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Managing Editor's 

MESSAGE

ONE of the chief tasks of the church is to reach the unsaved and unchurched people with the gospel and to bring them to salvation through Christ's saving work. And so it is that many of our holiness churches are not reaching these unchurched people. This is not an extreme statement; it is based on facts revealed by pastors themselves. Is your church one of these? Are you reaching the unchurched people of your community? Are you getting them saved? How long has it been since you have had one outsider or unchurched person saved in your church? Are you making an effort to win them? Is your church doing anything about it? And if so, do you know that many of these people are not being reached by your efforts? How can you help them? How can you improve your methods? How can you reach them more effectively?

There is another side to this unchurched person problem. Do you know what it means to be a Christian? Do you know where you belong? Do you know how to make yourself at home? Do you know how to reach others? Do you know how to make them feel welcome? Do you know how to show them the way of salvation? Do you know how to help them walk the path of righteousness? Do you know how to guide them through the wilderness of life? Do you know how to lead them to the brink of the river and help them cross over?

The Preacher's Health

J. B. Chapman, Editor

THERE have been preachers who have made a success of their work in spite of frail bodies and ill health. But note that they succeeded, in spite of these handicaps, and not because of them. And so far as I know, every such known preacher was weak or ill in spite of his desire and his efforts to be strong and well. Paul prayed earnestly for the removal of his thorn in the flesh, and he exhorted Timothy to look out for his health. Spurgeon, whenever he was able, took his vacations in the south of France by his efforts to reduce his bodily infirmities, which dogged his steps during many of his useful years. Martin Wells Knapp, though given to overwork, did what he could by careful eating and frequent rest to ward off the collapse which, nevertheless, overtook him early in life.

But as a rule, useful preachers make a point of bodily health and vigor, and it is observed without exception that a well, strong body adds something to the sum total of the preacher's powers, and the wise preacher deliberately calculates that he needs more than the average man. Henry Ward Beecher, himself an example of overflowing physical health and vitality, said, "The soul may be likened to a cannon. The body is like the cannon carriage. If you build a carriage that cannot be effective without a good carriage to transport it and give it direction." My ideal for the preacher is a man who is strong in body, well fed, well clothed, well housed, well rested, plays, studies, prays, visits the people, and does whatever he does as a preacher and with the thought in mind that he does all things for the glory of God and in the effort to be a better man and a more effective preacher for what he does.

It is popular for preachers to claim to be overworked. But many a preacher is overworked, more than he knows, and if he would budget his time and take his work in strides, he could do all he does now and have a lot of leisure, too. There may be other ways to do it, but early rising has been a boon to me for forty years, and I have never known an early riser to be compelled to hurry. But if there are other ways to do it, I think the most practical way of finding of those ways, and stick to it religiously, expecting that, if it is a good way, it will enable him to get ahead of his work and stay ahead of it; for pushing your work does not wear you down like allowing your work to push you. But much work demands more than an average man can do, and "getting out for rest" is a poor substitute for going to bed and going to sleep. And don't forget that a rested man works much faster than a man who is half asleep. And if he does much sleep it makes it much harder to do it. It is wise to start with more than you need and gradually come down to the right mark (with the average person the range because I always do a new or "first" sermon, find the mark, stick to it. If you can't find time to go to bed, go to sleep in your chair. But sleep, and work fast when you are rested. Learn to read fast. The fast reader gets more out of his reading than the slow reader. Write fast-court the muse and then chase her at top speed—she will lead you on. Think fast. Learn to concentrate so that interruptions will be few. Train yourself to do your best every time and all the time, and then you will not have to do so many things over.

Some preachers eat improperly—this is unwise. Some preachers eat too much. Some eat too irregularly. A few do not eat enough. Many eat things that do not agree with them—just to be friendly. But the whole subject is worthy of being taken in hand and governed and directed. I became overweight. I explained to the medical adviser that it is difficult for one who travels as I do to find just what he should have. But the medical man was unsympathetic. All he said was, "Just take what they offer and then don't eat all of it." And now I must say that all plans worked, and is still working. It is a fact with preachers to go out for late meals—sometimes for full meals, after the evening service. I don't need to tell anyone that this will not help the preacher—overeating is a disease. But that is another question of a preacher does have a problem when it comes to eating things that do not agree with him, when he is not the same things are offered to him in the homes of his people. About all I can say is that...
I have found that I can eat just about anything, if I take care not to eat very much of it.

The preacher's voice is as essential to his trade as a dog to a blacksmith, and the wise preacher will not abuse his voice. The preacher who learns early how to use and care for his voice is fortunate. But in any case, no voice in draft. Take it hot or cold, but avoid drafts. React the people if necessary, but do not strain your voice. Avoid colds as you would avoid poison. If you catch cold, take care of that cold and get over it—do not let it hang on. People complain that doctors do not know how to cure a common cold. But that is literally true. Doctors do not know how to cure a cold and keep the patient going at the same time. Any doctor will tell you that two or three days in bed with proper care otherwise will break up all but a few colds, and you had better take the two or three days and get over that cold. Your calling exposes you to colds and other infectious and contagious diseases, and it also makes you a carrier of such evil things. Get well, and to the limit of your ability, keep well.

Have the will to be well. Be willing to pay the price to be in perfect health. And do not feel guilty. Avoid excesses of every kind. Be an example in this as in all things pertaining to the welfare of men. Consider avoidable sickness as one's own. If you must be ill, be a model of health and continuance in health. Let sickness be a calamity. Insist on your right to be well and to feel well. Your work demands it. Dyspepsies are generally pessimistic. Your attitude is contagious. Be a dyspeptic for their minister. Make this a matter of a subject of prayer. Remember that if you are to take Christ for your body, you must keep your body for Christ.

Is It A Pleasure To Preach?

By the Editor

Yesterday the mail brought a letter from a preacher in which one paragraph read:

"I have been in the active pastorate for twenty years, and have had a good degree of success; never have been voted out and never have left a place to keep from being voted out; have stayed from two to seven years in each pastorate. At the close of the seven-year pastorate, I was given a splendid three-year call to continue, but felt the time had come to move on. I knew beyond a shadow of a doubt that God had blessed my labors. But here is my trouble: Almost every minister says he would rather preach than to do anything else in all the world. One could say that when God hinted that He wanted him to preach, he accepted, lest God should not call him again. This is not, and never was, my feeling. I felt that I would lose my soul in hell if I did not obey. I cannot say I love to preach. The thought of the responsibility, and my inability to do the work right, would always make that other would do the preaching. In the midst of the sermon, I sometimes get away from the thread, and sometimes at the finish I am happy. What do you think of my feelings in this matter?"

My answer to this brother is that I think he is just approaching the matter from a different angle than those who talk of their joy in preaching. This, rather than any fundamental difference in the facts of the case, No one who is aware of the responsibilities involved, and conscious of his own handiwork and responsibility, will for a moment continue it in fleshly pleasure. Even the knowledge that I am to preach three days from now has already cast care upon my mind, and I feel the weight of it. I am at this moment away from all normal contacts with associates and friends—here in obedience to a "come-ye-apart" call from the blessed Master. Still, I am a preacher for all that, and my thoughts and plans take color from my calling, so that I am not lightly indifferent, as others could be in like circumstances. I know my calling and my inabilities sober me. I do have peace and joy, but I would scarcely say, I am happy. Nor would I crowd out another that I might have peace and joy, something in me which makes me want to preach where there would be no preacher, if I did not go. Yes, I think the brother is telling my experience at least, one phase of my experience.

But joy has its types and degrees. Some joys are deeper than others, and some joys are more intense than others. The joy the true preacher mentions is so deep and so intense that a little of it makes him forget all the pain and agony that leads up to it. It is a sweet prayer and fasting and agony of spirit, and having, the speaker says, tiring hour pressed and burdened. Then, the Lord came upon me in unction and power to preach, and at the end, and even in the midst of the sermon, I have said, "This pays for all." I would rather be a mediocre preacher than a star in any other calling. And tonight, I testify, after nearly forty-seven years spent in this holy vocation, that I am glad I have been a preacher—a busy, active preacher—since I was sixteen, and if I had a thousand years, I would put them all under the yoke of Christ," and hope that all the lives represented by these thousand necks could be spent in preaching the gospel, and bringing souls to Christ. The true preacher of the gospel is I, believe, like his Master, the succent-pladdent man in the community.

Don't Put Out the Fire!

Paul S. Rees, D.D.

Text—Quench not the Spirit (I Thes.-Sal. 5:19).

A short text, this, whose real vividness has not been too well carried over from the original. It might be rendered: "Don't put out the fire of the Holy Spirit!"

The Holy Spirit, as fire! It is a powerful figure, but not a surprising one to those who are familiar with the Scriptures. Over and over fire is taken as a symbol of God: His power and might, His holiness and glory. The experience of Moses in the desert and Isaiah: in the temple are only two among many illustrations in the Old Testament. The symbol is continued in the New Testament, where it is employed specifically with reference to God as He acts in and through the Holy Spirit. "He shall baptize you with the Holy Ghost and with fire," said John concerning Jesus.

And He did—and still does. Read the second chapter of Acts: the "day of Pentecost fully come"—the disciples "all with one mind"—"a sound from heaven as of rushing mighty wind"—and then—"there appeared unto them cloven tongues like as of fire." What an amazing combination of scenic symbolism and solid fact! The towering fact was: "They were all filled with the Holy Ghost."

Thus we see the appropriateness of the figure which appears in the text and thus we catch sight of the truth which lies behind it; the truth, namely, that fire is a picture and emblem of the Holy Spirit as He relates himself to us. In His active ministries of power and grace, His living energies of love and power. The parallel is as splendid as it is obvious. Fire illuminates; so does the Spirit. Fire purifies; so does the Spirit. Fire purifies, refines; so does the Spirit. Fire energies; so does the Spirit. Fire fuses, welds, unites; so does the Spirit. And on—one might go with the analogy.

But here a startling and solemn thing intrudes itself. The text admonishes, "Quench not!" Don't put out the flame! It is plainly implied that it lies within your power and mine to hinder, to suffer, and to halt the living, loving ministries of the Spirit of God. In this realm of moral relationships and spiritual experiences it is terribly true that the human can hinder the Divine, the finite can thwart the Infinite. Hence the warning: Take care! Quench not! Be sensitive—always, at all costs—to the impulses and influences of God's gracious Spirit!

Now what are some of the fiery ministries of the Holy Spirit which we are in danger of crippling or canceling? Our answer to this inquiry will be found in a review of four remarkable passages from the New Testament.

1.

"Don't put out the Spirit's testimony flame!"

Turning to Acts 5:32, we come upon these words: And we are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him. It is the Spirit Who speaks with, through, and to his witnesses—His Spirit-filled ones they have been testifying to the facts of the gospel. Previously they had been told that they must "cease and desist" from their Jesus-propaganda, but neither bans nor threats had silenced their voices. They have been arrested again, and the authorities complain, "Did not we strictly command you that ye should not teach in this name? and, behold, ye have filled all Jerusalem with your doctrine." Blessed
compliment! To the solemn charge Peter makes brave answer: "We ought to obey God rather than men." In that "ought" is a frame of fire. We are Christ's witnesses; we are made so by the revelation of Christ which has come to us in the gift of the Holy Ghost. Christ is real! Christ is living! Christ is adequate—all victorious! We have found it so. We must tell it. That—God helps us to see it—is normal Christianity.

Now, madly enough, there are many among us who have failed to pass on to other the Word of Life that has come to them. Their failure has become their impoverishment. Their delinquency in witnessing has carried defeat into the battle of their Christian life. They have throttled the urge to testify until, alas, the urge is no longer there. John Fletcher has left us the record of his own unhappy experience in this matter. He confesses that five different times he lost the assurance of his having been made "perfect in love," simply because he was afraid to bear his testimony.

There is a principle here which even the psychologists recognize. William James taught that no worthy impression should ever be left without its appropriate expression. And someone has more recently remarked, "Nothing is worse than to have a thought which "impression minus expression equals depression." The vision must have a voice, or it will fade. The unacknowledged blessing will disappear in the heart. The slumbering flame goes out for want of a draft. "Quench not the Spirit!"

II

Don't put out the Spirit's prayer flame!

In Romans 8:29 Paul tells us, Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

The teaching values here are rich and varied: real prayer without the Holy Spirit is impossible; our human limitations ("infirmities") are such that, without Him, we know neither the how nor the what of prayer; His presence and guidance are given to reverse the thought: It is the work of the Spirit of God to supply both the impulsion and the intelligence for effective praying. The impulse may be common or uncommon: common in that it is the expression out of the mind toward communion with God; uncommon in those special "burdens" those seasons of soul "travail," which come again and again in the life of prayer. But an urge or a burden without enlightenment would be a blind and fruitless thing. So the Spirit directs our praying in keeping with the mind and purpose of God. Basic guidance comes through the Holy Scriptures. Special guidance comes through that mysterious play of the mind, that voice of the Holy Ghost in the soul.

I cannot tell why there should come to me
A thought of some miles and miles away,
In swift existence on the memory.
Unless there be a need that I should pray.

Perhaps, just then, my friend has fiercer fight,
A more appalling weakness, a deeper grief.
Of course, darkness, some lost sense of right.
And so, in case he needs my prayer, I pray.

But suppose I do not! Suppose I am petulantly preoccupied. Suppose I am neglectful and heedless. Then what? The answer is unavoidable: I quench the Spirit; I damp the prayer flame. And the mischief of this sort of thing is that it tends to repeat itself. The Holy Spirit does not love us on the slightest pretense (God forgive us if we leave that impression with the people who wait upon our ministries!), but these failures, be they ever so small, do have a benumbing effect. We have sown the correction and reproof of the inner Monitor must be heeded or paralyzed will settle upon our praying. And when this occurs, the defenses of the soul go down and all manner of temptations may tramp in upon us to crush us. And when these evil intruders reach the Holy Place of the now defeated life, they find upon its cold altar the dead ashes of a once glowing prayerfulness. Oh, God, the pity of it!

III

Don't put out the Spirit's love flame!

The next scripture to pass before us in this review is Romans 8:35, which reads: And those who love not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, wrath, and anger, and railing, and profanity be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. It is possible to make a distinction between the offense of grieving the Spirit and that of quenching the Spirit. But the difference is not great, and our present purpose is practical; hence this treatment of the matter.

"The fruit of the Spirit is love." Love is at once the inclusive and the indispensable grace. Other Christian virtues are phased and expressions of love. To allow things that are alien to love to have any place in our hearts is to wound and rend the Spirit of God. Such things are:

Bitterness! You receive some slight that is either real or imaginary. Instead of committing the matter to God, you brood on it. Soon you have opened a crack in the door of your mind through which sour-visaged censoriousness stealthily passes. He begins to play a steady stream of ice water on the fire of your love. Wretched Anger! A critical spirit may easily seek outrush, in some moment of pressure, in ugliness of temper. And then what?

Clamor! There is strife—in the home, in the board meeting, in the church.

And evil speaking! How cruel and unkind the tongue that has been loosed from the sweet restraints of Christ's love.

Look now. Love's fire, once a thing of kindling beauty, is a smoldering hyena or an ashly deadness. Kindness gone! Tenderhearted gone! Forgiveness gone! Christ-likeness gone! Incidentally, is there anything more devilish than a loveless profession of "perfect love"?

IV

Don't put out the Spirit's hunger flame!

Finally, we turn to Hebrews 3:6, where we read: The Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the day of temptation in the wilderness.

Harden not your hearts! That tenderness of conscience you have felt toward the truth of Christ was created by the Holy Spirit. Be thankful for it; and act upon it, lest it turn stony within you. Those anxieties about the salvation of your soul were generated by the Holy Spirit. Recognize them as the provocation, in the day of temptation in the wilderness.

The way may lie through darkness, but it leads to light at last.

Henry Ward Beecher once asked how he managed to get through so much work in a day. He replied, "By never doing anything twice. I never anticipate my work and never worry about it. When the time comes to do a thing I do it, and that's the end of it."

May-June 1947
Gleanings from the Greek New Testament

Dr. Ralph Earle

Holiness in the Greek Text.

1. Vocabulary

It is obvious that a proper understanding of the meanings of the Greek words used in the New Testament in relation to sanctification is basic to our study of the subject. If we go astray here, we shall lose our way completely.

The Greek word to sanctify" is haplogrēya which comes from the adjective haplogos, holy. This adjective is found in the New Testament no less than 229 times. Of those occurrences it is used in a substantive sense in 133 times and in this way haplogrēya speedily acquires a moral significance.

Moulton and Milligan note that the adjective is common as a title of the gods in the Inscriptions.

It is clear that the verb haplogrēwa has a definite ethical connotation in the New Testament and means something more than merely "to consecrate, or set apart." This fact is recognized by all lexicographers. Liddell and Scott's lexicon defines the term: "to hallow, purify, consecrate; to cleanse from pollution, purity," and notes these uses in both the Septuagint and the New Testament.

Thayer follows suit. Perhaps the best summary definition is to be found in Abbott-Smith.

1. To dedicate, separate, set apart for God, to purify, make conformable in character to such dedication: forensically, by actual sanctification of the conscience.

There are three main substantives derived from haplogos. They are haplogramos, haplogeōs, and Haplogeon. Scholars are divided as to the exact etymology and meaning among these words. They are variously translated "sanctification" or "holiness" by different authors.

The exclusive, Jewish and Christian use of these nouns is stated by Moulton and Milligan: "Clear evidence for the verb and noun outside biblical and ecclesiastical writings appears to be wanting." They also suggest that these four derivatives from haplogos were formed when that term was appropriated in Jewish circles to represent their special idea of "holiness." The Green Rev. really had hagiazo as its derivative; "the variant words with the added -a- answered to them in function, but were free from pagan association."

Cremers, in his Biblical-Theological Lexicon, devotes twenty-five pages to a treatment of haplogos, its derivations and its synonyms. He enters into the theological implications of the terms more than is necessary for our discussion in this chapter. But certain points are of interest here.

Attention is first given to the reason why the authors chose the word for new Testament use. It is due to its adoption by the Septuagint translators of the Old Testament. They are the ones who chose the word and give it a definite significance. Cremers points out the fact that hagios is the most common word in classical Greek to express the idea of holiness. But it was not adopted until the New Testament, according to the Englishman's Greek Concordance-and instead the Septuagint translators selected hagiazo, a very rare word in classical Greek, as we have already seen. Cremers agrees with Moulton and Milligan as to the reason for this-to have a term as free as possible from pagan association.

2. The Aorist Tense

Some grammarians have held that there is not any absolute distinction observed in the New Testament in the various tenses. Older writers sometimes spoke rather loosely of a tense being used for "another.

But evidence from the New Testament will lead one to feel that the distinctions are so pronounced and definite in the case of many passages that we are probably justified in assuming real variations. It is not until we come to these differentiations that we begin to see new Testament differences in meaning.

The aorist tense is used in the New Testament for an "extended act or state," as well as for "momentary action" as demonstrated clearly and conclusively by the following passages:

John 2:20—"Then said the Jews, Forty and six years was this temple in building, and wilt thou re-edify it in three days?"

This is what he calls the "Historical Aorist." It may describe "momentary action;" "an extended act or state;" viewed as a single whole; or, "a series or aggregate of acts viewed as constituting a single fact" (pp. 19, 20).

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John 2:20—"Then said the Jews, Forty and six years was this temple in building, and wilt thou re-edify it in three days?"
Through the Book of Acts with Homothumadon

J. A. Huffman, D.D.

This fair-sized word spelled out into English, so that English readers may pronounce the theological word correctly, is well known. The music which then came from that great golden harp was very high heavenly. There was no discord, but accord. This is homothumadon.

Homothumadon as the Pentecostal Preludie

The first use of homothumadon in the Book of Acts is in 1:14, where the setting is that Peter and John were ten days intervening the ascension of Jesus, and the Day of Pentecost. These "all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren." These "all" refers to the twelve apostles (now eleven, Judas counted out) and the three persons mentioned. Keeping the apostles particularly in mind, there had not always been homothumadon. There had been wrangling, jealousy, strife. Such things had dictated no longer. Confections had been made; apologies offered; old scores, whatever they were, settled, and now pre-Pentecostally, they were with one accord. Here was the exact details of the procedure we are not told, but we are apprised of the fact of the absence of all discord.

Why does God know the end from the beginning, and all the contingencies of the way, knew how to schedule this period between the Ascension and Pentecost? He is in control and knows what he would take God, but how much time his people needed to meet the Pentecostal prerequisites-homothumadon.

II. Homothumadon as a Pentecostal Preludie

Dependent upon what English version one is reading, will the phrase "with one accord" appear in Acts 2:1. The American Standard version reads, "And when the day of Pentecost was come, they were all together in one place." The K Ing James reads, "And when the day of Pentecost was come, they were all together in one place." The difference is that the phrase, "with one accord," is omitted in the American Standard Version. The reason for this phrase is not found in the American Standard Version, that this phrase was not used in the Greek original.
version is an accurate translation here of the Westcott and Hort Greek New Testament, and the word homothumados is not in this verse of the Greek text. The reason that homothumados is not found in Acts 2:1 of this Greek text rests back with the Greek manuscripts where variations are found. Westcott and Hort, the discoverers of the text that bears the name of their work, say: "We have no reason to doubt that the text which you have given us is the true text of the Greek manuscript which they have used."

In view of the above, the statement that homothumados is not found in Acts 2:1 of this Greek text is incorrect. The word homothumados is found in Acts 2:2 in the Greek manuscript, the King James translators wrote in their note: "This word, homothumados, is found in Acts 2:2, where the word is used in reference to the Lord's parting words to his disciples as he ascended to the Father." The word homothumados is also found in Acts 2:2, where the word is used in reference to the Lord's parting words to his disciples as he ascended to the Father.

The next appearance of this interesting word in the Book of Acts is in 2:46, where the verse reads as follows: "And they continued daily with one accord (homothumados) in the temple and break bread from house to house, did eat their meat with gladness and singleness of heart." Here is one of the references which shows that even post-Pentecostally the Christian religion was a movement within Judaism, and the Temple continued to be generally recognized as their regular place of service. The break which caused the Christians in the temple to separate into private houses for worshiping purposes, and later chapels, came more or less gradually.

Here, however, the Christians are depicted as one accord, even in the midst of the temporary Christian communion of goods which was made necessary by the unusual circumstances under which they found themselves. The sad test of Christianity is not in the temple or church services, but in the daily: grind of the commonplace. These early Christians stood the test of homothumados even under the irregularities of that day and situation.

V. HOMOTHUMADOS IN RELATION TO CHRISTIANITY'S DIFFICULT PROBLEMS

No general body of the Christian Church ever met a more difficult problem than that first gathering of the Christians held in Jerusalem about 30 A.D. James, the brother of Our Lord, was chairman and, besides others representing the two extreme oppositions, Paul and Peter were present as expert witnesses. The extremely difficult problem before this conference was the relation of Jew and Gentile in the Christian body. Must Gentile become Jew to become Christian? The decision which would have made a volume of interesting and exciting reading. God has seen fit, however, to hand down this report in the small compass of verses 1-35 in chapter fifteen of the Acts.

The word homothumados, a recourse to prophecy, and evidently much prayer and patience, and finally the "Great Magna Charta of Christian Liberty" was agreed upon, emerged, and was written down.

- It was a magnificent technique which was employed, resulting in a document with fundamental applications to all problems and for all time.

- The whole account of this conference merits very close and prayerful study by all charged with the solution of the doctrinal and practical problems of the Christian Church. But couched among the things written down is found again our interesting Greek word, homothumados. Here it is: "It seemed good unto us, being assembled with one accord (homothumados) . . . verse 25. No, it is not strange, but significant that the same document are also found these words: "It seemed good to the Holy Ghost, and to us," verse 28.

Where there is homothumados, there is the Holy Spirit. Where there is the Holy Spirit, there is the Holy Spirit. Where there is the Holy Spirit, the Holy Spirit can think with them and inspire their difficult problem solutions.

In our first homothumados reference, Acts 1:15, the Holy Spirit and homothumados are used together in a post-Pentecostal way, as it was in chapters one and two, pre-Pentecostal and Pentecostally. Those persons who had been previously filled with the Spirit, as well as those who became filled with the Spirit on this prayer meeting occasion, were homothumados.

Holiness of Life

STUDY, above all, holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two, whereas your life preaches all the time and in every place you may be. It Satan can make a minister a lover of praise, of pleasure, good eating, he has ruined his ministry. Let us give ourselves to prayer, and get our texts, our thoughts, our words from God's mouth. Five hours of every day in prayer. If we but spent the first of our waking hours in the day in prayer to God our ministry would be much better.

What the Church needs today is not more committees or better ones, not more organizations or more and novel methods, but men full of the Holy Ghost, men whom the Holy Ghost can use, men of prayer, yes, men-mighty in prayer. The power of the Holy Spirit does not flow through methods, but through men. He does not make plans, but men—men of prayer.

The character as well as the results of the gospel is committed to the preacher. He makes or mars the message from God to man. The preacher is the golden pipe through which the divine oil flows. The pipe must not only be golden, i.e., pure, but open and flawless, so that the oil may have full, unhindered, unwasted flow.

The preacher is more than the sermon, for the preacher makes the sermon. As the life-giving milk from the mother's bosom is but the mother's life, so the preacher says is tinctured, impregnated by what the preacher himself is. The treasure is in earthen vessels, and the taste of the vessel impregnates the vessel. The man is behind the sermon and the sermon is not the work of an hour, but the outlay of a life. The sermon is holy because the man is holy. The sermon is full of divine union. When there is no holy influence and power in the man there will be none in his message. This is doubless the reason why the many sermons are delivered without effect upon the hearers.

When men are filled with the Holy Spirit, they practice the spirit of Jesus. He who is thus filled with the Holy Spirit will give his time, money, strength, and all for precious souls. His heart will be filled with that warm feeling for all those in distress or danger. That feeling is the very thing which filled the heart of Christ when He wept over Jerusalem.—Way of Faith.

GO DOWN LOWER

"I used to think that God's gifts were on shelves above one another; and that the tailor we grew in Christian character the easier. I find that Martin Luther spent the best of his life in the common place. These early Christians stood the test of homothumados even under the irregularities of that day and situation."

F. B. Meyer

May 1, 1917
The Final Reading of
The Gospel Presents

The Great Alternative
R. A. Kerby

ONE of the chiefest of all the enemies
of true scriptural doctrine is the ill-
advise used of the analytical method of
Bible study. This method is extremely skill-
ful in the surgical sense in that it can
and does segment and remove from the
body of truth any part it desires to study
or emphasize. It was well if after exami-
nation of any part of truth it were har-
moniously fitted back into the general body
of truth. This calls for a far higher order
of ability than mere dissection, and in the
frequency of absence of this ability the truth is
often fatally maimed in the house of its
friends. The urgent need of the hour is a
final reading of the holy oracles that will
wholly uncover that which covers the earth and
banish the gross darkness which envelopes the
people.

A true and final reading of the Word will
reveal four great facts: the holiness of God,
the corruption of the natural heart, the
explosion of probation at death, the
exclusion of every unholy being from heaven.
These four great facts, considered in their
total meaning, will reveal the great alter-
native which the Spirit sets before every
responsible human being. This alternative,
reduced to its simplest form is, “holiness or
hell.” The holiness of God which longs with
a longing unutterable to establish itself as
victor over the sin of the natural heart will
tel, if frustrated in this redemptive work
from the earth, set fire against the sinner. Such an
one, could not, yea, would not desire to, dwell
amongst the immortal sanctuaries and out-
begging splendors of that city where God
reveals himself in open vision.

Until and unless one or more of the four
propositions stated above can be set aside
there is no possible way of rejecting their
total meaning. If we reject the holiness of
God we become atheists, if we refuse to
believe in total depravity we become Mod-
ernists, if we extend the bounds of proba-
tion beyond the purview of the Restorationists.
If we lose the divine concept of heaven as
an all-holy place, we bring the entire struc-
ture of truth down upon our hapless heads.

If the holiness of God as mediated by the Son
and ministered by the Spirit does not be-
come the personal possession of the soul in
this life, there remains no other eternal
habitation for that soul but that hell
prepared for the devil and his angels. In
finality, the Word teaches, “holiness or hell.”
This great alternative, holiness or hell,
should be the foundation, motive power, and
goal of all our endeavors. It was this
burning concept that motivated the heroes of
the holiness movement from Wesley down.
Only as we gain and retain this concept
of New Testament truth shall we
in any degree whatsoever prove to be their
worthy successors. This should fill every
pastor and evangelist with a flaming zeal
to reach the lost and the double-minded.
This should be the burning point at which
all church school curriculum should find
its true norm. This is the only motive pow-
erful enough to enable a missionary to leave
his native land and mold rather than be
molded by the paganizing influences in the
far corners of the earth. This and only this
will hold the brilliant divinity student in
the ministry of the church that gave him
spiritual birth, nurture, and the opportunity
to develop his powers. Only this will en-
able the professional man who moves in
larger circles than his brethren to keep the
true spiritual touch. Only this will give
the young man or woman seeking a life
work the proper cleavage point.

Well, the Pastor had a point there. Cor-
nately there has been too much said about
visions, dreams, and “callings” in connection
with missionary work. In a very real sense the
cause of missions is the responsibility of
each and every Christian disciple. The
fulfillment of Christ’s command to “go ye
into all the world, and preach the gospel
to every creature” requires the co-operation of
every Christian and the employment of
every available means.

Making the Church Missionary-Minded
Kenneth Sparks

The foreign missionary enterprise is not
the exclusive business of missionaries
and boards, nor does it rest solely upon the
missionary’s shoulders. Ret. It rests upon
every individual Christian. I once asked
Pastor Malof, Russian missionary,
what he considered as sufficient evidence
of a call to the mission field. His reply was
both interesting and thought-provoking.

“The trouble with you Americans,” said
Pastor Malof, “is that you have this idea
of a missionary call exactly backwards.
First you must want to go. All who wish
to stay at home, then, must get permission
to do so from the Lord.”

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every Christian and the employment of
every available means.

Over one hundred years ago Samuel J.
Mills said, “We can evangelize the world in
our own lifetime if we will!” And today, we
say the same thing. We can, if we will. But if volunteers and funds
are to be provided, a world-wide scale:
the home church must be kept aroused to
the need. What it lacks is not ability, but in-
terest.

The lack of interest in local church can
usually be traced to the pastor. “The weak
spot in missions today,” says Dr. Theodore
Munger, “is in the field.” . . . nor in the
administration of the board, nor in the
 pew, but it is in the pulpit.” Professor
Christlieb, asks, “What is the great dif-
fERENCE of interest in missions often in one and
the same province? I answer, chiefly from the
difference of the position taken by the clergymen in this matter.” John R. Mott says,
“At those times when the Church made her
greatest missionary advances, the pastors
were putting forth their whole strength in
the effort to extend her sway. . . . Where-
ever you find a pastor with an allowing
missionary zeal and knowledge, you will
find an earnest missionary church.”

The pastor is not only a leader of his
members at home, but an advocate for the
people abroad. He is the one who must ask,
‘What is the missionary’s cause, who will it? The multitudes of the
distant nations cannot come to speak for
themselves, even were they conscious of
their need. Nor will the missionary do so.
The missionary visitor may arouse tem-
porary interest, but it is the missionary
pastor who makes a church a missionary
power the year through.” He is its ordained
II. *Preach Missions.* The Spirit-filled sermon is one of the most effective means of inspiring the people to missionary enterprises. By the detailed and too little inspiration. Keep in mind that the primary purpose of your sermon is not to entertain but to inform, and to move the will to action.

4. Missions and civilization. It is always interesting as well as inspiring to show how the gospel has affected the lives of men and nations. Missions afford opportunities of multiplying the supernatural power of the religion of Jesus Christ. Some of the most effective evangelistic appeals have been based upon records of the holding of the Holy Spirit in difficult and unpromising heathen fields.

The missionary sermon requires and deserves thoroughgoing preparation. Whenever one finds a pastor devoting the same quality of thought and the same amount of time to work on his sermons on missions as he does to other subjects, one does not hear complaints about lack of missionary interest. When the subject fairly lays hold on him, his convictions and devotion will become contagious.

III. Build missions into the whole program of the church. The cause of missions cannot be considered as a mere appendage to the regular program. The missionary spirit should pervade the total activity. The annual program of the church should be the ultimate goal of every department in the church.

The worship services are excellent opportunities to stress missions. Inspirational preaching to the young people on Sunday morning may result in several "calls" to missionary service. The prayer of the worship service may be dedicated to some urgent missionary need, even the specific naming of the scripture may be centered around a missionary theme.

The evangelistic services can be used to present missions. This includes both the Sunday night and the revival services. Some of our most successful evangelists have found it profitable to preach on missions one night during the campaign. At the close they usually ask those to come forward who would be willing to go as missionaries if the Lord chose to send them. This service of consecration, dedicated to missions, results for the field and blessed many lives.

The prayer meeting affords a time to urge the people to pray for missions. Prayer is the greatest force that we can wield. It is the greatest talent which God has given us. He has given it to every Christian. Let the people use it and let us also teach it, to bring it into fruitful channels. Teach them to pray intelligently and faithfully for missions. Give them specific needs for which to pray. Simply asking people to pray is not sufficient to get them to pray. They must know about the urgent needs, and the more vivid and timely the information, the better it is.

The Nazaréne Young People's Society and the Sunday school should work for missions. The N.Y.P.S. is supposed to have at least one preceding program each three months. The Sunday school has no specialized program for missions except the missionary offerings, but both the school and the society will find it profitable to take some special projects for missions during the year.

IV. Use special missionary emphases. In addition to working missions through the regular channels of the church departments, it is good to use any other special means to emphasize its importance. The following suggestions are but a few of the possibilities.

The pastor might well set aside a month during some year of the church year. During this month he would preach a series of sermons on missions in the Sunday morning or Sunday evening services, or both. As with any other series, each sermon should be well prepared before the series starts. Special prayer would be urged for missions that week. It might be possible and profitable to organize a prayer booth during this time.

The month could be considered with a week-end missionary convention, with missionary studies in the afternoon and a missionary speaker in the evening. On the last Sunday night of the convention a great and effective effort in the field represented by the speaker. I believe such a program would increase the missionary interest in any church.
Dr. L. A. Reed tells of a very unique missionary emphasis which he used once to great profit. He arranged to have the people of a church buy a large tent and to pay an evangelist to conduct an evangelistic campaign in India during the same time that their own revival meeting was to be held. As he began each evening, he would say, ‘I have no home at all’ ‘I dreamed of a country place for luxurious weekends’ ‘But a religious Indian, kept saying, ‘I have no country’ ‘I decided on a new cupboard right now’ ‘But a child of China cried out, “I have no country”’

Mayme Harri Miller
(From the World Call)
The pastor should stress an example in missionary giving. This is the real test of his interest in missions. When he gives to missions he is giving to something from which he will get no return. The missionary gift is purely selfish. If the pastor is stingy or hesitates about his giving, he can expect his people to be stingy and close, too. But if the pastor is generous, his spirit will be reflected in his people. It is an established fact that the church that gives little to missions will have difficulty raising their own expenses. It pays to be generous.

Always present the support of missions as a privilege rather than a duty. No one likes to be begged down with duties. We all have too many duties now. Giving to missions can be a real blessing if it is presented as a challenge and through inspiration. Make the people want to give and they will give the all.

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The Most Potent Factor in a Minister’s Life

F. Lincocine

The most potent factor that accompanies influence, influence, influence, is something we all want; the desire to change more influence than others. Some are like land-stones that draw while others are like loads of stones that have to be drawn.

For you to exist is for you to do two things and you can’t help yourself. The first is to radiate and the second is to be the recipients of radiations. What are you radiating? Is it envy, jealousy, malice, and impurity? If so, then who and how can you contact daily should be the recipients of those radiations and they will go on a wide way toward helping to form their character and to tell their destiny.

We exert a twofold influence—the conscious influence and the unconscious. We do our present work either for good or for bad in the realm of unconscious influence because we accomplish more in what we are than by what we do. You will accomplish as much with your instructions as you will with your exhortations.

It was Stephen’s radiations, rather than his exhortations, that brought Saul under conviction and which led to his conversion. Did it ever occur to you that Stephen accomplished more by his death than he did by his life. When the death of a man will bring a man like St. Paul to God, he has done something.

We all exert a positive influence. There is no such thing as a negative influence. Every person is positive in the place he occupies. You are making the world better or worse by the living you live. You must be a blessing or a burden cannot be a blank. There are no morals, no neutral characters. Someone is bound to be fed by your fullness or to be starved by your emptiness. Somewhere is sure to be lifted by your righteousness or contaminated by your unrighteousness.

We all exert an indirect influence. Your life is as immortal as God—It can never die. Every life sets into motion currents of influence that death can’t stop. Everyone lives three lives. There is the life you live up to the grave; the life you live beyond the grave; the life of your grand children—this influence that will live on after time has ended the name from the tombstone.

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He who walks through life with an even temper and gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an everyday greatness beyond that which is seen in the battle or shared in the cathedral—Selected.

The Preacher’s Magazine
It Is All in Pentecost

PENTECOST changed the world. The change may not have been as immediately apparent as that produced by a devastating war or the bursting of the first atomic bomb, but it was just as real and of far greater consequence. It was not a mere event, world by changing people, making bad people good and good people better—the only sort of change that can satisfy the needs of mankind. The world is different because of Pentecost.

This difference is positive proof that Pentecost was a reality. Something actually happened. It was not a mere event that might have different explanations and interpretations. Facing that event the atheist and the agnostic and the materialist must stand speechless, for even they cannot ignore the fact that some mighty thing took place on what the church designates as the Day of Pentecost.

But Pentecost was more than an event, for events come and go, and are preserved only in the annals of the past. It is something that abides and is still with us, an experience that transcends time. It is still changing the world. Its work must go on until the kingdom of this world become the kingdom of our God.

Pentecost is a mystery. 'Before that manifestation of power from on high the Church was little more than an organization, with the apostles, timid and powerless, as it was before the event. It is still changing the world, its work must go on until the kingdom of this world become the kingdom of our God.'

Pentecost is the Church. Before that manifestation of power from on high the Church was little more than an organization, with the apostles, timid and powerless, as it was before the event. It is still changing the world, its work must go on until the kingdom of this world become the kingdom of our God.

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Keeping Track of Your Tracts

E. Wayne Stahl

AN OLD colored preacher spoke like this, "I know why day calls it a tract; it run tracked me."

But the young preacher with whom I was conversing wanted a method to track "his tracts." He pointed to the place where he could speedily refer to his collection of religious leaflets. This problem doubtless has presented itself to many other ministers, old as well as young. Some of the churches have set a new and important example by having printed and put into the hands of the congregation leaflets on the theme of "Concern for the Tenth". This has been a great help in keeping track of one's tracts.

The day arrives when there is no need to sort them, so that a particular tract can be located without much time having been used. The result is that the use of this leaflet is a great help in keeping track of one's tracts.

This problem faced the writer of this personal experience. Numerous readers of these words have also encountered it, I am confident. The solution has been so practical that I offer it with the hope that others may find in it some helpful suggestions.

For one year I have been using the leaflet, with great satisfaction. It is easy to use and does not take a lot of time to fill out. It has been a great help in keeping track of one's tracts.

I would like to use certain of the thoughts in this leaflet in my work. I have found it to be a great help in keeping track of one's tracts. It is easy to use and does not take a lot of time to fill out. It has been a great help in keeping track of one's tracts.
particularized, this information can be secured in a short time.

There was a time in my pastoral labors when I would give out the Sunday morning service, after the preaching service, some helpful tract. Occasionally this would be along the line of the thought of the sermon, but not necessarily so. I sought to choose these leaves in such a way that they would help to those that were positively interesting. It was my endeavor not to choose lengthy tracts; these, in many cases, would not be read. Young folks honored to be asked to stand at the door of the church, as folks are leaving, and hand each person a tract.

The earnestness with which such literature is received is a reward to the minister for any expense to which he may be put in purchasing it. And, it gives him a real thrill when, calling in some home, possibly years later, to find, as he looks over one of these tracts, treasured up in that Sacred Writing.

Becoming pastor of another church, and wishing to give out the same tracts, I would be able to refer to them quickly by the arrangement I have outlined. Such a system to me is somewhat of an illustration of the principle, "He who thinks nothing of finding a thing, is to know where to find the information."

Do You Steal, Imitate, or Create?

Charlene Christensen

Horse thieves have been known to dye their stolen horses; gypsies used to disguise the children they carried off; the state of Connecticut had an embarrassing incident with wooden "nutmegs"; but in spite of all such success in assassination, and camouflaged misdirection, it has always followed in just retribution. Yet how many sermon righteousness belonging in this same category has the laity had the courage to unmask, the pastor to attack, the average congregation is indeed most charitable, and feel that any deviation in their pastor along this line is surely forgivable, working as he is under such constant pressure.

But perhaps there are very few sermons ever actually stolen "whole cloth." Someone is sure to ask: Is it possible to steal a sermon? That is, isn't everything that comes to the pastor's mind an isolated, thought or a complete discourse, legitimate grief for his mill? There is much to say on both sides of the question, and we are not going to say it—at least, not more than they. Predigested thought works the opposite to predigested food: it eventually creates mental dyspepsia. Besides, anything predigested is meant for learning, not for the general public. It is for the table of the seeking, not the sitting at home.

Not stolen 'whole cloth,' we said, but altogether too often the "sermon" is a bit o' this and a slab o' that and a chunk o' this, and its only claim to any semblance of unity and coherence is its name. And giving the name sermon to this kind of unassimilated hodgepodge is parallel to the practice in the old Shakespearean plays of letting some miscellaneous item of furniture, any a sofa, represent (for instance) an island, and then having a sign placed on it, "This is an island." It is only because the preacher puts up the sign, "This is what a sermon is," we even begin to suspect that such is the case.

When does a sermon begin to be our own? We can illustrate this by a piece of jewelry. We pick it up—there is the trade-mark, "Tiffany." The process begins when it is placed its stamp upon it. What gave it the right to do so? Did it go out and mine the precious metals in it? Did it send a man to Africa to find the sparkling diamonds in it? Does it have its own transportation system to bring the unfinished materials together? The answer to all these questions, of course, no. Then wherein lies the power of the "Tiffany" stamp?

In this Tiffany has gathered the material and then made it its own through the finest and most painstaking workmanship. And in exactly this lies that fine borderline between undue imitation or copying and the only originality most of us are permitted to enjoy. When we use the term originality we must remember that it is strictly a term of praise. But does it make us feel that the preacher of all men needs a lofty ideal ever before him. By commencing daily with the great masters of speech in secular and scriptural history, we shall gain some right conception of a preacher who should be, and will be constantly stimulated to effort to become such a preacher.

A Welcome to Church

Friend, you enter this church, not as a stranger, but as a guest of God. He is your heavenly Father. Come; then, with joy in your heart and thanks on your lips into this presence, offering to this service. Be grateful to the strong and loyal men in the name of Jesus Christ who built this place of worship, and to all who have beautified it and hallowed it with their prayers and praise. 

Be grateful to the many who love this home of faith as the inspiration of their labor, rejoicing in the power of the Holy Spirit, and may that blessing rest on you, both on your going out and on your coming in.—Selected.
The Preacher's Wife: Is She Preacher or Layman?

An Evaluation

Mrs. L. A. Ogden

A PREACHER is a called workman. He may be pastor or evangelist. Many are used in various branches of church activity. In the plan of God for the home, a man or woman leaves the former fireside of parental love, and becomes united to the 'one of his own kind', a choice determined by the direction of God and that emotion known as love.

In the life of a preacher, the woman of his choice becomes intimately connected with making or breaking of his career. After the due has been cast, then the work of the parson begins. Is this wife preacher or layman? Let us see.

The preacher's wife is recognized as a layman. She transfers her membership from one church to another as other laymen, in other words she does not automatically become a member of the church as her preacher or pastor-husband.

But, she is more than an ordinary layman as the term may be considered, for she is a leader of all laymen of the parish. She may not be WPC, president, or N.Y.P.S.S. president, Sunday-school superintendent, or even a Sunday-school teacher; yet, she is a leader. She, the preacher's wife, is chosen as to be in her example, as she often has to be a "fill-in" until someone else can be trained or prayed in to fill a vacancy. People hold her as an example! Things that are not done by any other laymen are not overlooked in her. Why? Because she is the queen of the parsonage. I know God doesn't have double standards, yet often the folk of the parish do; maybe this does not make her the leader of laymen, but as her pastor or preacher-husband, should be able to say, "Follow me as I follow Christ." Even if she wishes this were not so, yet this is the way it is.

In the fair estimate the preacher's wife may be classed as preacher, for her view of their work is more from a preacher's angle; often her burdens are equally as heavy as that of her husband. Thus her example as helpmeet to the husband means the success or failure of their work. We are told that when a district superintendent is placing a pastor he is often asked about the preacher's wife. This intimates that she should be genuine and real, praying and boosting for him in any way she can.

This wife must take time for her devotional life. She must "take time to be holy and speak with the motive, it must be known that the wife is coming to ask the question. "Just what is my motive in this or in not doing it," is the motive none but herself and God really discern. Attitudes are not the same. She must watch lest she take the wrong attitude even with the right. One has said, "I'd rather be on the wrong side of a proposition and have a right attitude, than be on the right side with a wrong attitude." One trial, when things are moving easy, or when they are pulling hard; when the flour barrel is empty or when it is full; in opposition or co-operation; even in misunderstandings (and these things do come) and when not at fault, a good attitude, a Christian attitude, will always win. If she can say with Ps. 37: "I have leaned, in whatsoever state I am, therewith to be content," she has gained a greater victory.

In conversation, much could and has been said along this line, but the preacher's wife should not be a gossip; all conversation should be seasoned with the grace of the Spirit.

She must be a sympathetic listener. I do not mean that her ear should be the dumping ground of all the ill of the community. Yet often some young Christian say, a young girl or perhaps an older person, has some real problem they wish to talk over with someone. To the listener the problem may not be big, but to the troubled one it seems as a mountain. Such an one desires to have someone who will listen and then pray about the matter. This may continue until the listener learns to God and trust Him with all the problems of life. The preacher's wife becomes the logical one to be the sympathetic listener, and this pays great dividends. Sometimes gain help by or from someone else is good in friendliness she must also be a good

The Home Rules the Nation

For one, I care little for the government which presides at Washington, in comparison with the government which rules the millions of American homes. The reason of its attraction can seriously harm us if our home life is pure, frugal, and godly. No statemanship or legislation can save us, if once our homes become the abode of ignorance or the nestling place of profligacy.

The home rules the nation. If the home is demoralized, it will ruin it. The real seed corn whence our Republic springs was held in the home. All our best, best legislation, best institutions, and best church life were cradled in those homes. They were the taproot of the Republic, and of the American churches—PILGRIM L. COYER.
strictly disregarded the rules of the school because she had done so at home. She would weep when God’s forgiveness but often said, “Oh, that I had been taught obedience when I was yet at home.” One might say that this is an extreme case, and maybe, yet we would be surprised if we really knew. And, the wife many times has the heavier responsibility along this line.

It is so easy with the many pressing duties along the way, to fall bare by not taking time with the children. Remember we have them such a very short time. We must take time to pray for and with them; read and tell them Bible stories and to be sure they hear the in the one benefit of family prayer. It is surprising how very young they understand the presence of God. I think if others say they desire a child only until he is seven years of age, and others may carry on from there, that it is time preachers’ wives should take heed. This training should also take on instruction in the manner of apparel, for it is hard to take off what we have put on when they become Christians and desire to become members of the Church. A great task, a mighty responsibility, but it is a glorious task!

I overheard a layman the other day. “I was perplexed,” she said, “because Brother B did not preach about external. He mentioned it, too, yet he seemed to be getting the job done. Then one day I had my radio on and I listened to an advertisement about the man who had been choosing from various theological seminaries and colleges, because of their special fitness for the subjects which they are to teach. They are specialists within their fields.”

An unusually large range of subjects is being offered this summer, including, for the first time, a course in aviation, specially for missionaries.

The courses offered are applicable to the regular theological degrees. They may be pursued for credit in either one or both semesters.

The 1947 session is reported to be one of the best conducted in the twenty-seven years of the school, which was founded by Dr. C. Campbell Morgan in 1920. Students were composed of missionaries, missionaries, chaplains, and laymen, and came from twenty-two states and Canada, and represented twenty-two denominations.

The institution is approved for Veteran’s Training.

Copy of 1947 Prospectus may be had upon request by addressing the Winona Lake School of Theology, Winona Lake, Indiana.

Prayer in the Morning

As the oriental traveler sets out for the journey over burning sands by loading up his camel under the palm-tree’s shade, and fills his water flagons with the cool fountain which sparkles at its roots, so does Christ’s pilgrim days his morning supplies from the exhaustless spring.

Morning is the golden hour for prayer and praise. The mind is fresh; the mercies of the night and the new resurrection of the dawn both prompt a devout soul to thankfulness. The glory of its earliest flight, like the lark, towards the gates of heaven.

One of the finest touches in Bunyan’s immortal allegory is his description of Christian in the chamber of Pangs, “Who spoke and sang,” while his window looked out to the sun rising. If ever the story of the man who made no mistake when the first rays of the dawn kindled on its flinty brow, surely no Christian heart should be dumb when God causes the outgoing of the morning to rejoice.—Pilgrim Holiness Advocate.

A disappointment, a contradiction, a harsh word received and endured as in God’s presence, is worth more than a long sermon. 

Selected.

Missionary Aviation Course

Winona Lake School of Theology

The management of this institution coming to be known as “America’s Unique Summer Seminary” has just issued its 1947 summer courses for the 1947 session which will be conducted in two distinct semesters from June 25 to August 6.

The faculty, under the leadership of the President, Dr. J. A. Huffman, numbers nineteen men, who have been chosen from various theological seminaries and colleges, because of their special fitness for the subjects which they are to teach. They are specialists within their fields.

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In becoming a Christian, a person immediately comes in contact with the highest and best that has ever been known to mankind.

May-June 1947

MATERIAL FOR SPECIAL DAYS:

Mother’s Day—Family Day—Children’s Day

Mother’s Day should mean more to us than a beautiful sentiment. “Say it with flowers” is a substantial way of expressing our feelings, but no mother wants the flowers if love, thought, and consideration are lacking. And no one but a mother can detect quite so easily the lack of these things. The flowers, so beautifully fitted for their mission in form, color, and fragrance, carry their message only when they act as the interpreters of a real love for mother. Then it is that mother’s heart sings her song as she first crooned over the little mite of helplessness God had placed in her arms. That love, undimmed by the years of pain and trial, is again assured that whatever life has brought, it has all been worth while for such a moment as this. When we wear our white flowers for the mothers who are no longer with us, and still believe that they are still living, we should think of the mothers we knew who have made the great sacrifice and have given their sons and their daughters through their fortitude and grief to their nation from the earth and that the high ideals of men might be realized in a nobler life.

From the beginning the mothers of men have been the inspirers of their sons in the tasks of life. Hannah, Susanna Wesley, Nancy Hanks were more than the physical mothers of their sons, and lived in them to an advancement which we acknowledge today.

And the mother said, “This is better than the brightness of day, for I have taught my children instruc-tions in right living.”

And the morning came, and there was a hill shelled, and the children climbed and grew weary, and the mother was weary. But the hill was a hill of strength, and we are there.

So the children climbed, and when they reached the top, they said, “We could not have done this without you.”

And that night the mother looked up at the stars, and said, “This is a better day than the last, for my children have learned forbearance in the face of hardship.” Yesterday I gave them courage; today I gave them strength.

And the next day came strange clouds that darkened the earth—clouds of war and hate and evil, and the children groped and stumbled. The mother said, “Look up: lift your eyes to the Light.”

And the child looked, and saw above the clouds: an Everlasting Light, and it guided them, and brought them beyond the darkness.

And that night the mother said, “This is the best day of all, for I have shown you my children God.”
The Preacher’s Magazine

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and the days went on, and the weeks, and the months, and the years, and the mother grew aged, and she was little and bent. But the children were tall and strong, and walked with courage. And when the years were few, they lifted her over the rough places. At last they came to a hill, and beyond the hill they could see a shining road and golden gates and they flung wide.

And the mother said, "I have reached the end of my journey, and now know that the end is better than the beginning, for my children can walk alone, and their children, after them."

And the children said, "You will always walk with us, Mother!"

And they stood and watched her walk through the golden gates, and the gates closed after her. And they said, "We cannot now see her face with us still—she is a living presence."—From Sunshine Magazine.

"Let Her Own Works Praise Her"

T IT IS customary, at this period of the year, to pause for a little time amidst the ordinary duties of life and pay a few words, as a Mother. Wherever she may be, and however remote separated we may be from her, our thoughts wing through space to her; and it is right that it should be so. A sense of gratitude is one of the finest of human qualities; and as much as we may owe to the influences of the church and the gospel, many of us realize that, blessed as they are, they probably would have meant so much had it not been for the early training we received from Mother, disciplinarily, religious and otherwise.

And so we thank her for what she has done for us, and then remind our readers, perhaps particularly the mothers of our connection who read these lines, that after all it is their "own works" which really "praise" them, and not what is commendation and tribute which we might tender.

It is the natural privilege of any mother to leave lasting impressions upon her children. They are interested in those qualities in a mother that will impress upon her offspring a Godward and spiritual tendency. For if she will, she can write upon the very soul of her children, as such characters will impress upon her child, as long as he lives, a sense of the higher, spiritual privileges and values of life.

"Let her own works praise her." Let a mother be one of strong personal convictions, and the child will benefit accordingly. We have greatly respected for her individual to be possessed of a strong sense of duty and personal responsibility. Such a woman was Ruth, whose convictions of the necessity of the reality of her strong that she broke every tie which bound her to Moab. And in doing so, "her own works," praised her in the lives of her worthy descendants.

Mrs. Wesley, the famous mother of the famous John and Charles Wesley, was likewise a woman of strong personal convictions. At the early age of thirteen, were told, she resolved to learn for herself the evidence of the religious truths she was required to believe, and as a result, settled her church connections for herself. Afterwards she examined the evidences of Christianity with anxious attention, and formed a little manual in which she wrote down the principles upon which her faith was built.

After she became a wife and mother, she urged her children to like investigation. It is not strange, then, that the gospel trumpet was blown with no "uncertain sound" by her sons, who knew "the certainty of these things, wherein they had been "instructed."

Then, if the "works" of a mother are the things which really "praise" her, what grounds for greater certainty could there be that they would do so, than that the mother herself have an experimental knowledge of God? In other words, that she be truly converted?

It could be safely said that the reason Mrs. Wesley was able to contribute to the world such saviors in the form of her two famous sons was that she knew God herself in reality, and as a consequence, constantly impressed her children with a sense of the unseen and the divine.

We are told that it was the daily practice of this godly mother to spend an hour morning and evening in private devotion, prayer, and meditation, and that at such times she often wrote down her thoughts on various subjects.

The following has been preserved:

"To know God only as a philosopher; to have the most sublime and curious speculations concerning His essence, attributes, and providence; to be able to demonstrate His Being from all or any of the works of nature, and to discourse with the greatest propriety and eloquence of His existence and operations; all this will avail us nothing, unless the heart knows Him experimentally; unless the heart know Him to be its supreme good, its only happiness; unless a man feel and acknowledge that he can find no reposer, no peace, no joy, but in God, and endeavors to do so."

And as we add one more thought, which is that, conversely, the "works" of a mother whose personal convictions are weak and shallow, awayed by the changing circumstances of life, will not be with her. So will the "works" of an unconverted mother. And likewise, those of the mother who fails to consecrate herself, her time, her influence, and her children to God, and who leaves them in the hand of human nature during this brief span of life in the godless lives of her children. And at God's awful and solemn tribunal on the last day, she will realize the fullest measure of guilt and condemnation.

May every mother who reads these lines see to it, by the help of the Almighty God, that her heart may "praise her," now and hereafter—Exchange.

Influence That Counts

THERE is something very beautiful about such a friendship as that of David and Jonathan, with their unsparing devotion and fidelity to each other. Yet we should say, without question, the happiest associations of this present life are those of the family circle—provided, of course, that God is the center of it.

Paul, mother brother, sister, son, daughter—how much these words can mean to us, when all is as it was divinely intended to be. And what is that which will make such relationships so happy—almost all that one could wish for in the presence of God, except...? It is supreme love to God in each heart; if that is present, all else will adjust itself into complete harmony.

Happy the home where Jesus' name is sweet to every ear Where children learn to keep His name And parents hold Him dear.

If you can look backward in reflection upon childhood days, and recall memories of a praying father and mother whose lives truly adorned the gospel of our Lord and Saviour Jesus Christ—if you yet remember the salutary impressions made upon you by their lives and their admonitions to seek the Lord and live but for the skies—then you will realize the influence which makes the greatest wealth of East Indian princes seem worthless in comparison.

We are sadly aware of the fact that the home, who in our experience, which at one time was quite commonly found, has been a vanishing feature of our national life for many decades. Gradually the world, the flesh, and the devil in general have
Children's Day Values

The chief value of Children's Day is not merely in an interesting service of entertainment on a Sunday morning. That has its value and is not to be lightly regarded. Let the children consider.

The children's program should have rich meaning for both children and parents, leaving an influence that will be wholesome and abiding. It should be prepared with love for the Lord.

But the real value of Children's Day is in the idea back of it, an idea that should be uppermost in the special features of the entire day. It is first of all a celebration of the Church's faith in children. That faith is an integral part of Christianity, though in the Church it often has had to struggle for existence.

That was true in the time of Christ's earthly ministry—even among His immediate followers. That familiar scene of 'the child in the midst' of the apostle group revealed the adult mind of that period. Some of the straightjacket older heads made complaint and would have had Jesus dismiss the entire procedure with a wave of the hand. Jesus was indignant at the suggestion.

Few cases are on record indicating indignation on the part of Christ, and this is one of them—and the most conspicuous one. It called forth a stinging rebuke to that attitude and led further to the specific injunction which must have rung in the disciples' ears ever afterward: 'Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.'

The church too often has acted upon the assumption that evangelism is an adult affair. Some evangelistic efforts made provision for children but it was incidental and subordinate—a sort of side line. Thank God, we are getting out of that. We are discovering the child in its relation to the church and the kingdom of Christ and are acting accordingly. That is at least one of the truths of Children's Day. We are coming to see more and more clearly that 'of such is the kingdom of heaven.'

We have been forced to the conclusion that the best adult church members are not the ones brought into life through the special efforts of the church, but those who become members in early childhood and grow up in the church. Invariably they are the most faithful and the most dependable. The heart of the pastor can truly trust in them. This may be put down as a general truth, recognizing that there are exceptions to the very best of rules. We do well to keep in mind, however, that in order for one to enter Christ's kingdom he must become as a little child.

Children's Day is an acknowledgment of the wealth the church has in its childhood. A children's church would be a doleful affair. It is another, a necessary, part of the present and the promise for the future. The poet sounded a clear note in the words taken from a more extended effusion:

A dreary place would be this earth,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.

Yes, verily! Of greater importance than houses and lands, stocks and bonds, political prestige and leadership, modern gadgets for making life easier are the boys and girls who are soon to take over the affairs of church and state—run things, we hope, far better than their predecessors are doing. They are the world of tomorrow, the world that in large measure is in the hands of the church of today. It is a tremendous thought, a challenging responsibility! The kind of world that is to be, is being determined now—being determined by what is being wrought into the minds and hearts of the boys and girls by the church in whose hands we have placed them.

Children's Day is a recognition of that staggering fact—Religious Telegrams.

Pain is sweet when it is for Christ's sake. Only those who have been sufficiently close to Him to realize His personal touch know this secret. —Selected.

MAY I tell you a story, the story of a farmer's home? The children were numerous and vigorous as became the farm life. At length the oldest son and daughter were through the district school, both eager to go to college. But how? That was the question that puzzled many similar homes. One day, Anna said to her parents, "You can give John an education, I will not ask for one." And so they began to economize. John left for college. The meals were not quite so good. They passed through church. Neither Charles and Robert was ready, and then James and the younger girls. Each year the self-denial became more rigid. Delicacies were banned from the table and old clothes were made over. The same bonnets were worn summer and winter and the same hat. Finally John and James reached theological seminary and Robert was in a law school. They had studied hard and laid the foundation for useful work. The younger girls were off to the seminary or college.

Children Achieve Success

At last when all had graduated, John was called to a large city church, James went to Sedalia, and Robert became an honored lawyer in the city. They had all studied hard, and were well fitted for their fields. It was a sad day and a thanksgiving day. It was left. It was hard to give him up but they felt that if a grander life no one could live, a sublimier death no one could die than that which would be given in Christ's service In a heathen land. As the train moved off they lifted their tearful eyes to heaven, saying, "O Jesus, we do it all for Thee."

John wanted his parents to visit him, but they hesitated to go among his wealthy people. Some time ago, women of his acquaintance with power in his great church, saw his work and influence in the city and were thankful. Then came word from the foreign field. James was doing a great work for Christ. Many converts had been made. Robert, in the meantime, had made distinguished progress in law and stood for all
that was highest in life. He was a leader in every worthy reform. The younger girls married and became leaders in the social and religious life about them. All were devotedChristians.

Only one cloud was in their sky. The youngest son was "wild." He was a prodigal away from home. He was often in their parlors, and worse on their lips in prayer than that of any other of their children. He had wandered far from his early training but the memory of his old home held him back from vital sin.

THREE OLD FOLKS IN THE HOME

The years swept on. There were three old folks in the home now, for Anna had carried heavy loads and was stopped under the burden. The parents worked no more. They sat in their easy chairs and lived over again the past and prayed for their children, lingering longest over the prodigal. The beams of heaven's morning were twining themselves in their locks. Anna had invented the order of nature and had become a mother to them. Gently she led them down the western slope of life. The dusty years stretched far behind her. Her beauty had departed. She was faded and careworn. She had refused a home of her own with a white lips. God said, "No," when her heart had said "Yes" that she might care for her parents.

JOY OVER RETURNED PRODIGAL

One day the aged scribes had written they had not seen in many a day. The prodigal wrote from a hospital to tell of a

Saviour who had found him on a sickbed, through the memories and prayers of the old home. Their joy seemed full but it was a happier day when he returned to the old home and a happier hour when kneeling at the family altar he thanked God for the love that would not let him go.

This angered all those saints who were waiting for and with tears of joy, they said, "Now, Lord, let thy servants depart in peace for we have seen thy salvation," and the gates swung open and let him into the sunshine and the springtime of heaven. Soon Anna followed them. When they entered all heaven seemed ready to greet them and hailed them as those through whom they had done such work, and the Master said, "When you made it possible for your children to do so." At last the children were gathered home and before the throne there was a glad reunion. There, too, were many dusky Hindus whom James had led to Christ and those whom John in the great city had shown the way, and those to whom others had pointed the way. And the harpers lifted their harps, saying one to another, "What shall we sing?" and Christ whispered, "Let us be the Home," as the Three Brightest Crowns.

And then were given to all, crowns flashing like the midnight with stars, but lo, the crowns of these three old "nobodies" outshone all the others. He had made their work possible.—J.D.R. In The United Presbyterian.

"The Child in the Midst"

(A Children's Day Message)

BACKGROUND for this meditation is found in Matthew 18:1-3, "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Thinking of the "child in the midst" we realize that the child can teach the adult and that the adult must teach the child, but most of all both child and adult must learn at the feet of Jesus. The occasion for this teaching came because of the wren-
Preaching

HOLINESS

May 4, 11, 18, 25

* * * * *

• Announcing

The preaching emphasis on the subject of HOLINESS beginning with Sunday, May 4, and concluding with Pentecost Sunday, May 25. All pastors in the Church of the Nazarene are requested to share in this church-wide emphasis. Many pastors will want to deliver a series of sermons on holiness and related themes. Others will cooperate by presenting at least one message each Sunday during the month of May.

• Memo to Pastors

Sermon Outlines, suggested books for the month, Bible readings and other suggestions will be found in the letter and outline booklet sent to all pastors in the denomination. If you have not received your copy, write at once to General Stewardship Committee, 2923 Troost Avenue, Kansas City 10, Missouri.

• Special Days

Mother's Day, May 11, and Pentecost Sunday, May 25, will be important days during this emphasis. Leaflets have been prepared for distribution to your congregation and sent direct to pastors. Your co-operation in giving these out on the days indicated will be appreciated.

• Distribution

Of holiness literature is important! In the material sent to all pastors, suggestions have been made regarding special booklets prepared for this occasion. We urge church boards to authorize the purchase of this material in quantity so church members may be given a copy without charge.

• Books-of-the-Month

Are suggested for reading—both for pastors and people. Please check your letter for suggestions.

• A Challenge

Amid the confusion of our times, we have a glorious privilege as well as a solemn responsibility to herald the gospel of full salvation to the millions who are in darkness. United in this important mission, let us proclaim the message of entire sanctification with clarity and power. God grant that it may be the beginning of a world revival!

The General Stewardship Committee
2923 Troost Avenue
Kansas City 10, Missouri
• **Preaching HOLINESS**

May 4, 11, 18, 25

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May-June 1947
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The General Stewardship Committee
2923 Troost Avenue
Kansas City 10, Missouri
The Theological Question Box

Conducted by Dr. H. Orton Wiley

IN OUR LAST article, we dealt with certain errors concerning the reception of the Holy Ghost which we found in a manuscript sent to us for review. Since that time we have seen another manuscript published, although we have not been able to yet obtain a copy. In the present article, we shall give an account of an error found in this manuscript, viz., errors concerning the nature of sin.

The Rev. John Fletcher of Madeley, the apologist of our day, makes the statement that there is always a leading error which, like the first link in a chain, draws all of the errors after it. In the criticism of Christianity he says that the leading error is a false conception of the nature of sin. Closely related to this will be found a false conception of the atonement, and in turn is followed by certain imputation theories which represent wrong views of the application of redemption. All of these errors will be found in the papers under discussion, but we shall give only a few of them in the limited amount of space we have at our disposal. These are as follows:

1. Holiness people teach that inbred sin is an entity or principle entirely separate from our bodies called "the carnal mind," "the carnal nature," "our old man," "the body of death," and "flesh" of Romans and Galatians, do not refer to our corporeal body, but to that which is the root and cause of the sin as the sphere of divine influences, the starting point of all moral corruption. The Bible teaches that the heart is deceitful and desperately wicked; and Christ said, "For out of the heart proceed evil thoughts, murders, fornications, thefts, false witness, blasphemies" (Matt. 15:19). Over against this, we read of those whose hearts were hardened by God (Acts 2:17); and of the new law written in the hearts and minds of those who enter into the new covenant (Heb. 8:10-13; 10:14-16).

2. But there is an inference in the statement to which we object. The writer states that inbred sin is an entity or principle entirely separate from our bodies, but we would like to point out that the genus of some of the holiness people teach that there is an entity of some sort, something separate and apart from the body, that is the root of the sin and is responsible. Contrary to this, we teach that it is our own nature, that is, corrupt and depraved. Our creed makes this clear.

"We believe that original sin, or depravity, is the corruption of the nature of

... all the offspring of Adam; by reason of which every one is very far gone from original righteousness, or the pure state of our first parents at the time of their creation, is adverse to God, is without spiritual life, and most contrary to his holy virtuous, and good pleasure and will."

This is historically related to Article IX of the Thirty-Nine Articles of the Anglican Church. Five Articles of Methodism, both of which state that original sin is the corruption of the rational nature of man, is engaged in the offspring of Adam.

Here it is clearly taught that depravity is not some entity, infused into us and apart from us, which may be taken out. This is the right view of those who see that man better know how to set up in order to attack the structure. Original sin is an infection of our nature, a corruption which must be cleansed or purged away. It is of the nature of a disease which must be healed. We ask, If physical disease may be healed, why not spiritual disease be healed, bringing spiritual wholeness or holiness?

2. The Bible teaches that inbred sin is in the flesh of the Holy Spirit in the New Birth. It takes up His abode in our hearts, and neutralizes and annuls our physical bodies as the result. Christ dies in the flesh, not "walk after the flesh," but "we live in the Spirit," and "walk after the Spirit." If we have any doubts about this, the Bible clearly tells us to ask the following references: Rom. 8:1; 7:18; 6:5. When we are saved we have a dual nature—two natures in our being—the flesh and the Spirit. Our spirits are purified when we are saved, by the baptism of the Holy Ghost, which is the washing of regeneration. Thus our affections, motives, and wills, in fact our whole hearts and minds, are in the flesh. The "flesh" is sinful. Our hearts are made alive in Christ, and have everlasting life; but our bodies they are still sinful. (Rom. 6:10). Our hearts are alive because they are "in Christ"; our bodies are dead because they are "in Adam"; but our bodies will not be redeemed into Christ until His second coming.

According to Laidlaw, the term "flesh" occurs in the Old Testament more than 200 times. It is often used in the sense of the body, or the seat of the sin. In its secondary or ethereal sense, it signified the seat of the body, or the seat of that principle in which fallen human nature resists the divine law. It is no objection to this view, but rather a confirmation of its correctness, that it grounds the Pauline use of the word for sinful human nature on the underlying doctrine of hereditary corruption. What then is the reason of the sarc to denote man's sinful nature? That it acknowledges its existence in the sarc, is itself called sarc. Natural and spiritual are therefore connected, and that connection is the New Birth. It is that, therefore, through which the Divine Spirit works, imparting the new birth, the new nature, the power of a divine are also convertible terms in regard to man. To this let it be added that the term "flesh" includes the whole of the sarc, is sinful, while the new man, connected with God through the pneuma is the new nature, the holy nature of which the sarc should itself be used to denote the sinful nature.

That the term "flesh" does not always refer to the physical body is very easily proved.

(1) St. Paul, in Romans 8:5-8, says, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnally minded man disdains spiritual things, which are God's things." (2) The doctrine of sin is not subject to the law of God, neither in this world, nor in the next. So then that they are in the thoughts and in the affections of those who are under the law of God, they are in the flesh, and not in the spirit. And if so be that the Spirit of God dwell in you, that is the spirit which is of life and not of death. (3) St. Paul in Galatians enumerates seventeen items as works of the flesh, and marks them off as sins, which are the work of the body—hatred, variance, wrath, strife, seditions, heresies, envyings, idolatries, envings, drunkness, revellings; of which the spirit, not of the flesh if the latter term be interpreted to mean the physical body.

(4) Both our Lord and St. Paul His apostle speak of the redemption of the body. Christ delivers it from its body of death, and as a "spirit" is not as sinful, but as the instrument of sin when under the control of the carnal mind. They..."
teach, also, that the body will be finally redeemed from the consequences of sin. In this connection Dr. Laidlaw says, "If sin were the iniquity of purchased possession, then the redemption of the body from sin would be a flat contradiction" (Laidlaw, Bible Doctrine of Man, pp. 80-81).

3. Inbred sin is in the bloodstream of the physical race: it is found in the race through the natural processes of generation. There is nothing mysterious or inhuman about the inheritance of inbred sin naturally arises to the question, "Why are children born to parents who have normal natures?" The holiness principle attempts to answer this by saying that sin does not come through the bloodstream, but is merely inherited upon the whole race because Adam was its federal head.

Perhaps no better answer has ever been given to this question than that of Mr. Wesley in his Plain Account of Christian Perfection. He says, "Sin is entailed upon me, not by immediate generation, but by inheritance; and the first sin was the disobedience of one, all men were made sinners. All men without exception, who went out from the Ark, were born with an inherited forbidden fruit. We have a remarkable case of this in garden-grapes on a crab-stick bear fruit, but the scions of this fruit, and what will be the event? They produce as mere: crabs as ever were taken.

4. We have neither the ability nor the responsibility to destroy in us this carnal nature. It will be dealt with as God deals with the corpse of the resurrection. It is ours only through the power of the indwelling Spirit "to walk not after the flesh" nor "make us alive to God in Christ..." (Rom. 8:2). The Bible teaches that our old man was crucified with Christ nineteen hundred years ago. The crucifying process means our human nature is related to Adam. Our saving faith identifies us with Christ's crucifixion so that we died with Him. "For we are dead, and our life is hid with Him..." (Col. 3:3). Here we have the groundwork of the imputation-theory. Christ died on the Cross nineteen hundred years ago, and we died with Him. The scripture used to substantiate this theory is grossly perverted. He says, quoting the mental reading: "If Christ died for all, then all died," instead of "all were dead as given in the text." This reading would destroy the apostle's meaning. The text says: the first position the apostle takes for granted, viz., that God died for all mankind. This is an inapoplosic or primitive Christian over did doubt, or could doubt. The second position he infers from the first, and justly, too. If all had not been guilty, and consigned to eternal death, because of the sin of the first, there would have been no need for His death. Therefore, as He must certainly died for all, then all were dead as given in the text, and this is the quickening power of His Spirit. The third position he draws from the preface—"if all were dead, and were dead, and to be dead, and to be saved..." (Rom. 6:6). Now, if the "body of sin" is not the "carnal mind" as we teach, but the "physical body of sin," that is the present body, how can it be destroyed, and we still live? But now being made free from sin, St. Paul continues, "and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:23).

5. Holiness people say that we are holy in ourselves, and perfect in ourselves, of course allowing that it is God's power that must make us holy. This statement is but one of many similar ones in the manuscript, and in the logical connectives we have previously taken. We have a "standing," legally, but actually no cleansing from sin in our "state" or condition of heart. Here, again, we may refer to Mr. Wesley who met this same type of antinomianism in his day. His sixth objection to the teaching of the Moravians was this: "The soul is never sanctified or holy in himself, but in Christ only. He has no holiness in himself at all; and in the church he is a non-entity..." His answer is this: "Scripture holiness is the image of God; the mind which was in Christ was in you, and through His love of God and man, holiness, gentleness, temperance, patience, chastity. And do you affirm that this is only imposed on a believer, and that he has none of all this holiness in him? Does a believer love God or does he not? If he does, he has his holiness in himself, but in Christ only, or, or meek, or patient at all? If he is, he has these tempers in himself; and if he has them not in himself, he is not holy, nor meek, nor patient. You cannot therefore deny that every believer has holiness in, though not from himself: else you deny that he is holy at all; and if so, he cannot see the Lord. And indeed, if holiness is general in the mind which was in Christ, what can anyone possibly mean by 'a believer is not holy in himself, but in Christ only?' that the mind which was in Christ is in a believer also; but it is in Him, not in himself, but in Christ! What a heap of palpable self-contradiction, what senseless jargon is this?"

Every circumstance in my life has come, not that I may fall in the Christian life, but for the express purpose that I may succeed. —Selected.

A Prayer for Parents

God, our Father, we bring to Thee our deepest longings for these young lives Thou hast given us. We bring to Thee our responsibility for them, and our weakness, asking Thy help.

We realize our need for ever-growing sympathy and patience with them, for more self-forgetting love, for wisdom to guide them. Thou who knowest them altogether, in every possibility of their lives, teach us to understand their need and their experience.

We face them with the changing, troubled world of our time. Before them lie new problems, wide opportunities, great tasks. We ask Thee, our Father, for wisdom and courage to use this present time in making ready for high achievement and service to their fellow men.

Bless, we pray Thee, the church school teachers who labor earnestly to help us, and Thee.

We are depending success not on our own skills and abilities, but on Thy help and guidance. Give us opportunities to open the eyes of Thy children to the quickening power of His Spirit. Make our home Thy dwelling-place, our Father, that our children may be made ready for the work, the discoveries, the problems, the joys and achievements Thou hast in store for them.

O loving Father, cleanse us from selfishness, from weakness, from fear, that we may not fail these children Thou hast given us. Amen.

—Michigan Christian Advocate

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THE PREACHER'S SCRAPBOOK

WORK WITH CHILDREN

How wonderful, how precious, how important is the soul of a child. We salute the teachers in the Sabbath schools, and especially the leaders who patiently and faithfully worked with and for the little ones. Time may never reveal the result of their labors in the career of eternity will. Daniel Webster once wrote:

"If we work upon marble it will perish; if we work upon sand it will evaporate; if we rear temples they will crumble into dust; we work upon immaterial souls, and in them we imbue them with immortal principles, until the fear of God and love of fellow men we engrave and those tablets something which will brighten all eternity."

-Joseph Cook

FINDING A MAN

Diogenes walked the streets of Athens with a lighted lantern in day long seeking for a man. Christ did the same later on an identical errand. The man was not found. But there was this difference between Christ's search and that of Diogenes: Christ took what He found and proceeded to work it over into the sort of man He was seeking. Diogenes couldn't do that, and so his mission was vain. Today Diogenes is but a name among those who gained a little niche in history, remembered for his eccentricities more than for any great contribution to mankind. Christ continues to live and grow and to recruit people into the kind of human specimens He sought to be. The only way in which we can hope to construct men according to God's pattern through the grace of our Lord Jesus Christ. Selected.

WHEN CHRISTIANITY REALLY SUCCEEDS

A business man in Wales spoke to his office boy about his soul, and from that word a work began which won his entire office over to religion.

An merchant in England determined that no day should pass without his speaking to someone about Christ; in one year he had led scores to the Master.

DROP IT

We cannot grasp everything that life offers within the span of one brief sojourn upon earth. But this is all that you cannot carry into eternity.

Drop pretenses; be fearless what you are. Cease striving to appear what you are not.

Drop self-seeking; the good things of life flow from the life of Christ.

Drop discontent; the thing that thou seest within thee (this is within thy grasp), couldst thou but see it.

-Gleanings

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QUOTABLE POETRY

The Happiest Place on Earth
BY ELIZABETH MAC CRORBY
I know a place, the happiest on earth,
Where joyous spirits live with faces bright;
Their carefree spirits full of bubbling mirth,
A place where tender love guides them right.
And life is built according to God's will,
A place where peace and harmony abide;
When older grow, the mind will picture still,
That place the heart could never put aside.
Home, happy home, where loving parents guide.
—The Watchman-Examiner

Mother
A face of kindness beauty,
A heart of tenderest grace,
A voice of sweetest cadence,
A love none can efface,
Hands tireless in loving service,
Feet swift to come and go,
Ears tuned to sweetest whispers,
Eyes keen to see and know,
A love unlike other love,
A friend of all most true,
O mother! precious mother!
All honor be to you. —Selected

Give Us Great Dreams
Give us great dreams, O God, while Thou art giving,
And keep the end; it is enough if we
Live by the hope, nor falter in the living
That lures us on from dust to dignity.
Give us the courage of the soul’s high vision,
Though its fulfillment here we never see;
The heart to make and keep the brave decision,
And faith to live the ultimate with Thee. —MARIE LAVANT

The Good Shepherd
I walked in Palestine one summer day,
A flock of sheep gazed at me with mild eyes,
And cropped the green banks where still water lay,
Beneath the peaceful skies.
From out my world the shadows seemed to flee,
From off my heart the burdens seemed to roll;
The spirit of the flock encompasses me,
And peace reigned in my soul.
Then passed time’s pageant of the crowning years.
To days when on thistles the Shepherd trod,
The Christ who came to soothe our griefs and fears
And lead us back to God.
I saw Him searching for the one lost sheep,
I heard His voice still pleading, “Follow me,
He knows His own, and these His love will keep
Through all eternity.”
Today, as far away in Palestine,
He leads His flock as in the days of old,
The shelter of His fold.
—The Northern Messenger

The Preacher’s Magazine

For Our Children
Father, hear us, we are praying;
Hear the words our hearts are saying;
We are praying for our children.
Keep them from the perils of evil,
From the secret, hidden peril;
From the treacherous quicksand, pluck them.
From the worldling’s hollow gladness,
From the sting of faithless sadness,
Holy Father, save our children.
Through life’s troubled waters steer them,
Through life’s bitter battle cheer them,
Father, Father, be Thou near them.
Read the language of our longing,
Read the wearied prayers, pleading, Holy Father, for our children. —AMY CARMICHAEL

In All Humility
Mine is the ministry of little things;
A cherley word to men of every kind
Is all I have to give, yet slaves or kings
React alike to kindness, so I find.
My ministry is small, my mission great;
I’m rich in friends, in pounds and pence
I’m poor,
And yet I cannot change my low estate
For this I find, in reckoning up the score
No easier prayer for fire-brooking cry
Hath ever yet the hearts of mortals stirred
More lastingly than such are hollowed by
The benediction of a kindly word. —War Cry

The Joy of the Lord
JOHN NEWTON
Joy is a fruit that will grow
In nature’s barren soil;
All we can boast, till Christ we know,
Is vanity and gall.
But where the Lord has planted grace
And man is known,
The fruits of heavenly joy and peace
Are found, and there alone.
A bleeding Saviour seen by faith,
A sense of pardoning love,
A hope that triumphs over death
Give joys like those above.
To take a glimpse within the veil,
To know that God is mine,
Are springs of joy that never fail,
Unexpeatable elixir.
These are the joys which satisfy
And sanctify the mind,
Which make the spirit mount on high,
And leave the world behind.
—In Heart and Life

The Years of Man
The years of man are the looms of God, let down from the place of the sun,
Wherein we are weaving till the mystic web is done,
Weaving blindly but weaving surely, each for himself his fate;
We may not see how the right side looks, we can only weave and wait.
But, looking above for the pattern, no upward need to fear;
Only let him look clear into heaven—the perfect pattern is there.
If he keeps his face on the Saviour forever and always in sight,
His toil shall be sweeter than honey, and how he shall be right.
And when his task is ended, and the web is turned and shown,
He shall hear the word of the Master; it shall say to him, “Well done!”
—ANSON G. CHESTER

True Riches
There are many things more precious
Than frankincense and myrrh,
Or diamonds of great value,
But we often err,
In thinking of our riches
As gold laid up in store,
When happiness is the heart
Means ever so much more;
The joy of peaceful living,
Of work we like to do,
The joy of lasting friendship,
Of love and laughter, too.
The man who loves his neighbor
And seeks to do good things,
He knows the wealth that is precious
Than all the jewels of kings.
There is wealth in one’s surroundings—
In sunshine on the still,
In beauty of the blooming shrubs,
Wild flowers upon the hill.
There’s beauty in all growing things,
And in the fresh turned soil.
True riches lie within the soul—
A soul attuned to God.
—BEULAH WILLIAMS ALLEN

The Home Where Christ Abides
That home at Nazareth must ever speak
Of peace and love and work for all to share;
It must have held all lovely, worthy things,
Because our Lord lived there.
That home at Bethany that Jesus sought
To rest awhile away from pain and care,
Must have ever had a glory round its door,
Because He rested there.
And homes today where Christ is glorified
Are homes of love and peace and toil and prayer;
“Thy Kingdom come,” we pray—and it will come.
When Christ abides in all homes everywhere.
—LILLIAN COLLEY GRAY, in Christian-Evangelist

May/June 1847

AMY CARMICHAEL

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Refined or Destroyed—By Fire

Scripture—1 Corinthians 3:10-15. Text—Every man's work... shall be revealed by fire (1 Cor 3:13).

Introduction:
1. The occasion of the scripture we are studying today was the appearance of the parodist spirit in the church at Corinth.
   a. Paul and his subsequent envying and strife, and divisions, were the outcroppings of the carnal mind with its pride and pettiness.
   b. Paul rebukes the people with such words as these, "Is Christ divided? was Paul crucified for you or were you baptized in the name of Paul?... Then who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase."
2. Then Paul proceeds to state for the Corinthians, and for everyone since, the concept of the Christian life.
   a. We all belong to God. The church is God's garden, or God's building.
   b. The ministers are but day laborers, tilling the soil of the building construction.
   c. All Christians are fact, are laborers in God's garden or temple or kingdom.
   d. The foundation on which we labor is the Lord Jesus Christ. He is the basis on which we are saved and by whom we trust to enter heaven.
3. But we use different materials in building and shall be rewarded or shall suffer loss according to the kind or quality of our labor.
4. There are some people who seem to feel that there are no degrees or distinctions with God.
   a. Why are there degrees of sin, and one sinner may be worse or worse than another? We know, of course, all sinners are lost, and our standards are not the standards God uses in measuring sinners.
   b. There are degrees of punishment, though the easiest place in hell is the Lucifer of the damned, and there are degrees of punishment.
5. We shall all be brought to judgment, and we shall all be brought to salvation. (See Titus 3:5)

The Theory of the Atonement:
1. The doctrine of the Atonement is the attempt of Christians to explain just what Christ did for us. There may be some variation in theory even among devout Christians. But we know that we would still be in dark condemnation had we not looked to Him in faith and found glorious salvation, instantaneous by faith.
2. But salvation means being saved and sanctified wholly, and is the groundwork, the foundation of eternal life and perfected character.
   a. The ultimate purpose of our salvation is that we shall grow eternally. When we have been glorified, we have just begun.

“Then in the dispensation of the fulness of times He shall gather together in one all things in Christ” (Eph. 1:10).

Till we all come in the unity of the faith and of the acknowledgment of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. 4:13).

B. In this sense initial salvation merely sets us up in business. Both the parable of the parable and the parable of the talents teach us this.
   1. When we have been saved we must begin immediately to capitalize on our resources.
   2. We must not only be the most fortunate terminus to put, but certainly there is something here to startle us out of our complacency and to start us into "labor's more abundant" for Christ.
   3. Salvation is by faith in Jesus Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

A. Men have tried by thought and deed to find the way to peace with God and themselves.
   1. Some have tried to cover their sins by a blanket of omnipotent good nature, by looking at their own sins and those of others and saying very magnanimously, "We meant all right. There is nothing really bad after all."
   2. Some have striven by good works to fulfill the law and thus to qualify for sanctification. But "by the deeds of the law shall no flesh be justified." We must be "justified by faith" (Rom. 3:28).
   3. Some have tried by purgatorial self-punishment and sacrifice to atone for their transgressions. Goethe's Faust was supposed to have found salvation by sacrificing for a needy people.
   4. Some have thought to explain everything into heaven by a theory of "automatic evolution."

But salvation can only come through the act of the atonement of the Son of God.
1. Everywhere and at all times men have been separated from one another by sin, and the act of the atonement brings them together.
   a. 1. The fires of temptation.
   b. The fires of trial—discouragement, disappointment, bereavement, misunderstanding, opposition, and ridicule, etc.
   c. The fires of temporal loss of health, of possessions, etc.
   d. The fires of the trials of life, for the unbeliever sees the flames in our characters even before we get into the fire of judgment.
2. We must all undergo the fire of judgment.
3. The element of that fire will be:
   a. Absolute revelation—there is nothing hid which shall not be revealed. Brighter than X ray or the flame of an atomic explosion, that day will reveal every secret motive.
   b. Perfect truth. There will be no false standards there.
   c. The holiness of God—a burning, blinding thing in that day, it will consume all but those perfect in love.
   d. The love of Christ—possibly the hottest blaze of that testing day for the Christian.
   2. The Scripture reveals the results of that fire test.
   a. Certainly anyone not on the foundation, i.e., not saved by faith, will be lost.
   b. One class will be saved, yet so as by fire, not the consummated.
      1. Because they were superficial.
      2. Because they were careless and shallow.
      3. Because they were based on inferior motives. Perhaps all of us should tremble, not lest all our works be consumed, but lest some of them be consumed.
   c. Those whose works have been gold, silver, or precious stones, shall be saved and shall be rewarded.
   3. A Finished Work


There is an art in the work which thou gavest me to do (John 17:4).

Introduction:
1. There is a divine finales about the Bible that is always reassuring the human heart, especially in days like these.
   a. There is a great uncertainty about things in general—economics, social trends, international affairs.
   b. The tragedy is that too often there is uncertainty about religion as well.
      1. It is not always a mark of intelligence.
      2. It may be the mark of a lack of confidence.
      3. It may be the mark of a lack of knowledge.
      4. On the other hand, the false confidence which is in folly to say, "I do not know." This is true of many religions.
   c. We must all undergo the fire test of judgment.
   d. We must all undergo the fire test of faith.
   e. The element of that fire will be:
      a. Absolute revelation—there is nothing hid which shall not be revealed. Brighter than X ray or the flame of an atomic explosion, that day will reveal every secret motive.
      b. Perfect truth. There will be no false standards there.
      c. The holiness of God—a burning, blinding thing in that day, it will consume all but those perfect in love.
      d. The love of Christ—possibly the hottest blaze of that testing day for the Christian.
   2. The Scripture reveals the results of that fire test.
   a. Certainly anyone not on the foundation, i.e., not saved by faith, will be lost.
   b. One class will be saved, yet so as by fire, not the consummated.
      1. Because they were superficial.
      2. Because they were careless and shallow.
      3. Because they were based on inferior motives. Perhaps all of us should tremble, not lest all our works be consumed, but lest some of them be consumed.
   c. Those whose works have been gold, silver, or precious stones, shall be saved and shall be rewarded.
   3. Conclusion:
   "Let every man take heed how he builds it therewith."
(1) The fleshliness and folly of sin are seen just as clearly in the Bible as they are anywhere else.

(2) But they are seen against the backdrop of the eternal purposes of an unchanging God. How different the experience of listening to a preacher who does not know and then listing to one with a "Thus saith the Lord."!

2. This very quality of fineness is worthy of our careful examination. I think that no passage in the New Testament exhibits this more than the Second Chapter of Hebrews. Here, then, let us study what we mean by "a finished work.

1. There is no more complete description of what the work of God is finished. "I have finished the work which thou gavest me to do" (John 17:4).

A. The work of creation is finished. "All things were made through him, and without him was not anything made that was made" (John 1:3)."And there was evening and there was morning--the first day" (Gen. 1:5). Compare this with the "continuance" of chapter 10:1. "Once for all, death has been accomplished, and the rule of death is ended for all who abide in the rule of grace" (Heb. 10:12, 14).

B. "I am the alpha and omega, the beginning and the ending of the nat", and of the books of the New Testament. Therefore, we ought to give the most earnest heed to the things which we have heard, lest at any time we should let them slip" (2 Tim. 2:1). "Let there be added unto your faith the love of the God of grace, and the patience of Christ" (2 Pet. 1:6). "Let us labor, lest any man fall after the same example of unbelief" (Heb. 12:11). See Hebrews 10:23, 26, 29, 33.

D. Furthermore, we know that the provisionally finished work of Christ could not possibly be actually finished in us as long as we live. "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). "(Weymouth: "will go on""). "(NIV: "will continue""). "Waiting for the adoption, to wit, the redemption of our body" (Rom. 8:24).

1. In the life and death of Jesus
   a) All sin was stoned for
   b) All the benefits of God's loving purpose were provided for.

2. Thank God that as we meet conditions we may be saved, sanctified, and kept victorious.

3. But there is yet more for us; in that provision
   a) A new abode--heaven
   b) A new body "like unto his own glorious body

A new life in new surroundings.

Conclusion:
"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus" (Heb. 12:1, 2).

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"For by grace are ye saved through faith" (Eph. 2:8).

3. Confession or witnessing. "That if thou shalt confess with thine mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

4. Complete consecration of self, and faith also, of course, is the condition for receiving the mighty cleansing baptism with which God washes you thereby; brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). (See Hebrews 12:12, 13.)

C. The great and unavailing condition of all "one saith, and another saith" (Heb. 4:1, 2). If we would keep the benefits of this finished work. That salvation can be kept or lost. No one has come to the Lord Jesus and is impeded upon a path of holiness and purity. We shall demonstrate the righteousness of God." (Heb. 10:19, 20, 26).

D. "And I saw the leaves of the parental home one usually establishes a home of one's own and begins passing influences on to the next generation.

e) Tell me what the homes are like and I will tell you what the nation is like and what its future is likely to be.

2. The most significant factor in the home is the mother.

a) There are many other factors, of course, which make for a better or poorer home.

(1) The father
(2) The location and neighbors
(3) The income
(4) The children
(5) The laws and customs of the community

b) But with everything favorable and the mother worthless the home is about ruined; and with everything unfavorable and the mother diligent The Christian home still has a good chance.

3. The "faith of our mothers" has quite as much to do with our salvation and the preservation of the church as the "faith of our fathers" has. Mother's faith is less theoretical but more practical; less dogmatic, more patient; less self-centered, more in the interests of others.

14. If the "faith of a famous mother of sacred history--Hannah"

I. See Hannah, the woman; for you cannot consider her faith apart from her character.

A. She was happily married--she and her husband loved each other dearly.

1. Marriage is not essential to happiness, for one may love and die happily alone, though that is the exception that proves the general rule.

2. But harmony and love are absolutely essential to marriage and home and to any intelligent living people.

B. But there were some difficulties in her life.

She was married to a priest; and, as wonderful as it sometimes can be, being married to a preacher can be far from an enviable lot.

"Faith of Our Mothers" (Mother's Day Sermon)

Savannah, 1 Samuel

Text--Heaven, prayer, and said, My heart-rejoice in the Lord (1 Samuel 2:1).

Introduction:
1. One of the greatest institutions in the world is...

a) Because in the home the stream of heredity begins, and heredity is one of the determining factors.

b) Because the home offers the greatest part of environmental training for the first twenty years of a person's life.

c) Because most of the habits of life are formed during the home years.

(1) Personal habits
(2) Conceptual ideas
(3) Likes, dislikes, and ambitions
(4) Households about the time one leaves the parental home one usually establishes a home of one's own and begins passing influences on to the next generation.

e) Tell me what the homes are like and I will tell you what the nation is like and what its future is likely to be.

2. The most significant factor in the home is the mother.

a) There are many other factors, of course, which make for a better or poorer home.

(1) The father
(2) The location and neighbors
(3) The income
(4) The children
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b) But with everything favorable and the mother worthless the home is about ruined; and with everything unfavorable and the mother diligent The Christian home still has a good chance.

3. The "faith of our mothers" has quite as much to do with our salvation and the preservation of the church as the "faith of our fathers" has. Mother's faith is less theoretical but more practical; less dogmatic, more patient; less self-centered, more in the interests of others.

14. If the "faith of a famous mother of sacred history--Hannah"

I. See Hannah, the woman; for you cannot consider her faith apart from her character.

A. She was happily married--she and her husband loved each other dearly.

1. Marriage is not essential to happiness, for one may love and die happily alone, though that is the exception that proves the general rule.

2. But harmony and love are absolutely essential to marriage and home and to any intelligent living people.

B. But there were some difficulties in her life.

She was married to a priest; and, as wonderful as it sometimes can be, being married to a preacher can be far from an enviable lot.
B. Israel never lost her hope of a king. What despair she had been in and still was, and yet in an optimistic note Zechariah cries out, "Behold thy King cometh unto thee!"

C. The spiritual Israel of God has never lost her hope of her King. She has known oppression, opposition, and exile. She has known the mandates of kings, the lions' dens, the fiery furnaces, the scorching sands of her desert, and the uphill climb of her best now under handicap to build the walls of Jerusalem, to do His will on earth as it is in heaven. But she has known her great hope—her King cometh—and her dominion shall be from sea to sea, and from the river to the ends of the earth.

II. But the vision that Zechariah had of Israel's coming king was marred by the Cruelty of the Romans, and the prophecy of this king could not be realized.

A. Zechariah was under no delusion as the Jews of Jesus' time were, who looked for a temporal kingdom, and believed that Jesus would carry His power to a grand climax. But the prophet saw deeper. As he looked down across the centuries he saw on the horizon of calm Sunday in the gathering clouds of hatred, premonition of a greater conflict.

B. The crucifixion of Christ seemed to be the bursting of Israel's hopes for a material kingdom. After all, the way for a spiritual king and a spiritual kingdom. And after all, the only way for God to deal with the world, is a great day, so that the Christ may come to be. And if the Canaanite is to be the type of sin or uncleanness, we can say that there is a message here for us.

2. Let us first refresh our minds on the prophecy of Zechariah.
   a) First part—chaps. 1-6. Giving encouragement to the Israelites under Nehemiah as they were rebuilding the Temple.
   b) Second part—chaps. 7 and 8. Teaching concerning facts, righteous dealings, etc.
   c) Third part—chs. 9-14. Prophecy concerning the coming of Christ and His kingdom.

3. In this latter part of Zechariah's message that we wish to find something of help today.

4. I think the first glimpse that Zechariah gives us is that of the triumphal entry—chap. 9:9. (See Matt. 2:5.)

5. The last thing that Zechariah saw was the destruction of Jerusalem, chap. 14:2. There was a dual result of the Jewish evacuation.

6. A. The destruction of Jerusalem by Titus in 70 a.d. The Romans sacked the city and slaughtered the people. The Jews have been wanderers on the face of the earth ever since.

7. B. The second result, even more tragic than the first, is the beginning of the new Jewish state, Israel was cast off from the tree and the Gentile world as the wild olive branch has been grafted into the olive tree.

8. There was a baby born in Judea one day, in the humblest of surroundings, because the monarch's throne is in heaven. He was subjected to many humiliations and to bitter hatred; and finally He was murdered. But He was not destroyed. He lived to begin to realize that the baby He lay there on the doorstep of the rest of the world.
a child of royal birth. They have ever since been regarded as the most potent figure in all history. His whom the world received from the Jew.

IV. But Zechariah saw farther than the crucifixion of Jesus and the destruction of Jerusalem; He saw the spiritual kingdom set up by Jesus Christ in the hearts of men. Suddenly his eyes are opened and he sees the deeper moral and spiritual meaning of the Cross.

A. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanliness (chap. 13:1).

He saw that all of God's dealings with the Israelites were not that He might make a great nation, but that He might save men from sin and set up a kingdom of perfect love in the heart of every man.

B. As a result of the cleansing fountain, Zechariah saw a purified Jerusalem (chap. 14) and a purified people.

1. Since in this chapter we have a prophecy of the second coming of Christ it could be that the text and the preceding verses describe the millenium.

2. But, if one thing we are sure—they be the people who will live and be delivered from sin. He saw the vision spread of a "glorious church, without spot or wrinkle, washed in the blood." Oh, my believing friends, that vision may be our real possession today!

The Test of Practicality Applies to Hope

Scripturn—1 John 3:1-10.

Text—And every man that hath this hope in him purifies himself, even as he is pure (1 John 3:3).

Introduction:

1. Hope is defined as "desire accompanied by expectation" (Funk and Wagnalls Dictionary).

2. There is a common saying—"Hope springs eternal in the human breast."

a) This is true, chiefly, I suppose, because we cannot deny all desire, since it is an attribute of life—spiritual, mental, and physical.

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(2) Because there is always expectation, we speak of hope as a "spirit of patience against hope." The only alternative of hope is despair, and the human heart turns to despair only in terrible extremity.

(3) Because of the uncertainty of life, no matter how things may have been there is always a chance that they may change for the better.

(4) Because there is a feeling deep in all of us that it will be a fair day tomorrow, that business will pick up, that fortune may smile upon us.

(5) But there are fundamental differences between the hope that actuates a Christian and that which moves a sinner.

2. Let us look at the Christian's hope.

A. There are three chief distinguishing qualities in the Christian's hope.

a) "Holiness unto the Lord" should characterize our desire.

b) There shall be no more the Canaanite in the house of the Lord of hosts. We should have an unbroken, unselfish, unselfish possession.

Conclusion:

1. The Canaanite is a type of sin and uncleanness, a type of the carnal mind.

2. Zechariah's vision was of a people washed, cleansed, and delivered from sin. He saw the vision spread of a "glorious church, without spot or wrinkle, washed in the blood." Oh, my believing friend, that vision may be our real possession today!

Heaven and earth shall pass away but my word shall never pass away.

The character of God.

(1) He is infinite.

(2) He is infinite power.

The hope of the wicked shall perish. (Job 8:11; Prov. 11:7.) But the hope of the righteous is upon a foundation that can never be moved. God, that can not lie, has made that the universe is unchangeable.

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

C. The Christian's hope is different in its effects.

1. The world's hope leads to sin and selfishness—pride and then to despair. The world talks of practicality and yet its hope leads to practicality, to waste and ruin and destruction.

2. The Christian's hope leads to practicality, to toilfulness effort, to worth-while endeavor, enduring investment, to purification of self.

B. Everyone who has this Christian hope, i.e., the appearance of Jesus Christ and our being made like Him, prepares himself to meet God.

A. Notice that it does not say that every one that believes that Jesus is coming again purifies himself. Everyone that hopes for Jesus is purified himself. Hope is desire accompanied by expectation. 

B. The measure of our love for Jesus Christ is the desire to be like Him, and the measure of our desire to see Him is our purity of heart.

C. The standard of purity is Christ—as he is pure.

1. Not in degree.

2. But in reality.

D. "Purifies himself" is not salvation by good works or by self-cleansing, but rather the control of emotions so that the Holy Spirit may perform His gracious office of cleansing.

III. This Christian hope goes even farther than practicality. It leads one to his utmost endeavor to get others prepared for the coming of Christ.

A. It was this desire that moved Paul to say, "I could wish that myself were accursed from Christ for my brethren, my kindred according to the flesh." (Rom. 9:3.)

And also: "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22).

B. The Christian's hope is practical in that it desires and works for good. Evil is destructive. Good is constructive.

1. It desires and works for good.

2. It desires and works for all men.

3. It is universal, unhindered by racial or national barriers.

4. It desires and works for each man in his own place, the highest good first and all others as they are.

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Impelled and Imparted Holiness


Text—That it may be revealed in the days of our visitation, he will fulfill the meekness before him, all the days of our life (Luke 1:74, 75).

Introduction:

1. Observe the story behind the text. a) When Zechariah, because of his unbelief, had been dumb for several months.

b) Now at the birth of his son, John the Baptist, he opens his mouth and praises God.

2. Observe the thought of the text.

a) In the midst of praising the Lord, Zechariah declares that God's purpose in calling Abraham was to prepare a holy people.

b) This is corroborated by other Scripture. (Eph. 1:4: He chose us in him before the foundation of the world, that we should be holy and blameless before him.)

3. Observe the differences of opinion in regard to this holiness (by which term we mean a state free from moral and spiritual evil).

a) There are those who are distressed.

b) There are those who, though interested, believe that this is something that can be enjoyed only in heaven. They feel this way for different reasons.

c) They believe that the grace of God, believing that God is unable to deliver us from sin in this life.

d) They believe that we grow into the experience and never obtain it until the hour and article of death.

e) There are those who believe that this holiness is a blessing to be enjoyed in this life. As I see it, there are two classes in this group.

(1) There are those who believe that while man is never actually free from sin in this life, others have the holiness of Christ imparted to him.
(2) There are those who believe that man can actually and truly have the holiness of God imparted to him so that he actually becomes holy in motives and disposition. It is particularly with these two groups or two tendencies (Holiness and imparted holiness) that we are concerned today. The harmony and conflict between the two lead us back again to our attention.

I. There is a measure of truth in the thought of imparted holiness—this truth, that God considers us favorably when we trust in Christ. We cannot stand on our own merits alone.

We are all sinners, condemned and unholy in the sight of God, but Jesus the spotless Lamb of God took our place and suffered and died that we might be declared righteous and sinless in the sight of God. "He hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21).

1. We know that Adam sinned and that sin and death passed upon the whole race.
   a) Not that all men are personally guilty for Adam's sin, though all men would have been legally liable to penalty if stonewall had not intervened.
   b) But that the virus of sin entered the human race so that all men universally are born with a bent toward evil.

2. We know, in a sense, Jesus was the second Adam. We cannot accept either the doctrine of Adam's sin or of Christ's righteousness, for in either case we would not be free moral agents. But we do know that through faith in Jesus Christ we are born sinless; and we also know it is through the second Adam and only through Him that we can have deliverance from sin. We must confess and renounce the first Adam. We must confess and claim the merits of the second Adam; there is certainly something of imputation:
   a) Jesus offered a sinless life to fulfill all righteousness for us.
      i. He fulfilled the ceremonial law. (Matt. 3:15)
      ii. He fulfilled the moral law. "Who did no sin" (I Pet. 2:22), "Christ.... the end of the law for righteousness" (Rom.10:4).
   b) So that He became the second Adam, obeying God.
      i. Our example (I John 2:6; 1 Peter 2:21).
      ii. Acceptable as our sacrifice, a lamb without spot or blemish, "Jesus offered His life as a sacrifice for our sins that the shedding of blood there is no remission" (Heb. 9:22). (See Rom. 1:5)
   c) He took our place of shame and was scorned.
   d) He took our place of guilt and was punished.
   e) Because He finished the work He has been exalted to the right hand of the Father.

II. But if holiness is only imparted, then it is no longer holiness.

1. It is not holiness to think of God covering but not curing our sin. To say that God looks at me through the glass and considers me holy when He knows I am not reflecting seriously on the moral consistency of God.
2. Such a position culminates moral irresponsibility.
3. It does not matter what we are if Jesus is our holiness.
   a) It is based upon the assumption that the righteousness of Christ's life is the merit of our own life and salvation—whereas the Scriptures teach that it is the death of Christ which atones for sin. We 'have redemption through the blood of Christ' (Rom. 5:9) and 'He that might sanctify the people with his own blood, suffered outside the gate.'
   b) It denies probation and free moral agency.

   1. If I am guilty for Adam's sin.
   2. And freed by Jesus' righteousness.
   3. Then, to say the least, that minimizes my own choice and practically denies my probation.

   III. God not only imparts holiness in the sense of He grants us the 'form and substance' of Christ's life, but He also imparts holiness in that He actually makes us holy.

   a) His life is not only the cover for sin; it is also the cure for sin.
   b) The old illustration of the red cloth looking into a stain, which is clearly not quite good enough. The Lord originally looks at us with mercy because of the death of Christ, but then by the power of the blood He actually makes us white.
   c) Perhaps we might say that imparted and imparted holiness are related somehow as justification and regeneration are.
   d) We are justified through the blood— but also actually receive new life.

   So holiness is imparted to us through the blood—but also actually imparted to us.

   **Life from Above**
   **Scripture—John 3:1-17.**

   Text—Except a man be born again (from above); he cannot see the kingdom of God (John 3:3).

   Introduction:
   1. All life is from above rather than from beneath. There is not enough below to explain life satisfactorily.
   2. If you acquire life from the base and materialistic point of view you find nothing satisfactory.
   3. If you approach life even from the scientific point of view you do not have an adequate answer.
   4. You do not have an adequate cause for intellect, for personality, for moral quality.
   5. You do not have a guarantee of the fulfillment of life's goal.
   6. You do not have a satisfactory goal.
   b) Only by looking at life from the point of view of righteous personality can you find life from above.

   1. To account for the past
   2. To give the present meaning
   3. To show it is more worth living for.
   4. From below: from the point of view of righteousness of personality can you find life from above.

   I. The moral consistency of God.
   a) The one who does not matter what we are if Jesus is our holiness.

   II. The moral consistency of God.

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are usually dangerous and morally detrimental.

1. Double standards in one's life are contrary to Scripture.

(1) Different standards for weekdays and Sundays. Certainly there are some things one will do during the week which one would not wish to do on Sunday; such things, for example, as pickuping, unnecessary labor, etc. But the moral standard means hypocrisy. One of the greatest drawbacks to the church has been the inconsistent application between Sunday profession and weekday practice.

(2) For home and church—pious and courteous in church; disagreeable, selfish, discourteous, and insolent at home.

(3) For home and work. There is nothing that preys upon one's peace and poise like hypocrisy. And so distresses young people as being held to certain standards at home and professing them while the people to whom they go elsewhere they embrace different standards.

The poor minister who smokes secretly is a pathetic and cowardly creature; he ought to quit smoking or else come out in the open.

b) Double standards in a group are destructive of morale and of common good.

1. But I have been thinking about a certain double standard or, perhaps better, about two phases of the single standard for human conduct.

a) The standard is Christian perfection or holiness.

b) The two phases are moral and religious.

To be sure this is a practical distinction, not an absolute distinction. I would like to make it as absolute as possible. We are not only to ask ourselves concerning courses of action, "Is it wrong or immoral?" but also, "Is it religious? Does it threaten my spiritual life?"

c) My purpose in this distinction might fairly be termed "puritanical." (1) Keep us from using false or superficial arguments against practices we do not believe in. For example, I think it is hardly the wisest thing to attack the tobacco habit on the basis that it is "filthy" or "naughty.

2. Uprightness
3. Purity
4. Courtesy
5. Respect for the good of others
6. But it goes far beyond man's moral standards.

1. A kind of justice which is not always obvious in the case of God. "Therefore whoever hol-eth his brother is a murderer."

2. It is also much more exact in measuring the moral qualities of actions. The Bible Christian life may be envisaged as consisting of three preliminary acts: reforming, fasting, and living. Fasting may be thought of as a means of purification, of refining the affections from the corruptions of sin and from the allurements of the world, and as a necessary preparation for the cultivation of our spiritual life more effectively.

3. With this in mind let us again remind ourselves that:

I. Perfection or holiness is the standard. There is no question about that—be perfect, be holy.

2. "As God"
   a. Not as to degree (God is absolute)
   b. But to Kind (motive perfection or perfect love). Not perfect in thought, word, deed, or even mood, but pure in motive. One man has defined the New Testament word, agape (love) as "nothing sentimental or primarily emotional at all; it means understanding, redeeming, creative good will."

B. There is no place here for sinful thoughts, feelings, or emotions. It may seem a high standard, but there it is.

1. How about your thoughts?
2. How about your feelings?
3. How about your deeds?

C. This perfection must be found in God's way, not in ours. Colossians 1:28 tells us that we are to be "perfect in Christ."

Colossians 4:12 tells us of the prayer that "ye may stand perfect and complete in all the will of God." The God who demands perfection provides the way by which we may attain it. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10)

D. But someone says, "How shall I know how to do and how to go?" There are several agents by which we may know, and these should harmonize.

1. The Bible
2. The Holy Spirit
3. Moral judgment
4. The preaching and teaching of God's people

II. There is a moral phase of this standard. "Be ye therefore perfect." For the Christian purpose of God's will would like to give "perfect" moral perfection.

A. I am not using "moral" and "im- moral" in the terms that rather in the wide sense as referring to all right and wrong. A man is immoral if he is.

B. God's standard of morality includes all of man's standards.

1. Honesty

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of (marginal—'fall from') the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.

Consider this, that both these dangers are more than any other—discouragement and carnal disturbance. This is just the same, I say, as the congregation are in this morning. Troubles pile up against us on every hand; the ordinary battles of life are full of difficulties ("all that will live godly in Christ Jesus shall suffer persecution"); and the chastisements of God are in our hearts and minds. And all the time these things are pressing us from without, there is terror, trouble, rebellion, fear, anger, bitterness, and all the rest of the carnal dispositions.

2. Here in the text is a sure cure for the undesirable effects of discouragement to and carnal feelings.

a. Will it bring to a close the bombardment of trouble, tribulation, and discipline? Oh, no! But it will provide an inward grace to throw them off and make them your friends. Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). It is one thing to conquer an enemy and leave him dead on the field; to punish him and then make him fight for you. "Terrible as an army with banners" is an expression that calls to mind the custom of the Roman army to carry the banners of conquered foes.

My love of the sea calls to mind the picture of Leif Erikson sailing with his banner and with ocean waves. Threatened by towering walls of water as she plunges down into the dark green trough, she shakes her bow throwing the water off and rides on top—more than conqueror.

b. Will it remove all the fantazying, trying to explain things so life will be all sweet and calm? Oh, no! But it will immunize us; that beat or twist or carnal tendency that is sprouting up and cause trouble is gone. Just as there are injections which will immunize man or animals against certain diseases, so, too, the Lord can immunize us against sin. He will cause us to undergo the burning fever of old-fashioned conviction for carnality. Our heart is wrecked with pain: our pride—how it suffers; our anger; our self-help—how we suffer when dying out to self king. But then by the fiery baptism the "old man" dies and carnal stirrings are gone. If the doctor may argue they persist, discovered then how ought we to rejoice that we have found an antidote for sin. "This is the will of God, even our sanctification that we should abstain from fornication" (that is, from sin) (1 Thess. 4:3).

3. Let us fix the truth of the text upon three words: price, prize, and prospect.

I. The price—"follow." (Acts 14:27)

A. If we think of price as being the equivalent in value, then we can never pay the price of this experience of heart holiness. (In fact, we are even accustomed to paying far more for things than they are worth.)

1. You may be urging upon us something that we cannot acquire! We can acquire it, though we cannot pay the price for it. "Love is not envious; ... (1 Cor. 13:4-5).

2. For the real price for "holiness" was the atonement of our Lord Jesus Christ. We were bought with a price.

"Ye know that ye were not redeemed with corruptible things, as silver and gold, from vain things, to which ye ran in the passion of the flesh, when ye lived in ignorance of the same, but with the precious blood of Christ, as of a lamb without blemish and spotless. Wherefore..." (1 Pet. 1:18-19). Indulge in this, therefore; but, as Peter exhorts us, also, that he might sanctify the people with his own blood, suffered without guilt (2 Pet. 2:2). Let us remember, in seeking this blessing, that we can never pay the price as the full value of it. Just because we have been to the altar or have done this or that, it does not mean that we deserve the blessing—never. It is the gift of God.

B. But sometimes we can buy things "below cost." Sometimes "price" means, not the value of an article, but the amount at which it is sold.

1. Holiness of heart is so precious an experience that we could never afford to buy it: I think that is what Isaiah 55:1 means—"buy wine and milk without money and without price.

2. But while we could never buy it, we can meet certain conditions upon which it is given to us. When we talk of "purchasing the price" let us remember that God has put the "price" of it to us, so to speak. It is not the price (as we commonly speak of it) but the conditions. (Rom. 8:28, 31—"works of love").

3. Sometimes it is purchased or "sanctification." And every branch in me that doeth not bear fruit, ... (John 15:2). The word "fruit"—the fruit of doctrine and knowledge and handsomely and sincerely (John 14:15)."

3. Sometimes it is understood most plainly as an unsaved fellowship with God. "I am not yet come to you, but I am come unto him. If I had not spoken unto them, they would have seen me not. But now I say unto you, He that seeth me seeth also him that sent me" (John 14:21).

II. The price—"holiness," the sanctification.

1. You may ask: what did he mean by this? The word is from the Latin word Sanctificate, to make holy. "To sanctify" is to make holy, to set apart; to glorify it is to make it holy, to set it apart. "The Holy Ghost is come upon you" (Acts 1:8).

2. It is sometimes called "freedom." But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:23). It is sometimes called "purging" or "sanctification." And every branch in me that doeth not bear fruit, ... (John 15:2). The word "fruit"—the fruit of doctrine and knowledge and handsomely and sincerely (John 14:15)."

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III. The price—"shall see the Lord." A. We see him now, with a vision unblurred by our carnal doubts. B. The cotton of carnal doubt. C. The misty fog of evil passions. D. The distorted imperfections of carnal weakness.


Thank God, the cleansing of the heart remarkably affects our spiritual vision. Since mine eyes were fixed on Jesus, I've lost sight of all beside. So exalted my spirit's vision. Looking at the crucified.

We endure "as seeing him who is invisible." (Heb. 3:1)"

B. T. Williams used to tell of his first experience of listening to the radio with earphones. A friend invited him to "Listen in" on his radio set. But the friend turned in bed and as he smiled, frowned, and chuckled, Dr. Williams thought he must be slightly twisted; for he himself could "hear" nothing. But when the friend put the earphones on Dr. Williams and smiled for him he heard beautiful music coming in over the air. The world does not understand when we pray and pray—but we know that we "hear" and "see."

B. But someday we shall see Him with a very different vision. For in that day we shall see Him as we are, and we are as He is. (1 John 3:2)."

1. The results of the Fall which remain even in the saint a) An impaired mind (when he fell, he fell on his head).

b) An imperfect body

c) An unbalanced nervous system with its attendant tumult and quicksor.

2. The limitations of this psycho-physical relationship in which we are tied, at least during the probationary period, to a tenement of clay. So someday we shall have a "glorified" "spiritual" body, incorruptible and like Him at all, but we know it will be better than this.

3. The sinful environment which now surrounds us in "this present evil world." "For now we see through a glass, darkly; but then face to face: now I know in part, but then shall I know even as I also am known" (1 Cor. 13).

The Sensitive Spot.

Scripture—1 Samuel 10:1-8.

Text—And Saul also went home to Gibeah; and there went with him a band of men, who knew how God had touched him (1 Samuel 10:28).

Introduction:

1. See Israel's first king, Saul. (1) No one can be sure just where he will find his place in the era of his father's ages when he meets Samuel. (2) But people usually find success while they are in the line of duty. (3) Young Saul is entertained in the prophet's home. (4) Samuel gives Saul God's message before him. (5) He is to be Israel's king. (6) The proofs will follow (7) But first meeting two men (a) Meeting three men with prophesies (b) Meeting the prophet (c) Being changed into another man himself (d) Saul is anointed king of Miriam. (2) See how three men went with him a band of men, whose hearts God had touched. (3) The sensitive creature.

1. Men work together. That is the reason that most of the people of the world live in small villages from which they go out to farm each day. That also is the reason why we have cities and factories.

2. Men play together. There is real benefit in children learning to play together.

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Oh, there was a time when the story brought tears to your cheeks. Can you recall that tender and sin weighed heavily on you. Is it so now?

3. Has God changed your heart? He will do it right if you will give Him an opportunity.

The Spade and the Sword

SCRIPTURE—Nehemiah 6:1-11

TEXTS—For the builders, every one had his spade girded by his side, and so builded. (Nehemiah 6:12, 18)

I am doing a great work, so that I cannot come down (Nehemiah 6:3)

Introduction.
1. The background of the texts is the story of the return to Jerusalem from exile in Babylon.
2. Around 396 B.C., the first return under the leadership of Zerubbabel saw about 50,000 come back to their homeland and start the rebuilding of the Temple.
3. The second return under Ezra was about 483 B.C.
4. Then about 444 B.C. came Nehemiah to help in the completion of the wall.
5. We are all familiar with the various threats and oppositions which faced Nehemiah.
6. Also with the temptation to compromise.
7. We see here a likeness to the situation of Christians today, and I see some lessons which we might learn.

I. First, we see the primacy of the great work which is engaged—building the kingdom of God and bringing people to Christ.
A. There are many great works in the world: scientific, political, educational, medical, social, etc.
B. But the greatest work of all is the spreading of the gospel.
C. In some places there might be some disagreement about this. There might be some so married to an extreme social and evolutionary concept of life that they would insist upon such concepts as building a better world in terms that are "this-worldy.
D. But in our church we all believe that getting the saved and sanctified is the supremely important task.

II. A second lesson I take from this old story is this—there are some things which are completely consistent with the great work.
A. You will observe here that those who were rebuilding the walls of Jerusalem were also prepared to fight. Some worked and some were armed; some slept and some watched; some labored with the spade or in one hand and a sword in the other.

B. There are different points one might take:
1. First, there is the suggestion that the Christian life must have both the positive and negative sides. We need sin and protect ourselves from it even while we are building by the positive principles of good living.
2. It is the thought, too, that the Christian life must have both the defensive and offensive sides.
3. Certainly there comes to our minds the question of military service for the Christian. All of us have had to think and feel about that at one time or another. Perhaps we could hazard a few brief conclusions.
4. War is a murderouss business.
5. There is a well-nigh universal blame for war, though some must bear the lion's share of blame.
6. Christians should do everything consistent with right to avoid war.
7. There will always be wars until sin is out of the hearts of men.
8. There may be times when right is so profoundly on one side that the Christian may find himself forced to fight against the forces of wrong, just as he might be forced to fight against the devastating society against the criminal or insane.
9. C. The thought I would like to emphasize is this—since being a Christian is a normal everyday thing, the Christian is quite consistent with a devoted Christian life. There are some things which are not "coming down from the wall."

I. Living a normal personal life is one.

God calls some to a special sacrifice, but these exceptions simply prove the rule that the Christian is consistent with plete. Sweat, toil, planning, laboring, do not harm spiritual growth.

II. Marriage and home are highly conducive to Christian service if they are Christian. A peculiar attitude here will produce unhappy, unhappy, unhappy homes.

III. Laughter and joy are natural Christian qualities. Some frown upon all fun and say that Jesus never laughed. This latter statement has been indescribably wonderful to see Him smile.

The effort to banish the natural joyful spontaneity of life may produce irritability or unattractiveness or spiritual pride.

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2. Living a normal church life is another.
   As a church we must let our healing
   lifting ministry spread to every phase of
   life, helping boys and girls and young people
   and homes and the community in and
   out of our own church and holy fire.
   To do this the Holy Spirit must come to
   our lives and to the world.
   III. But there are some things which are
   consistent with the Christian life, with the
   holy fire and the fire of work—things which constitute
   "coming down from the wall." I have de
   liberately separated these from the others so
   that you had time.
   A. To allow any legitimate thing to take
   first place is to come down from the wall.
   B. To break down the separation be
   tween the church and the world is to come
down.
   C. To relinquish the plain unpopu
   lar doctrines of the Bible is to come down.
   D. To die in the faith but to be selfish
   and worldly in heart is to come down.
   E. To adopt any other motive other than
   the glory of God is to come down. This
   must be our dominant motive.
   F. To do anything that takes the keen edge off one's experience of grace is
to come down.

Conclusion:
Ours is a glorious work! Let us main
tain it undeterred!

When Carey's son was offered a position
as an ambassador for the King of England, his
father wrote to him, "Son, God has called
you to be a missionary. Don't drive
yourself to be an ambassador!"

... Don't come down!

The Holy Ghost Power
For Christians


Text—But ye shall receive power, after that
the Holy Ghost is come upon you: and
ye shall be witnesses unto me both in
Jerusalem, and in all Judea, and in
Samaria, and unto the uttermost part of
the earth (Acts 1:8).

Introduction:
Book of Acts a record of evangelistic ac
tivities of the Early Church
Purpose and passion of Jesus was that
His Church should have power to conquer
the Holy Spirit was given to the Church
for this purpose.

The Church's triumph is in the holiness of
the great work.

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In the final analysis it will be either
holiness or hell.
I. The fight against sin is a real and vital
conflict.
A. Devil is the cause of all sin—hates
God and good.
B. There is no triumph without conflict;
we must fight.
C. Powers of hell are arrayed against
God's cause.
D. Conflicts of the ages has been to de
stroy sin and destroy this purpose . . . . that
he might destroy the works of the devil! (John
3:8)
E. Holy Ghost experience is God's plan
for Christians.
1. I will pray the Father, and he shall
bear witness to you and to your
children.
2. The very God of peace sanctify you
whole.
3. The faithful is he that calleth you, who
also will do it.
III. Obtaining and retaining the experi
ence.
A. Must be a complete consecration to
God; I beseech you . . . . that ye present
your bodies unto God, sacrifice, and that ye be
consecrated to the will of God.
B. Only faithful obedience to God re
tains holiness; if we walk in the light, as he is the light . . .
IV. What the experience of holiness will
do for us.
A. Cleanse the heart.
B. Give purity and power.
C. Perfect peace.

—H. B. Garvin

The Sacredness
of the Christian Home


Text—To be discreet, chaste, keepers at
home, that the word of God be not
blasphemed (Titus 2:5).

Introduction:
Book of Acts a record of evangelistic ac
tivities of the Early Church
Purpose and passion of Jesus was that
His Church should have power to conquer
the Holy Spirit was given to the Church
for this purpose.

As apart from the Holy Spirit we are without
power.
The Church's triumph is in the holiness of
the great work.

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—H. B. Garvin

SERMON THEMES

"Spiritual Architecture" (Eph. 2:19-22),
"The Crucible of Faiths" and "The Mak
ing of a Man of God," by Rev. Kenneth
Peterson.
"Lessons of Soul" (Psalm 100:15) and "Evil
Present Evil" (Romans 7:21),
by Dr. W. R. McGearry.
"The New Contract" (I Cor. 11:25),
"The Holy Church" (H. B. Garvin)
"The Messiah's Church" (Acts 4:10),
by Dr. W. R. McGearry.
"The Secret of Courage" (I Samuel 30:
6),
by Dr. W. R. McGearry.
"God's Minute Men" (Acts 8:5),
by Dr. W. R. McGearry.

—H. B. Garvin

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ILLUSTRATIONS

Christ Manifested

One of the bitterest moments of my life, said a man who cannot bear to hear of young Buddhist boy told me, I want to travel in Christ, but I have never seen him in my house. How can I believe in one to which I have not seen?

Prop. Human or Divine?

A woman, rushing to her confessor exclaiming breathlessly, I have broken my china crucifix, and have nothing but the God of my Country for help. She then, when the pictures are suddenly withdrawn from them, how swiftly their thorny structure crumbles!

Christ asked certain Jews how they could believe, when received honor and approval, from another and sought not the approval of God only. With such a foundation, how could they expect to stand in the terrible judgment?

It is the privilege of one and all to come to that place spiritually where every "china crucifix" is broken. Then, divine help and spiritual deliverance are a reality, not declivity. What a glorious revelation that is which God giveth to the soul, that there is a place beside Him on the rock. "Lo, set my feet upon a rock and established my going."-C.W.A., In The Burning Bush.

God's Grace

Abounding grace is illustrated by a preacher who was spending some time in Egypt. He was going about with the company of the River Nile and one day I noticed a man irrigating the land; he had a long pole from the bank and, along the top of it was fastened another pole, to the end of which were suspended two ropes; at the end of one end was a bucket, and at the end of the other a bucket. He was spending his day pulling the bucket down into the water, a bucket full of water, and pouring the contents into the channel through which it flowed on to his land. He was thus able to irrigate his land successfully, and one day I watched the man as the Nile rose above the level of the land; he pulled up his pole from the water, and sprang into a channel through the bank; immediately the water flowed over the land; instead of water-ting the acre, it irrigated miles of land.

When Prayer Changed Lives

The following story is told by a missionary.

I remember fifteen years ago, before going out to India, sitting down with my roommate, now in China, and saying to him: "Have you ever felt out there on the field? What message have we got for men? Are we merely going to tell them about Christ? If so, it would be cheaper to send out Bibles and tracts. Can we tell them that we know Jesus Christ saves, and satisfies, that He keeps us more than conquerors day by day?"

I said, "I am not satisfied. I do not feel that I have a message such as I need for men out there. Nor the experience, nor the power. If we have not, is not the one great thing we need before-a leave this country--to know Him?"

From that day to the end of our student days, and the years after, and the years of work, up to this day, we had left creases on her forehead and about her eyes, while the few straggling locks uppermost on her head were white as snow.

Her granddaughter sat at her feet as he entered, and, looking up, he saw on the wall a picture of a young girl. And to the child he said, "That is your picture, is it not?" But the aged matron answered, "No. That was my picture when I was young, sixty years ago. But it only seems like yesterday when I was young." And the child by her side answered, "Yes, Grandma, and it will only be tomorrow when you shall be young again."-DAVID DEFOREST BURSELL, In The Presbyterian.

Seeking the Lost

A student of human nature, visiting a prison one day, found his interest in trying to read the faces of the men behind the bars. One of these faces, the story runs, affected him strangely, so deeply, so sensitively, so delicate.

"Friend," he asked, "have you no look of a criminal. Why, may I ask, are you here?"

"I am here awaiting trial," was the answer. "I have been accused." "You have the appearance of an artist," said the visitor. This was true, for the man's hands were long, and his fingers were bedecked with paint. "I am an artist," he replied. "I was taken from my studio at work. Do you not see my palette and my brush?" He pointed to where they lay in a corner.

"And what service I could do for you?" asked the stranger.

The artist's eyes filled with tears. "I would like," he said, "that I had but a piece of canvas.

The visitor knew that it would be impossible to bring anything from outside for a prisoner, but he saw on the floor of the hall a rolled and wrinkled napkin, dropped from a tray. "Take this," he said, smoothing it through the bars. "Paint me a picture upon it."

Every day while the artist awaited his trial, the superintendent would take his picture from the wall, and the napkin, tossed aside into a dusty corner. The story is a parable. There are lives, soiled and wrinkled and dusty, tossed aside, outcast from the world, waiting only to be lifted by some friendly, hand into the presence of the Master Artist to be transformed by Him into His own glorified likeness.

Pray for the vision and the passion, then will come the peace and the power.-Selected.

Growth of the Kingdom

(Mat. 13:31-33)

Dr. G. Campbell Morgan points out that the mustard plant was a shrub, and not a tree, and that the Lord is here describing something that is unnatural. If it so happens that the mustard plant, which is naturally small and unobtrusive, passes out of the shade of the yellow flowering'herb of beauty to that of a great and mighty tree with branches, then both process and result are amazing and unnatural.-Christendom, the term that is applied to the nominal Christia

How God Told Her

Watts-Dunton once told this tale of an Italian girl whom an unbeliever found reading the Bible, and hearing that it was the Bible, he inquired why she spent her time reading a book like that. "Because, sir," she answered, "it is the Word of God."

"Nonsense," he said, "Who told you that it is the Word of God?"

"God himself, sir," she replied, in no wise abashed by his manner.

"Bah! Impossible," said the man. "How could God tell you?"

"For a few moments the girl was reduced to silence, but for only for a few moments. "Sir, can you read the Bible, or do you need anybody to tell me?"

"The sun tells me," the girl replied.

"Yes," said the girl, in triumph, "and that is the way the world may run. I feel His warmth and light."-Selected.

May-June 1947
Today, in the town where five years ago not a single white man had lived, he found himself with those who preached the "Jesus way," there was an aggressive group of Christians who were fighting for the life and soul of their children, men who would think of such weakness especially the witty and brilliant friend who had been the chief apologists for the sect. With a face as white as the snow, with a heart full of love for his father and mother, the poor youth cowered in his bed as he imagined the pity in the eyes of those who scorned him. Dearly he wished that with such firm mind could meet such cruelty as the world. But, all would not be to long, the whole night his spirit was touse upon a restless sea of disquietude and doubt. When the morning came, he sprang from the bed, and was ready to go out to the world to which he had known. He had gone, he deemed the family had been the night. On leaving his room, he went into the yard and called the landlord with kind inquiries after the sick man. "Is he dead?" was the reply. "Deadly!" "Yes, he is gone, poor fellow, the doctor thought he could not survive the night." "Do you know his name?" "Oh, the was from Brown University. A very young fellow; his name was E-" mentioning the name of Judson's brilliant friend who had led him away from Christ. He needed no one to preach to him in that hour on the evidences of Christianity. He felt all his infidelity slipping away from him and discomfited as it was a bad thing to come to room and spend days in a state of wretchedness bordering on superstition. The words, "Deadly! Lost!" rang throughout his ears. He got up and left his intended trip, and said, in the language of another poor prodigal who also found life bitter, "I will arise and go to my father," in the hour of his spiritual distress he could think of no place so good for him as the old home, home, with its familiar objects and the peaceful rest. On that decision to go back home at once and tell his father and mother he had found Christ as their Saviour. The boys had not come for diversion or out of curiosity; they were saying by their attitude, "Sirs, we would see Jesus!"

The consecrated spirit is wholly united to the divine will. It chooses it, delights in it, and goes to meet it in all its fullness.

—A. B. Emerson.

BOOK NOTICES

By Rev. P. H. Lunn

CHAPMAN'S CHOICE OUTLINES AND ILLUSTRATIONS

By J. B. Chapman, D.D. (Zondervan, $1.25)

Here General Superintendent Chapman enters a new field—that of outlines and anecdotes, both of which, he has few peers and no superiors. This volume has considered care and space to make the outline and anecdotes. It has a number of selected quotations, a generous selection of illustrations, and a few words of counsel and advice.

A CROWDED CHURCH

By Rev. D. Deloff (Revell, $1.50)

This is a volume of practical plans for increasing church attendance—a worthy aim in the field of public church. A very thorough and precise piece of advertising is covered. In a general way, of course, there are suggestions of utilizing the co-operation of church officials. A pertinent chapter tells how to utilize the calendar; in other words, how to make the most of special days. Another chapter speaks of means of capturing youth for God. Still another discusses the reclamation of lost members. A neglected field is this, and some of the plans are recommended and suggestions for doing it are given. This volume is not designed to be the last word, but to contribute to the comfortableness. In any case it should stir the complacent minister and furnish the alert pastor with ideas.

NEW TESTAMENT EVANGELISM

By Arthur A. Archibald (Judson Press, $2.00)

A very thorough and wise discussion of the methods and objectives of evangelism. It is not a book of generalizations and theories. It deals with the working problems of evangelism. Certainly the days of haphazard evangelism should be painful memories. Planning, preparing, spade work, foli-
low-up programs—all are necessary. Should we not in our evangelical endeavors, work as if everything depended upon our efforts and when we have done our best step aside and in faith ask God to come upon the scene with His power and blessing.

The Right and Wrong in Divorce and Remarriage
By William Evans (Zondervan, $1.50)

The divorce and remarriage problem certainly has invaded the church. Here at last is a book presenting this serious question in its many ramifications from the point of view of Bible teaching and Christian principles. It seems to us that there is a place in every minister's library for this book.

The Golden House
By Hobart D. Meek (Revell, $2.00)

Ten sermons dealing with the eternal values of faith. As with most sermons these are characterized by inspiration, insight, and illustration. Dr. Seckman writes that Dr. Meek presents the American pulpit in its best light.

Among recent reprints are three of especial interest. D. L. Moody and D. F. Fouquet have both been out of print for several years. A new edition in paper covers priced at $0.50 is now available on each. Reprints are distributed at $1.00.

Of interest to every pastor and Sunday school worker is a new edition of Marion Lawrence's My Messages to Sunday School Workers. This book is designed to help teachers and workers in their field of work. This book has been privileged to read, and the price is $1.00.

Christianity According to St. John
By W. S. Howard (Westminster Press, $2.75)

The Westminster Press has been making a very valuable contribution in the last few years by publishing a series of books on the American public reprints of significant books being published in England. This volume by W. S. Howard is one of that most numerous group. While not reaching in importance with the Westminster books by such British scholars as Ch. D. M.生姜, and Archibald Hunter, yet for the careful student this study of Johannine theology has something.

One of the main emphases of Dr. Howard is on the Jewish background of John's Gospel. It is found to many years about the totally Hellenistic character of the Fourth Gospel. It is refreshing to have

The Preacher's Magazine

The Dynamic Series

Three volumes by A. Paget Wilkes, one time missionary to Japan under the Japan Evangelistic Band of England. These books have had a wide circulation in England and some have been imported for the States.

We consider ourselves fortunate in obtaining permission to publish and distribute these excellent titles in our own United States.

The Dynamic of Redemption

Visually a treatise on the blood of Christ. Here is considered the purpose of the pouring forth of the life blood of our Redeemer; the "why" of the Atonement. It sets forth a comprehensive picture of God's redemptive plan.

There are sixteen chapters: the first, The Blood Shedding of Christ. Following are fourteen chapters discussing the blood as related to Restoration, Conviction, Propitiation, Peace, Forgiveness, Regeneration, Sanctification, Redemption, Consecration, Access, Assurance, Victory, Life, Condemnation.

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The Dynamic of Service

The author's thesis is that the Spirit of God offers every Christian the dynamic of a commission. We cannot escape it. It isn't enough to live in peace with your neighbor and to love others in an abstract way. It is spiritual bankruptcy to evade the imperative of the Lord's "Go ye." It is a solemn and blessed duty to save men.

This book deals with fundamental, not surface aspects. Three chapters on Diagnosis of Man: The Desires, The Understandings, The Will, are peerless. Two other chapters, That Volume of Need, The Sense of Sin, are classic. No sincere Christian can read this book without great profit.

Price, $1.25

The Dynamic of Faith

No spiritual person would question the importance of faith. "The most vitally important matter in spiritual life is faith. All depends upon faith. All the treasures of heaven are open to faith. All power is given to him who can believe. Therefore every Christian may well ask, What is it to believe? How can I have faith?" This volume is an effort to point the way, not only to saving talk and faith for holiness of heart.

Cloth board covers, attractive jacket in color.

Price, $1.25