are pressing at some points. The godly minister puts his ministerial faith at work in aggressive warfare against every sign of paganism and its standards. The bigger the denomination the bigger and stronger must be the ministerial faith. There must be faith in men, methods, plans, ways of doing things, and above all, there must be faith in God who holds all things steady in answer to faith.

Personally, I believe in our God-given leaders and their consecrated leadership. They are God's men in the church of my choice; they are nearer to my denominational problems than I am; they are entitled to my ministerial faith. The minister who believes in holiness and does not belong to a holiness denomination must have a harder battle than I; and some lines his ministerial faith must be tested more severely. But all ministerial faith must cover and conquer the future of our church in which our ministerial life is enlisted.

Results of Educating a Generation of Nazarenes

In Christian Stewardship

James Whitworth

The Church of the Nazarene has reached a new high in per capita giving for 1945. This year the average of $75.54 per member to Nazarene churches in all purposes. In the Church of the Nazarene leads all the other larger denominations, and has received some significant compliments from religious leaders outside of its group. Now let us look into this matter. To be ahead of the other denominations is quite an achievement; or is it?

The question might be, "Are others doing their best?" If the other churches gave as much as they should, and our church exceeded their contributions, then there would be room to boast. When we think of a Nazarene boasting about our giving, we are inclined to say, "So what of it?" Are we doing more than we should as a holiness church?

It is not the policy of the Church of the Nazarene to add the names of children to the rolls of the church without a profession of faith. Then there are more husbands and wives who would be members of other churches, but cannot join our church because of our high standards. It would be only reasonable to conclude that the number of Nazarenes per family, or per income earning unit, would be somewhat less significant, so in other larger denominations.

Thus it is possible that the per capita income is greater for the Church of the Nazarene. Whatever that income is, we have no way of knowing; but it is safe to say that our per capita giving of $75.54 cannot be much more than a tithe of our per capita income. When we consider that many of our people give much more than their tithe, it is obvious that there are still many who do not tithe. Even if every one were a tithe, what more have we done than we ought to do? Whether the others do less or more, is certain that the Church of the Nazarene can do less.

There is still another factor to consider: incomes today are in 'many cases double those of before the war.' It was not until the second year of the war that the per capita giving climbed back to the pre-Roosevelt depression figure of $38.74 in 1931. As far back as 1920 our per capita giving was $48.86, but that average was only 55 per cent over that; surely no one will contend that the average income has not increased that much since 1920. If that is right, then we are not better givers today than our fathers.
In the last few years our most spectacular gains have been in gifts for foreign missions for general purposes. These general offerings have nearly doubled in two years, and almost trebled in three years. However, the percentage that these general funds are of the total paid for all purposes, is not back up where it should be. During the depression, an average of nine per cent of the total raised for all purposes went for general interests. This percentage dropped to seven per cent during the first year we were at war. Under special effort for foreign missions, the general giving has climbed back up to 8.5 per cent of the total raised. This is quite a bit less than the ten per cent figure of 1930. We are still behind the founders.

For the past seven years, the average members per church has become fixed at 62 members, to which point it had climbed during the depression from 50 members to a church. This means that the average church has remained the same size while the per capita giving has increased. While the emphasis on foreign missions has raised the total for all purposes, as it sought to increase giving to missions, the local church has continued to keep a large portion of the total at 89 per cent. Some will say that the Lord prosper a generous local church. No one doubts that, but would it not be wise to examine our motives?

> Does a church that continues to average 62 members need two and one-half times as much money on which to operate? Prices are up in spite of ceilings, but are they up this much on the average for the seven years since 1895? It is accepted that smaller churches have to spend more money on securing property and paying salaries, but the fact that the larger churches have failed to catch the vision of self-sacrifice for a lost world? After all, sacrifices is the prime necessity for a holiness church.

In our educational program, we have rightly taught to bring all the tithes into the storehouse. In the smaller churches the tithe will scarcely keep the pastor alive. It seems that as our churches grow, they fail to catch the broader vision; they keep, about the same proportion of the total offerings for local interests. There is always something that they want to do with the money that comes in, whereas it could win more souls that Christ in other ways. Too often there is a little more comfort than is compatible with perfect love, or else there is a desire to see the profit of contributions in the local church instead of seeing the profit in the church as a whole.

Our instruction has left the impression that, if we give our tithes, that is the end of it; let the pastor and the church board worry about it. Foreign missions has become our battle cry, and it has doubled the general contributions in two years; but the local church still keeps 84 per cent of the total raised for all purposes. We have taught the people to give sacrificially, but have been slow in developing church board members with the highest sense of sacrifice to save a lost world. In other words, the efforts of stewardship teaching has been a misapprehension of the task of giving and saving the world. To some, I fear, money can take the place of evangelism. We give our tithes because it is expected, we give our penneys to spread scriptural holiness.

It is only right to show that it is a great achievement to keep the per capita giving on the increase in a rapidly growing church; the church has more than doubled in fifteen years. To instil our standards of stewardship in one hundred thousand new members is a grand record. We are proud of our church, we have the motivation to do. We can do it, and we will! We will evangelize the world, and we will sacrifice more than one cent out of every dollar of income to do it!

**Enthusiasm for Evangelism**

**What the Church needs, what the pulpit needs, what the pew needs is enthusiasm, that enthusiasm which comes from possessing God, or from "being possessed of God," as the dictionary defines it.**

Enthusiasm for evangelism springs from possessing the divine compulsion of Jesus when He said, "It must be about my Father's business"; from possessing the divine intensity of Paul who could wish himself "accursed from Christ for his brethren, his kindred according to the flesh"; from possessing the spontaneous obedience of Peter when the household of Cornelius asked for baptism, and he defied all tradition, custom, and law with the explanation, "What was I that I could withstand God?"

If it be true that enthusiasm is contagious, then today's need becomes one of exposure and infection. Pulpit and pew need to be infected with the enthusiasm of Christ who, even when all men sought Him where He was, said He "must go into the next town also;" with the ardor of the apostles who could not but speak the things which they had seen and heard; with the enthusiasm of the Doukhobors through the centuries and with those in the flesh who take no rest and give God no rest until their evangelistic ob-ject is accomplished, and we give our penneys to spread scriptural holiness.

The rapid spread of evangelism in the first centuries was due to such enthusiasm. Declares the secular historian in the New International Encyclopedia, "The energy of the apostles in winning men to Jesus Christ is a characteristic feature of the New Testament narrative of the beginning of Christian history. . . . The explanation of the rapid spread to be that the individual believers taught it wherever they went, whether for business, for safety from enemies, or as slaves to heathen masters. . . . Christians formed but a small percentage of the population. But they had a high ideal and the energy of aspiration. This produced unflagging activity in missions in the West and in the East."

**Success Depends on Energy of Aspiration**

Evangelism has the promise of success when it possesses this element of enthusiasm described as "the energy of aspiration,"—the kind of aspiration which Webster's dictionary defines as "strong desire for re-conciliation with Christ." The first Christians had it, all Christians should have it—

**first a desire for their-own reconciliation, then that of others, nearer and farther, everywhere, saying, "We pray you that Christ's stand, be ye reconciled to God." Such Christians are radiant spirits on fire for God.**

They say "a missionary fire burning in the heart of one, it is necessary to set any church on fire for missions." A John Smith declared that "the open heart inhull with the spirit carries into every other open heart, a flash of the eternal." Over the fireplace of one of the college buildings in Grocey, Colorado, are these words: "Whoso would quench another must himself quench."

Dr. Ralph W. Schoolman defines a radiant spirit as "one through whose being there surges a quiet and sustaining current; giving an inceasecdent light to his eyes, a warming glow to his smile, and a kindling contagion to his goodness."

**Christ-Centered Preaching Kindles Enthusiasm**

It is such enthusiasm, such energy of aspiration, such radiance of the Christillo that evangelism must have today. It can be had by coming in close contact with those who have had it in the past and with those who have it now, by reading and studying the biography of evangelists, and by fellowship with the Master Evangelist himself. Prayer kindles enthusiasm for evangelism.

Preaching also kindles enthusiasm for evangelism, providing it is Christ centered preaching. It helps the pastor who preaches; it prepares the congregation which listens. What Dr. Parks once said is most true, "The pastor's congregation is not so much his field as his force." By Christ-centered preaching we mean preaching after the manner of those who were determined to "know nothing save Jesus Christ and him crucified." We mean a series such as:

- Pondering the Preaching of Jesus
- Proclaiming the Principles of Jesus
- Pursuing the Plan of Jesus
- Praying the Prayers of Jesus
- Preaching the Preaching of Jesus
- Portraying the Passion of Jesus
- Partaking of the Sacrament of Jesus

Wherever and whenever Jesus is preacher, His principles proclaimed, His presence preached, He will follow the desired enthusiasm for evangelism. R.R.E., in The United Presbyterian.
Deepening the Spiritual Life of Our People*

Raymond C. Kratzer

The chief aim of the ministry in regard to the Church is to build up its members in the "most holy faith." The Word of God states, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:11-14). This ideal position can be reached only by a concentrated effort toward deepening the well of spiritual life until the subterranean river of God's grace flows unimpeded through the hearts and lives of the people, who are called by His name.

Spiritual capital is not determined in terms of dollars or cents, nor can its gleaming worth be measured by its monuments with steeples, bells and pews; but like the artistic well, whose source lies deep within the bosom of the earth, and whose assets are the acres of fertile land made luxuriant because of life brought forth from the depths, so the spiritually well, whose heart is touching the "living water," can count its capital in the lives of those it has lifted.

The Church cannot exist without deep spirituality among its people. Past history has proved to us that we must have this life-giving fluid, or else we must perish. Many churches today have ceased to exist as soul-saving institutions because their wells of spiritual life have been hindered. This lack has become apparent. Many have substituted shallow wells with man-made pumps and find that people do not thrive on their output.

Close, vital contact with God has no counterpart. Satan knows this, but he has succeeded admirably in making people believe that lack of deep spirituality can find compensation in works, in programs, and in efficient machinery. Our adversary, the devil, cares not how good a person is, nor how much he gives to the cause of God, nor how faithful he is in church attendance—if he can only get him to neglect the main issue. If he can succeed in diverting our attention from this main issue, he soon will have succeeded in getting us to put second things first and first things second.

Christ should be the main issue for every Christian; to love Him, to live for Him, and to draw our life from Him should be our main goal in life. Satan knows that if he can succeed in getting us to lose sight of this objective, he has dealt a death blow to the boy of Christ. So he offers us, "Christ and . . . ," for instance, "Christ and Science," or Christian Science; "Christ and Democracy;" "Christ and the Social Order;" "Christ and the New World Order," and thus tries to get the Church to shift its emphasis and lose its power to dispel the ungodliness of the world. The devil can get us so engrossed in doing things that are seemingly legitimate until our sermons will be so shallow that they will seem more like "pep talks" than spirit and life to the dying people. Brethren, let us have Christ, let us preach Christ, let us live Christ, until a hungry, thirsty, drought-stricken world will know that there still is a "Fountain filled with blood, drawn from Emmanuel's veins; and sinners plunged beneath that flood" will, thank God, "lose all their guilty stains." There is no substitute for deep, vital contact with God!

As under-shepherds of the Great Shepherd of the skies, how are we to lead our people to the deep streams of spiritual life? How can we create a desire in their hearts to plumb the depths of God's fathombless grace and love? How can we construct channels that will reach to the springs of power and victory which lie high up in the hills of the Lord? How can this power from on high be released until our people will be baptized afresh with the presence of the Holy Spirit? We must answer and fulfill if our church is to maintain its vigor, its usefulness, and its purpose. May I suggest the following methods by which we may deepen the spiritual lives of our people.

I. THE PASTOR MUST DEEPEN HIS OWN SPIRITUAL LIFE

It has been said that a "fountain can rise no higher than its source;" that "like begets like;" that "a people will be like their priest." If these be true, brethren, then we have been given a responsibility, a task, a mission, and I feel that either can make or break the kingdom of God in so far as we are concerned. We, as spiritual leaders, then become the spiritual thermometers of our congregations. We are responsible to be above normal—"stand indicted as an individual who is not only living beneath his privileges in grace, but who also is responsible for the spiritual breakdown and shallow lives of those to whom we minister.

It is true that the "norm" of spirituality in any church does move up or down with the rise and fall of the tide of spirituality in the pastor's heart, and as this tide continues to rise and fall there is the great danger that it shall fall too low and rise too infrequently.

We ponder, and say to ourselves, "Why do we grow lean in our soul when our shepherd walks through the valley of the shadow of death?" Why? Is it not because of God and His righteousness? Why should not God keep us in repair constantly since we minister constantly for Him? We are prone to forget that spirituality comes only by constant personal contact with God, and life is such that we cannot center our attention upon more than one thing at a time. In life's activities it is easy for us to forget the things of God, but in our confusion and bewilderment it has oftentimes been "things of God."

A young lad was carrying a bucket of water into the spiritual well of the king. He noticed that it became lighter as he walked along until, when he had almost reached his father, he looked closely and saw that the bucket was almost empty. Behind him he could see in terms of "things of God," it had leaked out along the way. May I say that it is entirely possible for us, as ministers, to lose our deep spiritual grace even while water to the father in the field. He dentro the Well of Life to a thirsty people. Let us keep our spirits free from the effects of corroding care by fresh applications of the oil of the Spirit. Dr. Carradine has aptly stated our situation in the lines of this poem:

I was working in the temple With the Saviour by my side, When the multitude assembled

In its misery and pride; Glancing upward from my labor, I just caught His distant smile, "You have placed your work between us, Come and talk with me a while."

As ministers of the glorious gospel of peace we need to deepen the spiritual wells of our life. . . We need to commune with Jesus until our hearts burn within us anew with the joyous humility that, even though we are sinners conscientious about us that when we have visited homes, talked to people, or ministered from the pulpit, it can be said, "We resolve that a man of God has been with us."

We need programs, but more than this, we need the power of the Holy Spirit. We need plans, but more than this, we need the presence of God. We need methods, but also we must have large measures of divine grace in our hearts and lives to make us adequate leaders toward the deep springs of God's love.

II. WE MUST BUILD A PROGRAM THAT WILL LEND ITSELF TO DEEP SPIRITUALITY

Nothing worthy of note can be achieved without purposeful effort. This is true in regard to deepening the spiritual life of our people. We wish the formula for success along this line were more simple. If we could get men to grow in grace by merely being themselves, it would succeed admirably—but this cannot be done. We must seek some better method, even if it causes us to expend more time, more thought, and more effort.

Human nature is so adapted that one becomes more interested in a thing when he is an integral part of it. We find this to be exceedingly true in the work of the kingdom. The prayer, thought, and effort invested in any work pertaining to the kingdom of God, the greater the satisfaction and the higher the achievement for the individual. I am reminded of a young man who seemed to be at a standstill spiritually. He was elected Sunday-school chorister as a means of helping to keep him interested in the church. Soon the chorister was leading the Way to Life to a thirty people. Let us keep our spirits free from the effects of corroding care by fresh applications of the oil of the Spirit. Dr. Carradine has aptly stated our situation in the lines of this poem:

I was working in the temple With the Saviour by my side, When the multitude assembled

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Improving Our Pastoral Ministry

Chester Morgan*

Jesus was always interested in making His point. Over and over again He said, "Thy faith hath made thee whole," or "Thy sins be forgiven thee." The gospel stories of Jesus are filled with word pictures in which the healing care of Jesus was demonstrated. The lacer, the blind, the alms-conscious, and all manner of sick people came to the Great Physician to be healed in body and soul. No person was too sick to change the passion for healing interest and His healing touch.

The still small voice within us tells us that it is the duty—after the example of Jesus—to minister as far as possible to the physical and spiritual needs of the people. "As my Father hath sent me, even so send I you," said Jesus to His disciples. Not only to minister, but to strive earnestly for an effective spiritual ministry.

Several years ago a certain preacher came regularly two days a week into a hospital. He walked by the rooms and beds of the patients and gave greetings along the way.

Day after day he came to the wards and spoke, casually to many of the sick. Rarely did he stop to talk with a patient, but he always moved on down the hall after giving his customary greeting. Many people of that hospital were suffering from deep emotional problems and were acutely in need of someone to help them. They would have liked to unburden themselves, and many of them found this help from the passing clergyman. Each year this pastor reported large numbers of personal calls. Each year the pastor was retained at his church—one of the reasons being the great work he was performing among the sick. This actual story is a sample of the inefficiency and unpreparedness that is exhibited among some of us.

One may ask, why is it that after years of experience in the actual ministry, we should be so unprepared to deal effectively with those ill in body and soul. By the inductive experience we may be fooled into thinking there is little more for us to learn. Experience is a great teacher; yet, often our learning has been unsystematic and incomplete. Sometimes we are prejudiced in our favor about what we do; therefore, we are biased and unscientific in our own methods. There are instances where we use principles that are unsound and we never know it because we do not examine ourselves and methods in objective and critical terms. Also, there are some of us who have had but little practical experience; hence, we have had no opportunity to learn. There are other reasons, to be sure, but these are reasons enough to indicate our lack of preparation.

In answer to the need of specialized pastoral training in the treatment of the sick, the church has given some thought to organizing.1 For example, one such course is given at the Massachusetts General Hospital, under the auspices of the Institute of Pastoral Care. It was the noted physician, Dr. Richard C. Cabot, who saw the great need for an effective spiritual ministry correlated with the medical profession, of the hospital. For thirteen years the hospital trustees have made it possible for medical students and active pastors to come directly to the hospital for firsthand clinical training.

There are two complete courses given in the summer months of each year, each course lasting for the period of six weeks. The course is divided into phases. The first phase, covering the first two weeks of the session, is spent working part-time as volunteer workers. This experience enables the clergyman to know hospital routine, to become acquainted with patients in general, and to begin on a basis of service to develop emotional control when confronted with unpleasant situations, and, finally, to acquire the humility which only mental tasks can give. The remaining four weeks, the work takes the form of seminars where all types of pastoral problems are discussed and where lectures from doctors, psychiatrists, nurses, and medical students are based on subjects in their respective fields. The final important aspect of the training is actual visiting of the patients.

Basic principles and methods are given as working instruments for the pastor. Theory correlated with experience makes for a wise and efficient ministry.

No longer was one allowed to carelessly into the sick room. The minister's methods were subjected to the same critical suggestions to which a surgeon may be subjected. In a sense, the minister is a doctor of the soul, whereby the healing resources of God are utilized or opened to the sick soul. Thus, if we should be good doctors of the soul, efficient ministers of Jesus Christ, let us make adequate preparation for that most important task.

This training does not mean that a minister will become a C.M. or a psychotherapist who diagnoses everyone with a neurosis; but it does mean that a pastor should have a better understanding of human nature and an emotional make-up. It does not mean the tools of a spiritual ministry, that is prayer, devotional literature, etc., are insufficient, but it means that the minister must seek to employ these and other tools with greater care and judgment. It does not minimize God's work, but rather insists that the pastor himself shall know the inward peace of God and that he shall know God's way of working in the life of His sick.

Thus, it would seem that institutes of clinical training are sent by God to supply the needs of His servants. Must ministers probably will not find an opportunity to come to Boston for this training; some will not be able to take advantages of such institutes in their own cities; but no one can honestly deny the need for an effective, efficient, practical, pastoral training. And no one can honestly claim to have himself or any people, such valuable training when the opportunity is present.

"As My Father hath sent me, even so send I you."

*Attending Boston University Seminary

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September—October, 1946
The Great Need for a Preaching Ministry

C. E. Shumake

I

In the very beginning let me say that the writer of this paper does not consider himself to have fully attained his own ideals in the matter of preaching. I simply jot down some ideas and stand with you as a fellow laborer; for rarely do I preach with much degree of satisfaction to myself. I always feel when I have finished that I ought to have done better; and I believe my present desire is to do better in the work of this high and holy calling.

The primary task of the preacher is to preach and, it seems to me that often this is the weak point in our ministry. We have become so encumbered with many other duties that we have neglected the all-important matter of preaching. I guess it can be said that the preacher, without one exception, has more jobs to do than any other one person on earth; and I think we oftener create extra jobs, besides those delegated to us by convention.

We have found that preaching is a hard task, that it is a physical, mental and spiritual strain, and it becomes easy to yield to the temptation to "piddle" with a thousand-and-one other things in preference to the hard work of preaching.

It seems to me that we are not placing enough emphasis upon the work of preaching into God's service, and give more attention to preaching itself, for whatever else a preacher might be, he certainly ought to be able to preach. I think it is an ideal preacher, particularly the pastor, has placed some limitations upon the preacher in developing his preaching ability.

We are told that the pastor is to be president of the local church, chairman of the church board, member of the church school board, head of the church schools, head of the young people's groups, and all other subsidiary organizations in connection with the local church; such subsidiary organizations sometimes being innumerable. The preacher has to be a financier, a diplomat, an arbiter, an expert in everything. If the financial program lags, he has to give it an injection; if the Sunday school drops, it reflects upon his ability as a preacher; if the W.F.M.S. fails, he is to blame for that, and if the young people's work does not meet with great success, he can't get along with young people. And, if of any of the many interests conflict at all, then the pastor is a poor thing. All of this plus the anticipation of the District Assembly to which he is amenable. There, of course, the pastor will be asked, "Are your budgets paid?" "Did you have an increase in membership?" "What's your own spiritual condition?"

What I am saying is that with everything else placed upon the preacher's shoulders, if he gets down to develop and improve his preaching ability, he, to say the least, is exceptional.

The Need for the Preacher to Preach

The preacher, without one exception, has the most important job in all the world. When Henry W. Mekeel wrote for the first time he was torn between two great desires. He had only a few hours to remain, the period of his stay having slipped so quickly that he now wished to go home to see the little ones. He had one desire to see the shrines of the beloved poets, Longfellow and Holmes, and another desire to visit Moody and Sankey. Finally, he reached the decision to spend his last few hours in America with the great evangelist; for, he said, "It was hard, I must say, to give up Longfellow, but I am one of those who think that the world is not dying for poet material as for preachers." And I think that in his expression that the world needed preachers, he meant more than that we just ought to license a lot of candidates to preach.

The time is at hand that calls for great gospel preaching; the pulpit should match the hour we now face. There are indeed great psychological moments in the lives of nations and of the world, as well as the lives of individuals. And, although time always has been very important, there are certain periods of time that seem to bulge with opportunities; such a stage is set for this generation. Perplexed, fearful, anxious men and women are awaiting something; waiting in anxious anticipation.

The Great Need for a Preaching Ministry

This is the hour for the grand story of the gospel of love, the message of comfort and hope, the hour for the voice that represents God. And, inevitably, out of this gigantic upheaval great personalities will arise. Will this generation produce another Hitler, or will it produce a Luther, a Wesley, a World War II, a World War III, the world is going to be led by someone, and I believe that the preacher has a unique opportunity to influence people, for preaching is God's method to win a lost world to Himself.

There never could have been a Reform movement without a Luther; his preaching awakened a decadent world. The world was sick, and the church was very weak due to its own corruption; a great spiritual awakening is the need of the hour. Then stepped forth Martin Luther and poured into the ears of all Europe the mighty messages of justification by faith. The pure, unsullied preaching of Wesley awakened a dying England. In our own country, the preaching of Edwards, in colonial days, and later that of Finney, Moody, Brooks, and others, helped to save the nation from a spiritual decline. Spiritual decay is always ready to set in, and will inevitably, when there is a shallow and superficial preaching from the pulpit.

Of What Does Great Preaching Consist

I presume that some of us are afraid even of the very thought of effective preaching of the Word. In our minds popularity is a mortal sin, therefore we will be satisfied with mediocrity. Of course in preaching, as well as in everything else, greatness is characterized by humility. Preaching can have no great effect for God unless it is clothed in humility. Often our idea of greatness is far-fetched; we sometimes like to think of the preacher as an "unassailable." But review those truly great preachers, and you will find that humility is one of the outstanding characteristics.

Great preaching must begin with the heart. Of course the head is necessary also, therefore we should certainly cultivate the intellect; but just head preaching does not hit the mark. Intellectual ability is not the thing, the world does not respond very much to a cold intellectualism. The world needs love and, love is an emotion—it comes from the heart, not from the head. Yes, real preaching must spring from the soul. Without the heart of compassion we cannot succeed in saving the world, that for which preaching was designed. Compassion seems to me to be a combined term; compassion is sorrow, compassion is sympathy, compassion is love, and it is all these combined together. Certainly compassion is more than pity; compassion leaps out to assist man in his struggles. The preacher must have more than mere pity, he must have compassion, he must have the compassion that Jesus had for the world, for all the world, for all his world. The compassion was the dynamic of Christ's ministry.

We say that the world needs God, and indeed the world does need God. But the preachers of each generation represent the world that gives them to us. If the preaching of each generation is weak and sickly, then that era will probably not hear the voice of God. No tragedy could be greater than this. Must we, in fact, think that World War II is the fact that this generation has not heard the voice of God. Had His voice been heard more effectively, and needed, it is said that this war never would have arisen. The world needs the touch of pardon, the touch of cleansing, the touch of reassurance, the touch of hope; but it never will have these touches unless the preachers are filled with the very compassion of a last world.

There can be great sermons, there can be an eloquence equal to that of a Demosthenes, there can be homiletics and logic to perfection, but all of these without compassion will not avail. I am afraid to press this point too far, for I believe the average preacher needs to know more of the science of preaching; but he must have a compassionate heart. It was said of Jesus that "the heart of the people was melted as he spoke to them." If we were all as much more of preachers, the world would have a better chance to find God.

Certainly it was not alone Paul's natural ability and his acquired learning that constrained him to preach so clearly and so powerfully. It was because his own heart was so aflame with love for his Lord and full of compassion for humankind. This fact lifted him above the rank and file of his day. In an age filled with a conglomeration of religious teachings, replete with religious leaders and traditions, Paul preached the riches of God which are by Christ Jesus until the whole Roman world felt the impact from his message of power. His heart was so aflame with the love of September October, 1946
The Transition of Pastorates

One of our largest problems is to maintain the continuity of successful pastorates. How often we have seen one pastor work hard for several years in building a splendid work, only to be followed by another who, without leadership, the work declines and sometimes almost goes into eclipse. The history of some of our churches is represented by a pitiful succession of peaks and valleys on the graph showing the progress and losses in successive pastorates. Would it not be wonderful if we could co-ordinate and hold our pastors and administrative leaders and go on to other gain? Well, that would be the perfect ideal which we can hardly expect to attain; but nevertheless if we would try, I believe we can make our future record better than the past in this respect. Let us study this problem and by analyzing as best we can the elements causing failure, and those promoting success, discover wherein we may improve in this matter of succession of pastors.

Let us try to arrive at this analysis under two headings, namely:

1. The outgoing pastor, the man "letting go". Things to do, (a) Things to be avoided.

2. The incoming pastor, the man "taking hold". (a) Things to do, (b) Things to avoid.

I once thought the problem was chiefly with the incoming pastor. But I see more and more it is a real art for a pastor to let go successfully and to move out successfully. One can readily see, this done successfully will mean much to the successful incoming of the new pastor.

1. The outgoing pastor. Things to do:
   a) Let the church and the District Superintendent name the successor, as provided by Ward's Manual.
   b) Make kind references to the newly elected pastor, and tell the people to him.
   c) Leave clean slate financially, all promises fulfilled, and no business unfinished which cannot be carried on by another.
   d) Provide a book for your successor, giving names and addresses of members and prospects with helpful comment—not prejudicial ones.
   e) When your pastorate is ended—let go.

Things to avoid:
   a) Don't stay too long.
   b) Don't be unreasonable, be fair and understanding in the closing days.
   c) Don't allow any breaks in fellowship.
   d) Don't leave a dead membership roll, but on the other hand don't ruthlessly slaughter it.

2. The incoming pastor. Things to do:
   a) Meet your board of deacons into your confidence, be appreciative.
   b) Announce worth-while but modest objectives with a real challenge—but not resolutions.
   c) Show leadership—but be considerate not bossy, with it.
   d) Absorb membership losses—some inevitably will come with change of pastor.
   e) Keep faith with the former administration.
   f) Co-ordinate all the good, and build on those past foundations. You cannot change it—accept it and use it.

Things to avoid:
   a) Don't envy the former pastor because of kind remarks made by the people in reference to him. (If they loved him, they will love you too, when you have proved yourself)
   b) Don't show resentment when some one remarks, "Brother So and So didn't do it that way," different from what you said or did. Tactfully pass it, wait patiently, and in due time your point too, will be appreciated.
   c) Don't make slighting or unkind references to anyone or to anything in the work of the past.
   d) Don't minimize the past to exalt your present.
   e) Don't inaugurate immediately radical or revolutionary changes. Wait until your leadership is proven and received.
   f) Don't replace the officials—if changes are needed wait patiently proper time and means.
   g) Don't brag and crow about what great things you did in your last pastorate, and don't everlastingly refer to that pastorate. The crowds before you are interested in seeing you do something in this new pastorate.

Are not the outgoing and incoming pastors partners? Is not our work one? It is to our mutual interest to work together, as well as for God's glory. Any given locality will sooner or later reach a

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Success That Brought Ruin
(Continued from page 11)

Demas to call passers to come and see. He said to Christian and his fellow, 'Hol
turn aside hither, and I will show you a thing.'

Christian, 'What thing so deserving as to turn out of the way to see it?'

Demas, 'Here is a silver mine, and some
digging in it for treasure; if you will come,
with a little pains you may richly provide
for yourselves.'

'Then said Hopeful, 'Let us go see,'

'Not I,' said Christian. 'I have heard of
this place before now, and how many there
have been slain. And besides, that treasure
is a snare to the soul. For it
hindereth them in their pilgrimage.'

The Church

In the House of Life, I saw an altar,
with candles aglow and a cross thereon.

And as I bowed in reverence and closed
my eyes, I beheld the Church, the City of God
in glory. The walls were of brick and stone,
but of dedicated wills held together
with the mortar of mutual dependence and
common commitment to the Best yet revealed.
The windows were filled with stained glass,
but of multi-colored dreams, hopes, and
aspirations, through which there came the
vision of Infinite Beauty that shone with
the broken brilliance of a thousand suns.
The towering pillars, rich and the vaulted
arches were of stone and steel, but of
far-reaching arms lifted in prayers
innumerable and intermingling.
The long aisles were carpeted with
velvet runners, but with temples
trampled under foot and good resolutions kept.
The doors were never shut. They were
wide open with welcome to all humanity;
saints and sinners, rich and poor, black,
brown, yellow and white—whomsoever.
The altar was not of carved wood, but
of penitent hearts, ashamed of their sins,
made strong in justice.
The pulpit was not a dais for the declara-
tion of dogmas, but a place of light and fire
whence came forth flashes of truth and the
impact of power.
The Holy Book was not a single volume
held aloft on a lec
ter, but all life studied
unashamedly, tasted daringly, experienced
depthily, comforted tenderly, challenged constant-
ly.
The music was not compounded of organ
and voices, but of consecrated leadership
and well-developed diversities all harmoni-
ized into the matchless melody of creative
constancy.

And the warmth of the Living Church,
wherein all glowed with radiant vitality,
came not from furnace and fuel, but from
obedience to Him who said: 'Thou shalt
love the Lord thy God with all thy heart,
soul, mind and strength; and thy neighbour
as thyself.'—Henry W. Crane, in
Christian Advocate.

The Church Prayer Meetings

Burt Hoag

Preaching prayer meetings are not prayer
meetings. No church can thrive without
Christian fellowship; that means prayer and
 testcase meetings. Sessions or addresses
are good, but never can take the place of
the fellowship prayer and testimony meet-
ings. The church night study' program
can serve a fine purpose; but never can
take the place of the good, old fellowship
meetings where all take part in prayer and
Praise.

Great and wonderful prayer meetings can
be had any—and everywhere. Why?
Because this is God's plan. The fellow-
sip type of prayer is the purpose of God
for every church. Note, 'They that feared
the Lord (the fellowship group) spake
from one to another; and the Lord
heartened, and heard it (it was so interesting
that the Lord stopped everything and
listened in). The testimonies of His dear
children were so sweet, it gave Him a heart
of joy to hear them tell Him what He was doing
for them; "a book of remembrance was
written before Him." These words were
so sweet that He wanted them to keep.
He delegated no angels to get these words;
He remained there to see that it was done.
Notice, 'written before Him' for "them
that feared the Lord." is a great company.
Those that fear the Lord are future citizens
of the universe. The powers of God and joint
heirs with Christ, "And they shall be mine,
said the Lord, of hosts, in that day when
I make up my jewels." (See Malachi 3:16-18).

If people only knew what God thinks
of those that fear, Him, who think on His Name,
who speak 'often one to another.'
So precious that He keeps those words;
"They shall see Him, even in
that day when I make up my jewels." Then
He says, "I will spare them, as a man
spareth his own son" (more than that),
"his own son and his affection." So shear
affectional that He will hold back nothing
from such blessed ones. So strong is the
Lord for this sort of thing that He will
bless it good if given a chance!

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The Lord's Prayer Found on a Battlefield

'Nore—This composition, into which a now unknown author uniquely fitted the
Lord's Prayer, was found on a battlefield of the War Between the States. The
date is July 4, 1863.

It was originally printed on heavy satin, and has been reprinted by some
newspapers, first by the Denver Post—Editor.

Thou, to the mercy seat our souls doth gather,
To do our duty unto Thee
To whom all praise, all honor, should be given,
For Thou art the great God
Thou, by Thy wisdom, rulest the world's whole fame
Forever, therefore,
Hallowed be thy name;
Let never more delays divide us from
Thy glorious grace, but let
Thy kingdom come;
Let Thy command opposed be by none,
But Thy good pleasure and
Thy will be done
And let our promptness to obey be even
The very same
On earth as it is in heaven;
Then for our souls, O Lord, we also pray,
Thou wouldst be pleased to
Give us this day
The food of life, wherein our souls are fed
Sufficient raiment, and
Our daily bread;
With every needful thing, do Thou relieve us,
And in Thy mercy, pity
All our miseries, for Thine is
To make an offering for
Our trespasses
And for as much, O Lord, as we believe
That Thou wilt pardon us
As we forgive,
Let us then pray,
Who trespass against us;
And when, though, sometimes, Thou find'st we have forgot
This love to Thee, yet help
And lead us not
Through soul or body's want to desperation
Nor let earth's gain drive us
Into temptation.
Let not the soul of any true believer,
Fail in the time of trial
But deliver
Yea, save them from the malice of the devil,
And both in life and death, keep
Us from evil;
Thus pray we, Lord, for that of Thee, from whom
This may be had
For thine is the kingdom,
This world is of Thy work, its wondrous story
To Thee belongs
The power and the glory
And all thy wondrous works have ended
Forever,
But it will remain forever and
Forever,
Thus, we poor creatures would confess again,
And thus would say eternally
Amen.

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The Perils of an Empty Heart

A Sermon by Rev. A. Ernest Collins

When the uncircumcised spirit is gone out of a man, he walketh through dry places, seeking for water; and findeth it not; and returneth unto his house whence I came. And, when he cometh, he findeth it swept and emptied. Then goeth this same spirit back to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first (Luke 11:24-26).

This statement of scripture is descriptive of the heart condition of the individual who once was a Christian, who at one time walked and talked with the Master; but who has broken with the Lord and has gone back to the old life of sin. It indicates also the ever-restless state of Satan who has been dethroned from the human heart. With his powers broken, and himself cast out, he ever afterwards seeks to regain admission to his former home.

Let us look at the man to whose heart the uncircumcised spirit seeks re-admission. One is made to wonder how anyone who has once loved the Lord and shared His blessings and bounties can break with Him and grieve the Holy Spirit, and thus become a vessel of honor, not of evil, but of virtue and wisdom, and thousands of men and women and young people in the land today have done. No greater crime than the crime from the crime to the grave, can be made than that of grieving the Saviour that He takes His departure.

Why do professing Christians break with their Lord and lose the sense of His presence and the sweetness of His fellowship from their life? There are undoubtedly many reasons, but let us suggest a few:

In the first place, the Christian may lose out spiritually because of the fact that he is overspent with a multiplicity of duties and responsibilities. From morning until late at night it is one continual rush; no time to meditate, no time to commune with the Lord, and as a result the Christ is crowded out, perhaps even by legitimate things. Oh, the perils of the oversubscribed life! We are living in an exceedingly busy age. Things move with such rapidity that it is not an uncommon thing for professing Christians to have no time from their experience, and, finally, to lose out altogether.

Again, we may lose the Christ through the Lord. God's Word says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Our blessed Lord expected His disciples to watch and pray, lest they might lose the opportunity to be with Him in the Garden of Gethsemane. Do you suppose it is no less necessary for us in these days to take time to read and to study God's Word, and to give time and prayer to our attention, and especially is this so when the Spirit prompts us to pause for devotion.

The enemy of the soul likewise seeks to confuse the burdened heart, and at the hour of prayer, he presses upon us the urgent necessity of attending to this duty or that task. As a result, before we are aware of it the Holy Spirit is alighted, His presence neglected. His claims ignored, and He is grieved from our lives. Oh, that Christian men and women and professing young people everywhere would take time to pray and feed their souls and strengthen their faith by the study of God's Word and by prayer.

Further, people lose out spiritually because of the increase of the means of grace, and by failing to attend regularly the place of worship. St. Paul forewarned the people of the peril of being out of the circle of ourselves together, as the manner of some. Is there need on the part of Christians everywhere that they take this lesson, this one which God's methods of strengthening the faith of His people. When we willfully neglect the means of grace, we are ourselves open to the onslaughts of Satan.

Many there are in this generation who are not only the poorer spiritually for it, but they are also the poorer personally. For instance, here is a result that the blessed Christ has small place in the home, the Bible becomes the dust-jacket book, and all the various untiring and unceasing services during the week are forgotten. These things ought not so to be. It could scarcely be otherwise than that these conditions exist decline spiritually.

Oh, that there might be a revival in our land, in which we may have the spirit of devoutness in its rightful place in all our homes; that people might in these troublous times take time to pray and commune with God, that their hearts might be made conscious of the blunders and mistakes that might be avoided if only we would give proper time to God and His things, and not do time to the things of the world.

The second peril of the empty heart is that of the harmlessness of the influence and example. Here lies one of the greatest dangers that threaten the soul. If there is any one thing that earnest men and women ought to be concerned about, it is the influence for good or ill in the lives of others.

A few years ago we talked with a man, now a Christian, but who in the earlier years of his life was bound to be filled with the pleasures of the world and the gratification of self. His eyes were flooded with tears as he told of the many times that he was ready to conclude that his guilt, which had filled his soul as he recalled the memories of others whom he had led into the ways of darkness. The idea of what grief he had been the cause of filled his heart with a feeling of horror. He grieved most was the fact that his influence could never be recalled nor his example forgotten. He was out to oppose and to prevent, when the die had been cast, and he was responsible for it.

Will you not stop and think seriously, my fellow-believer, of the deadly power of your influence to do good? Will you not consider carefully the harmful influence of the backslider's life, lest to some weaker soul you should become a stumbling stone and a rock of offence?

Then, too, there is the peril of lost opportunities. Who can estimate the potential usefulness of a life that is wholly dedicated to Christ and His holy cause? History's pages are illuminated with the glorified names of the good men and women of the past.

Lives of great men all remind us
We can make our lives sublime;
And departing, leave behind us
Footprints on the sands of time.

Opportunities to do good come to all. But how often is the case that these attractive opportunities to represent Christ, opportunities to lead a soul to the Lord, opportunities to gladden the heart and brighten the sky in the life of others. All too often they are neglected because of sin and Satan's re-entering the heart.

I am reminded of a conversation, sometime ago with a man who claimed that earlier in life he had been definitely called into service for the Lord. However, he gave way to the demands of the world, and in time circumstances developed which forever closed the door to his appointed field of usefulness. I cannot describe the disappointment of his heart, nor the pang of regret that seemed to haunt his soul as he exclaimed, 'If I could but have been satisfied with His second best.'

Again, there is the peril of Satan's snares. When the Christian looks to the heart, he at once sees a snare for the feet of his victim. Like the spider that cruelly weaves her trap, she wove a trap and he was trapped, and she was trapped. He then was the snares of selfishness, and the snares of all sinfulness; the snares of all delusion. These snares number their victims in the thousands.

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Well do I recall an experience in the lives of two close and intimate friends, husband and wife, who at one time were bright and shining lights for their Lord. But, alas, in the hour of discouragement they began to waver. Their feet were turned out of the way: they lost victory; their testimony was silenced; they went the way of the worldly and the fleshly—men-making. On through the years they went, and it was not until their precious daughter in the tender years of youth was taken from them that they regained their senses. Then they retraced their steps and got back to God. But, oh, the disaster of the years when they were estranged from their Lord and Master. Strange, is it not, that men and women seem sometimes to forsake God to such drastic action in order to bring them back to repentance?

I do not doubt that there are those to whom this message may come, who, in looking back across the years recall the happy days once spent in following the Master. But difficulties developed along the way, and you lost the joy and the assurance of His presence. Condemnation filled your soul, and, like some people of our Lord's day, you walk no more with Him. Months and years have gone and come, it may be, to the point where you are dark, and you are far from God and home.

Oh, will you not return to God to this very hour? It may be that he who have come between you and your God and shut out the light of His countenance. Turn now from your evil ways and trust Him fully for complete forgiveness. How gladly will He come back to your heart again! He will cast out the intruding evil spirits. He will enter Himself, and sup with you, and dwell with you. He will restore the years that have been spent—"end all your tears have they eaten up in the day of your anger"—and will brighten all your life. He will restore, grant, acquire, renew your faith, and let the joy bells ring in your soul. May this be the day that you will hearken to the voice of God; may this be the hour when the wanderer will come back to Father and home!

Christian Restraint
The story is told of a young minister who was late in going home one evening from the church. He entered a crowded car, with his Bible under his arm, and at once there began some mumbling, remarks from some rough fellows. These remarks kept up, and when the young minister left the car, to the amusement of his companions, one youth said: "Say, Mister, how far is it to heaven?"

Many a Christian under the circumstances would have kept quiet or have resented the insult; but the minister, with a quiet dignity and with all gentleness, replied: "It is only a few miles, and you may reach it by the first train tomorrow, and the influence of the young minister keeping his temper under provoking circumstances were later the means of bringing that young man to Christ.—Earnest Women.

What do you think of the statements made by scientists as to the age of the world based on structural deposits?

I think that, nothing is more uncertain than this type of speculation. There are so many factors entering into it that it is generally said, "Only God knows the answer." This is the matter. When this method was at its height, a vessel with many antiquities was discovered in a salt bog on the east coast of Schleswig. The geological calculation placed the date of the vessel at many thousands of years ago. The notes found in it, however, showed that it sank at the earliest possible date at about 300 to 400 A.D.

What is meant by the New Orthodoxy?
The "New Orthodoxy," sometimes known as "liberal orthodoxy," is a term used to characterize the marked change which is taking place in contemporary theological thought. This change in its general trend is toward the older orthodoxy, and is concerned especially with reading the divine element back into the Holy Scriptures. Dr. Davies in his book, "On Orthodoxy," makes a strong plea for a full recognition of the fundamental beliefs of orthodox Christianity.

From the time of the Reformation, Protestantism has been open to various attacks. (1) The Exclusivist philosophy during the 18th century with its emphasis upon reason instead of faith. This was met by the Rationalist Movement, which was not organized protest against the rationalism of that period. (2) Then, there was the Rationalist Movement in literature and art which was based against the ethical standards of the Christian faith. (3) Following this, there was ushered in a conflict within the Church, which the Darwinian hypothesis exerted a wild influence upon theological thought. Against this as a protest, were arisen the various fundamental groups.

It is to be hoped that the trend in this direction may be continued, but this is hardly probable. The natural mind seems not to understand the things of the Spirit. The new orthodoxy, even in its right stand, cannot always be the best, but must be considered a liberal orthodoxy.

A young preacher inquired, "Would it be Scriptural and correct for me to state that John the Baptist was the son of John the Baptist in premarital and re-marriage?"

There is no question concerning the fact that John the Baptist was beheaded, and that the primary cause of this was his preaching against Herodias, the former wife of his brother Philip. Herodias was the daughter of Herod, the king, and on her marriage to the king, he put her away in order to marry Herodias, the wife of Herod Philip. It was this event that John the Baptist was beheaded, and the fact that John the Baptist was the son of Herod the Great was never mentioned.

In what sense is God limited in answering the question of premarital marriage? (1) God is always limited by His own nature and will. He cannot and will not do anything out of harmony with the holiness of His nature, and the good will which He bear to His people. To ask otherwise would be ignorance or serialize. (2) God is limited by reality. He may have many and various ways of overruling and changing the expected course of events, but we have no right to ask for a reversal of what He has done in the past. God power acts out of harmony with truth, nor does He have power to effect any change in the good of His people, unless He intends to answer as a punishment for disobedience. (3) God is limited by the law which He Himself has given. He cannot by any power appropriate means for the accomplishment of any thing. He would move the great ships of the sea, or did He use the engines of various sorts. If He would keep men alive, it is by the continuance of his bounty; but He also will use the spiritual realm, He reaches men, and brings them to repentance by the means of truth and mercy. If He were not granted to mankind the power to choose good and evil. Since the Fall, this is indeed a freedom, but not the freedom which God takes into account in all His dealings with men. The right prayer is that which is presented to the Father, through the mediation of the Son, and made effective by the Spirit. Prayers that are answered by the Father are those that are presented by the Son and answered by the Father.

The Theological Question Box
Dr. H. O. T. Wiley

Where did Cain get his wife?
This question is intended to infer either that Adam and Eve were not the first pair as taught by the Scriptures, or that Cain married his sister, and the human race began with incestuous beings. I think, to the latter part of the question is found in Luthardt's "Fundamental Truths of Christianity." This question has been made that this view interferes with the marriage of brothers and sisters, and makes the history of the world begin with incest. But this is to overlook the fact that the primitive family did not represent merely the family, but merely the circle of relationship, but at the same time comprised within itself the whole sum of those differences which, in

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What is meant by the doctrine of the Nicolaites?

There are two references to the Nicolaites—one, to the "doctrines" of the Nicolaites (Rev. 2:6), and one to the "doctrines" (Rev. 2:14). It is generally admitted that the sect takes its name from its leader, Nicolas. There is a tradition that this Nicolas was one of the seven-deacons mentioned in Acts 6:5-8, and from him the sect derived its name. It is quite possible that a different Nicolas was the real founder of the sect, and was continued afterwards with a well-known "deacon." Cassian states that in his time, some held that it was another Nicolas, and Dorotheus, Bishop of Tyre identifies the sect with Bishop Nicolas of Samaria who is said to have become a heretic in company with Simon Magus.

It is quite generally held that the Nicolaites were an antinomian sect who had abused the freedom from the Jewish law as taught by St. Paul, and had permitted participation in heathen, feasts connected with idols, and in the formation whichdtwhich formed such feasts. This seems to be substantiated by the reference to Balaam, "who taught Balak to cast a stumbling block before the children of Israel, eat things sacrificed to idols, and to commit fornication" (Rev. 2:14). According to Porson, they lived lives of unrestrained indulgence, teaching that "ungodly and eating things sacrificed to idols were matters of indifference." Ignatius calls them "improvers of parties of pleasure," while Tertullian states that they destroyed the happiness of society through luxury and luxury. Clement of Alexandria says of them that their souls were "buried in the mire of licentiousness." These passages in Revelation make it clear that the Nicolaites were perpetrating against all antinomianism, whether ancient or modern. The Bible does not teach that grace does away with law, but it enables us to keep the law of righteousness. Evidently, the perversion of freedom against which St. Paul exhorted the Corinthians has reference to this same type of antinomianism, but in the sect of the Nicolaites it appears not only to have been merely the "doeeds" but doctrines or principles supporting such antinomian deeds. It was a more advanced and aggressive type of antinomianism.

It may be further added, that some have thought that the doctrine of the Nicolaites referred to the establishment of a "clergy" or priestly order in the church, as distinguished from the "laity." This teaching is drawn from the derivation of the word, the Greek word which means an overcomer or conqueror, and thus, the people. In this sense, the Nicolaites would represent the establishing of an authoritative and domineering ministry. However, the reference to Balaam would appear to indicate that it was a loose antinomianism, rather than a dominant ministry that is meant by the references found in Revelation.

What is the significance of the compound names of Deity as found in the Scriptures?

It was a custom of the Hebrew people to add a term to the name of the Deity in order to bring God into relation to some need or experience in life. Since the name Jehovah is interpreted to mean I AM, it was natural for the people to fill in from their own experience what He was to them. This led to the use of various names of the "sevenfold name." As found in the order in which they appear in the Scriptures, these names are as follows:

1. Jehovah-Jireh, "the Lord will provide" (Gen. 22:13, 14).
2. Jehovah-repha, "the Lord that healeth" (Exodus 15:26).
3. Jehovah-nissi, "the Lord our banner" (Exodus 17:8-15).
5. Jehovah-rosh, "the Lord my shepherd" (Psalm 23).
6. Jehovah-tsitken, "the Lord our righteousness" (Jer. 23:8).
7. Jehovah-shammah, "the Lord is present" (Ezek. 48:35).

It will be interesting and helpful to anyone, to take these references and study the context leading to the compound names. We are entitled to add to the name Jehovah, or Lord, say and everything that He is to us in our individual experiences.

A Christian—

is a mind through which Christ thinks;

is a heart through which Christ lives;

is a voice through which Christ speaks;

is a hand through which Christ helps.

--The War Cry

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THE PREACHER'S ENGLISH

Leewin B. Williams

English is like this:

With all the words in the English language—more than any other language in the world—such is the variety of words. There is no English word that we must leave many of the words with several meanings. For instance, we say the horse ran fast, and the runner ran fast. Say the horse ran fast, and when he cannot run he is fast. Again, if horses ever do such things, he may go on fast. This usage of words is one of the great difficulties foreigners have with the English language: and, if we can't make it clear, we may use more words.

"Where were you boys when I called you to help me on this part of the business?" asked a farmer at the supper table.

"I was in the barn settin' a hen," said one.

"And I was in the loft settin' a saw," answered another.

"I was in grandma's room settin' the clock," came from the third.

"I was up in the pantry settin' a tray," said the fourth.

"You're a fine set," added the farmer, "and where were you?" he asked, turning to the youngest.

"I was doorpost settin' still," was his ungrammatical reply.

Misplaced Modifiers

Words and articles should be placed near the words they modify. We frequently violate this rule by misplacing the word only, some, or very. Say "I want only five." It is not the "wanting" but the number that is limited by the word only. He only worked one day. Or if you want emphatic, say, "He worked one day only." It is a grammatically a phrase that is added that makes amusing reading, thus: House wanted, suitable for a small family that has been recently papered and painted. Tenders invited for the erection of a school large enough to accommodate 2,000 pupils four stories high. Young man wanted to take charge of a horse with a religious turn of mind. Case wanted in a small gentleman's family.

"For sale, a pony suitable for a lady without vicious habits and quiet in manner, to be sold at Mr. Adams' chair.

"Overstocked wanted for 4,000 sheep that can speak Spanish.

The Preacher's English

The textbooks condemn the use of a preposition at the end of a sentence; it is no English language, however, to do this. Note these sentences:

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God in Tomorrow

The Oriental shepherd was always ahead of his sheep. A little preliminary training made them more responsive to his call. But God is there already, and all tomorrows of our life have to pass Him before they can get to us—F. B. Meyers.

Why Some Pastors Fail

Commenting on the scripture, "Many pastors have spoiled my vineyard," (Jer. 12:10), The Religious Telescope offers the following pen portraits of some pastors who have failed in their solemn trust as keepers of the Lord's vineyard:

No. 1. The Professional pastor, who didn't make a call except when solicited.

No. 2. The Indolent pastor, who did any more than he had to. His ambition was to "get by."

No. 3. The Oligotrophic pastor, who thought he could drive people instead of leading them.

No. 4. The Equiological pastor, whose faith and high opinion of himself led his people to have a low opinion of him.

No. 5. The Selfish pastor, who thought more of his own gain than the spiritual standing of his soul.

No. 6. The Worldly-minded pastor, who let his people starve for want of the Bread of Life while he participated in the follies of that day.

No. 7. The Ultra-intellectual pastor, who was wise above what was written and undermined his people by putting his doubts and vagaries instead of the Word of God. —Selected by J. S. Wood in Gospel Banner.

Not the Directions Needed

"Fine sermon, wasn't it?" asked one of Farmer Peter's friends, referring to a scholarly discourse with which the congregation had been favored that morning by a city preacher. "Maybe," returned Farmer Peter.

"Why," persisted the first speaker, "that man knows more about the Bible, and has made a deeper study of biblical history and geography, than almost any other minister in the country."

"Why," inquired Farmer Peter, mildly. "Well, then, I reckon the trouble must have been with me. You see, I'd been thinking about something about the way to heaven, and I only learned the way from 'Jerusalem to Jericho.'" —Christian Herald.

When You Pray

Long prayers and long sermons tend to quench the fire instead of kindling it. Brethren, in all things have been giving us the best example—in regard to praying. When His Disciples, His prayers were of mere words from the mouth of a large crowd, as at Lazarus grave and the feeding of the multitudinous, His prayer was short. When He was alone, in the Garden, or the Mount—then He prayed all night.

So let us also do, dear brethren. Among God's children, make your prayer medium long, as Jesus did when He was about to give a lesson or comfort on the sick or dying or the unfortunate. When you are alone with your Father in your secret closet, pray as long as you please—C. H. Spurgeon.

The Ideal Christian Life

In Matthew 11:28-30 we read: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Rested workers, an exchange of burdens, our weary load laid down, our yoke taken up instead—this is the Ideal Christian life, and this He gives. God will not oppress us with His burdens until we are rested from our own. It is not clinging to the rock with one hand while, with the other we work to rescue the peripherals, but it is being held in His mighty arms while, with both hands free, we serve and save. Let us exchange burdens and go forth as rested workers. —A. B. Simpson.

How often we find faithfulness emphasized in the Bible. The reason for this frequent emphasis is that it is an essential trait in any life that would be truly Christian. Not only is this so, but many other necessary things in Christian living go along with it or flow out of it. As Dr. James Reid has written: "One of the hardest lessons to learn is that results are not in our hands. They are in the hands of God, who uses the will in the control of events that are beyond us. Moreover, when God works we are under orders from Him. The control of the campaign is with Him. Our part is to be faithful."

In a large art museum, a certain type of pictures was on exhibit. One of the visitors remarked to an attendant, "I do not like your pictures."

"Sir," was the reply, "our pictures are not meant to be liked."

Criticism is often directed at those who are in advance of their critics. This seems especially true of the Christian. Those who have the clearest vision of eternal realities are apt to be the targets of criticism. This was so in the early life of our Lord Jesus Christ; and "the disciple is not above his master, but every one that is perfect shall be as his master."—Matt. 10:24. —Mrs. W. T. P. in Exchange.

Such Pleasant Memories

Little things make such pleasant memories—A friendly word, a smile, a helping hand, a little word of cheer, a timely note, a quiet word of encouragement. A light of welcome in someone's eyes. A cheerful "good morning" from an acquaintance. A word of praise for something done, a card or letter from a dear old pal, a long letter from mother and dad, a favorite dish prepared by loving hands, a thoughtful courtesy from a pupil, a well-known classic on the organ, a bit of lifting poetry from a great poet, a calm, the sun seen from the hilltop, a cherished moment alone with God.

These things leave such pleasant memories. —Church Bulletin, Indianapolis, Indiana.

Something to Think About

Does my life please God? Do I cherish in my heart a feeling of dislike for any persons? Am I studying my Bible daily? How much time do I spend in secret prayer? Have I ever been a soul to Christ? Am I praying and working for anyone's salvation? Is there anything I cannot give up for Christ? Am I doing my life's work to those who are not Christians? Where am I making my greatest mistake? Is the world better or worse for my living? Am I doing anything that I would condemn others in? Am I doing as Christ would do in my place?

Earning the Right

It was a thoughtful person who once said, "We must earn the right to criticize." How evidently it is that the one who knows the least about a matter has the most to say. On the other hand, one who is very well informed may utter the most pointed and sarcastic remarks, and do much harm without any right to do it.

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The Preacher's Scrapbook

Long Influence of a Holy Life

How long will the influence of a holy life continue? Years after a holy woman was buried, buried in the apostolic age and the century. She prayed to have an experience like that of her mother. The influence of that holy living had not died. You recall one was buried in Elisabeth's tomb years after the prophet was buried. Another was buried in the prophet's bones to bring him to life. So today holy living will bring fruit long after one is buried. How immortal the life of one filled with the Holy Ghost—Selected.

Dear Lord, Forgive

Forgive if I have failed to trust in Thee. If I have said, "This is too hard for me"—Lord, help me to be faithful in my task to-day. From day to day, Amen.

Minute Meditations

Christ should be the climax of every sermon. The preaching of the truth as it is in Christ Jesus always makes the devil mad. We have very little persecution today compared to the apostolic times. Power from God brings persecution from the devil. This is the age of indifference. God will not leave us in the dark hour. We need to keep cool and wait before the Lord in times of stress. God will always open a door for us if we are ready to walk through it. With reference to the Holy Ghost if the Holy Ghost will live with us. God will vindicate His own fruit-beeners. —Exchange.

Drawing Men to Himself

Jesus is in this world drawing all men to Himself. He draws men to Himself by His example, by His example, by His example, by His example, by His example. His example, by His example. His example. He draws men to Himself by His example, by His example. His example. He draws men to Himself by His example, by His example. His example. He draws men to Himself by His example, by His example. His example. He draws men to Himself by His example, by His example. His example. He draws men to Himself by His example, by His example. His example. He draws men to Himself by His example, by His example. His example. He draws men to Himself by His example, by His example. His example. —Exchange.
QUOTABLE POETRY

What Makes a Land Great
That land is great which knows the Lord,
Whose songs are guided by His Word;
Where justice rules without man's aid,
Where love controls in art and plan,
When God is in His native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—men's best estate.
—ALEXANDER BLACKBURN

God's Sunshine.
Never—once—since the world began
Has the sun ever stopped his shining,
His face very often we could not see;
And we grumbled at his insensitivity,
But the clouds were really to blame, not he,
For, behind them, he was shining.
And so—behind life's darkest clouds
God's love is always shining.
We wait it at times with our faithless fears;
And darken our sight with our foolish tears.
But in time the atmosphere always clears,
For his love is always shining.
—JOHN OXENHAM

Lights, Pitchers, Trumpets
He held the lamp, each Sabbath day
So low that none could see the light,
And yet so high to bring in sight
That picture fair—of Christ the Light—
That light shone between. Light between.
The hand held that lamp was not seen.
He held the pitcher, stooping low,
To lips of little ones below,
And there, he raised it to the vesture saint.
And then he drank when sick and faint;
They drank—the pitcher thus between—
The hand that held it scarce was seen.
He blew the trumpet, soft and clear,
That trembling sinners need not hear;
And then with louder note and bold
To storm the walls of Satan's hold.
The trumpet coming thus between,
The hand that held it was not seen.

But when we close the curtain, "Well done,
Thou good and faithful servant! Come! Lay down the pitcher and the lamp,
And enter into the rest of the camp"—
They may not be seen, till they be seen,
Clipped in His pierced ones, taught before.
—Annie Johnson Flint

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Perfect Peace
I look not back. God knows the fruitless efforts,
The wasted hours, the shining, the regrets.
I leave them, all with Him, who blasts the record,
And graciously forgives and then forgets.
I look not forward. God sees all the future,
The road, that short or long, will lead me there.
And He will face me with its every trial,
And bear with me the burdens that may fall.
I look not around me. Then would fears assail,
So will the tumult of earth's restless sea;
So dare the world, so filled with toil and toil,
So vain the hope of comfort and ease.
I look not inward. That would make me stretch
For I have naught on which to stay my trust.
Nothing I see save failure and shortcomings
And weak endeavors, crumbling into dust.
But I look up. Up into the face of Jesus,
For there my heart can rest, my fears dissolve,
And there is joy, and love, and light for darkness.
And perfect peace, and every hope fulfilled.
—Author Unknown

Let Me Be a Giver
God, let me be a giver, and not one
Who only takes and takes unceasingly.
Let me give, so that not just my own,
But others' lives as well, may richer be.
Let me give out whatever I may hold
Of what material things life may be keeping.
Let me give remnant, shelter, food, or gold
If these are, through Thy bounty, in my keeping.
But greater than such fleeting treasures, I pray
I give my faith and hope and cheerfulness,
Belief and joy and laughter gay
Some lonely soul to bless.
—Mary Caroline Davies, in Watchman-Examiner

Begin the Day with God
Begin the day with God;
Kneel down to Him in prayer.
Lift up thine heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there.
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er'tis sun or shade, abroad,
He still is near to thee.

Converse in mind with God:
Thy spirit, heartward raise,
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God,
Thy faults to Him confess,
Trust in the Lord's atoning blood,
And plead His righteousness.

—Selected

Love Will Stoop
Love will stoop to lift the lonely,
Lift the dinner from the fire;
Love's desire is pure and holy,
And her fire is sacred fire.
Love seeks not for fame or honor,
Nor to persons bow the knee,
Knowing this that Thou art donor
And rewarding rests with Thee.
Oh, the sacred wealth of loving—
Loving deeply all mankind!
Oh, the spiritual strength it gives
To the life that's thus designed.
One who loves then truly looth
Here a way to heaven eternally,
Knowing this that Thou art donor
And rewarding rests with Thee.

Let us seek, ye earth-born pilgrims,
Then to live the fuller life—
Free from earth's age-long catalogue,
Free from hatred's bitter strife.
Let us lift love's golden chalice,
Deeply do the air perfume—
Harking to these words of wisdom,
Thine a crown if thou'lt endure.
—GLADYS SWINNERT VANDIVER

July-August, 1949

—Selected
SERMON OUTLINES

Series of Four Sermons on
The Holy Spirit
By Dr. G. B. Williamson

The Spirit of Truth

Introduction.
The Holy Spirit has many offices and titles, but one is more suggestive than "The Spirit of Truth.

When Jesus stood before Pilate, He said, "Pilate saith unto Him, What is truth?" It is regrettable that Pilate did not wait for an answer. Had he done so, perhaps the world would have been forever grateful for the reply of the Great Teacher. Jesus did, however, say of himself, "I am the Truth." That explains the words that He did speak to Pilate.

"Every one that is of the truth heareth my voice." That means that to Him and His teaching there is a response in every truthful soul.

In His great prayer, recorded in John the seventeenth chapter, Jesus says, "Thy word is truth." Truth is defined as conformity to fact or reality. That definition is certainly applied to God's Holy Word. It is dead or it would not conform to reality.

Matthew Henry said, "The word Holy is a word that is not true. And there is no need for any addition to it. It stands unadorned and all sufficient.

The Christian witness of Jesus also conformed to reality. In 'it there is order, symmetry, and beauty. What we have in the Bible is inscribed, we have in Him personified. Now He has promised to all who love and obey the abiding presence of the Spirit of Truth. He becomes the Interpreter of the Word of God and the one by whom we are transformed into the image and likeness of God's holiness.

Body.
I. The Spirit of Truth is a purifying Presence in the soul of man.

A. This great teaching is clearly set forth in God's Word. Jesus prays, "Sanctify them in the truth; thy word is truth." Paul said, "God hath given the Interpreter of the Word of God and the one by whom we are transformed into the image and likeness of God's holiness.

B. The Holy Spirit of Truth to purify and vivify the soul of man is an instantaneous crisis experience. He seems to us as He did on the Day of Pentecost. Like a rushing, mighty wind, like the lightning stroke of purging flame. This is not a man that the emotional reaction is identical to all persons. But at this moment when the sense of defilement is gone, and an awareness of inner purity is present, a new conflict becomes a victory. Soul peace sweeps over the soul. It is a time when we come to believe that God is able to cleanse us as once knew it was cold and unresponsive to the love of God.

II. We must not, however, overlook the fact that the Spirit of Truth does have a punishing quality. It is the Spirit of the Lord Jesus Christ! (I Thess. 5:23)

II. The psychologists talk about a dual personality. Paul described such a condition as the voice of the flesh and the voice of the Spirit of Truth. "For doth not that which is spiritual exist in the flesh against the Spirit?" (Rom. 8:2). We are informed regarding the lives of men who can talk plausibly and look like saints on Sunday and then can think and act like demons in less than twenty-four hours.

III. It is the incoming of the Spirit of Truth that purifies this pitable and depraved condition

B. Another effect to be achieved in cooperation with the Spirit's ministry to our souls is stability of character. In the gospel of Paul, Paul includes the girdle and the truth.

II. He who has this stability is not swept off his feet by every wave of popular demand. He can stand alone, while the crowd surges this way and that.

C. The third effect of the Spirit of Truth abiding within is liberty in Christian conflict. "For now the Spirit of Truth, and the truth shall make you free." (John 8:32.) It is not license to do as one may please, but having received the knowledge of the will, one takes delight in duty, and exercises full freedom in his conduct. He does all he desires to do, but he chooses how he shall conduct himself.

IV. The Spirit of Truth in our hearts inspires us to pray for the Spirit of Truth in our lives.

A. In the beginning of this great discourse on the Christian life, He says, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and the truth shall make you free." (John 4:23-24.) The indwelling presence of the Spirit of Truth is the Spirit of the Father’s spirit in the Spirit of the truth. "For the Father seeketh such to worship him and to do of His good pleasure." This co-operation between our wills and the will of the Spirit brings harmony in the nature.

Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27)

"Faul said, "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless for the great day of our Lord Jesus Christ!" (I Thess. 5:23)

"Now that does not mean that a comprehension of the whole body of Christian truth is received instantly. A man may have the capacity of the highest order yet needs to enroll under the instruction of a competent teacher. In like manner, the newly sanctified Christian yield to the teaching of the Spirit of the Holy Spirit and is by Him taught the things that pertain to salvation. The text book he uses is the Holy Scriptures, which "are able to make thee wise unto salvation." The element which each learner in the school of the Spirit of Truth must provide is his own diligence. He must apply himself to his textbook the Bible, and pay respectful attention to his Teacher. Thus the Word of God becomes the food of the new life. And with such nourishment the Christian character grows into maturity.

This means an ever-heightening elevation above the world and sin.

B. It also means an ever-increasing spiritual capacity and an ever-growing spiritual power. The Spirit of Truth shall increase in each of us.

C. It all has as its goal and purpose the attainment of a Christlike character that will reflect the very image of Christ, and that in the lineaments of the face of Jesus can be seen in the faces of His followers, and the order, symmetry, and beauty of the life of Jesus is seen in their lives.

Let our prayer ever be, "Let the beauty of Jesus be seen in me." Now we should reserve some of the practical effects produced by the incoming and abiding of the Spirit of Truth. By adding as we go. For note that the Christian life does not function automatically. There is a continuous work of the Spirit within and without the soul of the child of God. As Paul put it, we work our own salvation with fear and trembling, for it is God that worketh in us both to will and to do of His good pleasure.

A. This co-operation between our wills and the will of the Spirit brings harmony in the nature.

B. The Spirit of Truth joins all who receive, into a unified company, yoked to
gather, to proclaim the truth of God that makes men free to all the world.

**Conclusion**

What holy heights of spiritual attainment are: there are sacrifices, but they are, if we let the Spirit of Truth come to purify our souls and then give ourselves to His obedience and to co-operation with His purpose. If we reach those becoming heights, we will then be prepared for achievements as great in proportion as our own attainment.

**The Comforter**

Lest—St. John 16:14-22.

Text—St. John 14:16.

Jesus forewarned them of His departure and in its place declared, "Jesus, the truth with all its serious implications...down upon them. They had been reluctant to believe Him, but now they were sufficiently persuaded to be depressed by their sad thoughts. But as Jesus had the power to comfort them, He also had the power to heal them. That is one of the wonderful realities of our Christian faith. We have our sorrows, but they are not without consolation. To give His beloved followers the assurance and comfort they needed, Jesus gave it in three promises. The first is contained in the first three verses of this text. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

2. Jesus then being made in the likeness of man, while yet retaining the nature and power of God, became the Mediator between God and man. When God looked for a Mediator, He took back with Him the nature of man perfectly blended with the nature of God, and now through His Spirit proceeding from the Father and the Son, given in glorious reality and fullness to the Church, is the Mediator between God and man. He comes to dwell in the bodies of all the saved, making them as temples of the Holy Spirit, filled with His presence, and in the Church, through His Spirit, He is the Mediator between God and man. He is the Mediator between God and the world. brothers of the Holy Spirit, the third person of the Trinity, one in mind and one in purpose, sent from the Father, and by this great gift to men, they are made partakers of the divine nature. The Church is the Temple of God, the Temple of the Holy Spirit, the Temple of God is the church. And the grace of God is magnified in their lives. Now we do rightly sing...

Love of God, so pure and changeless, Blood of Christ, so rich and free; Grace of God, so strong and boundless; Magnify them all in me.

Yes, this provision whereby God the Holy Ghost comes to inhabit the souls of men and manifest God through their personalities is an act involving the Trinity. Jesus said, "I will pray; the Father will send; the Holy Spirit will come." (John 14:26)

B. Jesus makes it clear, in the verse following the text, that there is an essential preparation for the coming of the Holy Spirit. There is the separation of the child of God from the world which comes through repentance and regeneration. Jesus says, "Whosoever...in the world cannot receive, because it seeketh him not, neither knoweth him." Thus we see that the unregenerate mind of man is incapable of receiving the Holy Spirit, and that the nature incapable of receiving that. There is almost an axiomatic truth. The person who receives the Holy Spirit also has no spiritual vision and understanding, and the person bound by worldly love and care is not a spiritual guest in Heavenly Guest in his life. Therefore, we can logically conclude that only the Christian born of the Holy Spirit can be filled with the Spirit and be the habitation of God.

This same idea is borne out in Christ's prayer in John 14:17: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so I pray that they may be in me, even as thou art in me." (John 17, verses 9, 14-18).

C. In this passage Jesus also sets out the conditions necessary to be met for the coming of the Holy Spirit.

1. It begins with faith. "Believe me that I am in the Father, and the Father is in me; or else believe me for the works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he also do; and greater works than these shall he do because of my going to the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 14:11-14). It is faith that awakens desire, and desire inspires prayer.

2. Jesus works by love. That love becomes the strong attachment which binds the soul of the believer to Jesus. And Jesus said unto them, "Love one another; as I have loved you, that ye also love one another." (John 15:12).

3. Jesus said, "And as the Father loveth me, even so I also love you; keep my commandments. Obedience is love's first expression. The commandment is a believing, loving, obeying heart; to such a heart God's gifts come to us in answer to Jesus' prayer to the Father.

God's part in this holy relationship is completed in the provision. It is for each candidate to prepare himself by separation from the world, and to condition his soul in love, faith, and obedience.

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strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isaiah 40:31).

He makes our heavy burdens light. He makes our difficult task easy. He makes our untoward work a joy. He smooths out the rough places, He changes away the shadows and makes the darkness light. We no longer pressed with a heavy burden as you journeyed over the toil-road? Did someone come to give you a helping hand? Was it not like a shot in the clouds? The burden grew light, the way smoother, the shadows gone as it seemed, yet everything was just as it had been. The difference was in the new strength that had come to you. That is what the Parable does for us. He carries all the burden so that we are able to do our work. He will go with us on our journey, and be to us all we can ever need.

CONCLUSION

Here again let me plead that this experience of the incoming, indwelling of the Holy Spirit in the lives of Christians shall be a blessed reality. I fear we sink down to a level of human effort too frequently. To do so is to admit defeat. We, as Christians, need the mighty power in our lives that His living presence brings. Let us exploit the possibilities of this great promise, commandments, and precepts. And I will pray, the Father, that He may give you another Comforter, that you may have the Holy Spirit with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you' (St. John 14:15-18).

God's Advocate with Man


Text—St. John 16:8.

INTRODUCTION

There was a twofold expediency in the departure of Jesus. (The going away here mentioned is a reference to the ascension, not the crucifixion.) It was expedient that He should depart, first, that He might complete the work of atonement through His intercession at the Father's right hand, on behalf of His disciples who had believed on Him and walked in the whole race of man for whom He died on Calvary. His work as prophet had been finished. His work as priest has been completed with the offering of the prayer recorded in John 17. It is continued by His intercession for us at God's right hand. Jesus is man's advocate with God now and will be until He comes again the second time without a sin offering unto eternal salvation. How grateful we should be that we have an advocate with the Father, which is Jesus Christ the righteous.

The departure of Jesus was also expedient for Him, said He, "If I go not away, the Holy Spirit will not come upon you; but if I depart, I will send him unto you." As it was necessary, for Jesus to become man's advocate with God, it was also necessary that the Holy Ghost should become God's, advocate with man. Therefore, we now have a perfect avenger for the sinless to receive forgiveness of sin. Jesus Christ, Son of God and Son of man is our Advocate with God, and therefore, we become boldly to the throne of grace that we may obtain mercy and find grace to help in time of need. And when we effectively represent us before God, plead our bleeding wounds received on Calvary, the Holy Spirit likewise effectively pleading with Christ for our sake to be reconciled to God.

Now let us keep the fact of Christ's intercession for us in the background of our thinking, while we think of the work of the Holy Spirit as He performs His mission as God's Advocate with man. The Holy Spirit is the twofold approach to man, indirect and direct.

DOV

I. The indirect approach of the Holy Spirit to the world is made through the Church. Here Christ has to be the medium of expression in the world.

A. The Holy Spirit purifies the Church and gives it a holy life.

B. He instructs the Church in the truth of God's Holy Word so that she may go forth with the gospel message and give it to all the world.

C. The Holy Spirit impasses the souls of men in the Church, and makes them hounds of heaven to seek out and hunt down the lost of earth.

It is a good thing to have people who are trained in evangelistic methods to work to save men, but it is more important to have those who are imbued with the sense of the value of a soul and the awfulness of being lost, and the desire to save the lost, than to have methods galore at our command and no inward imperative. God gives us men trained in the methods of evangelism, but more than that He gives us men that cannot rest for our burden and I depart for the lost. We need that Spirit-inspired passion in the Church, such as Moses and Peter had. We must love people enough to pray for them and go after them, and keep after them till they are converted.

D. The Holy Spirit empowers the Church for a soul-saving ministry.

1. He gives His anointing to His servants who preach the Word. He enlightens their minds. He loosens their tongues till they speak with tongues of fire. He makes God's Word like live in their bones. They preach in the demonstration of the Spirit and power.

2. He inspires singers to sing with the Spirit. Understanding also, Vocal acrobatics are a poor substitute for Spirit-inspired singing.

3. The Holy Spirit gives to all those who believe: the witness that is the normal expression of a holy heart and life. We need to witness, if we are to win others.

Observe that the whole Church of Jesus Christ would so yield herself to the Spirit of God that He could work through her to save the world. "For I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." The Church of the Nazarene.

II. While the Holy Spirit works through the Church to reach the world, He works in fullest co-operation in direct appeals to sinful men. Jesus said, "He will convince, or confirm, or convict the world of sin, of righteousness, and of judgment."

A. He shall convict the world of sin because they believe not on me.

1. For any sinner to be truly saved he must have an awakened sense of sin. This is the work of the Holy Ghost and can be done only by Him. We should be appalled that the world today, the sense of sin has declined until men and women blush at nothing. We can have no far-reaching revival till we awaken the conscience of guilt that is fast as terrifying as hell itself is awakened.

2. It is that awakened sense of guilt that leads to repentance. Nathan and David.

3. Here Jesus makes it clear that the Holy Ghost will reveal that the very essence of sin is unbelief in Jesus. Because He to the revelation of God. He is the exhibition of pure manhood, He is the sacrifice for sinful men, to reject Him is the final act that is to prostrate the soul.

B. "He will convict the world of righteousness, because I go to the Father," said Jesus.

1. Jesus Christ is the revelation of the righteousness of God. Let the self-righteous Pharisee stand alongside Him. Any man looks like a blotch of India ink on a white sheet, when he stands beside Jesus Christ. He lived the perfect life.

2. Jesus' life of righteousness and His claims, are upheld by the evidence of God. We will make a confession of sins and make them holy in God's sight.

The Holy Spirit convinces you that you are sinful and that you may by divine grace be saved in Him.

C. He will convince the world of judgment.

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CONCLUSION

I conclude with a twofold exhortation. First, let me exhort the church to so yield herself to the Spirit of God that He may cleanse and instruct and empower her to be a mighty force for righteousness and evangelism in the world. Much responsibility for the plight of the world as of today can be laid at the door of the Church. Then, let me exhort every sinner here to respond to the Spirit's call to seek God. No man comes to the Father unless the Spirit draws him. He does not seek, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences" (II Cor. 5:10, 11). "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

2. Jesus said, He will convince the world of judgment, because the prince of the world is judged. I saw Satan as lightening fall from heaven, and saw some of them gave themselves to his service are judged.

"For as many as have sinned without law shall also perish without law; and as many as have sinned under the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Romans 2:12 and 16).

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the ungodly do? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:17, 18).

"0 no man is fully convinced of his need of salvation until he is awakened, that he may be righteous by God's grace and that he is personally responsible for his moral condition here, and will be accountable at the judgment bar of God. Accountability is a necessary complement to responsibility. Let men feel they can escape giving an account only of themselves of responsibility. No sinner is deeply convinced of sin until he faces the fact of judgment before a holy and all-seeing God.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12:4. The judgment seat of Christ; that every one may receive the things done in his body, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences" (II Cor. 5:10, 11). "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).
The Christ-Revealer

Lesson—St. John 15:22, 27; 16:12-15; Acts 5:30-32
Text—St. John 16:34

Introduction
Jesus Christ is a universal character. He
claims the attention of all enlightened people.
He is the theme of a question which everyone
must answer. All admit that He is an admirable person,
a great teacher, a King, a God. Many
consider Him an exemplary ideal. To
the humanist, He was a man of extraordinary
merit. To the mystic, He is a Spiritual Presence
made known to him by inward revelations. To
have a proper understanding of the person
and work of Christ, one must have a clear
knowledge of the facts concerning the history
of Jesus as a personal revelation of the
highest Christ to his own spiritual conci
sciousness. This combination is necessary
to a sound Christology. And such joining
of the historic with the present and the
eternal reality of personal knowledge
of the Christ can only be known through
the ministry of the Spirit of God as the
Christ-Revealer. He gives clear vision and
understanding of the total personality and
doctrine of Jesus. He shall not speak of
himself; He shall glorify me: for he shall receive of me, and shall show it unto you.

Boar
I. The Holy Spirit reveals to us the
Christ of the Incarnation. He says to us,
Behold the man.
A. Of course this means that He
reveals to us the wondrous mystery of the
gift birth. This is something over which
men have wondered and debated for
centuries. It is hard to be understood. It
cannot be grasped because it is a fact. Yet
it is not a fact that is to be ignored because
it can be comprehended only in it is revealed
to the believing soul by the Holy Spirit.
B. The Holy Spirit reveals Jesus to us
as our Immortal God. Being interpreted
as "God with us." He is God of our
human experience. He took not the
course of a lawless spirit to be born
but was tempted in all points as we are,
yet sinless.
C. The Holy Spirit reveals to us the
Man who spoke as no man spoke. Who
was indeed the Word, the language of God.
He spoke forth the words of life and truth which
have never ceased to make men's ears to
tingle, their hearts to leap, their eyes to
utter and their minds to be filled with
thoughts of which their minds are capable.
D. The Holy Spirit reveals to us the
Christ of the law, the Christ who set the high
standards and lived by them. He thought
and spoke on a high plane and lived there.
Pilate said, "I find no fault in this just
man." By the ministry of the Holy Spirit
we are lifted to the heights of the Mount of
Transfiguration.

II. The Holy Spirit reveals to us the
Christ of the Crucifixion.
Here again we stand in the presence of
insoluble mystery. Many have stumbled
under the weight of the Cross. Had we
known His Christ-revealing ministry, we
would have had no such difficulty as we
have now. The parable of the "foolish
worshipper" who would die on a cross,
and others in that category.
The message of the Cross is the story
of Calvary, there is faith in the Calvary He provided, there is rejoicing in the
dynamic of the Cross that relieves
and saves men from sin. Without the mes-
gage of the Cross our gospel is without
effect and power. Those who preach without
out sounding forth the story of redemption
by faith in a Crucified Saviour are like the
man who went fishing. He patiently
perished. He baited his hook, he got nibbles, but caught nothing. Finally,
he found there was no spur on his hook.
The message of the Cross is the world's
will and willing to save all who come unto
God by Him.

III. The Holy Spirit speaks to us of
the Christ of the Restorations.
If I would ask you who was the most
prominent person at Pentecost, you might
answer: "Peter." And you would be right.
Peter is the Church. But Pentecost is not
the Holy Spirit, but neither is correct. Jesus was the
towering and majestic personality of
Pentecost. He is mentioned twice as many times as the
Pentecost message. The Holy Spirit
magnified Christ. He is not remembered as
the man who delivered the Church, but as the
man who delivered the ministry of
God to the world. Jesus is the term
of the Spirit would be saying, "He is not
here. He is not where He is seen.
In the presence of the living Christ,
revelled and glorified by the Holy Spirit,
that saves the Church from legalism and
materialism and the bondage of legal
restraints, from inhibition and defeat
He leads on and
up. He makes the journey of each day.
And He includes in the way a romantic adventure, and leads us
out to the mark for the prize of the high
crown.

IV. The Holy Spirit reveals to us the
Christ of the Exaltation.
As deep as was His humiliation, so high
is His exaltation. The manger, the car-
penter shop, the baptism, the lowly service,
the Gethsemane agony, the judgment, the
 crucifixion are features of the humiliation.
Now He is exalted to His throne at
the right hand of the Father. He is King
of kings and Lord of lords. He has
received dominion and glory and a kingdom,
that He has passed under the power
of the universe. The Holy Ghost, whom
God hath given to them that obey Him." (Acts.
5:30-32)
A. He is exalted in the Ascension.
B. He is exalted, a Prince, and Saviour.
No other name. No mortal can with Him
compare.
C. He will be exalted by His Second
Advent. He is coming. The testimony
Prophetic, Messianic, Angelic, Apostolic,
He will be King of all. He will put all
evils under His feet. He will come in
glory, honor, and power. He will be the
King of kings, and Lord of lords. This is
our blessed hope. This is the Christ
Spirit of Truth reveals.

Conclusion
Without Christ there could have been no
Pentecost. He made Pentecost possible and
was its central figure throughout. But
while He is highly "raised," no Person as
we are to save men. The Holy Spirit
revels a Saviour who finished the work of
sacrifice in the world and is willing to save all who come unto God by Him.

The command of our Lord in His
Sermon on the Mount is that we are to let
our light shine before men. Always we must
remember, however, that we are not only
a light, but another lamp illuminating
He is the true light; the light in us is
but a reflection of that greater Light.
Art. for Art's sake gives us this admoni-
tion: "Let God light a lamp that we can
carry into some dark place." The light
comes from Him. We are His messengers
to carry it to others.—Selected.

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Boar
I. God had chosen these Thessalonians
to salvation.
A. This is seen, first, in the providential
direction of Paul and his associates to
their city.
2. They passed through Amphipolis and
Apholonia.
B. God blessed the word as it was preached unto them (v. 5).

1. In the Holy Ghost.

2. And in much assurance.

II. The election of those who heard to salvation was determined by their own attitude. God had loved them, and hence, the Holy Spirit did not profit them, because it was not mixed with faith in them that brought the Word. The gospel preached did not profit them, because it was not mixed with faith in them that brought the Word.

Theirs is a great multitude, and of the chief women.
is our hope; or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy (vv. 19, 20).

Paul said he would have come unto them himself but Satan hindered him. Wherefore, he said, "When we could no longer forbear, we got a leave of absence at Athens alone and sent Timothy to establish and to comfort you concerning your faith." Before this written letter was returned, he issued a good report and Paul says, "Therefore, brethren, we were comforted over you in all affliction and distress, as your faith is. But he says in the wake of all, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith, lest by any means the templer have tempted you, and our labour be in vain." From this we can see that Paul was convinced that these Thessalonians had faith, that it was imperfect, but God's help he could so minister the word to them that their faith might be made perfect. We have need today that they had faith that saved them and kept them saved until that time. Now let us discover what was lacking in their faith.

B. The lack in the faith of these converts was of such character that the tempter might take advantage of it to lead them astray. Evidently, Paul was concerned lest their faith fail, and that finally and forever, for he said, "Lest by some means the tempter have tempted you, and our labour be in vain."

1. The temptation was not due to Paul's own failings. He wrote in the Epistle, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." That carnal nature, that sin that dwelleth in you, is in league with Satan to accomplish your ruin.

To the true Church, this quelling of the soul gives Satan a strong head from which he may carry on his own destructive work. Satan may appear as fleshly lusts. He may make his approach through worldly ambitions and desires. Or he may take even more subtle "means of attack. He may begin with your very earnest desire to live a godly life and persuade you that the inconveniences you see in others are proof of their hypocrisy and drive you into a spirit of cynicism that will blight your soul and may prove your ruin.

As long as you give Satan a foothold in your life by concerning carnality without, you are weakening your own defenses and giving him an advantage he will not fail to exploit.

C. Paul also knew the lack in the faith of the Thessalonians was not one to be overcome by food and drink. He knew that they needed a further work of God's Spirit within that would cast out the carnal mind.

Growth in grace is important. We cannot overemphasize it, but we can exaggerate its effectiveness in destroying the carnal nature. We cannot expect a spiritual change to cast out the selfish, ungodly, and base desires that are born in the heart of man. It is a check to growth in grace. Only when it has been eradicated can one grow as he should.

Paul knew these earnest Christians lacked light on this fundamental question. He was slow to impart it to them by the Spirit's help; and he had the confidence that if he were given the opportunity he could lead them into the light, and that then their faith could and would cast out wickedness and carnality and would be cast out as by the finger of God. Indeed sin must be dealt with in a manner of God's power. It must be destroyed.

Rome and Carthage were rival powers located on opposite sides of the Mediterranean. Each side feared the other with jealousy and suspicion. They vied for power and possessions. Cato, a Roman senator, and his Roman Senate would instruct the Roman Senate with these words: "Carthage must be destroyed." The flesh and the Spirit live together in the believer's soul in many the same circumstances. We do definitely, but the voice of the Spirit of God keeps saying, "Carnality must be destroyed."

2. Immediately following the text, Paul breaks forth in prayer for these converts for whom he was concerned. In that prayer he expresses what his hope and faith for them was, that "God would give the Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before his Face at the coming of our Lord Jesus Christ with all his saints" (vv. 11-13).

A. Paul prayed that they might have unconditional love. He knew that only the Spirit of God could impart with theirs. They had that love that labored in the spread of the gospel.

2. Paul desired them to have an experience that would give them perfect love, love without futility. He said to the Romans, "Let your love be without dissimulation."

This perfect love is only possible when the heart is pure (1 Peter 1:22). The Holy Ghost comes in to shed the love of God abroad in us. To every part of our being, love is diffused and our whole life and personality radiates love. By the work of God's Spirit we have the experience of love for others which is to love God with all the heart, soul, mind, and strength, and one's neighbor as himself.

3. Paul was not content that his converts should possess the perfect love but that they should increase and abound in it. Love cannot be static. It will increase and abound or it will decrease and die.

He conceived possessed love of the first quality, but they lost it. The Spirit of God said, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." And he added, "Repent and do thy first works again lest I come and remove thy candlestick from his place." Yes, even first quality love may fail and die.

Paul was eager that in the Thessalonian church love should increase and abound. He conceived possessed love for their fellow men. The criterion of his love to God. He knew that even when their love was perfect it must be kept by increasing love.

Paul set as the standard of their love to one another and all men his love for them. He said, "Let us, therefore, be pure and unspotted from the world," love for God and His holy will and Word. He desired that their love for God should be so perfect that nothing could ever turn them from their first love.

CONCLUSION

The summary of all is that Paul prayed that they might be established in confidence concerning the appearing of Jesus Christ. That is, that they should be inwardly cleansed and outwardly pure. Such a love could find nothing blameless in them. And that in this state of holiness they might yet see that all the glory of the center of God's will to Jesus comes. "Then the excellency as well as the necessity of holiness will speak for our city, of no heart shall be established at that day nor shall anyone be blameless or avoid everlasting condemnation" (Matthew Henry).
Entire Sanctification
Lesson—I Thess. 5. Text—I Thess. 5:23.

INTRODUCTION
The very God of peace is the author and finisher of our salvation. What God begins to do, He will bring to completion. He has begun the work of human salvation in regeneration. He completes His work in dealing with persons in entire sanctification. He will have finished His work when it is final and forever in heaven. We must be absolutely secure when we are secure in eternity.

The author and his work are complementary to another. The works of an artist reveal the higher purpose of the artist enhances his works. The books of an apostle are a measure of the man who wrote them. He authorizes his works in proportion to his ability.
The work of God is many and great. He made the world and all that is in it. The heavens declare His glory, and the firmament shows His handiwork. The earth is the Lord's by creation. These works of God proclaim His greatness. But only as we comprehend God do we adequately measure His universe.

God's masterpiece is not the vast universe. The surrounding work of His creative genius is man, man, His image and likeness. But God has outdone himself in the person of Jesus Christ. He has provided and made available for a full, complete, uttermost, and eternal salvation.

When I think of the sinfulness of the nature of man, I am amazed. For the race has been polluted and dethomed, and that every man has partaken of the guilt of Adam and sin and death. When I know that God has undertaken to redeem man from the fall, and when I know that Jesus Christ has come to pay for the sins of the world, I know it can and will be done. And when I know that God has entirely cleansed the souls of many from sin, my conception of God's greatness is increased.

I should be unwilling to admit that God can accomplish the work of men, for that would be to limit God's power. It would make the work of Satan more effective than the work of God. But when I consider the soul, I certainly would not like to admit that He does not do it, for that would be to limit God's power to accomplish the work of the soul. I certainly would believe that God could and that He would. Therefore, for these Thessalonians He prayed with confidence and with confidence you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do.

It is the purpose of this sermon to restate and explain some of the fundamental, if elementary, truths concerning entire sanctification.

BECO
I. The first conclusion I reach, as I study this text in the light of the entire doctrine of the Bible, is that entire sanctification is a second blessing wrought in a believer's heart by faith and the Holy Ghost at regeneration. That it is accomplished by the active and efficacious work of the Holy Ghost as He operates to purge the sting of sin from the regenerate soul. It is desirable to relate this text to the two that have preceded it. We have seen that in our study of chapter one, that these Thessalonians were soundly, perfectly, and gloriously converted. If you have any lurking doubt, go back and read that chapter with care. In chapter three, we learned that they were still in a good, up-to-date experience of regeneration. But we further learned that Paul knew there was something lacking in their faith, which he desired to see supplied by the ministry of the Word through the Holy Spirit. And the lack was perfect faith, perfect love, and perfect obedience. Now in our text for this evening, he discovers that there is a need for him to see that there is a need for us to see that God will faithfully supply this lack in an experience of entire sanctification.

II. The second conclusion to be reached is that the text in its setting is that entire sanctification is an entire process, not an entire process, not a single act, of immediate justification for the term used by Wesley and his rightful successors in preaching the second work of grace, namely, entire sanctification. It leaves no room for any doubt about Paul's meaning here. It is as clearly supported by John in his first epistle, chapter 1, verse seven. "But if we walk in the light, as he is in the light, we have fellowship with the Father, and his Son Jesus Christ." And this text is a complete statement of that new life which Jesus Christ has given his Son to cleanse us from all sin.

In the German Bible, the expression is even stronger. Translated into English it would be "through and through." God pervades all that we are and all that we do. There is not a trace or taint of carnality left.

In the Italian translation, the word is one which is translated "complete" or "finished." Wesley, in his translation, says, "The very God of peace make you entirely holy." The word "eradication" expresses what we mean as well as any. Some may have drawn from its use some wrong inferences, but when we draw the word as it is used, we get, "We mean that the old man is crucified, the body of sin is destroyed. We have put off the old man with his deeds, and have put on the new man, renewed in knowledge;" (Eph. 4:22).

The text also makes it plain that the experience of entire sanctification is suited to the Child of God. A. God's work of complete cleansing has its blessed effect upon our total personality.

The body is sanctified. Its acquired evil habits and errors are eradicated. Its natural appetites and desires are purified and disciplined to the control of God's soul and His Spirit. We are the Lord's, we are holy, and we are pure.

2. The mind is sanctified. It is conditioned to resist thoughts of evil and to be conformed to the image of Christ. To the good, the true, and the beautiful.

3. The spirit of man is sanctified. It is the ground and the source of the meaning and the indwelling of God's Spirit in God's soul who is like "refiner's fire." The evil spirit of doubt and fear is replaced by the spirit of faith. The carnal spirit of envy, jealousy, suspicion, criticism, hatred, retaliation, and selfish ambition is replaced by the spirit of love. A great, magnificent, generous spirit rules in the clutched of the soul.

A. The new man is enabled by God's grace and power working in him mightily to produce a blameless life. This is not a second life, but a new life, a different life, a faultless life. We are not faultless here. Only one man I ever met claimed to have reached that high point. But our lives are purified. Our motives are right in God's sight, and the precious blood covers our innumerable sins. In a measure we are faultless. We are not faultless here. We are "blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom we shine as lights in the world." In the resurrection our bodies will be transformed into the likeness of the immortal body, and be presented faultless before the presence of His glory.

B. A Christian's life is a victorious life. We do not continue in sin that grace may abound. We are so conditioned by God's sanctifying Spirit that we renounce the evil of the Lord always before us, and His free Spirit upholds us in victory over sin and temptation. The sanctified life is not one of negative goodness but one of positive righteousness imparted by faith and motivated by love of a consecrated and holy God.

C. The sanctified life is also a fruitful life. It is a productive life. It bears the fruit of the Spirit. It is the fruit of the Spirit. It is the fruit that the Spirit produces. (Rom. 5:16). We have not chosen me, but I have chosen you, and I have given you the new life. Let me eat that fruit, and let your fruit return. It is a joyful fruit, and your fruit should remain" (St. John 15:16).

CONCLUSION
Now for a foundation for your faith you have the veracity of God's Word and the September-October, 1948
The Will of God

Lesson—1 Thess. 4:1-10.

Text—1 Thess. 4:3.

Introduction

The will of God is all inclusive. In the broadest sense, it embraces everything that has happened from the dawn of creation and all that shall happen till the day of doom. The will of God is expressed in acts of prevention, permission, direction, or determination. In the final consummation of things, the will of God shall be fully done. No one can defeat the purposes of God. We can only delay the program of the Almighty, but the final effect will be their own ruin, and at the hands of fools and the wrath of men to praise Him. His sovereignty shall be owned by all moral beings and angels alike.

Small as we, in our creaturely bodies, are, yet the will of God embraces every concern of our lives. We are free and strong, in the light of the minutest details of our daily occupation, and to the eternal destiny of our souls. We are free to know and do the will of God is the most important consideration in life. If we discover what truth that we can bear in mind, we shall know God's will in our lives. If we miss it in part, we may have His second best. We must know in what we do, all our energies and possibilities of the will of God and be saved as fire. If we miss it all, we are lost, world without end.

The highest will of God for the race of man was blasted in the fall. But God, in His wisdom and mercy, has provided redemption through Jesus in whom all men have been saved as fire. And this is the will of God, your sanctification. In the realm of personal salvation, God has provided the supremacy of man's will. Therefore, man's eternal salvation depends upon his own activity in faith and repentance, and has been revealed in Jesus Christ our Lord. By voluntary acts of surrender and faith, man can receive salvation and be reconciled to God, or be cast into everlasting ruin.

In this message it is my purpose to consider that portion of the will of God which pertains to our sanctification.

Body

I. First of all, let us get clearly in our minds the facts concerning the process of sanctification. There are some who do not insist that sanctification is a continuous and progressive work of grace by which we are brought more and more into the image of God. Others hold that in a great spiritual crisis, the work of sanctification is begun and finished finally. In fact, it is both a process and crisis.

A. There is a process that leads to the crisis.

1. Sanctification is begun in regeneration. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both thine and our's, grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (I Cor. 1:2, 3). It is evident that sanctification had begun in these Corinthian converts, but it was not finished. In chapter 2, verse 3, Paul writes these words to them: "Ye are yet carnal."

2. Sanctification has a human side and a divine side. On the human side it is progressive, for it is complete cleansing. The human act of consecration may be progressive. This gradual approach at times is necessary, in the proportion to the measure of light one has.

3. When the human act of consecration is complete, the spiritual act is complete. Beyond this one can say, "I am wholly and forever Thine," then the crisis is reached, and in answer to one's faith the act of God by which the soul is cleansed from all sin is accomplished.

Lord Jesus, I long to be perfectly holy; I want Thee forever to live in my soul; Break down every barrier, save my heart; Now wash me and I shall be whiter than snow.

The blessing by faith, I receive from above. O glory! my soul is made perfect in love; My prayer has prevailed, and this moment

The blood is applied, I am whiter than snow.

Here we have the prayer for purity and also the testimony that the prayer is answered.

B. There is a process which continues after the crisis is past. Jesus Christ's death was not the end of our redemption, but our sanctification, and redemption; or revelation, justification, sanctification, and glorification. As man is to be brought to sanctification, so there is from sanctification to glorification. We must keep the blood applied. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7. 9). Let us keep our hearts filled with the Spirit by ever remaining where the communications between our souls and God are free and unencumbered. Call it extermination or eradication, but get rid of it by all means.

II. On the positive side, sanctification has a divine and a human side. In the will of God, there is no part that does not have a companion. The will of God is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (Gal. 5:22-23).

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. (Gal. 5:22-23).

1. Sanctification includes the purification of God's house. It is the work of God's grace that cleanses the house of God in the holy Ghost so that we can love God with all the mind, body, strength, and all our powers as God's servants to God, ye have your fruit unto holiness and the end everlasting life. This line is the great line.

III. But there are many people who want still to see the proof of sanctification. It is difficult to prove sanctification as it is with bodily resurrection. God shall raise you from the dead (Romans 8:11). But in all these things the Christian has confidence.

For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnally minded is enmity against God: for it is not subject to the law of God, neither indeed can be (Romans 8:5, 7). Those who are in the flesh mind the things of the flesh. But ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: Wherefore also put ye off all these: wrath, malice, blasphemy, filthy communication out of your mouth. Least ye also be cut out of the same root and躯.


The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. (Gal. 5:22-23).

1. Sanctified by the Father. " Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, called." (Jude 1).

2. Sanctified by the blood of Jesus. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

3. Sanctified by the Holy Ghost. "Who also hath made us to approach to the Holy Ghost in the true blood of Jesus Christ to the Gentiles, ministering the gospel of God; that the offering of the Gentiles might be accepted, and the image of Christ might be sanctified" (Romans 15:16).

4. Sanctified by the truth. "Sanctify them in the truth: thy word is truth" (John 17:17). God hath blessed the beginning chosen you to salvation through sanctification of the truth and belief of the truth." (II Thess. 2:12).

5. Sanctified by faith. "To open their eyes, and to turn them from darkness to light, and from the power of darkness to the power of God; that they may receive forgiveness of sins, and inheritance among them which are sanctified" (Col. 1:13-14).
are sanctified by faith that is in me" (Acts 26:18). Thus, the Bible teaches that God makes provision for our sanctification in harmony with His will. But here lies the contradiction and the proof that sanctification is seen also in the experiences of men. Yes, the proof of the pudding is in the eating. 'Tis only in the third place that this claim to that which is yours. Possess at once the first installment of the inheritance God has willed you. Your sanctification is to be the experience until the redemption of the purchased possession. Get this blessing and you will be rich and fruitful without it, and you are consigned already to mediocrity or oblivion.

Conclusion
I now challenge everyone to put God to the test. The test of consecration. Talk to God at His word. Stand up on the promise. The promise is true. God will not fail you. His words are sufficient assurance to you. Your sanctification is to be the experience until the redemption of the purchased possession. Get this blessing and you will be rich and fruitful without it, and you are consigned already to mediocrity or oblivion.

The Call to Holiness

Lesson—I Peter 1:13-23
Text—I Thess. 4:7, 8

Introduction
The skillful use of words is both an art and a science. The art of the words is acquired by long and diligent study. Words are the vehicles by which men exchange thoughts and ideas with one another. Words are also the symbols in which the truths discovered and experiences, events, loved and preserved for those to follow. Without words we would have no language and no literature; there could be no communication between men and none between God and men.

God has put His highest thoughts into words in the inspired Bible. Through the simple characters and symbols we receive the eternal message of God. When divine revelation reached its highest, noblest form in Christ, the word is made flesh. He is the eternal word, the divine message from God to man.

Some words have degenerated because of misuse. This has been true especially in what words denote than in what words are denoted. As a church there is a certain distinct vocabulary that we have used throughout our history. We are not slaves to a vocabulary limited to the use of a narrow medium of expression in preaching our glorious message to mankind. The words "sanctification," "holiness," have taken their place in our religious vocabulary. In their connotations they may have been misused and misappropriated. But for us these words mean the same as they mean in the Bible, and their connotations are sure to come.

Body

I. The call to holiness is a call to understand the doctrine. One can not live in God's light without solid foundations beneath him. He has seen so many apparently simple things to which he has been attracted only to fail to continue in it is because we have allowed them to think that a principal factor is to continue to believe and by the power of the Holy Spirit's enthusiasm.

Therefore, with only a very superficial grasp of the truth of God's word, they have lacked the FOUNDATION on which God's Holy Spirit can build.

A. While full understanding of the doctrine is possible only after the experience has been received through the illumination of the Holy Spirit, yet there is a measure of comprehension that must precede any adequate faith to believe for the blessing.

B. But it must enter into the experience of holiness we must not only consecrate to die but we must exercise faith also. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live is the life of God which I now live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20). Therefore every voyage in faith did you see super players on a high trapeze—see that man leap to catch a swinging trapeze to escape death, but he trained as to timing, skill, and strength. He takes the leap, catches the bar firmly, and stays in balance. This, in a figure, is what everyone must do to have the experience of entire sanctification. To do this he must depend on his own skill and muscular power, but on the changeless and eternal word of God. Let me urge every fearful believer to dare to taste death in consecration and dare to trust God for resurrection. He may seem to be a risk, but after all it is perfectly safe for you. Trust not yourself but God. He will not let you fall. This is the way, and only the way, to live life through the experience of sanctification and the sanctified enjoy.

III. The call to holiness is the call to live a holy life. Peter said, "As he which hath called you is holy, so be ye holy: that ye may be received in glory of conversation, (high properly translated, "all manner of living"). This is an exalted standard of living. It takes the renewing of the spiritual mind to perfect the will of God. It takes the renewing of the spirit in which sin is cast out and the strengthening with might by His Spirit in the inner man to live a holy life in a world without the experience of holiness. But the experience of holiness must be in our lives to be brought out in everyday life. But when we have the Spirit of Holiness within, then we may live a life separate from the spirit and practice of sin and of the world.

Holy living is not produced by legal compulsion. It requires a spiritual discipline. One is lifted up by God's power and grace for their own protection and for the glory of God. That world to which we are living is a light in a dark world. It is righteousness amidst unrighteousness. It is pure with corruption all around. It is sweet when all beside is bitter. It is a life of love in a world full of hate. Paul said that God's word, without rebuke, in the midst of a crooked and perverse na-
the call by open opposition and ridicule, and you may despise it by carelessness and indifference. "As he which hath called you is holy, so be ye holy."  

Our Journey Heavenlyward
Text—Phil. 3:12-15
I. The Context
II. Paul’s Testimony
A. My Motivation
B. Not yet at the end of his journey
C. Had not yet fully apprehended
III. Paul’s Affirmation
A. "Forgetting the things that are behind..." before...
B. Putting aside the current to live having...the goal.
IV. The Ideal Standard
A. Appeal to the self-sufficient: 1. In this life. 2. In the life to come.
V. The Revelation from God—Selected.

Walking with God
Text—Can two walk together, except they be agreed?...the Lord's Prayer..."I pray for the unity of the flock..." (Eph. 4:2) and "The Lord Shall Laugh" (Psalms 2:4) by Dr. Ernest B. McClellan—The United Presbyterian.

Sermon Series
Rev. J. Lorrain Anderson, pastor of the North Hill church, Akron, Ohio, began a series of six chapter studies in Ephesians, one chapter each Sabbath. He urges his people to take their Bibles to church with them, not only to understand the text, but the most important verse in the chapter for that day.

Bartabas
Introduction—His name, "a son of his father"; his heart, "evil things come from within" (Mark 7:21-23).
I. Has Sins
A. A notable prisoner (Matt. 27:37)
B. An insurgent (Mark 15:17)
C. Condemned (John 18:35)
D. A robber (John 18:40)
II. His State
A. Jealous (Rom. 3:19)
B. Condemned (John 3:18)
C. Bound—"without strength" (Rom. 5:12-21)
D. Without hope (Eph. 2:12)
E. Under sentence of death (Rom. 6:23)

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III. His Substitute
A. An undeserved substitute (Rom. 5:19)
B. A New Covenant (Heb. 7:22, 25)
C. An unhampered freedom (John 8:36; Gal. 5:1)—C. H. B., in The Pilot.

Recent Sermon Themes
"Running Away From Life" (Psalms 55:8-9), by Rev. H. H. Ford. The Church’s Blunders" (Psalms 20:5), by Dr. Charles W. Fox. "Doing the Greatest Work" (John 9:4) and "A Song and a Prayer," by Dr. Clyde Conard.


"Just How Are Sinners Saved?" (Eph. 2:8) and "The Lord Shall Laugh" (Psalms 2:4) by Dr. Ernest B. McClellan—The United Presbyterian.

The Church's Magazine

For God hath called us unto uncleanliness, that we should be holy. In whom is no sin, but that which is called him, which calleth you, who also will do his will, and he is able and he is willing. He loves you. (1 Thess. 5:11-15)

Conclusion
"For God hath called us unto uncleanliness, that we should be holy. In whom is no sin, but that which is called him, which calleth you, who also will do his will, and he is able and he is willing. He loves you.

Do not despise his call. To do so is to despise God, not men. You may despise the call by open opposition and ridicule, and you may despise it by carelessness and indifference. "As he which hath called you is holy, so be ye holy."  

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Be Sure Your Sin Will Find You Out

Nobreaddawa’s father refused to give him sufficient support for the mission, but he was determined to work at the mission. He finally ran away to work at the Lake Tanganyika port in Usamba, which was higher than at the mission. The old man began to think about his heart, which had driven the young man strongly convicted, and came to the church to hear the gospel. He was wonderfully saved. After the altar service he said, “I promise to God everything; now how shall I do it?” He was literally saying that he would study the Bible and give it to God’s work. He had refused to part with a little to help his son because he was a Christian, but God had used this hardness of heart to bring conviction. Now as a Christian himself he was willing to give all. —V. L. K. Afres (In Call to Prayer).

Preaching the Word
In Brazil

Years ago, a young man of northeast Brazil had a most spiritual rebirth. He was faithful in attendance at mass, zealously performed all the duties he had been taught, and even came to the relativity who was a priest, felt it might be useful if he could acquire the old priest’s Bible, and managed to get it. As he read it, he gradually realized that all of his gospel works were of no avail; that salvation was only through Christ. Being both sincere and forthright, he at once acknowledged Christ as his Saviour, and if he had been zealous before, he now became much more so.

His family would have nothing to do with him, but he was not to be deterred. He began to win others to Christ and His truth; he married an evangelical Christian woman, and fathered several children.

He then began a gospel work in a little fishing village outside the city of Fortaleza, which was four miles and back twice every Sunday.

Next he started a Sunday school in the city, and both this and the work in the village grew. After the convert had prayed for two years for a pastor, they heard one day that his friend from the village had come town, and our young man was delegated to contact them to see if one of them would take on the work. It so “happened” that the three missionaries were looking for an opening for gospel work, and they took the initiative and went, not knowing what direction to go. The result was the formation of the Evangelical Church of Fortaleza, with one of the three missionaries in charge.

Little by little, the congregation outgrew its quarters in a home, and a meeting hall had to be found. All they could find was a hall, originally a garage and later turned into a pool room and dance hall, and it was occupied some difficult years after another came up, but at last the new church was completed, sixty years after the first meeting in the parsonage.

Fortaleza. Now, the fourth evangelical church building in this city of 200,000 people has been dedicated. —The Reverted Continent.

The following story came directly to us from the Rev. Mr. C. C. C. Cunningham of South China: “One day a well-dressed, intelligent-looking man came to the Church Chapel. He sat and listened and walked far some time, then left. This was repeated three consecutive days. Then he arose and addressed the missionary, saying: ‘I have heard you speak three times and you always have the same text. Why don’t you change it?’ Mr. Cunningham, somewhat surprised, asked, ‘What text?’ ‘Jesus Christ was the reply. After a moment’s thought, he asked, ‘Sir, before answering your question, may I ask you: What is the soil for which you say?’ ‘Rice. And what is the soil in the future?’ the missionary asked. ‘Rice. Of course, rice gives me strength. I could not do without it. Sir, it is’, he hesitated, as if for a strong word—Sir, it is my very heart. The missionary raised his hand, That is just what I want to say. What would you have said of rice, Jesus Christ is to our hearts. He is the rice of life.” —From Rosenda Gorri, in the Christian Digest.

The Brokenhearted Healed

From the primitive life of a faraway village in the Lush Hills of Assam came a dedication to the cause of Christ. This is the story of an eventful day in the life of a young Christian woman. The story is one of love, of sacrifice, of devotion, and of the victory of the cross. It is the story of a young Christian mother who, faced with the problem of financial support, decided to give her son to the Lord and the mission field.

One day a telegram came announcing the death of his mother. A missionary passing through the area visited the family and offered his condolences. His message was received with joy and relief; for they knew that their beloved daughter had become a Christian and was working in China. The family was overjoyed, knowing that their daughter had found the peace and rest that they had so long sought for.

The young woman served as a missionary in China, and her story became well known. She was a shining example of faithfulness and devotion to the work of the Lord. Her life was a testimony to the power of the gospel and the love of Christ. —The Preacher’s Magazine, September-October, 1948.
ILLUSTRATIONS

Life's Like a Harp

The French composer Saint-Saëns wrote a beautiful melody that exist for the harp, a music that has many come out of the harp—without the sound of the violin, the strings only through the trained fingers of the musician. Only then can the true function of the harp be realized. The human life is equally dead, and nothing but a discord can be played from its strings until the inner spirit is passed over to Christ. When life puts its hands on a life, the eternal harmony of God's plan begins to make music within. God has a plan for each Christian life, and the leading of Christ sets the melody free. This alone can bring fullness of life (1 John 3:14).—Revelation.

Be a "Sumatanga"—

"Bear ye one another's burdens" (Gal. 6:2).

A beautiful thought comes to us from a native Christian in India. In that land there are resting places along the road which have a shelf above them on which the weary traveler may drop the burden he carries on his head. After he has rested, he can take the load on his head, and trudge on with renewed energy. Such a resting place is called a "sumatanga." Christ is to our "sumatanga," says the Indian convert. There is a sentence which we, too, as Christians, can be resting places for those who are heavy laden, and thus "fulfill the law of Christ."—The Evangelist Friend.

God Demands Obedience

(I Samuel 15:10-16)

God demands implicit obedience. Partial obedience, almost perfect obedience is not enough. To stop short of doing the whole commandment of the Lord, to rob us of His blessing and bring curse consequences upon us. Religious ceremonies and observance will not make up for a failure to obey the commandment, or even to wash our brother's feet will not take the place of complete obedience to the Lord. To obey is better than sacrifice—Exchanging.

Cleaning Up Corruption

Pray for them (Matt. 5:44). A young pastor went to a church in a city of 5,000. Soon some of his church leaders told him they thought he should attack the city administration, the mayor, department chiefs, and members of the council were so corrupt the city had become notorious. After a time, he prayed about it, decided on his course of action, and secured a ten-minute appointment with the mayor. When he kept the appointment, after some general remarks, he said to the mayor, "I want to congratulate you on the honor and responsibility that are laid on you when you hold the position of this city. But I want to tell you that there is a greater honor waiting for you, something far better and more constructive, to express the city like this." Thinking this stranger might represent some high-up politician, the mayor put him to the test. "You ought to be a servant of Jesus Christ," said the young minister. "In this I mean that you have the opportunity to serve the people of this city. If you ever spoke to me like this before." The time being up, the minister left, but the next day the agitated voice of the mayor said to him over the telephone, "I won't come and talk with you. I have thought of things since you left. I must see you." Two weeks later, not only did the mayor come into that pastor's church, but the chief of police, the fire department chief, and five aldermen also yielded themselves to Christ. That city was cleansed from corruption, and the Groves of the Social Gospel, by J. E. Conant.

Paying with the Sinners

The story is told of a preacher who lived in the days when traveling ministers were entertained at hotels free of charge. He put up at a hotel and was most hospitably entertained by the host, but he was much surprised when, upon preparing to leave he was presented with a bill. "Why," he said, "I thought preachers were entertained free." "Well," said the innkeeper, "they are, but you come in and eat your meals without asking a blessing; you went to bed and rose in the morning without even saying a prayer; while here you talked about everything but religion. How were we to know that you were a preacher? You've lived like a sinner; now you'll have to pay with the sinners."—Selected.

Announcements of Awards

The General Stewardship Committee makes the following announcement of the winners in the Stewardship Contest which was carried on in 1945.

Group A—First award, $100.00; second, $50.00
Book-length, non-fiction:
Group A—First award, $100.00; second, $50.00
Book-length, non-fiction:
First, Rev. Earl C. Wolf—Pennsylvania
Second, Edith M. Carey—Vermont
Book-length, fiction:
First, Gertrude Taylor—Missouri
Second, Geneva Evans—Ohio
Group B—Short Stories—$15.00
(Five were selected for rating)
Genevieve Chaplin—Kansa
Genevieve Taylor—Missouri
Kathryn J. Jantzen—California
Ruth Kinselley—Iowa
Maude M. Nelson—Oregon
The General Stewardship Committee expresses appreciation to the winners as well as to the twenty-nine other persons who submitted manuscripts emphasizing the theme of Christian Stewardship.

Another contest is now in progress. The deadline for submission of manuscripts is December 31, 1946. If you write to ask information concerning the type of manuscripts desired or the plan of the high school group and poster divisions which have been added this year, address your request to The General Stewardship Committee, 2229 Troost Ave., Box 327, Kansas City 10, Missouri.

S. T. Leaviss, Stewardship Secretary

September-October, 1946

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The French's Magazine

We Must Work

There have been those who have looked upon work of any kind as being quite disassociated from religion.

A stranger to the East, seeing a bomb named, "Who is buried here?" He received the answer, "A holy man, sir." Upon asking, "What did his do?" he was greeted with the surprised exclamations, "Do! He didn't do anything, he was a holy man." God is holy, but He is the greatest worker of all. "My Father worketh hitherto, and I work," said Jesus. We must work; work to save souls. We must work with purpose, energy and patience. "Work, for the night is coming!"—Selected.

My Presence Shall Go With Thee

Some years ago, after a service breakdown, and the Lord had undertaken so that I was sufficiently recovered to move about, I felt led to accept an invitation to spend the winter of 1946-47 in Florida. I wondered how I would find the trip, since it was more than one thousand miles distant; but the Lord whispered Exodus 33:14 to my mind and soul, which says, "My presence shall go with thee, and I will give thee rest."
BOOK NOTICES

By Rev. P. H. Lunn

EXT SERMONS (1946 Edition)
Edited by G. Paul Butler (Harper, $2.75)
Fifty-two sermons selected from 5,074
preached during the period from Easter 1945 to September 30, 1945. They do indeed present a cross section of
contemporary preaching, for included are the sermons of Catholic, Protestant, and Jewish preachers.
The first test to which God subjects His children is that of suffering. This is a form of testing that is often misunderstood. Many believe that suffering is a punishment or a form of discipline. However, the Bible teaches that suffering is often a means of purifying and strengthening believers.

For instance, consider the story of Job. Despite his faith and obedience, Job endured great suffering and hardship. However, through this experience, he was able to develop a deeper understanding of God and His ways. This is an example of how suffering can be used to refine and strengthen our character.

Another example is the apostle Paul. Despite facing numerous trials and tribulations, Paul remained steadfast in his faith. Through his suffering, he was able to share the gospel with others and inspire countless believers.

In conclusion, the Bible teaches that suffering is not an isolated event. Rather, it is a powerful tool that can be used by God to refine and strengthen our character. As we face the challenges of life, let us remember that God is working in us through these experiences to bring about ultimately His will.

M. L. Green
Supplementary Study
Fourth Quarter's Lessons
By Reading

A BRIEF LIFE OF PAUL

by Benjamin L. Olmstead

The author is the editor of Arnold's Practical Commentary and of the Sunday school publication of the Light and Life Press. His extensive research and writing experience make him unusually well qualified to give an accurate and concise treatment of the outstanding events of Paul's life. The discussion is divided into six divisions:

1. Paul's Early Career.
2. The First Missionary Journey and the Council at Jerusalem.
3. The Second Missionary Journey.
4. The Third Missionary Journey.
5. Paul in Bonds.
6. Paul's Last Years.

These historical events are supplemented with a brief description of each of Paul's Epistles, a chronology of Paul's life and the early documents relating to Paul.

Price 35 cents

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This book is the recognized text for Christian Service Training unit 123a. Get help on the Sunday school lessons and earn credit toward a Certificate of Progress at the same time. Send the fees of fifty cents for Home Study guidance to the Commission on Christian Service Training.

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