THE INTERIOR LIFE
By Thomas C. Upham
Abridged by Olive M. Winchester, Th.D.

Excerpts

"The term Interior Life, which is peculiarly the life of all those who advancing beyond the first elements of Christianity, may properly be said to be sanctified in Christ Jesus, indicates a vitality or living principle, which differs in various particulars from every other form of life."

"—its moving principles, its interior and powerful springs of action, are not known to the world."

Part I
ON THE INWARD LIFE IN ITS CONNECTION WITH FAITH AND LOVE
I. Some Marks or Traits of the Hidden Life
II. Of the Life of Special Signs and Manifestations as Compared with a Life of Faith
III. On the Distinction Between Love and Joy
IV. On the Distinction Between Natural and Spiritual Joy
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Part II
THE LIFE OF FAITH AND LOVE FOLLOWED BY THE CRUCIFIXION OF THE LIFE OF NATURE
I. Remarks on Unrestrained and Inordinate Desires
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ON INWARD DIVINE GUIDANCE
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IV. On the State of Inward Recollection
V. On the Inward Utterance, or the Voice of God in the Soul
VI. On the Principle of Inward Quietude or Stillness

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Managing Editor's

MESSAGE

WE HAVE all heard of the preacher who began to apply the general truths of his message to the particular situations of his congregation and was accused of meddling. Well, the Managing Editor is turning to meddling this time.

I presume we preachers are all guilty of carelessness along some lines. Fortunately, indeed, the preacher who has a wife or some other sympathetic adviser who, in a constructive manner, can call attention to matters on which he becomes careless. But it is extremely unfortunate when a preacher, particularly a pastor, in careless and sloopy in his rendition of the scripture lesson, especially in his Sunday morning service. If there is one feature of that service which should be well done, clearly and reverently presented, it is the reading of the Word of God to a congregation of His people. Surely, a preacher should prepare the reading of the Word so carefully and effectively as an actor would for the reading of his lines in a radio script.

Another, careless practice is in the pronouncing of names. I have reached the conclusion that all of us may improve. Many of us are guilty of confusing the pronunciation of words between the name and the sentence. This is usually done to please the people. Many people are doing that already, but we may improve. The people are leaving out or omitting Christ from their lives. We mean to exhort people to accept Christ (pronounced "ak-sept"). The people need to see that the name of Christ is not just something to be accepted, but something to be followed through. We need to establish a plan of careful preparation for every effort at preaching. He thought this necessary to assure the content at the time when his material is not too hasty, and also to establish in himself a regard for order and an evaluation of content.

D. SHELBY CORLETT.
Managing Editor
The Preacher's Magazine

General Superintendent Williams as a Preacher
J. B. Chapman, Editor

IN his book, Roy T. Williams, Servant of God, Dr. G. B. Williamson, the author, very justly emphasizes the fact that Dr. Williams was always, in his own thinking, a preacher before he was an administrator, and that his work as administrator was largely dependent upon his power as a pulpit preacher.

Roy T. Williams came to old Texas, where he has labored so faithfully for so many years, with the care and painstaking zeal for which he is noted. He has been a great help to the College, and in the face of many difficulties, he has been able to carry on with the care and loving kindness that characterized his ministry. Even when Professor of English and Psychology, Roy T. Williams came back to join the faculty of his Alma Mater, and after his term at Ball College in Louisiana, he has continued to be of great service to the College.

His book, Roy T. Williams, Servant of God, is a real contribution to preaching, and it is a pleasure to read it. Dr. Williams has a way of making the spiritual truths clear and easy to understand. His style is always simple, and his thought is always clear. He is a man of great ability, and he has used his ability to the best advantage. His book is a true contribution to preaching, and it is a pleasure to read it.
Shall We Take the Church to Them?

By the Editor

THE old proverb about Mohammed going to the mountain when the mountain would not come to him has several applications, one of which is that, and certainly the Church is included among the examples. After all is said, it yet remains that there are empty pews in most churches, and there are more pews in Sunday schools. There is little to be gained by complaining that people will not come. If they won't come, then we should go, and it may be that they would come if we went.

Recently I received a letter from a layman, which reads as follows: "Have just read Dr. A. S. London's article in the Herald of Holiness, and wish to answer—at least in a small way—his question: 'What would happen if Nazarenes would go to visiting?'"

Mrs. Gardner (I do not know her full name and address) held a meeting in Beaverton, Oregon, in June, 1945. They had tried personal workers' bands there before. She said they gave it a plan and a good example for all other work at the same time, since the Nazarene Web pages are not only based on prayer and faith in God, but are in proportion to the intelligent and earnest work we put it into. Take the church to the people, and not the people to the church. Indeed, take it to them until they do come.
The Christian's Foe and Panoply

J. A. Huffman, D.D.

In the following exhortation from the Epistles of Paul, the inspired penman of the Epistles, the imagery of the Greek warrior, called the "hoplite," is employed. As a military force, the strength and authority of the Christian's foe is seen to be folly, and the seriousness of the conflict is depicted. The outcome of the encounter will be determined upon faithfulness to the exhortation.

This writer once heard a testimony in which the individual, with probably good intent, but nevertheless thoughtlessly and almost flippantly, said, "We have a great, big God, and a wee little devil." To such an one Paul would say, "Hold on, brother, not so fast! You are uttering only a half truth. You have a great, big God, but not a wee little devil."

The Christian's Foe

"For us there is not a wrestling with blood and flesh, but a fight against principalities, against authorities, against world rulers of this darkness, against spiritual strongholds of wickedness (in heavenly regions)." A literal: but interpretative translation of Ephesians 6:12.

In this verse Paul tells us, first, that our wrestling is not against "blood and flesh" meaning mere men, frail and perishing. In fact it is not mere wrestling, at all, but a downright "hand to hand, foot to foot, life and death struggle" (Alford).

Secondly, against the authorities. Greek exousia, word for authorities, such as have delegated power, and refers to demoniacal authorities.

Thirdly, against the world-rulers of this darkness. The Greek phrase, kosmokratoria tou skotos tou toutou, meant exactly what we have translated the sentence to mean, except that in the first long Greek word there is also the suffix -os, the super-human, for the latter part of the word is from krateo, which means to exercise power, or rule with power, whilst the other part of the word is from kosmos, which means world. Perhaps the best way to translate the word kosmokratoria would be "monarch." He is strong, and his scope is world-wide; his rule is universal. The Expositor's Greek Testament says that the word, in the singular, is found in the Orphic Hymns of the Greeks, referring to Satan, and similarly in the Gnostic writings, referring to the devil. This word is found nowhere else in the New Testament.

Fourthly, against spiritual hosts or armies in the heavenly regions. The two Greek words which challenge thought here are: "Hoplite," a term from the Greek army, which is the breastplate for the Christian is righteousness, Greek dikaiosune, right relation between us and God, and our fellow men. Having put on this, this also, is equivalent to say, "Be sure to have it on."

3. Gospel Shoes. There are rough, story, and sometimes thorny, paths to travel, and bare feet might soon be bruised and bleeding. "But having bound on," the shoes of the gospel, depicts again the readiness of the Christian for service. The word here for gospel is evangelios, which means good news. Every Christian, layman and worker, expected to be prepared to run gospel errands, in a smaller or larger way.

4. The Shield of Faith. The thesaurus of the Greek hoplite was a rectangular shield, curved around, the body, reaching from head to foot. It was adjustable, and could be lifted to the right, to the left, and to the left. Against this shield of metal, arrows, even if dipped in poison, or set on fire, would become relatively harmless. It is the shield of Faith, Greek pareidosis. The admonition is: Be sure to have it on at all times, for fiery darts are certain, and may come at any time!"

5. The Salvation Helmet. The helmet, Greek Periokhalephion, meaning something about the head, is exceedingly interesting in itself, but the admonition is, not as in the previous items, "having put on," etc., but "receive" or "take." One does something from the hand of another. Dechomai is the Greek word, and the form here is the Aerist, second person, plural, imperative, "receive!"

It has been said by well-meaning persons, that religion is not a matter of the head, but of the heart. "Give me heart religion, not head religion," has been the slogan. The fact is, however, that it is neither. If a man build himself a strong religious foundation—be it not an "either or," but a "both and." Jesus said, summarizing the commandments on the first table of the Decalogue, when asked by the scribe for the greatest commandment? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

The Breastplate of Righteousness. The breastplate of the Greek soldier, the thorax was the metal covering for the vital organs—the heart, the lungs, and the liver. It bore the forces of the body, protecting the vital organs from an attack both before and behind. Wounds inflicted upon other parts of the body, though painful, might not be fatal but wounds to the vital organs, this breastplate for the Christian righteousness, Greek dikaiosune, right relation between us and God, and our fellow men. Having put on this, this also, is equivalent to say, "Be sure to have it on."

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One more closing observation. Of the seven items of the Christian's panoply, five of which are purely defensive, two of which— the sword of the Spirit and prayer—are both offensive and defensive, and a single item of panoply has been provided for the back, and that only partially, the breastplate. God has never intended that his sparrow should turn back on his enemies, but always face them. He who flees before the enemy is exposed to his severest onslaught, and must suffer the consequences: It is said that one of Napoleon's drummer boys was once asked to play a retreat, to which he replied that he knew none. Napoleon never expected to retreat, consequently never taught his army musicians any retreats to play. God never intended that his soldiers should retreat, therefore provided no retreat panoply.

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Bible Sermons

Dr. Peter Wiseman

God has designed through the foolishness of preaching to save those who believe; but that preaching that saves; however, foolish it may appear, is not foolish preaching—it is Bible preaching, in harmony with the newness of his kingdom, "preaching the word." We read a good deal in homiletics about the textual, expository, and topical sermons, and under the last mentioned, the divisional, the moral, the biographical, and the evangelistic; but often we have desired to read something about a Bible sermon independent of any homiletical classification. In this article we express our wish and opinion without attempting to settle the matter or close the subject:— When we pray we talk to God; when we read His Word, we talk to God; but the sermon is God's message from His Word through man to man. In some degree at least, then, every sermon should have a threefold appeal: an appeal to the mind (the intellectual); an appeal to the sensibilities (the emotional); and an appeal to the will (the volitional). This should be the case whatever the homiletical classification or category of the sermon, and it is more important than the classification or category. For instance, if the sermon is an appeal to the mind, without stirring the emotions or sensibilities, and moving the will, it must fail accordingly. It will result in cold, dead intellectualism. If it is an appeal to the emotions only without influencing the mind and moving the will, it will mean the emotions running off with the will without an intellectual reason, and unconscious or senseless decision. If the ethical sermon is an appeal to the will (call it the rational will, if you desire), without an appeal to the emotional nature and the intellectual, it will not produce much ethical conduct.

In the different sermons there may be an appeal in the name of the great truths received, the arguable, the probable, and the probable; and the will moved or persuaded to decide accordingly. This task is not an easy one, for the simple reason there are those who desire information without action, those who desire their emotions stirred (tickle me, please), and there are many in this category; and those (and few they are) who desire to have their wills moved to religious decision.

There is the grave danger today of placing emphasis on that which the heart cannot or will not rather than on what they need; the danger of spread rather than depth, the danger of empty shallowness rather than deep spirituality, the danger of show before man rather than depth and spirituality that would please God, a shallow, frothy saying of nothing rather than God's great truth as revealed in His Word. How and in what manner to introduce into the sermon, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The great theme of Christianity is "Christ Crucified." There are, however, many subjects, but whatever the subject, the preaching material should come from the Word of God, for we are to preach that Word. In all of it, of course will be revealed the Incarnate Word and the many great and glorious redemptive truths designed to save, truths that are doctrinal. This is why Bible preaching is called doctrinal preaching. Phillips Brooks, in his lectures to divinity students at Yale, said, "The truth is, no preaching over had any strong power that was not the preaching of doctrine."

The preachers that have moved and men have always acknowledged the preached doctrine. No exhortation to a good life, that does not put behind it some truth as a reason, can seize and hold the conscience. Preach it always, not that men may believe it, but that they may be saved by believing it.

In this connection, read Rev. John Wesley's sermon on the great Bible truths found in them. Take his definition of regeneration and realize the Bible study involved therein. "It is," said John Wesley, "that great change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness. It is a change wrought in the whole soul by the Almighty Spirit of God, when it is created anew in Christ Jesus; when 'the love of the world is changed into the love of God, pride into humility, self-confidence into dependence, envy, malice into a sincere disinterested love for all mankind.'"

The preacher who makes the Bible the most important and the most used book in his library is the Christian experience which harmonizes with what the Bible will naturally become a Bible preacher. His preaching material is from that source—the Word. The does not mean, however, that the Bible will be the only book, but it will mean, as already expressed, that it will be "the most important and the most used book in his library." In this sense he will become "a man of one book," and from this glorious source will come his sermon material, illustrated from other sources according to his range of reading.

The order of development and arrangement of the sermon is largely with the man himself. Having settled on the text, he will consult the context, for a text without the context is like a piece of wood without its uses; then the original meaning as far as possible; then the parallel passages of scripture; and then, the arrangement for delivery. This last demands thought and study. The preacher's personal approach and personality will enter here, but it will be to please the Lord, and the great objective will not be out of reach, the saving of souls and the edification of believers. May we venture an illustration:

The preacher may ask himself the question, "How shall I divide the text so that my hearers may follow and receive help and benefit?" That is a natural question, He may ask: "If I divide it thus, shall I say both that sanctified and they who are sanctified are all of one" (Heb. 2:11). Follow this order, and develop a Bible message. First, the phraseology of the text. At once he is under obligation to talk about the Sanctifier, Jesus Christ; John 3:16 and Hebrews 13:12 may come under discussion. The ability of the Sanctifier to sanctify may come under discussion, and be proved from what He has done. Second, the sanctified, "they who are sanctified." Under this division, one may discuss the question, "is it necessary to discussion the people of Christ, of God's people, of the church of the Lord Jesus, of the people in question, designated elsewhere as the "people." John 17 would make a nice parallel scripture to the qualifications required for sanctification. Third, the same, "they are..." if they are of one another and of one soul. The development here may well commence with our Lord's own words, "They that are of us are one; as thou, Father, art in me, I in thee; that they also may be one in us: that the world may believe." (John 17:21) oneness like that which exists between the Father and the child of the Father and the child of the Father. The field here is challenging; the vine and the branches; the building with Christ the chief cornerstone; the Church the body of Christ, the bride of Christ. The part of the body of the church is a subject or perhaps a subject and of the various members of the body; the part of the organism. Then there is the subject of participation in His holiness; the part of Christ in His Bridegroom and the church the bride.

The above-mentioned illustration may be called a textual sermon because in homiletics, "a textual sermon is one in which the text furnishes not only the theme but also the subject, details, illustrations, and application of the theme"; but in a full development of such a subject as has been suggested it may develop to be an expository sermon rather than a textual. Perhaps it could be called a textual-expository sermon, if there is such a "creature" in the homiletical zoo. What matters anyway—it is a Bible sermon!

The preacher who would preach the Word must develop Bible in his sermons and expository messages. This will lead more to Bible preaching, and will lead away from the religious shallowness of the present-day preaching, that shallowness that may and should be viewed as alarming spiritual movements. A minister who has no Bible readings, no expository messages, to give the people of God is a pathetic spectacle in the Christian ministry. The only
Holiness in the Old Testament

Dr. Ralph Barde

1. The Holiness of God

The origin of the Hebrew word qодеš, holy, still lies in the mists of obscurity. The term with its derivations is found only in religious literature, so that the meaning of the root word is lost. Its earliest usage is said to appear in the idea of "separation," or "cutting off." Because of the uncertainty as to the origin of this term there is some difference of opinion as to what was meant by this word, even when applied to God. But most writers agree on the essential idea of separateness. So Weidner writes:

Where koséph (holiness) is a designation of a divine attribute, there evidently lies in it primarily a negative element, by which it designates a state of apartness, God raising Himself up above men, God's holiness is God's self-preservation, by virtue of which He remains like Himself in all relations which either are in Him or on which He enters in any way, and neither gives up any part of His divinity, nor accepts anything ungodly.

The French theologian Piepenbring finds very much the same thing. He says:

Consequently holiness, when predicated of Jehovah, denotes not so much one of his peculiar attributes, as the entirety of his divine character...

The English expression that best expresses the idea of holiness in the sense of the Old Testament is divine exaltation or majesty.

The second aspect that Skinner notes is one that appears in the Targum. He says that here the idea of holiness "approximates to that of physical purity." The "ruling principle of the Levitical legislation" is holiness as separation from impurity. This is the meaning of the term in the command, "Be ye holy; for I am holy" (Lev. 11:44).

The third aspect of God's holiness in the Old Testament, all "derived from the fundamental sense of "unspeakableness," which is further absent from the notion of Jehovah holiness." The first of these is the positive conception of greatness, or power and majesty. "Of all uses of the word this is the most widely prevalent." 1


Of course, holy or holiness said of things cannot denote a moral attribute. It can only express a relation.

This statement is obviously true. The adjective "holy" is applied very frequently in the Old Testament to Jerusalem and to the Tabernacle and temple. These places are holy because they belong to God in a special sense. The inherent meaning of "holy" is "devoted to God." J. Agar Beet makes this the main thesis of his Holiness, Symbolic and Real.

It is clear, too, that holiness is related to association with deity. The inner court of the tabernacle was called the Holy Place, while the sanctuary itself, containing the ark and the Shekinah presence, was called the Holy of Holies, Most Holy Place. This indicates that that is holiest which is nearest to God.

Not only was the place of worship holy, but also the institution of worship is called holy. This is because they are set apart from everything for God's use. They were thus taken out of the realm of common things. The holy is distinguished from the profane. That which belongs to God is holy.

Certain seasons and days, including the Sabbath, are classed in the Old Testament as holy. They were set apart to God, to be used by the people for religious purposes. One of the outstanding warnings in the Old Testament is against profaning the Sabbath. This same thing came later to be one of the main emphases of the Priestly laws, as is evident in the Gospel accounts.

3. Holiness of Men

At first, it seems, the idea of holiness as applied to men did not involve any moral quality. For instance, in Exodus 12:2, God says: "Sanctify me the firstborn; it is mine," that is, the firstborn shall be acknowledged as belonging to Him in a special way, because they were saved in Egypt. In Numbers 3:12, 13, God says that He has taken the Levites to Himself in place of the firstborn. He affirms that He sanctified for himself the firstborn of both man and beast. It is clear that no moral quality is implied here.

The priests and Levites are called holy, as set apart for God's service. Even the whole nation of Israel is called holy, as being set apart from other nations to be God's peculiar people that is, His treasured possession.

It is easy to see how there could be a transition from the idea of a person simply belonging to God, and the conception that the person would partake of the character of God. Skinner suggests:

It is probably that the ethical aspect was first introduced into the application of holiness in the ethical sense and then transferred to the holiness He requires in His worshippers. From a theological point of view, the chief interest of the Old Testament doctrine of holiness lies in this progressive spiritualizing of the idea under the influence of an expanding revelation of God. 2

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Faithfulness

This other day this remark was heard from a certain child of God, "Her name is a synonym for faithfulness. How she stands out from the common run of Christians." You know why that is so, don't you? Faithfulness goes farther than almost any other moral virtue.

Elocution may make itself heard by a larger number; it sounds louder, it makes more noise. Cleverness and brilliance of expression may be more universally recognized. They glitter with a more dazzling brightness.

But when it comes to faithfulness, it speaks with a certain calm persistence that will make itself heard after all other voices are stilled. Its quiet and steady beam will shine when more brilliant lights have burned themselves out. It is as calming to the nerves as the mellow notes of an organ after the jarring noise of the besting of the pianos; as soothing to the senses as candlelight after the glare of the sun on a white marble.

Plain, simple goodness, coupled with an abiding faithfulness, outrivals everything else, for has not God said that He would crown it with His everlasting bless-ings? The great things in life are not always accomplished by great acts, but by the constant, everyday plugging away of faithful souls.

Paul, the great apostle, recognized that fighting the good fight meant keeping faith, and centuries before Paul, an ancient prophet said, "The just shall live by faith." Th"e man behind the man behind the pulpit is a bigger factor in the church than he will ever know.

The Pastor with Few Regrets

No thoughtul pastor can go through years of active ministry without regrets. However, consecrated and successful he may be, there will be some circumstances and phases of events which will bring him grief. But every pastor can keep these regrets at the minimum if he will heed the following suggestions.

1. Preach the Bible. This is far from suggesting a circumscribed ministry. The Bible is as broad as man's life, as deep as the mysteries of God, and as high as the privileges of heaven. No man, however able, can ever exhaust its riches in a lifetime of preaching.

Every preacher needs to be on guard against certain easygoing tendencies. It is easy to be content with a shallow understanding of the Bible. The young preacher can almost any day blind himself with an inadequate understanding of God's Word. There just isn't any help for that. But he should labor diligently through all the years to make his understanding more adequate. It is easy to emphasize certain great biblical truths to the neglect of others of great importance. Shouldn't it be the purpose of every Christian minister to give some thoughts to each Bible truth as is given to it in the Scriptures? It is easy to fall into the habit of sketchy Bible preaching. Even good expository preaching is subject to this fault. The Bible preaching which will leave few regrets must be broad and comprehensive and systematic, setting forth the truth as contained not just in a single verse, or paragraph, or chapter, but in a whole book.

This kind of Bible preaching requires hours and hours of hard work. It will not be done by the pastor who is lazy, or who allows secondary things to absorb his time. It demands a high degree of mental and spiritual discipline and rigid devotion to duty. But it will be most rewarding to both pastor and people.

2. Render self-forgetful service. No pastor is expected to be a doormat. In proportion as he is true to his high calling, he is worthy of the respect and confidence of his people and of the community. But the Christian management of himself is difficult for any pastor, and very difficult for some. Individual temperaments differ, and every pastor needs to examine himself frequently and with leniency.

He must also study people. Their faults will be easier of discovery, though he will not require much searching to discover their weaknesses. The pastor's task is to help them remove their faults and overcome their weaknesses. To do this he needs to know their sources of strength. He needs to bear in mind always that modern studies indicate that the average man has resources he rarely, probably never, calls into use. These hidden resources are of at least four classes —physical strength and endurance, character qualities, specialized abilities, and spiritual capacities.

It isn't enough, however, for the pastor to bear in mind these hidden resources. Every individual is already manifesting some strength along some lines, and the pastor must be quick to note these manifestations. They will furnish clues as to how help can be given. These capacities can be further developed, and related capacities can doubtless be discovered and cultivated.

And bear in mind always that the one, like his Lord, must be willing, yes, even eager and determined, to devote himself to self-denying service to friend and foe alike. This is the surest test of the pastor. From this area of his life and work will arise most of his regrets. To avoid mistakes here requires, indeed, a wisdom far beyond the human.

3. Claim the help of the Holy Spirit. Who is sufficient for the work of the gospel ministry? No man in himself. A man may be one of the greatest of the race. He may give himself wholly to the preaching of the Bible. He may devote himself wholeheartedly to the service of his fellow men. But without the help of the Holy Spirit his work will bring him an insurmountable burden of regrets.

The pastor (and all others) must have the help of the Spirit to understand God's Word. The Bible deals with spiritual things, and spiritual things can be only spiritually discerned. The Holy Spirit has been sent to us "into all truth." The pastor need not lack the help of the Holy Spirit. If he will study hard and seek earnestly the illumination of the Spirit.
Again, the pastor will be hopelessly un-
able to serve as he wants to serve without the help of the Spirit. He must have divine direction. He must discover God's time for doing this or that, and God's way. He must realize that his God's Holy Spirit is to prepare the way before him, and that he must be able to discover when and where the Spirit is working.

The need of the pastor for the help of God's Holy Spirit cannot be exaggerated. Nor can the willingness of the Father to give, the help of the Spirit to his servants be exaggerated. He wants to meet the need of his God's Holy Spirit, "acquainting him with the riches in glory by Christ Jesus." No pastor need lack the help required for his work. There is available to him the endowment of the Spirit and the direction of the Spirit as his day requires.

A young man the night he was ordained wrote in his diary, "I promised God tonight that I would do anything if he would only give me a chance to serve Him." Through the years that young man filled diary after diary with the record of busy days. On the last page of the last diary, in the trembling hand of an old man, he wrote, "Led by His Spirit all the way." For him regret has been reduced to the minimum. As life was for him, it may be for us, short article. If public solicitation for funds must be practiced, it should be done modestly and truthfully. No one man should handle this incoming money.

Do not presume to know how much cer-
tain features will consume of radio time. Time is the easiest essential in radio. Ex-
perience is a great teacher here, but lack of experience is a great handicap and dis-
appointments. Better, to time your num-
ders to be presented, than to cause the en-
gineer to have to "pad" your remaining minutes, or to have gray hairs grow by the
second due to your having too much to say. "Commercial spots" mean much to a radio
station, for they keep the wolf from the door.

Watch those untrained sopranos. This may not be well accepted by some, but it is essen-
tial nevertheless. How embarrassed we have been down through the years because of mistakes made here! Remember al-
ways, that there are some voices which blend in with others, and should never again be used on the radio separately. Feelings may be hurt, but as director, you are responsible to the audience. And remember, the "program" that is true, and you might be paying for the time used, and yet all stations reserve the right to cancel your program if it is not of service to the station. Even a trained soprano might not know how to sing over a microphone. Low voices are always best when it comes to feminine presentation.

Audition newcomers. Because someone says, "I know a person who will sing or play for you," do not give him the chance unless he come "taken in" with so liberal a suggestion, and after giving them their place on your program, come out of the studio with the "red face" of embarrassment.

Have one good pianist. One good accomplished pianist means more to the di-
rector than any other participant. Shifting from one to another is always unwise, for no one becomes truly acquainted with radio techni-
que. There is a place of course for a good assistant, but the main pianist should be on the job at all times if possible.

We have run into the Musician's Union in several places. Ordinarily, because yours is a religious program with non-commercial aspect, nothing has been said; however, in some places, our pianist have been com-
pelled to belong to the union. Personally, we would rather not broadcast than to have someone playing who knows nothing but jazz.

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Watch the time consumed in talking. Announcements should be brief, to the point and interesting. Many radio programs have been killed due to too much talk. Our sugges-
tion is: Have your numbers to be pre-
ounced written on a note before the
microphone, and your pianist to gradu-
ally from one to another presentation with-
out interruption. Keep the radio audience in sus-
ception of the time every hour, over the
week. Someone said to us one time, "We
listen to your broadcasts, not because we are especially religious, but because we never know what to expect next."

There will be some who will disagree, but we have found from experience, and also after hearing radio men, that too much time can be taken for sermons and discussion. Radio consist reveals that one has to be really good to hold an unseen audience more than ten minutes. Watch the talking!

Never speak to nor address directly any person listening in. There is only one time when we can imagine this rule to be legitimately set aside, that is, in "Kiddies' Club Program" or the like. Requests must be cared for, but many people send in re-
quests that they might have forgotten.

It is up to the director to mention ini-
tials when granting requests, but even this can be overdone. Personal introductions, unless necessary, and certainly on most programs, one should not have. A program has a name, whether "Morning, Noon, and Evening," "Sweet Hour of Prayer." If there is a visiting participant on your presentation, it is proper to give a formal radio introduc-
tion, but even here a director should be cautious, and not build up his guest's ability, for radio amplifies imperfections many times.

Do not try to put on a show. Radio par-
tance identifies your program as a show, but gives us no right, especially in religious broadcasts, to "Put on a show." Your show-
manship will be greatly enhanced and ap-
preciated, even emphasized, if you do not try to do something for which you have not been trained.

You may say, "Yes, showmanship should be removed from the show," you may, and probably will, reveal something you wish had been concealed.

Do not, prior to coming to present your
program, eat candy, drink pop, chew gum. Some may wonder why this recommenda-
tion. Can the anything sweet for that
matter, causes cloudy vocalization, and if
one has to clear his throat because of hav-
ing been indifferent to this rule, it is un-
forgivable to say the least. Drinking coffee makes for "belching" which might sound all
right at home, but not beside a microphone. Chewing gum may be all right in its place, but not as a substitute for a real audience.

Be natural. Never try to be someone else. Never try to talk, speak, or deliver a message like any other radio personality. Your radio audience will detect unnaturalness. Be yourself, have an individual style of your own.

Be punctual. Radio doesn't wait for anyone. When the time arrives for your presentation and you are not there ready to go, no one waits for you. Start to the station ahead of time, and you'll be there on time. When working with a group or radio party, always insist on their being in the studio at least fifteen minutes before going on the air; they need that time to relax.

Be prepared. There is no excuse for lack of preparation. No radio program will survive today without adequate preparation. We have spent as much as six hours on a fifteen-minute program. "Too much time," someone says, but that is not so; not if you want perfection. Prepare, prepare!

Be positive—not contentious. Learn to take the bad in your stride. If you are too long you have been broadcasting; take suggestions and recommendations from radio management and friends. Your true friends who know your weaknesses and failures and say nothing to you about them; but he is your friend who, for your good, tries to help you by relating your faults. If one is in radio work for fifty years, there are always yet some things to learn.

Always maintain station policies. Never pull unbecoming capers, and above all, never do anything which will embarrass the radio station—putting you on the air. They are public servants, and you and I are responsible to them for our conduct.

Present only non-controversial subjects. Radio stations must, at all times, cater to both sides of a present public issue, and at such times one should never "because he has the floor" explode his personal theories on the topic present.

If possible, be original. Not much originality among us, but we may at least spend time trying to "think out and through" a present procedure.

Always put out your messages. It is true that many can think faster on their feet, but when someone passes the window of your studio, you might be swept off your feet and forget to say "Thank you; and the "head" for bringing to mind vital and important statistics and facts; someone may challenge you.

Present programs with "pep"—to the point. Keep your listening audience alert by being alert yourself. Never allow yourself to lapse between numbers, but be ready with a poem or a "filler." Never allow time to lag; this does not have to detract from the spiritual.

Treat your engineer with respect. He cannot take a poor program and make it good, but he can make a perfectly good program bad. If you two work together, he will give you important attention to your presentation, and assist your wherever possible. Do not presume that he knows what you are going to do, where you are going, or what you are going to say.

Be fair with that fellow "on the board."

Always put endings on. Watch your "inga" and "sis" especially. When you say morning, do not make it sound like morning or mornin'; neither is right. When you say mistis, be sure your last "s" is on. Endings are important in radio announcing.

Try to get on a close station. The station having the most power is not always best for a local church radio program. The civic station, if you get in on the ground floor, and the battle of the day will be your work and endeavor in the days to come, and will consider you in many ways.

Have at least three types of programs to offer. Too often one goes into a new station and asks for time. The minister can be flatly turned down, and the chances are he will never get on the air. Start carefully, for radio men have become suspicious.

Our plan is to present for consideration a "Sunday School of the Air" broadcast, and make the emphasis interdenominational from the start. This type of program we have conducted for over twenty years. Generally, after having been on for several months, and the radio management gets to know your fellow and his "type," he will give you additional time, sometimes even radio time gratis. Try and break down all suspicion. Be sincere, and above all, let them know you have "nothing in mind but the spread of Christ.

Be a real Christian at all times. If presenting an Informal program, still have order.

Use mostly the old hymns and gospel songs that people know.

The radio audience will listen in if they can sing, hum, or whistle what you are producing. The old hymns in a religious program. Try it and see. Radio survey has proved this above suggestion to be true.

Put your work—represent the Kingdom!...
To be victorious, a holiness minister must learn to take disappointments without embitterment. He must come to see others advanced where they seem to be less qualified; to be ignored or slighted without explanation; to see men put into offices in order to give them a place, when others seem deserving. Such things may try his faith in the goodness of men; but there is a recourse. You can still rely on the goodness of God; for God is the one who has called you, and in His own way He will open the door He wants you to enter. Prayer and fellowship with God will keep your soul victorious.

"Love or Money"

The temptation is to get your eyes on salary instead of service. This is a greater danger today because holiness ministers are better paid now than they ever were before. It will help us, I believe, to humbly ask ourselves this question, "Am I really worth what my church is now paying me?" "Are the motives right in my heart which would prompt me to make a move to a church paying a larger salary?" To keep soul victory our motives must be right.

Paul said, "No man that warreth entangleth himself with the affairs of this life." Except in cases of very small churches, it is seldom that a holiness preacher can take up with a sideline of a commercial nature and keep the victory and be successful as a minister. The other side of course is this; that we must keep out of debt that will embarrass us. What a millstone debt may become around the neck of a holiness preacher to burden him down, depress his spirit and cripple his ministry. We have a right to trust God to supply our material needs, but we have no right to be beyond our reasonable ability to pay; nor to plunge ourselves in debt that will hinder us in our work for God.

Shallowness and Professionalism

We, in the holiness ministry, do not intend to be foolish gullies; but there is too much of this today, and it seems to be on the increase. To keep soul victory we must battle against it. Dr. J. B. Chapmnan, in a recent statement, cites it so thoroughly in one short paragraph, that I quote:

The most common thing in the lives of the orthodox is to let the place of moral conscience and spiritual sanction run out of the ground. Shallowness, want of burden, indifference to the tender reproofs and guiding indication of the Master, callowness toward the world that is lost in sin, willingness to take improved form for old-time power, substituting religious fun for pentecostal joy and glory, allowing license in the place of liberty of the spirit, preaching sermons rather than delivering messages, bringing to the birth the souls of men without having power to bring forth into definite regeneration.

Here is a great danger that we must all watch.

"An Unhappy Home Life"

Some ministers have lost the victory and left the ministry because of an unhappy situation at home. Perhaps it is a lack of love or co-operation between husband and wife, or too much sorrow over wayward and disobedient children. Of course, I cannot present a cure-all for such situations; but I can say that if we are to keep soul victory in the holiness ministry, we must endeavor in every way to avoid such situations. As ministers, there is a danger of getting so occupied with our church interests that we neglect our own. There is a danger that under the burden and strain of church work, we may be thoughtless, insconsiderate, and may even speak sharply or unkindly. This can make ourselves a home situation that will defeat our work for God.

Compromise or Lowering of Standards

When the morals of our nation have hit the lowest level, and when in many quarters common decency seems to be at a premium, we must watch lest this evil condition which is so prevalent, contaminate us. To keep soul victory, we must prove that we can live in this world and yet not be of the world. Paul says, "Be ye therefore paritakers with them." Avoid the suggestive story, the careless use of God's holy name, the extremes of fashion, light, unwholesome reading or radio programs, careless observance of the Sabbath, and which are on the borderline of the world.

We must keep our lives above reproach in all our dealings with the opposite sex. In the daily pursuit of women, the minister constantly deals with and works among the ladies of his congregation. He must guard his acts and guard his conversation so carefully that he will be above suspicion of anything shady or improper. If he is in touch with God, and minds the tender checks of the Holy Spirit, he will keep the victory. The unsaved in the world expect to see consistent holy living. We must meet them as the minister, and they have a right to expect it. I like the statement recently given by a godly old saint in my congregation, "I always try to live above my testimony." This is a good standard for holiness preachers.

Stubborness

We preachers have convictions that we stand for, and we ought to have them. But there is also a danger that we will get so hard-headed and set in our ways that we cannot be converted when we should. I believe some holiness preachers actually have lost soul victory in standing for their convictions. We need backbone so that we shall be firm on the essentials, but we need enough common sense also that we may be flexible on the incidentals. We need the ability to distinguish between our own stubbornness and God-given convictions.

Middle Age

Many of us have reached the stage in life where we find the middle-age slow-up of body and mind. This is a dangerous age, and many a minister has lost his bearings and ended his usefulness during this period. We cannot remain young in body, but by God's help we can remain young in spirit. We may not be able to live as strenuously as formerly, but we can keep that active mental and spiritual, and our ministry and influence can be enlarged through continued years of fellowship with God.

Serving Tables

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God to minister unto tables. . . . But we will give ourselves continually to prayer, and to the ministry of the word." This seems to be the ideal that we have not been able to reach in the Nazarene ministry. The Nazarene minister must be gifted in many other lines besides preaching and must give time to many phases of the work; but if he is not watchful and if he allows these other things to absorb his time to the neglect of prayer and the ministry of the Word, he will not attain true success in God's sight, and will be, in danger of losing soul victory. We must not allow ourselves to be sidetracked. We must stick to the main line, which is the preaching of holiness.

Other dangers might be mentioned, such as Jacobites, and the men like Peter, or the danger arising from our opposition or defeats, or possibly from our successes, and too rapid advancement; but let me close by emphasizing the fact that to keep soul victory in the ministry:

We Must Show the Right Spirit

That is, the Christ Spirit. This is an absolute essential. There are many opportunities for the holiness minister to be caught off guard here. Often this test comes from a source least expected, possibly from some brother or sister in the church. But, you must show the right spirit:

When lied about or misrepresented
When persecuted or opposed
When cheated in a purchase or taken advantage of
When slighted, ignored or not recognized
When credit is given to another that rightly belongs to you
When promises that are made to you are not kept
When churches fail to appreciate your honest work
When voted out for reasons for which you are not to blame
When persons jealous of your success speak against you

In any and all of these cases, the spirit you manifest, more than anything else, is the test of your spiritual victory. There is no way to avoid the hurt and crushed feeling—you must face that—but there is a way to rise above it and keep soul victory. That is by going to prayer, laying your whole case before the Lord, then praying for God's blessings to come upon the one who has caused the heartache; until God's Holy Spirit so possesses you that you arise victorious and tenaciously to retaite or even speak unhandsomely. That is the soul victory which will make us "more than conquerors" and give our cause success.

Somewhere in every man there is the capacity for worship and prayer, for the apprehension of God and the love of Him. Is not this the distinctive quality of man and the noblest faculty which he possesses?—Selected.
The Ethics of Holiness*

L. L. Kollar

ETHICS is that branch of philosophy which is concerned with human character and conduct. It deals with those rules that make us eligible to live with life or personality in its inward dispositions, outward manifestations, and social relations. Christian ethics is the science of morals conditioned by Christianity, and the problem which it discusses are the nature, laws, and duties of the moral life as dominated by the Supreme Good which Christians believe to be the source of all action. It has to do with the life and teaching of Jesus Christ. The revelation of God through Jesus Christ has propounded the greatest factor in life and destiny, which must condition man's entire outlook and give a new value to his human duties. Christian ethics assumes a latent spirituality in man awaiting the Spirit of God to call it forth. Newman Smythe says: "Human nature has its existence in an ethical sphere, and for moral ends of being. There is a natural capacity for ethical life to which man's whole constitution points. Matter itself may be said to exist ultimately for spirit, and the spirit, of man for the Holy Spirit." Man in the kingdom of God is in God's image, and he bears the Divine impress in all the distinctive features of body and soul. His degradation cannot wholly obliterate his nobility, which must condition man's entire outlook and give him a new value to his possible holiness.

Christian ethics possesses some distinctive features that may be divided under three heads for future consideration: (1) The Christian Idea of the Dynamic Power, (2) The Virtues, Duties, and Spheres of Christian Activity.

We were enthralled as we made a comprehensive comparison of the ethics of Jesus in relation to those of St. Paul. We all know that, for some time scholars have taken the position that a marked contrast is perceptible between the teachings of Jesus and that of St. Paul, and that there is a very great gulf fixed between the Gospels and the Epistles. They have contended that Jesus is a moralist, Paul a theologian. The Master is concerned with the conditions of life and conduct; the disciple is occupied with the elaboration of dogma. But no one can read the Epistles without persuading them that a large portion of their teachings, and noticing how even the great theological principles which Paul enunciates have profound moral import. So there exist such a difference in the ethical teachings of Christ and that of Paul.

Both Christ and Paul lay emphasis on character, and the great work of Christ and that of Paul. The immediate spring of the new life of love is the same for both. The great object of the Pauline life of love is to place men emptied of self in a condition of neediness before God. This idea was fundamental in the teaching of Jesus; it is the very first law of the kingdom. The Sermon on the Mount begins, "Blessed are the poor in spirit." In perfect agreement with this is the fundamental recognition by both with faith. With both it is something more than mental assent or even implicit confidence in providence. It is the spiritual vision in man of the ideal, the inspiration of life, the principles of conduct. The distinctive note of St. Paul's chain of reasoning is the truth that moral law as distinguished from the externality of the ceremonial law. Paul insists upon the need of inward purity, the life of that activity of the Divine

Once more, both lay emphasis upon the fulfillment of our duties to our fellow men, and both are at one in declaring that man owes to others an even greater debt than to Christ. Christ's principle is, "Thou shalt love thy neighbour as thyself"; Paul's injunction is, "Owe no man any thing, but to love one another." Christ transforms morality from the Law to the Gospel, but with Paul, all goodness ceases to be a thing of outward rule and becomes the spontaneous energy of the soul. For both, all virtues are but the very vital principle—Love is the fulfilling of the law. The dynamic of devotion, according to Christ is "God's love toward us"; and according to Paul, it is "not the love of Christ constraineth us." If we turn from the motive and compelling force of service to the purpose of life, again, we find perfect agreement between the two. "Be ye, therefore perfect, even as your Father which is in heaven is perfect," is the standard of Christ; to attain to the perfect life—the "prize of the high calling of God in Christ"—the ideal Paul set everywhere and acknowledged himself to be a pupil of the Master and a teacher of His ways (1 Cor. 4:17). There can be no doubt that in their own depth and pathos, the practical life of the present of the Apostle are in essential agreement with those of the Sermon on the Mount, and have a common purpose—the presence of evil man perfect before God is the ideal of the New Testament, and the presentment is thus indicated. The chief business of ethics is to answer the question, "What is man's supreme good? For what should a man live? What is the idea of life?"

A careful study of the New Testament discloses three main statements implied in what Christ designates "the kingdom of God": Man's highest good consists in doing God's will and more specifically in the attainment of likeness to Christ; a relation to God, to Christ, to man. The first is the pure light of the ideal; the second is the ideal realized in the one perfect life which is viewed as a standard or norm. Dr. H. Orton Willey says: "The Christian revelation, culminating in the perfect life of our Lord Jesus Christ becomes the foundation of the New Testament. His words, deeds, and spirit become the norm of all Christian conduct; His words furnish us with the knowledge of the Divine will; His actions are the confirmations of the truth; His spirit is the power by which His words are embodied in deed." The third is the progressive realization of the ideal in the life of man which is the sphere of the new life.

Holiness as the fulfillment of the divine will is, as we have seen, Christ's own ideal. "Be ye therefore perfect, even as your Father which is in heaven is perfect," is the standard of life—Christ in you (Col. 1:27). In Christianity, God is revealed to us through Jesus Christ, and the abstract and impersonal idea of holiness and righteousness are translated into the features of a living Personality whose spirit is to be reproduced in the lives of men. We may say that this spirit was presented in the New Testament as ideal: He is the Pattern and the Power of the new life. He is the Pattern of goodness which is to be reproduced in human lives. The New Testament is for the Christian community, themselves with imaginative descriptions of goodness, of which they, no doubt, were capable of doing; but they confess to people's general ideal of life in the historical person of Jesus Christ. He is also the Pattern of the new life—not pattern or example only, but power and inspiration and cause to all who believe. (see Eph. 1:19-20). Paul does not say, "Be like Christ," but, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

To be a genuine Christian is not the mechanical work of a copyist. Certainly the imitation of Christ as a test of conduct covers a very inadequate conception of the intimate and vital relation Christ bears to one's own life and destiny. No one can do as Christ did not copy after Him, but to let His life form in us, to receive His Spirit and make it effective, which is the moral task of the Christian". Paul says, "Let Christ be made in you the life." This is to imitate Christ if He were not already within us. He is our example only because He is something more, the power of a new life; "He is our life—Christ in you (Col. 1:27) of the hope of glory."

The preceding emphasis has been laid on the perfection of the individual. But both Christ and His apostles imply that the individual is not to be perfected alone; no man finds himself until he finds his society. The Church is Christ's body of which individuals are the members, necessary to one another and deriving their life from the head. The gospel is social as well as individual, and the goal is the kingdom of God. Paul proclaims the unity and equality before God of Greeks and Romans, bond and free, male and female. In the new life we reach the central and distinguishing feature of the ethics of holiness. Christian ethics is not a theory; the good has been transferred to the world. Life is now made flesh, and dwelt (or sacramentalized) among us. Here was a new creative force—a spirit given and received, to be worked out and realized in the actual life of community.
mon men. Pentecost was the completion of the divine circle—Father, Son, and Holy Spirit. Thus the dynamic on its divine side is an exalted, harmonious, and complete development, derived from the Holy Spirit through the working of the crucified and risen Christ. The dynamic of the human side results from theosis of the human mind. The two result from the transformation of the human mind, the divine side of which is God in Christ, the Son of God. Dr. Wilmer says: "Strictly speaking, all obligation must be to the Father of lights, through whom all duties, therefore, are duties to God. The duties to self come second in order as essential to the formation of Christian character. Where there is the regulation of conduct toward others as having its source in, and flowing from the character of the individual." We are going to use Dr. Wilmer's classification of the duties of Christians to God, to self, to his fellowmen, and to his fellowmen. This is a familiar territory to all of us. But repetition will be profitable. Our duty to God requires, first of all, reverence. It is the supreme duty of man, the creature, to God the Creator. Reverence when expressed silently is known as adoration or personal devotion. Prayer is the audible expression which exalts the divine perfections. Thanksgiving is expressed gratitude for the mercies of God. The duty of the devout spirit is to offer to God the adoration of the soul, the subject, and the praise of the worshiper. Second is the duty of prayer: devotional, private, family, and public. Things in the social, and public and personal, are the subject of worship, which blends meditation and contemplation with prayer; and these, through the Spirit, strengthen the soul for its work of faith and labor in love. It is the spirit of work that will mark the consumption of all earthly duties to God. As the end of all worship is spiritual union with God.

Duties to oneself involves the application of the moral law to the regulation of one's conduct. We have to refer to himself as an individual moral agent. These duties to self are essential in the formation of character, and thus are essential. There is no higher duty to God. Christianity regards the body not as a prison house of the soul, but as a temple of the Holy Spirit. The specific duties pertaining to the body are: (1) The preservation and development of the bodily powers; (2) there must be the care and culture of the body through exercise, rest, sleep, and recreation; and, in apphes and passions of the body must be subjugated to man's higher intellectual and spiritual interests. Holiness destroys nothing that is essential to man, either physically or spiritually. The appetites and passions remain, but they are freed from the contamination of sin. The fact is, holiness fills one for all the finest enjoyment of the highest objects and satisfactions. (4) The care of the body demands proper clothing for protection and comfort, and for propriety and decency; (5) the body must be regarded holy; to render the body impure by devoting it to unholy, unholy is sin. To give the body over loosely to its own appetites, whether natural or abnormal, is immoral. God.

The culture of the mind refers generally to the inner life, the life of the soul in contrast to the physical life of the body. The love of the heart is purifying the love of the soul, enriching and the love of the mind interpretative. "Thou shall love the Lord thy God with all thy heart, soul, mind, strength." The development of the duties is essential to a useful Christian life; the desire to know is human and God-given; ignorance is no part of holiness. The followers of Christ become disciples or learners. The emotional or feeling aspect of man's inner life is intimately related to the intellect and will; the moral nature requires development. If there is a need to discuss the development of the will with its obligation and responsibility. It is only by proper choices, that moral character is formed, and conduct is brought. The method of the development of the will. We should cultivate the highest standards of ethical life, and observe every rule of moral obligation. The development of the spiritual is important; the Scriptures abound with commands, instructions, injunctions, and exhortations concerning the development of spiritual life. Through the indwelling presence of the Holy Spirit and due diligence given to the means of grace, the soul is not only preserved in holiness, but is led into the deeper unfolding of grace and truth. Conduct is not confined to one who is "A New Periodical for Preachers"

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I would sooner walk in the dark and hold hard to a promise of God, than trust in the light of the brightest day that ever dawned.—Swarms.
How We May Improve Our Methods of Evangelism

H. J. Hart

I AM, as a pastor and evangelist, in clear recognition of the stupendous problem confronting the Church in her divinely-appointed task of evangelizing the world. The problem is admittedly an increasing one, but one we must face and solve, so help us Lord! One of our leading educators answered my inquiry as to his solution thus, "We have met and solved other major problems of the church, and so will we that of evangelism." Somewhat evasive I thought, yet let us hope it is true; but several years have passed since that statement, and the solution is not in sight. We cannot remain passive, just hoping something will happen to solve this problem. Millions are dying without God, and besides, only an evangelizing church can hope to escape being submerged by the rising tides of world conditions.

Throughout the various branches of the church there is rising an ever-powering sense of need for a larger evangelistic action, something that is comprehensive, something that will swing us away from the "lily-pating" and insistence on a redeeming and saving action. This sense of need is not wholly without our Zion. Some of the pastors and their church boards are questioning the evangelistic race of longer concerning those expensive and largely unfruitful, evangelistic meetings which the churches have so often seen. "Alarming," you say. Yet it may be considered a weather vain indicating the drift in a church whose phenomenal growth is attributed to evangelism. It is my opinion that if we do not do something to improve our evangelistic we are doomed to collapse as a soul-saving agency, which would be utterly disastrous. "I have been given the task of proposing an improvement on our methods.

There must be an enlarged desire among us; desire for better, deeper, more abiding and far-reaching evangelism. The need for this enlarged desire is most pressing, my brethren. We are too easily satisfied, which tells me that our desires are too small. Our goals are so easily reached, our passions so quickly subside, if indeed there is any passion.

Our evangelistic meetings are so ordinary and commonplace. Our workers are so weary, and may grow blind and heartless; often they have perfected a system which enables them to go through a series of results that satisfy the superficial observer, but which do no lasting contribution to the spiritual and material well-being of the church. I am not citing personalities, nor certain incidents, my brethren: I humbly deplore the condition. But it is alarming. Too many churches and pastors are satisfied that it should be as it is.

The groundwork for our meetings is so poorly done; we have fallen into having two or more meetings a year, fast and furious. Someone else is having a meeting in the church, the psychology of the church is such that the feeling grips us we must have a meeting too; little thought and prayer is given to the matter. Let us long for a spiritual awakening. Grow in a spiritual awakening, have a deep heart longing for an awakening in our church and community. Let us think of what we have been called to. We are in the habit of doing quite efficiently what we supremely desire. Do we desire the kind of evangelism that will be devil-defeating, life-changing, deep-reaching? Only a compelling desire ever will accomplish it. If we have only small desire in that direction, we will never have what it needed. I am convinced that with great prayer and effort, read the history of great evangelists and great evangelistic movements; catch the spirit of them, feel the pulse of the workers God used in promoting them. Man who desire God's power and presence, and had it, were at the head of those movements; they agonized for it.

How can we generate that enlarged desire? We have to begin, but it is insurmountable. We must expose the public the fact that there are untrained, unprepared, unskilled, unemployed, and apathetic people are lost! That their atrophied, contracted, miserable, sorrow-filled

lives surely are bringing them to a deeper despair. Now brethren, really do we honestly believe that the sin-bound and habit-bound surely are hell-bound? Unless we are the least, unreal, yes, and unchristian, we will be moved to enlarged desire to encompass the salvation of the lost. Do we have the spirit of the Master? What we have met and solved other major problems of the church, and so will we have that of evangelism. 

With increased knowledge and enlarged desires there will come, and imperatively, the not only an ambition to reach heaven and the ministry to counterbalance the apathy, inertia, and static that has settled upon us.

The gospel cannot be propagated by a school or enshrined in an institution; it must first be carried through the living witnesses. When the gospel is no longer witnessed to, it will die. We must work as well as pray; I am aware of that. But we have to learn that the Lord in the most forgotten idea that to work is better than to pray and work. Dumb discipleship and useless prayers are the last falsity of Christ. No one can doubt that our generation is confessed only when one discovers for himself the grace of Christ and goes eagerly forth to tell others. The gospel has not been handed down on tables of stone or proclaimed in thunder from the staking sky; it was revealed in the life of God's dear Son who commanded His disciples to "go preach it." There is no doubt but that motion is a fundamental in a true believer is a crusader, every pure heart is passionate. A living church lives to generate life in a lifeless world around it. There is too much manly quiescence about us. "I would to God," said Paul, "that not only thou, but also all that hear me this day, were . . . altogether such as I am." That is not arrogance, but the speech of a man who cannot help telling about a living, transforming experience which he knows personally.

There is no more thing, which I feel is paramount, that needs to get into our present-day evangelism that is militant audacity, sublime audacity. Said one: "The sort of Christianity which proposed to save a pagan world, godless and cruel, can hardly be content with our petty programs, timid and sporadic endeavors. Pentecostal Christianity sternly condemns our lukewarmness and scorces our lack of love for souls and our self-indulgences. But it joyfully compels us to confront our ungodliness, daring adventures, and sacrificial ministeries. It delight to see us love-obsessed and carried away by our master passion, swept beyond the conventional and the humdrum to the spectacular and unconventional. It glorifies to see us borne away from ease-loving ways to regions of pain, travail, and suffering, in which which make people question our sanity. The glorious and admirable Saviour delights
to see us turn away from tinkerling with souls to the divinely revolutionary business of turning their own lives over to thet selves into the vortex of the world's misery and count not even life dear unto ourselves."

The Church must register herself in unmistakable triumphs in order to win back her place in the world. Pentecost is central and vital for the church if the church is to be audacious. It is only as hearts are pure that they become bold to do exploits; passion rises from a vital Christianity. The facing of sin and peril will come only as men are indwelt by the Holy Spirit. Arise, my brethren, throw off the inertia of the age, be prayerful, be strong in Him whose banner we bear. Haul down the ragged banners of sin, clear the arena, make way for the coming of the Son of God to our churches and hearts.

The Minister's Place

In the Temperance Program

By Dr. C. S. Longacre, Editor and Associate Secretary for the American Temperance Society, Washington, D.C.

We reprint here his own summary of what a minister can do in promoting the temperance program.

1. He is justified in preaching on temperance so effectively that it will cause the rulers of the land to tremble.
2. He should encourage the organization of temperance societies or bands in his church to promote the temperance cause.
3. He should write articles for the newspapers and magazines on temperance and promote the circulation of temperance literature.
4. He should lecture on temperance to the children in the public schools and colleges of his community, on a hygienic and scientific basis, showing the evil effects of alcohol on human mechanics.
5. He should take a leading part in community educational campaigns to protect the welfare of the people against the evil effects of liquor.
6. He should encourage the people of his community in option elections to oppose the legalization of the liquor traffic for beverage purposes, by voice, pen, and vote.

7. He should encourage his congregation to write letters, and to send petitions to the lawmakers to give the people the right to vote on local option, wherever local option privileges are denied.
8. He should speak before municipal bodies when wet and dry issues are pending in favor of the cause of temperance.
9. He should labor with his own church members who sell liquor or use intoxicating beverages and endeavor to persuade them to abandon its sale and its use, as a Christian duty.
10. The minister should set the example of giving financial support to the temperance cause and encourage his congregation to give liberal support.
11. He should also support with his franchise any office holder who is dry in sentiment, irrespective of party affiliations, whether the political party he represents is non-commital or not.
12. Above all, the clergyman should be an example, to his flock and to a total abstainer from all alcoholic beverages—The National Temperance Digest.

The Lay Witness

HOW to get the gospel message to the rank and file who are outside the church, is one of the most difficult questions with which the church has to grapple. These people, with but occasional exception, do not attend the preaching services or any other services of the church, except possibly some special occasions which do not represent the regular program of worship or services.

Those in attendance at any of the regular church gatherings are almost entirely people whose names are upon the church record, though of course they may need the church's spiritual message as much as the non-church. But between the church and the vast number of non-church members there is a great gulf, and it seems almost if not quite "fixed," like that which separated the rich man and Lazarus.

What can be done to bridge that gulf, at least in some degree? Certainly a most effective procedure is to gain for the lay witness of the congregation. It was the method used in the beginning. Christ and the apostles depended upon it. The "seven" sent forth only laity who were charged with a message that would prepare the way for the coming of Christ himself.

The lay testimony is almost invariably effective, but the difficulty is that such testimony is so sparsely used. It is admitted that with most laity it is not easy. Some have a greater talent in that form of work than others, and also a greater urge. But when the lack of talent is a secondary matter. Hence the first great requisite in developing lay witnesses is the awakening of the urge on the part of lay members to win men to Christ and the church.

This is the task of the local church. The matter must be laid upon the hearts of men and women through the repeated message from the pulpit, through instruction in the midweek and other services of the church and especially by the creation of a spiritual atmosphere in the congregation.

In most cases the gift for personal witnessing must be nourished, cultivated, encouraged. It is sometimes surprising how an apparently unprepossessing person becomes a power in personal witnessing and evangelism simply through a period of persistent effort and training.

This is a matter that should be taken seriously by the church, for the reason that the church's future and the continued growth of the kingdom in the world depend upon it. If the world will not come to the church, then the church in its evangelistic endeavors must go out to the world. But the church must begin within itself. Create the "urge," indoctrinate the laity with the philosophy that it is their duty to bear witness to the people who are strangers to Christ and, if possible, to win them by one by one.

It is gratifying to note that in nearly all Protestant communions this year emphasis is being placed upon lay evangelism. Laymen are being called out, given special instruction, and set in this holy mission. And we may be confident that where this is done there will be results. May it not be possible that this method of procedure, so long neglected, may yet prove the salvation and ultimate triumph of the church.—Religious Telescope.

No Christianity is worth of the name without the stamp of the Cross upon it. The church that ceases to bleed is a church that ceases to be. He who refuses the cross of sacrifice, redemption rejecks the Christ whose willingness to sacrifice made him the Redeemer. Had there been no cross there could have been no Christ—Rev. Garrow Foote in "Lamps Without Oil,"

A Poll of Methodists reveals that:

1. 97.6% do not want an apostate minister.
2. 88.0% do not want a prelate of the ministry.
3. 88.1% want an effective soul winner.
4. 85.9% want the minister to train people for church membership.
5. 66.4% expect their minister to conduct evangelistic services.
6. 70.2% expect their minister to take the initiative.
7. 92.9% do not want him to spend his time doing repair work on the church property.
8. 62.4% do not want him engaged in part-time jobs.
9. 71.5% do not want the minister's wife taking paying jobs.
10. 80.5% want their minister to preach from the Bible.
11. 78% expect their minister to be in harmony with the general theological view of the Church.
12. 97.5% object to the use of b Rawer or sensational subjects.
13. 89.2% object to starting services late.
14. 89.6% expect services to be conducted in a dignified manner.
15. 87.9% object to anony Groups.
16. 87.4% expect their minister to be able to counsel wisely on personal problems.
17. 85.3% expect their minister to call upon the people in their homes.
18. 90.1% object to "social dancing" in the church buildings.
19. 84.8% expect the minister to be equally effective with men and women.
20. 85.2% want their minister to develop new leadership within the church.
21. 56.7% want the minister to be tolerant with those who disagree with him.
22. 85.3% want their minister to conduct the church affairs democratically.
23. 83.5% want their minister to help correct unwholesome community conditions.
24. 85.5% object to a minister who speaks Spanish—Selva, The Layman Looks at the Minister, copyright 1947 by Stone & Pearce, by permission of the publisher, Abingdon-Cokesbury Press.

Judgment is forced upon us by experience.

-Yeoman.
Theological Question Box

Conducted by Dr. H. Orton Wiley

What is the relation of the Baptist with the Holy Spirit to that of the Anointing in the experience of entire sanctification?

In an excellent little book, by Rev. T. R. Doty, one of the prominent leaders in the earlier Holiness Movement, there is a description in which he discourses on the "Twofold Experience" of the Holy Spirit. Here he does not speak of what we commonly term the "two works of grace" but of the twofold aspect of the work of the Spirit in entire sanctification. He says:

"As has already been discovered, the 'second work of grace,' properly so-called, includes both salvation from all sin, by the Baptism of the Holy Ghost, and the Gift or Anointing of the Holy Ghost. In connection with this fact, we will stand aside a little at the angles of observation, so as, with some particularity, to distinguish those parts which mark the beauty of the building of God.

1. On the side of the Baptism of the Holy Ghost, the first naturally presented is that of contact. God the infinite Spiritual substance, as above given—lies the twin thought of addition, union, oneness. This means that there is nothing more nor less than the Holy Ghost come into the heart in such a sense personal, and therefore as such a new and transforming element of life, as was never before possessed.

2. But further: On the side of the Baptism of the Holy Ghost, the mind is carried forcibly along in the channel of the work performed, rather than to its performer. The believer's consciousness is taken up, with his own personal experiences. He enjoys a sense of cleanliness, purity, holiness, and takes special notice of his pleasurable emotions, uplifts, comforts.

3. But on the side of the Anointing, and immediately over against the thought of contact—as above given—lies that of the personality of the Comforter. And with this thought comes that of communion, fellowship; for man realizes the Holy Ghost to be the Paraclete, or Advocate, Comforter. This Divine Person and finite man enjoy each other. There is a unity of spirit and will, a union of persons in a harmony with a flaw.

4. On the side of the Baptism of the Holy Ghost, the next thought presented is that of subtraction, separation, cleansing. Look a moment by way of review at this interesting point: The convert, though saved from all guilt, nevertheless finds within himself a sense of pollution. This is original sin. But when the baptism of the Holy Ghost comes upon him, he is made pure in the sight of God. It is this baptism which fully cleanses, and constantly keeps us clean. Such is its grand office and function. There can be no such cleansing without the Baptism; and there can be no such Baptism without the cleansing.

Is it proper to speak of the manifestations of the Spirit in the sanctified life as "new baptisms" or "fresh anointings"?

It was quite the custom in the earlier days of the Holiness Movement, especially in some sections of our country, to speak of certain strong manifestations of the Spirit such as we have the expression a "baptism of love" or a "baptism of tears and sufferings." So also, it was common to speak of new endowments of power as "fresh anointings." Strictly speaking, these expressions are not correct. There is but one baptism with the Spirit, and this is the cleansing of the heart from all sin in the work of entire sanctification. To speak of other manifestations of the Spirit as "baptisms" tends therefore, to confuse the mind concerning the true baptism. So also, it is not proper to speak of some special blessing in preaching or other service, as a "fresh anointing." Here again, the expression is not correct. When kings or priests were anointed for service, and therefore were inducted into their offices, there were no further anointings in this sense of the term. There were indeed, new endowments of strength, new insights into truth, and special revelations of God's presence and power, but these were all included in the original anointing. So St. John speaks of the anointing which was "with the Holy Ghost and with the Father and with Jesus." By this expression the abiding presence of the Holy Spirit. He is the one great anointing, and having come into the heart and life of the sanctified, he will confer such gifts of grace and power as may be necessary for the preservation of the soul or the advancement of the work of God. The word Paracletus commonly translated as "Comforter" means that the Holy Spirit comes to do anything which needs to be done.

Has the teaching and experience of entire sanctification been more prominent in the Wesleyan type of churches than in other denominations?

We may say, that in general we think the doctrine and experience is more prominent in the Wesleyan type of churches, for ecclesiastically, we use the term "sanctified" while the other denominations have, as it were, shelved or set aside those expressions.

To accept the doctrine and enter into this glorious experience. However, when it comes to individual experiences, every denomination has its quota of glorious testimonies to full salvation.

Among the Roman Catholics, such names as Thomas a Kempis, Fenelon, and Madame Guyon may be mentioned; and while the manner of expressing in a different terminology from that to which we are accustomed, the experience itself appears to be clear and definite. In the Church of England, among the known authors generally as the apostle of Methodism, yet still the Vicar of Madeley. There was then the Archbishop Leighton and many others—too numerous to mention—the Wesleyans themselves, and Charles who always remained in the established church. Among the Swiss Calvinists, Merle d'Aubigné, the historian was a shining example of this second work of grace. Among the Presbyterians, there were Jonathan Edwards and James Bradley Taylor; among the Baptists, Dr. Levy of Philadephia, among the Congregationalists such outstanding men as Thomas B. Upham, Charles G. Finney, and Asa Mahan.

When George Fox of the Friends was called upon, to give an account of his experiences before the magistrates, he said, "They asked me whether I was sanctified? I answered, Yes, for I was in the Paradise of God. They then asked me if I had no sin. I answered, Christ my Saviour, had taken away my sin; and if I were in Him, there was no sin. They asked me, how we knew that Christ did abide in us. I said, By His Spirit, which is stronger than any of us; and if any of us was Christ, I answered, Nay; we were nothing, Christ was all."
SEARCHING TRUTHS FOR MINISTERS

Preaching
A rather self-satisfied and very inexperienced young preacher one Sunday supplied the pulpit of a country church. After the service, he asked one of the elders what he thought of the sermon.

"I'll tell you," said the old man, "I'll put it in a sort of parable. It reminded me of the first time Arno--you know--went deer hunting. He had bought a kind of gun. He followed the deer all right, but he followed it all day in the wrong direction."

Spiritual Nourishment
Elsie Robinson saw a man hammering her garden. She asked him why he did so when the stems and roots were already buried deep in water. He replied, "Why, Miss Robinson, don't you know? It is not enough just to feed the roots and stems; the heart, too, must be fed."—William L. Sizemore, Getting the Most Out of Life.

A Lost Art
The Scripture speaks of prayer as toll and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works by prayer. One sign of His marvelous work is His use of prayer. But of His prayers it is said, "He offered up prayers and supplications with strong crying and tears." All who have had the privilege of finding it a travel of angels; great saints have always been the outcome of prayer. They wrestled long in subjection, breaking hearts and weeping eyes, until they were assured that they had prevailed. They spent cold winter nights in prayer, they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the rulers of this world, and grappled with spiritual foes in the heavenly sphere. A lost art! Prayer has become a soliloquy instead of passion. The powerlessness of the church needs no other cause. To pray is a necessary thing to be both passionate and powerless.—Samuel Chadwick.

Prayer is the first thing, the second thing, the third thing, word necessary to a minister. Pray, then, my dear brother; pray, pray, pray.—Edward Payson.

THE PREACHER'S SCRAPBOOK

Our Presidents and Sunday
George Washington in the Revolutionary War, Lincoln in the Civil War, and Wilson in the World War, all gave orders relieving all possible from fatigue and duty on Sunday, and giving them opportunity to attend public worship.

Richest Today
You are richer today than you were yesterday, if you have laughed often, given something more than you take, made a new friend today, or made stepping-stones of stumbling blocks, if you have thought more of others than of yourself. If you have learned to count things which really do not count, or if you have been a little blinder to the faults of friend and foe.

Gentleness
The Comforter is gentle, tender, and full of patience and love. How gentle are God's dealings even with sinners! How patient His forbearance! How tender His discipline! How lovingly He leads Jacob, Joseph, David, Elijah, and all His patient servants, until they could truly say, "I have learned much out of the school of suffering.

Sermomgrams
To know how to be alone and not be lonely is the sum of wisdom and of religion.

Men show their character in nothing more clearly than in what they think laughable—Gorrie.

You never make a success peddling excuses; for you will find that the people are all well supplied.—Christian Witness.

September-October 1947

The Preacher's Magazine

1. A right approach in the ministry is not in vain, but in the Lord (v. 1).
2. Persuasion is the work for retraining in the ministry (v. 2).
3. Boldness should be exercised in God and the gospel (v. 2).
4. The gospel should be preached to glorify God and save sinners, not vain show (v. 3).
5. Divine ability comes from God and must supersede man's energy (v. 4).
6. Ministers should never preach to please themselves or people, but as God leads (v. 4).
7. Flattering words to please others and a covetous spirit to enrich self are unbefitting to ministers (v. 5).
8. Self-seeking is self-praise also are out of place (v. 6).
9. Encourage others by dealing with them kindly and gently (v. 7).
10. Seeking the highest good of others (v. 8).
11. Implant the gospel in the hearts of others (v. 8).
12. Labor faithfully with a great concern to preach the gospel (v. 9).
13. Be no burden to anyone, but be self-sacrificing (v. 9).
14. Set a right example before all Christian people, so if they would follow, they would not be led astray (v. 10).
15. Weep and pray over the lost (v. 11).
16. Holiness, consistency, and holy conduct are becoming to a minister as an example before sinners and saints (v. 10).

Selected.

The events of life, and life itself, are not meaningless to those who have the sense of God and the conviction that He guides and rules, and overrules, all things. Often we do not understand as we do, but notwithstanding the fact that God's providential dealings are a mystery to us, we do not allow ourselves to come under the sway of fear or worry. Even the apparent triumphs of evil, or sudden disaster, do not unsettle our faith, for we know that God can. Therefore, we can be sure that God, who is a God of the living, and loves, is working out His purposes, and that those purposes are good. Because in our hearts we have the confident assurance that "He will keep the feet of his saints," under all the circumstances and in all the trials and difficulties of life, His care and love.—Christian Observer.
QUOTABLE POETRY

The Lord Is My Shepherd

God’s plans are best and will in time unfold—
He hastens to supply our every need.
Launch out, have faith, when you shall
For faith alone is all that He demands;
The trusting heart gives to God His all,
Need never fear his call to unknown lands.
—CLYDE EDWIN TUCK, in Christian Observer

Make Me Thy Fuel

From prayer that asks that I may be sheltered from winds that beat on Thee,
From fearing when I should aspire,
From following when I should climb higher,
From silken self, O Captain, free,
Thy soldier who would follow Thee.

From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified;
Not this way went the Crucified)
From all that does Thy Calvary,
O Lamb of God, deliver me.
Give me the love that leads the way,
The faith that nothing can destroy,
The hope that disappointments tire,
The passions that will burn like fire;
Let me not seek to be a god;
Make me Thy fuel, Flame of God.
—SELECTED

If You Were Busy

If you were busy being kind,
Before you knew it you would find
You’d soon forget to think “Thee true!
That someone was unkind to you.”
If you were busy being glad,
And helping people who are sad,
Although your heart might ache a bit,
You’d soon forget to notice it.
If you were busy being good,
And doing just the best you could,
You’d not have time to blame some one
Who’s doing just the best he can.
If you were busy being young,
To what you know you ought to do,
You’d be so busy you’d forget
The blinding of the sin you’ve met.
If you were busy being right,
You’d find yourself too busy, quite,
Because he’s busy being wrong.
—Author Unknown

The Potter’s Shadow

God Is Not Far

God is not far from any one of us;
The unclouded way the yonder speaks His love;
Each blessee bird bears tidings from above;
Sunshine and shower His tender mercies prove;
And men know not His voice!

God is not far from any one of us;
He spake of glad surcease;
His glory floods us from the noonday skies;
The stars declare His love when daylight dies.
And men know not His voice!

God is not far from any one of us;
He watches o’er His children day and night;
On every darkened soul He sheds His light;
His heart, we praise, He cheers, and lends His might
To all who know His voice.
—SELECTED

Surrender

Martha Snell Nicholson

Let me hold lightly Things of this earth;
Transcend all treasures—
What are they worth?
Most flimsy is that they seem;
Rust can decay;
All their bright beauty Fades in the sun;
Let me hold lightly Temporal things—
I, who wear them not; I, who wear wings! Let me hold fast, Lord;
Things to the skies—
Quicken my vision, Open my eyes!
Show me Thy riches, Glory and grace.
Boundless as time is, Eternity space;
Let me hold lightly Things that are mine—
Lord, Thou hast given me All that is Thine—
—The Christian Digest

My Choice

My family—what would they say Should I leave what is best today? Or would my comrades think me odd, If I choose the path He trod? I know I’m a small, broken heart, And cruelly myself for Him? Ponder long. Which shall it be— To Christ Jesus, every one for me? Then, hark! I hear the Crucified And rise—Lord—as long denied: “My God, my God, why hast thou forsaken me?” I made a choice, I died for thee.” —Pulpit Digest

September-October 1947

Burden of Souls

Have you heard the “shouting, millions” From being born again?
How they call, as they are dying, To be reached by you and me?
In their darkness, they need pity, They need prayer and gospel light; Oh, then God stir us
To behold this dreadful sight.

Sin has grown in great dominion, They have never known His grace; Death appears with full destruction, Hell will keep them from His face.

Sabbath, millions, scattered Through this world in misery, Constitute a burden heavy To be shared by you and me.—Florence Mott

My Heritage

Child of the Eternal Father,
Bride of the Eternal Son;
Dwelling-place of God the Spirit,
Thus with Christ made ever one;
Dowered with joy beyond the angels
Nearest to His throne,
They, the ministers attending
His beloved one;
Granted all my heart’s desire,
All things made my own;
Cared for by all the powers of evil,
Fearing God and Christ;
Walking with the Lord in glory
Through the courts divine;
Queen within the royal palace,
Christ forever mine;
Say, poor worldling, can it be,
That my heart should envy thee?
—TEN STIRRUPS

The potter worked at his task With patience, love and skill, A vessel, marred and broken, He altered again to his will. It was blackened, bent and old, But with traces of beauty left. So he worked, this mender of pottery, To restore the charm bereft, Till at last it stood transformed And he rejoiced with tender eyes, The work of his hands and love, This potter, patient and wise. I know a heart with broken hearts, And of lives that are all undone, He has made of them, as they come to Him, And He loves them above;

With patience, love and skill He mends the knowledge of men, This master Potter gives the lost, And restores to His image again.—SELECTED
A PREACHING PROGRAM

Prepared by Rev. John B. Riley

The Old Pioneer

Sacrifice—Hebrews 11:1-10.

The Lord said unto Abram, “Get thee out from thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee (Genesis 12:1)."

Introduction:

1. Youth is the time for pioneering.
2. Youth has little responsibility on the one hand and a well-nigh irresistible urge to adventure on the other. Humanity's national destiny is explainable in youth by the zest of life and abundant energies.
3. The man in the middle life is usually established, with home and business responsibilities. He knows where he wants to live, with whom he wants to live, and what he wants to do. He knows he cannot do everything and therefore he has chosen.
4. The old man feels he has done his work and accomplished his travels. He wants to be relieved of responsibility, and, though he wants a little something to do, he also wants time and place to sit in the sun.

2. But there have been some aged pioneers.

An octogenarian preacher, Dr. A. J. Gordon (7), began the study of the Hebrew language after he was 80 years of age.

John Wesley, age 50, would ride many miles on horseback and preach three or four times in one day.

Cohab, 85, was used for Haytor for an inheritance, for said he, "I am as strong this day as I was in the day that Moses was there to give me this mountain... Only be it so that the Lord will be with me, then shall I be able to drive out the Anakim and possess this place for my own.

In the text we see Abram starting out at 75 years of age into a strange country.

3. The language of the text is a strangely abrupt and modern, particularly when you remember that the Lord is speaking.

"But sometimes the Lord is abrupt, if He knows that the spirit of pioneering is the breath of the soul.

(1) That is true of civilization— Rome, Spain.

(2) Institutions—Churches, etc.

(3) Individuals—When my body does not replace cells and tissues fast enough, and disintegration gets ahead of integration, I become no good and do not keep alive and vigorous, I die from the neck up.

When my soul does not keep on the move, I stink and die spiritually.

(1) He must call us—
(2) He must call if we are to be saved.
(3) He must call if we are to serve effectually.
(4) He must call us—
(5) In life's choices.
(6) In soul winning.
(7) He must be with us and in us—
(8) To be our power. "It is not by might, nor by power, but by My Spirit, saith the Lord.

(9) To be our message, said John Wesley, "I gave out a gospel of fiery light.

(10) To be our gospel—our good news.

Conclusion:

Three men were with Christ one day (that is good company) on a mountaintop (a great place). Heaven opened (wonderful); angels descended (anointing); God spoke (marvelous hour). Jesus was transfigured with light and glory. They could have seen Him then.

Then the men saw no man save Jesus only, and they said, "Let us remain here.

Jesus said, in effect, "Get out of here. Get down off this mountain and take me to those needy people in the valley.

The Adequacy of Christ

Scarcity—II Corinthians 2:14 II Corinthians 3:5.

Text—And who is sufficient for these things?

Our sufficiency is of God (II Corinthians 3:5)."
were the persecutions which came to him because he was a Christian. Chap. 1:4—
"tribulations"; 4:9—"persecuted"; especially in chapter 11:25-27 you may read some of
what Paul experienced beyond anything like that yet.

But another thing that was too much for Paul and caused grace was his "thorn in the flesh"—12-7. Some say it was eyesore. Some say it was an impediment in his sight. Let us not judge by Paul's negligence or lack of powerful, sight. At any rate it was so difficult that it left Paul weak and thwarted for a time. He prayed to the Lord to take this thorn away from him, but the Lord answered, "If I take this thorn away, your eye will be sufficient for you." And Paul said, "Most gladly therefore will I rather glory in my infirmity, that the power of Christ resting upon me—That the power of Christ may rest upon me." He got beyond just enduring and began to glory in infirmities. So the oyster takes the tiny grain of irritating sand and covers it with a beautiful pearl. Only a patient and persistent Madame Guyon in prison: 1849— in the Bastille song: Read— "A Little Bird I Am" (World's Great Relig. Poetry, P. 183).

C. In our labors for Christ there is sufficient grace for us.

1. One of the hardest things in the world is to do God's work in our own strength.

2. One of the most thrilling is to do His work by His strength. Little boy wants to help his daddy who is a carpenter; the saw binds and strips pincher's boy's finger. But Daddy puts his hand over the little fellow's hand and now he saw cuts. Interference and accomplishment. No wonder Paul says, "I am become a fool in glorying." The thrill of being unconfined creative, and self-ourself is exhilarating. Paul says, "God can make us able ministers of the New Testament." (Col. 1:22) You are doing for the Lord, let Him supply the grace to do it.

III. See the glorious adequacy of Christ in every field of life as described in the Gospels.

A. In the realm of nature. He tuned the water into wine. He dried up the Dead Sea. He dried up the Nile river. He turned the substance of the water into wine. He fed the thousands. He cast your nets on the other side and lo, a miraculous draft of fish. He said, "Catch a fish, and there was the tax money.

B. In the realm of physical need. He healed the leperous, the blind, the deaf, the paralyzed. He fed the hungered rather than run

away from the lash, to submit to it and enjoy the marvelous grace that God gave him. We have known the hard experiences I have known have brought awareness and strength from the Lord.

The more the devil persecutes us the more the Lord loves us.

B. For our personal "these things," for the thorn in the flesh (it may be physical suffering and spiritual), the power (action) God will give grace. The Lord came to Paul and said, "No, I am not going to remove that thorn from you, but in my weakness, you will find this strength." And Paul said, "Most gladly therefore will I rather glory in my infirmity, that the power of Christ resting upon me—That the power of Christ may rest upon me." He got beyond just enduring and began to glory in infirmities. So the oyster takes the tiny grain of irritating sand and covers it with a beautiful pearl. Only a patient and persistent Madame Guyon in prison: 1849— in the Bastille song: Read— "A Little Bird I Am" (World's Great Relig. Poetry, P. 183).

One day the tremendous all-sufficiency of Christ swept over Paul until he cried out in that glorious passage—Romans 8:35-39—
"Who shall separate us from the love of Christ? Nothing!"

God's Program

September—Epistles 1:1-10

Dear friends, let us make man in our image, after our likeness (Genesis 1:26).

According to His mercy, he saved us by His grace through faith in Jesus Christ our Lord. That is the reason the inventor is exuberant; when he has constructed something and is proud of his work. The most unselshly joys, Henry Ford has had come when he drove his first automobile down the streets of that middle western city.

The joy of creation is greater the higher the type of creation. The boy with his block grows into a man that builds bridges and hospitals. The man may use lumber or cement in his building, but he learns a greater joy when he builds with human values. How can the joy of building a bridge, creating something out of steel and cement, compare with being a parent, creating a personality? Just as we find our highest creative satisfaction in creating personalities, so the artist finds his highest satisfaction at a personalistic view of the cosmos but we know that God could not be satisfied with mere stars.

B. The creation of man satisfies God's creativity, His benevolence, and His desire to make always something new. Why is the world as it is? Why did God create man?

1. He created that God would have been unhappy or incomplete had He never created man. For God is infinite and perfect. In order for God to be infinite and perfect He had to be able to suppose Jehovah limited by unhappiness.

But the opposite extreme would be to say that since God is perfect and almighty we would always see God's will. That would lead to Spencer's Unknowable.

2. Bearing this in mind we can safely say man can only do the following:

d) God's creativity. Personality must have personality to work with. God could never have created this splendid world and planets.

B. The infinite variety of plant life, of scenery, and design in the world could not have been possible without man. In five days (assuming these were literal days) God finished the world and all its inhabitants, man's destiny. Man is that world which God has made man His chief interest. Like demands like. Seeing this in ourselves and realizing it, God's creative power makes us to believe that God loves and cares for us. To be sure our globe is but a dust speck, a piece of the infinite spaces of the universe. To be sure man is insignificant in the extreme compared with the sun moon, and stars and the crushing forces of nature. But the Maker of all things that be must be at least as high as His creation, for the latter be not the best of the best. And then certainly the Personal Creator of this world of things and persons must be far more interested in mankind than the stars.

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when he is among men like himself. Marriage among those who are not equals illustrates that. A woman who is a college graduate marries a man who has never had much of any schooling, or vice versa. They are the equals in their companionship. Or let two college graduates marry. They may have the same interests, but if one likes studying and thinking while the other drifts, sooner or later there is a gap between them. Jesus desired His disciples to make men in His own image. To be sure there is an association within the Trinity, but there is not the companionship that led Him to make men. When the devil tempted Adam and Eve in the garden, and they did more than stop at an idle game that God was playing. They thwarted God's creativity, their own image of God, and His companionship. And every time we sin we spoil God's handwork, we spurn His love, and we reject His friendship. Reformation God created man in His own image by association with the Creator man might eternally grow more and more like Him. But man sinned and in doing so broke relationship with God, so that before God's wish can be fulfilled man must be delivered from sin and brought back to God again. That brings us to

II. God's redemptive scheme—Titus 3:5, 6. That is the same—to have men to love and serve Him.

B. But first, His redemptive scheme must lift men from sin. Redemption must show them sin and then show them God's love.

There are three phases or periods to this reformation (1) The Initial or universal phase, (2) The individual phase, (3) The final or second universal phase.

A. The Initial or universal phase begins with the first Adam and finishes with the second Adam and His work. During this period God is, through different individuals and by His providence, drawing to Himself all who would be included in the Son sent forth by His Son to be the propitiation for our sins. It reaches a double climax when Jesus says upon the Cross, "It is finished," and when the Holy Ghost came at Pentecost. Salvation is provided, redemption is finished, universal salvation has been made so that whoever believes on Christ might not perish but have eternal life. And thus the salvation in the house of David for sin and uncleanness. And we who were outcasts, alien from God through unbelief, in whom the kingship of this world to be given one foot on the land and the other

on the sea and says that time shall be no more. During this stage of God's redemptive scheme it is the task of those who have been redeemed to spread the news that all men can be saved. Redemption is finished—we must spend the rest of our days telling that man should be saved. During this period God works with the individual: man must be transformed by individual treatment. No matter how righteous my parents are I am a sinner until I am saved myself.

3. The third phase of God's redemptive scheme is the individual phase. This begins with the end of time and ends with eternity. This concludes God's redemptive scheme of bringing all individuals who have been saved by grace, lift them from a world of wickedness and sin, and bring them to the eternal kingdom of God where He shall reign as King of Kings and Lord of Lords. It may be, now that true Christians are few and far between, it may be now that we do not have much to say, that our power is limited, that we are a peculiar people, pilgrims in this weary land. But there is coming a day and we are approaching a land where there will be no sin and no sorrow and we shall reign with Him. God is finishing His redemptive scheme by bringing all things together in a new heaven and a new earth.

III. The Church's place in God's program—Mark 9:7.

Remember that we are in the second phase of God's redemptive scheme. In a certain sense universal salvation is complete. God has given us His Word, His Son has lived and died for us, and the blood is efficacious to save all men from sin.

B. Then our task is to inform the world that salvation is available and we as individuals, are expected to appropriate this experience for ourselves. I wish to present as our task the work of the Church, the church to earth, and eventually, the people of earth to heaven.

1. Our job is to bring heaven to earth. That is, in accord with the Lord's prayer—"thy will be done on earth as it is in heaven." We are to make society down here as happy and as heavenly as we can.

c. We should eliminate unhappiness and injustice as much as we can. We are interested in schools and hospitals in playgrounds and decent houses, in centers of politics, in turning our minds from these things and saying, "If I understand the meaning of heaven, is inconsistent. Jesus said, "If God's children are to inherit life, I will go and give him drink." Certainly He would expect us to do as much for poor unfortunate children. "Ye have seen my brother in need says, "Be ye warmed and filled," but does not give him something himself.

b. But the best way to bring heaven to earth is to lead men to accept Christ and let Him change their hearts.

c. Then, too, that is the only way to get men ready for the heavenly up there. The church is to do this, that God expects of the church.

Conclusion:

1. Though it pleases God by the foolishness of men to bring moral that man should be saved, it is nevertheless a fact that most people are won by some personal contact as well.

2. Today is God engaging His task and leaving to the pastor and the Sunday-school teacher the whole task of winning men to God. Too many people today feel that if they attend church regularly and pray their whole task is that they are doing their best to save a lost world. Why, men, women—there are thousands around us dying, suffering, doing nothing to save them. Everyone meets many people that never will be won unless we win them. God Almighty will hold us responsible for those we might have reached. Out of forty characters mentioned in the New Testament, thirty-four of them were brought to Christ through the personal touch. —Prof. A. S. London (Herald of Holiness, Sept. 13, 1933). There are hungry hearts all around about us. If we have a concern for them we will do something to bring them to the fountain of love. I want to impress upon you the fact that God expects you to do it, that you can do it, and that there are big rewards for those who can bring it. Do it in your own way as God directs you but, oh, let us be doing something.

Jesus Christ... the Son of God would be happy himself with the affairs of one poor human being. Surely we can afford to do it!

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The Heavenly Guest

Scripture—John 14

Text—"The Father... shall give you another Comforter..." (John 14:15, 16)

Introduction:

1. The message deals with one of the more profound problems of Christian experience.

a. We are not ignoring or forgetting the first principles.

b. But they must go beyond them...

2. Today we want to consider more carefully what it is meant by "perfection" in Hebrews 6:1.

a. What? It probably includes in its scope the reach of perfection attained in long life and experience.

b. The promise also refers primarily to a heart perfection wrought by the power of God. A perfection of soul that gives clear vision and establishes against backsliding. 1 Thess. 5:23—"Now the very God of peace sanctify you wholly, 2. There are several different terms, phrases, and results used to describe entire sanctification, and yet they are all of one and the same thing.

A. Definition of terms.

Sanctification—act or process of cleaning began at conversion so that believers are often called saved and sanctified. Reaches then as far as the forgiveness of sins and renewing of the heart.

B. Exposition—"In Christ" is the act of God in cleansing the soul from the depravity of evil.

C. Holiness—change or condition existing in the soul after entire sanctification. Human nature, weakness, and temptations remain, but sins are gone so that the one loves God with an unadulterated love. Perfect, love, the second blessing, perfection and other terms are synonymous with the experience of holiness.

D. There are different phases of this experience.

1. Regeneration or initial sanctification.

2. Cleansing or entire sanctification.

3. Progressive holiness or progress in holiness.

E. Different results.

1. This is important for it is the impurity of the human soul which limits power and obedience and service. It is the thoroughgoing "filthiness".


a. To be victor over sin.

b. To witness.

In a word, the genuineness of one's experience of entire sanctification is evident by judging from the former. Is there any carnality present we know that we have less than the minimum of "liberty". The other hand, power may vary from seeming weakness to tremendous tides of power. Of this we may say that the minimum of power is power to live above sin. The maximum of power only Christ can have of Him. God gave Him the "Spirit without measure."

D. And yet all of these terms and many others refer to one and the same experience of grace.

I think an open-minded study would make the plain that...

1. "The baptism with the Holy Ghost and fire and purging his floor" (Matt. 3:11, 12; John 1:33).


3. "Another Comforter" (John 14, 15, 16, 17).

4. "The promise of the Father—baptism with the Holy Ghost" (Acts 1).

5. Pentecost—"Then were all filled with the Holy Ghost" (Acts 4).
8. “Giving them the Holy Ghost . . . purifying their hearts by faith” (Acts 15:8).
9. “Christ loved church . . . sanctify and cleanse it . . . holy . . . without blemish” (Eph. 5:27).
10. “As many as ye perfect” (Phil. 3:15).
11. “This is the will of God even your sanctification— for God hath called us to holiness” (1 Thess. 4:3).”
12. “And the very peace of sanctity, you wholly” (1 Thess. 5:23).
13. “You shall be blameless in holiness” (1 Thess. 5:13).
14. “Serve him . . . in holiness and right responsibility to him all the days of our life” (Luke 1:75).
15. “Sanctification of the Spirit” (2 Thess. 2:13).
16. “There remaineth therefore a rest to the people of God” (Heb. 4:9).
17. “Let us go on unto perfection” (Heb. 6:11).
18. “Fellow-peace . . . and holiness without which no man shall see the Lord” (Heb. 12:14).
19. “Wherefore Jesus . . . to sanctify you” (1 Peter 1:2).
20. “Purify your hearts, ye double-minded” (James 4:8).
21. “Be ye holy; for I am holy” (1 Peter 1:16).
22. “If we walk . . . the blood cleanses from . . . (1 John 1:7).
23. “Purifyth himself even as he is pure” (1 John 3:3).

24. All these scriptures and perhaps many more refer to the same experience of divine grace. They are not many works of grace, they are just one—by which the believer is cleansed and filled with the Holy Spirit. But if I think that the experience of entire deliverance is best, most safely, and most adequately described in personal terms, that is—as the indwelling presence of the Holy Spirit (fellowship with no moral deterrent).

A. Of course, we cannot make a hard and fast distinction between the persons of the Trinity, for the three are One and they are each co-essential. John 14:23—“We will come unto him, and make our abode with him.” Father, Son, and Holy Spirit are all in the heart of the saint.

B. It is also true that the Holy Spirit resides in the heart of the believer. “If any man have not the Spirit of Christ he is none of his” (Rom. 8:9).

Men must have the Spirit to be Christians. The Holy Spirit is the agent of salvation. John 3:21—“born of the Spirit” (John 3:3); witnesses—“He hath sent forth the Spirit of his Son into your hearts” (Rom. 8:15 ff.).

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The Preacher's Magazine

Honey Bearers


Introduction:

1. Scriptural setting: Joseph is in Egypt as a ruler in the land. famine forces Jacob to send ten of his remaining sons (leaving Benjamin behind) to Egypt for food. Joseph, as the ruler, realizes that he is a brother to Jacob, and Simon is revealed and mercy is put back in sacks. They are forced to go a second time to Egypt. Joseph sends presents, including, among other things, honey.

2. It's customary in the Orient to send presents to rulers.

a) Very often they are merely bribes.

b) Sometimes they are genuine tokens of fear and respect. A popular radio sketch of someone with a high profile making an appearance in a local town.

c) The treatment of other people.

3. The honey of a sweet spirit is the only thing that has enough height.

a) Fighting back will only create bitterness. This is like the ox kicking against the goad, instead of going where it has been commanded.

b) Bitterness will not decrease, rather it will multiply the trouble. Temper will win the sweetness at all.

c) Out of the list of presents I want to select honey for our special attention this morning.

1. Every man needs honey with him for himself.

2. There are different kinds of honey found in the outline. The honey of bees, and then a sweet honey of the grapes, olives, or some other things. Whatever it is, it is a sweet thickening food, and it is a symbol of the sweetness of spirit, kindness, sympathy.

B. Every man needs honey with him to give him strength. Joseph went down to Timnah (Judges). On the first trip he killed a lion and later he found honey and a honeycomb in the carcase of the lion. He was hungry and found strength in eating the honey.

I. There is sweetness in strength. "Out of the mouth of the righteous cometh forth sweetness" (Judges 14).

2. There is strength in sweetness. "Blessed is the man that is rich in honey . . ." (Proverbs 16:16).

3. The man who is readily transfigured into energy, so they advise sweetness for quick energy. Endurance runners, traveling light and still have sustenance take chocolate bars, rawins, etc.

b) The Scriptures say, "The joy of the Lord is strength" (Isa. 11:12). Just as sweetness is quickly transferred to energy, so joy and sweetness of spirit are quickly transformed into strength of spirit.

C. But there is a distinct and unique sense in which the Holy Spirit comes into the heart of the believer in a second work of grace. Promises already quoted—promise of the Father, etc. Especially in John 14:17—"The Father . . . shall give you another Comforter that He may abide with you forever," John 14:17—"Dwelleth with you and shall be in you.

III. So that this experience is not so much an experience as the arrival and abiding of a Heavenly Guest.

A. Avoids the danger of partiality or one-sidedness.

1. One might emphasize faith—power—cleansing—or tongues.

2. But speaking of the Person who solves them all.

3. The holy energy of His presence meets our every need. He cleanses; empowers; teaches; transforms; unites the saints; establishes; keeps us perfect peace and peace—"saved" (Isa. 11:12).

Conclusion:

Do you have this Heavenly Guest in your heart?

The honey experience (perfect love) is received from God. It is not merely the outgrowth of an intimate sentiment, nor the result of a grim determination to be kind. Man has spiritual honey only when he is right with God.

A. A man should have this also with the finest of the wheat, and with honey out of the rock should I have satisfied thee” (Psalm 143:10). This honey is honey out of the rock, "The Rock," i.e., Christ.

1. This is the only kind of honey that keeps sweet for all circumstances. People are always saying to me, "It is more than I can endure." I can stand this and this. I can stand so much. But the implied conclusion is, "Then I turn sour." But honey out of the Rock never turns sour. It keeps sweet regardless of the test.

2. This is the only kind of honey that satisfies.

a) This is the only kind of honey that will recommend itself to others.

b) In the justified state this honey is most delicious, so in the sanctified life the fruit is delicious. See Galatians 5:22.

C. The ingredients of this God-given honey are: Galatians 5:22.

2. Joy.

3. Peace, etc.

Conclusion:

What do you have with you this morning—honey or gall? Are you strong? Are you
sweet? Are you carrying it to others? Do people screw up their hair and quiver,\nbecause it is bitter or do they get hungry from your life?
Carry a little honey with you!

Some years ago I saw a feeble-minded man who had himself, also; so walk, even as he walked." 1 Peter 2:21—Christ suffered for us, leaving us an example to follow in His steps. 1:19-21. "There are two general aspects. Practically speaking, there are two phases to the Christian life: the individual and the social, my obligation to 'the salvation of my own soul and the salvation of others, my own growing in Christlike likeness and my bringing others to Christlikeness. These two are essentially the same, not in any real sense separated. If I am Christlike, I will help others; if I help, in a sense I will be Christlike. This morning I want to look at a point from a subjective or personal viewpoint."

3. The personal program. There are several scriptures which give us a description of growth in grace or spiritual progress. Read 1 Peter 3:18-22; Acts 15:1-12; 2 Tim. 1:6-8; Col. 2:5-6; Eph. 4:11-15. Asked what our standard is, we might reply. "The Bible—The Ten Comman...or holiness." I think the best reply...be, "Christlikeness."

There are many very deep epochs of divine grace that lift us to Christlikeness—regeneration and entire sanctification. Without these we cannot grow. We cannot progress than a man's trying to lift him himself from the quicksand by his own strength. Once on solid ground, having received His Spirit and nature we can begin to grow in grace with scriptural standards. To get a fresh start, I am re-grafting the groups of the Spirit. Progress will bring:

b) Increased knowledge and wisdom
c) Improved sweetness
d) Increased favorableness
e) Improved patience
f) Increased fruitfulness.

II. Progress demands practice.
A. One human fruit is "daydreaming." making big plans and never working them out.
B. We must not only have a vision and program that reaches far into the future; we must take the first step in the direction of the fulfillment of our ideals. We all know what we ought to do and the means we have, but we do not take the next thing in line. We'll not reach our goal overnight. "Remember the day time built in a day.

1. Do pray, "Lord, make me strong!"
2. Then let us bend our backs to the work of fulfilling the vision and positions in this service, fight the good fight of faith today.

2. Do pray, "Make me wise?" Then let us study the "Word of wisdom" and use our own best judgment.
3. Do we pray, "Make me sweet?" Then let us meet the conditions for "being preserved.
4. Do we pray, "Make me humble?" Then let us practice humility of attitude and practice.
5. Do we pray, "Make me pure?" Then let us keep clean. Some people pray like St. Augustine, "Make me pure, but not now."

6. We pray, "Make me fruitful?" Then let us labor for souls.

III. Progress furnishes its own power, essentially: I think, a well-channeled, climbed by sustained effort that soon wears down the Christian. That's what self-righteousness is—tiring, trying, trying in one's own strength until one gets tired and quits. Here's a man who goes to church many years but he's never really gone. He gets tired and quits. That's the reason for so many moral breakdowns in middle life—people lose the zest of love and life, and then go to pieces. They do not have the inner spiritual dynamic. Just as the human body needs rest and re-visualization, so the soul needs them.

B. Progress furnishes its own power. Put another way, "We go from strength to strength." That gives me the picture of the child of God going from one coasting station to another, from one coast to another, one victory to another—and each adds strength and power. The Christian life is not a static one but a dynamic one. It continues to grow strong and keeps getting stronger, just as a living organism. Jeremiah 17:8-9.

"The Lord strengthens us with strength in our souls." Deut. 33:25—"As thy days so shall thy strength be unto the end...the bucket on the well chain. I came up full to go down empty. The man who goes in his own strength says, 'I am going from one battle to another.' The man who has God says, 'I'm going from one victory to another.'"

Progress is its own reward. Attain a certain goal in growth and you'll be so blessed that you will feel it was worth while reaching it and furthermore it will provide you strength for the next day. Prov. 4:18—"Path of the righteous is as shining light..." II Cor. 4:18—"Though our outward man perish, yet our inward man is renewed day by day."

We need to realize that the spiritual life, the eternal life, is without the limitations of time and space. We labor physically and become weary and aged. But spiritually we live and work, the strength which we receive from God! That is true simply because spiritual progress is not only our making more and more of ourselves—more and more to God's power and His power laying hold more and more upon us.

Arise, walk through the land.

A Mortgage on Heaven

Scripture—Ephesians 1.

Text—The Holy Spirit of promise, which is the earnest of our inheritance until the re- demption of the purchased possession, unto the praise of his glory. (1:13-14).

The long-promised Holy Spirit, which is the pledge and foretaste of our inheritance—satisfaction of its full redemption (Weymouth).

Introduction. 1. Here we have, in this chapter the supreme will.

a) Men all have their plans and purposes and resolutions.

b) Some are drifters and seem to have little power of self-determination.

c) Some are strong, determined, dictatorial and seem to impose their wills on others.

b) But man's purpose sooner or later breaks down.

(1) Because he changes his mind
(2) Because others resist.
(3) Because of sickness or death.
(4) There is only one supreme will, God's.
(5) It is unopposed except for its self-imposed limitations in nature and the will of man.
(6) It is beyond the influence of chance, time, or death.

(7) It is restitimately certain to be fulfilled.

"Worketh all things after the counsel of his will."(v. 11); "will of God" (v. 12); "the counsel of 'world'" (v. 5); "according to the good pleasure of his will" (v. 5); "mystery of his will...good pleasure which he had..."
pursued in himself" (v 9); "purpose of him," etc. (v. 11).

2. Observe the content of that will.
   a) It is that we shall be the agent or administrator of all His blessings "in Christ Jesus," "in Christ," "of our Lord Jesus Christ," in Christ," "through his blood," etc.
   b) It is that we should be adopted into His family—verse 5. Who? Those who trust in the Lord Jesus Christ and are washed in the blood of the covenant, etc.
   c) It is that we should live to His glory—verse 6; wise and prudent—verse 8; effective witnesses, etc.
   d) It is that all the redeemed should ultimately "in the dispensation of the fulness of time, be brought together in a holy society with Christ as the center and head of all. That is the ultimate goal of the will of God, heaven, with all that means, a holy society of men and women about himself.

3. Observe that all the last of that will is offered to us here now.
   a) He chose us and planned all this before the foundation of the world.
   b) The blood of Christ has been shed.
   c) He is our hidden person of sins now.
   d) We are His children.
   e) After our adoption (conversion) we have the Holy Spirit.
   (1) The Holy Spirit seals us unto that day.

   2) He is also the earnest of the rest of our inheritance (v 8)

   (2) The very essence of heaven is personality, God and holy created beings.

   1. It is not primarily the absence of sin or sinners.
   2. It is not primarily the riches, such as gold and precious stones.
   3. It is not primarily the worth, such as gold and precious stones.

   B. When we have received the gift of the Holy Ghost we have a little sample of a foretaste of our inheritance (Weymouth).

   1. God himself comes to us unhindered by that inward enemy, carnality.
   2. We know that He is with us.
   3. When one is sanctified that carnality is gone. There is a perfect relationship except for sin and nature.

   "God’s Everlasting Priority"


   “Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you” (Matthew 6:33).

   Introduction:
   (1) The whole concept of the kingdom of God is that we are more important than others.

   2) All the rest of the inheritance shall be added unto us (Matthew 6:33).

   (2) If you’re saved, you can’t be at that time.

   (3) If you are good, you can’t be bad at the same time.

   2. There is another lesson that life teaches us, and that is that there are some things more important than others.

   You can live without chocolate cake but not without bread. In the scale of values, here are some.

   a) Destructive evils of different degrees.
   b) Goods—good, better, best.

   3. One of the lessons of World War II is that, in time, we can buy what we choose; if we have the money. In war time, with danger threatening, we cannot have as much of anything as we want.

   Frank Smith met an old friend on the street. He had to buy a new coat. "What will you pay for your new coat?" asked Frank. "I don’t know, but a man who gave up his own life will power with God was arrested for drunkenness.

   But little will ever be done for our own character or the salvation of others without resolution.

   1. Some things are found by accident.
   2. But usually things are discovered only by seeking to discover them.
   3. Columbus did not find the New World by accident.
   4. And no one is going to find salvation by accident.

   A. The advice is not that we shall be as idle as the birds, but that we should trust our Heavenly Father as simply as they do. He is the one who has always provided us with everything we need.

   B. Some things we have to leave pretty much to God.
   1. Our beauty, we can’t do much about it.
   2. Our work—must work of course, but what use are our resolutions to work when it is stolen from them?
   3. I believe that someday we will have a time for me to die, whether by flood, bomb, starvation, hearing, etc., if Jesus does not come.

   B. I believe that if I serve God and keep His first I will be blessed in ways cheaper than this.

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without number as He sees best. Health—generally it will be better than I would have had if I had not been a Christian. Wealth—generally I will have more than I would have had if I were not a Christian. There may be many inconveniences, such as moral or physical, yet healing, emergency delivery, etc. I will have a happier home and relationships by every way.

E. If I do not have any of these things
1. It will be because God sees: it is not for my good.
2. I will have an abiding joy that has a deeper source than any of these things. The glory of this life is "where Jesus is, is heaven there."
3. I will have an eternity that is infinitely blessed.
4. I will have a large storehouse of heavenly glories.

Conclusion:
1. I am (as well as seek) God's kingdom first.
2. And all that you receive will be extra benefits.

"For Jesus' sake"

SCRIPTURE—II Corinthians 4:5, 11.

Text—For Jesus' sake (II Corinthians 4:5, 11).

Introduction.
I. I find inspiration and challenge in studying some of the common expressions we use. One night in prayer meeting as we were praying I got to thinking about motives.

a) Your motives are the most important part of your life. Your deed may be good but if the motive is wrong or inferior then it counts for little. Your accomplishment may be poor and unworthy but if your motive is worthy then it counts for much.

b) Then I thought—What should be the motive of our life? What is our motive: I decided I believe it is summed up in the words, "For Jesus' sake."

II. A little phrase so common to us is found only twice in the Scripture, both times in the chapter we are observing this morning, II Corinthians 4.


b) They have become so much a part of our thinking that we rarely pray without choosing certain phrases. "In Jesus' name."

This we ask in Jesus' name. Amen.

(1) This practice is quite in harmony with Scripture.

(2) And even with the specific command of Jesus. John 14:13, 14; 15:16; 16:23, 24, 26. "Whosoever ye shall ask the Father in my name; he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:23, 24).

3. This blessed name is the key which opens the doors to the throne and the mediation of Jesus, that we do not make Jesus full of love to place the Father for with whose love, as He is just as loving as Jesus, and is as truly the source of salvation as Jesus.

With the same love and grace in their hearts they assume one the office of Ruler of the moral universe and the other the Mediator.

B. But we must also bear in mind that while the same love and grace are in the hearts of Father, Son, and Holy Spirit, yet they assume different offices. The Father is the Ruler of the moral sphere; the Son is the Saviour of the Mediator for lost men; and the Holy Spirit to explain the purposes of both the others. So that while the love of God is the reason we are saved, we do not have saved us and reached us had not Jesus been for us. The atonement of Jesus is not the cause of God loving us. Rather the opposite. But the Atonement is the avenue by which the love of God reaches us.

C. To know Him and every benefit He brings are based upon the person and work of Jesus—they are all "for Jesus' sake."

1. The revelation of God is through Jesus Christ. II Corinthians 4:6—'God hath revealed the secret of the knowledge of the glory of God in the face of Jesus Christ.'

2. The world is so dark without Jesus. It was then. It still is now without Jesus. There are good, even religious, people who know nothing of salvation—how blind they are! Sin—salvation, new birth, atonement, etc. are not known to them.

b) For Jesus is the light of the world, and they that follow Him shall not walk in darkness but shall have the light of life.

2. The forgiveness of God is through Jesus Christ. He said to the Lord Jesus Christ and thou shalt be saved. Ephesians 4:32—'Even as God for Jesus' sake hath forgiven you.' Are your sins forgiven? Are they buried? Do you rejoice, you are gone? Remember that it is only for Jesus' sake and stay close to the One whose favor brought you forgiveness.

3. In the whole world is nothing that we receive who are not under the law that we might receive the adoption of sons. "If God be for us, who can be against us?" (Romans 8:31-39)

V. Now, I would like you to imagine that you have a friend who is an apostle of Jesus Christ. The full results of a message like this will be secured only by serious heart-searching by the individual, but in this column there are two or three questions which might well deserve our attention for a few minutes.

A. In my life's experience, is the supreme motive for "Jesus' sake?"

a) Immediately everything sinful and unclean is elimination like that.

b) Now for the good and legitimate things such as: Reading my Bible, praying, church attendance, testimony, giving, etc., etc. In my pleasure, my time. Would that all of us might search our hearts here!

If "For Jesus' sake" were the supreme motive of our heart, it might be said—"I am a Christian so what?" in the thoughts of many, because: I were not a Christian.

III. When our lives are motivated by "For Jesus' sake," then, and only then, we receive the fullest pouring out of God's grace for "Jesus' sake." In other words, you know how to be rich and happy and abounding in soul?

J. Remember that Jesus is the pride and joy of God's heavenly Father supremely and there is almost nothing that the Father will consider too good for you.

The Roman and Realism of Missions

(Missionary Service)


Text—For Jesus' sake (Deuteronomy 3:18, 20).

Introduction.
I. The missionary call appeals to three fundamental human instincts.

a) The instinct of sympathy or love. The Bible reports 150,000,000 million million human beings. In varying degrees of ignorance and suffering makes a strong bid for our sympathy.

b) The instinct of curiosity or knowledge. It is true that distance cools this ardor to help those in need. We are heartbroken at seeing a foreigner who we just faintly stirred as we read the deaths in the paper. We could read of a catastrophe in a small state and have sympathy. But if we should see that a friend has suffered, we would think more and feel sad. We would be moved to action. This is the same idea over all the other hundreds not known to us. We read of 100 Americans being drowned in a ship, and, as we read the names, it seems to us like a terrible catastrophe. It glaring in the headlines. We read in a little corner sample.

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about 600 Chinese drowned and hardly
notice it—while we spend several minutes
reading about an unimportant election
in our home town. Why is it? Because we are
interested only in things that are of
And to a certain degree that is reason-
able. If everyone were, thinking of some
problem that impinges directly on you, he would be
selecting the work near at hand. And the
best way for me to improve the homes in
our home town, or to build a beautiful
godly Christian home here (the best way
unless the Lord definitely calls me to go to
China and live in the midst of all that scatter
your seed so far apart that you will never sur-
vast any crop.

But even though we are pretty well lim-
lited in our view of the world, we are ex-
pected to work well here where the Lord has
placed us, should our little work so absorb us
that we would be worrying about a thousand
of a million souls in need? Should
It is assumed that
gious from them and ignorance of them paralyze our loving sympathy for them?
Neyer! For even while giving the most of
our thought and attention here, our hearts
should always be stirred in sympathy for them.

b) Missions also appeals to the instinct
of acquisitiveness or desire for gain, Psalms
2:2, 3 and the heathen for thine inheritance and the
uttermost parts of the earth for thy possession.
No one needs to be concerned about the
human soul. There are also riches that
dazzle the eye and make the brain to
swirl. Money, comfort, ease, honor, safety, labor,
and die to mine those wonderful Kim-
berley diamonds. They will spend thou-
sands for these things to light up the riches
of the dark great continent.

But they really give a thought to the
soul. The weight of the human soul and pass by, often
leavin the greatest treasure of the universe. Every
human soul is worth infinitely more than
the weight of the universe of matter and energy.
And in these darkened lands there are a
1,000 million of them and that many more
evolution is possible.

What a treasure and it is ours to pos-
sess! Let's invest too much in potatoes, bread
and butter, houses and lands. Let's
spare as much as we can for investments
effectively and relatively and valuable beyond human


c) A third appeal that missions has
for us is to the sense of duty. Jesus Christ
the Son of God said, "Go ye into all the
world and preach the gospel to every crea-
ture, baptizing them in the name of the Fa-
ther, and of the Son, and of the Holy Ghost."
If all that is true then, if there were no inexhaustible riches, if we
could not understand why—yet if Jesus
Christ said, "Go, how quickly we ought to
too to His home in your

"Thee the Lord shall not go." 1
rm of a limitation. There
"Thou" is addressed here to one man
and in more ways than one to every
We may not, but they have
meant to it. Our, you can
all the way for any more
are missions. Why this

A. First, there are self-imposed limita-
tions.
1. Some of us have wasted our lives in
delusions. Selfishly, wickedly, blindly serv-
ing the god of this world, our youth slipped
to.
Who marital home and
formed into the earthly world, we lost our
life was gone when we finally
gave our hearts to Christ. You might have
been a veteran missionary of the Cross, with
many heathen stars in your crown; but in
many faces gathered around you. But you are not
much of you, God has been, your time and
talents squandered and misused as
yourself, but your life—what might it have
been?
2. Some of us might have "gone" long
ago if we had obeyed God when He called us.
We sided with the
true friends of the foreign missionaries
field. I want you to add me
here. I want to stay with my friends,
true friends and die in my home town.
I want to settle in your home town
and family, God said, "Go, but we said, "No,"
Don't be too quick to say, "None of those
things would work for you. You can't walk, we may
be too weary to climb, we may have a weak
heart that cannot stand high altitudes, we
may be fagged or totally blind, we may
be busy, we may be ignorant or
learned, we may have a great opposition,
but... keep us from:
if your home is unhappy, if you don't
have your digestion—you will find it easy
to spare these. Our true friends, our
home and family mean much to a normal
function. It is not too easy to give them
up. But some of us might have too much of these things that we refused the
love of God, refused a noble calling. Until
now we said, "No."
3. Some of us may have disregarded
ourselves by something we have done.
We may have had, if not the full
of our education, to tie ourselves down with
responsibilities that automatically
prohibit our going. How sad to have God say to us:
"You might have gone. You might have
been an honored missionary. You should
have gone. I called you to go. But you
rejected. We have slain the giants, there
the Lord shall not go." 2
B. Then, of course, there is a natural
necessary limitation. Everyone cannot go.
The mass of the people is not ready for the
fire burning, spread salvation hero,
work and till to gather funds to send the
rest to the

We cannot all be the lips that speak
and the tongue that tells the story; each must
have the work that is his.
C. Then, finally, there is the limitation
of work. Many had already been his.
told the Israelites through forty years of crisis, change,
and wilderness. Under him they had
fled from Egypt, they had crossed the
through the desert, codified their law
and ritual and history, conquered O and Si-
her~ other nations, had
weakened by the
and tribes. Why this

A. First, there are self-imposed limita-
tions.
1. Some of us have wasted our lives in
sin until it is too late for us to go as mis-

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Tell him of the deceitfulness of riches, of the faintheartedness of time, of the uncertainty of life, of the corruptibility of worldly possessions. These are too often to be found in our land. If he is to be a wise man, he must see that these are very important lessons for life. He must beware of the false god of the world, for there is no profit in that. If he is to be a wise man, he must see that these are very important lessons for life. He must beware of the false god of the world, for there is no profit in that.

2. There is absolutely nothing in the universe that can stand before the unleashed power of God.

3. Such power and freedom that Satan has, though far above ours, is nevertheless just "allowed" by God the same as all our devils. Satan is a devil, and his is created being and is subject to the power of God.

4. A single potentiality that God did not give Him. And God can and does say to Satan now as in Job's time, "Thus saith the Lord: the things that are before these things to the glory of God and the encouragement of His harrassed children.

5. But when these things have been said, it still remains that Satan is to be feared above all dangers. For Jesus said (Luke 12:5), "Fear not him who destroys the body, but him that has power to cast both soul and body into hell." (Not that Satan has dictatorial powers, but that if we yield to his influence we will be lost.)

6. He uses every evil instrumentality in the world. He works through every sinful person. He is the great plotter and schemer. He is evil and is behind every wrong that is done.

7. He is universally wise. He can win every man. He knows what he must do. He can upset our plans, catch us off guard on our weak points, etc.

8. He is a deceiver. He deceiving comes about as an angel of light. He has a thousand aliases—posing lion, angel of light, he is the world's tutor, a seducer, a swindler, a traitor, a murderer, a tormentor, accuser of brethren. He even assumes the voice of the Holy Spirit to deceive us.

9. He is powerful. Once men are in his clutches they are well nigh helpless. He charms, threatens, terrifies men.

10. He is a murderer. He deceitfully gloats at the damnation of souls. He truly seems he could be worse than the men and women who are fighting the battle of life together, other beings being; yet he is. He is worse than the wickedest of men. Jesus said of the devil: "He is a liar and the father of lies." Satan influenced one-third of the angels of heaven and has helped damn millions of men.

II. The Flight—"Restless.

A. After what has been said about Satans way of working, it is as clear as the sun shining to a man without God's grace could never overcome sin. We realize the necessity of God's help.
B. The emphasis of this verse is that man (even with God's grace) must willfully, desperately fight if he is going to win. Fight, fight, resist, resist, with all there is in you, all the time, with every weapon God has provided for you. It's only the people who fight who succeed at anything, School or college, vocation, etc.

1. Drunkenness of flight—from now till you step inside the pearly gates. 
2. Intensity of flight—desperate. The only thing more desperate than the diabolical hatred and fury of Satan is a desperate, soulless resistance.

3. Approaches of our warfare—"not carnal, but mighty through God to the tearing down of strongholds" (II Cor. 10:4)—prey, "be your own plumber," the Word of God, and pray for our testimony.

III. The Flight—"he will flee from you".
A. We are to flee from temptation and Satan—to realize your need. But coming face to face with him we can cause him to flee if

1. We appropriate God's grace by faith, and
2. Actively resist him.
B. It is God's power that makes the enemy flee. Your volition is only the key that unlocks God's power.

1. A litle girl was asked what she would do if the devil came up and pounded on her door. She answered, "Let Jesus answer the door."
2. C. Flight means victory, joy, respite (sweet though brief), freedom from sin, increased courage and strength, and finally, "Well done, thou good and faithful servant."

Conclusion:
1. Sukkah—You become a slave!
2. Resist—You remain a victor!

"Labor Sabbath Themes"

What Shall It Profit?" by Dr. H. Ray Shear.
All Ye That Labor" (Matt. 11:28), by Rev. Allen B. Layman.
The Importance of Work" (John 17:4), by Dr. E. Marcello Hsieh.
It Is Time to Seek Jehovah," by Dr. A. K. Stewart.
The Value of Adversity" (Psalms 119:71), and "What Will He Do?"—Exchange.

Notable Prayer Meetings of the New Testament

Prepared by Rev. E. Wayne Stahl

Introductory
Six Laws of Prayer
I have completely forgotten the details of the tract I read many years ago that dealt with the subject of Prayer. But I recall its divisions, acrostically presented thus:

P—pray to the Lord R—receive your answer
A—ask in faith S—speak of a personal need
H—heart and mind E—enlist an answer
V—vocalize your prayers
There are laws in the spiritual realm as surely as in the material. When these laws are observed, desired results must follow.

The city of Buffalo, New York, once at tremendous expense installed a power system connected with Niagara Falls, by electricity the municipality. After much labor and a considerable lapse of time, the plant was, supposedly, ready for operation. But no illumination came.

In their desperation authorities cabled to Great Britain, summoning Lord Kelvin, per-

hap the greatest physicist of the day. Arriving at Niagara Falls and Buffalo, he ex-
named the installation for just a short time, and then observed that the power plant will fix up this part, your system will work." Objection to the suggestion meant that Buffalo was flooded with light at night. So, if we are not getting desired results from our praying, we should let the Holy Spirit show us where we have failed to meet the conditions of successful supplication.

Praying one of the Book of Acts put themselves in harmony with these great operating principles. The consequences were glorious. God is no respecter of persons; what He did for us, "in our petitioning, as we follow in their train."

I. The Greatest Prayer Meeting of Two Thousand Years

(Luke 24:45; Acts 1:4; 5, 8, 12-14 Acts 2:1-4) 

It was superlative in its immediate result: one hundred and twenty believers were baptized, and three thousand sinners saved. Superlative in its influence on all succeeding centuries.

The Preacher's Magazine

occasion has been called the "birthday of the Church."

Consider three things in connection with this prayer meeting: (1) The Promise, (2) The Persistance, and (3) The Power.

I. The Promise

Christ refers to it as "the promise of the Father." The Bible is rich with promises, hundreds of them. But the assurance of the beginning of the Holy Spirit fulfills the promise, taking precedence of all the others. Or, rather, we might say, that in which all the others are "watered." Jesus called it "the promise of the Father" in harmony with His promises in John 14:16

b. "And a little while longer ye see me, and ye shall see me no more." (John 14:26; 16:20, 26. Note the use of the word "Father".)

During that ten days of waiting the hundred and twenty doubters would "plead" with Jesus as they had given them. The "Hands of Jesus." (Rev. C. R. Thayer)

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II. The Prayer Meeting
In an Emergency
(Acts 4:1-31)

Ahl whichther could you flee for aid,
When tempted, desolate, dismayed;
Had no friends,
Had suffering saints no mercy seat?

What a difference Pentecost had made in
Cephas! Before that epochal event he had,
as witness of the resurrection of Jesus; he had been "Peter Rabbit." But
now he is Peter the Lion, standing before the
powerful ecclesiastics of Jerusalem, and
calling them murderers (4:10). Now
instead of denying, there is confessing (10:20).
Truly he had "the perfect love that casts out all fear" (I John 4:18).

After the Resurrection, Jerusalem was a
city of danger, and death nigh. The serv-
ants were not above their Lord. His foes,
having killed Him and finding He had
risen, crucified the Christians in the
furious spirit to put them out of the way.
(Acts 6:8-11, where they were "scourging the Jews")
Yet Christ, just before His ascension, had
told them in a parable in the city ofJerusalem.

"Luk 24:43."

"If they make you fall into the net of mur-
der. He had said they would be witnesses unto
Him in that place, even with sinners.
(Acts 9:1, that they "be assimilating saints'?
Then but courage was coming.
Consider (1) The Threat, (2) The Prayer, and
(3) The Divine Response.

I. Threat.
The healing of the cripple, and Peter's
words showing the brought ecclesiastical
hostility to a climax. Preaching holiness, which
experience is essentially the risen Christ's
work, the purified soul, will arouse opposition in certain reli-
gious circles, members of which "crucify,
to the world, the things of the world."

Those crucifiers of Christ, the priests and
elders, were feeling the lashings of re-
monstrance. They were "intending to bring this man's blood upon us" (Acts 5:33).
As Shakespeare's Lady Macbeth could not
got a mouth, so the same thing is true of human
conscience, as her assassin husband was
haunted by the ghost of Banquo whom he
had murdered. (I Kings 2:25. See Acts
III. Scene IV, Lines 72-83.)
In the destruction they order Peter and
John to stop preaching, and they have power
to make disobedience to this mandate face
dreadful consequences. It is a criti-
cal situation for the young church in Jeru-
salem, one big menace. There is safety
in silence, "But he that knoweth his life shall save it." (II. Prayer.
The outlook may not be good, the "up-
loving always may well wall you in, but they cannot roof you over."
In this time of trouble and danger, perhaps
the two opposite angels of the Psalmist's confident determination, "I will
call upon the Lord, who is worthy to be praised; so shall I be saved from mine
enemies" (18:3).

The persecuted pair tell the situation to their
fellows they belong to. The whole com-
pany, as did Hezekiah long before, when
hostility and peril loomed large and
their beloved king, the Lord (II Kings 19:14).
God was indeed their "ref-
uge and strength, a very present help in
trouble" (Psalm 46:1). This Psalm was
most precious and
strengthening to Luther. In the dark days of
the Reformation he would say to his
bossom friend, Melanchthon, "Come, Philip,
let us sing the 46th Psalm. Then
together that they would voice their trust in the song,
Luther had composed, based on this Script-
ure, and beginning thus in an English translation:
"The Lord is my fortress and my confidence is in
God, a bulwark never failing." (Psalm 46:1)

In this prayer of Peter and John and
the company "they begin with admiration and ascension;
Prayer is not simply asking for things.
Of course, even very words at Bethesda.
Herod Agrippa I was nephew of Herod
Agrippa I, father of John the Baptist. What
a ham-handed Herod the Great.
This chapter begins with Herod killing
Julius and his father, the king killed by the
judgment of God. The triumphal
of the wicked is short. (Job:26:5). Thank
God, who "caused the heavens, and the earth
Psalm 37:1, 2, 10, 35. Hillary and Mansfield's
document shows God has the last word.

This assassin of Jesus was very religious,
believing in the book of the law (Smith's
Bible Dictionary). Very religious also were
Philip II of Spain, who deluged Holland
with Protestant blood, and Louis XIV of
France whose unspeakable sufferings of
humble believers in Christ makes his name
an infamy forever. Isaiah wrote of certain
extract, of the most religious folks, who were at the
same time children of hell (Isa. 1:11-15.
Not remembering Herod, "Your hands are
full of blood," v. 15).

Herod was the devil's demagogues. He
"shut up" (Acts 5:38). Human
popularity ends in becoming an object of the
wrath of God (v. 23).

II. The Sleeping Apostle
He said, "They have "cast off faith" in his
knowing that death was very near,
and yet being able to sleep. His terror when
walking "as a man" (Psalm 44:14) in many of his
sacred nights, during the storm on the lake, had been
succeeded by that "perfect love which casts out fear," the
expulsive power of a new affection."

Maccabees, in his great History of England,
tells of the noble-hearted, Duke of Argyll,
with whom he was camped, between him and eternity, sleeping peacefully
in his cell. A wicked man, instru-
menting the death of his noble sire, the man that
sene sumner, withdrew in torments of remorse. Was Herod, with his consciousness
of guilt, to sleep as calmly that night as
did Peter?

Some of the Lord's prisoners: Joseph and
James, Peter and John. Precious, they
must have found the Lord's presence
during those incarcerations! "Prisons would
be for me a place of rest, and a
balm for my heart, though there,
Scotland's Samuel Rutherford, imprisoned for Christ's sake, would write
letters during his captivity, saying that
the beginning of them, "God's Palace,
Aberdeen. In one of these epistles he
attested, "Jesus came into my cell tonight, and
ev'ry stone shone like a ruby." (Note
Acts 12:7, "A light shined in the prison.")
How many prisoners of pain, sorrow,
trouble, have found a glory in the midst of their tribulations! "The brightness of His
coming!"

III. The Delivering Angel
A quartet of "four quartermasters of soldiers," (v. 4) to keep one apostle from
calling the attending officer of Herod in his murderous plans, sought to
clegue soldiers with the imprisonment,
prevailed with God, to prevent the execu-
tion of the sentence of Christ. (Matthew
26:62-66). But in both cases the would-be
executioners were thus disarmed.
With the Lord, to use the lines in a some-
what different sense from what they were
written first, "Stone walls do not a prison
make, (Acts 12:10)." He who was called when he said, "God is on the side of
the heaviest battalions." For: "God hath
chosen rather to glory by weakness than
by strength." (II Cor. 12:7-10). He
is often in the Bible do we read of rescuing
angels! Should we not more consider-
ate the presence of angels on earth, who
might well give a series of prayer meeting
talks on this important theme. Recall how
from time to time angels figured in the
early history of Christ.
It was a "double miracle" in the cell that
night; Peter being released by the angel, and
Peter, and those at the doors, perceive
what was taking place? God must have
regained His heaven for them. (Note
the anesthetism of Adam, Gen. 2:21).
"God is never in a hurry"; and He would not have His servants be: Peter was ordered to take time for dressing (Acts 12: 5). (See also Isa. 28:15; 52:12.)

IV. The Praying Church.

Here is where the "surprise party" is seen. What a shock they were to the praying church as the people came loudly, repeatedly, knocking at the door; they were incredulous, they could say, "When the Lord turns away the captivity of [Peter], we were like them that dream" (Psa. 120: 1). It seemed "too good to be true.' They were hesitant to believe, as were those who learned of the Resurrection through their report of others. Like Thomas, they could believe. But Peter continued knocking, and when they had opened the door, saw him astonished. How shall we account for such aloneness of heart? They probably expected the answer to their prayers to come in a certain way, different from the way it did. But God had said, "Your ways are not my ways" (Isa. 55: 8). They may have considered the time element, looking for the answer some later season. But God says, "While they are not speaking, I will hear them" (Isa. 55: 2). Would I be astonished to have my prayers answered this very day? Would the coming of the Lord be an attack of amazement if petitions on which we have been united began to have immediate fulfillment?


I. In one of his poems Kipling confessed that he was the employer of "six honest serving men," and that they taught him everything he ever knew. Their names, he stated, were, What, Whence, When, Why, How, and Who. In considering any scripture or homilies for homiletic purposes, it will be found illuminating to summon these hall-drawn helpers. Let us use them today as we are studying the present passage.

I. What?

A prayer service (v. 13). The word translated "prayer," of this verse is in the Greek a worship service. It is a "place of prayer." Significant it is that in our English speech the word "oratory" means not "a place for praying" but "a place of prayer." As a "pulpit orator" the preacher will find the "hiding of his power" in "the place of the Most High," the secret place of prayer. If you would preach like Peter, you must be able to pray like David" (Daniel 8: 10).

This prayer meeting in Philippi was not just one of the "usual services." This is an experience that we are to come in content with, in making announcements of coming gatherings in his church. What the congregation needs is personal services, so that folks will begin to say, "What meaneth this?" (Acts 2:12). A bishop wrote to one of his pastors, "In Congregationalism a devotional service, or a series of them, which the episcopal gentlemen referred to as "sabbaths." Those folks did not gather on the Philippian river bank that Sabbath wanting to hear about "the sabbath." They went there for "better racial relations." No! No! Thank God it could not be said of Paul then, as it is said of some of his modern pastors, "A hungry sheep look up and are not fed." Paul led them into the "green pastures of the Lord." The pastor and the people brought those hungry spirits into God's "banqueting house" and over them unfurled the "banners" of the love portrayed in John 3:16.

II. Where? "Out of the city by a river side" (v. 13).

D. L. Moody, being asked, "What is the best way to reach the masses," replied, "Go after them." Paul practiced this principle. Christ was chiefly an open-air preacher. He came up to people by the seaside (Luke 5:3), the apostle, on this occasion, by a river.

John Wesley for a time was shocked at the thought of meeting anywhere but in a church. He forced himself to open-air speaking, and "triumphed gloriously." How much the Holy Spirit loves such gatherings in "brush-arbors," and in other unconventional places. We need today a revival of streets of "streets and lanes" of Luke 14:21. Revising the proverb about Mohammed and the mountain, let us say, "In the village will not come to church, the church will go to the people."

II. When? "On the sabbath." Wesley urged his preachers to make use of the "three holy days of the time of religious festivities" to do gospeling. The word "opportunity" means, literally, "at or before the port." To get into the boat before the tide is high; it is not always high tide. "As we have therefore opportunity, let us do good to all men" (Gal. 6:10). See John 8:4. "The sabbath" in Philippi was Paul's opportunity to speak to a crowd. (Recall the beautiful lines on the Sabbath, "How a port protected from storms that round us rise")" "Woe! (Prov. 11:30; Dan. 12:3) was spoken of the Sabbath, or "sabbatical" or "sabbatical" service in Chicago in 1863 during the World's Fair, or "Columbian Exposi- tion." Wherever the crowd was, the Whitefield would mount his portable pulpit at a horse race or other worldly gathering, and, with his amazing power and victory, tract distribution can be done by laymen on similar occasions.

IV. Why?

The women assembled at that proseruche, "place of prayer," because the human heart hungered for "the Unseen and Eternal." Augustine wrote, addressing God, "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee." A famous poet sang, "The thirst that from the soul doth rise must add a drink divine." The Psalmist confessed, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Those folks did not gather on the Philippian river bank that Sabbath wanting to hear about "the sabbath." They went there for "better racial relations." No! No! Thank God it could not be said of Paul then, as it is said of some of his modern pastors, "A hungry sheep look up and are not fed." Paul led them into the "green pastures of the Lord." The pastor and the people brought those hungry spirits into God's "banqueting house" and over them unfurled the "banners" of the love portrayed in John 3:16.

V. How?

In all likelihood there was no organization in Philippi; but the open-air service was probably according to the usual Jewish procedure. On such occasions It was customary for the speaker to sit (Luke 4:20, 21). Paul did likewise. "We sat down and spoke" (Acts 16:13). And Athens he "stood in the midst of Mars' hill, and said..." (Acts 17:14). "He sat down" (Acts 14:17). He doubtless based his Philippian sermon on the Hebrew scriptures, showing their fulfillment in Christ. Colossians referred to the "Un- known God" and quoted their poets.

VI. Whom? "The women which resorted thither."

Times do not change so much after all. Today in Argentina, particularly in a prayer meeting, women are greatly in the majority. It was a man of Macedonia (16:9) Paul was talking for aid. But when he reached that land his first audience was feminine. At other places in the east the women responded to his message (Acts 17:4, 12, 34). They doubtlessly relayed the precious truths to others. The Lord giveth the word; the women that publish the tidings are a great host" (Psalms 68:11, A.R.V.).

What would our spiritual churches do today without their women? Lydia was Paul's most prominent convert in Philippi. She was a business woman, doubtless very practical. But she was willing to bear "the reproach of Christ." "Those whose heart the Lord opened." It was not just "declamation day" for Lydia. There operated a divine economy; energetic and transforming grace, the supernatural chance, not just a psychological one, not the "integration of personality," as the Modernists would ponderously call it.

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The Preacher's Magazine

Pouls letter to the Philippian is the epistle of joy. In its four chapters there are seventeen references to gladness. We trace the word "rejoicing" (v. 16; 22: 2: 3: 3: 4: 4: 10: 1: 1: 4: 4: 4: 2: 4). In 1:20 is "rejoicing." "Joy is used in 1:4; 2: 5; 2: 18: 4: 4. In certain single verses the word is repeated.

And this letter was from a prisoner! In jail in Rome the apostle wrote to his dear believers in Philippi, where he also had been in captivity. Gloriaously he demonstrated the words, "Gone walls do not prison make, nor iron bars a cage." Paul was the freest man in Rome, and the freest in Philippi, during these Philippi comments, free with the spirit, with the utmost Christ meant us free.

And the dungeon darkness of the Macedonian arrested. Paul and Silas knew a light that never was on sea or land, the splendor of The Presence. Paul practiced what he preached to the Philippian when he wrote, "Rejoice in the Lord always" (4:4). Dr. J. E. Chapman has the expression, "Singing in the prison." It reminds me of the words, "The steadfastness of shadow." And at midnight Paul and Silas prayed, and sang praises unto God" (Acts 16:25). Richly they realized the words in Job, that it is God "who giveth songs in the night." They were the Lord's nightingales, birds that sing only at night.

And many a repentant sinner among the sons of light.

Will say in his secret music, "I learned it in the night."

In considering our scripture let us note:


his colleague were scourged and imprisoned. When God's servants today encounter persecution and trials in their work, they, too, are in a certain sense, in the apostles' succession.

Words are inadequate to describe the holiness and suffering of those who were often died under the torture. As if this were not enough, Paul and Silas were put in prison with other prisoners. Frequently placed so that the unhappy prisoner's shoulders lay on the wet stone floor, and his cellmates' feet were constantly moved, were fastened above him on the wall.

II. The Supplication and the Singing.

It is difficult to imagine the darkness and filth of the prison. Paul and Silas, through their usual prison.
MISSIONARY DEPARTMENT

"I've Found the Sun"

A Chinese businessman of Fenchow, Chekiang Province, tells his missionary a story: "I've studied all China's religions and found they did not satisfy. Then I heard the gospel, and I became better equipped to minister to other people. Such a second-generation Christian woman in Africa."—In The Alliance Weekly.

Mariana, a Christian Worker

Mrs. Clifford C. Ryan tells the story of a second-generation Christian woman.

"One of the greatest problems in attempting to minister to the paganization of Africa is found in the womanhood of the land. A heathen woman will sell her soul for a trinket which takes her fancy and has little sense of honor among any line. This mental and moral condition it is no doubt due to generations of slavery, burden-bearing and harsh treatment. Later, even when she becomes a Christian, she is often quarrelsome and childish concerning petty grievances in the home. What encouragement is found in a strong, conscientious woman! Mariana belongs to this class."

"When a missionary couple opened the first station among the Toma tribe, one of the first people invited to the station was a woman named Dika. Her heart may have been unusually tender, or she may have known the missionary from the message in which a woman named Sepau had been ready to die. The heart hereafter due to the fact that all but one of her children had died. She had named this remaining child Sedou, a boy's name. This was a heathen preparation to receive the evil spirits which she supposed had been taken by the living in the homes of her children. In spite of this safeguard the child became seriously ill and Dika, whose heart was just broken, turned to the working of the Spirit, hurried with the little one to the mission. Here she was given aid and instruction to help nourish."

"Some years later, Sedou, the mother who was now a widow, learned to read. In central school. Today she is a baptized believer in the Chinese name of Mariana. She is the wife of Daniel, the native Wesleyan. From this station she is not only a splendid example of conversion, but her very appearance bears witness to her changed life. In addition to being an industrious and hard-working industrious, she is a very able partner for her husband. She has raised many children. They have many of these children who went to the mission and went to the mission as preachers and teachers."

A Hindu Learns to Tithing

A missionary relates how the Spirit of God has dealt with an Indian family concerning tithing.

"Ganpat is not a new Christian, but one who has steadily gone on with God. At first, however, it has taken him a long time to see God's way. It was so with his attitude toward tithing. Time and again he would say, 'I'll give on Sunday, and I'll get the same result. He was always in debt and always had some difficulty. One day he came to us for a loan to send his daughter to Bible School. His wife also urged him to loan the money to him. Again they were dealt with regarding tithing, and after a struggle they determined to obey the Lord. This year of faithful, systematic giving has proven to be many ways the worth of eternal values."

"When we went out into their wheat field to pray for their crop, Ganpat invited the non-Christian neighbors to help. "God will bless our crop," he said. As we prayed that God would give a good crop and keep the rats away, this man was very much impressed. When harvest time came it was found that this field had yielded more grain per acre than any other field in the village, and that God has so blessed the ten-thousands that they are enabled to live on its income. They have no debts, and both Ganpat and his wife take more interest in serving God in their own and surrounding villages than they previously did."—Exchange.

The Old Fisherman's Idea

Doctor Grenfell tells of an old fisherman, rich in trust, who was "always looking for hospitality." He was seventy-three years of age, and had fed many hungry folk during the "hard" winters; and when times grew unusually hard this old man of faith brought forth twelve dirty, well-worn five-dollar bills, as a last resort. These five, he gave to the missionary to buy food for his needy neighbors. But Doctor Grenfell demonstrated, "You men mustn't cut the plank away yet." The old fisherman of many perils has answered, "Hell is a place where I can trust Him. It wouldn't do to have used the sixty dollars, and have sent folks away hungry, would it, Doctor?—It would look as if I had much, trust in Him."

"From Down North on the Labrador, by Dr. Wilfred T. Grenfell.

The True Motive

It is said that when Andrew Fuller went into his native town to collect for the cause of missions, he met women. Such a second-generation Christian woman in Africa."—In The Alliance Weekly.

A Hindu, in the U.S.A., in giving her testimony said, "I doubt if the Lord was calling me to India. I was perfectly willing to go, and even began telling friends that I was going. But instead of the way opening up, it was very definitely closed. The health certificate did not come through, the passport was refused, and I was helpless."

"My ignorance and confusion under these circumstances drove me to the Lord in very fervent prayer for enlightenment as to His will for me. Singularly enough, it seemed as though the Lord spoke directly to me in the words of this scripture, 'Go home to thy home, and there eat bread for the years, for which the Lord hath hanged thee.'—Ecclesiastes 12:11."

"It required a greater act of surrender to go home. I concluded that the Lord had been testing me and wanted me willing for service at home or abroad."

"As a voice of truth in the missionary motto, 'The light that shines the brightest shines the brightest home.'—Exchange.

A Prince and a Saviour

A Hindu woman discovered that she was a great sinner and that God is holy and cannot pass by sin. She often said, "I need some very great prince to stand between my soul and God."

After a little while she heard that the Bishop and the Bishop had sent many of them to study a Saviour who died for sinners. So she asked a radio to read the Bible to her. He began at the beginning and went on, and as he read the list of names in the genealogy of Christ, the woman thought that she understood it. "Oh, this is what I must do to have such a long line of ancestors." And when the radio read, "The Lord shall give His people a desire for these sins," the woman exclaimed, "Ah, this is the Prince I want! This is the Prince I want!—The Prince's name is Jesus."—Brooklyn Recorder.

Rev. W. H. Oldfield writes from China: "During the war years we lost personal contact with the little group of Christians in a small town hidden in the mountains to the north of Ch. I had no time and no way of finding out just what they were passing through. However, a few months ago when I was visiting them, the Lord had sent me to the place to the place where the group had landed. After the morning meeting there was a baptismal service, and the workers stood in the cool mountain stream for three long hours while the steady stream of converts walked slowly through the waters to the missionary stand. Some of the ones who were still in tears were those who were in middle life, while a few had reached their third decade and ten before they even heard the gospel. What a time of rejoicing for both missionary and converts alike! What a sight for the angels to gaze upon as groups of happy Christians gathered under the spreading branches of the leafy trees on the banks of the stream and sang the gospel songs."—In The Alliance Weekly.

Being a Missionary

Out where the loneliness presses around me,
Looking on sights that are sad and drear,
Strangely solitude—yet surely God calmed me.
Why do I wonder, if Jesus is near?

Strangeness of living—strangeness of people,
That I don't understand,
Why is my heart then bit out with its burden?
Isn't my Comrade—my Jesus—out here?

God teach me quickly to do without friendship,
Help me to go on the things that are deep—
How to bid of this self that is binding
Surely my Master—my Jesus—is here.

He, who was God, took the form of a servant,
Humbled himself unto death without fear; Lonely, forsaken, despised and rejected,
My blessed Saviour—my Jesus—came here.

Father, forgive me in failure in serving—
Heartache, depression, regrets disappear,
Born of the cross, a new courage fills me—
Jesus—my Victory—my life is forever.

—Author Unknown

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Appreciated

The mother of four girls was delighted on her birthday to receive the token from them. The eldest had bought her a picture of the Queen, the next a silk scarf; the third a dairy of roses. The fourth, when she looked at a small package from Lillie, her pet, let fall a snail. When she un- 
wrapped it, beside the other gifts it made, rather a poor show, for it was a handker-
chief decorated with "cobwebbing" stitches, and an orange corner was a blood spot where the little one had pricked her finger. Run-
ning up to mother the little girl ex-
dited, "Do you like it?" "Yes, I did it all myself," I "love it," Mother replied, and taking up the package she kissed. "Perhaps my little one working so hard for me!" Then she took Lillie into her arms in a love-
brace.

Often we feel that our work and our serv-
ices are poor and weak and faulty, but the ey-
es of our Master behold whether we have done it with a sincere heart, and for His honor and glory. Truly, our labor is not in vain in the Lord.—Mk. of the Word.

'Shine

I would not give much for your religion unless it can be seen. Lamps do not talk; but the lighthouse sounds no drum, it beats no gong, and over the water its friendly spark is seen by the mariner. Let your actions shine your religion. Let the main section of your life be illustrated by all your conduct and it shall not fail to be illustrious.—The Bible.

Friend

What God Can Do

"God can take the most soulless and give it to radiant beauty.

Queen Victoria was once at Windsor Castle, and was shown through it by the foreman. The Queen was intensely interested in every process in the art of paper making. She was conducted at last to a place where a number of workmen wereconfined, of his head, and put on the stream, which made the dyes rise and dye the paper. The dye was then washed away with water, and the paper was bleached, the result being that it looked as if it could never be made perfect.

The Queen asked the foreman what he would do with them. With his permission, he said that he could make them into the whitest paper that could be manufactured.

Some days after, there was received at the palace a package of the purest, most delicate paper having the Queen's likeness stamped upon it, with notes from the fore-
man that the paper had been made from the very same dye as she had seen on the occasion of her visit.

It is a delight to have such a paper, which takes human lives, and blackened with sin them whiter than snow, and stamps upon them the impress of God, the Divine Likeness.

No life is hopeless in its trial that will submit itself to the transforming grace of Christ.—The Center Bulletin.

The Secret of Deliverance

A traveler in Scotland once found in a fisherman's hut a striking picture of the Saviour saying:

"Do you own possession of this picture?" he asked the owner.

"I was way down with the drink," he said; "when one night I went into a public and there hung this picture. I was sober, and I said to the bartender, 'Sell me that picture; this is no place for the Saviour.' I gave him all the money I had and took it home. Then I looked at it, and the words of my mother came to me, 'Pray, and on my knees and cried, 'O Lord Jesus, pick me up again out of this wretched life.'"

The prayer was answered and that fisher-
man became the grandest man in that little Scotch village. It is asked if he had no struggle to give up his drink. It is not so much a question of the salvation coming over his face as he answered, for he had been converted to the Saviour, and he takes the love of drink out of it.—A. B. Strong.

Force of Rhythm

When bands and marching men come to a suspension bridge the band ceases without playing and the men are told to break step. This is because the bridge and marching in rhythm sets the bridge into vibration and puts very great strain on the whole structure. A dog trotting in rhythm will put more strain on a suspension bridge than a heavily loaded truck. Such a bridge near Seattle fell during a wind by the force of the storm but by the rhythmic whirring that the wind caused. There is great force for good or bad in what is regular and rhythmic.—The Pilot.

An Enthusiast

Once, at Watton, Longhill Hill was car-
ried away by the rush of his feelings, and exclaimed: "Brother, how is it that you have worn the knees of your pants so much faster than the rest of them?"

"Uncle," I was put praying for, that God would make you a Christian, and then the tears came, of course. They were working well, but the uncle put his arm around the boy, and drew him close to his breast, and in a little while was bend over his knees to the same Saviour.

"Mother Lived Like She Prayed"

A little four-year-old daughter, suffering from a severe scoliosis in her mother, was cured by a trick a little girl, she said, when her hands reached up and up and up as far as she could. Then God reached down and down and down. When the hands reached up and down, He took her. —G. B. Bartlett, Will Modern Conversion Convert?

He Did What He Could

A young man accepted for the African missionary field reported for New York for "passport," but found on further examina-
tion that his wife could not stand the climate. He was heartbroken, but he prayerfully made up to his mission and determined to make all the money he could, to be used in spreading the kingdom of God over the world.

His father, a dentist, had started to make, on the side, an unfermented wine for the communion service worn by a man took the business over and developed it until it assumed vast proportions. His name was "Welsh" and his family still manufactures "grape juice." He has given literally hun-
dreds of thousands of dollars to the work of mission.

Every job is missionary work when we interpret it by stewardship.—The Presby-
terian Advance.

Soul-Winning

Perhaps the strongest love of a Christian friend is that which impels him to speak to another of his Saviour.

G. B. Smith says that when he was con-
verted he immediately became anxious for the congregation of his church. Among钢筋 it was not considered proper for children to address their elders on the subject of their salvation, and was said to be for God to open the way.

One day his uncle noticed a hole in his trousers, and said: "You must be anxious, Robert, how is it that you have worn the knees of your pants so much faster than the rest of them?"

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terian Advance.
whole train had it proceeded. "What luck!" the passengers said. But the driver quietly gave his witness and spoke of the prayer he offered for their sake every time he took his place on the footplate. Strangely enough, as it seemed to the passengers, work started without a hitch when the track had been repaired after a fourteen-hour hold-up.—Life of Faith.

How He Learned to Sing The Heavenly Doxology

The wife of a man who was "sick unto death" became anxious about his spiritual condition. And asked a Christian gentleman if he could bring the sick man to call on him. The visitor found him calm in the prospect of the end; he felt he would reach heaven because of his moral life. But this question was put to him:

"What do you think they do up there?"

"I think they sing a great deal," was the answer.

The caller agreed, and turned to Rev. 1:5, saying, "Here is one of the songs," and read to him: "Unto him that loved us, and washed us from our sins in his own blood."

The visitor called the dying man's attention to the fact that there is no reference, by those who sing that song, to their own good works or correct life, but only to the work of the blood of the Cross.

In his spiritual ignorance the one who would so soon be in eternity acknowledged this fact, and said with awakening concern, "I never thought of that before."

Then, earnestly and tenderly, the visitor pointed the sick man to "the Lamb of God, which taketh away the sin of the world."

By this time the sick man saw his need of an atonement with Christ, and his prayer did not enter into realization of the peace of pardon.

The following morning the Christian worker entered the sick room again, and was greeted with the joyful exclamation:

"Oh! He has told me the 'unto him that loved us, and washed us from our sins in his own blood.'"—E. Wayne Stahl.

SKETCHES OF NEW BOOKS . . . . . . . .

By Rev. F. H. Lunn

COMFORT TO SPARE

J. K. VanBalen (Eerdmans, $1.00)

A book of very useful to ministers in their conso- lating duty. It has never been more loved than now. It has in it much that will make the way for those who will follow through the valley of the shadow of death. It stresses the value and use of the Word of God in turning grief into comfort.

By Unknown Ways

W. G. Branch (Westminster, $1.50)

With the hope of helping those whose lives are filled with sorrow and suffering, Dr. Branch presents the records of people who have shared above the barriers of physical handicap. Charles Lamb, Helen Keller, the Apostle Paul, Tennyson, Augustine, and Martin Luther are among the many people of whom Dr. Branch writes. Because their "valley of weeping" has become "a place of springs," others equally burdened can also ascend from despair to hope, and from hope to achievement.

508 SERMON ILLUSTRATIONS

W. G. Healp (Baker Book House $1.50)

This book contains illustrations, anecdotes, anecdotes, legends, tales, metaphors, parables, quotations, similes, types and figures as well as other helpful and suitable material for the building of sermons. It is arranged in such an order that it makes it easy to locate just the right illustration to drive home the point that is being made.

NEW SERMONS FOR SPECIAL DAYS AND OCCASIONS

G. B. E. Hallack (Revell, $1.00)

Here will be found illuminating and thought-provoking messages fitting into the special days of the church year—New Year's Day, Easter, Children's Day, Labor Day, Thanksgiving, Christmas, and all the rest. The book contains over 500 new sermons, but choice illustrations suitable for all these special days and suggestive texts and themes for ministers to work out themselves. It is cross-indexed with three "Indexes," special days of church year, subject and scripture. Every minister finds himself in need of this kind of book many times a year.

LIFE'S SUPREME DECISION

C. E. Matthews (Sonderman, $1.00)

The fifteen discourses in this volume contain an evangelistic fervor that, by the grace of God, has made Rev. Matthews the most successful church man in the church, of which he has been the pastor for the last eighteen years, what they are today. From 1922 to 1946 this church has grown from

209 to 4,610 members and twenty-five young men have passed into the pulpit ministry. There is a distinct religious glow to each of these sermons that distinguishes them from the category of "just another book of sermons."

JESUS ONLY

Vance Havner (Revell, $1.25)

Essays and meditations on the teachings of our Lord written in the tranquil, meditative style which has brought the author a host of New Testament followers. The four sermons include such titles as Jesus Only, What Christ Means to Me, and Parallel Passages.

THERAPY's EVENING

Hold-Up (Broadman, $1.50)

The author and Pablo, his traveling companion, journey through the desert of Arizona at night, and converse sympathetically on such subjects as death, pain, poverty and evil. Often Pablo feels prompted to remark, "If I were God—then stating how he would never allow such causes of suffering to come to man. The author brilliantly shows how end their experiences is really for man's good. This is a unique style, yet packed full of spiritual soul-food.

68 MORE MODERN PARABLES FOR YOUNG FOLKS

John H. Sargent (Wilde, $1.50)

The 68 three-minute sermon talks of this book fall under such general categories as: Parable, Creation, Friendliness, Trustworthiness, etc. These talks are designed to show the truth of God's Word in every-day things. They are excellent for illustrative material for all age groups even though clearly adapted for Juniors and Intermediate ages. Each talk is accompanied by a prayer and a few verses.

Book Reviews

THE NEW TESTAMENT: IT'S MAKING AND MEANING

By Albert E. Barnett (Abingdon-Cokesbury Press, $2.50)

Two volumes devoted to the New Testament were published in this country in 1946, both of them reflecting the Chicago school of thought on the New Testament. Life and Literature by Riddle and Hasting, University of Chicago Press. Both are very liberal in their approach by Barnett is far more valuable, giving much factual data in relation to each book of the New Testament.


September-October 1947
ALL OUT FOR SOULS
Addresses delivered at the Conference on Evangelism
Compiled and Edited by
R. V. DeLong, D.D., Ph.D.

BIBLICAL FOUNDATIONS FOR REVIVALS—A. F. Balsamier

PRAYER AND REVIVALS
Prayer, a Prerequisite to the Revival Campaign—T. P. Dunn
Prayer During the Revival Campaign—T. H. Stanley
The Evangelist as a Man of Prayer—Oscar Hudson

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