An Easter Prayer

By Charles Henry Mackintosh

O Master of the Wisdom which is Love,
Let not the light of Thy five-pointed Star
Shine on us only dimly, from afar!
Let it descend upon us, like the dove,
The stardike dove which John's disciples saw
On Jordan's banks, two thousand years ago,
And let it light our darkness, till we know,
Of our own knowledge, that Love is the Law!

Thus, and thus only, may we live the Creed
Which we profess; and, on this Easter morn,
Rise from the river of doubt, cleansed and reborn,
To cry aloud: The Christ is risen indeed!
Managing Editor's Message

There is a little story making the rounds of a pastor’s wife who asked her husband before church service, “What is the object of your sermon today?” To which he gave the ready reply that his subject was so and so. She assured him that she knew that, but she still wanted to know what was the object of his sermon. No sincere preacher can hear that story without having it bounce right back into his own face. Most of our sermons have subjects, but do they have objects?

There are three questions which we should ask ourselves before we enter the pulpit to present our messages. First, What is my object in presenting this sermon? Second, Have I clearly outlined or presented this object in the preparation I have made so that I may, by the help of God, get it to my congregation? Third, Am I presenting this message in language that suits my congregation—in words that the simplest of them will understand. To have a Sunday sermon almost all of these questions will save us from some prominent criticisms of the pulpit today, which are: I could not see what I was aiming at—he didn’t seem to know how to say what he had in mind—his language was beyond me, I need to carry a dictionary with me when I go to hear him preach.

To preach with a definite object in mind and say clearly how it means that much time must be given to the preparation of the sermon. If preaching is as important as God, the Bible, and the people think it is, preachers should give the major portion of their time to sermon preparation. The pastor who is “too busy” to give adequate time to the preparation of his sermons is faulty in his understanding of the primary task of the preacher and of how to use his time. Let’s keep that question of the pastor’s wife before us always, “What is the object of your sermon today?”

D. Shelby Corlett, Managing Editor

When the Preacher Moves

J. B. Chapman, Editor

The preacher’s life has always been known as a roving life. It was so with our blessed Master. It was so for all the twelve apostles. It was so with the men who went everywhere preaching the Word in the latter apostolic times. And it has been so in a large measure with the preachers of every age and of every land.

Moving is a necessity, in many instances it may be an advantage, but, like most good things, it may become an obsession, a sin, and can be a deadly sin. Why? The time comes that the preacher and the church cannot longer get along together; for the people cannot and should not all be expected to move, and if someone should move, manifestly, it must be the preacher who takes to the road. In many instances moving is an advantage, not only to the church which may do better work under a new leadership, but also to the preacher who by moving gets the benefit of new romance for his work, having been pressed with the monotony of his present charge. But whenever he gets into an obsession, it is an obsession; when it becomes a pleasure, it is a sin; and when it becomes just a way to escape problems, it is a vice. And, furthermore, as an instrument for escaping problems, moving is a temporary expedient that results to the preacher’s disadvantage; for there are problems everywhere, and the preacher who consciously runs from problems becomes an inward coward, and having run away when the battle got hot, he will yet come to where he will run away or want to run away when the battle is no more than lukewarm.

The preacher does not really begin to grow as a preacher until he scrapes the bottom of his sermon barrel, and must begin to dig for current preaching material. The pastor does not know how to do the job of the pastor has been so long a time and has no knowledge of the full assurance of his judgment until he has stayed long enough to see foundations placed under his air casting. The pastor who knows these days of shifting populations, it is not necessary for him to require the preacher to move to get a change, for within the space of seven years the bulk of his

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soon," he better move when someone wants him. And always it is better to move to go somewhere, rather than just to move. A preacher's friends must be considered, and they are tack hard if their friend and another is going to another charge, for if he is not, they are practically sure to feel that he is being pushed out, and this drives a wedge that may eventually cause a split in the church.

It is always a dangerous thing for a preacher to be too anxious that his move shall be a promotion in the sense that this word is used among the laity; "it is a promotion, if it is going where the Lord wants him to go, but it is often better all the way around if the preacher goes to a church that has a lower salary than he leaves—this for obvious reasons, and no God-called preacher should be ashamed to make such a move.

The world is quick enough to observe that the preacher can hear the call where the pay is larger, and happy is the preacher who does not give any ground for censure for such a saying.

No preacher should expect to be a fit everybody every chance he can. For this reason he should carefully and prayerfully consider any proffered change before he makes it. If the preacher cannot succeed in a certain place, that place is not the right one for him and he cannot succeed in a given place, that does not mean that no one can succeed there. This is one of the distinct advantages of the ministry—it helps in the hard task of getting men and opportunities.

No preacher should demand unanimous votes or expect enthusiastic appointments (the same as by methods of mating preachers and opportunities). Speaking as one who has had the responsibility of helping make preachers and opportunities, I have to say that I am often, if not usually, reluctant at the point of decision. And this sense of reluctance that one charged with appointing responsibility feels shows up in the adverse vote when a composite mind (that of a voting congregation or board) is called into action.

One of the most important factors, as I view it, is that the preacher shall have an inward conviction that he should take the position. It is not the approach a preacher and tell him abruptly that I want him to go to a certain place—not even when I know he would do so without question. I suggest the matter, and ask him what he would think of going. If he turns away from the idea instantly, I say no more. If he hesitates to turn down the suggestion, I wait on him, and pray that he may be led. And if after sufficient time, he is still undecided, I do not press him. If he is too detailed in requiring conditions, I do not press him. I know that a real effective ministry anywhere will need to be bolstered by inward conviction. I am, "God wants any preacher to go anywhere without that kind of a conviction. I have had a preacher that I knew really should move, and I have suggested a probable opening, only to have him ask quickly, "How much is the salary?" Usually I do not know this, making it a point not to find out. Or right away, he asks, "How many members?" or "What kind of a climate?" or some other insignificant question. I make it a rule not to "talk up" on any of those things, for I do not want the preacher to go, if he does not feel that he should go, and I do not want him to be influenced by incidental considerations.

A bishop said, "If I were considering a church, I would not want to know how many members the church has, but how many it could have, if it were not influenced. I would not want to know how much salary it pays, but how much it could pay, if it were built up to its deserving stature. I would not want to know what people the church had in its membership, but what they are capable of becoming in a truly spiritual atmosphere. I would not have any study of the church's pedigree as about its prospects."

The moving preacher owes it to the church he is leaving to eliminate himself with the least possible hurt to the people he is leaving behind. That preacher who used as the text for his farewell sermon, "Behold your house is left unto you desolate," certainly did all he reasonably could to make it as difficult as possible. For a church and community have a right to expect that a Christian minister will go his way in modesty and good grace, and when he does not, he has preached against the gospel" with his last acts. That is the real meaning of the saying of President Banks: "It is the leaving preacher's duty to leave the people united, and to give them all the heart and courage he can for the future of their work, and to give his successor as good a chance as possible."

And in the new field—but already this editorial is too long. Anyway, in the new field, the preacher will do well to remember the counsel I usually give to the candidate I suggest the matter, and ask him what he would think of going. If he turns away

True and False Standards of Success

By the Editor

LAST WEEK I received a letter from a harried preacher's wife. In the course of the letter the woman said: "I am full of resentment, but I can't ruin my family. My husband is a good man—an elder—but he is a very poor preacher and does not work out at a job which he can do. He preaches. I am away and he stays in the church of his town, but he has not even the ability to follow the things in the Bible. He preaches. I am away and he stays in the church of his town, but he has not even the ability to follow the things in the Bible.

I have gladly changed his business, but not even editorially. He has had his charges to the point where he is working, and never gets any but 'leftovers' churches. We are all 'run down at the heel,' and I weep and pray, and wish that my children might have a better chance. Our poverty is an embarrassment to both us and our relatives. I feel that we do not rightly represent God. I am tired and preoccupied, and feel that our many failures, need relief and rest and a chance to make a new start. I have not been able to do any of the many things I like to do, but I have gained in the church's appreciation, and I have learned in the life of a church. But to make this work to the preacher's calling: there is a strong tendency to measure success in terms of position and pay. This is a false measuring stick. The real measure of success is the fruitfulness in the field given him, regardless of the size or relative fruitfulness of that field. It is an imitation of the Master for the success of the disciple, who was asked at the Lord's table what good he had done that was worthy of remembrance. Think of Jesus and Nicodemus. Jesus and the woman at Sychar's well, or Jesus with His twelve disciples after the five thousand brought to Him by reason of His miracle of loaves and fishes and gone away! Louis Albert Banks said he discovered that the best way to win a man for the Lord was to get him by himself, and there is no thought that all other forms of service were to lead to this, so far as actually getting people saved. But the evangelist, who goes to the people and makes himself known, is altogether a more important and auspicious. It is the personal evangelist who is sure of his fruits.

And the relation of little churches to big churches is always a big question in the minds of communities to cities. The cities do not make the country, it is the country that makes the cities. Likewise it is the little churches that make the big ones. A preacher must have the big one to carry his load, but to make the little ones great too. The average Christian denomination must adapt methods that apply to small churches, for in many denominations ninety per cent of the membership of the larger churches. And each little church is the big one that contributes to the little ones. The average Christian denomination must adapt methods that apply to small churches, for in many denominations ninety per cent of the membership of the larger churches, and each little church is the big one that contributes to the little ones. The average Christian denomination must adapt methods that apply to small communities, for in many denominations ninety per cent of the membership of the larger communities, even though the large majority of their members were in the cities. On that matter of salary: nothing could be more misleading than to make this a standard. In fact, it is folly to allow money to be a stumbling block. I have said, and I'll say it again, that eight per cent of their preachers came from their churches in rural communities, even though the large majority of their members were in urban areas. On that matter of salary: nothing could be more misleading than to make this a standard. In fact, it is folly to allow money to be a stumbling block. I have said, and I'll say it again, that eight per cent of their preachers came from their churches in rural communities, even though the large majority of their members were in urban areas.
ness. The best plan is not to dwell on these things at all—not even to disparage them—just ignore them. Do not allow money and goods to become essential. On the other hand, avoid feeling sorry for yourself. Do not develop a "poor mouth" habit. Use what you have well. Give of such things as comfort. Live where your work requires you to live. Do not crot before the affluent nor crow in the presence of the poor. Many wise men have what are. Character is of consequence: reputation is a shell. Keep your eyes on the things that matter; and remember that workable people do the same to the sheep and the shallow judge the bird by its feathers or appraise the pig by the curl in its tail.

Really, what could be finer than to be the wife of a pastor in a small church, where humble people wait for the Bread of Life, and where ostentation and show are at a discount, where neighbors sit up with the sick and go to help the stranger "raise his house" or work out his crop after his illness is over? And what matters that "modern conveniences" are wanting, when they are not accounted necessary anyway? After all, a man's happiness is not so much increased by the increase of his income as by the decrease of his wants. No, Sister, you are already too happy, you are already too happy, much less discouraged, by reason of your inability to make a showing by the false standards which unspiritual people use. I will not further add to your distress by urging that you form to God and me. I will live joyfully and to the full. I will be patient in tribulation, and thankful in times of favor. I will be faith-ful in the little things; said the scientist quietly, "they can't lose my job; they can only interrupt it." When his friend whips up a gun and propels some sort of revenge be undertaken, Buckle replies, "It's no good. You can't do anything with that—except to make trouble. Those men cannot put out the light, no matter how much power they hold. I'm not afraid of that. I tell you, Mayneford, they cannot put it out. Not all the winds in the world can blow it out. If others don't know the truth is there, then we, don't we? We've got to stand by it. The truth will spread someday."

That was the way the early Christians felt about the new life which had laid hold upon them. They spread it into new men and women. "If others don't know the truth is there, because it is hidden, we do, don't we?" Such was the spirit in which they bore their Christian witness. Such, too, is the spirit in which we may well bear ours. "Your life is hid with Christ in God."
the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God’ (Luke 1:35).

That is to say, the virgin-birth of Jesus was not on the level of the natural but of the supernatural. It was by the power of the Holy Spirit. It was a special divine act of imparting physical life.

Now that, Paul would say, is a kind of picture of the way every true Christian life begins. What was true physically of Jesus began truly and already of us. There is a divine impartation of life, through the ministry of the Holy Spirit. There is, as Jesus put it to Nicodemus, a being born “from above.” It may use non-technical, non-theological language, a man is born again when the control of his life, its center and its government, passes over from himself to God.

But here is the “catch”: no man can manage that change by himself. It takes the strength and grace of the Spirit of God. It is, in that sense, a supernatural-birth. A young man, in the grip of a destructive habit, exalted to the happy, wholesome, earnest, useful lives of some Christian young people. He envied them. He was challenged by their example. He admired the ideals. He, too, was a young minister that he had made up his mind to live by the fine standards which had been set up in the lives of those victorious young, faith-filled lives. He wanted to find what he had always been, but in vain. He would find it impossible—in his strength.

At first there was a look of surprise and disappointment. The minister talked on, showing him how Christ did not come simply to set up beautiful ideals, but came rather to impart the power of His own life and the gift of His own righteousness in order that our ideals may be brought down out of the impossible sky and sent marching across the broad plains of actual living. The look of disappointment changed to one of understanding, and then gulf, and then faith. Not faith in himself but faith in Christ. They went to their knees. There, in the power of the Holy Spirit, young, sin-filled life received the fresh white life of the Son of God, and since that day he has been a new man.

Your life in Christ: It begins by somehow sharing the supernatural quality of His birth. It is life begotten from above.

II.

Following the pattern of Paul’s thought, let’s notice, next, that this life has the sacrificial quality of His crucifixion. “Dead with Christ” is the blunt phrase Paul uses in verse 20 of chapter 2, while in the verse immediately following he says “ye are dead.” “Ye are dead.” Leaving our context for a moment, let me remind you of Paul’s notable testimony in Galatians 2:20. It throws light upon these phrases in the Colossian letter in a new way. Note the first part of verse 1: “If ye then be risen with Christ!” “Risen with Christ!” Isn’t that a toneous phrase? Having shared Christ’s life, and having participated in His death, we are to experience the power of His resurrection.

Let’s be clear in our thinking as to the point of view from which the apostle is here considering the resurrection of Jesus. It is not the future resurrection of the body, as guaranteed by Christ’s triumph over the tomb, that Paul has in mind. Read him carefully and you will see that he is thinking of a perfectly thrilling thing. It is this: that just as Jesus displayed the evidences of being alive before his crucifixion, but after his resurrection, so Paul is saying that all of us will display an even larger, more transcendent life, so we Christians, passing through the gateway of death to the world, enter into a more abundant life with our Lord.

There was something transcendent about the experience of Jesus during the forty days following His resurrection. Certain limitations to which He submitted before His Cross were now gone. He would move in and out of a room without benefit of an open door. The barriers were gone.

Reverently I say it: there is something that corresponds to that in the life of the Christian who has made the complete commitment to the Lordship of Christ. The power of the Holy Spirit has swept in to take up the vacuum, that might have been there when self moved out. And now we are given the perfect freedom to walk on open roads, and it’s called “the good, and acceptable, and perfect will of God.” Old fears, old tangles, old confusions, old resentments, old frustrations—they’re gone. Happily, they’re gone. They’re swept clean out by this tidal invasion of the resurrection life of Jesus Christ our Lord.

One man, who passed by faith through a Gethsemane and Calvary of crucifixion with Christ and found this resurrection power waiting for him, came home from work one night, worn to a frazzle. Almost as soon as he crossed the threshold a member of the family gave him a sharp, ugly word. It was like a slap in the face. Before he took his place with Christ in death and resurrection, he would have blown up. “Now, according to his testimony, he suddenly became so conscious of Christ’s nearness that he was filled with laughter. He was able literally to ‘laugh it off.’ And he put it, ‘A miracle had taken place, the miracle of love.—First Corinthians—Thirty love, even when you are struck in the face.’

His life in Christ was showing the strong quality of resurrection triumph.

IV.

Again, it should be seen that our life in Christ the crucifixion of the self-life and ascension. Return now to verse 1: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” You see the angle of vision from which we are asked to look at Jesus has shifted. We behold Him seated on the right hand of God. Thus we have moved from His birth to His death to His resurrection, and now to His ascension. This is no longer a mysterious as this may sound to some of our listeners—we are still linked with Him in our true life, our true love, and our true-companionship.

As one of the poetically-minded saints has put it, with beautiful mysticism:

He has raised our human nature
In the clouds to God’s right hand;
There with him in glory stand;
Jesus reigns, adored by angels;
Man with God is on the throne;
Mighty Lord, in Thine ascension
We by faith behold our own.

See now what happens to us when we, in some practical measure, realize our oneness with the ascended. Reckoner. Two splendid things follow: First, there will be the splendor of the humble mind and, second, the splendor of the heavenly mind.

The humble mind is hidden away in these words: “If ye then be risen with Christ, seek those things which are above.” It’s the humility of the unattained, the humbling disciple of the perpetual quest. Seek! Seek! Remember that always there is more ahead.

Perhaps some of you were uneasy a few moments ago when I spoke so strongly about the crucifixion of the self-life and the incoming of the resurrection power of
The Experiential Meaning of Pentecost

J. A. Huffman, D.D.

They were all filled with the Holy Ghost (Acts 2:4).

THERE are two propositions on which agreement is desired at the very beginning of this meditation. The first one is that Pentecost is the most outstanding and epoch-marking event which has occurred since the ascension of Christ. The second is, that Pentecost will continue to be the most outstanding and epoch-marking event until Christ comes again. No doubt all concur in this. If it be that Pentecost has been and will continue to be the most outstanding and epoch-marking event from the time that Jesus went away until He comes again, it is very befitting that a little time should be set aside to meditate upon its real meaning.

There are three aspects to Pentecost which must be considered if its meaning is to be fully understood. They are the dispensational, experiential, and practical aspects. In this treatise, however, we shall confine ourselves to the experiential meaning of Pentecost.

The Meaning Experientially

That Pentecost had an experiential meaning which would dispute. Pentecost did something for them; made a definite contribution to their religious lives; made them different. Just what this experience was, what Pentecost did for them, is our present inquiry.

Human nature has not changed in all the millenniums of history. In this practically all students of psychology concur. The needs of human nature of two thousand years ago still remain the needs of man. What grace did for human needs two thousand years ago, it still does for humanity. If we can discover the needs of Christ's disciples of nineteen hundred years ago, and discover what Pentecost did for them, we shall be able to draw a logical conclusion as to what Pentecost should do for His disciples of today.

*This article, in part, is the message which was delivered by the writer in the Upper Room Chapel of the American Colony in Jerusalem, on the Sunday of the 1500th Anniversarry of Pentecost.

March-April, 1947.

Strange as it may seem, there are still some who argue that the apostles of Jesus were not convenercent of, and therefore Pentecost resulted in their conversion. Again, there are others who concede the conversion of the apostles of Jesus before their apostleship. To be an apostle with the Holy Spirit at Pentecost, but were not sanctified at Pentecost, in the sense that they entered into the experience of heart purity. What we desire is not some man's theory or notion, no matter how gratefully to the carnal mind, but the Word of God. His Word shall be our final authority and shall end all controversy, so far as we are concerned. We cannot trace the experiential history of all of the one hundred and twenty who participated in Pentecost, but shall confine our investigation to the twelve apostles of Jesus, whose spiritual biographies are fairly complete, and draw our conclusions from them.

First, it will be observed, that these men had heard and heeded Christ's call to discipleship. To be a disciple means to be a learner, to accompany the teacher and be instructed. This relation they had sustained to Jesus for several years.

Then, they had been chosen from among the larger group of disciples, and had been called to be conterfixed by Christ, to be their witnesses, and to cast out devils in His name. It is unthinkable, in the light of our knowledge of Jesus, His work; and the opposition from the powers of darkness.

Then, too, Jesus gave to the disciples an enduring word, which has a bearing upon the question, as to whether or not they were saved men before Pentecost. Assum-
ing that the seventy whom Jesus sent out, though not of the twelve, sustained the same results as the twelve, and were Pentecostal participants, the following incident should be noted.

One day when they returned from a successful preaching itinerary, they came to Jesus and reported their success, saying: "Lord, even the devils are subject to us through thy name." Among other things, Jesus said to them: "Notwithstanding in the name of the Son of man shall they cast out devils; and if a person casts out devils in the name of another; the same person shall be subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:17; 20). Jesus did not mean to chide them, but to assure them they were subject to them through His name, but pointed out something which was an occasion for even greater rejoicing—that their names were written in heaven. This was a splendid and assuring testimony from the lips of Jesus, as to saved relationship.

Furthermore, the Intercessory prayer of Jesus, recorded in the seventeenth chapter of John, contains remarkable testimony on the subject of the pre-Pentecostal experience of the apostles of Jesus.

When we consider this intercessory prayer, we should remember that Jesus knew the hearts of men, even their deepest, secret thoughts, and He consulted old and musty church records to find out who were Christians. Then, too, He was talking to the Father, who knew men's hearts better than He could, kiss them, in the upper room, He was praying to His Father In behalf of His own disciples.

In this prayer, the "world" was shut out. "Pray not for the world," is the statement of the Intercessor, "but for them which thou hast given me; for they are thine" (John 17:9).

The word "world" used once in the above paragraph and twice in the paragraph following, provides an important little study of a Greek word. The Greek word used is kosmos, which has, according to Thayer, eight uses. Here, however, it means: "the universe, in contrast to what is of men, alienated from God, and therefore hostile to the cause of Christ." The word kosmos is used in a similar way—a fourth time, when Jesus said: "I am the light of the world, the world hath not known me" (v. 29).

If one were to take his New Testament and underscore every complimentary word in this chapter, which Jesus said to the Father concerning His disciples, he would be surprised at the result. But perhaps the most favorable word and highest testimony is found in the twice-uttered statement: "They are not of the world, even as I am not of the world." What else could we wish for a more significant testimony from the lips of an eminently Saviour? This one word from Jesus should settle, for all time, the question, "Was Jesus a subject of an unsanctified heart. Pentecost delivered them from such a spirit, therefore, the absence of its repetition. Are there still those who would forbid others even to preach the name of Christ, because they do not join their church or become a member of their party? That is a sectarian spirit, the remedy for which our Lord in Mark, chapter 3, subjoined grace, and blessing God are the wonderfully suggestive words with which the inspired writer describes the post-pentecostal experience and conduct of these apostles of Jesus.

One is 'almost tempted to wonder what there remained for Pentecost to do for such as have just been described, who may be characterized as the group that represented the Church of Christ's day. Did they live today, they would be practicing a standard far above the average Christian, and might even be classed as at least slightly fanatical, religiously. Yet, it is evident that Pentecost was expected to do something for them, for Jesus commanded them to 'tarry at Jerusalem for it (Acts I:4). We shall attempt to discover what in the New Testament was the purpose of Pentecost, and which made it so full of meaning, experimentally.

In the first place, Pentecost delivered them from a sectarian spirit. It was evidently at the close of a preaching itinerary that the Apostles reported that they had met a man casting out devils in the name of Jesus, but had forbidden him (Mark 9). They gave as their reason for so doing, that he would not follow them. Jesus rebuked them for this conduct.

Translating this attitude into modern terms, it would be sectarianism—that spirit which says the church is for me, not for thee.

But this was before Pentecost. Subsequent New Testament narratives disclose no incident like the one cited above. The assurance of that day, therefore, is a symptom the disciples had entered into a saved relation to God before Pentecost.

In the same prayer Jesus speaks of these disciplines by the use of our evangelical term, "believer," the same term he used in future followers and says: "Neither pray I for these alone, but for them also which shall believe (Italics mine) on me through their name" (v. 20). They were in the line of "believing, and truly believe on Christ are their successors.

One more word from the Inspired Record will complete the testimony on behalf of the disciples, relative to their pre-Pentecostal experience, though this further word should not be necessary. It is a statement concerning the apostles after the ascension of Jesus. "And it came to pass, while he blessed them, he was parted from them and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God" (Luke 24:50-53). "Great joy," and "blessing God" are the wonderfully suggestive words with which the inspired writer describes the post-pentecostal experience and conduct of these apostles of Jesus.

Again, there was in evidence on the part of some of these good people a self-seeking spirit.

According to one Gospel writer, it was James and John who came to Jesus, and according to another (Mark 10 and Matt. 20) it was their mother, Salome, who came to Jesus, desiring a certain thing of Him. Putting the two narratives together, then, it may be assumed that the mother and the two sons shared in the ambitious request—that James might sit on the one hand of Jesus and John on the other of His kingdom. Though the request was based upon a wrong conception of Christ's kingdom, it was not, in itself, a bad one. No mother should think that her child, near Jesus. But the request, after all, was a self-seeking one—for prominence or position—and caused the disciples to be moved with indignation against each other. But it is my understanding of Pentecost, is there any line in subsequent narrative exhibiting such a spirit after Pentecost? I know of none. If not, what became of it? Selfishness for what was a spirit of godliness, and an unsanctified heart, and Pentecost delivered them from it.

Is there any self-seeking spirit, exhibited today—a seeking of prominence, position, or leadership? It seems as though one of the curses of the church today is that of would-be leadership. Man cannot understand why they are not elected to deaconship, class-leadership, the Sunday-school superintendents, or the Board of Deputies. They would rather march at the head of the procession if there are only one or two more in the line, than to fall into the line, of fifty. It is very clear how the cause. The cure of Pentecost is needed today as well as in olden time.

Surprising as it may seem, these good people, upon a certain occasion, indulged in a passion that can certainly be called a desire for revenge.

It was one day when Jesus was passing through a certain but unnamed Samaritan town. The combination of circumstances called forth this display. These people failed to accord to Jesus the hospitality due to a stranger who was passing through an oriental city (Luke 9). Two of His disciples, incensed at such discourtesy to their Master, sought permission to call down judgment fire upon the heads of the people and consume the city. It was not Judas nor Peter who led in this revengeful request, but the two least likely to be suspected, James and John. Jesus rebuked them saying: "Ye know not what manner of spirit ye are of".

But this, too, was before Pentecost. Does anyone know of any post-Pentecost incident where these apostles exhibited a disposition to revenge? A spirit of revenge is a symptom of an unsanctified heart. Pentecost evidently delivered these good people from that spirit.

Pentecost is the sure remedy for a revengeful spirit. It is not always attempted in the method sought upon the occasion cited, but is sometimes accomplished by the wrong use of that fiery member, the tongue. Many an influence has been destroyed and usefulness seriously impaired by the suspicious words of revengeful persons. In the measure that a spirit of revenge exists among good people, let this remedy be needed.

Lastly, these good people also gave evidence of cowardice under the severe strain of possible danger.

When armies of soldiers, led by Judas, came out to take Jesus, with torches, staves and swords, that they all foresaw Him and fled (Matt. 26:58). It might be argued, that it was human weakness that caused them to do this, but that most of us would have done the same thing under similar circumstances. But that is as it may. It was cowardice, nevertheless. John recovered himself quickly enough to overcome the process of.rs and to go boldly with Jesus before
the high priest and into Pilate's judgment hall. Peter recovered himself partly, too late; got into the wrong crowd; warmed himself, and finally denied his Lord. The rest of the eleven (Judas being absent) evidently went into hiding to await the subduing of danger.

Cowardly as the apostles appeared before Pilate, the Lord's spirit was in Peter. Pentecost. Something must have delivered them from this spirit at Pentecost, for immediately the most vacillating one, Peter, became the man. He had a short time previously had quaked and quailed under the questionings of a little maid, laid the charge of the crucifixion of Jesus at the feet of his listeners. Still more, every one of the original twelve, except Judas who became a suicide, and John who was providentially spared to live out of his day into a new generation, gave their lives as martyrs for Christ. According to tradition, some of them died exceedingly cruel deaths, but none of them shrank from giving their lives for the cause of Christ. Tradition says that, when Peter was being led to the cross to which he was to be nailed, he begged of his executioner that he might be crucified with his head downward, for he was not worthy to be crucified, like his Lord, with his head upward.

None would scarcely dare to dispute that the church has, down through the ages, exhibited no small measure of cowardice; it is probably due to this, that so much truth has been compromised, and so little moral courage is in evidence. Pentecost gave to these early followers of Christ a fortitude and heroism which the church of today could well afford to covet. There is nothing Pentecost as a remedy for cowardice.

Summarizing the results of Pentecost, we find two outstanding things. Perhaps all other things may be included under the two items of this analysis. The prayer of Jesus for their sanctification recorded in the seventeenth chapter of John, and the promise of the Holy Spirit, as found in Acts, the first chapter and the fourth verse, relative to the promise of the Father, were fulfilled in them. In the prayer Jesus had prayed: "Sanctify them." In the fourth verse of Acts we read: "Wait for the promise of the Father." Our authority for the historic results of Pentecost is Peter. It is he who points out exactly what happened upon that occasion. Peter and his associates had been to the temple and had participated in three Pentecosts recorded in the Book of Acts: the Jewish Pentecost at Jerusalem, recorded in the second chapter of Acts; the Jewish-Gentile Pentecost at Samaria, recorded in the eighth chapter of Acts; and the Gentile Pentecost at the house of Cornelius, recorded in the tenth chapter of Acts. Not only was Peter present upon all these occasions, and a participant, but he wrote the Pentecostal epistle in each instance. Certainly, his words, written by inspiration, should be accepted as authority upon this point.

It was at the Jerusalem Conference of about A.D. 50, the first church council ever held, that Peter declared the historic events of Pentecost. The subject under discussion at this conference was had its relation of Jew and Gentile in the Church of Christ. Peter there made a comparison of the events which occurred at the Jewish Pentecost at Jerusalem to the Gentile Pentecost at the house of Cornelius, and declares that what happened at one was exactly what happened at the other, and this, to quote his exact words, is what occurred: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us; and put no difference between us (the Jews) and them (the Gentiles), purging their hearts by faith (piltsa minne)" (Acts 15:8, 9).

It is worthy of note, that this statement of Peter mentions the fulfillment of both the promise of Jesus to the prayer of Jesus for His disciples. God sent the Holy Spirit, and the Holy Ghost, thus fulfilling the promise, and their hearts were purified by faith, thus answering the prayer of Jesus. Whether to Jew or Gentile, the results of the New Testament were the same: the baptism with the Holy Spirit and heart purity.

It would appear highly important, that every theory concerning the baptism with the Holy Spirit and sanctification should be tested by the meaning of Pentecost as it is unmistakably revealed in the New Testament. Any theory propounded which does not measure up to these New Testament teachings should be rejected, and a standard should be set consistent with the teaching of the Word of God.

It is of more than ordinary interest to note the agreements of the great schools of religious thought relative to the need of heart purity. Most of them concede the necessity of our heart being the sanctuary of holiness as it was in the days of the Hebrews, and now, and all insist upon the necessity of holiness of heart as a preparation to meet a holy God; to enter into a holy heaven, and to mingle there with holy angels. These theories may be divided into two general groups: that usually held by the Catholics, and those taught by Protestants, and the cleavage between the two general theories is found to be death itself. Pro- testants, differing as they may in the time and technique of holiness, all insist that it cannot be attained after death. Catholics, just as insistent as any Pro- testants could possibly be of the necessity of holiness, teach at least a possibility of being made holy subsequent to death, by the means of so-called purgatory. Against this teaching Protestantism is almost unanimously opposed. Despite such dangerous heresy, there have been many adherents to the Catholic body who have written admiringly of the communion of saints and Catholicism has had its St. Francis of Assisi and its Madam Guyon.

Among spiritually minded Protestantism there is a generally conceded need of a deeper experience with God than the initial crisis of conversion. The Christian leader has moved the world for God have been those of the deeper experience. They may vary somewhat, and sometimes quite radically, concerning the type, manner, and full significance of the experience, but it shall be called the "important thing" is the insistence upon the experience.

J. Gilchrist Lawson, in the Introduction to his book entitled Deeper Experiences of Famous Christians, says: "It is the baptism, or, filling, or gift of the Holy Spirit, the filling from being 'filled with the Spirit.'" The Methodists may describe it by deeper Christian experience as 'entire sanctification,' 'holiness,' or 'perfect love.' The Baptist may call it 'the baptism of the Holy Spirit,' or the 'fulfilling of the Spirit.' The Presbyterian may call it the 'life of faith,' the 'rest of faith,' or the 'divine assurance.' The Congregationalist may call it 'entire consecration.' The Quaker may call it 'living in the Spirit,' or 'walking in the Spirit,' or 'overcoming power,' or 'power over the flesh.' The Catholic writers may term it 'death to the self-life,' or 'purification.' All these are scriptural terms, or ideas, and all refer to a Spirit-filled experience just as Haydn, with Whittall Smith, in her Christian's Secret of a Happy Life, and William Arthur, in his Tongue of Fire, describes one and the same experience (a new life and a new experience) from the human side, and the other from the Divine; one showing man's privilege, and the other God's power."

"In the volume just mentioned, the section is cut across various groups of Protestantism, and those listed as having testified to, and having lived, the 'deeper life,' even though the list is only typical, are: Girolamo Savanarola, Madam Guyon, Fenton, George Fox, John Bunyan, John Wesley, George MacDonald, Christmas Evans, Lorenzo Dow, Peter Cartwright, Charles G. Finney, Billy Bray, Elder Jacob Knapp, George Muller, A. B. Farwell, Paul in Flesh, Oliver H. Gordon, D. L. Moody, and General Booth.

The one thing upon which there appears to be universal agreement is the present living reality of the 'deeper experience.' This experience is wrought in the heart by the Holy Spirit, who applies the merit of the sacrifice of Jesus Christ to Calvary. In answer to the need of the truly consecrating soul, is evident.

The eloquent preachment of the great Pentecost, as well as the experiences of the unnumbered company of those who have entered into the same victorious and scriptural deliverance from sin since, is that it is a present possibility.

It is also evident, that many dear saints of God have come into the experience of heart purity, have lived, joyously, and have died triumphantly, who never knew any more of holiness as it is here propounded. They have sought intimate fellowship with God through Christ, and in the absence of theory of formality were cleansed through the blood, according to I John 1:7.

The Bible teaching of sanctification is that it is a work of grace, wrought in the heart of the believer by the Holy Spirit, through the atoning blood of Christ, in connection with the promise of the Holy Spirit.

The scriptural terms used in the New Testament to express this experience or relationship are: 'pure,' 'in heart,' 'holiness,' 'sanctification,' 'perfection.' The process by which grace is wrought in the heart of the believer is variously expressed. Among the words employed, are these: 'sanctify,' 'purge,' 'cleanse,' 'purify,' 'crucify,' and 'de- stroy.' The word 'sanctify' by proponents of this teaching is used in its positive and definite results, 'sanctification.' While not a scriptural term, it can scarcely be justified considered more radical than the others. Personally, I prefer to use the exact verbat- um of scripture, as these terms sufficiently express, and do not subject to the criticism to which all of these may.

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Gleanings from the Greek New Testament

Ralph Barle

Matthew

Corn or Grain?

IN THE FIRST verse of the twelfth chapter we have reference of the disciples walking through the “corn” (“cornfields,” Mark 2:21) on the Sabbath day. As they went they plucked the “ears” of corn (Mark 2:21, and note). Immediately the American reader sees a mental view of rows of corn towering some six or eight feet in height and the disciples eating corn off the cob. One wonders how palatable such a diet would be.

Actually, of course, the difficulty lies in the difference between British and American usage. In this country we use the term “corn” for maize, which the early settlers called Indian corn. In England “corn” usually means wheat. Even today, students of modern English history will remember the heated debates about the “corn laws,” which actually had to do with the importation of wheat.

In the British Isles the name corn is applied to all breadstuffs, whether wheat, oats, rye, or barley. One is reminded of Sunday in a Highlander’s gibe at the Scots in his famous dictionary, the definition of oat is something like: “a grain consumed by horses in England and by men in Scotland.”

We cannot be certain whether the grain referred to here was wheat or barley. Some commentators lean strongly toward the latter. Barley was the food commonly used by the poorer people. It will be remembered that Ruth gleaned in the fields of Boaz at the time of the “gleaning.” The promised land is referred to as a “land of wheat and barley” (Deut. 8:8).

Whichever it was, the picture of the disciples plucking the ears of corn off the heavy stalks is definitely quaint. Rather, they were plucking kernels of wheat or barley and chewing them.

The Pharisees objected to this procedure, or to the fact that it was breaking the Sabbath day. They had a regulation in the tradition of the elders, which made such conduct unlawful. Edwards, in his Life and Times of Jesus the Messiah (II, 762), calls attention to the ruling of the rabbis which would apply to this occasion. “If a Jew is to roll wheat to take away the husks, she would be guilty of sifting with a sieve. If she were rubbing the ends of the stalks, she would be guilty of threshing. If she were cleaning the husks from the corn, she would be guilty of sifting. If she were bruising the stalk, she would be guilty of grinding. If she were throwing it in her ears, she would be guilty of winnowing.”

Luke 6:1 mentions the fact that the disciples were rubbing the kernels in their hands, to get off the husks. So they were guilty in the eyes of the Pharisees of harvesting and threshing grain on the Sabbath day.

It should perhaps be pointed out that there was nothing wrong about their doing this on any other day. The road led right through the field of grain, with no fences or walls protecting. It has always been considered perfectly proper in the Orient for a traveler to help himself to whatever he could eat as he walked along the road.

Bread of the Presence

In the fourth verse of the twelfth chapter we find a reference to the “showbread.” This rather obscure word has been changed to “showbread” in the American Revised Version. At least this eliminates the trap, into which we have heard more than one reader fall, of pronouncing it as if it were written “shoe-bread.”

But the Revised Standard Version has made a great improvement in thought—as well as representing what appears to be more accurately—by giving us the rendering “bread of the Presence.” Moffatt has “loaves of the Presence.” Goodspeed has “Presentation Loaves.”

The expression in the Greek is touts artous tes prothesis. “Loaves of the presentation” is perhaps the nearest we can come to the literal Greek. The idea expressed is that the loaves were presented before the Lord in the Holy Place.

But the expression “bread of the Presence” carries a Beautiful suggestion. We are to feed on Christ’s presence in our hearts, as the priests of old ate these sacred leaves. In the holy place of fellowship with Christ we become conscious of the Divine Presence in our lives, and this brings strength and spiritual nourishment. We can hardly see how anyone can fail to appreciate the added beauty and richness of the expression “bread of the Presence” as compared with the traditional rendering “showbread.”

The preacher who confines himself to the use of the King James Version in his studying the Bible is robbing his own spiritual life and his ministry of much blessing and enrichment.

Flax or Wick?

In the twelfth verse of the twelfth chapter, some of a quotation from the Old Testament, there occurs the statement: “smoking flax shall he not touch.”

Of the dozen modern translations which I checked, only three retained the word “flax”—the English and American Revised versions and Moffatt. Most of the others have “a smoldering wick.” The New Testament in Basic English has a good rendering: “The feebly burning light will he not put out.”

The word for flax is linen, from which we get our word linen. It was used for wicks in ancient lamps. The picture here suggested is that of a smoking, flickering wick, about to burn out.

The interpretation accepted by most commentators appears to be that the Messiah will not use harsh, severe methods in dealing with those whose lamp of spiritual life is burning feebly. He will not snuff out their flame. Rather, He will try to revive it with the fresh oil of His grace. It offers a suggestion to pastors in dealing with the spiritually weak.

God’s Blood-Line

Richard S. Taylor

We hear much of the “kingdom of heaven,” and the necessity for “living by the sword.” We hear much of the Church, Christ’s body on earth. But many have not yet caught the truth of “The Christian Race,” God’s blood lineage.

The Apostle Paul presents the matter in Ephesians, chapter 2. After reminding these Gentile believers that before their conversion they were “aliens from the commonwealth of Israel, and strangers from the covenants of promise,” he says, in verses 13-15, “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace.”

Since the Apostle is talking about a “new man” out of both Jew and Gentile races, he cannot possibly be talking about a new individual; therefore the term “man” must be interpreted as referring to a new “race.” He is saying that God has brought into the family of an entirely different and new race of beings.

When God launched His program of race salvaging: He began by calling forth Abraham, and then by generating a new line of growth around this race He patiently built up all the barriers of separation and racial differences which divide men rather than unite them. But His purpose was to dredge a channel in the broad river of human life deep enough to accommodate the God-man, Jesus Christ. Then Jesus, in turn, set about the task of broadening the channel to include the whole river. In Him all the barriercs between Jew and Gentile were to be demolished and all the lines of separation obliterated, and out of the lines of Gentiles and Jews comes a race transcending both.

In thinking of the “Christian Race” it will be well to point out that that basis of racial identity is blood. Nationality may be determined by locality, but race by ancestry. Even in the ability to imitate another race, to mimic their dialect and adopt their customs doesn’t make us one of them. The writer married a Norwegian and he likes Norway. He became Norwegian. But he never became Norwegian. What he became was blood. Blood that counts.

Nowhere is blood more crucial than in the “new race” begun by Jesus. You who
once were far off have been brought near in the blood of Christ. His blood is the basis of our identity in His race. We are forever aliens until His blood is made ours by faith on the human side and the ministry of the Holy Spirit on the divine side. "Except ye drink my blood and eat my body," Jesus said to the astonished Jews, "ye have no life in you." It is admitted that to speak of the properties of His blood in one context is to senserate a figure of speech, but it nevertheless denotes a real experience. The words that I speak unto you," explained Jesus, "they are not mine, but they are His who sent me. The flesh profiteth nothing." But though the whole matter is spiritual rather than physical, we are not to conclude that it is ethereal and imaginary, in word only. The body will be laid aside as a worn-out garment with its Norwegian or Danish or French or Chinese or Negro blood, but the spirit will survive its decay; and somehow, if that spirit is to live rather than just exist, it will be by the blood of Jesus. Christ shed His blood in the body then that we might live in the spirit. When we appropriate by faith the merits of that blood, we become members of a blood-bought race, whereas those who despise the blood of Christ must eternally remain aliens.

II

Let us extend the application of the truth still further. To say that blood is the basis of our racial identity is to remind ourselves that we believe in the blood by education. One might go to Sweden and become a naturalized citizen, but that would make him a Swede racially. Similarly, one might join the church, but that does not make him a Christian. One does not join this new race; he must be born into it.

Thought this is not a perfect analogy, it is a useful one, and one by which himself adopted in his conversation with Nicodemus. Nicodemus thought his Jewish blood was a birthright to the kingdom of God, but Jesus insisted that he must be born again. His religious leanings, his great learning, his ecclesiastical leadership did not make a native to God's kingdom. He might be a supplicant to the king, yet an alien among aliens in this kingdom. It is reserved for sons. "Except a man be born again, he cannot see the kingdom of God," because the kingdom of God is not only a new government but is for a new race.

The apathy and prudence of the "new birth" analogy lies in the fact that one's appropriation of the merits of the blood of Christ is not merely a ceremonial ritual, but becomes an inner miracle. One's moral and spiritual nature is changed, so that insensibly he acquires certain characteristics of Christ. This change is distinct from others. His soul is delivered into a new life, in which he instinctively begins to breathe and eat and grow. This new life is not the result of a process of transformation, but of regeneration. One becomes a Christian not by adopting the name but by receiving the nature. He is not trained into the kingdom; he is born into it.

III

This leads to a further observation: True racial identity will make certain racial characteristics natural. Some traits are acquired by association, but some tendencies are inborn. When a sinner is born again, that is, when he is regenerated from within rather than just reformed from without, the appetites and desires of spiritual life are born in him. He instinctively loves God's Word now whereas before he just couldn't get interested in it. He has a different relationship to prayer, he quite naturally craves the company of other Christians, his feet easily take him to the house of God, and he is a spontaneous giver of the salvation of friends and loved ones—of the whole world. Such desires are not generated by church joining or by new resolutions. They are in his nature. In the innermost being of the people have such a difficult time trying to live the Christian life. It isn't natural to them. They are trying to imitate the new race, while they still belong to the old.

IV

Again, this new race is so entirely distinct from the old, that the moment a person becomes a part of it he discovers that there is a sharp separation between them, a vast chasm of spiritual misunderstanding and incomparability. He just doesn't click with the old crowd any longer. He likes them; he is interested in them, he works with them, but he no longer belongs. They feel it; he feels it; he didn't used to feel it. He is alone in a crowd, as truly as an American suddenly set down in the interior of Tibet with only the babbles of a strange tongue: a strange world, a strange language. He has no new friends, and they don't speak it. He has a new interest, and they don't share it. In fact, they only talk at all; they seem all, foolishness to them.

And may I make one point exceedingly clear: this separation is not due to any suddenly acquired snobishness on the part of the Christian himself. It is intrinsic in the contrast between the two natures, the two races, the two outlooks on life, the two ways of living, the two patterns of affections and desires and habits. In fact, this incompatibility is so basic and this separation is so inseparable that for a profession Christian to feel comfortably at home with his unbelieving peers, is of itself sufficient evidence that he is merely wearing the label of the new race; he does not truly belong.

Sometimes a situation arises in which the Christian is tempted to bridge the chasm and obliterate the separation by forming unnatural alliances and friendships, such as intermarriage and the like. Believers are brought together that is merely bringing the conflict between the two races into one's home, to live in the utter misery of it and rear one's children in it. The only, alternative is for the other unbeliever to be born into the Christian race or the unbeliever to revert to the old. Too often the latter is what happens. Wise was the pastor who refused to marry a Christian young man to an unsaved girl; he said, "There are only two classes, children of God and children of the devil, and if I marry you I will have trouble with your father-in-law." No, the law to come out from among them is not arbitrary, it is not to circumscribe us and curtail our liberty. It is rather ineritable and irresistible there. In the innermost nature of things, and its violation, not its observance, destroys liberty.

V

Finally, we need to see that this new race is the only true basis of brotherhood among men. The old race is a sinful race, and sin does not unite, it divides. We who were far off and nothing by the blood of Christ—far off not only from God but from each other. And the expression "so making peace," is significant. Peace can be made only by submerging the old racial and economic lines of division in a new alignment altogether, a new racial bond that lifts into its fold and unites in one affection the white and black and brown and yellow, the poor and the rich, men of all classes and tongues. But this is done only as men become partakers of Jesus Christ.

For racial walls are tall walls. Some think to tear them down and achieve universal brotherhood by creating equality of economic opportunity. End poverty everywhere, they say, end strife and jealousy everywhere. Others believe that the secret is in universal education. Teach people to read and write, to live properly, to understand the events of the world, turn into every dark corner of the globe the light of this scientific age, and superstitious fears and war-breeding misunderstandings will vanish. Still others feel that the diversity of language constitutes a barrier to true understanding, so advocate a universal language. Let everyone speak the same tongue, then they will be brothers. Others advocate free intermarriage: the whites with the Negro and the Chinese. Let the world be a great racial melting pot, mix up the Poles and the Swedes and the Indians and the Eskimos and the Japanese until no one will be anything and everyone will be everything, and then there will be no barriers separating men. There are yet others who think we can build walls into a universal oneness. This one-ness can only be in Christ. It can never be in a dream, it must be in the Son of Man. "For he is our peace, who has made both one in him and has broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."
"Filling Up and Pouring Out"

L. A. Reed, D.D.

POURING never is possible from an empty vessel. In fact, our subject is a simply stated law. Just as the knitting is far more difficult than the reverse procedure, so the preparation or the "filling up" is more arduous than the "pouring out" or delivery of one's soul to an audience. In the past four articles we have endeavored to emphasize the need of preparation on the part of the preacher; a preparation involving sound materials, and spiritual emphasis, but now we wish to generalize on the research side and particularize on the spiritual.

Our forefathers had a grand old legend connected with the terrible battle of Chalons, at which, in the middle of the fifteenth century, the combined forces of Visigoths and Romans, obtained a sanguinary triumph over the invading hordes at Attila. The bloody work of the sword was done and the vast plain was strewed with countless heaps of dead, but for three nights following, so ran the tale, the spirits of the slain mingled with the air, hovering over the scene of their late encounters and continuing their ruthless conflicts in the air. Such has been the like with the age-long war conducted against the gospel, which, if it has not, conducted mainly with the sword, has now resolved itself into an endless conflict of opposing spirits. This conflict becomes very intense at times in the preacher's preparation for his preaching task. Contextual sources are at his command, and his mind has very little difficulty if any, in the technical preparation of "filling up," but he will find that this preparation, though of immediate and essential value, is not the most important preparation of his sermon. The spiritual preparation is the battleground. Here is where the Interventions occur; where his mind will wander back to the technical field; where he must close the door of his mind and be, for a time, the mere scribe to a pure mind who can give him that clairvoyant touch, which will make his sermon acceptable first to God and second to the people.

Back about twenty-five years prior to the battle of Chalons, and spiritually, there seemed to be a widening breach between the ministry and the masses. It was not due to a lack of scholarship on the part of the ministry, for the Calvinistic ideal of the preacher, as expressed in the Christian scholar, was producing a type of ministry which technically was quite correct, but more men the larger were drifting asunder. This occurred first in Great Britain, where the press in England and Scotland both explicitly affirmed that the width between the religious thought, and the religious thought, vast masses of society were "brutal and dangerous." They were no longer thought of by statesmen as objects of hope, but more as a threat hanging over the safety of the rest of society. Does this description of the times at the beginning of the century find a counterpart in the period in which we now live? Are the clergy the leaders of American thought? Can we see any hope in the criminality of the masses of our day? Does not the 35,000,000 unchurched youth appear to be a threat rather than a promise? Does the worldly view of what constitutes ministerial success, or the identity of social rank in church membership, or ambition within the ecclesiastical realm? Is church authority taking the place of real love for our task and the masses involved? Our undercurrent may be and no doubt is right, in the main, but I do not like the appearance of the surface currents and the local currents. If our ministry lacks just one thing, I reiterate, just one thing, then we lack all. That one thing to which I refer is the spark of our message; it is the spark of the presence of the Holy Spirit.

We would not even make a comparison and suggest that the spark is so essential that it can stand alone, although in the ultimate sense we know that to be true, but the Nazarene program in the future will call for an suppleness, plus that all-important and essential spark of the Holy Spirit. Here is the point at which the ministry of our day has failed; we are too ready to set up an all, and say that we cannot do without the end of the contention that God will fill the mouth of the man, regardless. No indeed! How wonderful when God has prepared to bless and anoint with his sanctification and presence. It is difficult for even God to bless a vacuum, and yet that is what many Nazarene preachers expect Him to do and join in the disappointment of the people when He does not do it. The "filling up" of the intellectual compartment is the human clear, but the "filling up" of the spiritual compartment is the divine task. Neither one, standing alone, is sufficient for the full task of the modern ministry. The only acceptable minister today is the one who is prepared thoroughlly and then becomes so filled with the Holy Spirit that his ministry will have a sympathy which shall extend to the most humble level in his parish. The tendency in the larger denominations is for the ministry to work away from those portions of the population who are less educated than they. It is a danger that nature will unlimber. There is a danger of our ministers and their humble, classes parting company because of the severing of emphatic ties. But I believe that the Church of the Nazarene can defeat such a trend, if the Holy Spirit will still be the minister's guide. Trends can be whirled only by grace.

Preachers who read these lines, in the name of Jesus of Nazareth I plead with you to enjoy the presence of the Holy Spirit to spark your message, then you will be like the burning fuse, and at the end no "flash in the pan" but a burning inner life of the thing that we expect to do is to discover that dynamic within us and in our message. If perchance, and God grant it may never be so, they do not see it and fear the appearance of the surface currents and the local currents. If our ministry lacks just one thing, I reiterate, just one thing, then we lack all. That one thing to which I refer is the spark of our message; it is the spark of the presence of the Holy Spirit.

Any ministerial culture which would tend to isolate you into a class by yourself, will be fatal to your influence. Any theory of ministerial culture which is intellectual, philosophical, or even sensitive, will bridge the gulf between the minister and the people. Our task is to present God to the people, in the person of Jesus Christ, and the means of grace until we cannot divide Him to anyone. Culture should be a power and not a luxury; it is a luxury without the Holy Spirit, but with the Spirit it is more than a power, it is "The intellectual, less study, less culture," but simply, "More heart, more prayer, more godliness, more subjection of culture to the salvation of those who have little or none of it." Thus, when the spirit is aflame and the truths become living fires, we have the "filling up." This is the first essential of the successful minister.

The "pouring out" is the actual experience for which you have prepared and over which you have prayed and is reality at the end of your anticipation. Of course, fulfilling the promise of the promises you have made "words," your study and habitually have developed a vocabulary, your material is organized and your discussion is possible. It is the divine element in your preaching which will make it vital. Nathanael J. Burton says, "The sermon gets to be a sermon, by being made a sermon."

The profoundest appeal to the human heart comes from the dynamic aspect of the work of the Holy Spirit. This must, simply must, be present in the ministry of the Church of the Nazarene. It is not found in a program of 208 sermons used every two years in the parsonage, neither is it found in the writing and memorizing of about twenty or thirty minutes in the evangelistic minis try, but it is found in the dynamic presence of the Holy Spirit as you pour out from a prepared heart your message of divine truth by the working of the inner life of the Church which permits and encourages and aids the functioning and energizing by the divine Spirit, both within the man who speaks and within the ears of those who listen, that which is needed today. This is the distinctive asset of the preacher—do not try to compete in your ministry. You will always fail in the race of competition, this is a race of being baptized with the Holy Spirit. Anyway, any realm which you might consider will show superiority to your consideration.

If you endeavor to compete with magazine writers and editors in clever literary production, they will beat you. If you endeavor to compete with the vaudeville, moving pictures, or entertainment, they will beat you. If you endeavor to run races with the lecture platform you will be beaten. In your congregation there will be no doubt, be men who are equals, and in some lines of knowledge or experience. However, business men will know more about business than you. Scientists, politicians, instructors in economics, etc., will, no doubt, be better informed than you and they would not take to palm off on them your inadequate presentation of their own specialties. You
The War of the Laws
Carl Bangs, Jr.

Paul is contrasting the law of God and the law of man. This law is the basis of his own experience: but the contrast is worked out ideally, or timelessly, as we might say, all the preaching as absolutely and completely, however, our reflection, that the experience described is essentially that of his pre-Christian days. It is the unregenerate man's experience, surviving, at least in memory into regenerate days, and read with regenerate eyes.

I THE WAR TAKES PLACE IN THE UNREGENERATE MAN.

Since a proper interpretation of the "War of the Laws" depends on the correct view of where the war is fought we will present a few reasons why the man in question is still in an unregenerate state.

In verse fourteen he is described as "total, sold under sin." Such a condition cannot be predicated of a regenerate man without minimizing the grace of regeneration. This man is a slave of sin; sin has dominion over him because he is sold under sin. In Romans 8:14 it is stated that "sin shall not have dominion over you: for ye are not under the law but under grace." If sin does not have dominion over those who are under grace, and if sin has dominion over this man, then this man is not under grace but under law.
In verse fifteen he says, "What I would, that do I not; but what I hate, that do I." A man who disapproves of what he does, and does not that which he approves is a slave (in this case, of sin). This man answers to that description. Therefore, being a slave to sin, he cannot be said to be regenerate.

In verse seventeen he speaks of "sin that dwelleth in me." Notice the pleasant word, "dwelling", or "inhabiting" is that of "reigning." This is plain from many passages, including these: "But if the Spirit of him that raised up Jesus from the dead dwell in you, you also shall walk as he walked in them, and I will be their God, and they shall be my people." (II Cor. 6:16).

Although the regenerate man may indeed be said to have "inhabing" sin, it is not strictly correct to say that there remains within him "dwelling" sin. Sin does not rule in a regenerate man. If, then, sin does not dwell in a regenerate man, and if sin dwells in this man, we conclude again, that this man is unregenerate.

Verse twenty-three furnishes us with another vivid description of an unregenerate man and needs but to be restated here: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Paul describes here an unregenerate man battling the law of sin through his own power and being continually overcome.

II. THERE ARE FOUR "LAWS" ENGAGED IN THE WAR.

Now let us see the battle lines in this war. There are four "laws" or forces which have become involved in the struggle. They are (1) the law of God, (2) the law of the members, (3) the law of the mind, and (4) the law of sin. The law of God and the law of sin are directed opposite to each other; the law of the mind and the law of the members are likewise opposed. The law of God and the law of the mind agree in the law of sin and the law of the members. The law of God is superior to the law of the mind, for the mind renders it due service and is us, but it cannot defeat the power of God. The law of sin is the lord of the law of the members, for the law of the members brings a man into captivity to the law of sin.

Here we find two lords, God and sin, who are contrary and directly opposed to each other. God is the lawful Lord; sin is a usurper and a tyrant. Both of them impose a law on man in order to obtain his obedience. God is the author of the moral law; sin requires obedience "in the lusts thereof." God prescribes those things which are holy, just, and good; sin proposes those things which are sensual, pleasant, and agreeable to the flesh.

In the man there are two laws which answer to the law of God and to the law of sin. The mind assents to the law of God in that it is holy, just, and good; the flesh assents to the law of sin, that it is useful, pleasant, and agreeable. The law of the mind is a knowledge of the law of God and the answer of the members is a propensity toward things agreeable to the flesh.

The battlefield is the unregenerate man. The opposing generals are the law of God and the law of sin. The fighting armies, each trying to gain a victory for its general, are the law of the mind and the law of the members. These two laws are said to be "waging war together." The object of their fighting is that the man in whom they are fighting might be brought into subjection either to the law of God or to the law of sin. The mind is the persuader of man, whose assent the victor must have. The mind persuades the will to do that which is holy, just, and good, and the flesh will to do that which is useful, pleasant, and agreeable. The stronger force will be triumphant and will bring the weaker force into captivity.

III. THE LAW OF SIN HOLDS THE BALANCE OF POWER.

What is the outcome in this "War of the Laws"? The law of the members is victorious over the law of sin. The law of God is the stronger than the law of the mind. The law of God is the weakness of the law which has been made weak by the flesh. This is expressed in Romans 8:3 as "what the law could not do in that it was weak through sin, I do in the mind of Christ." The good that I would I do not: but the evil which I would not, that I do." (Rom. 7:19-20).

The law of sin is his master.

What an utter defeat! "O Wretched man! who shall deliver me from the body of this death?"

It is apparent that if there is to be any deliverance it must come through some force which has not thus far been in the battle. The law of the mind has done its utmost to bring the law of the members into subjection to the law of God, but it has itself been defeated and brought into subjection to the law of sin by the law of the members. It is futile for the sin which has no law to do right. I will obey the law of God. I resolve to live a righteous life." He already stands defeated on that proposition. He must look elsewhere for deliverance. There is an urgency in that cry—"Who shall deliver me?"

IV. DELIVERANCE COMES THROUGH A FIFTH LAW.

Paul did not leave us without an answer, he found an answer in his own life. Now he shouts it out, "I thank God through Jesus Christ our Lord!" A stronger law has entered the "War of the Laws"—the law of the Spirit of life in Christ Jesus, who does not write the law on tables of stone, but who engraves the love and fear of God on the fleshly tables of the heart.

It is through Christ that despair turns to hope and defeat to victory. The man who was once the slave of sin is now liberated, delivered from the body of death. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For sin shall not have dominion over you, because you are not under the law, but under grace." (Rom. 8:1-2).

He is now to be "led of the Spirit, and not to be under the law" (Gal. 5:18). He now lives his life in conformity to the law of God, not through compulsion, but through inward motivation by the Spirit. The law knows how to command, but does not afford the strength to perform the commandment. The unregenerate man had said, "How to perform that which is good I find not. But the means of performing the law of God is now his through the Spirit." (Rom. 8:13).

V. FIVE FACTS CONCERNING THE DELIVERANCE.

From the scripture under consideration we may safely deduce five significant facts concerning regeneration. First, regeneration always involves the forsaking of the old setup. The victory over the law of sin was not obtained by a reshuffling of the existing forces. Such a change, complete in itself, would eliminate the need for further work of grace. But this is not what happened. Something new was added, which fact brings us to the second consideration.

Second, regeneration is an impartation of new life—divine life. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This new life is a "begotten" life. We share the life of Christ, the life of the Son of God, who was "begotten, not made." There is a difference between making and begetting. A man may make a statute, but a man begets a man. The life of the regenerate is of the same kind as the source. C. S. Lewis said in (Beyond Personality), "This world is a great sculptor's shop. We are the statues, and there is a rumour, going round the shop, that every statue is going to come alive." The new life imparted in regeneration is the only life that can give us victory over death.

God grants us a new spiritual power to conquer the carnal mind and the flesh, and power to keep from walking after it to fulfill its lusts. "The life bestowed in regeneration is a holy life" (William Christian Theology, II, 423).

The walk of the regenerate is a holy walk. He is delivered from captivity; he is saved from reigning or indwelling sin. God, through Jesus Christ, has "condemned sin in the flesh" that the righteousness of the law might be fulfilled in us, "who walk not after the flesh, but after the Spirit" (Rom. 3:8-3:4). We are freed from the law of sin and death. There is no room here for a sinning Christian. Here is a refutation of those who would say that a person has only become free from the power after the flesh but after the Spirit. He is now to be "led of the Spirit, and not to be under the law" (Gal. 5:18). He now lives his life in conformity to the law of God, not through compulsion, but through inward motivation by the Spirit. The law knows how to command, but does not afford the strength to perform the commandment. The unregenerate man had said, "How to perform that which is good I find not. But the means of performing the law of God is now his through the Spirit." (Rom. 8:13).
Revelation and Science

Dr. O. E. Sunden

O N THE thirty-first day of October, 1917, twelve o'clock, noon, Martin Luther nailed his ninety-five theses to the door of the church at Wittenberg. The next day, All Saint's Day, crowds gathered to read what he had written on the sheet of paper, tacked to the door. Those who could not read the words were in unisonal agree- ment that the ideas were to inaugurate the Reformation. Behind these ideas were the force of love and power; the stirrings of the heart; the thoughts of a generation which were to change the history of the world. When a man arises, with an adequate faith, and gives expression to a "truth whose time has come" he can change the thinking of his generation.

It seems fitting to consider the influence of those hammer blows. What effect did they set up? The impressions made upon the minds of men when the truths of the ninety-five theses dwoned upon the intelligence of the world? What influence did they set up that has continued to make an impression upon the thought of man today?

The fourth important fact is that belief that sanctification is the suppression of the law of the members is to confuse it with regeneration. Fifth, when the "law of the Spirit of life" enters the "War of the Law," it subdues but does not exterminate the law of the members. The battle is still in progress, but the battle lines have changed. Now the "flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17). This notable conflict which is in the regenerate man. Here is manifest at once the completeness of regeneration and the incompleteness of it. It is complete in its subsistence, but in its operations; it is incomplete in the removing of the same.

Paul is clear in describing the further needed work of purification which follows regeneration. "Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Entire sanctification conserves the work of regeneration, and enables us to be victorious in the battle against sin; the grace of entire sanctification, in a certain sense, ends the battle.

VI. THERE IS NO DELIVERANCE EXCEPT THROUGH CHRIST.

So goes the "War of the Law." The captive sinner has only one hope of salvation, Jesus Christ. "There is none other name under heaven given among men, whereby we must be saved." As long as he holds tightly by his strength he is lost. But when he turns to Christ he finds the One who has conquered sin for us. Victory is his through Christ.

I thank God through Jesus Christ our Lord.... There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."
Encourage faith. There are many who have lost faith in everyone including themselves. They can’t take it. They have lost control of their moods. Sometimes there is a feeling of guilt. I have talked to two or three who find a lot of suicide while in this state of depression.

If the Lord could heal the demonic, who was but an extreme case of mental illness, He certainly can heal all other cases. Satan can’t help us, but the Lord can. And we should speak forth, in bold facts, of the saving and healing virtues of Christ. We should encourage them to put their trust in Him and stir up faith in themselves. Assurance would be a great delight to take the responsibility for their life.

Show unusual interest. Keep working on the case. If you do any good, your presence will always be appreciated. A little prayer offered that can touch heaven will do them more good in a day than anything else can do. Read the Word, and usually a Psalm. Do not visit long, but make your visit count.

Be optimistic. Don’t have a note of sadness in your own way. Don’t pity your patient. He needs cheer and to you belongs a gospel of cheer. Make your message Christ-centred.

Be tender. Let the patient know that you are a friend to God. If he has confidence you will do his good in your own Saviour. By all means, make him feel at ease; come down to his level of understanding.

Be prayerful. Don’t get discouraged. Keep looking to the Lord. You may be accomplishing more than you realize. Let God lead you; and make your case a matter of definite prayer until you see God working in a supernatural way. By all means, get your patient to seek God.

I visited an institution for the insane some time ago, and the only thing that I could do to help the individual was to pray. The mother of that patient claims that she has seen a remarkable improvement because of the prayer.

We have a well-rounded gospel, and although we may not major with psychic problems, we need to cover that field, too, since the plan of redemption takes with its scope the whole man. Many ministers have specialized in this field until there is a noticeable neglect of the spiritual. We need to speak to their spiritual weaknesses. It should be basically spiritual, and then we may be assured of lasting dividends.

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Healing
The Mentally II

D. L. Niswander

ALL STATISTICS prove that the number of mental cases in America is ever increasing; in the state of Ohio 25,000 men already have been discharged because of psychoneurotic reasons. There are many who are just beginning to feel the shock of war.

The other day a mother asked that I speak to her son, who was discharged a few months ago. The story is something like this: Before the war he was happy and contented; a devoted husband, and loved his wife and two daughters with supreme affection. Since arriving home he has again assumed the job that was his before the war. There were no financial reverses, or domestic troubles; but now he is slowly changing. He seems to care very little for his wife and family. He has lost his ambition; he can no longer "take it." He tries to escape responsibility, but he doesn’t know how.

I met another soldier who was honorably discharged; he now has a fine home and a promising job in a local factory. He had an acute religious appreciation for the truth, but there was a stranger, he possessed that capacity to avoid his case. He related his story and condition: "I am a miserable person. I have no happy days. Life is a dull dream. I don’t care to do anything but keep on with my job and family. I aim to keep going."

A young man came for counsel recently. His life is filled with abnormal experiences that have brought him to a state of depression. He can’t get over his case. He related his case. He was so depressed that he could not do anything but keep on with his life and family. He had that capacity to avoid his condition: "I am a miserable person. I have no happy days. Life is a dull dream. I don’t care to do anything but keep on with my job and family. I aim to keep going."

The more that I understand this unusual field of mental illness, the more I am convinced that the "old gospel" is able to heal sick minds. It may not always be instantaneous, but if we have patience in giving the application, we can be an improvement. I wish to state some of the methods that I find have helped in some cases.

March-April, 1947

[28 (97)]

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Immutability:

What a grand incentive to growth, development, and service is the thought that life is to go on forever—that we are not acquiring knowledge for this state of existence only, but that every truth, every goodness, every opportunity through which, in the divine leading, we are called to pass, has its part in the building up of a character which shall never die—FRANCIS THOMPSON.

The Preacher's Magazine

[28 (96)]

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28 (97)


Fellowship with Christ

Fellowship with Christ! It is to this that we are called by a faithful God; and is it not a high and glorious calling? Fellowship in His Cross, His grace, His resurrection, His throne, His glory! All this faith secures to us, and all of it the Holy Spirit bears, for us. Believing, we are reconciled, saved, accepted, blessed with all spiritual blessings in Christ Jesus.—Horatius Bonar.

The Theological Question Box

Conducted by Dr. H. Orton Wiley

SOME time ago, one of our preachers, whom we esteem very highly, turned from the Wesleyan position on holiness which the Church of the Nazarenes holds in common with other bodies as "holiness people," to what is commonly known as the Imputationist position in theology. Just what was the cause for this, I suppose he alone knows. In a paper which he published, he has this introduction:

"In the following lines we are setting forth what, in general, is the doctrine of the great and well-known body of "holiness people," which includes those smaller bodies who are committed to the doctrine of 'Entire Sanctification as a Second Work of Grace' and the sprinkling in various of the larger bodies who adhere to this doctrine. Many of these are held together in inter-denominational organizations called 'Holiness Associations.' All of the writer's ministerial life has been spent actively in these movements, and his membership is today in the Church of the Nazarenes. My purpose in issuing this paper is to attempt forth clearly the scripturalness of its doctrine, and my reason for severing my connection with it after nearly 30 years of service in its ministry, is this: If I can present an open Bible, taking plenty of time to contemplate and to study the passages given, and run other references as you go along.

It will not be possible to quote the entire paper, but the writer lifts in prominence what he considers three of the leading errors of the holiness people—

I. Errors concerning the reception of the Holy Ghost.

II. Errors concerning the nature of sin and sinners.

III. Errors concerning sanctification.

In the brief space allotted, we shall attempt at this time to mention only the first division mentioned, and reserve until a later issue his statements concerning the nature of sin and entire sanctification.

ERRORS CONCERNING THE RECEPTION OF THE HOLY GHOST

Under this main head, the writer charges the holiness people with three errors as follows:

1. He says, "They say that we do not receive the Holy Spirit into our hearts at the time we are saved. They take the words of Jesus, 'He dwelleth with you and shall be in you' to mean that the Spirit only dwells with the regenerate person, but that He dwells in them after they have been justified. This is wrong. The teaching of these words is that while Jesus was with the disciples the Spirit was with them in the person of Himself, but after He should leave them the Spirit would come to abide in their hearts.

"The Bible teaches that all believers receive the Holy Ghost in their hearts (Rom. 8:9; 8:15; 10: Gal.4:6; John 7:37-39).

"It is the baptism with the Spirit that incorporates the believer into the body of Christ, which is His Church (I Cor. 12:13.)"

In reply we say, that as far as we know, no authoritative teacher of the Wesleyan position has ever taught otherwise than this. The reference to the Spirit being with them, was to Jesus Himself as the embodiment of that Spirit; and later this same Spirit which now dwelt in Him, was to dwell likewise in them. The error here is not in the statement, but in the inferences which are drawn from it, one of them being that all separatists in the Holy Spirit are the promised Comforter at the time of regeneration. But Jesus specifically stated that this was a gift to His Church, and not to the world. Let us examine this position a little further.

a) The Spirit can not be brought under the category of space as if He were some material being which could occupy space alongside another being or space inside that other being. All such attempts to materialize the Spirit of God, the spirit of man, or the carnal mind are subtle theologica] errors and represent a materialistic cast of mind. Now, since spirit cannot be dealt with under the category of space, these words can mean nothing other than that the Spirit be different from man, in different states and conditions. He is a "reprover" to sinners, Spirit of Life in Redemption, the spirit of sonship in Adoption, and the Comforter to all who have been delivered from the carnal mind and made spiritually like Christ.

b) When the "holiness people" speak of different relations, such as with and in as referred to in the text, they mean this: that the Word as the Second Person of the blessed Trinity was made flesh; that He was incarnate of the Holy Ghost, the
Third Person of the blessed Trinity, and that He was born of the Virgin, Mary. Both the Son and the Spirit were thus brought into a new relation with the human race—a redemptive relation as against the present "flesh" that He prefers, a new creation. The Son of God took upon Him the seed of Abraham and thus became the God-Man, our Redeemer and Lord. Not the Son, but the Son and the Spirit bear a new relation to the human race—a relation which so far existed only in Christ as the incarnate Word. If the Son and the Spirit, the"God-Man," then the Spirit which dwelt in Him must be regarded as the Spirit of the God-Man. This Spirit Jesus said dwelt in Him, but was not. St. Peter explicitly states that the coming of the Holy Spirit at Pentecost purified their hearts.

2. The second charge which the writer makes is to do with consecration as a condition for receiving the Holy Spirit. He says, "The holiness people teach that consecration is the condition upon which we receive the Holy Spirit, and that only those already saved can meet this condition. They say that when consecration has reached the point of completeness, then faith will operate and the Holy Spirit will come into our hearts. Making the consecration the condition for receiving the Holy Spirit is a pure invention. The above passage in John 7:37-39 shows that we receive the Spirit by believing on Jesus, and this is the only true spiritual reason for the promise on the Day of Pentecost that all believers, when they repent and are baptized for the remission of sins, shall receive the Holy Ghost." (Acts 2:37).

There were 120 disciples who received the Holy Ghost at the same time. Does it stand to reason that all received the same degree of consecration at exactly the same time? At the house of Cornelius, they were gathered a group of his kinfolks and friends. Did each of this group come to the same point of consecration at the same instant? This is unreasonable. When they received the Holy Ghost they were listening to the first gospel message concerning Christ that they had ever heard. And the Spirit fell on them while they were sitting in their seats because they believed Peter's message, and believed on Jesus as the Saviour. (Acts 10:44-46).

"While a complete consecration is no doubt the condition for being filled with the Spirit, and of enjoying a full measure of His power in our lives, it is not the condition for being baptized with the Spirit. There is a difference between being baptized with the Spirit and being filled with the Spirit. All believers are baptized with the Spirit, but not all are filled with the Spirit."

The objection here is a false charge. The holiness people have never taught otherwise than that faith is the sole condition of entire sanctification, as it is the sole condition of being born again. Mr. Wesley taught expressly, that as we are justified by faith, so also we are sanctified by faith. But we teach that there are conditions to faith. The Spirit that is repentance is the condition for receiving the Holy Ghost, and that only those already saved can meet this condition. It can be readily seen that any other view would lead directly into antinomianism or making void the law, Jesus did not come to save us in our sins but from our sins.

3. The third objection which is made under this main head is the following: "It is true that the initial outpouring of the Holy Ghost at Pentecost was upon those who had previously asked their spiritual leader to pray for them that they might receive the Holy Ghost. But in the spirit of the Church of Christ, when the Apostle Peter said, 'repent and be baptized, and you shall receive the Holy Ghost,' he was speaking for those who were not there on the day when the Holy Ghost was poured out. The Spirit was given to them as a seal of the coming of the Holy Ghost. It is an act which was not only a seal of the coming of the Holy Ghost, but a seal of the power to which the Church is to be sanctified by the Holy Ghost."

Now all this "steadfastly believe" concerning the inaugural signs. The last sentence leaves us a little in doubt as to his meaning. If we mean that he is not seeking after spectacular signs, then we believe this, too. If he means that the coming of the Holy Ghost is a mere foretoken change or change, then we deny it. We are to be baptized with the Holy Ghost and fire, the Holy Ghost being the form or the body of fire as the symbol of the work wrought in purification and revivifying power.

Continuing his objection, he says, "And these initial outpourings of the Spirit in the beginning were not alone for the benefit of those receiving Him in their hearts; but they were to give strong proof to the Jewish church leaders that the Spirit was not out-
Goodness Is Big News

To do good and to... forget not; for with such sacrifices God is well pleased (Heb. 13:16).

SERMONS are better acted than ordoned.

They are more effective when seen in conjunction with the hearer's daily doings. Words soon are forgotten; often they beat against the ears. There's a poem that begins, "I'd rather see a sermon than hear one," and many in Matthew XXVI. 59 thought that "the eye's a better pupil and more willing than the ear."

Hearing is considered the most unreliable of the human senses. It is only when a good deed is witnessed that we have it impressed upon us that it is spiritual strength in doing unto others as we would have them do unto us.

It is an unhappy commentary on human affairs that goodness-expressed in unselfish Christian acts—is so rare that newspapers consider the details good copy.

Goodness is big news.

For instance, these were front page stories: six boys and girls cut lawns and did odd jobs to help pay for a playmate's eye operation... An old retired, but only after marking from his books the name of each debtor patient he knew was hard pressed... A farmer and his wife were taken Ill and the neighbors swarmed to his place to do the chores and to keep things going for them... A mother and child, stranded in a strange and big city, were rescued by a railroad conductor who took them to his home.

One-act sermons, all of them, and effective in emphasizing the spiritual values of living. The love of the Man who went about—the Bible doesn't say preaching, lecturing or exhorting—but doing.

Incidents such as the aforementioned are worth thousands of spoken and printed words from pulpit and press. They bolster a flagging faith in the basic goodness of the human heart.

They who preach by kindly deeds make greater impressions than they who merely preach.

"Be ye doers of the Word... and not hearers only."—James Stewart, in The War Cry.

He who gives up self rejoices in God, and he who has died to this present world anticipates the joy of the heavenly kingdom—SAPPHIR.

THE PREACHER'S ENGLISH

Lecwin B. Williams

WORDS in the English language sometimes change their meanings. The Revised New Testament has changed a number of words that were once correct English but now are obsolete, or have different meanings. For example, in Matthew 26:59 it states, "When Peter was come into the house, Jesus prevented him." Psalms 21:3, "Thou preventest me with the blessings of good measure..." The word which are rendered "righteousness" and remain unto the coming of the Lord shall not prevent them which are asleep."

The meaning of the word prevent now is to stop, hinder, check, refrain. The word comes from the Latin prevener, before, and venio, come, that is come before, or go before. Apply this meaning to the above quotations and the meaning becomes clear. A knowledge of the origin of words often helps us to determine their meaning, and sometimes their spelling. The Latin word manus, in hand, hence the word manual, manufacture, manipulate, have reference to hand operations. A church Manual is a handbook of rules and regulations. But this does not always follow on account of words changing their meanings.

A class was studying the etymology of words, the teacher remarked, "English is a derivative language. It is a distinct and means nothing. In the word lambkin, a little lamb. Now, can any of you pupils think of other words that have this suffix?" A hand went up, and the teacher nodded in that direction. The pupil said, "Welkin, a little well; pumpkins, a little pump;"

Schoolteachers have many perplexing experiences which may account for ragged clothes and early gray hair; but there are enough amusing incidents that keep them going on entirely house." Many plans," explained a teacher, "have the prefix dog. For instance, there is the dogwood, dogwood, dogviolet. Can you name another plant having this prefix?" "I can," said a boy, "Collie flowers."

In the hillbilly country a teacher was correcting a boy saying, "I ain't gwine that."

"That is no way to talk, Levi, " said the teacher, "the dog is not going, he is not going, we are not going, you are not going. Now, do you understand?"

"Yes, ma'am. They ain't nobody gwine."

A brother in California calls attention to this pronunciation of the word Philadelphia. Many of us, no doubt, have been ending this word with pie, but the dictionaries do not sanction this. The word should be pronounced as Philadelphia, that is, place the accent on the second syllable. We do not make this mistake with other forms of the word, Phila-LIP-pl-Phil, Phila-LIP-pl-ans. But notice the word Phila-LIP-pl-ans (Philadelphians or their inhabitants) is pronounced Phila-LIP-pl- (short I), or PHIL-A-PIE-NO.

(We would be glad to have others send in errors in English which may be discovered.)

How accurate are you in defining words? Here are a few words taken from a recent issue of the Herald. Try your skill on these. Select the definition after each word which you think is correct. A perfect score is 100, take 10 off for each error and grade your paper. See answers on page 30. (Apologies to The Reader's Digest.)

1. earful—(a) pertaining to the roof of the mouth; (b) an insignificant residence; (c) an old-time carriage.

2. violitional—(a) pertaining to the exercise of the will; (b) agreeing to a contract made in an ugly manner.

3. spontaneous—(a) growing, not burning rapidly; (b) devoid of moral quality; (c) acting by internal impulse or energy.

4. avocation—(a) a pleasant dwelling place; (b) subordinate employment; (c) work by which one earns a living.

5. paramount—(a) superior to all others; (b) an elevation or hill; (c) a kind of parrot.

6. resonant—(a) a quality of resins; (b) capable of returning sound, ringing; (c) a pulp, sticky substance.

7. malig—(a) having an evil disposition; (b) a small cord having two strands; (c) a kind of duck.

8. extraneous—(a) an outside covering; (b) an evil omen; (c) not belonging to, foreign.

9. fantasy—(a) a kind of needlework; (b) a false or delusive mental sensation; (c) petty annoyance, or grievance.

10. cynical—(a) captious, snarling, doglike; (b) pertaining to a heathen tribe; (c) relating to a highly educated individual.
Christ the Resurrection

One peculiar nature of Christ's claims is that He does not base them on what He is. He gives life because He is the Life. He saves because He is the Saviour. He exorcizes because He is the Power. He raises from the dead because He is the Resurrection before He raised Lazarus from the dead. And what He could do for others He surely could do for Himself! He claimed to be the Son of God, and He is "declared to be the Son of God with power according to the resurrection from the dead" (Rom. 1:4). Bishop Moule finely says, "Without an effort, He stepped out of the earth, as it were, under the load of sin. It was no flickering life, crucified but not quite killed, creeping back in a conviction of the resurrection; it was the rising of the sun. That it was, indeed, daylight, and no daydream, was shown not only in His mastery of matter, but in the transfiguration of His followers."—Selected.

My Prayer Life

1. Has my prayer life been powerless because of some besetting sin?
2. Has life been hindered by haste, irregularity, lack of system, unpreparedness of spirit or unbelievableness, or? Has my prayer life been fruitless? Have I really had such power with God that I have power with souls?
3. Has my life been limited to my own life, to my own work, to my own service for God?
4. Has my prayer life been intermittent and starved?
5. Has my prayer life been growing? Do I daily know more of the meaning, efficacy and power of prayer?
6. Has my prayer life been growing? Do I daily know more of the meaning, efficacy and power of prayer?
7. Has my prayer life been sacrificial? What has it cost in time, strength, vitality, and love?—Selected.

Marks of a Christian

The sainthood Samuel Rutherford, Scottish divine of the seventeenth century, wrote thus to a friend:

Ye may put a difference betwixt you and profess, if ye have these marks: If ye prize Christ and His truth so as ye will sell all and buy Him, and suffer for it. If the love of Christ keepeth you back from sinning, more than the law, or fear of hell. If ye be humble, and deny your own will, a credit, ease, honor, the world, and the vanity and glory of it. Your own judgment must not be barren, and void of good works. Ye must in all things aim at God's honor; ye must eat, drink, sleep, buy, sell, all, stand, speak, read, and hear the Word, with a heart- purpose that God may be honored. Ye must show yourself an enemy to sin, and reprieve the works of darkness, such as drunkenness, swearing and lying, albeit the company should hate you for so doing. Keep in mind the truth of God, that ye heard me teach, and have nothing to do with the corruptions and new goddesses of this house of God. Make conscience of your railing, in covenants, in buying and selling. Acquaint your self with daily prayer; commit all your ways unto the Lord, by prayer, supplication, and thanksgiving; and count not much of being mocked; for Christ Jesus was mocked before you."—Exchange.

Divine Deliverance

Since divine grace has made provision for making man what he ought to be, every man is responsible for what he is. If we are sinful after God has made provision to make us holy, then we are responsible for what we are, for God has thoroughly advertised His remedy for sin. We, therefore, are responsible for our moral influence.

In other words, if we are not holy, we are a hindrance and a detriment to those with whom we associate. That is why we are commanded to bear it stated that we ought to be holy in order to live in heaven and in order to increase our material and spiritual blessings. But it is also our duty to be holy in order to avoid the injury which a wrong spirit and word do to those of us in everyday life.

If we saw a man drowning and refused to help him, we would be responsible for his death. Every Christian who has been delivered from sin has a definite responsibility toward others who are sinking in its depths.—War Cry.

Maxims on Prayer

Before making a definite choice of an object, well whether the Spirit of all prayer lays it as burden on your heart. That being clear, pray with confidence; you have the answer, or at least the assurance of answer. Those who deliberately choose for themselves the part of suppliant and intercessor, will study to meet all the conditions of a true channel of blessing, removing all known obstacles between the intercessor and the object of intercession. All privileges have their price. Prayer is the very breath of piety. Two things are needed to give you index of how you are spiritually, and to your own inwardness, your most desired and your true prayer habit is the natural and necessary expression.

March, April, 1947

Come boldly unto the throne of grace. The veil rent has opened to all believers the way to the mercy seat. God is more willing to answer them than we are to ask. Let us not forget in prayer, as though it were beseeing. We have only to ask and receive.—A.T. Pierson.

Infirm Christians

Weak Christians have infirmities, but infirm Christians not despoiling their bodies; not despising them—not in heart, word or carriage. We must rather deny ourselves than offend them. We must support them—"rather them as pillars—bear the burden of the shoulders a burden; as the wall the wall; as parents their children; as the eye the eye; and so forth. All are brethren. Are they not of the same body? Shall the hand cut off the little finger because it is not as large as the thumb? Do men throw away their corn because it comes into their barns with chaff? They are weak. Bear with them out of pity. In a family, if one of the little ones be sick, all the other children are ready to attend it, which they need not do if it were well. And it should be done, likewise, because Jesus Christ does so. "Bear ye one another's burdens, and so fulfill the law of Christ." He takes special care of His lambs, will not let their prayer life be a lie, an answer, and is touched with the feeling of our infirmities. P. Henry.

True Living

A candle that won't shine in one room is very unlikely to shine in another. If you do not do God's will and bear your mother, your sister and brother, if the very cat and dog in the house are not better and happier for being a Christian, it is a question if you really are one.—J. Hudson Taylor.

Our cresses in life are not something that God imposes upon us. No, we take them up of ourselves and bear them willingly. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross, and follow me." The words, "take up" it has been pointed out, show that "in the army of our Lord every warrior serves as a volunteer."—David L. Crockett.
The Lord Is Risen!

Sing, soul of mine, this day of days.
The Lord is risen!

Toward the morning set thy face.

The Lord is risen!

Behold! He giveth strength and grace;
For darkness light; for mourning, praise;
For sin, His holiness; for conflict, peace.

Arise, O soul, this Easter Day!

Forgot the toil of yesterday;
For thou from bondage art set free;
Thou sharest in His victory,
And life eternal for thee.

Because the Lord is risen!

—Author Unknown

The Eternal Promise

Morning. But greater and more glorious
Breaks on a world of sorrow, sin, and night.
The Day Star pierces through the midnight gloom,
Flows with its ray the open, empty tomb.

"Christ is not here, but risen from the dead!"

Again, today, the precious words are sold,
Unto the broken hearts in waiting glue.
New hope, in Him victorious to live,
To echo down the ages of time.

With truth, with joy, with faith and hope sublime.

"Why do you weep?" we hear the angel say,
And, comforted, in gratitude we pray
To One who overcometh all death, all strife,
To Christ, who has eternal words of life.

—JULIE D. DBIN, in Christian-Evangelist

Faith, Hope, and Love

Faith, Hope, and Love were questioned
What they thought
Of future glory, which religion taught.
Now faith believed it firmly to be true.
And hope expected good.
Love answered: smiling with a conscious glow;
"Believe? Expect? Remember! It is true!"

—JOHN BYRON, in Heart and Life

My Witnesses

It is not ours to know the hour of Christ's return.
He bids us "catch and pray" while striking faithfully.
To give the gospel light to souls by sin oppressed,
And shall we, with vision clear, His heralds be?

His power we shall receive for every task.
He gives, and trusting in His Word, our strength can never fail.
His Presence goes before, and nothing can alarm.
In faith keep pressing on, and in His might prevail.

"My witnesses ye are"—what precious words of cheer!
What tho' the foe assail, Christ keeps His own always.
When cares oppress and days are drear, still trust His love—
Beyond the present's gloom will dawn a brighter day.

—BESSIE PATTEN GILMORE

The Anvil of God's Word

Last eve I paused beside the blacksmith's forge,
And heard the anvil ring the vesper chime;
There looking in, I saw upon the floor
Old hammers worn, with beating years of time.

"How many anvil have you had," said I,
"To wear and batter all these hammers down?"

"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know." "And so," thought I, "The Anvil of God's Word
For ages skeptical blows have beats upon,
Yet though the noise of falling blows was sublime
The Anvil unharmed, the hammers gone.

—JOHN CLIFORD

Prayer for Faith

If I could sing as larks can sing And cleanse my soul against the day, I'd sing a song of faith so clear That all the weary world might hear.
For we can never walk by sight, But hope as children in the night To hold and hold it fast That he might lead us home at last.

Oh, give us faith that we may lend A helping hand to foe or friend, And from our lives, oh, may there shine A beacon star of faith divine.

Dear God, this prayer we ask of thee, Give faith for each thornsome day, Give faith for each thornsome day.

SABINE MATTHEWS MILLER, in Gospel Messenger

Golden Anniversary

Vera U. Y. GROSSMANN

Fifty years, through joy and sorrow,Through the sunshine and the rain,Through the comforts and the blessings,Through the trials and tests and pain,Hand in hand you trod life's pathway Side by side you journeyed on,Trust and faith, love, sharing Each day's problems one by one.

May your love, so true and constant Like a benediction fall, Pointing us to Christ the Saviour. The Love of God has given grace abundant, May He still be your refuge be, Bless your fellowship together Till His face in heaven you see.

—JULIA A. FITZGERALD

A Channel Christian

S. J. GIBBONS

A channel Christian may I be,With passage open Lord to Thee,That Thou mayest use me every day,To help some others on life's way.

Thy Spirit, Lord, I would not hold,Stored up in me, to hide in Thee.I trust that Thou wouldst let me beA source of help to all I see.

A channel Christian I'd become,That my ways might lead some one Who need a light, O Lord, to me,That I may be Thy precious WordIn full commission, urged by Thee,When God, the Spirit, worketh through me.

I would be true to Thy design,That Thine own will may now be mine.

A channel Christian make me, Lord,Supported by Thy glorious Word,In Thy Church's choice of clearing,When God, the Spirit, worketh through me.

—FROM THE GOSPEL HERALD

Think Gently of the Errors

Think gently of the erring;
Ye know not of the power
With which the dark temptation came
In some unguarded hour;
Ye may not know how nearly
That struggle, or how well,
Until the hour of weakness came
And easily they fell.

Think gently of the erring;
Oh, do not thou forget,
However darkly stained by sin,
He is thy brother yet;
He is the self-same heritage,
Child of the self-same God,
He has but stumbled in the path
Thou hast in weakness trod.

Speak gently to the erring;
For it is not enough
That innocence and peace have gone,
That sinfulness and shame enough;
It is not enough
That sin shall stain the heart and conscience.
Speak gently to the erring;
Thou mayest tend him back,
With help and hope and meaning of love,
From sin's thorny track.

Forget not thou hast often sinned,
And, sinful yet must be;
Deal gently with the erring, then,
As God has dealt with thee.

—JULIA A. FITZGERALD
A PREACHING PROGRAM

Prepared by Rev. John E. Riley

THE THREE PRAISE MEETINGS

(Palm Sunday)


Text—And the multitude... cried... (Matthew 21:9; Hebrews 12:21; Revelation 15:2-4).

Introduction:

1. One of the most beautiful and yet one of the most neglected passages in the Bible is the Triumphal Entry of Jesus into Jerusalem just five days before His crucifixion. Although the very mention of Christ entering Jerusalem is considered to be one of the most significant events in history, it is often overlooked. It is our purpose today to think of the Jews intended it to be the acclamation of a temporal leader, but that God intended it as the symbol of Christ's eternal kingship.

2. I think we may find some insight and spiritual help in relating this praise meeting to the following praise meetings:

I. First, let us consider the triumphal entry as a beautiful and external tribute to Christ.

II. Let us see the setting that Sunday morning. Jesus had come to the close of His public ministry. He was treated as a king and installed as King of kings on Friday. On Saturday He was anointed at the feast by Mary.

1. Preparations were set on for the Jewish feast of Unleavened Bread. Jews then were edited to place the 14th of the month, which was the 10th, the day the paschal lamb was to be taken up (Exodus 12:3). The lamb was killed in Bethany on this beautiful spring morning.

2. Jesus came into Bethany on this beautiful spring morning.

3. Then the beginning of the acclamation of the throng as the son of David and David's kingdom branches in the way before the Master.

B. But see the shadows on that beautiful picture:

1. The limited vision and petty concepts of the disciples themselves. They were thinking chiefly in terms of bread and thrones and riches and honor.

2. The shallowness of the throng's acclamation. Many of them were truly drawn to Jesus, but they were not able to see the full riches of God in Christ, Christ's gain a vision and is faithful to it.

3. The habit of prayerfulness produces a higher sensitivity of spirit. When one looks into the quiet spirit of the Lord, into the throne, the tremors of the spirit are stilled. Pharaoh, king of Egypt, is but a man; the king of the shadow of death is tuneful with words of praise. Storms may rage beneath our feet, but the sky above is filled with glory. The presence of Christ in the heavenly places, we dwell in the Sabbath of God. D, M. McIlveen in the Alliance Weekly.

March-April, 1947

II. Second, let us consider the next praise meeting, the song of the church through the years, as a beautiful scene. It is a panoramic view of all of God's people scattered through the ages.

A. How different this panorama from the times and places of the Christians in the catacombs, martyrs in the Papal and Colosseum, children leaving home for Jesus' sake, converted heathen, immoral people stammering praises, brave men and women praying despite official ban.

Picture all the real heart devotion of all God's people in every clime; listen to the whispers of silent prayers, the shouts of praise in tribulation; see the hands lifted in testimony; see the faces shining with adoration; breathe in the fragrance of the devotion of millions loving God more than gold, integrity more than self-interest, the prayer of heaven more than the pleadings of men. What a glorious praise meeting!

B. But there are shadows even on this

1. The limitations of man.

Here are lips that open, but no sound is heard. Dear old Sister G., after a stroke, was getting up in a face all shining, eager to give her testimony. But struggle and try as they would those throat muscles failed to work. After a moment two or three with face baffled and now shadowed she would sit down again until they can see her face yet all these years.

There are those who sing, but, oh, so harshly and cracked. There are those who would be praiseworthy, but their feet stumble and their tongues stumble and their best service seems to be the opposition of sin.

Martin Niemoller stands in the pulpit to preach; in March the brown shirts and take him off to a concentration camp. There he stays until he is aged far beyond his years.

A young woman starts to go with God; her friend paralyzes her. The devil captures the radio and television and newspaper and wireless. He is working, he is working! while the King of kings is little heard of and the Saviour's praise is drowned out by the laughter, just, hystericizing. This second praise meeting is like a beautiful symphony orchestra playing—but
above it sounds the roar of elevated trains, the cries of the mob, the clatter of a city, and the crack of rifles. True, this picture of God's suffering persecuted saints is incomplete, but it is incomplete that of the sorrow-throes—but it is not complete.

I. Let us consider the third praise mentioned above and see what it is. God's praise here is that of all His holy mountain.

To be without fear is to be no shallow insincerity.
1. No fearful doubting disbelief.
2. No refusal of praise except from holy hearts and lips.
3. No criticism and jealousy. Every heart will be filled with the clear, every eye will be clear, every note ring true, every hand clasp sincere, every word honest—nothing there that defile or mire.
B. There will be nothing to hurt or destroy in all His holy mountain.
1. Freedom of praise.
2. Perfect unity of praise.
3. Perfect expression of praise. There perfect hearts will be able for the first time to express their worship of God adequately. And for the first time God will be praised by His people without the discord of sin about. I want to be there to hear Sister G. shout.

Immateriality
(Easter Sermon)


If a man die, shall he live again?
(Job 14:14).

Introduction:
1. The heart of the world still bleeds because the war with its separation, suffering, and loss of life. Husbands, fathers, brothers, sweethearts were lost overseas. Some of them were buried in sea; some were blown to bits; some lie rotting in some jungle; some lie buried in shallow sandy graves.

a) There are some who have been untouched by all of this, some who do not care.

b) But among the millions who feel all of this there are three general reactions.

(1) It is a wave of pleasure-seeking and prosperity-seeking to drown the sorrow of this war's losses.

(a) A this-world philosophy.
(b) An absorption with temporal pursuits.
(c) A loosening of restraints.

(2) There is a spiritual awakening, a revaluation, a reexamination of faith and life. If this is great enough it will be the answer to spiritualism (after-life emphasis on satisfaction without salvation) also, shall live.

A mother in London during the war received a telegram telling her of the death of her only son. The telegraph boy waited a moment to see if there would be an answer. She looked up through her tears and said, "God." But there is an answer! Easter says, with triumphant tones, "Because He lives, we, too, shall live!"


If There Were No Easter
(Easter Sunday)

Scripture—I Corinthians 15.

Text—"If the dead rise not, then is Christ not raised. And if Christ be not raised, your faith is vain; ye are yet in your sins (I Cor. 15:16, 17)."

Introduction:
1. A heaven chosen a text and a subject from the greatest Resurrection Chapter in the Bible. Nearly every one of the fifty-eight verses deal with the Resurrection in this chapter and most penetrating discussion of the subject found anywhere. This chapter is found. In excellent company, preceded by the great Love chapter, the thirteenth, and the great Gifts chapter.
2. Note Paul's procedure here:
   a) In verses 1-11 he makes the plain and unequivocal statement of the Christian doctrine of the Resurrection.
   b) I have declared the gospel plainly to you.
   c) The life and death and resurrection and atonement of Christ as witnessed by the apostles.
   d) And as witnessed also by me as one born out of due time, unworthy of being called an apostle and yet by the grace of God a truthful apostle.
   e) You have accepted and have believed and been formed.
   f) In verses 12-19 he deals with a doubt or heresy which has arisen in the church.
   g) How say some among you that there is no resurrection of the dead; and what a baseless objection it is to try to answer it.
   h) I give the answers of the Critics and explain the Resurrection.
   i) From verses 31-54 he describes the first resurrection.
   j) In verses 55-58 he ends with a passion of praise to God for victory over death and sin, and concludes with an exhortation to steadfastness. There may be a lesson here for the preachers who end their sermons habitually with a question. The pulpit may often be a question mark and it should leave people with a final word that is positive.

3. Let us return to the second division of the chapter—"What if there were no Easter?"

I. Someone says, "Why try to imagine what could be like 'no Easter'? It's bad enough as it is!" Very true! Things are pretty damsel as they are.

A. Life is born, life is lived.
   1. In the world we are bossed around by parents and directed in the minor details of life.
   2. When we grow up we find that we are still not free.
   a) We are bound by the chains of custom.
   b) By the necessity of making a living.
   c) By the strands of social existence, taxes, laws, industrial rules, etc.
   d) By the cords of international affairs.
   e) An Austrian paper hanger suffers from megalomania and millions suffer because of it.

B. Life is tormented with suffering.
   1. Suffering of body. Sooner or later we will find the sun and the beauty of flowers and the voices of loved ones, until we pray only in prayer.
   2. Life is felt in the world as a whole, if we look back into both societies with fingers of steel, death seems a welcome release.

C. Suffering of mind.
   1. Worry about tomorrow, about old age, about the future of the world in the face of inner moral decay and outer hateful violence. Disappointment.
   2. Suffering of heart and conscience.
   a) Our own lives are difficult enough, and it sometimes seems that the whole world will not go to smash. Things are bad. Could they ever be made more equal? We have thought what this world would be without Easter?
   b) I do not mean just, the holiday; I mean the facts of the resurrection.
   c) Let us think of the story of Joseph and the story of Christ and the story of mankind as continued and what might have been without Easter?

D. The world is a madhouse. It violates the principles of justice, and it violates the sense of justice; it does not satisfy the cravings of our hearts.

E. Our own lives are difficult enough, and it sometimes seems that the whole world will go to smash. Things are bad. Could they ever be made more equal? We have thought what the world would be without Easter? (I do not mean just, the holiday; I mean the facts of the resurrection.) It violates the sense of justice; it does not satisfy the cravings of our hearts.

3. Our own lives are difficult enough, and it sometimes seems that the whole world will go to smash. Things are bad. Could they ever be made more equal? We have thought what the world would be without Easter? (I do not mean just, the holiday; I mean the facts of the resurrection.) It violates the sense of justice; it does not satisfy the cravings of our hearts.

March,April, 1947

The Preacher's Magazine
world has too many lies as it is. But what a catastrophe it would be, how the foundations of life would shake, if the Bible and the apostles were untrue.

2. Christ himself was an impostor. He said that He was the Son of God and would rise again. We are accustomed to promises fulfilled. But if the word of Christ is untrue, it is in vain to hope for the good of the world.

3. The universe is far worse than we could have dreamed it was. What kind of a God would He be who permitted the sweetest, most beautiful, most perfect person that ever lived to be born in a man's body and to live in obscure poverty, to emerge into the world only to die in three years, to go out of good in such an ignoble position, and then be tortured to death by a cruel, hateful mob while He was still a young man? If that be so, I tell you I would not want to live in a world like that.

4. True goodness means nothing and we are yet in our sins. If Christ did not rise, then God is not a God of love and He does not care to save us. If Christ did not rise, then He was not the Son of God and could not alone for our sins-then "Jesus Paid It All" is a farce, and "He walks with me and He talks with me" is a foolish fantasy.

5. Then there is no future life where all the wrongs of this life are corrected.

a) Where there are no rules.
b) Where justice reigns.
c) Where love is supreme.
d) Where war is found.
e) Where saints and loved ones are eternally reunited.

But thank God, there was a first Easter and there is an Easter season today.

1. Easter does not deny the dark disgrace of sin and death. It was a mob. There was a cross. There was a crucifixion. There was a tomb in the garden.

2. All our wrongs are still true today. The heroism of old still seems to rule. The cross is oft erected and the good and right are not set to it. The tomb is everywhere found.

B. But Easter proclaims present victory. Right and love are even now the better way. Yes, there was a mob. But above the mob stood the human and loving Son of God. Yes, there was a cross. But love was and is now triumphant and that symbol of victory. Right and love are even now the better way. Yes, there was a tomb. But Christ came from the tomb, and He lives today.

C. It is a time of male and absolute victory. "Because He lives, we, too, shall live." Easter says once and for all to the world: Of all age-long times and all places, everything will be righted; sin and death will be banished into the bottomless pit.

If Easter be not true,

'Twas foolishness the cross to bear;
He died in ets who suffered there;

What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true,

Easter be not true,

But it is true, and Christ is risen!

And mortal spirit from its prison
sin and death with him may rise;

With the world in the grave, and
Since Easter, age, is true.—Selected.

1. There is frequently found a personification of things and ideas in the Bible. "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." (Psalm 85:10, 11). "Wisdom hath built her house, she hath hewn out her seven pillars." (Proverbs 9:1). To say the least, this personification is vivid.

2. Here in the text we have personification again. The exact picture is not as close as the other:

a) It could be a field of battle with Judgment lying vanquished and Mercy singing a song of triumph. Such individual combat is what one should hate in a battle. The Battle of Troy is an illustration, as is the song of Miriam after the destruction of the hosts of Egypt in the Red Sea, or the song of Deborah after the destruction of Sisera and his army.

b) It could be the picture of a courtroom scene with Mercy and Judgment both present. A plea for the accuser. And Mercy would be the case in defending the accused sinner.

3. One thing is certain—it is superficial and dangerous to reach the happy conclusion of victory and glory in right and love without having the dark and dire reality of sin and judgment. The verse does not read—'There is no judgment, only mercy.'

God's judgment is so real that the sinner might well tremble. Do not underestimate the absolute judgment. It does not pass over it and deny it. Rather, ponder well—it is a terrible thing to fall into the hands of the living God. And if God's judgment is to have a wholesale fear of the judgment. The old whining captain used to say, 'I do not want to win on the line with me who is not afraid of a whale.'

Heed well, this is not unfair judgment. Everything good cries out against unfair judgment.

1. There may be cases where people have sincerely felt that God was unfair and unkind. Eventually God will justify His deal-

In the purpose of judgment is complex.

a) To protect the innocent from injury.

b) To act as a deterrent to sin and an incentive to good.

c) To uphold the standards of right and to express God's holy nature.

2. God has no wish to punish people just for the sake of punishment. We can find some way to uphold the moral law, to protect the innocent, and to make men holy, and still do it in such a way that the cost to himself may be.

3. God's Mercy cries out and points to Christ, whose, love was so great that He suffered and died, stoning for the sins of those who believe in His name.

If Christ's mercy is not our ignorance, nor our innocence, nor the injustice done us, nor the good we have done, but that He suffered and died for the sins of those who believe in His name, then Christ's mercy is the atonement of Jesus Christ.

The Spiritual "Sine Qua Non"


TEXT—Holiness, without which no man shall see the Lord (Hebrews 12:14).

Introduction:

1. Life is a process of selection. The best way is to live is to choose the best:

a) There is an unending demand and confusion, the chaos that are made upon one today. The whole advertising world is doing its best to make us think everything advertised is good, is happy, and well-being. One man has made depression as being forced to get along without the satisfaction that he never had.

b) If we give heed to all claims we would be led distracted to the poor form, if not some place in a place very bad.

c) The same sin and confusion is found in the religious world. Everyone has a new patent medicine, a cure-all, a remedy for the ills which religion is supposed to reach. Here is one that says, "Keep the seventh day and you will be saved." Another who says, "Read Science and Health, and follow Mrs. Eddy." (Where? I wonder.) Another who says, "Keep the seconds of free philosophy and thou shalt be healed." Another, "Adopt the superman psychology and all your problems and obsessions and complexes." And people cry out, "What shall I believe?"

2. The first power of all is naturalism and bargain driving and dishonesty and blindness rings the voice of Jesus. Everyone who will honestly look at the world they live in and man speak as this man. "Thou hast the words of eternal life."
Riches—Kept or Lost

Scripture—Philippians 4:4-8

Text—Keep thy heart with all diligence; for out of it are the issues of life (Proverbs 4:23).

Introduction:
1. Life has inestimable treasures to be kept:
   a) Health is a treasure to be guarded.
      (1) We do not realize the value of this instrument of life until it is removed. The eye may seem to be insignificant, but once gone it forever takes with it all the beauty of the world of shades and colors.
      (2) With hearing goes the sounds of beloved voices, of song birds, of the gurgling of brooks and the wind in the character of bellows, and the crunch of snow on frosty mornings.
   b) Wealth is another treasure to be kept.
      (1) Not hoarded.
      (2) But kept in a way that will benefit both the individual and the world.
   c) The virgin strength of our generation is a treasure to be guarded jealously. To this end, the keeping of the peace and the abolition of war, if it is possible:
   d) Natural resources are a treasure to be guarded.
      (1) After a wild run on the banks of nature which we thought unlimited we have been fined down till we have a more conservative system of withdrawal and scientific deposits.
   (2) Laws and bureaus and agencies cannot accomplish this task unless Mr. Average Citizen co-operates.
   e) There are innumerable treasures of human interest that are to be "kept" jealously.

One day I asked a guard in the Metropoli-
tan Museum in New York City for an estimate of the contents of the entire Museum. He looked at me and laughed.
"Ask me something easy," he said. I did not ask from it and refuse, we thereby forfeit our justified state.

C. Because the carnal mind is sure to cause us endless sorrow and is likely to cause us to backslide. And, furthermore, if we see the beauty in it, he said, we are forced from it and refuse, we thereby forfeit our justified state.

Because it is wise to pray for the salvation of sinners if we are re-
fusing to let God's grace accomplish the work of aliens.

II. Holiness of heart is obtainable:
   a. It is not absolute perfection—It is Christian growth.
   b. It is provided by grace. Jesus suffered outside the gate to provide us this experience (Hebrews 12:2).
   c. It is a complete work—"And the very God of peace sanctify you wholly;... faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24).
   d. It is a divine gift received by faith, "Who also will do it?" (1 Thess. 5:25). "Pur-
fying their hearts by faith" (Acts 15:8, 9).

March-April 1947

48 (314)
This is not an offering of things or even a sacrifice of the body by flagellation or affiliction. It is an offering of self, a giving of oneself living on the altar of self; rather, it is the renunciation of self-centeredness; it is the substitution of self to God.

A living sacrifice fulfills every requirement of a dead sacrifice, and more.

1. In the customary sacrifices of the Old Testament times there were three chief types. In the first the shedding of blood and its being sprinkled on the horns of the altar, or, in the annual offering for sin, on the mercy seat in the Holy of Holies. Second, there was part of the animal burnt upon the altar. Third, there was part of the animal eaten by the priests outside the camp. Without laying into unconvincing symbolism I think I can see a meaning in these phases that relates to us as living sacrifices.

a) Of course, we are saved not by the shedding of our own blood, but by the blood of Christ. But when it comes to ourselves as living sacrifices there must be that which corresponds to the shedding of blood. There must be a pouring out of ourselves on the altar of service. Repentance, consecration, intercession, sorrow, service, burden for others—all make up one quite a day.

b) The second phase of the sacrifice was the burning on the altar, signifying the offering of our love, our time, our talents to God. Sooner or later we must study the life of David Livingstone—there is more than one way to burn a body.

c) The third phase was the removal of some of the animal to the outside of the camp.

(1) That means not only the renunciation of self.

(2) It means also the renunciation of even the legitimate things which may be outside of God's will for us. "All things are lawful for me, but not all things are expedient," said Paul. But a sacrifice while it is living may remove itself from the altar. Therefore the externals also.

II. "Bind the sacrifice with cords."

A. The first step is to break the cords that bind us to the world. The habits and associations and affections that bind one to the world hold one away from God. One cannot serve God and Mammon. Whether we are what we are by consent, by contract, by cultivation of the desire for God until the ties to the world are broken, or by call, by grace, in which case the deeper are broken before the soul can cleave to God.

John Weightman, now in heaven, felt an irresistible pull to Shanghai, but had an equally irresistible pull from God. He cleared New York farm and went out to preach holiness. His neighbors thought him a fool, and they said, "Poor old John! Poor old John!"

But poor old John followed the Lord clear to the pearly gates and on inside.

B. But even after sinful associations are broken, we still find something to the side of us that doesn't want to stay on the altar. The carnal mind within us must be crucified. We must "die out." It is not a matter of how we choose to live. It is a matter of how God will have us live.

C. But even that is not enough. We must bind ourselves to the altar in a personal, religious, consecrated life.

1. By refusing any compromise or letting down in our consecration. Like Abraham who was not satisfied until the "smoking lamp and burning furnace passed between the sacrifice" (Genesis 15:11).

2. By doing every positive thing to keep in the will of God. By every good association, by every good habit, by every means of grace, by every attention I want to bind myself to the altar.

III. Bound even unto the horns of the altar.

A. Upon the altar, not tied loosely to it. Exposed and defenseless, like Isaac, to the sharp demands that our Father may make upon me, even to the giving of my life.

B. This is a perpetual sacrifice. We are never loosed from it. This is not what some people mean when they speak of drying daily. Too many times they believe in a dead sacrifice and not a living sacrifice. "I love Him," the heart and closer to the altar. It is getting to and upon the altar in the crisis of entire consecration and entire sanctification and then staying, staying, staying.

"The Preacher's Magazine"
No Beauty in the Rose of Sharon

Scripture—Isaiah 53.

Text—There is no beauty that we should desire Him (Isaiah 53:2). I am the rose of Sharon, and the lily of the valley (Song of Solomon 2:1).

Introduction:
1. All of us know that much depends upon our point of view:
   a) Because of the varied approaches to nearly every question we ought to be as broadminded as possible.
      The farmer prays for rain, but the boys want sunshine so that they may play baseball, and the girls want sunshine so that they may have a picnic.
   b) It is so easy to be positive about our desires or about our conclusions. Whereas it might be impossible for us not to be so positive about things. For example, the sky we see above our heads does not exist nor ever did exactly as we see it; a little thought about the speed of light, the distances of the stars, etc. will make that plain.
2. But we must not become so broad-minded that we have no convictions, for after all there is an ultimate right. Right is right in itself, not simply because of majority vote or because of the strongest argument.
3. What is right, then, and how can one know it? Jesus Christ is Right. He is the Truth; and nations, schools, people, etc. are right either from or against Him. As determined by their relationship to Him:
   a) He is the center of the Bible. "They were they which testify of me," said Jesus of the Bible (John 5:39).
   b) He is the center of life. "The light of God is eternal life through Jesus Christ our Lord" (Romans 8:23).
4. The text represents two diametrically opposed points of view—there is no beauty that we should desire Him (the world's point of view), and He is the Rose of Sharon (God's point of view). We have to decide which is the right one:
   a) And yet there always have been those. Scribes and Pharisees hated Him and tried to trip Him.
   b) The people cried, "Away with Him! Crucify Him!"
5. There are those today who say the same thing.
   a) Multitudes that openly scorn God and refuse salvation, "from the guttermost to the uttermost." (Psalm 147:3)
   b) The great majority are indifferent; they are practical though not theoretical nihilists.

According to the statistics put out by The Federal Council of Churches there are in this country 16,000 that profess to be Catholics, 31,705,403 that profess to be Protestants, and 4,661,184 that profess to be Jewish. That means there are approximately 10,000,000 who profess no religious connection whatsoever. We all know how many people profess a church connection who never do or go there.

C. Why is it that Christ appears to them as a root of dry ground, with no form or comeliness, with no beauty, a despised, rejected mast from whom they hide their faces in shame?
1. Because everything about Him contradicts their pride and to ease their consciences they turn their backs on Him.
2. Because He is sinless, and since they find that He is sin they must see nothing attractive about Him. They say, "What a dreary life you Christians lead! No tobacco, no dancing, no card parties, no Sunday joy rides. What on earth do you do for amusement?"
3. Because His strength is of a different kind from that they know and admire:
   a) They admire cutting sarcasm—power of tongue; brilliance—power of mind; fame—power of influence; force—power of physical might. They admire beauty and vain pride, war paint, elaborate attire, and splendor.
   b) He was humble; He never was cute and showy. He did not rely on physical might. He never sought to be recognized. He was always humble, loving, and unselfish.
4. Because in His revelation to the world He has no limitations. He is a servant of a servant that He might save us from our sins:
   a) His life was deliberately chosen.
   (1) That only the sincere and humble might follow Him.
   (2) That He might bear our sins and stone for our race.
   b) He was born under suspicion, lived as a humble carpenter, and then as a poor itinerant preacher about whose head gathered a growing cloud of hate until he was crucified. The Christ had appealed to their love of pride and self and sin and ease and riches. He would have appeared beautiful to them. But He appealed to their eyes of spiritual vision and they did not respond.
   c) Their reactions to Him condemn them, and not Him.
   d) A young man in an art gallery laughed aloud at the painting. "Look at the useless painting hung there. An artist spoke to him, "Young man, you, not the painters, are on trial!" Then they gave the Thy throne and Thy kingly crown.
   e) "When Thou camest to earth for me; But the James's home was there found no room
   f) For Thy holy nativity;
   g) Thou camest, O Lord, with the living Word
   h) That should set Thy people free;
   i) March-April, 1947

But with mocking scorn and with crown of thorns.
   They bore Thee to Calvary.

Q come to my heart, Lord Jesus! There is room in my heart for Thee.

II. The Christian looks upon Jesus as the Rose of Sharon.

A. The Christian has removed the great obstacles to seeing His beauty.

When He passed through Samaria, when the sinner stands before the spotless Christ it is a terrible experience. Shame and remorse overwhelm the sinner so that he must run from the Christ with eyes and heart closed to the truth, or he must run to Him pleading for his latter part. This latter is what the Christian has done.

2. He has opened his heart for cleansing through the fountain with the Holy Ghost and fire, so that now:
   a) He sees clearly with the eye of faith.
   b) He thinks as God thinks.
   c) He loves out of a pure heart fervently. "Blessed are the pure in heart for they shall see God;" (Matthew 5:8).

B. Christ is the Rose of Sharon, beautiful in:

What Price Victory

Scripture—1 Corinthians 9:23-27.

The virility of the master for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible (1 Cor. 9:25).

Introduction:
1. It is wonderful how an old familiar passage of scripture will open up and yield us fresh blessing:
   a) I heard this scripture preached from or about so much when I was a boy that I thought I would never preach from it myself.
   b) But I now find fresh challenge and inspiration in it for my own soul.
   c) It can be observed that Paul was a vigorous, active man:
   (a) He did not have the perfect balance of God, either mentally or emotionally.
   (b) His figures of speech and metaphors are generally active. He refers to running, wading, wrestling, as well as to military life. His references to the Ithuman games would certainly be vivid and real to the people of that age. He still strikes a responsive chord in the hearts of those who are interested in athletics, especially in those who are familiar with the history of the Olympic Games.
2. We see in this passage of scripture:
   A. There is only one way of salvation—Jesus Christ, the way. "Neither is there 

The Preacher's Magazine

31 (119)
salvation in any other; for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

3. Must endure hardness—no Christian who reads his Bible will be surprised at trials and persecutions. “All that will live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:10). “Brethren, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you” (1 Pet. 4:12). We should expect difficulties and become accustomed to them.

4. We must get critical spectators; keep our body under—our soul on top, as the little girl described it.

5. Looking unto Jesus, the author and finisher of our faith.

6. An Incorruptible Crown. A. The ancient Greek races were only to one or a small group.
B. And that was a perishable award. For the Olympics, a wild olive wreath; Pythian games, a laurel wreath; Nemecian games, parsley wreath; Isthmian games, pine wreath.
C. Ours is an incorruptible crown, and everyone may receive it.

7. Not a fading worship but an eternal crown.

8. Not a passing experience but everlasting life.

9. Unending—no curtain will ever ring down, no sunset ever draw the shades of night, no good-bys, no separation, no unfinished symphonies, no joy cut short—unending life.

10. Enduring—no one can strip us of this crown.

11. The elements of life in its best.

The Grace of God


Text—For the grace of God that brings salvation hath appeared to all men.

Introduction:

There are two extreme positions in regard to the value of doctrine. Paul wrote to Timothy, “Take heed unto thyself and to the doctrine.”

1. There are two extreme positions in regard to the value of doctrine. One is that doctrine is everything. This is represented by the strongly creedal churchmen. The other is that doctrine is nothing. It doesn’t matter what a man believes as long as he lives right.

2. Paul said, “Which is the way of life. Religion is a doctrine to be believed, an experience to be lived.”

Dr. Chapman has defined doctrine in practical terms by saying that it is “the knowledge as to how to get there, the knowledge of the road while the most important thing is to get there yourself, i.e., to become saved and sanctified (and that can only be done with very extensive theological training), yet it is also very important to learn doctrine so that you can instruct others. How few people can give clear geographic, cross-country directions. It is amazing, too, how few people can give clear spiritual directions (in other words, they do not know doctrine well enough). ‘Gloriously doctrined’ does not mean ‘well advertised’.

2. Today I would like to take one of the most common doctrinal phrases and delve into its meaning—‘the grace of God.’ What is the grace of God? You say, ‘Why, that’s an easy question. We all know that.’

1. The term “grace of God” is certainly quite a broad one. We may not even know all of the connotations we can comprehend it as fully as we think we do, so manifold and so vast is it. All we can begin to do is to scratch the surface of its meaning.

3. There is a filling in, an expansion, of our concepts as time goes by.

(1) Most of us, just a name a few years ago. It was the location of one of our Nazarene colleges, a place where students would go and hang out.
(2) Now we know that the concept has filled in since then, for Nazarene is now home to me. It means vastly white and beautiful, a favorite of tourists. It also means that ducks fly overhead, just out of windshield; it means irrigation ditches, fertile farms, snow-capped mountains, great Union Pacific locomotives, the campus of NNC, revival meetings, and a thousand other things.

4. Experience makes words real to us.

The angels will sing “Holy, Holy, Holy” but we will sing “Redeem Us, Lord.” I love to proclaim it, the angels will fold their wings, for “angels never felt the joy that our salvation brings.” Oh, yes, “grace” is for me.

1. The “grace of God,” in the simplest definition of the term, is the unmerited favor or grace of God.

A. There is no question about the “unmerited.” “All we like sheep have gone astray; we have turned every one to his own way.” We were all sinners and wretched.

2. But God nevertheless looked upon us with kindness. That does not mean that He approved our sins. It simply means that He adjudged that something could be made of us.

B. The Scriptures tell us that when the Lord had finished various stages of His creation, He looked upon them and saw that they were good. And God still saw that men are good—good in the sense that He is “savable” or salvable, good in the sense that He can save them. Yet any feeling of self-righteousness makes my heart tremble when I imagine what would have been our future if God had looked upon fallen and lost and “said, ‘No. They are not worth it. I cannot do anything with them. They are not worth saving.’”

But, thank God, He looked on us with favor and decided to redeem us.

II. “The grace of God” means more than that. It implies the love of God and all He did to save us. “But God who is rich mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ” (Eph. 2:4-10).

1. We know the grace of our Lord Jesus Christ, that boundless love which in our weakness He took upon Him and in our wickedness He provided for us.

2. But the grace of God is also seen when He became poor (1 Tim. 6:6). It makes me feel sorry for the θάλαπτος, the little lamb, and in the second place, it makes me feel sorry for the “pig” that He redeemed.}

The Preacher's Magazine

March-April 1947

58 (120)
the benefits and experiences that come to us through the favor of God.
A. Experience: "I go through this grace wherein we stand, and rejoice in the hope of the glory of God" (Romans 5:2).

We praise, "God, I am not afraid of death."

b. The key to life can be found only at the feet of one teacher, i.e., the grace of God.

(1) All other teachers, if given pre-eminence, will distress life. Science, if made the center of philosophy, sociology, and industry, will add nothing to the moral ruggedness of life and so on.

(2) Only if you make Christ the center of your life will your teacher and your teacher will be life right. Otherwise, your thinking will be distorted, your life will be unnecessarily invested, and your eternity will be without hope.

2. The word "teacher" might be more accurately translated "disciplinarian."

a) There is no doubt that experience is a good teacher. It is also a hard teacher. The man who has not received a school education will often say that he has learned in the school of hard knocks. In fact, the process of learning, anywhere, is accompanied by hard knocks, literal or figurative or both. (It was both in my case).

b) The "grace of God" will teach us disciplinary lessons. Some of the lessons which we disciples, learners, will learn come from the strongest and sweetest chords of human experience—unpleasant conscience, bitter regret, or even bereavement.

3. Here in the verses of the text we have a survey of the lessons grace is trying to get into our heads, our hearts, and our lives.

I. The Denial:—"denying ungodliness and worldly lusts.

A. Grace begins with a "no." It starts off life with a "no" to ungodliness and worldly lusts, with the demand that we give up certain things, that we separate ourselves from that which will harm us.

The first serious lesson life teaches us is that there is the possibility of loss. The man that would go along the road taking things as they come is a ready marksman. The signals at curves and crossroads, the warning bells at railroad crossings would not be a friend. It is easy to frighten people, I don't want to spoil life. Life is too valuable. That is just the reason danger lurks everywhere. Life is too valuable to lose carelessly.

2. God's grace exists upon our separating ourselves from ungodliness and worldly lusts because of the indestructible worth of the human soul.

b) We have:

a) I have sympathy with that attitude of mind which rejects information and clumps itself to truth. As soon as we cease to value this we cease to live. When we lose our desire to learn we already have one foot in the grave.

A little knowledge is a dangerous thing. Drink deep, or taste not the Pierian spring.

34 (122)

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The Preacher's Magazine

2. Worldly lusts.

a) This term does not refer primarily to the wild beasts of passion which are considered to be as such in relation to the kingdom of God.

b) Rather it refers to the entangling alliances—the lust of the flesh, and the lust of the eye, and the pride of life. The secular will not have you to renounce if you are going with God.

II. The Program of Life:—"we should live soberly, righteously, and godly in this present world.

A. The standard of sobriety may seem to be difficult to define. At least in the law concerning the different judgments God will ask men to rectify riddles, walk a straight line, or submit to a blood test.

1. It is not enough to say that a man is not financially well-off.

2. It is not enough to say that he is not sinned.

3. It is not enough to say that he is not a degenerate, given to evil, bad, and ungodly behavior, or otherwise.

4. This sobriety referred to here means a proper understanding of the values of life, a realization of the worth of one's immortal soul, and a resolution to save that soul.

B. Righteousness is the second great standard or principle in this program of life.

1. Righteousness must be such as to make one feel uncomfortable in the presence of God. Too many lives look "telltale gray" in the presence of God.

C. Godliness is the third and most important standard. This is the place where a man can do more than any other man help. God asks more than sobriety and righteousness of us. He asks godliness. But this third and highest claim is the very source of the power to meet all the other claims. What is godliness? It is God-likeness.

1. It is consciousness of God.

2. It is love of God.

3. It is recognition that God is supreme good in the world.

4. It is that God-like character is God.

III. The Perspective:—"looking for that blessed hope..., the glorious appearing of our Lord Jesus Christ."

A. You cannot have the right perspective unless you look at everything from the point of view of our Lord Jesus Christ.

B. That upward look is:

1. The Christian's goal. Nothing is to have significance except in relation to the kingdom of God.

2. The Christian's hope. "When these things take place, then look up and lift up your heads; for your redemption draweth nigh" (Luke 21:28). This forward look to the second coming of Christ is an anchor to the windward.

March-April, 1949

The Gift of God


Introduction:

1. Let me be specific. In declaring what I mean by the "gift of God," I mean the baptism with the Holy Spirit, the infilling of the Holy Spirit, which is the privilege and gift of every believer as a child of God, coming as a second definite work of grace.

2. The term could have various meanings:

a) The general term, "gift of God," may be applied to any blessing. "Every good gift and every perfect gift is from above" (James 1:17).

b) In the Scriptures spiritual gifts or gifts of the Spirit are spoken of—gifts of healing, prophecy, etc.

c) When we speak of the greatest gift in the world, the work we think of Jesus Christ. God gave heaven's richest treasure for our sake.

d) "God so loved the world that he gave his only begotten Son" (John 3:16).

e) "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).

f) Faith is a gift of God. "For by grace are ye saved through faith; and that of yourselves: it is the gift of God" (Ephesians 2:8).

g) Eternal life is the gift of God. "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

h) But not the least of the meanings of this term is that specific truth which I have chosen—the pouring of the Holy Ghost and Oil.
Salvation is born in the heart of God through faith in Christ. It is a deeply personal and internal experience. The process of salvation includes repentance and faith, and is a response to the grace of God. Christians believe that through faith in Jesus Christ, they can be redeemed from the consequences of sin. Salvation is not something that can be earned, but is a gift of grace from God. It is through faith in Christ that one is declared righteous before God. Salvation is not just a one-time event, but is an ongoing experience throughout a person's life. Christians believe that salvation is a gift from God, and that it is received through faith in Jesus Christ. Therefore, they believe in him, and for whom they have not heard.
The Church
Is the Habitation of God

Source—Ephesians 2:11-22

Text—Ye also are built together for an habitation of God through the Spirit (Eph. 2:22)

I. Introduction.
A. The Church is a mortal building of wood and stone.
B. The Church is an organized body, of "born-again" souls.
C. Church is organized in God's service.

II. The nature of the Church of the living God.
A. Church is the most noble and wonderful work of God.
B. Church is the temple of God, Christ the builder of the Church.
C. Church is the body of Christ—holy men and women.
D. Church is the community of God's people.
E. Church is the house of God, the temple of the Holy Ghost.
F. Church is the spiritual temple, a dwelling place for God.

III. The Church as the habitation of God.
A. The presence of God in the Church.
B. We must be filled with the Holy Spirit and the power of God.
C. Since the Church is the habitation of God, we must be filled with the Holy Spirit.
D. The Church is the living witness of God.

E. A place of soul passion, heart burden, and living testimony.
F. A place where God may be sought, found, and retained.—H. B. Garns.

Power in Preaching

Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance (I Thess. 1:5).

What constitutes real power in preaching?
I. Is it intellectual power?
There is, of course, much as intellectual power.
All of us have sat under preachers who have sought to impress us with their intellectual power. Many of us are good, in its proper place. But a man ministering to the people of this generation must cultivate his intellect, and minister to the minds of the people. If our message is to appeal to them, it must appeal to their intellects, and not to their emotions.

II. Is it intellectual power that should be cultivated and nourished?
This should include reading, studying, and thinking. Read what you can and write what you can think, above all think for yourself. Original thought in itself lends power to the preaching, and by the written message a message that has depth, originality, thought. Many of the great preachers of whom men have been moved in the spirit.

Yes, intellectual power is good. But if intellectual power be the only power, the preacher possesses his message would be the thing that is tithing symbolic. America's pulpits are full of men who have intellectual power, but beyond that nothing. The preacher is devoid of spiritual power.

III. Is it spiritual power?
There is also such a thing as psychological power. The preacher and the personal worker have psychological power. The one who is a student of psychology will have persuasive power over other men. The Leadenes in the Christian church is a psychologist and manifested the highest type of psychological power. The power of psychology is being used by God to reach men. A man who is a psychologist and manifested the highest type of psychological power, and who is able to lead others. And when that ability to lead is used to lead men in the right direction, to the Lord Jesus Christ, it is good.

IV. Is it spiritual power?
If it becomes the chief power of your ministry, the thing you rely upon mainly, it will be a snare to you. We have many masters of psychology in the pulpits of Christendom, but they are not masters of the power of Jesus Christ. Psychological power in its place is very good; by itself it is a snare.

V. Is it power of the Holy Spirit?
It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit. It is the power of the Holy Spirit. If it is the Holy Spirit, it will be a power of the Holy Spirit.
D. Forgiveness is the legitimate offspring of love and mercy.
E. Christ is the New Testament example and standard of forgiveness.
II. Divine forgiveness in operation.
A. All sin is rebellion and disobedience to God.
B. Sin deserves the penalty and punishment of broken law.
C. Divine forgiveness was born of God's love and mercy for fallen man.
D. Christ's death on the Cross satisfied both divine justice and mercy.
E. All who are to receive God's forgiveness must freely forgive one another.
F. Actual forgiveness from God is based upon repentance and obedience toward God.
III. Human forgiveness is enjoined upon us by God.
A. Kindness, tenderheartedness, and forgiveness are characteristics of all Christians.
B. Christian love makes forgiveness possible.
C. You cannot "love your enemies" without forgiving them, and vice versa.
D. All Christians can carry the spirit of forgiveness.
E. Actual forgiveness is based upon mutual repentance and mercy.
IV. Human and divine forgiveness in practice.
A. Christ as our example of forgiveness—"Father forgive...".
B. When God forgives, He forgets.
C. Forgiveness requires confession and forsaking of sin.
D. God promises forgiveness only to those who forgive.
E. Christian peace and happiness is based upon mutual repentance and forgiveness.

What the Grace of God Teaches

What the grace of God that brings salvation teaches us should bring to us a certain change of heart. It teaches us that, denying wickedness and worldly lusts, we should live soberly, righteously, and godly in this present world (Titus 2:11, 12).

-Introduction—Paul's Epistle to Titus, whom he had left in the island of Crete as a pastor, gives some helpful information about God's grace. It has appeared to all men. It is intended to teach people certain things. The Gospel is a call to himself, to realize: "sincerely," one's attitude in regard to himself; "righteously," one's attitude toward others; and one's attitude toward God. Let us consider each of these attitudes in turn.

I. One's Attitude in Regard to Himself.
A. Man has a responsibility to the God who has given him life. He needs to be careful how he treats the body God has given him. He has a duty to his family, that is responsible whether it be saved or lost. If he makes a failure with the one body, soul and spirit God has given him he will never have another. How exceedingly important it is that a person care for the trust God has given him. Too many people are in a cheap affair, and squander their time and strength as though they had several bodies and souls. Many people make a mere show of their physical strength, to improve their minds, or save their souls. They dote on their bodies with a wild passion and waste their strength in pampering their appetites. The sober man lives longer, lives happier, and is only to be saved than the intemperate man.

II. One's Attitude toward His Fellow Man.
A. The word "righteousness" describes a man's right attitude toward other people. Six of the Ten Commandments instruct us how to behave toward other people. The first duty that confronts a person in childhood is his duty to parents. This is stated in the first Commandment concerning duty to persons: "Honour thy father and thy mother." A child who is trained to do this and keeps this Commandment will not ordinarily go wrong regarding other duties to his fellow men. There are not only the negative duties due to fellow men—"do not to them—"but there is the positive command emphasized by Jesus, as well as in the Old Testament: "Be ye my neighbour as thyself" (Lev. 19:18 and Matt. 22:39).

III. One's Attitude Toward God.
A. The last attitude the apostle enjoins upon us is our duty to God. He has manifested in giving His Son to die for our salvation, but little required by the majesty of the Cross. He asked it is to ignore God, to take His name in vain, to trample underfoot the precious blood of God's elect and is preached practically God in all their dealings. Even among professing Christians the day of worship is frequently filled with selfish interest. The average Christian gives far below even a tithe of his net income to God's purposes.
B. The missionary program of God elicits our best endeavors in God's work. Think of the impact as God's mission was shown by the fact that the average so-called Christian averages about the price of a pop song a week for the greatest enterprise ever committed to man.

Conclusion—Note in closing the last four passages of these things: if people do not practice these things, how is it that they have not come under the teaching of grace, for the text itself teaches these things. Reader, do you qualify as one whom grace has taught?—William J. Smith, in The Gospel Minister.
A Life Set Free

This is the story of my life since my youth, which I spent with my father. He was a man who did not know the Lord. When I was ten years old, I wanted to go to Sunday school, but my father refused to let me go. I spent my time thinking about what my father had told me: ‘When you were brought from the hand of my papa?’ But the Lord loved me, and he sent his angel to my father. He saw my heart, and when I was eleven years old, my father went off to the revolution. I certainly was not out of work, because I was not with anyone who would help me to get clothes, but I was glad that I was free to go to Sunday school. My papa left me a shirt and underclothes, and this I could use to go to Sunday school. This was in 1957. Thus I grew up under the law of God.

When I reached the age of sixteen years, in 1959, I felt the Holy Spirit speak to my poor heart. There was an evangelical pastor where I was born and lived. The town is called Asnar, a little place having forty-six houses. The pastor had recently come to this place. I went to the pastor and asked if I could be a member of the church. He asked me how old I was, and I told him, sixteen years. Then he said, “All right,” and he wrote my name in a book. When I saw my name in the book, it seemed to me that it was also written in heaven. Thus the pastor gave me a book, and I studied the Scripture every day. I accepted the Lord with all my heart. When the Lord changed me, I felt so satisfied and slept well. When I woke at night, I felt the presence of God. Thus I walked for four years, wearing it gold mine, and the more I knew that I was with Christ. After a while I went home, and then later went into the mountains to stay three and a half days. I felt very sick and felt my body grow weaker. Then I called my little sister and said, I want you to pray for me. I felt I was to die and that she would be left alone. She began to cry, and I felt my heart moved with pity. I called a faithful man, Angel Monandez, and asked him to take care of the little girl. He said not to worry, that he would take her for his daughter. After working those three and a half days, I felt much better.

The Lord heard my prayer, and then a few days later my brother brought me a package for me and put her hand on my chest. The prayer went up to heaven, and God heard. In a short while, I got well soon and could get up and go about.

A Search for Happiness

Having spent the best days of my youth believing all that was said by what I called my church, and without the happiness which my soul desired, I began to seek something which would give me satisfaction. In my heart I said, “Lord, give me more life, will get up from here and will do Thy will.”

The Lord heard my prayer, and then a few days later my brother brought me a package for me and put her hand on my chest. The prayer went up to heaven, and God heard. In a short while, I got well soon and could get up and go about.

A Life Set Free

Then the Lord showed me a vision during my sickness on my bed. Behind me a voice said, “The Lord will give you the punishment of the son of the land.” Then I answered, “Who art thou, Lord?” He said, “I am Abraham, Isaac, and Jacob.” Then I turned to look behind me and saw the Lord dressed in a long white robe, but I could not get up. He lifted me up with His hand and took me to a high plain and showed me as I asked, “What do you see?” I said, “Only a plain.” He said, “Thus the Lord will do in three days to the land of them, who thou art a rock.” He said, “All who build their house on this rock will not be carried away by the river.” In a few days a cyclone came. This was in 1942. He also told me, “Not a haile of your brothers will be lost.” The river overflowed all the houses and destroyed all but the house of the woman who prayed for me. She still lives and is about seventy years old and still strong.

In 1943, I came to Catacamas with the call of the Lord in my heart. I went to Juticalpa and there met Don David Schneider. I went to the Conference in Tegucigalpa in 1944, and we walked before the altar, and the Lord sanctified my heart. Some time later the Lord called me to study and to go to La Esperanza, as a pastor, with Don Arthur Vesper. That was a time of hunger for thinking of the Bible. We went to the Conference in Tegucigalpa again. We came here to Catacamas to work and help in the mission field. The Lord has helped me, and I have made some money to help my family and studies this year in the Bible School. I have been here all these years, and we skin them and sell the skins.

I want to study and prepare myself for the work of the Lord. The Lord told me to pray for me that I may be faithful and win many for Him. Call to Prayer.

Anchor of the Soul

Raul, a fine lad of nine years, was the son of outstanding Christians in the Huamsco district. He had not been taught to read, but was very skilled in the use of the Bible. He was much loved by his family and the community. He was a fine boy, and we pray that he may have a good future.

Buenaventura. As there was a meeting in progress, I entered, listened, but did not understand very much. As I had my Bible, I opened it and read until about six o'clock, when I accepted Christ as my Saviour.

Then I went to church at home and by my own accord I followed the words of the Lord when He said, “Ye were of the world, but I have chosen you out of the world, therefore the world has hated you.” I asked the Lord to give me strength to conquer. He has done so, and now my desire is for such that they might be saved out of this world of wickedness.

Frederico Alfonso Salazar (student in Bible School, Peru)

To Shed Light

A poor, blind woman in Peru put 27 francs into a collection box. This amount seemed high for a woman of her means, and it was suggested that she should not afford it. “Yes, sir, I am blind, and I said to my fellow workers, ‘How much money do you spend in a year on all your lamps when it is too dark to work?” They replied, Twenty-seven francs.

So, I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark, heathen lands.

What Seek Ye

The story is told of a man who visited India every year to enjoy his favorite sport of hunting wild animals. After a time he returned, thoroughly addicted to the habits of the people, learned some of their language, and acquainted himself with many of their customs, but he had little knowledge of the Christian missionary's work and had no use for his teachings.

One day he met a missionary, and in the course of conversation remarked that he had been coming to India for more than forty years but he had never seen a Chris-


ILLUSTRATIONS

Afraid of the Resurrection

Sitting down beside the great Makana illustration, used most recently, I asked my object to tell me his story. In the course of my remarks, the ears of the members caught the startling sound of the resurrection.

"Why?" he exclaimed with astonishment.

"What are these words about? The dead— the dead arise?"

"Yes," was my reply. "All of the dead shall rise!"

"Will my father arise?"

"Yes," I replied, "your father will arise."

"Will all the slain in battle arise?"

"Yes."

"And will all that have been killed and devoured by hungry tigers, byenas and crocdi
diles also arise?"

"Yes, and come to the Judgment." This I repeated with increased emphasis.

After looking at me for a few moments he said:

"Father. I love you much. Your presen
tence and your visit have made my heart white as milk; but those words about the resurrection are great; let be heard. The dead cannot rise—the dead must not rise!"

"Why?" I inquired, "must I not speak of a resurrection?"

"Rising and uncovering his arm, which had been strong in battle, and shaking his hand as I speak," he replied, "I have slain my thousands—and shall they rise?"—Dr. Moffat.

Unhappy

The oldest working detective in the world at the age of 75 still gets his man. White-haired, wearing steel-rimmed glasses, milk of manner, with a kind of faltering step, no one would suspect him of being one of the wildest and most resourceful of investigators. Naturally, he has many stories to tell. By experience, he is a most fidgetive give no trouble. "Their conscience tells them they have done wrong. They expect to be picked up, it seems, and taken there are grateful. They get tired of running around."

There is an old fable hanging on in men’s minds that there is some extra pleasure in doing evil. To do wrong has a kind of fascinating promise of greater enjoyment. God could give man the gift of a life of purity and godliness as both unhappy and uninteresting. The experience of life is not so attractive to a man who is not willing to taste the sweetness of life’s sweetness. There is no peace, even if God, my God, to the wicked" (Ps. 57:21). But knowledge of Christ is a gain. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:24).—Evan.

The Sunday School Chronicle says: "A man who was showing a massive piece of family silver apologized as follows when he lost his "Dreadfully tar-

nished, I cannot keep it bright unless I use it." That is just as true of faith as it is of silver. Tucked away in the Sunday School closet, it is only brought for show, it needs apology.

Keep Close to the Shepherd

One of the most interesting sights of shepherd life is to watch the flock ford a stream. The shepherd leads as usual, and the sheep follow a string of his heels, but in the middle of the stream they begin to lose their footing and drift with the current.

The shepherd hurries forward, grasping first one and then another, pushing as many as he can reach in front of him, and hauling others up again, at the pressure of the water. As soon as he reaches the opposite side he hastens along the bank and draws out those that have been swept down and have reached the far side, faint with the struggle.

The sheep fare best that keep nearest the shepherd—G. M. Mackey.

Let God Wind You Up

Jed was a tough old settler. One day when he was on shore leave he wandered into a mission in a great city. Jed had not been to church for many a day, but he was interested in the sermon. The preacher noticed Jed’s interest and managed to speak to him with a copy of the Sermon on the Mount’s salvation, before he left the building. But Jed shook his head. "It ain’t no use, preacher," he protested. "If I gave up drinking, diggin’ and women, I’d be as bad as ever tomorrow."

The preacher took out his watch, and said:

"Why, my friend, do you think that the maker of this watch could wind it up again?"

"For, of course, he could."

"Well, God could wind you up, couldn’t He?"

Jed nodded slowly. "I reckon He is. Leastways, that’s what preachers tell me."

"Well, don’t you think you could wind you up and keep you going?"

I’ve never thought about that, sir," Jed answered.

"Come to Him, then, and prove His power. He can put you in working order, and keep you going."

Jed departed the church, rough companions, just as easily as here in church."

The Preacher’s Magazine

Jed sought salvation. Some eight or nine years later, when he happened to land in that seaport city again, he found his way back to the mission.

"Thank God, it worked, pastor!" he exclaimed when he met the minister again. "I made up my mind that every morning I would kneel down and ask Him to wind me up for the day. And every morning I thank Him for having done it. And he did!"

Jed’s experience can be the experience of all who seek after God. It is wrong to think that our temptations will be too strong, or that it will do no good to try.

"The eternal God is thy refuge, and under
dearth are the Everlasting Arms."

If God "winds us up" every morning, we shall never drift along; but always live such lives as will be pleasing to our Maker.—Clement E. Shurtleff, in Gospel Herald.

Why Dr. Stratton Quit Smoking

And every man that hath this hope in him purifieth himself, even as he is pure (1 John 3:3). The late Dr. John Roach Stratton, valiant defender of the faith, gave this testimony, "I wish to bear my own testimony, that this habit did not overcome the habit of smoking until the truth of the return of our Lord came home clearly to my mind and heart. When I did thus believe that Jesus Christ is surely coming back to this world again, every sin I gladly surrendered, and that His coming for His church—the redeemed—may be at any moment, I found grace to throw pipes and cigars away completely, never to take them up again. I did not want Jesus to come back and find me with a breath that was offensive, or presenting the sorry spectacle of a preacher with a pipe or cigar in the corner of his mouth!"

While the Blaze Is Young

A young man was caught fleeing from a police office with a bank robber. He had stolen several hundred dollars. When his pastor visited him in prison he asked him, "Roy, when did you sign your death warrant?"

The reply was, "I guess I began when I was in the first grade. One day I took some money out of my brother’s bank to buy some candy. He didn’t take them, so I never put them back. Then I began to steal other things, and pockets, in the coat-room. None of the things I took seemed important at the time but the habit kept growing on me—and here I am."

It is surprising how some little wrong fast turns into a big one. The secretary who lost her job this week from being un
tidily and careless, began to be that day in great particulars from the habit of believing her work, and not caring how she looked grew into a big hindrance.

The businessman caught cheating the shareholders in his company, began cheating when he looked over at his buddy’s test paper at school for an answer he didn’t know—and the habit grew.

The way in which habits of laziness, dishonesty and selfishness grow out of one’s control reminds us of a forest fire. A match is dropped near a pile of leaves or brank, at first glowing, but burns into a flame. In a few minutes it gets hot enough to set fire the green timber, and then the whole forest is transformed. Many bad forest fires have been prevented by a new kind of watchfulness. When a forest ranger from a tower, a plane is sent out at once with several men dressed in red; heated cloths, or filled with salt. These men, equipped with parachutes, are dropped on this young forest fire, and with salt sprinkled on the blaze. Better put out the fire while it’s small.——Publisher Unknown.

BOOK NOTICES

By Rev. P. H. Lunn

The Way

By E. Stanley Jones (Abingdon-Cokesbury, $1.00)

Another book of daily devotional reading with a page for each day of the year. This help us understand the problems of Christ experience. Dr. Jones doesn’t always use the time-worn vocabulary of other books and Christian workers. He presupposes no knowledge of vital religion and leads the reader step by step to Christ, and to victory in the Christian life. A sincere seeker though confused could hardly fail to find satisfaction and encouragement in following the guidance of this book.

Two Hundred Select Illustrations

By Stuart P. Garver (Eerdmans, $1.50)

The way books of illustrations keep coming from religious publishers proves there is a constant demand for such ma-

84 (132)
The New Testament: Its Form and Purpose
By Lindsay B. Longacre (Abingdon-Cokesbury, $2.00)

While not a formal Old Testament introduction, this book presents in a very readable and interesting way the modern liberal view of the Hebrew Scriptures. It seeks to tell the story of the appearance and acceptance of those ancient writings.

The author has recently retired from over thirty years of service as professor of Old Testament literature and religion at Eek School of Theology, in Denver. Before that he spent ten years in Methodist pastorates.

Dr. Longacre finds the beginning of a "Bible" in the writing of Deuteronomy in the seventh century B.C. This was the "book of the law" discovered in the temple in the eighteenth year of King Josiah; that is, in 621 B.C. To illustrate their philosophy of history—set forth emphatically in Deuteronomy—the Deuteronomists proceeded to produce four more books: Joshua, Judges, Samuel, and Kings.

Some time after the return from the Exile a group of priestly writers prepared a second Bible, consisting of our four books of Genesis, Exodus, Leviticus, and Numbers. Whereas the Deuteronomic Bible had traced the history of the post-Mosaic period, the "Prophets' Bible" traced the history of pre-Mosaic times.

A third section of the Old Testament soon appeared, the books of the prophets. These books were composed, in part, in Job, Proverbs, and Ecclesiastes, as well as in two apocryphal books, The Wisdom of Solomon and Ecclesiasticus.

One of the best chapters in the book is entitled "A Temple Hymn," on the Psalms. Attention is called to the various types of Psalms in the collection of one hundred and fifty.

In common with most Old Testament scholars of today, the author speaks disparagingly of the work of the Chronicler—Ezra, Nehemiah, and Chronicles. These books contain highly idealized accounts of the past and are not historically reliable, he maintains.

Dr. Longacre writes as a liberal. But his attitude is more devout and reverent than that of many critics. At no place does he stoop to sarcasm or flippancy in discussing sacred matters. If one would to acquaint himself with the point of view of liberal scholarship in the Old Testament field, this is a good book to read. The author's most glaring error is his tacit rejection of authoritative divine inspiration.

—Ralph Earle

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