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The PREACHERS MAGAZINE
January-February, 1947

Honorary Halo
By Charles Henry MacIntosh

The honorary halo which adorns
A preacher’s head, in the respectful eyes
Of those who seek a saint to idolize,
Is not unlike a lesser crown of thorns.
The wiser he may be, the more he scorns
The tempting thought that he, himself, is wise—
A thought which any saint would recognize,
And never with a halo, but with horns!

No one who follows where the Master led,
And knows his gospel to be wholly true,
But will remember what the Master said:
“The words I speak to you, the works I do,
I do not of myself.” Here spoke the Head—
Shall not the Hand humbly proclaim it, too?
Managing Editor's

MESSAGE

A NEW YEAR! They come often, don't they? Why not make this a revival year? The time of spiritual revival in your heart, in your church, in your community? If ever there was a day when the Church and the world needed a revival it is today. You need not be told that revivals come not from without, they are precipitated in the prayer closet. Dr. Goodsell once made a call to God when he had a church in which it was difficult to have a revival: "We will have a revival in this church or a funeral in the parsonage." He had the call. There never will be much of a revival in some churches until the pastor gets "dead-in-earnest" like that.

We have some new writers this year. Rev. John E. Riley, pastor of the College Church at Nampa, Idaho, is supplying the sermon suggestions and outlines. He has been reared in a Nazarene parsonage, is a graduate of Eastern Nazarene College and of Boston University, and now is one of our most successful pastors.

Dr. J. A. Huffman will write a number of special articles this year. He is well known to the holiness movement as a teacher, writer, and preacher. For years he was professor of theology in Taylor University, and is now the Dean of the Winona Lake School of Theology. He is a student of many books, one of the editors of the Higley Sunday School Lessons Commentary, and has been active in other phases of ministerial life.

Are you reaching "the unsaved, the people of the unchurched" masses through regular church activities and revival meetings? If you are, tell us how you are doing it. Most of our readers want to know how to reach the unchurched masses. So share your methods with them. Write an article or letter and tell us the methods you are using. We need articles.

D. SHELBY COMFET, Managing Editor

The Preacher's Magazine

"A Workman That Needeth Not to Be Ashamed"

J. B. Chapman, Editor

THE shop was not large, but was well equipped. There was a foreman, but he acted more as an observer and adviser than a boss. The six or eight mechanics on duty were evidently well trained and dependable workers. Each man went about his task without apparently being told what to do or how to do it, and when the foreman came by to look on or to advise, the workman continued whatever he was doing in just the way he had been doing it. There was no evidence of criticism on the part of the foreman, and no indication of nervousness or uncertainty on the part of the mechanics. Rather, there was a quiet dignity all the way around that made one feel that he was in the midst of quality workmen. And there was something reassuring, even to one incapable of judging in such matters, something fascinating and satisfying; for there are few jobs in the world that are not interesting when done in an efficient manner.

Of course, the picture is spoiled when the workman is irritable, and gives the impression that his knowledge has puffed him up; for then the observer, being human himself, is apt to feel that the man is "whirling in the dark," and that he is trying to cover his ignorance with assumed knowledge. If a man really knows what he is talking about, and can make a needed show—his work will justify his art.

I have seen a preacher who was an artist in his calling. He was not a bragger—he did not need to be. Immediately when he took charge of the meeting, you felt at ease, as though an expert were at the controls. He did not recite heroes with himself as the center to impress you; he simply did good things in a good way right there before your eyes. Even in such details as posture and manner of handling books, you felt the impact of correctness. His voice was as a burled dust instrument on which had been bestowed much attention and care. His language was simple, but expressive. His thought was clear and challenging for both strength and freshness. His temper was both keen and dependable, reminding one of carefully prepared blue steel—though there had been submission to both heat and pounding. His spirit was unbroken and tender—no sense of drive or of the dictatorial. The general impression was that he was the master—neither puffed up with pride nor compelled to cringe under any scrutinizing eye. It was a joy to wait on the ministry of such a man, for he was indeed "a workman that needeth not to be ashamed."

With the young person, "a call to the work of God is a call to prepare for the work of God." The one thing for the youth who has been led to get into school, to get into books, to sit under lectures, to expose himself to the power of the example of those who have done and are doing the work he longs to do. Those who warn young people to beware of the dangers of learning are well advised if they accompany their warnings with warnings against the greater dangers involved in the want of proper application. The answer to the dangers of education is not neglect of education, but care and prayer to avoid the evils which so often accompany education. While we must pursue it for its benefits, we must also ensure that it is served in a manner that will not nullify its value. The youth who has reached the age of leaving school must be led to do so, not through fear, but through a genuine desire to serve God in the work he is called to do.

But these words are not alone for the young and far for the beginner. There are many. Ways that get the want of their early, formal education their alibi. All the pay no dividends unless they are immediately and permanently. A man's best years are those he has spent in preparing. The effects of training must be evident in the student's growth, and in the results of his work. He must be ready when he takes his place in the world to serve his fellow men. A man who must come to see the importance of education, and who has been hindered in his progress by the lack of proper application, must be encouraged to continue his education, and to use it for the service of God and man.
Editorial Correspondence

Dear Editor:

I am a young preacher with a growing family. I think I made a good record on my former district. I came here five years ago, and found a good opportunity in the church. But the housing situation is deplorable. I am living in an unsuitable house in a community very unsuitable for my children who must attend a school composed of children from practically the slum sections of the city. The church is free of debt; but the leading members are not favorable to the idea of buying a parsonage, and I seem to be about to the end. I feel that I am spending my family needlessly, since the church does not meet the current high prices, provide a parsonage. There are many good people here, and the field is very promising, but I think that they knew what he wanted to do and knew how to do it. You didn't think of him as such. Educated or illiterate. You thought of him as efficient. He was not an advertiser of a method. Rather he was an example of accomplishment.

In thinking of the preacher as a workman, we may add the final thought that the finer the task the more finished the workman should be, and the better adapted his instruments. Brute strength must be added to the principles in hewing crossties, but the cabinet maker must have an accurate eye, a skilful hand, and tools that are sharp and of refined pattern. The blacksmith may set wagon tires and shoe horses, but the maker of fine watches is an artist by comparison. A proper concept of the nature of the preacher's task is essential if one is to properly appraise the qualities that make into the preacher's qualification.

Service is good when He asks it. Labor is right in its place, but there is one thing better—looking up into His face.—Exchange.

Dear Pastor:

I have never been able to reconcile myself with the idea that a church "hires" a preacher, rather, we have always held himself to that line of thinking and feeling. I believe the church calls the pastor they believe God wants them to have, and that they provide for his "support" that he may devote his time to the extension of the kingdom of God without the necessity of making his daily bread by means of other than his "work." In some cases, this support is not wages. In the true sense, it is not salary. It is support for a purpose, and the church should know if it is adequate that the pastor may be the more useful, not that he may make the ministry a gain or that his usefulness may be indicated by the support, among other men, are usually either underpaid or overpaid. They are underpaid if they spend all their time earning, and overpaid if they take out too much or collect what they earn. The preacher's honor is to render the very best service he can without regard to the amount of his salary; and the church's honor is to support the pastor the very best it can. But it's poor policy, on either part, to bargain, like the fees are paid to do. If the preacher feels that God wants him at a certain place, he should go regardless of his salary, and if the church feels that God wants it to have a certain pastor, it should support him adequately, if able to do so, even though the pastor might not find that much of use. From the approach of the church, it pays to adequately support the pastor, for a well-supported pastor is a better pastor in the same pastor poorly supported as: "You cannot stave profit into a preacher."

This brings us to your specific question: A pastor cannot be absent from his church very much without injury to the church. If he is not true, then the pastor is not much good when he is there. But the fact is that even when the pastor is a man of mediocre ability, attendance falls off and interest lags when he is out of town. He should not be away enough to give any reasonable person grounds to complain. That's the preacher's side of the matter.

When it is agreed that the pastor go for vacation or to minister to other people, the church should "send" him, not merely having him, but having him do it, and do it as an investment in the kingdom of heaven. If it cannot be done in this way, the pastor had better not go, and the church had better not expect the pastor to be very generous, seeing they are narrowly themselves. The church should remember that in many cases the supply always; it certainly is not the pastor's place to do so. If the church thinks it is the pastor's place, then the pastor had better fill his own pulpit always. If the church considers him a hireling, then he had better make good their expectations until they obtain a holier vision.

I think my putting is the right of the matter, and I think this is pretty much the custom of our church.

In His service,

T. E.
The Ministry of the Word

Peter Wiseman

And in those days, when the number of the disciples was multiplied, there arose a murmuring among the Greeks against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not seemly that we should leave the word of God, and the apostles, to serve tables. Wherefore, brethren, choose us out men of good report, full of the Holy Ghost and wisdom, whom we will set over this business. But we will give ourselves continually to prayer, and to the ministry of the word (Acts 6:1–4).

The Christian Church, in her infancy, had very little organization. A mighty revival had broken upon her with the coming of the Holy Ghost. There was now more work to be done than the twelve could do, hence a new problem, a new situation had to be met, and it was met.

There had been a division of long standing between the Hellenists and the Hebrews. It appeared that this time there was a just reason for the complaint of the Hellenists. But the solution of the problem caused a vital and necessary division in the interest of the life of the church. It resulted in two services, one of the service of the Word, the other, the service of the Word. Both were necessary, and both were sacred. This may be seen in the qualifications required for those who were to serve tables. Men of honest report, full of the Holy Ghost and wisdom (Acts 6:3).

The method of creating this office is simple and interesting. The twelve called the multitude together; and said that they made the selection of the seven men they (the twelve) would appoint. The people on the character stated, whom they desiring the choosing or selecting, and the apostles did the appointing. It is interesting and informing, especially in the light of modern church methods, to note the throne in Christian honesty and Holy Ghost fullness. For seven laymen of the church to fill this office of looking after the “daily ministration.”

The service of tables is placed in constant with the service of prayer and the service of the Word; to make provision for the preacher; to get full time for the latter. This does not mean that the former is not important, but it does mean that the latter is the more important, and by the Spirit and the twelve, the seven appointed would prove the service of both.

The idea implied from the word “serve” is that of a servant. This is required or of necessity. “Daily ministration” means giving daily out of the common funds to the needy widows of the community.

The provision for carrying out the work of the ministry, the “service of the Word,” is marked by two spheres of ministerial activity, namely, the ministry of prayer, and the ministry of the Word. These are indispensable for the successful ministry.

As to the first, the ministry of prayer, we are met by the helping and practice of the Master Himself, and then the New Testament writers. What a challenge! How important this ministry is! It is more important than anything else. In the life of the Master it appears to have been more important than preaching, healing, teaching, or any other thing. Check up on this and for yourself. Read Paul’s epistles with his prayer practice in mind and you will very likely end on your own knees. Is it true what the Rev. John Wesley, M.A., says concerning prayer, namely, “That God works only in answer to prayer,” then how necessary and important in the life of all Christians, is the practice and culture of prayer.

Concerning the second, the ministry of the Word, we are face to face with the necessity of a persistent and continuous study of the Word. How could one minister the Word without knowing the Word? We suggest the following, keeping in mind the “needs” of the study of the Word rather than the “horse sense.”

1. A study of the Word is necessary so that it is God-given. “Holy men speak as from God, being borne along by the Holy Ghost.” They speak from God and for God; indeed God speaketh through them by His Spirit. “Pure milk,” suggests the idea of a vessel with all her nails stretched and filled with wind being carried out beyond all limits, even out into the deep. In like manner, holy men of old were supernaturally carried out into the deeps of God. God said through them His Spirit what He wanted them to write. He wrote through them by His Spirit what He wanted to write. Might we not say with equal emphasis that we, with the ministry of the Holy Spirit, have been wholly or partially omitted what God wanted them to omit. This may cause a destructive critic to have heart trouble, but we believe it just the same.

2. A study of the Word is necessary because God is gloriously and fully revealed of himself through His Son to mankind; revealing God’s love, man’s fall, his recovery, through Jesus Christ, what it is to be a Christian, man’s destination.

3. A study of the Word is necessary because it is the only system of divine truth, the only gloriously and saving source of material for true gospel preaching. “Preach the Word,” said Paul, the Incarnate Word and the written Word; both found in the Book, the Word of God. The only book that can give you back the depth of spiritual food, the “bread of life.” It is the only book that can give a preacher life. “The words that I speak unto you, they are spirit and they are life.” Sermons gathered from any other source, independently of the Word of God are either dead or else dead before they are delivered, and when delivered, they kill. Sermons fresh from the Word quicken and make alive.

Such a study of the Word, then, makes possible the ministry of the Word in all the various ways in which it may be ministered; in the preached word, and in the varied ways in pastoral activity. In the sermon, the text, the sermon, the spiritual material is arranged and interpreted by the aid of the Holy Spirit, with the emphasis not so much on the homiletical category as it is on the scripturalness, spirituality, and the divine purpose of the message. One of the great secrets of apostolic preaching rests, we believe, in the fact that the Lord Jesus Christ called unto Him whom he would: “... that they should be with him, and that he might send them forth to preach.” Association resulting in impartation and as a result eminence! With Him in association to see, to hear, to realize and learn; and such impartation; the going forth to preach by what they were, by what they might say, and by what they might do and suffer.

The prophet of old was God’s mouth-piece. He would speak forth the message of God, concerning the fall of nations, the captivity of Israel because of unbelief to Jehovah, the coming of the Messiah, His suffering and death, His resurrection, His ascension, His coming again, His further triumph. The New Testament preacher is in the succession of the Old Testament prophet. He is the teacher, rather than a forerunner, Calvary, the highest mountain peak in human history, has been reached. He forthwith the accomplishment there by the Christ of God, and all the divine requirements as the result of that accomplishment. This is true of the gospel preacher whatever his office in the ministry.

The pastor in his field of activity is constantly meeting challenging situations which call for the ministry of the Word; situations arising out of poverty, wealth, carelessness, indifference, the ungodly, the awakened, the regenerated, the unsanctified, the burdened, the sick, the careworn, the sorrowful, the patient. He administers to all from the Word. A very good illustration of this may be seen in the Lord’s statement to Peter of non-swording feeding His sheep: Twice He said to Peter, “Feed my sheep”; once, “Feed my lambs.” He used, however, a slightly different word for sheep, as if to say, “Feed the strong ones. Give them strong food.” Again, “Feed the burdened ones, those carrying a load, those who are bearing. Give them care, accordingly.” For the lambs he would say, “Feed my lambs; carry them in your arms, if need be. Give them the milk of the Word.” Thus a portion to all. To minister the Word in the true sense of the term, we must live in it.

What a mighty task is involved in these words, “We will give ourselves continually to prayer, and to the ministry of the Word.” The question is, Shall we give ourselves to it?

In closing, may we suggest that every preacher be he teacher, and especially in the business of serving tables offers no great possibility, we would remind him of the fact that at least one of the seven—Stephen—had to end his ministry and went to glory through a shower of stones. Brother, no person can keep you down but yourself.
The Ministry of the Word

Peter Wiseman

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Greeks against them, because their widows were neglected in the daily ministration. Then the twelve called the multitude together, and said, Whatsoever you spend in benevolence, do you contribute to the service of tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may recommend to you: and we will give ourselves continually to prayer, and to the ministry of the word (Acts 6:1-4).

The Christian Church, in her infancy, had very little organization. A mighty revival had broken upon her with the coming of the Holy Ghost. There was now more work to be done than the twelve could do, hence a new problem, a new situation had to be met, and it was met. There had been a division of long standing between the Gnostics and the Hebrews. It appears, however, that there was a just reason for the complaint of the Hebrews. But the solution of the problem caused a vital and necessary division in the interest of the life of the church. It resulted in two services, one service was that of tables, the other the service of the Word. Both were necessary, and both were sacred. This may be argued from the qualifications required for them; the apostle Probus gathered from other sources, independently of the Word of God are either dying or dead before they are delivered, and when delivered, they kill the Sermon fresh from the Word quicken and make alive.

The method of creating this office is simple and interesting. The twelve called the multitude together and suggested that they make the choice of the seven men of the Christian character stated, whom they (the twelve) would appoint. They did the choosing or selecting, and the apostles did the appointing. It is interesting to note the emphasis on Christian honesty and ability of the office, for this filled this office of looking after the "daily bread." The service of tables is placed in contrast with the service of prayer and the ministry of the Word; to make provision for the latter. This does not mean that the former is not important, but it does mean that the latter is more important, and the apostles had no time for both. The qualifications of the seven men appointed would prove the sacredness of both.

The idea gathered from the word "serve" that of a servant, giving service as required or of necessity. Daily ministration means the giving daily out of the common funds to the needy widows of the community. The provision for carrying out the work of the ministry, the service of the Word, is marked by two spheres of ministerial activity, namely, the ministry of prayer, and the ministry of the Word. These are indispensable for the successful ministry.

As to the first, the ministry of prayer, we are met by the teaching and practice of the Master Himself, and then the New Testament writers. What a challenge! How important is this ministry! Indeed, it is more important than anything else. In the life of the Master, it appears to have been more important than the feeding, clothing, or any other thing. Check up on this and see for yourself. Read Paul's epistles with his prayer practice in mind and you will very likely end on your knees. If it is true what the Rev. John Wooton says concerning prayer, namely, that "God works only in answer to prayer," then now necessary and important now, the life of all ministers, yes, all Christians, is the practice and culture of prayer.

Concerning the second, the ministry of the Word, we are faced to face with the necessity of a persistent and continuous study of the Word. How could one minister the Word without knowing the Word? We mind the "need" of the study of the Word. A study of the Word is necessary because it is God-given. "Holy men spoke from God, being borne along by the Holy Ghost; indeed God spake through them by His Spirit. Borne along," suggests the idea of a vessel with all her sails stretched and filled with wind being carried out beyond all limits, even out into the deep. In like manner, can you liken of old were supernaturally carried out into the deeps of God. God said through them by His Spirit what He wanted to say. He wrote through them by His Spirit what He wanted to write. Might we not say with equal emphasis that, under the direction of the Holy Spirit, we are to form them to emit. This may cause a destructive critic to have heart trouble; but we believe it just the same.

1. A study of the Word is necessary because it is God's glorious and final revelation of himself through His Son to mankind: revealing God's love, man's fall, his recovery through Jesus Christ, what it is to be a Christian, man's destination.

2. A study of the Word is necessary because it is the only system of divine truth, the only glorious and saving source of material for true gospel preaching. "Preach the Word," said Paul, the Incarnate Word, and the written Word; both found in the Book, the Word of God. It is the only Book that can give a preacher life. The words that I speak unto you, they are spiritual. "What ye speak, ye shall be judged by it." The Master of the Sermon gathered from other sources, independently of the Word of God are either dying or dead before they are delivered, and when delivered, they kill the Sermon fresh from the Word quicken and make alive.

Such a study of the Word, then, makes possible the ministry of the Word in all the various ways in which it may be ministered; in the preached Word, and in the varied ways in pastoral activity. In the sermon, the preached Word, the sermon is made up and interpreted by the aid of the Holy Spirit, with the emphasis not so much on the homiletical category as it is on the scripturalness, spirituality, and the divine purpose of the message. If one of the great secrets of apostolic preaching may be gathered from the fact that the Lord Jesus Christ called "unto him whom He will," and not He would be called by him, and that he might send them forth to preach. Association resulting in impartation and as a result emanation! With Paul's heart, to remember, to roll it, to roll it, and learn; thus impartation; then the going forth to preach by what they were, by what they might say, and by what they might bring forth.....

The prophet of old was God's mouthpiece. He would speak forth, the message of God, concerning the fall of nations, the captivity of Israel because of disobedience, the suffering and death of the Messiah, His ascension to the right hand of the Father, His coming again, His future triumph. The New Testament preacher is in the succession of the Old Testament prophet. He is a forth-teller, rather than a fore-teller, for Calvary, the highest mountain peak in human history, has been reached; He, now, tells the accomplishment - the Lord of the Christ of God, and all the divine requirements as the result of that accomplishment. This is true of the gospel preacher wherever his office in the ministry.

The pastor in his field of activity is constantly meeting challenging situations which call for the ministry of the Word; situations arising out of poverty, wealth, carelessness, indifference, the ungodly, the awakened, the regenerate, the unconverted, and many other situations. He administers to all from the Word. A very good illustration of this may be seen in the Lord's statement that "The law and the prophets are until John; and since that time, the kingdom of God is preached unto man." He said to Peter, "Feed my sheep;" once, "Feed my lambs." He used, however, a slightly different word for sheep, as if to say, "Bring up the strong ones." Again, "Feed the burdensome ones, those carrying a load, those who are bearing." Give them care accordingly.

For example, he might say, "Feed me with strong bread." The Word of God, the Word in the Bible, could carry him in your arms, if need be. Give them the meat the Word. Thus a portion to all. To minister the Word in the true sense of the term, we must live in it.

What a mighty task is involved in these words, "We will give ourselves continually to prayer, and to the ministry of the word." The question is, shall we give ourselves to it?

In closing, may I suggest that any person be tempted to think that the business of serving tables offers no great possibilities, that it would be an easy job, the fact that at least one of the seven—Stephen—became a mighty preacher of the Word, and went to glory through a shower of stones. Could it be that any person can keep you down but yourself.

The Preacher's Magazine

January-February, 1947
Light on the Language of the New Testament

J. A. Huffman

For a long time students of the New Testament, in its original language, the Greek, have known that the Greek of the New Testament differs considerably from the Greek of the classics. This difference was accounted for by what were called "Hebraisms" meaning Hebrew forms of speech transmuted into the Greek; originations, or the formation of new words; and grammatical errors.

Though this account for the difference between the Greek of the New Testament and that of the classics was not always satisfactory, the theory was generally received, and New Testament Greek lexicons and grammars were prepared accordingly, as the help for the classic Greek could not meet the needs of the student of the Greek New Testament. An occasional scholar would suggest that the New Testament must have been written in the common language of the Greek-speaking Christians of the Apostolical Age, which accounted for its variation from the classic Greek; but this was merely conjecture, and could not be conclusively proved.

It is to Professor Adolph Deissmann, that the world probably owes its greatest debt for the light which it throws on this subject. Before the discovery of the papyrus, he ventured courageously into the comparison of the Greek of the New Testament with the fresh, uncorrupted, undiluted Greek of the day, and thus made his first great discovery. He proved that the language of the New Testament is a distinct variety of the common language of the common people, not in the language of books, or of the schools, but in the language of life.

The light which he threw on the language of the New Testament by the discovery and deciphering of the papyrus, has been further throwing on the language of the New Testament by the discovery and deciphering of the papyrus, has been further illuminated by the findings obtained from the papyrus.

In attempting to evaluate the light which has been thrown upon the language of the New Testament by the discovery and deciphering of the papyrus, we may compare the results with those of the discovery of the Rosetta Stone, which was also made by the papyrus. It was the papyrus which led to the discovery of the Rosetta Stone, and the discovery of the Rosetta Stone was made possible by the papyrus.

The papyrus have disclosed the fact that the New Testament was written in the koine, the vernacular, the language of the common people; not in the language of books, or of the schools, but in the language of life.

The light which Deissmann has thrown upon the language of the New Testament has been further illuminated by the findings obtained from the papyrus.

Of the five thousand words, including all their varied forms, in the New Testament, only about three thousand can be found in the classic Greek. The other two thousand are of the vernacular which still remain.

Some of the supposed Hebraisms are found not to be Hebraisms, but idioms of the Greek as spoken in New Testament times, and there still remain some real Hebraisms.

"Very few of the supposed origination are origination at all, but are words which are in common use in the vernacular of the first and second centuries of the Christian era. Concerning Paul, to whose credit the vast majority of originations is conceded, there remain only a very few words which have not been found in the papyrus. To other New Testament writers scarcely any origination may be credited.

The supposed grammatical errors are now seen to be grammatical errors 'at all, but the common forms of the koine, or vernacular.

The New Testament is to the classic Greek what Pilgrim's Progress and Longfellow's poems are to Browning, Macaulay, Emerson, and Shakespeare. Of course there are portions of the New Testament which rise to almost classic perfection, especially in the Pauline writings, but in the vernacular language of the common people it has been ill to a new dignity and meaning—been made better.

After, a fashion similar to that by which Luther's German translation of the Bible
made a literary language out of a tongue scarcely literary before, so the New Testament, especially the Gospels, made the spoken Greek the early centuries a language of literature.

The papyri have also thrown much light upon various words used in the New Testament; as a consequence meanings sometimes have been made clear and forceful. Space fails for a discussion of individual words here.

As a result of the discovery and reading of the papyri, with its grammatical and literary aspects, the study of the New Testament has been made imperative. The findings from the papyri must be reckoned with by all careful students of the New Testament.

This fact has called forth such recent works as A. T. Robertson's New Grammar of the Greek New Testament and the Light of Historical Research, Vincent's Word Studies, and others.

In this connection it might be observed that the Septuagint, the Greek translation of the Old Testament made between 350 B.C. and 300 B.C., in a small measure reflects the koiné, as it deviates slightly from the classical language. The compiler of Alexander, in the latter part of the fourth century B.C., disseminated a world-wide knowledge of the Greek language, which appears to have influenced the Septuagint. This translation, which was the Bible of our Lord and His apostles, may be considered a translation, as far as the Greek language is concerned, breaking away somewhat from the classic in favor of the spoken language. The writers of the New Testament, who quoted frequently from the Septuagint, were not at all unfamiliar with it, and by employing the vernacular of their day in lieu of the classic. It was doubtless the form of the Greek in which Christ and the apostles conversed. The compilers of the Septuagint had, in part, the reason why it is said of Christ, that "the common people heard him gladly."

THE PAPYRI AND THE EVANGELICAL THEORY OF BIBLICAL INSPIRATION

And now, what is the meaning of all this? Do the facts discovered in the papyri militate against our evangelical theory of inspiration? Do they not make this phrase filled with even more of the New Testament since it was given to us in the language of the common people? Are we made poorer or richer by our knowledge of the papyri?

My answers are these: Our evangelical theory of an inspired (literally, God-breathed) book is not militated against in the least. The New Testament should be esteemed more highly, rather than less, because it came to us in the language of the common people. We are enriched, instead of impoverished, by the fact that the New Testament was given to us in the language of life rather than in the language of the schools and of books.

The author remembers well the delight he found in the study of the Old Testament, as a theological instructor in elucidating the great apostle Paul. "He was a double graduate—

In Greek from Tarsus, and in Hebrew from Jerusalem; twenty years above his contemporaries. He exceeded the vocabulary of his day, and whenever he

needed new words he originated them." Similar to this, the author's comments on the great apostle Paul would run. Imagine his feelings when he became apprised of the results coming from the reading of the papyri of Paul's day, disclosing the fact that practically all the "originals," or words which Paul was supposed to have coined, were really not words which he had originated at all, but were words in common use in the spoken Greek of Paul's day.

Paul is still to this author "the great apostle," the learned man who stood head and shoulders above his contemporaries; but whatever the glory with which he was crowned as an originator of new words, that is gone. But a new and more radiant glory crowns the head of the apostle Paul. It is the glory which comes to one who, though he was capable of and sometimes did attain to classic perfection in his use of the Greek language, and though he was accused of madness because of much learning, yet chose to speak and write in the language they were certain to understand, even though it was the vernacular instead of the classic. This author now believes it to be infinitely greater to say of the apostle Paul that he deliberately chose to use the vernacular language to express his ability to originate words.

The preacher who, though learned and profound, brings a living message in the language of the common people, will never be accused of "not speaking for modern day." There is one of the secrets of God's Book. Profound and deep as is its message, it is a living message, brought to men in a language which breathing breathes and pulsates, because of which it receives a response wherever human hearts are found, and because of which it can never die.

*Chapter from Voices from Rocks and Dust Heaps of Bible Lands

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The Gleam on the Idol

Paul S. Reno

Text—"Thou shalt not desire the silver or the gold that is on them.. . . lest thou be ensnared therein."—Deuteronomy 7:23.

THE Bible is a militant book. Across its pages review the clash of arms in that perpetual struggle between paganism and spirituality, between Mammon and God.

Moses knew that the people of Israel had come out of Egypt, where they spent four centuries under the influence of heathen gods and heathen superstitions. He knew, moreover, that when they reached the land of Canaan and began to subdue it, they would be surrounded by the practices and symbols of idolatry, many of which were indescribably degrading and revolting. The land itself, toward which they were journeying, was fair enough, but its inhabitants were foul. Every village had its heathen priest, every woodland its corrupting worship, every hill its polluted altar. With all of this Israel was to make no compromise.

All idolatry, wherever found, was to come under the ban. Its every priest must be put to death, and its origin must be destroyed. Its every abomination must be purged.

Moses knew well that this would be no easy victory to God. He could see that the idea that there would be innumerable temptations to compromise. There was no problem that he particularly shirked out for specific treatment. The Bible itself was made by the skilled hands of professional artists. They were overlaid with costly metals. They were ornamented with rare fancy work. They gleamed with silver and gold. Moses therefore anticipated the question that was certain to arise: When the Israelites came into the land, took possession of it, destroyed its idol altars and temples, and cleansed it of the immoralities that had cloaked themselves with religion, might they not at least take over the silver and the gold artwork and use it for themselves? Why not use it to decorate their house or to adorn their women or even to beautify a holy place?

It was to meet this problem in advance that Moses gave the sharp, urgent instruction which we have in our text: "Thou shalt not desire the silver or the gold that is on them.. . . lest thou be ensnared therein." Have nothing to do with any part of this iniquitous business, not even those parts that carry the glint of discovery. There must be no covetousness, no contamination, no compromise.

Now Moses is dead, Israel is scattered, and Palestine is a land of hope, yet this plain of instruction contains, nevertheless, certain timeless implications that we would do well to face.

For one thing, our text suggests the value of a hearty aversion of evil. Across the twenty-six verses of this seventh chapter of Deuteronomy the holiness of God burns like an arc-welder's flame. Since Israel's God was holy, Israel was to be a holy people. This in fact was to be their chief distinction. Look at verse 7? "The Lord did not set his love upon you, says Moses, 'nor choose you, because ye were more in number than other people; for ye were the fewest of all people.' Greatness of numbers, vastness of possession, might—these were not Israel's claim to fame. What then? The answer is in verse 8: 'thou shalt be an holy people unto the Lord thy God.' How could we understand the word very well, do we? What is much worse, there are too many of us who don't care whether we understand it or not. Since this much be made clear in our minds: holiness is a two-sided word. On one side is written 'Love,' on the other side, 'blame.' And we shall never be able to use the Bible words unless we see that we must love the holy God with a burning devotion and hate everything impure and ungodly with a flaming aversion. The same Bible that tells us to love God with "all the heart" tells us that we are to "abhor that which is evil." The sin of hatred, like so many other sins, is a virtue gone wrong. In our selfishness and blindness we have taken this God-given capacity to hate and turned it to the wrong directions. We have turned it upon people when what we should do is to turn it upon principles and practices that are unrighteous. If you hate people, you are sure to become the
treme labor movements. Wherever it is, in high or low life, God is against the worship of Mammon. "Thou shalt not desire the silver or the gold that is on them," is still His word to us.

III.

Besides its hint of the value of a hearty abhorrence of evil in general and the vice of mercenary purposes, however service of God, our text should be interpreted as a message to Jesus Christ our Lord. My message to you is this: see to it that you are not contaminated by an immorality that makes you an idolater. "Then thou shalt not desire the silver or the gold that is on them."

Or, take that aspect of your life which may be summed up in the word romance. It becomes courtship, love, and marriage. I should like to have it include, for the moment, all of our relationships with the opposite sex. When the Bible is fairly and honestly interpreted, it will be found that its fundamental teachings require purity of mind, chastity for the unmarried, and fidelity to one's mate within the marriage contract. The Christian morals have been accepted such practices as unchastity, adultery, prostitution, and "unnatural" combinations which have been branded with the curse of God.

In our century, however, this "idol of sexual freedom and social sin has been decked out with a new ornamentation. In the name of "tolerance" it has been proclaimed that the old moral standards have no solid basis either in reason or in nature. They are just hangovers of primitive false. The public is told that they have no power to bind our conduct. In fact, they damage our right to happiness by restricting our instinctive desires. Thus Mr. Beaud and Russell have given us the sophisticated modern with his book "Marriage and Morals," while his wife, Doris Russell, has upon a much more fascinating title for her book—"The Right to Be Happy.

Both of them argue, with a show of learning and with literary flourish, that marriage cannot hope to last unless each mate slide down its scented al sixway to bitterness and ruin. It's the "idol of romanticism."

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Or, once more, take the matter of our habits. "Thou shalt not desire the silver or the gold that is on them." The use of profanity has had upon it the brand of bad taste over which it has been classed as morally wrong. Now we have put the silver on the idol. Even the "ladies" swear and the "best" magazines pull no punches in their denunciation of God's favor let him who would throw his full weight on the side of clean, conquering, Christian living, remember the solemn warning that comes sounding across the centuries: "Thou shalt not desire the silver or the gold that is on them."

ADVENTURE: CHARACTERS PRACTICE OF STEWARDSHIP
I believe there are at least four things that youth, as a class, is seeking: adventure, power, victory, and joy. And there are four classes of people were seeking adventure when they freely enlisted in the armed forces during World War II. Power is not the same as strength. Power is the ability to do as you wish. Victory is not the same as success. Victory is the ability to do what you believe is right, not the ability to do what you wish. Joy is not the same as happiness. Joy is the ability to do what you love, not the ability to do what you wish. Therefore, let us appreciate our youth with the greatest power. In the universe, the power of the gospel. When Christian young people are challenged with the possibilities of life in Christ, they will respond with every ounce of energy, every talent, and all the material possessions God has entrusted to them.

Stewardship and Youth

EVERYONE knows that it is true to say that youth loves adventure; nevertheless, youth does love adventure. Youth is bubbling over with enthusiasm-which must express itself in life. The thing in which we are interested is the channel or course that life will take. Certainly there are none so blind as to think all our young people are choosing for Christ. Drop in at the corner drug store near some high school, and if you do not go away with a burden on your heart for youth, there is something wrong. 

Conversion PRECEDES Practice of Stewardship.
In view of man's lost estate by nature, surely there is no pool in talking about stewardship if you never have been born again. We have a wonderful Saviour and we need not hesitate to speak to anyone of Him and the victorious joy He can bring to all who trust Him. Therefore, the great need is to bring our youth to a personal decision to accept Christ as Savior. It is often overtaxed by people who are going all-out, for their Saviour, know the ecstasy of such a life.

Power ACCOMPANIES Practice of Stewardship.
Think of the power available for those who are now members of the body of Christ and can open the throttle of prayer. Men may talk of atomic power, but there is really not much comparison; for God made the atom. Think of living with the power of God at one's disposal! In Christ this power is available.

Think of the victory over the world, the flesh, and the devil, that awaits one in Christ. Some of us know by experience the death, the cross, and the resurrection of our Lord. But there is victory in Christ. What a satisfaction to gain the victory over sin through the Lord!

Think of the joy that awaits one in the Lord Jesus. He can give a joy not known by the world and which the world cannot take away. The Psalmist said, "At thy right hand there are pleasures for evermore."

Young persons who thus know the Lord will be the whole new field of stewardship-what a great opportunity by which they may give their all for Christ, who gave His all for them.-Rev. Willis W. Virtue, in The United Presbyterian.

Our liking should take in our time as well as our possessions.

Dr. G. W. Rainey.
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Gleanings from the Greek New Testament
Ralph Earle

Matthew Ten, Eleven

The Gospel of Matthew is not as picturesque and vivid in its use of striking words as that of Mark. But there are in every chapter remarkable points of the study of the Greek text. We shall notice a few in the tenth and eleventh chapters.

Disciples and Apostles
In the first verse of the tenth chapter we find mention of the "twelve disciples," and then in the following verses the "twelve apostles" are enumerated. What is the difference between an apostle and a disciple? The latter term is the broader, and takes in every true follower of the Master. The Greek word for disciple is mathetes, from the verb mathanéo, learn. Hence a disciple is primarily a learner.

What a wealth of suggestion that opens up to us. As followers of Jesus we are to be, first of all, learners. We are to learn from Him by listening to Him learn the truth so that we shall be set free and kept free from error. But we are also to learn from Him by looking at Him, learn how to live a life of holiness and happiness, a life of beauty and blessing.

The word "apostle" has a very different meaning. It comes from the Greek apostolos, "one sent on a mission." The verb apostoléo means "send with a commission or on a service." Thayer's Lexicon defines it this way: "One who has the authority, power, and order (one) to go to a place appointed." In comparison with the more common and colorless word pempeo (under the latter), Thayer says that apostolés "includes a reference to equipment and suggests official or authoritative sending."

From all this it is clear that an apostle is a sent one, a missionary. He is one sent forth by God with a message, with special equipment, on a specific mission, and to an appointed place.

It is noticeable that in the lists of leaders in the Church given in Colossians 1:1 and Ephesians 4:11, apostles are put at the top in both cases. The true missionary, one who is really sent by God, belongs to the highest order in the church.

It should be apparent from the derivation of the word "missionary," which comes from the Latin and corresponds to the Greek "apostle," that that term should not be restricted to those who are the overseas national boundaries. In our "air age" of this air age it will become increasingly difficult to distinguish between home missionaries and foreign missionaries. It is no longer a matter of world missions. It is a long call from the days of the apostles and the todays on slow sailing vessels to the year 1846 when our missionaries are being sent to India and Africa in a few hours. Our world is shrinking and our vision enlarging. May God help all of us to be real missionaries and join in the greatest crusade for world evangelism which has ever been projected.

It is high time that we took the Great Commission of Jesus seriously. Thank God for the new vision which He has given to the Church of the Nazarene for a greater missionary enterprise. Let every pastor be fully behind it, praying and pushing for missions in the local church. If that be true, we can do the job.

Before leaving this topic it would be well to note that not only to be a disciple, a learner, before he can become an apostle, a missionary. One must learn before he can teach. Mark, in his parallel account, makes a very striking reference (3:14): "And he ordained twelve, that they should be with him, and that he might send them forth to preach." The call to preach involves first of all a call to be with Jesus, that we may learn of Him. The better the learner, the better the preacher. The best disciple will make the best apostle.

I am not taking time here for a discussion of the technical term apostle in the New Testament. That really belongs especially to the Book of Acts and the epistles of Paul. The one who wishes to investigate the subject will find it well treated in J. B. Lightfoot's commentary on Galatians, pages 314-322. Incidentally, for one who has some knowledge of Greek there is nothing finer than Lightfoot's volumes on Galatians, Philippians, and Colossians-Philemon. They have to be picked up in used book stores, however.

Devisa or Demons?
In the King James Version we find a number of references to Jesus' casting out "devils." The expression occurs in 10:8 in relation to the ministry of the apostles. One who has used the American Revised Version must have noticed the change to "demons." Which is correct?

This question has only one answer. The newer versions are unquestionably more accurate in speaking of demons rather than devils. There are many demons, but only one devil. The word for devil is diabulos. Our word demon comes directly from the Greek diaphanó, transparent. The distinction is always made in the Greek, and it should certainly be observed in any English translation. One of the faults of the King James Version is that it too often fails to make any distinction in English between different Greek words. That is true in dozens of cases.

Cloaks and Shoes
There are two words in the Greek both of which mean "cloak" or "cloak" in our English versions. The one used here in 10:10 is chitone, which refers to the tunic or undergarment of coarse woolen or linen material. We today would refer to it as a shirt.

The word for shoes in the same verse is hypodema, which means sandals. Due to the burning heat of Palestine many of the people wore open sandals without hose. Upon entering a home one was expected to take off his sandals and wash his feet. This was done just as naturally as we today wash our hands when we have been out in public. In the home people either went barefooted or wore house slippers. This is still the custom in Palestine.

Prophet and Messenger
In chapter eleven, verses nine and ten, John the Baptist is referred to by Jesus as a prophet and a messenger. He was the last great prophet of the old dispensation and the messenger who was heralding the opening of the new dispensation.

Our English word "prophet" comes directly from the Greek prophetes. The term signifies one who speaks for another. The phrase "prophet of God" is nothing finer than voice of God's footsteps on Galatians, Philemon, and Colossians-Philemon. They have to be picked up in used book stores, however.

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Prophet and messenger seem to be practically synonymous terms. One who preaches God's message is a prophet.

The Greek word for "messenger" is angelos, from which we get "angel." The angels are mentioned as coming to minister to those who shall be heirs of salvation, as we are told in Hebrews 1:14.

The Bible is always being 'much misunderstood in our thinking. We are quick to say, or sing: 'I'm not an angel.' Actually, everyone who is a true messenger of God is an angel from God and should not be in haste to excuse his faults and failings by pleading the old line: 'I'm not an angel.' In some ways our ministry is a higher one than the angels. Paul said of proclaiming the glorious gospel of redeeming love in and through Jesus Christ. Should we not feel that our calling ranks us at least alongside of the angels in ministering God's blessings to humanity?
Unity, Style, and Transition

L. A. Reed

When we think of the principles upon which a sermon should be arranged or the fundamental principles of discourse, writers are in quite universal agreement that unity should be the first consideration. There does not seem to be any universal agreement as to just what, the term might mean, although all authors seem to arrive at the same idea.

Unity

Joyce says it is "singleness of idea and not the sameness of idea." This, of course, is hardly a definition. Strictly, says "Unity implies diversity within itself. When the diversity is so arranged as to lead straight on the center and path of a subject—that is unity." Breed defines unity as the "sameness of idea" in a discourse whereby each part bears the same or a similar relation to the subject, and also to every other part. He further remarks that "unity forbids our growing sticks upon thistles, or in any other way bringing those things together, which are unrelated." A "monster" in the old mythology was a being with incongruous organs, like the centaur or the minotaur. "It was not physiologically possible for a man's head and shoulders to rest upon the body of a horse. It was not physically possible to bring together such incongruities in a discourse, and the sermon in which this is done is monstrous.

When this is accomplished, he possesses unity in his discourse. All through his organization he should be asking himself the question as to whether each idea proceeds from the general source or other ideas, and can there be a proper arrangement between them, or do all of them tend to the same general end? The mind cannot, or rather should not in a disassociated sense, compose a division unrelated to other divisions of the sermon content. Close relationship fosters unity.

Unity is not uniformity. A house is not all windows, neither is a horse all legs. Indeed there can hardly be true unity without diversity and variety. To illustrate with a tree: it consists of roots, trunk, branches, leaves, twigs, and fruit. So the sermon; although it may and does consist of diverse elements, yet they are organized into one harmonious whole.

Dr. Dykes (suggested by Breed) has a phrase relative to unity, in which, in substance, he gives his consideration under three heads:

1. Unity of theme: by which he means a proposition which states with precision the subject and then is developed. The germinial idea around which materials shall gather. Such a theme, he says, will much assist the purity of the preacher's discourse, more particularly if it is set down in writing in the form of a proposition.

2. Unity of aim. By this he refers not simply to the design which the preacher has in producing his sermon, but also to its scope. It is an address spoken for some particular purpose, and the very planning of its construction is determined by the object which the preacher has in view. He reminds us that many titles of uses, but the preacher must select one use out of the number, and keep himself to that: His unity of aim should be evident, perhaps, only near the end of the discourse, in which the preacher is sometimes tempted to divide the force of his application between a variety of "lessons," which he thinks may be derived from his consideration of the subject.

3. Unity of tone. He means by this the pitch or key of feeling of the speaker, and his manner of speaking. This will appear in his arrangement and in his material. This tone is not a monologue, but what musicians call a "crescendo"—increasing in volume and effect. The muscular term also suggests that any part of the discourse never should strike the listener as a violent disharmony, with the rest.

Unity, of course, demands orderly organization of material, support for the text from which the speaker has obtained. I refer to a logical organization. Order does not enter into the consideration. Firstly, secondly, and thirdly, then nothing when related to supporting ideas. This is sometimes a modern folly in which preachers indulge, merely because there seems to be a similarity of sound or of words. Such a central idea is as unrelated to maturity as the grade school is to the university. When we hear a man advertise a subject such as "The Comines of the Bible," then we know that the only book he has studied is the concordance. If a sermon is not organized, unity is impossible, and in fact, it would not be a sermon at all.

Unity, supported by organization, would normally show progress. This is a distinct advance as the sermon proceeds. It moves from the less to the greater; from the simple to the more complex. It is, in fact, a method of progress from one idea to another. "In every successive part must be larger, weightier, and more persuasive than the preceding part, and all ascending to the climax.

Style

Style may refer to many phases of a minister's pulpit work. We do not refer to style of sermon as related to types of sermons. Now in this age we can successfully proclaim the gospel by adopting one type of presentation. He must be versatile in his selection of style. We naturally think of the topical style as being the best, but he will also expand the topical and inferential, and by all means, will branch out into exposition from time to time. There is a very great danger of playing intricate and harmonious melodies on one string, and they very rarely try it. No more can a preacher constantly preach to the top of his voice and perch himself unawares thereto. Plow him through and in too much influence without departing far from central, biblical truth.

We are referring in this consideration to preaching style as related to delivery and expression. This is related to the spiritual emphasis involved. I am following Hogg's order, because he is a holiness writer, and I believe understands the preaching problem as related to our task far better than someone who might advance technique to the detriment of the Spirit.

1. Preach plainly: Even the Scriptures have admonitions on this subject, and we appeal to Habakkuk 2:2 and I Corinthians 2:1-5. We have very pointed sentences on this very point, with which every preacher would do well to familiarize himself. The effective of our preaching is threefold: First, to make truth so clear that it can be readily understood; second, to show it to be absolutely true; third, to present it with such power that man's will shall be moved to a decision. All three can be accomplished through clarity; clarity of both speech and thought is imperative, and lastly, it deals with the lack of conviction. Success at this point can cover a multitude of delinquences at other points.

2. Preach earnestly and tenderly, the latter supported by Christian affection. We do not mean seriousness, noise or vehemence. We quote, "A minister may shout or scream until his voice fails him, may pace the floor with the agitated spirit Visible. He is the same in his case, may stamp his feet, and pound the Bible, and saw the air, and weary both himself and his audience with his oratory, yet, one will never know the secret of conviction. Success at this point can cover a multitude of delinquences at other points.

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be dramatic, but it also may be expressed in subdued tones, and it comes deep from the heart of the preacher when his soul is inflamed with the message of truth which he is proclaiming. This is one characteristic which you cannot assume or counterfeit. Men taught and waiting on God are the fountainhead for true earnestness. With this runs parallel a tender and affectionate spirit. Hardness repels; a severe style from men's hearts, therefore it is both sinful and cruel to be unfeeling in so important a matter as the soul's life and death. Even when preaching on the serious themes of sin and final doom, subdued tenderness will win. The Word says, "Knowing therefore the terror of the Lord, we tremble at his presence." 2 Thes 1:2. "Meekness instructing those that oppose themselves." There is nothing sharp or vitriolic in the Word, and when such solemn warnings are necessary they can be given in the Spirit of Christ and ministered in love.

3. Preach boldly and confidently. Even when the apostolic preachers were threatened, their spirit of boldness still prevailed. Here is where we might well imitate our predecessors. We must be fearless of men and trails. The fawning spirit and the compromise spirit are not possible in a real Christian preacher. A cringing, man-feeing attitude causes one's preaching to become ineffective. Night at this point we wish to insert that a proper preparation will produce boldness and confidence. To paraphrase the scripture, "In quietness and confidence shall be your strength."—When you know where you speak, then you can speak pointedly. Such preaching is effectual. It brings repentance and damns just like it did when Nathan spoke to David, or as it was with Peter on the Day of Pentecost. We must not be apathetic; but humble and integrity confident.

4. Preach to men's conscience persuasively. Conscience is aroused only when men are warned of the consequences of sin. We must not consider men's families and hear about the consequences of the evil course which they have chosen. We must arouse in men a feeling of guilt which they cannot escape. Sin is already present a feeling of guilt when they come to realize they are traveling in wrong ways along lines characteristic in our preaching, associated with our message, element, frequently will bring that acceptance of the truth for which we so ardently pray. We preach in a persuasive manner, with a persuasive aim; that should characterize almost every discourse. Even when men refuse the truth, we should never resort to a conciliatory manner. The preacher must be patient, forbearing, benevolent; he will be compelled to repeat the invitation again and again in different services, to the various members of the Master whose tender spirit captures thousands of men's hearts. If you would win souls, you must win them with a winning spirit.

We must say a word about mannerisms. For we would not want our readers to think that anything could be composed which would not be effective in the way you preach will determine the style of your preaching. Idiosyncrasies and bad habits will detract from the effect of your message. Listen to friendly critics; take their suggestions kindly. You cannot observe yourself unless you use a looking glass; which is rather dangerous and liable to be enslaving. But your friends are constantly observing you. Listen to them, and listen to what they have to say. You would be more effective if you were to hear their criticisms.

The second method in transition is that in which some word or phrase at the end of a paragraph will anticipate or look forward to the beginning of the next point. To illustrate, we might use such a phrase as "Having stated these facts, we must now consider the following," or "Naturally we would wish to study what the Master thought concerning, etc." or "Surely we could not proceed further without an explanation of the case." The aim of transition is to make the conclusion of the sermon move along accurately and smoothly from point to point and yet give the point sufficient prominence that it is not lost in the transition. Of course there are trite phrases which all of us use, such as "In the first place," "Let us consider next," "We pass now to discuss," but these are almost worn out, and yet are usable, but not habitually. One can study the literary styles of the greats for a good stock of such phrases and fix them effectively in his memory; but one should never allow himself to form a habit of constant use of one or more words or phrases so that the audience will know exactly how the preacher will introduce his next point. The firstly, secondly, thirdly habit is passe.

Finally, there are certain devices which we would class as oratorical which cannot be written, but may be practiced. Such devices as Beecher would illustrate our point; possibly it might be a gesture, or a change of posture and position, or a variation in tone, pitch or inflection. In this way the thought of the hearer is carried from point to point, and these oratorical means can be very effective in making the changes in the various stages of discussion. If a person has fallen into the habit of a monotone, he cannot use this desirable type of transition, for he has no tone variety or change of pitch or inflection. Speech improvement and a study of expression would assist one in making such transition of thought as is suggested here.

It takes patience to become effective in transition, and yet it is vitally important if you are to "carry" your conception with you as you proceed in your discourse. I have listened to some preachers who, when they were finished, left their congregations bewildered in about three or four different groups; some were wandering in the morass of the first point; some were lost in the wilderness of the second, and the conclusion found its way among the hearers as the preacher moved on to the third point. His transition was so poor that he did not carry his listeners with him.

So, if the sermon has unity of thought; clarity, earnestness, and tenderness of style; and a smooth transition, if the content be well prepared, and the Holy Spirit gives inspiration, then we can say that there is nothing more powerful in the universe.

God's Tools

Extraordinary afflictions are not always the punishment of extraordinary sins. But sometimes the sins of extraordinary classes. God has many sharp-cutting instruments and rough files for the polishing of His Jewels; and those He specially loves and means to make the most resplendent, His hath oftenest His tools upon.—Auricular Lemma.
The Disturbing Sermon

FOLLOWING a morning service a pastor was greeted thus by a staunch and faithful member of the congregation: "Thank you for that disturbing presentation." It was something not wholly new, but unusual, to say the least. Most pastors get their compliments on comforting sermons, able presentations of the truth, inspiring sermons, etc., but less frequently do they receive commendations on sermons that make people uncomfortable. Perhaps too few sermons possess the disturbing quality. Either preaching has changed or congregations have changed or both. This is, rather, a radical change since the days of Jonathan Edwards and George Whitefield and Peter Cartwright.

We are told that under the spell of Jonathan Edwards' impassioned utterances men and women would grasp the pew for fear of dropping into the region of despair, and similar things are recorded of the ministry of other men of bygone days.

We are not condemning that sort of preaching for the present day, although there are times when it would seem much in order. Nor are we condemning the sermon that seeks to comfort troubled hearts and discouraged souls. Such sermons are needed, God knows. We also need the sermon that warns of perils, for there is much dormant spiritual energy that needs awakening to the great possibilities and duties that every person faces.

But we need the disturbing sermon. It is needed for people in the church as well as for those outside the church, and the preacher who disturbs his people, who awakens them from their lethargy and stirs them up to a more active concern is to be commended.

A bit more of the trembling that attended some of the ministry of past generations would be a wholesome thing for many a church today. It is disturbing and it is the disturbing truth that folk must hear first of all, and then to have it repeated as often as the case requires—saying it in different words. It is nice to be lulled to restful slumber, even while the world is on fire and one's soul and the souls of those near him are in danger. That is a sort of comfort which is to be condemned in straitening times.

There is something more important than even legitimate comfort. It is seldom the sermon that one enjoys that is of greatest benefit. It is rather the one that moves him to cry out, "Wo! it is me, for I am undone," and which prepares the way for the purifying coal from God's altar, and the declaration that logically follows, "Here am I send me, I from the stirring gospel that Jesus preached and which He commissioned His disciples to preach. Let us not exchange it for a gospel of self-comfort and self-satisfaction—Editorial, Religious Telescope.

+A Man Sent from God+

Philip C. Paul

In a small east Texas town there is a preacher by the name of John. He is pastor of the Nazarene church. He came there five years ago. When he arrived the membership of his church was 33. Now it is ten times that large. His church emphasizes entire sanctification and the positive use of tobacco in any form. His Sunday-school attendance is nearly twice as large as his church membership.

When he arrived five years ago, he was opposed by the people who belonged to the church of the larger denominations. Now, however, because of his ministry to the poor, neglected of the community, the rich Methodists are always giving him money for his work. He is the best-known man in the town.

Recently, at an expenditure of $3,000, his church built six Sunday-school rooms. The entire Sunday school of more than 200 meet in one room and then go to their classes for lessons. You would be thrilled if you could hear the adults, high school boys and girls, and the children sing. Over half of those in his Sunday school are under 30 years of age.

This church membership is about one-fourth the membership of that of the Methodist church, but his Sunday school is nearly twice as large as that of the Methodist Sunday school.

On his visiting card is printed: "Yours for a bigger and better Sunday school!"

If this pastor stays in that east Texas town for another five years, no doubt he will have the largest church membership in town.

His lack of education is offset by a great heart of faith in His Christ.

"There was a man sent from God whose name was John."—Pilgrims.

Good Intentions

A New Year's Editorial

SOME time ago we received a request. We were asked to discuss "Good Intentions." We are the petitioner that we'd hang the request on a peg in our memory. With the old year about to go and the new year about to come, it is a fitting time to take it from that peg.

Good intentions. Sometimes they should be commended. Refresh your mind by turning to the Book your mother read. Linger over a good intention of David. Explore the riches of his Psalms. Listen to his voice. "Surely I will not come into my house, nor into my bed; I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." You know the story. David's house was spacious. God's house was shabby. The contrast cut the king's heart. Said a sweet faced rural salt of God some years ago, "I like to see a church building that looks as if someone loves it." Amen! God's house in David's day looked as if no one loved it. David yearned to make God's house look better than his own. He said, I will make it so, and he was preparing to do it.

You remember the rest of it. God commended the good intention, but refused the house. The divine appraisal was, "David, you did well to have this good intention in your heart. However, you cannot realize it. You are a man of war. My temple is a place of peace. The man who builds it must be a man of peace." David bowed his head and said, God's will be done. Give me a place, then, for my good intention, at least. Emerson used to say, "A good intention can clothe itself with power. Despite the divine refusal, David's was of that sort. The church membership is about one-fourth the membership of that of the Methodist church, but his Sunday school is nearly twice as large as that of the Methodist Sunday school.

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The Preacher's Magazine

"Lift Up Thine Eyes"

By Lisa Hollo

I looked upon the landscape With a deep distress And thought with keen admonition, "What a fearful waste!" For bricks and bottles, stones and glass Lay littered all around In disorder, ugly heaps That hid the fertile ground. But I challenged to lift my eyes Unto the distant hills Upon whose misty summits The sunlight gently splints. Lost in majestic beauty, I forgot the world scene That lay before me, as I gazed At meadows, grass and green. As we travel down life's pathway O'er many a weary mile The rocks, and thorns, and briars Make life seem not worth while; But away off in the distance The moonlight's silvery rays Shine and burn and show us That we are not alone. And we ever find it pays To overlook the ugliness And look beyond the skies, Where tears and sorrows are unknown, And only beauty lies.

About Preachers!!

"You want to make your money go a long way, don't you?" asked the preacher.

"Yes, of course," replied the rich, but sighted man, "but I have to do something to keep that income going." Then the thing for you to do, he asked the minister, to give a lot for foreign missions." -Pathfinder.

"When I ask those of the congregation who want to give toward the mortgage on the church to stand up, you begin to play appropriate music," instructed the organist.

"What do you mean, appropriate music?" asked the organist.

"This is the Star-Spangled Banner," -Pathfinder.

SAFE FOR THE FOX

A minister who paid more attention to the pleasures of life than to his sermons, was taken to task for his worldliness by his Quaker friend. The relative he received was tactful.

"Friend," said the Quaker, "I understand you are a subscriber to fox-calling. I have few equals and no superiors at that sport," the minister replied completely.

"Nevertheless," said the Quaker, "I would give very little for a fox. I would have to see the minister, with a frown." "Friend," said the Quaker, "I would hide in thy study." -Selected.

A famous college president, a clergyman, was addressing the students in the chapel at the beginning of the college year. He said: "It is a matter of congratulation to all the friends of the college that this year opens with the largest freshman class in its history. And then, without any pause, he turned to the lesson for the day, the third Psalm, and read: "Lord, how are thy mercies new every morning!" -Quoted in Church Management.

A Sunday-school teacher was showing her class a picture of the Christian martyrs in a den of lions. One little boy seemed very sad about it. "Oh," he said, "look at that poor lion away in the back. He won't get any." -The Watchman-Examiner.

CHURCH ATTENDANCE

A woman, after the sermon, thanked the minister for his discourse, "I found it so helpful!"

The minister replied, "I hope it will not prove so helpful as the last sermon you heard me preach." "Why, what do you mean?" she asked.

"But sermon lasted you three months," -Pathfinder.

The Preacher's Magazine

would seem, but to do this by appeals to envy, competition, and revenge, becomes carnal in the extreme. Such a society, were it in control, would banish all right to private property and every protection for the domestic life, and destroy all Christian morality.

3. The Materialistic Conception of History. The class war is rooted in a materialistic conception of life. It rests on the principle that material things are the only real things. It holds that "the mode of production in each epoch determines the whole social, political, and spiritual processes of life." This in itself seems to justify the rejection of all permanent moral values, and the re-duction of all life to mere expediency. The whole question bores for me there is no such thing as right or wrong. He is dominated by one idea, the domination of thence small social order, and the bringing in of a communistic ideology. To this end he may use chimera, decoy, intrigue, terror, and abuse...

Spiritual ideals and values are all lost in a philosophy of materialism. Communism is, in fact, what Jesus called the "world" organized and concentrated, and consecrated to the bringing in of communism. Its spirit is the spirit of unchristianity.

How do you account for the deathless sects which were planted on the borderline of states that they see angels, or that they see their friends among them?" -From Mr. Simpson's sermons. He speaks of being asked the same question, and gave as his answer the simple statement: "I have accounted for it by the fact that they see them." He then remarks that after all it is the inner spirit which sees and hears and understands, and the bodily senses are merely the organs through which sensations come to consciousness. So man can become aware of natural objects through sight, God can become aware of man in the spiritual world without the intervention of the sense organs.

What do you think of deathless testi monies, and why do we not hear more of them?" -Mr. Simpson continues, "I think that such testimonies mark the triumph of the saints and are a blessing to all their fellow sectarians. Perhaps the reason we do not hear more of them, is due to the fact that so frequently dying persons pass away without a simple knowledge of the use of drugs to relieve physical pain. Mr. Wesley said, "Our people die well." This may be true. But the modern believer needs people as well. But from whatever period of life, these testimonies are a blessing. I love to hear them saying, "The chariot has come and I am ready to step in," or of Margaret Prior crying out, "Then will the faith of Israel be as a sea of glory." -Jesu is dead.

January-February, 1847

"How bright the room. How full of angels!" said Martha McCracken, while Philip Hezekiah exclaimed, "Oh, how beautiful! The open- ing day of the new year." The Rev. Arthur Lyth, in a philosophical mood, said, "Can this be death? Why it is better than lying in bed." Mrs. Mary Francis let out a glowing farewell testimony. "Oh, that I could tell you," she said, "of the birth of knowledge, the flower and the rapture. The Lord doth shine with such power upon my soul. He is come! He is dead!"

In this connection, Dr. Buckham tells of an incident which happened in a Massachu setts town. A communication was sent to the pastor to be read at the prayer meeting. It was sent by a member of the church who for a long time had hovered between life and death in a prolonged illness. She was a brilliant writer, and her note was entitled, "The Shadow of Death." In recounting her experience she said, "To myself it seemed, and it still seems, as if my spirit were partially detached from the body, not absolutely freed from it, but existing about, remarkable for great readiness, but not with entire accuracy."

She then concluded with these words: "Beloved,—you are in a place to be through fear of death have been all your life, it is good for you..." The other pastor burst into a hearty laugh.

For seven weeks I lay encamped on the farther side if not the flattest side of the Rio Grande, in a fertile valley and is a pleasant valley. Its tranquility was as gentle, as natural, as deep as sleep. Its activities were as simple as going into the next room. Its atmosphere was peace. Its only power was the shadow of death, and we died out of it into life eternal, which is to know Thee, the living God, and Jesus Christ whom Thou hast sent."

It is not strange, concludes Dr. Buckham, that this community be read at other prayer meetings, until its publication was called for, and it was issued along with a number of other experiences. Jesus has triumphed over the last enemy, and hid in Him, we, too, shall triumph.

What do you think of Dr. Scofield's distinetion between the dispensation theory and the Keswick teaching?

We suppose the question refers to some or all the statements made in his question box. He says, "The eradica..."
tion theory is the teaching that by some experience it is possible for the Christian to be wholly and forever delivered from the nature of sin. The Keswick teaching is that a Spirit-filled believer may experience a broken victory over the flesh and over all the old nature. His further status is that "the old nature is sin, and we do not cleave to its way, but the new nature is of God." 1 John 1:9. Just why he passes by verse 7 which states that the "sin of this world" is "sin" is evident, but why he does not go on to the following verse which says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9). We can understand it in no other way than the determination to carry out a theory, rather than to take the plain scriptural statements at their face value.

The key to the above is found in a measure in the following statement: "The new nature is the seed of God, and as born again, the believer cannot sin, his new nature cannot sin. So, then, there are two natures, one which cannot sin, and one which can and does sin. Through grace, the believer "death" to the old carnal nature, which always remains." This, to say the most, is merely a "repression" theory, and such a measure up to the scriptural teaching which declares plainly that the blood of Christ cleanses from all sin. On Paul's statement, "How shall we that are dead to sin live any longer therein?"

Dr. Scoufield makes the point, one very vital charge. He says, "Those who teach re-creation have little conception of what sin is"; and then proceeds to give the Reformed definition as follows: "Sin is any want of conformity unto, or transgression of the same."

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

A Prayer

By Saint Francis of Assisi

Lord make me a channel of Thy peace
That there may be no hatred in the world
I may bring love.
That there may be no wrong in the world
I may bring understanding.
That there may be no sorrow in the world
I may bring joy.
That there may be no lies in the world
I may bring pardon.
That there may be no despair in the world
I may bring hope.
That there may be no darkness in the world
I may bring light.
That there may be no cold in the world
I may bring warmth.
That there may be no want in the world
I may bring bread.
That there may be no ignorance in the world
I may bring wisdom.
That there may be no sin in the world
I may bring sorrow.
That there may be no death in the world
I may bring immortality.

The Supreme Business

As always, so now, the supreme business of the Church is evangelism, the winning of men, women, and children to Christ and to the life of love. New methods are not needed so much as a new spirit, expressed in loyalty and shining courage that shall mark a real crusade.

The Church must also accept its full responsibility for the maintenance of the poor and the oppressed, for the promotion of righteousness, the protection of the widows and the orphans, and the support of the necessities of life. The Church must also accept its full responsibility for the promotion of righteousness, the protection of the widows and the orphans, and the support of the necessities of life.

Do the little things now; so shall big things come to thee by and by to be done.—Persian Proverb.
THE PREACHER'S SCRAPBOOK

Ten Sentence Sermons on Scripture Giving!
1. The Willing Giver—Abraham in the offering of his son.
2. The Big Little Giver—the widow who in personal fellowship of all.
3. The Givers Who Were Not Negligent—the Macedonians, who gave up to their ability.
4. The Unpretentious Giver—God's Samaritan, who made no show of his giving.
5. David, who in buying the the nine floor of Araunah would not give to the Lord that had cost him nothing.
6. The Voluntary Giver—Zechariah, the man who did not wait to be asked to give.
8. The Generous Giver—Ananias and Sapphira, who held back a part and suffered dire penalty.
9. The First Givers—the wise men, who came from the heathen world.
10. The Giver Who Did Not Count the Cost—Mary, who suffered the pain of the gifts of love.—Roy F. Miller.

God, Make Us Discontented
Contentment, the state of being satisfied with things as they are, is a great blessing—end, in some instances, a great curse. It becomes a snare when Christians begin to lessen their endeavors to attain greater success. Possessing only one coat, one hat, one horse, one boat, howbeit, gratitude must not be allowed to implant merit, which, if harbored, ends the hope, yet it may be another coat, another hat, another horse.

Contentment becomes a curse when circumstances are permitted to rule the day. Man may thus be the creature of circum-
cumstances, instead of making circumstances serve him. To depend on circumstances is to perish. Churches, not a few, have been at a standstill for so long that they have taken it, God, give us a holy discontent! Great odds may be against us. Oppositions may be intense. A wide

"If the task of saving the world takes
all of God's time and all of Christ's time,
we needn't expect to help much with spare
time. God wants the time we can spare."—GILBERT.

'Tis not

Ten Marks of an Educated Man
What characteristics do you think an educated man should have? Here are ten suggested by one writer:
1. He keeps his mind open on every question until the evidence is all in.
2. He always listens to the man who knows.
3. He never laughs at new ideas.
4. He cross-examines his dreams.
5. He knows his strong point, and plays it.
6. He knows the value of good habits, and how to form them.
7. He knows when to think, and when to talk in the expert to think for him.
8. He lives the forward-looking, outward-looking life.
9. He cultivates a love of the beautiful.
10. He cherishes a love of God.—Selected.

Worship is not simply an altitude from which one sees life in wide horizons or the inner secret of spiritual liberation. It is one of the great sources of moral transformation. Worship is the deliberate exposure of one to the life that the highest. All day long we are exposing our lives to other things, the profane, the vulgar, the secular, the commonplace. All day long we are not conscious of the impress of the low. It is an unconscious process of the soul. Worship is the deliberate manufacturing of our thoughts and influence our power. It is the conscious exposure of the heart to the highest that we know.—Quoted.

Moral Courage
Moral courage is obeying one's conscience and doing what is right, not to be right in face of a hostile majority, but moral courage

Conscience
Conscience is the special conscience of God, the temple of Christ, the purse of delight, the standing sabbath of the saints—Augustine.

Conscience is true as the needle to the pole, points steadily to the pole-star of God's eternal justice, reminding the soul of the fact and reality of life to the—T. H. GILBERT.

There is no witness so terrible—no accuser so powerful as conscience which dwells within us—SOLOMON.

Conscience is God's voice representing an earth and speaking in His tone of absolute command. It is a revelation of the being of a God, a divine voice in the human soul, making known the presence of His perfect Sovereign, the Author of holiness and truth. But

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Living in Tents
Abraham was a dweller in tents. His sojourn was temporary; he took up no permanent abode. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:9, 10). Do we, like Abraham, realize that this world is not our dwelling place? Do we hold loosely the things here below, or are we closely concerned with earthly possessions, houses, farms, cloths, wealth? "I'm but a stranger here; heaven is my home." "A tent or a cottage, why should I care? they have nothing is a palace for me over there."—Exchange.

The glory of the gospel of Christ is that it makes somebody out of nobody. John Bunyan is one of history's noblest ex-

Sixteen to One
If statistics are to be trusted (and surely they are), in a study that covers a large area, all denominations and a long period of time, three things stand out. The child trained in Sunday school will become a Christian, to one of whom he does not attend Sunday school. In some sections of our country the percentage is huge.

J. D. CANADAY

January-February, 1947

The Preacher's Magazine
QUOTABLE POETRY

Giving is Living
"For giving is living," the angel said,
"Go, feed to the hungry, sweet charity's bread."
"And must I keep giving again and again?"
My rich and precious treasure run.
"Oh, no," said the angel piercing me through,
"Just give 'til the Master stops giving to you."
—Selected

A Steward's Prayer
Dear Lord, I bring them back to Thee—
These Thou didst lend me, long ago;
I used them for myself alone,
Until I thought they were my own,
Then, at last, I see and know.
I lay them at Thy blessed feet,
These that I borrowed—long ago,
I bring these hands—O use them, God,
Help them to sooth and heal and mend;
Help them to lift and gently lead
Another soul in greater need.
While I on Thee for strength depend,
And take, please take this willing heart
And fill it only with Thy love,
Then let me live today,
In earnestness to praise and pray.
Until I reach the home above.
Whatever may be of good,
Which is Thy plan, means, though more or less;
Whate'er of time or talent, Lord,
Of all the blessings on me poured,
I pray that Thou wilt break and bless,
Refine and purge and make of me
A steward of Thy righteousness—KATHERINE BLACKER WICKS, in Golden Windows, used by permission.
—Selected

Why Was Christ Silent?
Why is He silent, when a word
Would still His accusers all?
Was He so near to them to hear
Their taunts, their taunts they cast upon the cross tree?
But in a heart that knew no defense—
His silence was a badge of shame.
Not for one race or color alone.
Was He flesh of your flesh, and bone of your bone?
Not for you only—for all men He died
On the rock Golgotha crucified.
Else where the warm is from whose He bled;
Else were the colors, the angel said,
Yellow and black and white, brown and red.
All redeemed by the thorn-crowned head.
—Selected

This New Year
Frances Ridley Havergal
This New Year Thou grantest me,
Lord, I consecrate to Thee,
With all my powers and days;
Work, fight, and toil, and pray.
Remember, I have thee plan
To give you peace with God and man.
—WILLIAM COLFAX TULLAR

Your Talents
If buried, hidden, laid away,
The talents that you have today,
Will surely burnish, rust, decay.
If used God's boundless love to show,
And help the world to righteous grow,
Your talents then will brightly glow—
DAVE J. T. T. T., in Religious Telescope.

New Year
New friends to greet—
New foes to meet—
Kept by the power of God.
Through sunny days—
Or weary days—
Kept by the power of God.
With flowers sweet,
Beneath our feet—
Kept by the power of God.

Love God with all the love you can,
And as yourself, your fellow man.
If you're in doubt, fulfil the law,
And hope for future's peace;
How rich and full is life's reward
And all its joy increases.
Remember the great plan
To give you peace with God and man.
—WILLIAM COLFAX TULLAR

The Quiet, Gentle Ministry of Snow
Oh, I am glad my heart has come to know
The quiet, gentle ministry of snow;
The snow of beauty at the sight
Of bended pine tree kneeling in the night.
The comfort in a snow blanket laid,
Like something that the angels must have made
Of loneliness they felt from the stars,
To warm the earth and heal its many scars.
Just so, God's love envelops me and I see
His beauty where His deep sorrow used to be;
For somehow through the winter night is borne
The promise of a Resurrection Morn!
And so beneath His wings I am still,
Wrapped safely in the shelter of His will.
Oh, I am glad my heart has come to know
The ministry of snow—
ALICE HANSEN MONTGOMERY, in Sunshine and Shadows, used by permission.

Have Faith in God
Have faith in God!
Oh, have it now, in time;
Twill be too late
When faith is lost in sight, sublime.

Have faith in God!
He will thy trouble share,
Yes, bid it flee.
For God both hears and answers prayer.

Have faith in God!
Who will not sorrow send
Without His balm,
Whom from beginning knows the end.

Have faith in Christ!
And thou shalt see surely
Thy sins forgiv'n,
And placed in heaven prepared for thee.

Have faith in Him!
For Jesus never fails;
And all the world for thee prevails.
—FLORENCE MOTT

What Is Your Life?
(Life without Christ)
What is your life? A passing dream,
A snowflake on the flowing stream,
A shadow cast on odourless floor.
When winter comes—nips the open door.
What is your life? A childish toy,
No faith, no hope, no warming joy,
A playing for the passing years;
What then is life?—a tale of tears.

What is your life? Some day to find
An endless calm in your mind,
The harvest past—a barren field,
Your life, your life, what does it yield?

What is your life? The sun sinks low,
The shadows come—refuse to go;
The deeper hours are brought dreams
Of mispent years. How dark it seems!

(Life with Christ)
What is your life? Will morning brighten,
Eclipse the shadows of the night,
And chase the cloud of sin away,
Revealing Christ your hope and stay?

Then what is your life? For you to win
The victory over earth-born sin
Through Christ, your Saviour, means to be
His love throughout eternity.

Then what is life? Content each day,
To follow Christ—be better way;
To lend some soul to seek His face,
To know His love, and to live grace.

Rest comes when earthly life is over,
Secure in Christ for evermore,
The end of sorrow, pain, and tears,
For "God shall wipe away all tears."
—Tidings.

Complete in Christ!
Frederick W. Neve
O Bride of Christ! beloved by Him,
Why are thine eyes of faith so dim?
Dost thou not know His mighty power.
Is thine to use this every hour?
The world in awful anguish lies
And in the dust and in His pleasing peace.
Body of Christ—His hands and feet—
Thou must the mighty issue meet.

Fullness of Him, who filleth all,
Who never heedless bears thy call,
His glorious gift are in thine own sphere.
With all His creatures everywhere.

O Church of God! why dost thou deem
His promises an empty dream?
Shake off thine unbelief and be
His angel to human hearts.
—In Heart and Life

January-February, 1947
A PREACHING PROGRAM
Prepared by Rev. John E. Riley

"Landmarks Against the Sky" 
(A New Year's Sermon) 

Scripture—Joshua 3 and 4. 

Text—When your children shall ask their
fathers in time to come, saying, What was
the way of the people to pass over Jordan
(into the land of Canaan)? Say unto them,
Thus shall ye answer—they passed over
Jordan into the land of Canaan under the
leadership of Joshua.

1. The Lord's command. 

The Lord, knowing the tendency of the people
to forget, commanded them to set up a
memorial so that neither they nor their
children would forget his goodness and
power.

2. The lesson for us. 

So here we at the turn of the year should
set up landmarks of Christian testimony
for present and future generations.

I. Here let us build a monument to God's
redeeming grace in our lives so that neither
we ourselves nor our children may ever
forget.

A. Let us build a memorial of that other
Red Sea crossing, the one which this call
to minds, i.e., the crossing of the Red Sea
by the children of Israel, in the desert,
and the whole divine plan of salvation unrailed before them. They do not believe that the Egypt life is
boundage; therefore they neither hope for
nor rejoice in deliverance from that bondage.
They have no preaching on the naivety
of sin; therefore they do not have the
joyful sound:

He set me free, He set me free,
I was bound; but, hallelujah, now I'm free.
I shall never forget the day
When He washed my sins away,
And He set, He set me free.

In spite of all this falling from the faith,
I believe there is still in the heart of the
once saved man, the remembrance of the
experience he once had.

2. Let us not forget to tell of our sal-
avation so that we must teach those who
are ignorant on the subject the wonder
of the wonderful way the Lord delivered
us from the fiery furnace.

3. If Daniel were to visit one of our
prayer and praise meetings, it would not
be long before he would be on his feet telling
of his deliverance from the lions. I
would not want to miss that testi-
ymony, for I have always been anxious to
know more about the mighty hand of God.

a) Means deliverance from slavery to sin.
The three or four centuries in Egypt, which
began as a period of bondage and ended
as a period of liberation, with a change of
primes minister, was the crossing of the Red Sea,
and the whole divine plan of salvation unrailed before them. They do not believe that the Egypt life is
boundage; therefore they neither hope for
nor rejoice in deliverance from that bondage.
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of sin; therefore they do not have the
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ymony, for I have always been anxious to
know more about the mighty hand of God.

4. Let us build a memorial of the Jordan
River crossing. It is of this particularly
that the text speaks.

Moses said that the Israelites would not
be content to leave for a short time (no Chris-
tian ever precedes who decides just to give
it a try for a while) leave their cattle and
cross the river behind (not a hoof shall be
left behind)

b) Means facing an impassable sea
with impenetrable obstacles on either side
and an impenetrable foe behind.

Conversion is a crisis for several different reasons: human nature, the pressure of
conviction for sin; because of the opposition
of the devil and his forces; because of the
pounding of conscience; and the longing
for freedom and peace, because when
all seems hopeless it is a divine miracle
which saves us and turns us from death
before we into the arms of a loving, forgiv-
ing God.

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our hearts. It is as though a part of our own selves had perished. Just now as I write these words to men who wept in the long, lonely hours of last night, and who plod through their work today with aching minds. I have conducted the funeral services for their faithful Christian wives.

It is a strange sight to behold and ill that death keeps striking nearer and nearer. But, thank God, He has kept us through every time of sore distress in our lives, and preserved our hearts. Oh, how it hurts when such a thing seems to happen! And yet there is a third, a fourth, perhaps even a fifth, that may be tempted to believe there is no evil in the world, that there is no such thing as a cloud of the lives of our friends and experiences until we lift the lid of the world's book to discover how God intends us to yours. No, make the world's experience a monument of our testimony and say, "That is what God did for our fathers and that is what He can do about Him." And, too, may find Him and then, in turn, build testimonies to God.

"The Wide Ocean of Life"

(Year's Sermon)

Scripture—Matthew 8:23-27; Mark 4:35-41.

Text—What manner of man is this that even the wind and the sea obey him? (Mark 4:41).

Introduction:

1. It is said that it was used to the custom of the Brittan fishermen to set out to sea to chant this simple prayer:

"Oh Lord, our boats are so small And Thou see art so wide. Take care of us."

2. William Stidges has outlined life as symbolized by different types of craft:

a) childhood—a canoe
b) youth—a rowboat
c) age—a battered old craft

d) death—a settled failure—a derelict

3. There are various figures of speech used to picture life: Life is a game of chance, a gamble; life is just a bowl of cherries; life is a great facade, a bitter joke; life is a glass of wine, exhilarating at first but with the blistered dregs (this is the philosophy of life in The Rubaiyat of Omar Khayyam).

The old Anglo-Saxons said that life was like a bird seated entering a lighted banquet hall and into another window into the darkness again.

Three fundamental attitudes toward or concepts of life are described in the story I first heard, 'Floyd W. Nessell, tell a visitor in a marble quarry spoke to a stone, "What are you doing?" As if impatient at being turbed, the workman replied, "Making $7,500 a week." A second man, who heard the same question was addressed to a second man, who replied, "Wanting my life yes, and my health; for he had been ill and been told by his doctor that he must give up work which was an injury of right or wrong, or exalted holiness or debased depravity, of heaven or hell.

The child's mind is so impressionable that it receives and holds far more than we realize. The Roman Catholic church believes that the first seven years spent under its influence will injure the child's remaining a Catholic. Example is even more potent in the child's life than race is.

B. Evil remains imbedded in the child's mind. Most that it receives will be stored. surroundings and instructions are made long before the years of accountability. The child that revered his parents and obeyed them in the home may be driven to drink, smoke, gamble and curse just as "Daddy" does. All of us have been shocked at the profanity and dirty talk on the street and at play, even before they realize the meaning of it.

C. It is encouraging to know that the child may absorb good teaching and in-817

1. Childhood may well be represented by a canoe. Ah, how dependent, how fragile, how easily wrecked is childhood! The children were led to believe the world is a safe place, that little boy was dumped in an irrigation ditch, through the mud, pushed, kicked, and beaten to death. The father, a man in his middle thirties, the mother picked him up by the feet and banged his head against a bridge. The nurses at Samaritan Hospital washed the mud from the little bruised and bleeding body, but the boy never gained consciousness. What a terrible sin against childhood! But there are ten thousand influences in our nation that are damaging our children, and they do not trouble us very much.

The human baby is the most helpless being on earth. All animals are on their own" as soon as they are born. Some animals have a short period of dependence on their parents. The human baby's dependence is longer than the lifetime of some animals.

All this is much at stake in this little body of a few pounds. Here is a never-dying soul that is worth more than the house of the universe. Here is a mind, a heart, a moral nature that far outweighs in value all non-human creatures. Here is the inorganic, the tool, the animal, the vegetable, the quantity of right or wrong, or exalted holiness or debased depravity, of heaven or hell.

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B. Evil remains imbedded in the child's mind. Most that it receives will be stored. surroundings and instructions are made long before the years of accountability. The child that revered his parents and obeyed them in the home may be driven to drink, smoke, gamble and curse just as "Daddy" does. All of us have been shocked at the profanity and dirty talk on the street and at play, even before they realize the meaning of it.

C. It is encouraging to know that the child may absorb good teaching and in-
with the care and labors that properly belong to mature mankind. But also Youth is also a signal of life, and what would you say of the farmer who should retire from his farm in his prime and still hope for a harvest?" These striking words of Father Cavanaugh in the Best Stories of 1925 are certainly worthy of repetition.

Some of the most brilliant successes, some of the most tragic failures have been made by those who deliberately set out to fail, and who die, in their decades, as we term them, in their prime, as if they were in youth. Maturity, going according to schedule and not according to its own caprice. Maturity is more deliberate in its righteousness and in its sin; hence the greater commendation or condemnation rests upon it.

Maturity has a wider influence. As the steamship, "it has its scores of passengers, its colluders, its neighbors, and friends are all largely dependent upon the steamship of maturity; everything that is in the hands of the hands of hidden sin, it takes down with it most of its human cargo. The wreck of a mature person can be seen from the home of a lost fifty-two crowded weeks. It is well for us not to rush on heedlessly, for life should be about the world the more more horrible.

Howard Ferrin tells the story of a captain who, though he entered the ship with a view that he would never see a land, he found that the ship was in a place he could not reach. He refused to believe there were actually any seabirds there, and one day he sailed back without the ship. There on the bridge he was, smiling grimly to himself, thinking that the danger was past, when suddenly there was a sickening grind and a lurch, and with her bottom ripped open as with a razor the ship—mortality wounded, sunk without a word."

IV. Age is like a batted seacoast craft. If Jesus is the Pilot, then the haven of rest is never far off. Apart from the rough waves and the threatening waves, speedy and eternal shelter is just ahead. If Christ is not on board, the craft will be found stranded in the shallows of heaven.

V. The dross is like a decree. The dross drags life's sea with no hope of escape. The sails are rent and torn. The mast is brittle and ready to snap; the rudder flags noisily back and forth, powerless to direct the ship. The waves are opening and into the ship.

The best hope, the only hope, is in the hands of the man of Christ, that even the wind and the sea obey him?"

**What Shall I Do with Yesterday?**

Text—That which hath been is now; and God requireth that which is past (Ecclesiastes 1:15).

**Introduction:**

1. I invite your attention to this serious question—what shall I do with yesterday? It is serious and it is pertinent, for we have just recently finished the year 1946, and our reproachful years are just as full of the record of the fifty-two crowded weeks of the past year as is the record of the past fifty-two crowded weeks. It is well for us not to rush on heedlessly, for life should be about the world the more more horrible.

If there is a time most unfiting for donee and drinking and carousing, it is at the turn of the year. The dross is like a decree. The dross drags life's sea with no hope of escape. The sails are rent and torn. The mast is brittle and ready to snap; the rudder flags noisily back and forth, powerless to direct the ship. The waves are opening and into the ship.

1. Thank God, that is encouraging when I think of the good deeds there may have been in my life. But have I known it? Have I known it? And I think the results will go on and on forever. It is said that when a boy throws a stone in the ocean, it may start across the surface of the ocean, and which seem so soon to disappear, actually keep on going until they reach the shore, which may be a thousand miles away.

2. The Pres. Holms says, "I have seen in the morning the sun the smoke of a thousand villages that have never heard the gospel."

3. It was a time when the good deeds yesterday are done, but they still live in me. A, I am the same today as I was yesterday. Deeds are not isolated things like pebbles on the beach. They are very, one connected with some personality.

1. We have to be careful that we do not let the tide of the years wash away the things that are most valuable. But it has registered an effect on me. It has not disappeared into space. It has disappeared into me. Astronomical cameras are used. That is pictures of the stars and planets. We watch the stars and they seem to twinkle. We see no man who did those things in 1946—the irrevocable but eternal past. I cannot live long enough to change the world. I can change the world. I can change the world. I can change the world. I can change the world.

2. We think the past is gone, but when the Spirit holds us up to the light every thought and act which have been done will come back to attention again. In eternity memory will be there to taunt me. The situation will be repeated. There will be a feeling of a regret that I never in us.

3. Some time ago Washington's monument in the nation's capital was cleaned. There had been no such change in its appearance. The dust and grime had been gathering. The angel was turned, and it was discovered that it was really a very great amount of dirt. So it is with the winer's heart. It is dirty and black with a guilty past. It will come back to attention again. In eternity memory will be there to taunt me. The situation will be repeated. There will be a feeling of regret that I never in us.

4. We think the past is gone, but when the Spirit holds us up to the light every thought and act which have been done will come back to attention again. In eternity memory will be there to taunt me. The situation will be repeated. There will be a feeling of regret that I never in us.

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6. We think the past is gone, but when the Spirit holds us up to the light every thought and act which have been done will come back to attention again. In eternity memory will be there to taunt me. The situation will be repeated. There will be a feeling of regret that I never in us.

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8. We think the past is gone, but when the Spirit holds us up to the light every thought and act which have been done will come back to attention again. In eternity memory will be there to taunt me. The situation will be repeated. There will be a feeling of regret that I never in us.

9. We think the past is gone, but when the Spirit holds us up to the light every thought and act which have been done will come back to attention again. In eternity memory will be there to taunt me. The situation will be repeated. There will be a feeling of regret that I never in us.

10. We think the past is gone, but when the Spirit holds us up to the light every thought and act which have been done will come back to attention again. In eternity memory will be there to taunt me. The situation will be repeated. There will be a feeling of regret that I never in us.

11. We think the past is gone, but when the Spirit holds us up to the light every thought and act which have been done will come back to attention again. In eternity memory will be there to taunt me. The situation will be repeated. There will be a feeling of regret that I never in us.
himself has promised to bury my sins in the sea of his forgetfulness, never to be remembered against me any more, forever. The years I live now for Him will help to obliterate the impressions of a lifetime, and even in the future, if I live any length of time, the faith, heaven will be such a glorious place of eternal rest, that there will be no stimulus to call back my guilty past.

C. There is remission for the penalty of my sin. I do not understand it, but my heart sings joyously.

Jesus paid it all, all to Him I owe;
Sin had left a crimson stain.
He washed it white as snow.

D. I receive less encouragement about rectifying the wrongs I have done. Someone once said, "God forgives. Nature does not." This is a moral thing. to give encouragement to serious thought. We may all have heard the story of the man who went to the Catholic priest and confessed having told a lie about a neighbor. He expected to do so, but the priest told him to take a bag of feathers and scatter them throughout the neighborhood. The man returned after having found it so easy. Then the priest said, "Go back and pick up every feather you dropped." Why, the man could not possibly pick up all the feathers in the city, he could not do it. But I could not possibly pick them up, "So," said the priest, "it is with evil, evil words and deeds.

Conclusion: What will I do about yesterday? By the grace of God I shall never repeat it.

The Temple of the Holy Ghost

Text—And the disciples were filled with the Holy Ghost. (Acts 1:8.) Your body is the temple of the Holy Ghost. (1 Cor. 6:19.)

Introduction.

I. The danger of spurning the Holy Ghost. One day in Capernaum Jesus healed a blind man by His miraculous power. The people marveled, and said, "I have seen the son of David!" The Pharisees mocked, and said, John the Baptist was the Christ. Jesus knew their thoughts, turned and said, "I will give you an example of the "unrepentant sion." — But, nevertheless, He blessed them, and said, "Blessed are they who repent of their sins in time."

II. The Holy Spirit is the executive of the General will.

1. He brooded over the face of the waters and brought order and beauty out of chaos (Genesis 1:1).

2. He breathed upon us, or into man, and made him a living soul. (Hebrews 2:1; Acts 2:23.)

3. He inspired the revelation of truth in the Bible. (1 Corinthians 14:33. 39.)

4. He is particularly related to the re-emptive work of Christ. He is the adminis-ter of the new creation. (1 Corinthians 15:45.)

5. He is the organizer of the Church. The Church is a new creation, built upon the rock of the Holy Spirit, the gifts, by the Holy Spirit, the succession of the Church, and the Church's continuation in the world and the body, shall not be forgotten. In this world, neither in the world to come (Matthew 16:18). Hebrews 9:14; 10:27-29; Hebrews 13:20. "To be demonstrated against the Holy Ghost, followed by the Holy Ghost ("another comforter") and how His redemption is admin-istered through the Church.

6. This is the dispensation of the Spirit. (2 Corinthians 1:22.)

7. Dr. Wilby explains that the Spirit, though invisible, is so present, has not been revealed to the church progressively.

8. The Holy Spirit is the Person who completes the work of Christ. He is the Holy Ghost, not the Holy Man. Sometimes they forget that the last is the last to be revealed.

9. There is no analogy or counterpart in the nature, as in the case of the Holy Ghost, and the Son; hence only as a resting place for hu-man thought has been provided in the In-carnation could the threefold distinction of the Father, the Son, and the Holy Ghost be avoided.


11. The Holy Spirit is described by personal terms.

12. Personal works are attributed to Him. (2 Corinthians 1:22.)

13. The text points to the office of the Holy Spirit.

A. The Holy Spirit is the executive of the General will. (1 Corinthians 15:45.)

B. The Holy Spirit is the servant of the General will. (Acts 1:8.)

C. The Holy Spirit is the comforter of the General will. (Acts 1:8.)

D. The Holy Spirit is the mediator of the General will. (Acts 1:8.)

II. The purpose of the Holy Spirit is to teach us the will of God, and to teach us how to live. (Acts 1:8.)

14. The Holy Spirit is the comforter of the Church.

15. The Holy Spirit is the mediator of the Church.

16. The Holy Spirit is the comforter of the Church.
more money. Throughout a lifetime he could make $75,500 but at a bent back, and a sour disposition. He missed the smiles of friendly faces, the beauty of nature, and silver clouds against the blue sky.

b) Something capable, expansive. Temple—A temple was a dwelling place for deities, small tents; they have towering pillars and exquisite halls of worship. Man is not made to be in the presence of fooholves and demons and caves. He is made for space, and the stars, and the long vision. Unbelievable as it seems, he was made for Temple.

c) Something holy. Dirt and dust and rubbish, profanity and wickedness are more of the nature of things. Everything else. Sunlight through the window, polished pew, and sacred music come to our minds when we think of church, not more than a man when he is dirty and vile. "Hilltop's" becomes "holy house, O Lord, forever—and Thy house is man. Where is the state for which we were made.

4) Something empty, something incomplete, something that needs to be filled. Ah, how that humbles our twentieth century pride. We worship man. As one eminent Jewish Rabbi said to me, "We speak with a capital M, humanity with a capital L. Their talk is subject, their talk is subject.

What a picture of proud, self-destructive man! A great empty building, a temple, covering up, hiding a secret. A great building empty because of man's capacity to fill it. Man is looking over as a squatter and filled with his Junk and rubbish—empty building (temple). Man is looking over as a squatter and filled with his Junk and rubbish—empty building (temple).

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Him. But if I defy His laws, I'll see. No one breaks God's laws; he is simply broken upon God's law. No one really defies the law of gravitation. He either obeys it consciously or he goes six feet beneath the sod.

2. It is true spiritually. I can live physically without abiding in Him spiritually; but I cannot live spiritually without abiding spiritually.

a) To live spiritually, I must come to God, confess Him, and believe on the Lord Jesus (John 3:7).

b) But if I wish continuing growing, existing life I must find it by abiding in Him.

A missionary was looking at the word "Christian" one day, and she was trying to find the root of the word. She took her pen and crossed out the first six letters, leaving "ian." As she studied the three letters "ian," she suddenly came to her—"Without Christ I am nothing."

II. Consider next, the meaning of abiding.

A. Thehabitation is not contrasted with working. Abiding and working are not mutually exclusive. One might work without abiding; but always the one who abides works. The Scripture here sets abiding over against disobedience to, or independence of, God. It sets the will and strength or power man has in God and to the spiritual world is meditation. Running, rushing, thinking, talking, seeing, hearing, preaching, teaching—every best work will never take the place of meditation. "Abiding" has the suggestion of quiet permanency. Too many people hardly have time to get acquainted with the Lord. And it takes time to be "at home." The Lord needs His Sunday-school teacher that the Lord could do nothing or that He knew something. "Abiding" is the Lord could not do"

B. The teacher asked, "What is it, Johnny, that the Lord could do nothing or that He knew something. "Abiding" is the Lord could not do"

C. Jesus said, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful; and that is, Christ has said..."

D. Abiding means faith. It means resting confidently in God when danger threatens, and leaving the outcome to God.

A little girl was asked what she would do if the devil came pouncing on her door. She thought a moment, then said, "I'll let Jesus answer the door." Daring a drought, the branch does not leave its place in the tree's heart; it clings tighter than ever and draws every drop of vitality it can get. That is the position of a believer in the believer; body and members, heart and parts, father and son, shepherd and sheep, vine and branch.

C. Abiding means obedience. "If ye keep my commandments, ye shall abide in my love; and I will love you, and will come unto you" (John 15:10)." Sometimes it is easier to walk outside His will, but it is a flow of life from the vine we must obey.

D. Abiding means dependence. Sometimes our strength is the Lord's will, and say, "That's fine, Lord. Now I'll go ahead and do it for you." But the strength to do God's will must come from Him; the will to do it must come from Him; the strength to perform it must come from the Lord.

Paul says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that evil which shall be revealed in me by the coming of our Lord Jesus Christ" (2 Tim. 1:12). From some old mythology I recall the story of Hercules wrestling with a giant who was the son of Mother Earth. The giant, otherwise invincible, was powerless when he was not touching the earth. So we, if we are not rooted, are powerless. The bulb says to itself, "This is great, giving light." I am going over and shining in the light behind. The branch leaves the tree, the seed leaves the soil, the man leaves his world and all that he is and what he has pride or self-sufficiency creep in, something happens to one's spiritual life.

E. Abiding means meditation. One of the vital cords that binds us to God and to the spiritual world is meditation. Running, rushing, thinking, talking, seeing, hearing, preaching, teaching—every best work will never take the place of meditation. "Abiding" has the suggestion of quiet permanency. Too many people hardly have time to get acquainted with the Lord. It takes time to be "at home." The Lord needs His Sunday-school teacher that the Lord could do nothing or that He knew something. "Abiding" is the Lord could not do.

F. The teacher asked, "What is it, Johnny, that the Lord could do nothing or that He knew something. "Abiding" is the Lord could not do"

G. Abiding means constancy. It does not suggest more tomorrow. It means planted with roots, not blown about like Scotch Thistles.

III. Consider next—results of abiding.

A. Life itself to us—the life of the vine for us ("Christ in you the hope of glory").

B. Cleansing or purging (v. 2). "Every branch of the vine that bears fruit, he prunes, that it may bring forth more fruit."

C. The method of appropriating cleansing—"I John 1:7, 10.

D. Salvation from destruction (v. 6).

E. Unique wonderful relationship to the Saviour.

1. Have His love (v. 10).

2. Having His confidence and impositions of truth (v. 12).

3. Have His joy—full and lasting (v. 11).

E. The object of the world's hate (v. 18).

F. The instruments of God's power (vv. 7, 10).

G. Fruit to the glory of God (v. 5, 8, etc.), that will remain (v. 15).

Conclusion:

Jesus said (in parables), "He that is obedient in me will live..." Dependent, medially, trustingly, constantly, the bringing forth much fruit.

Some years ago the Sunday School Times told the following story which illustrates the beautiful simplicity of abiding. A young woman from a Christian home was dressing in her best finery to attend a worldly ball, very much against her parents' wishes. While she was at the mirror adjusting a diamond ornament in her hair, her attention was caught by her little sister, Anna. She said, "Anna, what are you staring at me for?" Anna said wistfully, "I was just thinking how happy I would be if you would be the first lady in my crown." The young woman, shocked and embarrassed replied, "Oh, Anna. After all, don't you see, shall not enjoy herself for the wisful little face and the strange words shall yield no comfort to her heart. Late that night she said good-by to her escort, climbed into the car and to Anna's room. Old-fashioned marriage is something like that—for worse, for richer, for poorer, for sickness and health, to obey the Lord, to do us part; except that it is mostly the Lord (not fifty-fifty in marriage) and that death never will separate us.

What Shall I Do with Tomorrow?

Text—Let us eat and drink; for tomorrow we shall die (Isa. 22:13). We must all appear before the judgment seat of Christ; therefore let us not spend the time now done in his body, according to that he hath done, whether it be good or bad (II Cor. 5:10).

Introduction:

1. We have two philosophies presented to us; one by each of the texts, one from the old Testament, the other from the New Testament (the former represents the Old Testament—it does not).

These two texts, one a statement of an intention, and the other a statement that infers an exhortation, are quite opposite.

The first is a relentless voice, "Let us eat and drink..."

The other is a sober truth—"We shall all be judged, and our fate decided eternally, according to the way we live. Therefore, let us live soberly and righteously."

2. Observe these two ways of life, or rather the two texts, briefly:


(1) In Isaiah notice the setting: V. 12—Lord called for weeping and mourning, but instead the people said, "Let us eat and drink, for tomorrow we shall die." And what was the result? Captivity v. 17; death v. 14.

(2) In Corinthians, Paul, in speaking of the present time, says, "If there is no resurrection, then let us eat and drink etc. But there is a resurrection. Therefore, a sound assumption of this "tomorrow we shall die" is wrong, for though we die we live eternally somewhere.

(3) Finally, in vivid touches is given to us in 12:19 the picture of the man who had boundless bread and all good things. He had much bread laid up for many years; take three—key, eat, drink, and be merry. That fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast stored up for thyself?

b) The second text is the sound, serious exhortation of Saint Paul to soberly of life. See the fallacious assumptions in the first.

(a) Most of life is pleasure and of sensual enjoyment.

(b) Most of the pleasure we get will be today.

(c) Death is the end of everything.

(d) There is no moral responsibility—no punishment and no reward.

(i) II Cor. 5:18—Real values are spiritual.

(b) Most of life is ahead—light affliction worketh for us a far more exceeding and eternal weight of glory.
After death comes the judgment. (d) And according to our deeds we shall receive eternal life or everlasting death.

The first text you will hear preached in daring, careless years at Yarborough, at Gardeners and Brothels, in society's drawing rooms and in stums—anywhere and everywhere that men and women are brought into contact with sin, purity and gain aside from good. It is the devil's favorite, text, the world's constant theme, it seems to me. It is uppermost in the mind of every individual whether he wears the cloak of respectability, or he is accused of anything more than righteousness and serving anyone more than Christ.

But despite this constant preaching of Isa. 26:19-21 and the universal promulgation of this philosophy down deep in the human soul, there is a well of suspicion that it is all a sham for Christ's judgment, and conscience say, "Tomorrow we must all appear before the judgment seat of God to be judged according to the deeds done in the body."

Seeing, then, all these things about us shall be dissolved, and we shall appear before Christ for judgment, what shall I do with tomorrow?

1. I shall not wait inactive with hands folded for tomorrow. I shall not put off till tomorrow what I can do today.

A. We all assent to the common sense of the saying, "An hour of preparation makes a day of work." We can see that it applies to all of life. The Scriptures urge us to be up and doing while we have the light. If a man was about to go to market when no man can work, Christ at twelve years old said to His parents, "Whist ye not that I must be in my father's business?"

Whatever thou dost, do quickly. As you have made good resolutions for 1947, let me urge you to be working on them each day and not to leave their accomplishment till tomorrow. For that which is left till tomorrow, I myself often do not do at all. How often it is that a convenient day that we have looked for never comes.

B. Certainly, I shall apply this principle to my immortal soul, my spiritual life, my relationship to God.

II. Secondly, I shall not plan selfishly for tomorrow.

A. That does not mean that I will give no thought to the morrow, and to myself. It does mean that I will not think of my selfish pleasure primitively, or the exclusion of the thought of others.

B. There comes to my mind in this connection (Mark 8:35) therefore no thought for the morrow."

1. In the first place, Jesus refers to material things in the preceding verse. He says, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matt. 6:33)

b) In the second place, I do not believe that Jesus meant for us to think nothing of the things of this world. If Thess. 3:10-12 Paul says, "No work, no eat." Earn bread by the sweat of the brow, etc.

B. The selfish planning of which I speak brings sadness and loss.

1. We all know how uncertain material possessions are, and how suddenly they can be swept away. And we all must see that when a man has placed his affection on these things that their loss brings a rude shock. That is the reason there were, and are, so many men that have died in mortal dethrone reason, and take his life.

Dr. Williams in the southwest went on business trip. He went to the doctor and said, "Doctor, you'll have for the meal." He bowed his head and went, for he had nothing—except $10,000 that he had given to endow a school. He said, "I've been selfish and sinful. If I had been honest and right, I would have been happy. But when a man doesn't live for these things he can ride above them and lose sight of them.

C. Different. A Christian business man discovered losses had swept away everything. He went to visit his wife. Next morning the pastor went to his house and heard him singing:

A tent or a cottage, why should I care? They're building a mansion for me over there.

Then I'm excluded from home, yet still I may sing.

All glory to God, I'm a child of the King.

The pastor went in and found the man on a stepladder, taking down one of the beautiful paintings. He questioned the house and furnishings off to pay the debt. He got down and shook the preacher. "I thought my wife looked pretty this morning." He rose on the night to pray over the loss. But we've prayed through. It's all right. We have God left."

Ah, bow different! The devil may shake our frail banks, he may sweep away everything we own and hold dear, but there is a mooring that is an anchor.

B. We have a anchor that secures the soul. And the anchor is the one that holds in the storms of life, if we know God. That which we love most is beyond the reach of devils and storms. As long as we have Jesus Christ, we have something more than that.

Conclusion:

Then, what will you do with tomorrow? If you find it in eternity, your loss is enduring. While it is today, choose God. Tomorrow, tomorrow, tomorrow is coming, there is a time when choice will end.

"Religion's Backward Children"

Scripture—Hebrews 5:1-6:3.

Text—Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. (Hebrews 6:1.)

Introduction:

1. It was a practical observation of religious life that brought to mind this sermon subject.

2. There are always individuals who stand around the edges of religious experience, who make a start but who do not travel far.

b) Then there are great groups of church people who never seem to advance very far in their spiritual life.

(1) There are conservative, orthodox groups which do not go even as far as to present the principles of holiness.

2) There are evangelistic groups which do not go far as to present the glorious doctrine of holiness in heart and life.

3) And, perhaps, we should be honest enough to confess that there are some which are called "holiness" but which neither advocate nor achieve progressive, aggressive holy living.

6. We recognize the progress in normal childhood and in the work of the schoolroom.

a) There are two principles which must be ever expanding—progression in theory and in application. The two are never divorced, though usually theory precedes application.

b) Thus it is in the child's studies and learning.

c) All contact with life must not be left until school is past, though the major part of the classroom is finally left behind.

d) The child that comes out of this--the child that remains in God's grace when the classroom is finally left behind.

3. The child that adds to those of his age, by a lack of native ability or because of a lack of application, is a backward child.

a) The two principles of the same principles are applicable to religion. In fact, the word "disciple" means learner, and we are, or ought to be, disciples of Christ.

January-February, 1947
The Ought of Giving

Text—Freely ye have received, freely give (Matt. 10:8).
Give to them that coveted (Mark 6:37).
Give, and it shall be given to you (Luke 6:38).

Introduction:
I. I want to bring to you a consideration of the "ought" of giving and next Sunday the "how" of giving.

II. It is perhaps greatly misunderstood that word, "ought." The word "ought" means to be under moral obligation to be or do. It symbolizes the duty of man, not the desire of man. In every man there is not only the "I want to," "I desire to," "I want it," also the "I ought to" or "I ought not to.

A. Every one of us should endeavor to be ethically and morally correct and conscientious. That is, we should be led by the "ought" of things. We should ask ourselves, "What ought I to do in this situation? What is my moral obligation? What is right? What is wrong?"

B. Most people are unwilling to do this because they are afraid to know their duty, because duty is an ugly hard thing.

C. The reason that duty, "oughtness," is so hard and hard to do is that one has divorced duty, desire from duty. They come to a fork in the road. They have the choice of doing what their own desires, what they ask themselves, "Which way do I want to go? Which is the easiest way? Which is the way I most comfortable, the way that will give me the most fun and friends?" And everyone who follows one's desires, one's own desires, asks themselves, "Which way do I want to go? Which is the easiest way?"

D. The failure to think of duty is unethical in itself. The result is that the individual begins to think of duty and desire as two different things.

There are two reasons for this result:

1. The human heart is selfish, so that evil is attractive to those that good is not attractive. It is. As someone has said, "Man is strongly inclined to do what is good and strongly tempted to be bad."

This gives man a wrong start.

2. The second, most people, are previously trained and educated in everything that the "ought" of giving will not be in their desires.

The failure to think of duty is unethical in itself. The result is that the individual begins to think of duty and desire as two different things. A person will pursue their desires without consulting their duty. The longer one continues the course, the easier it becomes to do so. The easier it becomes to do so, the more difficult it will be to face duty as such; the less one will be ethically, the more he will be ethically, the less he will be ethically right. Not only will one's interest in the dutiful and right side, but one will be so interested in the evil side, the less one will be interested in the evil side and the less he will be interested in the good side.

So we find everyone who is not a Christian, the victim in some degree of these two evils—indifference to duty and inability to
accomplish his duty. And we find that most people have come to dislike the thought of duty. It has become in their hearts the idea that what is forgotten only in the pursuit of pleasure.

Duty to them is a sour-sugared fruit, a measure of annoyances, and continually talking about praying and about the wrath of God.

Duty is a dread condition of, and affection for, duty, the right, moral responsibility, or the "oughtness of things" to identify the duties and be able to do what is right.

(1) Some good people insist that in doing their duty they have no place left for pleasure. They exert themselves with righteous purpose and attractive countenance to do what they believe is right, and they frown with happy, marked, and joy. The rest of the world looks on and says, "Is that so? Do we have to make a choice, the holy and unholy? We will take the unholy." And thus these two classes are deceived into separating the holy and the unholy.

(2) But God's way is to identify the two. He says, "My yoke is easy, my burden is light." The way of the transgressor is hard, but "my yoke is easy." I will put my spirit within you, and cause you to walk in my statutes. I will write my law in your heart, and will put my spirit in you, and cause you to rejoice with a joy unspeakable and full of glory, that you shall have life, and that they might have it more abundantly." The fruit of the Spirit is love, joy, peace, temperance, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23).

I. The "ought" of our giving. 1. In the world is shepherds, and shepherds are masters. The world is not having a shepherd, there are many professions that are to be shepherds but they are not.

a. Some are hirelings who just look to the sheep for what they can gain.

b. Some are wolves in sheep's clothing.

c. At best they are blind leaders of the blind, and they cannot feed and lead a body of immoral souls.

d. They are not shepherds calling here and calling there, but the world is away from the Great Shepherd (Proverbs 26:28).

2. In the work of prayer: (a) It has traveled far but it has not found rest.

(b) It is ceaselessly stirred by an unceasing restlessness.

(c) It bears the burden of an unsatisfied longing and of a guilty conscience.

(d) In prayer: (1) Hungry physically,

(2) Hungry spiritually.

3. To pray day by day and the night is falling. Should an animal love its young? Should a mother love her child? Then anyone who knows God will love the sad, needy world. "Give ye them to eat!"

II. The "ought" of giving. (a) This is the enrichment of our own souls. You ask, "How can that be? I am driven by giving away!" Proverbs 11:24. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also, that he shall pour out of his own bottle. Give and it shall be given unto you." (Luke 6:38)

The Christian custom which is referred to here is the system of the Christian church, which sells the goods of the church for the benefit of the poor. The measure of the church is watered, and the measure shall be filled again, and the water shall be poured out of the measure. (1 King 15:17)

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to suit themselves, they have not been so friendly to the idea of the Holy Spirit. For He has seemed impersonal, vague, and fantastically remote. The Baptism of the Holy Spirit as a rôle of supernatural powers.

But men are beginning to wakeen to the fact that there is in the words of the Father or the Son, and that the lack of the presence of the Holy Spirit, the Church and its powers, is the cause of the present. For even in a truer sense than that, the Holy Spirit is Emmanuel, God with us. He is the Spirit of the Old Testament, or even of the gospel days when Christ was here, is not so vital and forceful as the presence of the man or woman who has been baptized with the Spirit. In the baptism with the Spirit, though it may have been carried to extremes by some, is absolutely essential to the church's life and mission. And it is the nominal church members the name of the Holy Spirit is not very well known, and the experience of the baptism with the Holy Spirit is known hardly at all.

I wish to bring to your minds the incomparable desert preacher, John the Baptist, in order that you might sense the importance and the necessity of the Holy Ghost.

About John the Baptist clings an air of mystery that makes him almost unreal to us, and yet there are none of us that do not love this rugged terrible man of old. I do not suppose we stop to think very much, this handicap which John the Baptist carries because he was near to Christ. But he does suffer and has, in a sense, because of the fact that he lived during Christ's time. Christ, the Son of God, was so brilliant that anyone near Him would be almost completely obsolete, just as a star of the first magnitude almost obscures a tiny star that is near. As we are so often the servant of the Spirit of life and ministry, but as we live it, or right with it as we observe Christ, and unconsciously he is belittled in our minds. Removed from proximity to the Son of Righteousness which is excited above all the prophets of the Old Testament, even as Christ said that of these born from a woman's womb was greater than John the Baptist.

John was under two handicaps, that of being shown by Christ, and that of accommodating himself to the tremendous changes that Christ brought. John passed behind Christ just as Christ is hidden behind the moon. To this, John sensationally sequenced, saying, “He must increase, but I must decrease.” And yet among the resistance of John, there was also a radical change that it was difficult to bring so well the query John sent from prison to Christ, “Art thou he that should come, or do we look for another?” And we hold up what we consider John’s unbelief to scorn.

5. Not only did he say this with God, His presence in the desert, in the rough solitary wilds, girded with camel’s hair, an old man with a wild look, and dispensations, and he looked forward, he was Christ’s forerunner, and yet he was not Christ, and yet he was so great as the full revelation of Christ’s kingdom. If we could wear smoked glasses for a moment and forget God’s brilliance, I think that we would forget the few uncompromising things that are said about John, and would look him up as a great man, one of the greatest.

But when I have been just as far to John as I am to the exalted place that is due him, I want you to ponder on his words: “I have need to be baptized of thee.” John stands as a representative of the Jewish nation, as a representative of the church, and as a representative man — through his lips comes the universal confession of the need of the baptism with the Holy Spirit.

Behold John, the man.

1. He received a divine introduction into the world (Luke 1) — aged parents — foretold (like Isaac in this regard).

2. He was named by the angel — John, the gift of the Lord.

3. He was anointed in the sight of the Lord — how much that means.

4. He was filled with the Holy Ghost from his mother’s womb, filling up space for his birth with the Holy Ghost (reserves John’s freedom of choice).

5. Here in the N.T. the presence of the Spirit has a more moral and spiritual tone than in the O.T. (see John 1:14).

6. This peculiar presence of the Spirit is shown in John’s spiritual sensitiveness or discernment (1) leaned in his mother’s womb to the voice of the Virgin Mary. (2) Observe his reaction to the lawyers. The faculty of spiritual and moral sensitiveness should be guarded as life’s most precious possession. If intellectual and aesthetic discernment is developed to the point of spiritual awareness is of profoundly more significance. Yet many blinded creatures are in the world who think they can tell what is right and what is wrong.

As John the Baptist was ever awake to the spiritual world, he was filled with the Holy Ghost, he was a God sent, God-filled man.

3. Baptism was to come with justice and judgment — chait will be burned with unquenchable fire.

4. He was to be a Saviour — Behold the Lamb of God, which taketh away the sin of the world.

5. But there is one other important element which cannot fail to be mentioned — Christ was to come with fire.

6. Though he had such a marvelous message, and though he had to convert Jews, his great man, John, humbly bowed before Christ, and said, “I have need to be baptized of thee.”

7. Then great shall our need of the Holy Ghost be.

A. We are not like John — sent of God.

1. Angels did not herald our birth.

2. Angels did not name us.

3. How small are we in the sight of God.

4. We have not been filled with the Holy Ghost from our mother’s womb. Instead, how small we have been, how dull to things of God; how wandering and disobedient we have been.

B. We haven’t had many real convictions.

In this day — just do what the crowd does.

C. Instead of having a noble spirit, how selfish and small we have been.

D. Instead of preachment, just message like jewels we have sold our lips with questionable conversation, with criticism, and contempt.

2. If John ceiled out, “I have need to be baptized of thee,” how much more ought we.

Conclusion:

1. Believer, when you consider your carnal struggles, then remember the Son of God standing before you, how you must cry out, “I have need to be baptized of thee.”

2. Luke 11:33 — “If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.” We need a tremendous seeking of the Holy Ghost.

The Basic Method of Giving: Titling

Scripture: Deuteronomy 26:1-15

Translation: These you ought to have done (Luke 11:42)

Introduction: 1. In ancient days men had no common expenses in life; they paid their possessions for wages, debts, and sale. That was not too difficult for neighbors, but with the increase of travel there arose the necessity for easier transfer of wealth. This

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to suit themselves, they have not been so friendly to the idea of the Holy Spirit. For He has seemed impersonal, vague, and foreign to the thought of the Holy Spirit as a rôle of supernatural days.

But men are beginning to waken to the fact that the Holy Spirit is as essential as the Father of the Son, and that the lack of the preaching about the presence of the Holy Spirit is as cold and powerless. For even in a truer sense than Christ, the Holy Spirit is Emmanuel, God with us. And, it is a principle of the Old Testament, or even of the gospel days when Christ was here, is not so vital and forceful as the experience of the man or woman who has been baptized with the Holy Spirit. The emphasis upon the fact that this gift is needed to extremity by some, is absolutely essential to the church's life and growth. Yet, among the nominal church members the name of the Holy Spirit is not very well known, and the experience of the baptism with the Holy Spirit is known hardly at all.

I wish to bring to your minds that incomparable, desert preacher, John the Baptist, in order that you might sense the importance and the necessity of the Holy Ghost.

About John the Baptist cling an air of mystery that makes him almost unreal to us, and yet there are none of us that do not love this rugged terrible man of old.

I do not suppose we stop to think very much about the terrible hand upon which John the Baptist carries because he was near to Christ. But he does suffer and has, in a sense, because of the fact that he lived during Christ's time. Christ, the Son of God, was so brilliant that anyone near Him would be almost completely outshone. Just as a star of the first magnitude obscures a tiny star that is near. As we remember that Jesus was stirred by John's life and ministry, but as we leave it, or right with it as we observe Christ, we forget this great man. John, and unconsciously he is belittled in our minds. Remember the man who was to the Son Born of women none was greater than John the Baptist.

John was under two handicaps, that of being outshone by Christ, and that of accustoming himself to the tremendous changes that Christ brought. John passed before Christ, as a light shining before the moon. To this he uneasily succumbed, saying, "He must increase, but I must decrease" (John 3:30). And there was also a radical change that it was difficult for himself to bear. We remember so well the query John sent from prison to Christ, "Art thou he that should come, or do we look for another?" And we hold up what we consider John's unbelief to scorn. John did not have as much as it was an intellectual failure to comprehend all that Christ was doing. John probably did not understand new dispensations, and he looked forward, he was Christ's forerunner, and yet he was the one who baptized with the full revelation of Christ's kingdom. If we could wear smoked glasses for a moment Christ's brilliance, I think that we would forget the few uncomplimentary things that are said about John. And he would loom up as a great man, one of the greatest.

But when I have been just as fair to John as I can be, and have given him the exalted place that is due him, I want you to ponder on his words: "I have need to be baptized of thee," and "I am not worthy to unloose thy latchet" (Matt. 3:15). This is a man who has given a message of a man who was a man of the discipleship and of amazing courage.

Before Herod spoke convictions even though it cost his life.

3. He was not a crude man though he was simple in his living, but a man of the discipleship and of amazing courage.

John was a man of noble spirit. He was humble and unselfish—pointed to Christ—said, "I am just a voice crying, etc. Compare him with disciples arguing who should be greatest in kingdom, and asking for two chief seats. When all Jerusalem was flocking to him, he turned them to Christ. And yet this man, such as he was, said, "I have need to be baptized of thee." (Matt. 3:15).

John's mind was a man of the discipleship and of amazing courage, and he has given a message of a man who was a man of the discipleship and of amazing courage.

First, he preached the kingdom of heaven or of God. There is some uncertainty as to what he meant by the kingdom of heaven. But it seems clear to me. To be filled with various elements.

A. First, it was a new life in the heart of men—the kingdom of God is within you (Luke 17:21). He was preaching a kingdom filled with life. John's stand is a representative of the Jewish nation, as a representative of the church, and as a representative man—through his lips comes the universal confession of the need of the baptism with the Holy Spirit.

B. And yet this man, such as he was, said, "I have need to be baptized of thee" (Matt. 3:15).

John's voice will not be silenced, and his message will not be silenced. What a message like his, we have sold our lips with questionable conversation, with criticism, and half-truths.

E. If John cried out, "I have need to be baptized of thee," how much more ought we to cry out to the heavenly Father to give us the Holy Spirit to fill us with the power of the Holy Spirit.

Conclusion:

1. Believe, when you consider your capital, and see the matchless Son of God standing before you, how you must cry out, "I have need to be baptized of thee.

2. Luke 11:13—"If ye then evil know how to give good gifts unto your earthly Father, how much more shall your heavenly Father give the Holy Spirit to them that ask him? And the angel of the Lord went down at the time of the evening unto the camp of Israel, and stood over against the tent of Jacob, and his pillar of cloud was over the tent at his head" (Gen. 35:2).

The Basic Method of Giving: Tithing


Tithing: "These ye ought to have done." (Luke 11:42).

Introduction:

1. In ancient days men had no common medium of exchange; they traded their possessions for wages, debts, and sale. That was not too difficult for neighbors, but with the increasing complexity of society and the extension of travel there arose the necessity for easier transference of wealth. The
was answered finally by the creation of a common medium of exchange—money.

2. Chiefly, there are two reasons for the existence of giving: giving is a matter of equality.

3. The first of these is the purchase, the second is love. Receiving something in goods, I must give to that individual some other services or some of my possessions or the equivalent in money, in return for the value received or is called “giving.” It is a principle of equality between which is received and the giver.

The reason for transferring services or money to another is affection. This is the “giving,” and would be described and made inglorious by the enforcement of a rule, but, as a rule, has been received, but “giving” is to be expected to be equal in value to that which has been received. In “giving,” one may give either much lower or much higher in value than that which is received. For instance, I buy a dog for a license, feed and shelter and care for him, affectionately, when all he does for me is wag his tail, do a few tricks, and follow me around the house. I try to be the opposite—my parents bring me into the world, provide for all my needs, expend their strength and time and money to give me the best in life. At last, I cannot do to repay them for what I have received. If I have been treated in a way that makes me feel that I am not being given, it does not appear to me.

I. We believe that the New Testament and the Old Testament commandments, and it is one condition of the blessing of God.

A. God’s promises are usually conditional (Joshua and Canaan—conditioned by his faith, his courage, and obedience).

B. There are numerous scriptural and secular illustrations of this fact.

1. Nehemiah 13:16—Nehemiah, after being away, came back to Jerusalem and found several evils. One was that the house of God was forsaken. Reason; people had not paid their tithe, and the Levites and singing men had been sold into the fields to make their living. If people would give of their substance to the Lord, the money would be more manifold laboring for the Master.


B. One of the first things people do when they lose their experience is to quit giving. They give up the idea because they don’t know what to give. Malachi here calls it robbery not to pay your tithe. We cannot have the right to rob; we cannot live on the income of God’s blessings. We lose our income if we do not pay our tithe. We can be paid too.

3. Deuteronomy 26 (scripture lesson). Testimony and praise for the goodness of God (vv. 10-11); Prayer for the blessing of God, because commandments (vv. 12-15) have been kept and tithe paid.

4. Luke 11:41-19 (see above). The Lord will make them “high above all nations.”

5. Matthew 21:32 and Luke 11:41-42. Ye tithers are deceived and not to have left the others undone.

C. Giving the title to the Lord with gladness brings:

1. A wonderful spiritual blessing—“a blessing that there shall not be room to contain it.” You can testify with a smile and a feeling of contentedness, individually and collectively we will be blessed if we give. There is nothing that will ever certainly comfort and kill a church than for the people to quit giving. Let a church be endowed, or let someone else pay the tithes, but they will lose their fear and joy and blessing.

A man passed by a church and saw a little old woman sitting on the steps. He went on to a little cottage and saw it surrounded with wide-awake little devils. He asked the reason. One, little imp, said, “The church is dead, one of us can take care of it, but here is a place where live a man and woman who pray and give.” Raymond Browning tells of an old man in a Sunday-school class. The teacher asked, “What does the Good Shepherd do for the sheep?” The old man said, “Shears them.” Brother Browning saw what it meant when he said that. We’ve seen that old sheep hadn’t been sheared yet and the wool was long. The sheep were miserable and had no fleeces. We were not sheared, too. What shears do with sheep, shears, buses, etc. If sheep are not sheared, sheared, the wool will get it, and they will be miserable and unhappy.

2. Temporal well-being, as a rule. 

A. We are not to give grudgingly or of necessity.

C. The Lord doesn’t care how much we give.

D. He wants us to have the spirit of giving.

B. Of course, money is needed for the building of the church, and the Lord does not need our money. He desires that we shall love Him so much that we shall spend every cent we have to build the church. He says we can give our bodies to be burned, but if we do not have the loving heart to do so, it will profit us nothing. If we love Him and do not to receive from them. But it delights us to have them reveal their love by giving,” because “they give, they never care much for us.

Conclusion:

1. We should at least pay our tithes:

(a) Because God demands it.

(b) Because it is a reasonable systematic way to give.
God's Reactions to Us

Scripture—Revelation 1:19-20.

Try...The Lord delighted in thee (Isa. 6:8).

Introduction:
1. I think all of us are agreed that the most important consideration in the world is what God thinks of us.
2. Perhaps even more dangerous than the first statement, says, "I'm going after what I want regardless of the other fellow," is the attitude which seeks the good opinion or favor of others regardless of merit or moral principle. Keeping up with the Joneses; keeping a good front; seeking the favor of the throng even though it means vulgarity, immodesty, pride, questionable habits, worldliness, etc.
3. We should seek the real respect of everyone, but most of all of God. Reputation is what men think of us; character is what God thinks of us.
4. God's thought of us is not just the cold, impartial estimate or pronouncement of God, but God's thoughts with affection, for God feels about us as truly as He thinks about and judges us. This beautiful phrasing of the Bible is that it makes me an interest in God's reactions to us. What does God think of us? How does He react to us?
5. Perhaps it will be most profitable to limit our considerations largely to God's feelings toward Christians or professing Christians.

A. Beneath and around all other feelings toward us is God's matchless love.

1. Even to the sinner there is a sense in which God's love is always extended. Even the wicked ones, God's just wrath has separated from Him, God adds a kind of tenderness. Abraham said to the rich man, "Abraham, return unto the path of righteousness, and thou shalt live" (Heb. 12:5-11).

2. But even to the Christian it is a father's love. Even when He chastises us He loves us, "whom He love he scourgeth, and scourgeth every son whom he receiveth" (Heb. 12:3-5).

B. Disappointed: 1. God never can know disappointment because His power fails, because He is omnipotent.

2. But He knows unspoken disappointment because His love fails. He speaks and works some considerable things in us, but He pours His infinite love out at cost indestructible—and fails because men sin and disobey. His dearest investment is in us. His look at Peter that night—what tenderness, what love, what disappointment in that glance that sent Peter out to weep bitterly. Not a few corrections I received as a boy, but the worst punishment I ever received was the look of disappointment in my father's eyes.

C. Sometimes the Lord's attitude of repulsion among God's people is of a Christian is of such a repulse that God will not speak to us with confidence and love. He is displeased with us. He is displeased with our failure to do what we promise to do, with our failure to live up to our profession. Sometimes He is displeased with us because of the sin in us, and He is displeased with us when we are actually doing something. Sometimes the Lord's attitude of repulsion toward professing Christians is one of repulsion or disgust toward God's people, but true to facts. Rev. 3:17; 16—"Because thou art lukewarm... I will spue thee out of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches. Isa. 1:13-15—"Woe, woe, woe unto you. But He is displeased with us because of our failure to live up to our profession.

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III. Knowing, then, somewhat how God thinks and feels, we can see our course laid.

A. Our guideposts are:
1. Prosperity, for God's people do not always prosper. George Taylor was the son of a young farmer, during the depression, and the offer of a job building a brewery, but he refused to do it out of work for three months.

2. Happiness, for that may be a siren to draw us off our guard; difficulty, pain, and sorrow often accompany it.

3. Not even heaven is the true guidepost; for heaven but not are not meeting conditions.

D. But I do always those things which please Him:
1. The control of our Christian lives we are not accepted by God by our physical, pelle or health; amount of flour in the barrel; acclaim of the street; stock market report or condition of family purse; breath of the death angel on our necks; or the sting of censure on our shoulders.

2. It will be the look on His face.

Conclusion:
1. Think of making the sun of moon more beautiful.
2. But we can call forth in the face of the infinite God joy and pride. Think of it! What a challenge to us!

The Glory of God

An expository outline

By Evangelist T. M. Anderson

I. I beseech thee, shew me thy glory (Exod. 33:18).

INTRODUCTION

By reading chapters 32 and 33 one finds the context for the prayer of Moses in the words of the text. The burdens and responsibilities of life may become grievous unless we have renewed revelations of God, and His glory. We are made victorious when we see in clearest vision the Lord our God.

THE OUTLINE

I. The Glory of God in Prayer. Moses had prayed, and in that prayer had saved the lives of his people. For my part, I pray (See Exod. 32:31-33). From the scripture we find three great facts.

1. I know thee by name, and thou hast found grace in my sight. "And the Lord spake unto Moses face to face, as a man speaketh with his friend." (See chapter 33:11-12.) God answers the prayers of his people who ask in relationship to the Father and not the flesh.

2. The Reconciliation. Through prayer Moses sufficient to the Lord. The Lord and the people who had so grievously sinned. We find this fact in the prayers of Moses and the result is a part of His passion to reconcile us to God.
I. Introduction.
A. We must be ready and willing to surrender our lives for the sake of Christ.
B. Man is lost in a maze of doubt and foolish living.
C. Difficulties of worldly-hungry life.
D. Christians hold the only key to happiness.

II. The field and the force in Christian service.
A. Field for service is world-wide and perpetual.
B. The world is my parish: "Here am I; send me!" (Isaiah.)
C. Our call is to serving, but not to save.
D. The force of our message is as important as the field.
E. The forces of the Church are in her purity and power.
F. Our double task: Reach the people and save their souls.
III. God's call to the Christian people.
A. God's call is to all who hear and obey.
B. Personal evangelization, the most effective service.
C. Call to Serve may come in youth, middle age, near the sunset of life.
D. Service for God affords one great joy.
IV. Where path of service leads us.
A. It is not a path of ease: Jesus said, "Whosoever hath ears to hear, let him hear!"
B. Often leads to steeple hills of sacrifice and self-denial.
C. Leads to haunts of sorrow and human suffering.
D. Leads through storms as well as sunshine.
E. Paths of Christian service finally lead to a victor's crown: "Well done, thou good and faithful servant!"
F. We have Christ's example in devoted service; "... though he was rich, yet for your sakes he became poor."

B. Co-operation with these "over" and "under" you.
C. The spirit of humility in service: "... As unto the Lord..."
D. Day by day faithfulness in service to God.
IV. Rewards that come for Christian service.
A. A "crown of rejoicing" for those who serve.
B. It deepens your love for God and the church.
C. It assures the Christian of a reward in heaven: "Well done, thou good and faithful servant!"
D. It advances the cause of God in the church.-H. B. GAVIN.

Responsibility

in Christian Service

Scripture—1 Cor. 3:7 to 14.

Text—I heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I; send me!" (Isaiah 6:8.)

I. Introduction.
A. God calls his faithful children to share his ministry with him.
B. We should be willing to serve even in hard places.
C. A willingness to serve measures our devotion to the cause of God.
D. Those who serve God and the church get the most out of life.

II. Qualifications for Christian service.
A. Prerequisite: "I heard the voice of the Lord..."
B. A willingness to serve—"Here am I; send me!"
C. A determination to learn how to serve.
D. A deep and lasting devotion to God's cause.
E. Learning to fill a place in the church.

The Challenge to Christian Service


Text—Silver and gold, have I none; but such as I have give I thee: in the name of Jesus of Nazareth rise up and walk. (Acts 3:6.)

I. The Romance of Christian Service

Scripture—Romans 5:15, 16.

Text—In him we live, move, and have our being. (Acts 17:28.)

C. The Preacher's Magazine

January-February, 1947

Notice

In response to calls and suggestions I have received from pastors, evangelists, and District Superintendents, I am glad to offer my help in mimeograph work. Most mimeographs I have received have been successful, and I would like to be able to do their work better. I believe I know how to get around almost any problem (except to help and teach men anything they need to know along this line), even to starting periodic publications directly. Rev. Alexander P. F. Fisk, Clarksdale, Mississippi.
MISSIONARY DEPARTMENT

"She was lying dead with her face covered with the black cloth. It was as if they had put her out to die. The Indian folk often sleep with a cloth over the face to keep off insects and flies. Two women on a stretcher, stood at the partly finished operation theater of the new wing of the hospital, talking to the nurse who had come to see the one, who had not seen me enter, gave a nervous little start as she almost collided with me. She bowed and said, "She is dead." What finally in these words?

The two women brought the stretcher near the bed. The nurse whipped off the face cloth, quickly covering the head with a sheet. She had enlarged her face, but her form looked young. They had not removed her bangles—those bits of colored glass which were the joy of her life—but left them with her until the end. The women were moving her to the stretcher when I left the room.

I returned later in time to see four of them—two nurses and two other women—struggling with their burden as they carried her to the morgue. My heart was sad as I watched, and who could help wondering! Did she know Him who is Life? Had she never had a chance to come to Him who is the Source of all joy? We in torment even then! True, the woman in the Old Testament who was ellipse was her, for He who is Life gave His life a ransom for her that she might live eternally. She is dead, but there are hundreds—thousands—hundreds of thousands—like her who live, and who will live eternally if they can hear of Him who is the Healer and the Life!

—A God for a Day

LIVING FOR ETERNITY

Dr. Samuel M. Zwemer, in his book Thinking Missions with Christ, quotes an editorial from a Persian newspaper that reveals an attitude quite in contrast to the attitude of the Universalists who claim that divorce is a necessary evil. The editorial runs as follows: "We Persians always think of life as something very temporary. Since we show no mercy for a short period of time and eternal life is in the other world, we are not very careful in our lives. We build houses out of mud and mud bricks just to last a few hours, put the doors, tables, and chairs out of this wood. We even borrow some of our household goods from our neighbors when we have guests. Nothing is made durable and the very foundations we build are not solid."

Answered Prayer

The Christian who does not believe in foreign missions does not believe in the Apostle's Creed. Repeat it and see.

The Christian who does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian who does not believe in foreign missions does not believe in the doxology in long meter. Repeat it and see.

The Christian who does not believe in foreign missions does not believe in the verse so often quoted, John 3:16. Repeat it and see.

The Christian who does not believe in foreign missions believes that two-thirds of the world's population should perish without hope.


How many more millions must die before the church of God moves forward? "If thou canst believe, all things are possible to him that believeth."—Temple Evangelist.

Without Christ

A missionary in China has said: "A great war is written in heathenism.

Men and women are without a Bible, without a soul who seeks prayer, and without songs of praise. They have rulers without justice or righteousness. They have homes without peace, marriage without sanctity, young men without love, and women without purity, mothers without wisdom and self-control. They live without love, without the fear of God, without skill or care. Sorrow without sympathy, sin without a remedy, and death without hope.

All this is wrapped up in the words, without Christ—Selected.

Blind Worship

"Imagine my horror!" writes a missionary in China's Millions, "one afternoon to see a group of Tibetan men prostrated on the ground with their eyes open, knocking down before a bookcase of books at the end of the hall. They regard books as sacred, and believe that if they bow down before no idol in the usual place where idols are set, they are performing the act of worshipping the book. They believe that the act of worshipping an idol is a sin; and that the act of worshipping the book is a virtue. Was this the thing to be worshipped?"

Peruvian Sheep

BENJAMIN BYSSH BIXLER

Scattered here upon the mountains Are the sheep for whom He died—Wandering, grooping in the darkness, Hungry, cold, unattended.

Lost, as sheep without a shepherd. They are stumbling in the night— Bruised and bleeding. Can they ever find the light?

There is One, the Great, Good Shepherd; He would lead them; He would guide. But they wander on in darkness, All because they've been misled. 'E'en one chance to hear of Jesus, Satan, Shepherd, Guide so true—Scattered here upon the mountains, These lost sheep of old Peru.

Ours the privilege to tell them, Ours the joy to seek and find, Ours the trust to give the story, Ours the song. Scattered here upon the mountains, They are waiting in the night. Shepherds are the shepherds, As we lead them to Thy light.—Exchange.
ILLUSTRATIONS

Harvesttime Will Come
And he sold them into the hands of their enemies (v. 41). As a millionaire, turned bootlegger, was serving a long prison term when a friend of his visited him in prison. "A millionaire was sitting at your cross-legged with an enormous needle and a ball of twine, sewing burlap bags. "Hello," said the millionaire, "is this new work?" No," said the prisoner, with a grim smile. "Repairing."—From Sunday. Sent by Mrs. Rosner Vinn.

The Devil Doesn’t Like Praise
Every day will I bless thee; and I will praise thy name for ever and ever (Ps. 145:2). Miss Carmichael, a missionary in South India, tells of a little Hindu girl, only seven years old, who lives in her home and has a great aversion to her share of the household duties, which consists of cleaning the brass water vessels. But one day she came to Miss Carmichael saying: "Satan doesn’t come very close to me if I sing all the time I am rubbing the brasses. He runs away when he hears me sing; so I sing very loud and that drives him away. He does not like hymns. That little Hindu child has discovered much might which has taken some of us older folks in Chris-

The Power of Patient Love
It was a dark prison in a dark land. The sordid face of the prisoners were turned toward a scene of great interest. What formed the center of interest was a stalwart, nobly upright, and a prisoner who had been inaugurated by an examination by the jailer, whose first thoughts on the apprehension of a prison-er were relative to his capabilities which the unfortunate one might have in his possession.

A Child’s Confidence
(Acts 18:35)
While Robert Morrison was in New York, on his way from England as a missionary to China, he was taken seriously ill. A king had heard the report and put him on his own bed. In the same room was a little child, sleeping so quietly in the bed of the sick man. Morrison stood up and looked at Mr. Morrison steadily for a moment, and then turned to the woman, "Man, do you pray to God?" Oh, yes, my dear," came the quick response, "every day and night." The answer reassured the child. After a moment she sank slowly down into her bed, laid her head on the human breast, and fell asleep. Morrison said that he never forgot that child’s lesson of confidence and faith; and that among the worst hardships and dangers of his missionary work, he was always able to lie down and sleep, a stranger in a strange land, but always under the protection of the Almighty God.—From Youth’s Companion.

Capable—But
(1 Kings 11:4)
A few years ago one of our state peniten-
tiaries had two hundred thirty-five college graduates within its walls, as prisoners. Talking with a prisoner at San Quentin a short time ago, I was told: "We have men there who are capable of high position in the world; there is no task or project they couldn’t carry through to success." What is wrong with them? An unfortunate moral twist. So, our first effort . . . is to realize the worth of wisdom, as against the common idea of knowledge.—From King’s Business.

Transformed by Beholding
The story is told of an artist who tried to reproduce on canvas his inward vision of Christ. He failed, his clumsy efforts sufficiently to complete the sketch. But his own face caught the glory which his fingers never succeeded in tracing on canvas. Someone has finely expressed the thought in the following lines: "The canvas never knew the pictured form, But, year by year, while still the vision. On his own life, the Master’s Image grew, And unto men, through him, the Lord made known."—A. B. Simpson.

Honoring a Name
The story is told of a soldier in the army of Alexander the Great, who was brought before the great world-conqueror for court martial. When the emperor had listened to the charges and the evidence, he turned to the soldier facing condemnation and said, "Alexander!" was the reply. Again the emperor questioned, "What is your name?" Once more the soldier answered, "Alexander!"

The Heavenly Fragrance
In the day when the Mosque of Omur was first built over that rock where the worshipper could touch a piece of the unhearn original rock of the hill, it was customary to bring in a fragrant loose, and all the worshipers in the shrine, which was called Sakhara. As a consequence, if any one from the city had been watching there, he carried away with him so much of the fragrance of the place that when people passed him in the market-place, or in the streets, they used to say to each other, "He has been in the Sakhara today." And to God we thus lived, coming forth daily with our garments smailling of the myrrh, and aloes, and cassia, from the ivory palaces, which were drawn out of Christ, what witnesses for Him we should be! How joyfully we should listen to the living, and make it to say: "Jesus, Lord, for I am holy," and He who speaks thus would hasten to give us more and more when we repair to Him.—Bowen.
Harvesttime Will Come

And he said, "Here are the hands of their enemies. (Ps. 145:2)."

A missionary, turned bootlegger, was serving a long prison term when a friend of his visited him. "You are a millionaire, dear old boy," said the prisoner, with a grim smile. "Reaping."

From Sunday. Sent by Mrs. Rezane Van

The Devil Doesn't Like Praise

Every day will I bless thee; and I will sing praises unto thy name for ever and ever. (Ps. 145:2)."

The Spaniard comprehended the situation and he assented.

"I don't know how I know God hears me. I prayed for patience and He gave it to me." 

The Spaniard was impressed, and set in deep thought. The prisoner fell asleep, and on waking at four o'clock in the morning, found one of the men on his knees reading the story of the Prodigal Son. Poor Prodigal! He was looking into a mirror, where the story of his own life was re-acted.

Thank God, said Pastor Fleischer, for it is a man who has been a prodigal who can cast into prison for his faithful allegiance to the King of kings, "Thank God for the boys who are saved after the opportunity of preaching in such a place." Selected.

The Power of Patient Love

It was a dark prison in a dark land. The swarthy face of the prisoner turned toward a scene of great interest. What formed the center of interest? A small, pale, sickly-looking man, undergoing an examination by the jailer, whose first thought or expectation was to be released to any valuer which the unfortunate one might have in his possession. "You'd better see if he has any money," muttered a prisoner between his teeth; for misery lovers do not know how to revenge itself upon some other fellow creature.

This is mine, " growled the jailer, as he drew out of the prisoner's pocket a small penknife and transferred it to his own. "Don't take that," exclaimed the prisoner, his color alight; "but belong to my little boy. Don't take that," sobbed the jailer as the true response of the brutal jailer, dealing him an insulting box on the ear.

The color mounted again to the man's face, but not a word escaped his lips. The jailer then threw around him a heavy chain and disappeared. He had the prisoner's precious books and the penknife with him, having satisfied himself that no other valuables remained. He had even withdrawn the stockings of the stranger in the hope of finding money there. All this the stranger saw with the black eyes of the prisoners who had intently followed the two actors.

"He has no spirit," sneered one, and "deserved no better!"

"He has no spirit!" said another revengeful Spaniard, for it was in Spain, "else he never would have submitted to that blow, unchallenged." "I say, you Protestant! You pray, don't you, when you are attacked?" "Yes!" replied the newcomer, "I do." "Come, now, tell us how you do it? You talk to your God, don't you?" "Yes," he replied again.

And you think you get answered. How do you know you are answered?"

"See here!" said the prisoner. "You saw the jailer strike me?"

"Yes," was the reply.

"I haven't been struck since I was a boy, and needed a box on my ear from my mother, an old woman, and that jailer is small and insignificant. I could have dealt him such a blow as he would have remembered for the rest of his life."

The Spaniard comprehended the situation and he assented.

"I don't know how I know God hears me. I prayed for patience and He gave it to me." The Spaniard was impressed, and set in deep thought. The prisoner fell asleep, and on waking at four o'clock in the morning, found one of the men on his knees reading the story of the Prodigal Son. Poor Prodigal! He was looking into a mirror, where the story of his own life was re-acted. Thank God, said Pastor Fleischer, for it is a man who has been a prodigal who can cast into prison for his faithful allegiance to the King of kings, "Thank God for the boys who are saved after the opportunity of preaching in such a place." Selected.

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On his own life, the Master's Image grew. And unto men, through him, the Lord made known. A. B. SIMPSON

Honoring a Name

He was told of a soldier in the army of Alexander the Great, who was brought before a great war tribunal or court martial. When the emperor had listened to the charges and the evidence, he turned to the soldier facing condemnation and said, "What is your name?"

"Alexander!" was the reply.

Again the emperor questioned, "What is your name?"

Once more the soldier answered, "Alexander!"

With a cry of rage, the emperor roared, "I say, what is your name!"

The soldier answered for the third time, "Alexander!" The great general angrily replied, "You say your name is Alexander? You say your name is Alexander? What can you do, then, for me to be allowed to bear the name of Alexander, my name, and do the things that you have done?"

I wonder how many professing Christians should change their names?—DONALD V. MACKEY.

An inaudible Christian woman in Australia, for thirty years unable to put her foot to the floor, by means of her pen and prayer led forty people to Christ in a single year. A Christian gentleman spoke to a young boy a few moments upon one occasion. That boy became a Christian and later a minister of the gospel.

A Sunday-school teacher took one of her students for a walk on a Sabbath afternoon when the session of the school was over. She told him of her concern that he should become a Christian, and had the boy of his experience. These all "redeemed the time."—Selected.

The Heavenly Fragrance

In the day when the Mosque of Omar was first built over that spot of Mount Horeb where the worshipper could touch a piece of the unknown original rock of the hill, it was customary to bring loads of incense and all aromatic shrubs into the shrine, which was called Sakkah. As a consequence, if anyone from the city had been working there, he carried away with him so much of the fragrance of the place that when people walked the streets of Jerusalem or in the streets they used to say to each other, "He has been in the Sakkah today!"

Would God we thus lived; coming forth daily with our garments smelling of the myrrh, and aloes, and cassia, from the holy palaces. And every stairway was drawn out from Christ, what witness we His name should be! How joyfully we should step them, with our voices crying, "Be ye holy, for I am holy!" and He who speaks thus would hasten to give us more and more when we repair to Him—Dow.

January-February, 1847
BOOK NOTICES

By Rev. P. H. Lunn

By Henry H. Halley (Author, 30c)
Favourite Bible Verses
A book of 144 pages with paper covers; pocket size. The more important verses in each book of the Bible are printed in clear type. An excellent volume to carry in the pocket or purse so as to utilize brief periods that otherwise would be wasted.

THE MESSAGE OF STEWARDSHIP
By Ralph S. Cushman (Abingdon-Cokesbury, $1.00)
A book designed both for class study and for individual devotional reading. For each day of eleven weeks there is presented a scripture selection and comments emphasizing the thought of stewardship. There are three Indexes at the back of the book—one of scripture used, one of poetry quoted, and a general index of subjects and writers quoted.

THE ANTiO CUXIAN SCIENCE
By James M. Gray (Moody Press, 25c)
Not a new book but one that covers the subject in sound manner. It tells how to deal with the teachings of Christian Science from the Bible and Christian point of view.

PREACHING WITHOUT Notes
By Clarence E. Macartney (Abingdon-Cokesbury, $1.75)
This book will be given a full review in an article elsewhere. It is written specially for use with sermon outlines among ministers of all types and all ages. It is not a text on homiletics but it does discuss preaching in its varied and numerous aspects. Dr. Macartney believe the aim of a sermon should be to convert the hearer to the will of God. He also asserts that evangelistic preaching is "the answer for all our church problems." In his first chapter he pleads for a recall to gospel preaching. God grant that his brethren may hear and heed. Then he writes concerning illustrations in the use of which he is so adept. A chapter is devoted to getting ready for the pulpit—how to plan and build sermons; how to make your entire life and all your activities contribute to this end. A priceless chapter discusses Bible biographical preaching. In this field, too, Dr. Macartney is qualified to speak, for he is given to that type of message. Preaching without notes takes a full chapter. Then here is one, the final one, on the minister's occupation. Here, certainly, is one of the "must" books of the year.

AND THE PROPHETS
By Clavis G. Chappell (Abingdon-Cokesbury, $1.75)
Chappell readers, of whom there are many thousand in the ministry, will welcome this volume—one of the best in a long series. Eighteen chapters, one on each subject of the prophets in general. The other seventeen discuss thirteen prophets: Hosea, Samuel, Elijah, Micah, Amos, Hosea, Isaiah, Malachi, Jeremiah, Ezekiel, Jonah, Zechariah, Malachi. Your Book Man believes this to be one of Dr. Chappell's best.

YOUR FAITH AND YOUR NEIGHBORS
By Frederick Hall (Wido, $1.60)
A quiz book on world religions. Questions and answers concerning various religious faiths. It deals with Christianity in its beginnings; also the many sects into which it has split. Divisions are devoted to the Catholic, the Greek Orthodox Church, the Lutherans, the Episcopalians, Presbyterians, Methodists, Baptists, Friends, Christian Scientists. It goes on to Judaism, Mohammedanism, the religions of India, China, Japan. The book presents a vast amount of information.

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The Freatcher's Magazine

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