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1948

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The whole world today needs the gospel of Christ. Send "Triumphant Life" Scripture Text Calendars to your churchmen at Christmas or for New Year remembrances. Place the Word of God in their homes to help and guide them through their daily lives.

**January-February, 1948**

**TODAY!**

By Kathryn Blackburn Peck

Cast off the shackles of yesterday,
New courage rises with morning
This is the challenge—today, today,
This day is thine to labor and pray,
Hasten e'er the shadows of evening fall gray—
Night closes down without warning!

Let not the failures of yesterdays
Cloud the clear skies of thy vision;
This be thy watchword—"Today, today—
Mine to accomplish all that I may;
Let me but toll in the midst of the fray,
Filling my God-given mission!"

Leaving thy fears with the yesterdays,
Shutting out all thy past sorrows,
Set thy face forward; time never stays,
On heaven's portal fasten thy gaze;
Fill thy today with true service and praise—
Trusting with God thy tomorrows!

(From Mrs. Peck's book, "Golden Windows," used by permission)
A New Year!

A NEW YEAR! What goes through your mind when you think of beginning a new year? While thinking along this line the thought came to me: If I knew that 1948 was the last year I was to live and work, what would I do? I doubt that such knowledge would change my life much; and yet no doubt, I would crowd much more into the year of 1948 than I would otherwise. Perhaps I would be more serious about the business of living and the matter of preaching; certainly I would do my best to win souls to Christ, and it may be that I would make a greater endeavor to do so since I would know that my opportunity for soul winning was shot. I would endeavor to be sympathetic with people, to make them know that I cared for them in their troubles and sorrows, to do all I could to lift their burdens, and especially to preach a message of inspiration and encouragement. Since I do not know that even this duppy not be my last, I will strive to live every day as if it were my last day on earth. For after all, the year is made up of days, and what I do each day in the end determines what I do in the year.

Some of our readers desire us to print outlines for messages suitable for services in which the sacrament of The Lord's Supper is observed. We want to do that, but where shall we get those outlines? Why not send us one of your best outlines on this subject? Also, tell us something of how you plan your communion services and the order of service you follow.

To all who send us—postmarked not later than January 31, 1948—a sermon outline on The Lord's Supper which will be acceptable for printing, we will send free, a copy of the late Dr. J. B. Chapman's latest book, "The Measure of the Movement."
breath, and who spearhead the attack against sin and the world, and bring in willing captives to the courts of God. God give the Church of today leaders like this!

Correspondence:

Dear Editor:

Your recent article in which you speak of "the dead line" for preachers sounded so much like the practice in industry that I was led to think that we have become the young preachers of my church who do not want a preacher who must be "dubbed as "young." Neither do they want an "old" preacher, and in neither case are mere years prominent in the thinking. It is a matter of degree and atmosphere. There are, the old; the young; and the middle age, but well preserved. The task is always a present one, and the worker cannot live as a "coming man" or as a "once was." He must be able to answer his own time. If a preacher gets old before his time it is his own fault, not the fault of the calendar. This all is to be considered within reason, of course, for years will finally get the youngest man there is. But if a man gets old in spirit before he is old in body, it is a disgrace to him.

And on this subject of the length of pastorate, both places and men enter into this matter. There are places where a long pastorate is neither possible nor desirable, andthere are men who catch up with their vision in their first time. For you, once the preacher should stay after he runs out of challenge and catches up with his vision. But, in the places where a man is willing to adapt himself, the long pastorate is desirable. How long cannot be estimated definitely, but in practical, there are few pastors that have not a self-sufficiently successful for a period beyond ten years. So I would say that one year is a short pastorate and ten years is a long one; and although a pastorate shorter than one year can scarcely be called a pastorate, there are a good many pastors that continue to be successful beyond the ten year mark. And, connecting the age and time elements, a pastor is wise to continue his last pastorate, rather than attempting to make "one last move," since the people who know him in his strong and useful years are better able to appreciate him in his sunset period.

On the question of education; no one has been able to give you a definition of education. But we all know that books and laboratories, certificates and diplomas, are not infallible instruments of education. Speaking just for ourselves, it is better that a preacher should be a learner than that he should think he is learned, for it is his learning that he is the most effective.

A church which, like ours, majors on evangelism, will always give welcome to the earnest, regardless of his want of scholastic rating. With us it is not, Who is he, but What can he do?

But the most damaging attitude in the church is that of self-pity and easy allibll. Any serious preacher may need to be reminded that his advantages are insufficient without the amoltling of the Spirit those denied the advantages of formal education must not forget that their handicap is a challenge, and not an excuse or a cheap defense. Any serious preacher can and should do much better work, correct English, and he can be as well posted as the university graduate. But it is so much easier to take the attitude that "because I am not a college man, people are against me," that too many take the easy way.

L. L. Pickett did not go to college, yet he became a responsible authority on New Testament Greek, and was one of the best informed men of his day. He was a clear, conseculated speaker, a voluminous writer, a composer of many useful and singable songs, and a publisher of no mean capacity. He refused to pity himself, or permit others to pity him. He acknowledged his handicap, and then gave the rest of his effort to overcoming. He was a young person is called to preach, "the call to the work of God is a call to prepare for the work of God." If one is called early in life when formal practical, then he should make up for the fullness of his age by the frequency and force of his blows. And, remember that education is and always must be a matter of relativity—no man is really ignorant, and none truly educated; all are just somewhere in between the extremes, and the good they do is accounted for by the use they make of the tools they have.

External trends toward worldliness are, as you know, symptoms of a deep-seated disease, and that cannot be cured by the application of a few puffsicles and the sprinkling of some pleasant-smelling medicine. Much less can they be healed by blistering and branding. The real trouble is deep down in the "vital organs" of the soul. That famous old sermon subject, "The Expiative Process," is struck at the root of the matter. "No man also having drunk old wine straightway desireth new; for he saith, The old is better." No man can go backward and the fullness of blessing of the gospel of Christ will go immediately into places and practices that is bitter evil. The Church becomes worldly only after it ceases to be spiritual, for worldliness is an effect, as well as a cause.

It is said that Henry Ward Beechey was not troubled with people going to sleep in his services. And the reason that if he saw anyone asleep in the audience, he was to come right down to the pulpit and wake the preacher up, and likewise, when we see people and others taking up the forms and practices of the world, we should take ourselves in hand to pray down a vital remnant upon ourselves. A system of "don't do" can be helpful only in connection with a program of holy living that is worthy and fully occupying. If we are to be any one of the elect of the earth, we must prove that honor by the promotion of a revival that really revives.

Perhaps you have noticed that most of the scriptures which deal with dress and adornment and gossip are apparently addressed especially to women but those having to do with drunkenness, lasciviousness, and covetousness drive straight at the men. But since the men do most of the talking and writing, they prove themselves descendants of Cain by his sons, and forgetting their own share of the responsibility. Men, our men, I mean, do show up better than the women if mere styles of dress are used (though not faultless in this either), but the indulgence in overeating, in extravagant housing, in better-than-necessary cars, in gambling, in losing money, in selfish hoarding, and in moral laxity of conversation and practice—may God have mercy on the men.

There is no hope for either sex except in the abundant grace of Jesus Christ and the forgiveness of sins. There is no amount of name calling or "Stop thief!" alibis can do very much good. And, least of all, can we save the situation when the men make us in "under the old constitution," and that we are not responsible for the failures of the later arrivals. If our view of the businessness from their pristine glory and power, the responsibility will lie entirely at the door of the men who have been given the responsibility of the "expiative process" between the fathers and the grandchildren.

Age is no excuse, place is no sufficient alibi, time is but an incident. God has put me here for this purpose. If it is a difficult day, it is our credit that God entrusted it to us. We have no right to fail. The gospel which we preach is a fondness at once proved and unproved.

(Continued on page 62)
What We Mean by "Eradication"

By Dr. D. Shelby Corlett

The term eradication is the center of attack by those who do not agree with the Wesleyan interpretation of the doctrine of entire sanctification. There seems also to be some confusion in the minds of some ministers within the Wesleyan group as to what is meant when the term eradication is used to describe the experience of entire sanctification. This confusion is based partially on the fact that the term has not come to an understanding of the many phases of the doctrine of entire sanctification as taught by the Wesleyan group; partly because they have endeavored without success to harmonize some of the teachings of other schools of thought whose teachings are somewhat near to but not in full accord with the Wesleyan position; and partly because they find difficulty in harmonizing the conduct of some who profess the experience of entire sanctification with the teaching of eradication. With the intention of overcoming any such confusion which may exist, and to confirm all in the faith, this discussion is presented.

There is a twofold sense in which the term eradication is used; one is to designate a school of theological thought and the other is in defining a personal Christian experience. In this discussion we will bring complete deliverance from the nature of sin, those known as the Wesleyan group; from the other group who teach the suppression, or counteraction, or two nature theories relative to sin in the nature of the regenerated Christians. When the term is used in this connection there is no question about what is meant; a person belongs to one or to the other of these theological schools. Within the Wesleyan group the term "eradication" provides the basis of interpretation for many scriptural terms associated with the work of God in His dealings with the nature of sin in believing Christians. By the use of such other terms are defined. With other theological groups "suppression" or "counteraction" or the two natures theory are the key words by which they interpret or define terms used in scripture, relative to sin in believers. We cannot abandon the key words, without changing the entire theological positions of these groups.

It is apparent then that there is no neutral ground here nor is there any question about the advisability of using the term "eradication" in this connection. The schools of theological thought are established and are so recognized by all Christian teachers, there is no basis of agreement between them, and for a so-called believer in the Wesleyan interpretation of entire sanctification to quibble here is to compromise. We either belong to the eradication school or we do not.

The other phase of the use if the word eradication is in defining the work of the Holy Spirit in the heart of an entirely consecrated believer by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect (Mature). It is within this sense of the use of the term eradication that the present discussion belongs.

In order to gather material for a compilation of thoughts relative to this phase of teaching of eradication, this question, "What do you mean by the term eradication, when you use it in your preaching on the subject of entire sanctification?" was sent to twenty-six representative ministers of the holiness movement. Replies have been received from nineteen of these ministers.

The ministers sending replies represent a cross section of the holiness movement: Methodists, Free Methodists, Wesleyan Methodists, Church of God (Anderson, Ind.), Independents, and Nazarenes. (Of the nineteen replies received, eleven were from Nazarene ministers and eight from ministers of other denominations, and of the seven who failed to respond, two were Nazarene ministers, while five were.)

The ministers replying are representatives as to the positions they hold in their churches, for they include general superintendents, bishops, presidents or professors in colleges and universities, and evangelists. They were representative also as to age; some are of mature age having given their life to the ministry of holiness, others are in middle life, while a few are of the younger group, the recent graduates from seminaries or universities.

There is a wide range of scholastic attainments represented in this group; at least seven hold earned doctor's degrees—doctor of philosophy or doctor of theology; five hold, master, of arts degrees, while the others with perhaps one exception hold bachelor degrees.

The statements from these ministers are presented without signature. It is hoped that this method would serve to keep personalities out of the discussion and permit a frank presentation of what these men think about this doctrine of entire sanctification.

These nineteen statements are presented herewith as a symposium. It will be noted that some of the brethren are frank in their statements relative to the use of the term "eradication" in their preaching. A perusal of these statements will reveal that all of these brethren place themselves within the "eradication" school of theological thought, but some state a preference in their preaching for the use of the scriptural terms such as "destruction," "cleaning," "purging," "crucifixion," and others for the use of the term "eradication." In fact, one of the most ardent defenders of the term eradication as a key word for interpretation of other scriptural terms admits in about fifty-five per cent of his sermons on the experience of entire sanctification, he does not use the term eradication. So any such statement of preference does not indicate a personal preference of its authors personal experience or personal experience. All of these brethren use eradication as the key word for their interpretation of these scriptural terms, and are not hesitant to so declare themselves; so it is not a matter of compromise when such a preference is stated or followed.

At the conclusion of the symposium, an attempt is made, partly from the pen of the dean of Wesleyan theologians, Dr. H. Orton Wiley. His article epitomizes the thought contained in the nineteen messages printed in this section.

A composite statement has been compiled by a group of ministers which we trust will serve as a general definition or interpretation of what we mean by the term eradication. This composite statement is printed at the close of the discussion.

We invite our readers to write us their reactions to this study.

January-February

The Preacher's Magazine

Symposium of the Term "ERADICATION"

"Eradication" signifies that supernatural operation of the Holy Spirit by which, through faith in Christ's atonement for sin, the depravity which controlled him before conversion and which remains after conversion independent of and contrary to his choice, struggling to regain its ascendency, is completely removed, destroyed, purged, or extirpated. In other words, it signifies a complete deliverance from spiritual pollution. "Eradication" does not imply the destruction of any of man's constitutional instincts, appetites, or susceptibilities. God created these to subservive man according to His divine purpose. "Eradication" therefore means that these elements of man's nature which have been polluted by the virus of sin are so fully cleansed of and delivered from that virus that they are "amenable to the Christian conscience and will." Thus eradication, instead of being the destruction of man's true personality, becomes the means of its elevation and enhancement.

I. By negation.

1. Eradication does not denote that there is a physical entity that is removed in the process of entire sanctification.

2. Eradication does not mean that the humanity of a person is denatured. It is rather sanctified. The natural desires and cravings of the body remain. Their power is broken. They are now disciplined to submission to an obedient will. One may still be tempted and may fall as did our first parents.

II. By explication.

1. The term eradication means that the sin that dwelleth in man, as an inherent principle resulting from the fall, is cleansed completely (1 John 1:7).

2. The bias of the human will is removed. God's law is written in the heart. There is delight in all His holy will.

3. The effacement natre is removed so that one is enabled to live in the spirit and practice of perfect love to God and man.

4. The shadow upon the understanding is taken away. The spiritual man is then able to see things in their true colors as delineated by the Spirit. He has the mind of Christ (1 Cor. 2:14-16).
With all my heart I believe in the "West- ern Promise." But I believe that there is a great deal of misunderstanding of the essential doctrine has been caused by the constant, easy, inconsiderate and ill-advised use of the method by modern so-called holiness evangelists—a use unsupported by the preaching and teachings of Mr. Wesley and the early Methodists. This has led to confusion of thought, confusion in experience, uncertainty where there ought to have been assurance, and much general unhappiness. I believe that because of this:—my soul has become the prey of Satan and an easy mark for evangelistic exploiters, who, to their own advantage in pressing the unconverted (prospective believers) and associated benefits, consciously or unconsciously, have capitalized upon the situation at the expense of souls, and possibly to their own loss. If not eternal, unending. Only the help of the Holy Spirit enabled some of us to survive. And yet, as we undertake to consider this matter, the Spirit will have to help us very much, or the result may only be "confusion worse confounded."

What happened in the fall? Does Satan possess creative power? Did Satan create iniquity? Did he create all evil? Did he plant them in man's originally holy nature, until now grace must eradicate those things in making man again holy? The Word tells us that God alone has creative power. All unaided. He created Adam and Eve. He made the "essential roots" of man's personality holy. Satan played upon the proper desire in Adam and Eve to be like the God who had created them, enticing that desire to a forbidden path in an insidiously, endeavor to gain the much desired goal, and when first Eve, then Adam, co-operated with Satan by yielding, man fell. Sin was engendered within the power of volition, exercised as spiritual enmity against the divine, and all that God has made holy became polluted, befouled and—let me call a word—corrupted. The outbursting manifestation of this spirit of evil is the State. Sin is engendered (was and is) logically and inevitably outward transgression of the divine will. The state into which man plunged, and which became the nature transmitted to his posterity by the laws of spiritual heredity, is depicted, as Jeremiah (17:9), Isaiah (1: 29), and the Book of James (Rom. 6:15; Eph. 2:3) unite in describing it, a most pitiful and terrible condition. Paul crying out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24-25). And the glad tidings of the gospel singing back the words, "Thank God! There is deliverance through Jesus Christ our Lord!" For, "For this purpose was the Son of God manifested, that he might destroy the works of the devil" (I John 3:8).

"Destroy what?" "The works of the devil." "Christ did not come to destroy His own creation, the work of His hands. God never works against Himself. The Father never works against the Son, nor the Son against the Father, and the Holy Ghost always works in harmony, and the nature destroys the devil-infected poison (sin), but never the things which God originally implanted. It destroys, not the roots of our nature, but the shallowly generalized and still carolizes those roots. I have heard some preach as though something were done in entire sanctification which made man just a little less, or just a little more, but some way not quite so human as he was before. But God made us human and holy; sin injected made us unholy; only God can remove the unholiness. He does not un-Heus, de-Scotch us, nor (thank God) de-scot us; He does not de-humanize, He does not angel-ize us; He sanctifies us. "The cleansing from inbred sin," says Dr. D. F. Brooks, "neither arranges, rearranges, nor deranges any faculty of the mind, or any function of the body. You will be the same person immediately after as before the experience. You will have the same intellect, sensitiveness, and will, the same passions and natural gifts. You will eat, drink and sleep, just as you used to do. No sin in you, or on you! but nothing spiritual, soul, body and passions, all gravitating upward to God and heaven! Hallelujah! Isn't it splendid!" (From Bethabara to Pentecost.) Dr. A. A. Lowrey says, "Sanctification entirely does not destroy the passions. Passion is an element of our nature. It is an impulsive force natural to every man. It manifests itself in vehement desire to destroy the good. His religious character neither creates nor destroys it. Love, fear, anger, ambition are passions and without them we could not live. We cannot get rid of these passions." (Possibilities of Grace.) Divine grace will touch with refining fire and cry, "There! This hath touched thy soul! This is the ful of thine heart, God and thy sin purged." Yet the man will still be very human. God gave man originally a good conscience; he does not eradicate the conscience; He expurgates the sin which rules his heart. He expurgates the sin and makes the man whole; He expurgates the sin which makes it unwholesome, and helps it to voluntary, holy acquiescence, with the Divine Will. Grace does not eradicate affections; it expurgates the sin which makes it idolatry. Grace does not eradicate sex-love; it does not emancipate; it expurgates the sin which makes it lust and restores it to purity. The proper desires for food, sex, and recreation—sin—carolized by the fall into glutony, lust, and the quest merely for sensual enjoyment—will not be eradicated, but sanctified and restored to their original, God-ordained place in the human nature.

In Exodus 3:14 God says, "For the Lord, whose name is Jealous, is a Jealous God"; In 2011, 5, "Thou shalt not bow down thyself to them (strange gods), nor serve them: for I the Lord thy God am a jealous God... Thou shalt have no other gods before me." Pure jealousy is an attribute of Deity and a holy characteristic implanted by God in the human heart, intended to safeguard the family unit. It can say, like God says, "Spouse (English sense here), I am thy wedded love; thou shalt not love another before me." Grace does not eradicate that holy thing, but does expurgate the sin which carolizes and lowers it to a constant violation of an ancient motive, and does it as the God-ordained attitude. Grace does not eradicate the desire for happiness; it purifies it and lifts it above just pleasure seeking to find its purest fulfillment in the will and glory of God. Self-respect, sin-carolized into pride, conceit, and even arrogance, grace-carolizes and restores until the pilgrim feels and declares: My Father is a God, My heritage a throne, And I will bless, with fashion's brood. O just for pleasures seeking to find it purest fulfillment in the will and glory of God. Self-respect, sin-carolized into pride, conceit, and even arrogance, grace-carolizes and restores until the pilgrim feels and declares:

My Father is a God,
My heritage a throne,
And I will bless, with fashion's brood.

Indignation, ordained to rise as did Wilberforce against slavery, Savonarola against the sins of the Florentines, Luther against the selling of indulgences, Wesley against the pride and impiousness of the human, and which once long-time doubled small ropes into a scourge and cleansed His Father's temple, is not eradicated either; but the sin, which in earlier times, in those days, is the sin of unbelief and madness against the perpetrator of wrong, is expurgated, yet the holy possibility for righteous anger remains. And again from Dr. Brooks: "Temper" refer to the temper in the atmosphere. Men are not good. Sin makes it bad. Take the sin out and the temper is good and of God. To destroy it would be to destroy an essential quality of the soul. All human temper is quick. Sanctified temper will be quick for God and spiritual things. If you were naturally slow with strong nerves, or nervous and impulsive, you will have the same general movements of spirit, but now sanctified and meet for the Master's use. When poison poisons, it is not dealt with the same deal. First: You may cut off the arm and thus the physical menace from the circulatory system; but this dealing with temper is not as easy. You can extract the poison from the arm and thus give it to the whole system. God destroys the virus of sin by extraction or cleansing, without destroying any faculty of one's being. It seems to me that unfounded and irrelev-

It seems to me that unfounded and irrelevant criticism of the term "eradication" has developed. The failure to grasp the fact that all spiritual as well as mental experience must be expressed in physical terms and cannot escape the realm of the physical. The mind of the individual has been reared in an environment which perpetually fostered such ideas as "dynamizing the root of sin out of the heart"—such criticism is exactly on a level with all criticism of the seeming unreality of the spiritual. The mind is unable to express the idea of the necessity of describing the phenomena of the spiritual life in figures of speech drawn from the physical world.

An effective if not conclusive reply to this line of argument is that it proceeds too much: if the spiritual life is unreal because it must be described in terms of physical analogy, then by a parity of reasoning, the entire mental life of man is also unreal, because all of the terms which describe mental activity are upon analysis discovered to be figures of speech, the physical world. Thus we "understand," we "grasp," we "comprehend," we "reach a point." In our thinking, we "waver," we "cast aside" one term and "take hold" of another. In using these terms—and doubtless every other term describing mental activity, could be traced to a physical analogue.
If all mental life and all spiritual life must be described by figures of speech drawn from the physical world, how can we hope to do any better in describing the experience of salvation? So far as I am concerned, I would say let us use the old figures and illustrations with full freedom wherever they seem to be effective in expressing the spiritual experience which we gather from the Word of God.

Notwithstanding all this, I personally do not use the term “eradication” very much for several reasons. First of all, preaching must be to the heart, and if a term evokes antagonism it is likely to block the entrance of the truths we seek to express. Furthermore, I think it is possible to use more forceful figures of speech which are both more scriptural and more completely harmonious with the thought forms of our own time.

For example, the Scriptures ascribe man’s ruin to the loss of the moral image of God. Viewed from a human standpoint I regard the moral image of God as an instinct for holy living with man and with God. This instinct I regard as the co-ordinating power, governor, or compelling force which binds all of man’s otherwise comparatively independent impulses into one firm, wholesome, and balanced pattern of good living.

Total depravity I take to mean the loss of that balancing, co-ordinating instinct of holiness. Now, among man’s natural impulses there are the desires of sex, the hunger for food, the yearning for achievement, the longing for fellowship and social approval, and so forth. And among these impulses are undoubtedly all the good impulses of charity, kindness, generosity, justice, fairness, and the like, which have been operating since the Fall. Modern observations on the human heart and its condition when Adam fell were not that these good impulses were utterly rooted out of his heart, but that they, like his physical impulses, were left without the supreme co-ordinating control of the spirit of holiness, the instinct for good living, the image of God.

When man lost the image of God he lost this co-ordinating power which was not a thing but was rather a spiritual quality of his nature, ruling all his powers and bringing them into that balance of his nature that we see in righteousness and love. As a result of this, man has been left with the burden of the divine commandments. He could not bear the burden of his duty. He sinned. His nature became bent. Into it were crooked and twisted forms of thought, life, and conduct.

It might be an argument against my theory that describing carnality or original sin as primarily the loss of something might be inconsistent with the thought of the carnal nature as the addition of something to a man’s personality. Here again it seems that the meaning is decided altogether by the direction of approach. Take a blind man for example. I would say that the blind man has lost something, the power of sight. Perhaps the blind man might say, “I have acquired something, the heaviest, bitterest handicap of life. I am burdened with blindness.” One brother would say that to cure this man we must eradicate his blindness. Another would say that we must restore what he has lost. Is there really any essential difference? If I were a blind man and a famous physician offered to restore my sight, I could accept his offer without any debate.

And still, I cannot help but think that my presentation may be more useful for students trained in the physical sciences.

When I use the word eradication in preaching holiness, I mean that when one is sanctified wholly by the baptism with the Holy Ghost and fire, that the moral nature of the believer is cleansed from all the pollution of sin. The whole of man’s body, soul, and spirit, which was affected by sin, and the effects of sin are not removed from the body and the intellect, and will not be removed until the resurrection. But all the pollution of the moral nature is removed in sanctification, and in saying this, I mean all sin, all sinful tempers, all sinful affections, and everything that is contrary to purity and love.

I am by the term “eradication” like Wesley was by “sinless perfection.” I seldom use it. I think it is used more by those who oppose the biblical teaching of Christian holiness, in their customary method of creating “straw men” and then refuting them. However, if we are to use the term “eradication” as used to explain the work of the Holy Spirit within an individual in the experience of entire sanctification, I personally
am entirely in agreement with the great truth implied in that term, and I somewhat hesitate to comment on the appropriateness of the word itself lest it should give the impression of any deviation whatsoever from the Wesleyan view of the possibility of a pure heart here in this life.

Nevertheless, to be perfectly honest, I seldom use the term 'eradication' without qualification. There are reasons for this in that it has a physical connotation—"to pull out by the roots"—which does not well fit the Wesleyan view of original sin or carnality as being 'founded' or 'propulsive' of the inner and volitional man rather than something resident in our physical and appetitive self. Again, there is the term another concept of classical implication akin to the doctrine of the "final perseverance of the saints." If the old nature has actually been rooted out, we can have no sigh of relief and know that our lives will thenceforth be free of carnality. Thus the Christian often finds himself relapsing his diligence and daily conflict with Christ and when as a result of this carelessness he finds carnality manifesting itself he concludes that his experience of entire sanctification was in error, confidence in the way of holiness is shaken, and it is now much harder than before for him to find that position of victory which by which the just must live and walk.

Last, I do not prefer the term 'eradication' because it is not a scriptural term. Personally I prefer the scriptural forms: 'cleansing,' 'crucifixion of the old man,' and the like.

The word of the Holy Spirit of God in the soul of a believer is represented in Scripture as an act of circumcision (Deut. 30:6; Col. 2:11); an act of purging (Psalm 51:7; John 15:2); an act of cleansing (I John 1:2); an act of crucifixion for the purpose of sanctification (Gal. 2:19, 20); and an act of creation (Psalm 51:10; Eph. 4:24).

But what is this work? Is it suppression? Is it eradication? or is it just habitation? These are the first terms. There are those who support the second. There is support for the third. Is it not clear that a believer is not wholly involved? Suppression in the sense of Victory over sin in all its forms and manifestations from the time of regeneration for such a life should be marked by victory over the world (I John 3:4), and over sin (I John 3:6); yes, suppression in the sense that the human body must be kept under (I Cor. 6:27). It is eradication in the sense of cleansing (Psalm 51:7; Ezek. 36:25; I John 1:9); purging (Psalm 51:7; John 15:2); purifying (Acts 13:9-10; 18:12-13; 20:30; 21:25-26); destruction (I John 3:1; John 10:10; I John 3:10; death of the body of sin (Rom. 6:6-7). Habitation is rather the result; for God has not only purged the sin, but he will dwell in them and walk in them.

The word 'eradication' is frequently made to carry with it the idea that matter and sin is not just purged or removed from the anti-God disposition; for the carnal mind is enmity against God: . . . it is not subject to the law of God, neither indeed can be (Rom. 8:7; Rom. 6:17). Suppression, destruction, or eradication there should be no room for prejudice among Wesleyan groups.

It is this very problem of definition that has led the writer to speak in terms of framework of reference. The lack of such a framework has resulted in confusion and misrepresentation for many honest seekers of the truth. With this in mind, eradication may be outlined: (1) The Biblicoframe of reference and (2) the psychological frame of reference.

Ministers of the Wesleyan movement must be prepared to preach, teach, and counsel young people in the light of their training in secondary and higher education. This preparation takes into account the parable of the different schools of contemporary psychology which brooks no embarrassment for the doctrine of holiness, but rather in some forms sustains and supports the essence of the Scriptures. The minister of holiness is then to heed for the modern minister. (1) To be thoroughly acquainted with its scriptural exposition, (2) to be sensitive to the complete scriptural philosophy and psychology to meet the qualifications of an effective guide in holiness, and (3) to be grounded in experience so that the possible lack of educational discipline will be overbalanced by a "glowing" testimony.

The Biblical Frame of Reference. Paul speaks of the "old life" as a period of antiquity (Rom. 6:16). The relationship is between the old and the new. The psychological frame of reference. He was painfully aware of the Platonic dualism between form and matter which he interpreted to be spiritual and carnal. He was not aware of a theological issue such as suppression or eradication. It was his one thought and idea to have a method in which man could rid himself of this body of sin, this carnal mind, this old man which prohibited him from serving God in the will of his mind. We are now more interested in the crucifixion of the carnal nature through Christ than he was in a theological discussion of its nature. He took the principle of the redemption to the degree that he did not use the word eradication, he believed firmly in its principle and possibility. With this in mind the principle of eradication in its biblical sense means the crucifixion of the carnal mind, an act of God on the conditions of consecration and faith in preparing the way for the concomitant infilling of the Holy Spirit in entire sanctification.

The Psychological Frame of Reference. Although biblical terminology will be taken for granted in preaching, it is the writer's opinion that the minister should stand ready for a commitment to have its psychological setting—especially in personal counseling.

Amorality in progressive religious education. (1) The emergence of Wesletanism. Emerging from a Freeoeel-Dewey tradition in educational philosophy, it has separated itself from traditional terminology and values. It is a movement in youth in the language of traditionalism (and it will not), traditionalism of any kind must be ready to meet it on its own ground. That is, the doctrine of holiness must be represented in language forms which are familiar to the high school and college student of this day. There is no reason to believe that youth is not intelligent enough to understand the distinction between a biblical and psychological frame of reference and relate one to the other.

The very fact that contemporary schools of psychology are warring against each other is ample proof that no one of them has the complete solution to the problem of human nature. Added to this is an increasing awareness in American educational circles that the philosophy of John Dewey has failed in the moral discipline of American youth. On the other hand, there is a growing feeling among prominent psychologists that a re-evaluation of educational psychology is necessary, and no attempt to establish the educational principles of anyone of them is to do, surely some of the recent developments in personal psychology and psychoanalytic psychology in the Wesleyan teaching. The following is a minimal statement which might aid in clarifying the problem of eradication from the psychological frame of reference.

The constituent nature of man dealt with from a biblical frame of reference can be observed at the level of experience—organization from the psychological frame of reference. It seems to the writer that at least four principles are evident. (1) Man, as a person, is intrinsically worthwhile. (2) The mind is capable of moral action. (3) Man is capable of moral action.
function that sin enters the total perspective. It is with facility that the fundamental urges of the organism seek expression unblinded by prohibitions which society through social experience has found imperative to self-realization, integration, and social approval. These basic drives, in the absence of the object to which the superego loyalty is given and embodied deeply below the level of consciousness, display a persistent rebellion against restraint and an exag- gerated egalism which from the standpoint of religion may be interpreted as a profound disarrangement or perversion of man's nature. Intrinsically, these urges are not found to be opposed to the abstinence required by social and religious restraint they become sinful in violating the moral demands of the race. Thus, sin may be defined in this sense as an illegitimate expression of a legitimate urge.

While conversion satisfies the demands of God as to actual transgressions, it does not deal with the moral perversion still extant in the nature of man. (Psychosynthesis has termed this urge the Id, observing a fundamental strife between it and a moral Integer, the Super-Ego). Consecration and faith are not a substitute for sincere sanctification, integrate the total person in God, bringing harmony and unity to motivation. In doing so, the experience "exhausts" the motive power of the race for moral development of man's nature and as Curtis states, "there is no longer any heart-interest in them. They are empty of all urgency toward the will. It is not that they are for the time being shut out of consciousness; no, the work is more profound than that, they cease to have any existence as motives. The full pure of love has exhausted them."

There are two observations made above that are important to the doctrine of holiness. (1) Man's essential nature is not changed in the experience of sanctification, and (2) his disposition to sin is changed.

From the psychological frame of reference then, eradication may be defined as that act of God which exhausts a common disarrangement of man's moral motivation, made possible through a consecration of the total person to God on the condition of faith. Hence, put forth:

1. Though I believe in the principle of eradication as we define it, I believe that it is preferable and expedient to use the biblical verbs to purge, to cleanse, etc.

2. In preaching, there is no moral obligation to hold tenaciously to reformation and post-reformation theological terminology which sometimes misrepresents the issue. We do well to hold fairly close to biblical language. I believe that there is a greater latitude in preaching at this point than some will admit.

3. The position of the Church of the Nazarene on holiness is far clearer than was the situation at John Wesley's time. To concede him honor and credit for his great contribution to the holiness tradition, we would do well to find our source of evidence in biblical and contemporary scholarship.

4. If the principle of eradication is to be redefined and clarified, let us not so define it that the insidiousness of the carnal mind and its work in the human heart will be forgotten. That, I believe, makes it important that we speak of these definitions in various frames of reference.

The great foe of Wesleyanism is not the liberal tradition, but Calvinism or Protestant Fundamentalism. We are endangered by the former, the latter will, for the most part, view us with an increasing interest.

5. In a discussion of the problem with liberal professors at various times, the general concurrence short of viewing the experience as a vital one. There is a wide field of opportunity in writing at this point—that is in proof and description of the experience. I have discovered for some time that the position and the movement of the Church of the Nazarene is that our terminology does not fairly represent our position.

The real issue, on which the accuracy or inaccuracy of the term "eradication" depends, is very simple: In the work of entire sanctification is something actually removed from the nature, is a condition or perseveration correctly, or is there merely the infusion of greater grace with which to conquer the perversion? The following example will help to answer this question. A young minister, very intelligent and sincerely spiritual, a graduate of a prominent seminary, sought the grace of God's cleansing at his own altar. He had never been trained in the doctrine, indeed, was prejudiced against it; but he knew that mingled with his love for God and souls there were certain things in his life which wounded the Prince of Peace in his hands. Some importance and pride and ill will which were a constant source of chagrin and condemnation to him, and which he fought against but could not thoroughly overcome.

When talking with a fellow minister about the possibility of a work of grace which would adequately cope with these inner sins, he was asked bluntly if he would be willing to go to his own altar in the presence of his own congregation. He replied, "That would kill me." But his heart hungered intensely at this point and he was willing to "die." Afterward he testified in my presence that these tendencies with which he struggled for so long were gone, "I am not fighting them any more, they are not there to fight." It was very evident that something was gone from his heart. This "giveness" must be more than a temporary phenomenon.

If he had been conscious of the continuing presence of those inner sins and the continued necessity of struggling against them, and knew that a greater measure of assurance of power in overcoming them, then the term "eradication" would not be applicable; instead, we would have to resort to another word such as "suppression" or "counteraction.

Whether "eradication" is the word which best describes this removal of inward sin depends upon how applicable we consider its etymological meaning. To eradicate literally means "to pull out by the roots." Werg... the young preacher's pride and ill will and carnal ambition pulled out by the root? If not, why not? To eradicate them, today would give way tomorrow or next week to a discovery of a recurring tendency. But if so, on the other hand, then we are discovering the "true" eradication of next week anything in his heart which would tend toward pride or the other inward sins. This is not to say that the capacity for such inner sins would be removed. Just as a cleansed plot of ground still has capacity to receive a new seed, if conditions permit, may germinate and become a root, so the cleansed soul is capable of receiving the seed of evil suggestion which, if watered by brooding will germinate and become a new root of sin. But it is as if it is like the cleansed heart remains watchful and trusting, it is not struggling against constant root-sproutings. I believe that the work of entire sanctification involves just such a thorough uprooting, and therefore, feel justified in selecting "eradication" as the best possible word.

I strive to make it clear, however, that nothing essential to human nature is thus unchanging, that whatever is essential to human nature still need to be disciplined and controlled. The sex instinct, for instance, which causes influence on the other sex in life and it's strange impulse is not eradicated, for it, of itself, is not evil. But it certainly needs to be controlled. (Even here, however, I would not want to speak of the need of "suppression" or "counteraction" but of "control, direction, and sublimation.") It is man's inborn root of which we are talking and that root is eradicated. And my conviction is that without this eradication the control and disciplining of all natural propensities yet remains. I believe that in strong character will forever be a weak attempt rather than a triumphant achievement.

To say, however, that inner sin is pulled out by the roots is true only if we do not press the figure of speech too far. In speaking of the carnal nature as a root we must not give the impression that the carnal nature is an entity or a separate nature independent of human nature. I do not consider carnality as an independent nature, but rather a perverted condition of human nature. Therefore, entire sanctification involves the removal of something only in the sense that it corrects and adjusts our inner man. It eliminates the perversion. To avoid allowing the figure of the root to convey the idea of an entity it might be better to change the figure and say that the removal of inward sin is like the removal of a condition of root by a good axe, a condition which is the invisible cause of a visible wobble which wobble will never be removed completely, but only by a mechanical operation. When the condition of crookedness is removed from the axe, we have taken away any indication that it would press, but we have removed its capacity to become crooked again. It may be straight today and crooked tomorrow. So may human nature. But in a straightening the axe we may say that we have corrected the wobble by going to the root of the trouble, that we have gotten to the bottom of it. So does entire sanctification involve a cleansing which goes to the bottom of man's inner sinful tendency.

Many years ago my youthful mind was moved to check an orthodoxy of a certain speaker to whom I had just listened. So I asked him a blunt question: "Do you believe in eradication?"

I have never forgotten his reply. He said: "God's Word says that the root is cut out, but we don't want the dead carcass left around. Yes, I believe in eradication."

Sounds a bit crude, but there is something I believe in the act of cutting the root out in all areas. I always preferred myself to use the scriptural terms and to avoid using a non-scriptural term which sometimes provokes needless misunderstanding and controversy. But it
does seem to me that the terms used in the New Testament actually mean eradication or nothing less.

Eradication, I take it, means the cleansing of the heart from all sin, the crucifixion of the old man, the destruction of the body of sin. This is the central theme of the first chapter of Romans and the sixth chapter of Romans, and is vividly descriptive of the negative aspect of entire sanctification. It is a cleansing, purging, destroying out of God.

But what is eradicated? That is the essential point. Much of our difficulty lies in a misunderstanding of the nature of sin.

We have expressed the "carnal nature" to describe what is eradicated. Paul declares in the eighth chapter of Romans that the carnal mind is "enmity against God." God is at the heart of the matter. The carnal nature is not anger, envy, or immorality. These are manifestations of it. It is rather a spirit of rebellion against the will of God, wanting our own way rather than God's way. Essentially, it is self-will. The one who is sanctified wholly is fully submitted to the will of God.

Sin is a disease which permeates and poisons our whole being, just as leprosy goes through the blood stream to all parts of the body. Entire sanctification cleanses the whole body being, so that we are sound and whole. Sin is an evil principle or force or work in us. It must be destroyed and destroyed. Nothing less than what I am calling "complete" or "total" eradication will take care of the sin problem.

First, let me say that I understand that the term "eradication" is not to be found in the Bible, but in spite of that fact I contend that it is a scriptural term and will describe a scriptural experience. It is one of the phases of the blessed second work of grace subsequent to regeneration, known as entire sanctification.

I use it as a synonym for the phrase the "destruction of inbred sin." When I use it I understand it as a synonym for such Bible terms as "take away," "purge away," "destroy," "consume by fire," "cleanse from," "mortify," or "kill," and like expressions which are used in the Scriptures for the destruction of the sin principle.

Eradication would cover the Bible teaching that it is possible to be dead to sin, having the old man crucified, the body of sin destroyed, and the soul freed from sin. It would cover the Bible teaching that it is possible to be without the sin principle, to be without the whole will of God and the absolute surrender of that believer to the operation of the Holy Spirit; it is accomplished by the Baptism with the Holy Spirit whereby one is cleansed, purged, purified, and the old man is put off with his deeds.

I mean it to carry the same significance as the Hebrew word kaphar in Isaiah 6:7 when God tells His people, "He will purify..." While also it means what the kindred word baron does as used in Daniel 12:10 which prophesies that many shall be purified, and made white to the time of the end. The word purifying, purifying. Moreover, I understand it to mean what David prayed for when he said, "Wash me throughly from mine iniquity," (Ps. 51:2). Here the Hebrew is na'asekah, meaning to make clean, to make blameless, to cleanse or expiate (see Davidson's and Gesenius' Hebrew Lexicon, Concordance). I use the term eradicate to mean what Ezekiel said when in 33:25, God promises His people that they shall be clean and purified and made white. Here the term is Taher meaning to make clean, to cleanse, to purify, to purify or to come to the New Testament, I use it to mean what Paul referred to in saying "that our old man is crucified, that body of sin might be destroyed, that henceforth we should not serve sin" (The Sin, I.e., the principle) Romans 6:6. Here the word for destroy is katharos, (Greek). The word means to cause to cease or to end to, to do away with, annul, abolish. Eradication has reference to that circumference of the heart sphere by which it is purified or cleansed and that spiritual circumcision of which he speaks in Colossians 2:11 which accomplishes a stripping off of the body of the flesh, an expression used by the apostle to Paul. The term eradicate is the well-chosen term.

The term eradication accurately describes God's work with regard to inbred sin but it clearly describes the sanctified Christian's experience of temptation and his varying success in translating his perfect love into perfect Christian conduct.

In sanctification the fixed desires of the soul—those by which major moral choices are governed—have been changed. It is not the orientation of the will toward evil that is changed, but the source. Before sanctification this orientation of the will was in the opposite direction, away from God, and hence we might say that the old orientation has been eradicated. This "set of the soul" however must not be interpreted as a perfection of desires which eradicates the momentary impulses which make temptation a genuine reality. The sanctified man who is tempted to do wrong, for the duration of the temptation has some momentary desire for the tempting object of sin. Eradication is not an accurate description of this experience.

He who has been sanctified wholly has a great conflict within the whole will of God but ignorance and other human limitations often frustrate the perfect execution of the perfect heart. The thoughtful and conscientious sanctified Christian must at times acknowledge with a sense of frustration and a sense of bitterness that he was not able to do yesterday what he had only had the knowledge and the courage which is his today. The sanctified Christian must at times give vent to the desire that "He should not have done it that way." To describe the sanctified experience as an "eradication of all that is ungodly" is not a fully accurate description.

The word eradication is a partial term which accurately describes only one aspect of the experience of sanctification. With the use of the term I try to keep this meaning clear.

The term "eradication" as applied to Christian experience is a forceful and highly descriptive word by which we seek to define the extent of the operation of God's grace in relation to sin. Indeed, it well expresses the aspect of thoroughness in the moral cleansing which is effected in the believers inner nature through the baptism of the Holy Spirit. It is a term of exclusion which makes more pointed the term "entire" which we attach to the word "sanctification" when specifically referring to the entire experience.

It is well to remember that common words applied to spiritual truths always carry with them more or less of the metaphor of their natural setting. It is possible to draw lessons from this metaphorical content of a word. At the same time it is possible to overwork the metaphor in certain areas of its background, consequent to trying to create a distortion of the truth. There has been such a tendency on the part of the unthinking in pressing the literal etymological significance of the term eradication to mean the "rooting out" of a kind of material entity from the heart of the believer in the act of the cleansing from sin. We have been approached by young Nazarenes with the serious presentation of the problem of how, when carnality had been completely destroyed, it could ever again be possible in the believer to view of external security on the holiness plane is not altogether an isolated instance. The error arises from the naive materialization of Paul's word and of the metaphors implied in the language commonly used in describing the experience of entire sanctification.

The sinful nature as well as the sinful act inheres in the nature and action of morally
Eradication

Dr. H. Orton Wiley

THERE appears to have been much discussion of late concerning the use of the term "eradication" in the literature on Christianity. Why this should be, we do not quite understand; but to us it poses three things: First, the most charitable explanation is that the term is used by those who are concerned with a false psychology; secondly, it appears to be due to a lack of comprehension as to the proper use of the term; and thirdly, the most critical explanation is that it appears to denote more than the heart experience warrants on the part of those who use the term. Therefore, we shall not deal with the "term eradication" as a criticism of our Lord's own use of the term.

As recorded in Matthew 18:13 He says, "Every plant, which my heavenly Father hath not planted, shall be rooted up." This meaning is the same as that expressed by St. John in the words, He came "to destroy the works of the devil" (I John 3:8). The word "eradication" is the translation of the Latin word eradicare, as it will be seen by a reference to the Novum Testamentum. But when the translators of the Authorized Version put the Greek word into English, they chose to use the simpler form "rooted up." The more curious Latin word eradicare consists chiefly of the Latin root words and to object to the use of the Latin form of the word which is the Anglo-Saxon equivalent, appears inconsistent to say the least.

St. Paul, however, appears to use even stronger terms than this. The word "eradi
cation" connotes merely the idea of removal, but St. Paul's term "circumcision" not only carries it with the idea of removal through death, but also the agony of suffering which attached to this form of death. Another of St. Paul's terms is "mortification." Mortify therefore, your members which are upon the earth (Col. 3:5). Here we note that the word "eradication" is limited, while the word "circumcision" is a metaphor, and the word "mortification" is a true metaphor. The Bible speaks of the whole man and all his members, not just of the body, as does the word "eradication." When we speak of the eradication of sin, we mean simply, the removal of the disease by the Spirit of health, or the Holy Spirit. Holiness is wholeness. The divine spirit, removed from the disease of sin. To limit the term eradication to the removal of a "thing" considered as a false psychology both as it concerns the conception of sin and the nature of the human soul.

2. An objection to the use of the term "eradication" must be interpreted as a criticism of our Lord's own use of the term. As recorded in Matthew 18:13 He says, "Every plant, which my heavenly Father hath not planted, shall be rooted up." This meaning is the same as that expressed by St. John in the words, He came "to destroy the works of the devil" (I John 3:8). The word "eradication" is the translation of the Latin word eradicare, as it will be seen by a reference to the Novum Testamentum. But when the translators of the Authorized Version put the Greek word into English, they chose to use the simpler form "rooted up." The more curious Latin word eradicare consists chiefly of the Latin root words and to object to the use of the Latin form of the word which is the Anglo-Saxon equivalent, appears inconsistent to say the least.

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The cure for sin demands a counteractant commensurate with the nature of the disease. The disease being on the spiritual plane, the cure must be spiritual. The disease being a disintegration, the cure must be an integration. The divine provision is an exact specific for the need of man for redemption. The experience of grace is a supernatural renovation, reconstruction, and reorganization of the personal moral being. In forgiveness it provides pardon and reconciliation to fellowship. In regeneration it gives life in relation to the spiritual order. In sanctification it reaches into the depths of the motives which create character and action. There it works a renovation through the infilling of divine love. Touching the bonds which hold the egoistic structure of life together it dissolves the self-centered life and centers it in Christ. Out from the Christ-motivated center radiate love, peace, joy... gentleness, goodness, self-control, and every fruit of the Spirit which builds up the life of holy fellowship with God and man.

Viewed from the standpoint of soul health it is difficult to see how any plea for the partial removal of spiritual death in the sanctified can answer the argument for the continuation of a half-sick, half-well man in order that grace may abound in the healing process is obviously futile. The idea of health relates to "wholeness" and no part can equate with the whole. Thus eradication means the complete deliverance from spiritual disease through the supernatural infusion of spiritual health. As long as this health maintains, the soul is free of the carnal disease. If, by the breaking of chains, the soul is freed, and the spiritual health declines, soul disease is the inevitable result. There is no problem of the recreation of sanctified substance in the return of the carnal mind to a previously sanctified heart.
fution of heart usually described by the noun "sin," often called "the sin."}

These are described in such scriptural terms as "the carnal mind," which is "enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7); "in the flesh" (Rom. 8:3); "the old man," the "body of sin" (Rom. 6:6); "sin that dwelleth in me" (Rom. 7:26); "the flesh" (Rom. 8:5, 9, 12, 14, 19).

It is described in such theological terms as impurity, original sin, inbred sin, depravity, a bent to sin.

Perhaps most of all is thought of as the organization of life around self, and as such it is described as the "body of sin." It is not something apart from the self, but it is the great "psychic urge" which drives the entire personality toward disobedience and lawlessness. It is so identified with self as to warrant such descriptions as "the old man," "the old self," and the "man of sin."

**THE PROVISION:**

The basis for the teaching of eradication is found in the atoning work of Jesus. In His death He settled the entire sin problem and provides for man not only forgiveness from his acts of sin, delivering him from sin's deleterious effect, but he also provided cleansing from the impurities of the nature of man and destruction of the condition of sin in the heart.

Such statements of scripture as these indicate the provision made for the eradication of the sinful nature:

"Our old man is (was, R.V.) crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

... God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh (Rom. 8:3).

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

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

... the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Based upon its provision of Jesus, such terms as these are used to describe the work of Christ in the heart of a Christian: cleanse (1 John 1:7); purify (1 Peter 1:22; Titus 2:14; Acts 15:9); purge (Heb. 9:14); make free from (Rom. 8:2); crucified (Gal. 5:24); sanctify (Heb. 13:12); destroy (Rom. 6:6). These terms are used in different places but is translated always with emphasis upon the thought of utter destruction or eradication. It is translated destroy in Romans 8:6 and 1 Cor. 15:26; abolished in II Cor. 3:13; Eph. 2:15; II Tim. 1:10; ceased in Gal. 5:1; delivered from, Rom. 7:6; of none effect in Gal. 5:17; and sinner in 2 Cor. 10:8; for nought, I Cor. 1:28; to come to nought, I Cor. 2:6; put away, I Cor. 13:11; put down, I Cor. 15:24; vanish away, I Cor. 13:8; and made void in Rom. 3:31.

**ERADICATION IS NOT**

Dr. H. Orton Willey says: "Original sin must be viewed under a twofold aspect: (1) It is the common sin that infects the race regarded in a general manner; and (2) It is a portion of his general heritage individualized in the separate persons composing the race. As to the former, or sin in the generic sense, original sin will not be abolished until the time of the restoration of all things. Until that time, something of the penalty remains unbroken; and likewise something of the liability to temptations and the conduct of those who have sinned, essential to a probationary state. But in the second sense, the carnal mind, or the sin that dwelleth in the me of the soul—its principle in man which has vitiated and alienated with transgression, is abolished by the purifying work of the Spirit of holiness, and the soul kept pure by His Indwelling Presence." (Christian Theology, Vol. II, page 483).

Eradication must not be thought to take away all of the normal functions or desires of the human personality. There are many of these that are structural or basic to every human being. These can be classified as the physical, the mental, and the spiritual areas of life. A cleansed life is not a de-humanized life.

**ERADICATION IS**

Eradication means cleansing from sin, purity of heart; this, that central reservoir of life that is a part of the life that we live, the drives, urges, thoughts and intentions of life. It is purity where sin was centered, namely in the self—the thinking, the feeling, willing and acting self—and if it is not cleaved from there to cleanse the areas of life where sin has had control.

The Manual of the Church of the Nazarene gives a clear description of eradication in its statement on Entire Sanctification:

"We believe that entire sanctification is that act of God, consequent to prayer, by which believers are made free from original sin, or depravity; and brought into a state of entire devotement to God, and the holy obedience of love made perfect." (Manual, X, page 29).

Eradication expresses the negative aspect of an experience of grace, of which perfect love, the devotion of the life to God, and the baptism with the Holy Spirit are the positive aspects.

+ The Pastor

And Church Unity

Ross E. Price

"If you people ever become divided over which pastor to have, it is a leading minister with one day to his congregation, "I shall not regard it as a compliment but as a signal that it is time for me to take my departure from you."

Many of our church leaders have emphasized the spirit of that statement when speaking to pastors, by saying that whenever the church begins to divide over a minister, some in favor of his leadership and others opposed, it is then time for him to plan to move on; especially if the breach cannot be healed quickly while he still remains.

While doing some reading the other day in the works of the Apostolic Church Fathers I came across this paragraph in Clement of Rome's first letter to the Corinithians. He emphasized much the same thought to this oft divided church.

When they among you are noble, who is compassionate, who is filled with love? Let him cry:—"If sedition and strife and divisions have arisen on my account, I will depart, I will go away worthwhileyou will, and I will obey the commands of the people; only let the flock of Christ have peace with the presbyters over it." He who does this will win for Himself a good account, and return to the people every place will receive him, "for the earth is the Lord's, and the fulness of it." This has been in the past, and will be in the future, the conduct of those who live without regrets as citizens in the city of God.

—Chapter XIV

Saddens enough the Corinthians were not the only church to divide over their leaders. But does the pastor today take the same attitude as Paul—"who warned them that the body of Christ is not divided? Somehow we pastors have a part to fulfill in the answering of the Master's prayer, "They all may be one." Isn't it more commendable to head a united church, even though one may feel his work is not yet completed in that place, than by contending bring on strife and divisions among them?

+ The Church

Whatever criticisms might be made of the church, it is still the world's one institution that has as its central purpose and only reason for existance as a whole: the Christian character, the realization of men and women of all classes and races for Christ and His cause, and the making of a better world.

The church stands for the spiritual, social, cultural, and economic uplift of all persons, and has within it the teachings whereby if we succeed, all nations, races, and individuals can live in peace and harmony together. —D. Carl Yoder.

"When we worship God, the near horizon of our immediate concern are pushed back; our minds reach upward. We become freshly conscious of our relationship to all things. As our lives gain infinitely in meaning. In worship we get a different view of our own lives. We see life in large relationships and get it in a true perspective. The immediacies of life, the ambitions we have for comfortably such, the things that have disturbed us, all mingle in importance when we look at from the height of our relationship to God and to his purpose." —Religious Telescope.
Gleanings from the Greek New Testament

Dr. Ralph Earle

PREACHING

IN Mark 3:14 we read that Jesus "ordained twelve, that they should be with him, and that he might send them forth to preach." Preachers must contain a significant suggestion for the minister. As a rule, preaching always presupposes a call to prepare. Without good preparation we shall not have good preaching.

But what is the nature of the preparation which is here emphasized? Jesus adorned twelve, first "that they should be with him." The most important part of our preparation consists of being with Jesus.

First, in a fellowship of worship. We read in Luke 11:1 that as Jesus was praying His disciples said, "Lord, teach us to pray." The fellowship of prayer was one of the rich privileges of the disciples of Jesus. They heard Him pray. It awakened in their hearts a desire to pray. They sensed a reality, a contact with God, in His praying. It created in them a hunger for God's presence in their own prayer-life.

There is no preparation for the ministry which will take the place of fellowship with Christ. There is no substitute for prayer in the Christian life. We must all enter the school of prayer as eager learners at the feet of our Lord if we are to be good ministers of Jesus Christ.

No amount of formal school training or extensive reading and study can possibly compensate for the lack of prayer in the life of the preacher. There are many lessons we can learn in the school of prayer. To fail to matriculate here is to fail tragically before the public. Private prayer must always precede public preaching if it is to be effective and life-giving.

But there is also the fellowship of work. If we are going to stay with Jesus we shall have to work. There is no place for us in the Kingdom of God if we are not going to work. We cannot stay even "in the secret place of prayer all the time and be true followers of Christ." No, if we are to be His disciples we shall have to follow Him from the secluded place of prayer out into the highways of humanity. We shall have to follow Him down dusty roads where walk weary men, heavily laden with the burden of sin. We cannot even be content to "live in a house by the side of the road." We shall have to "draw near to the eternal house by the same time draw near to the pulpitting heart of humanity. It is our task to establish a living, life-giving, contact between the omnipotent God and weak mankind, between a holy Deity and a sinful humanity, between the calm confidence of eternal infinity and the distracted, disintegrated, disillusioned, disdained masses caught in the whirlpool of contemporary living. This is our task.

Wesley had a genius for hard work. He wrote or edited some two hundred volumes, which he called his Christian library. He required his preachers to read these books. If they couldn't afford to buy them, he would give them to them. If they still wouldn't read them he said emphatically that there was no place for them in the Methodist ministry.

In a day of general enlightenment and much reading how can we take a lower position with a good conscience. About the most inexusable thing in the ministry is a lazy person. If we are not willing to work, to study, to pray, to preach, to sacrifice, to serve—then we have no right to pose as ministers of Christ.

We all believe that there could be no redemption without sacrifice. But we sometimes forget the costly corollary that there is no such thing as a redemptive ministry without sacrifice. Sacrificial service is absolutely essential to a saving ministry.

If, But, in the second place, Jesus ordained the twelve "that he might send them forth to preach." That was the purpose for which He was preparing them.

What is the use of a preacher who has been acquainted with but half a dozen different Greek words in the New Testament which are translated "preach" in the King James Version. Two of them, evangelizo and prædicatio, appear with almost equal frequency. The former occurs some fifty-five times and the latter fifty-four times.

Evangelizo, from which we get our English word evangelize means "bring good news, and proclaim glad tidings." Thayer, in his Lexicon comments: "In the New Testament especially of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in and through Christ, and of what relates to this salvation." It means to "instruct, (men) concerning the things that pertain to the kingdom of God." Matthew and Mark do not use this word, but it is used three times in Luke's Gospel and ten times in Acts, then frequently in the Epistles.

Kerukao (pronounced 'as our long o') has a distinct meaning. It comes from the noun kerukio, which means "herald." Hence it means "in the Christian sense, as a herald, proclaim after the manner of a herald." It is used in the Septuagint (Greek) translation of the Old Testament 'always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed.' In the New Testament it is used for the public proclamation of the gospel. It occurs nine times in Matthew, ten in Mark, seven in Luke, eight in Acts, and frequently in the Epistles.

A third Greek word in the New Testament translated "preach" is katekazo, which occurs ten times, not at all in the Gospels. It is also translated "shout," "teach," "declare," and "speak." It literally means "tell thoroughly.

A fourth word, lēgo, is used six times for preach. It is the common verb for "talking." It is all that some preaching is. The fifth word, diblēgeō, means "say thoroughly." It occurs twice. The sixth word diangedo is used only once (Luke 8:60). It means "report.

In closing this article we want to suggest some answers to the question; "What is preaching?"

First, preaching is proclaiming. The preacher has a proclamation to make for the King of kings. He steps out as a herald to make an important announcement. He should be the herald of good news of salvation.

Secondly, preaching is persuading. We are not simply to make the announcement of salvation offered through Christ. We are to seek earnestly to persuade men to accept it.

Thirdly, preaching is pleading. The lawyer does not stop with seeking to persuade; he pleads the case of his client. Brethren, if a lawyer will plead his case with fervor and skill in order to win his case, should we be any less earnest—yes, dead earnest—in pleading with lost souls to be saved? The issues are so much more vital and the stakes so infinitely higher that we should be ashamed to be less earnest than the lawyer who pleads his case in court. May we not fall immortal souls for whom Christ died.

Strength

We never have more than we can bear. The present hour we are always able to endure. Faith is our daily bread, so is it our strength. If the trials of many years were gathered into one, they would overwhelm us, therefore, in pity to our little strength. He sends first the little strength, which may be both, and lays on a third, heaviest, perhaps than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach the strength which may have a lesson which is beyond the power of any to teach alone.—H. E. MANNING.

Prayer is described in many ways, and many beautiful things have been said about it. But one thing that must always be true of sincere prayer is that it grows out of the atmosphere of complete surrender of our own wills to the holy and perfect will of God. In all our prayer life, we must follow the example of Christ, who in the hour of His deepest agony in the Garden of Gethsemane could still say, "Nevertheless, not my will but thine be done." To fall here is to fail as prayer as we ought. No matter how important or wise the things we desire and for which we pray, man cannot be in accord with the will of God, it can never be the thing that is right or best for us.—Christian Observer.
If I Were a Pastor Again!

Dr. George W. Ridout

I have in my study a book by a noted British preacher, Dinsdale T. Young, entitled Stars of Retrospect. He was a great pastor and preacher; began to preach when seventeen years of age and preached as pastor in various churches before he died—until he was past eighty. I heard him preach twice; the last time when Westminster Wesleyan Temple, London, was filled, quite at his best. Dr. Young was a marvelous pastor and an eloquent preacher.

I mention this because there are many young preachers in these days who do all they can to avoid the pulpit. I have frequently had students come to me to discuss the matter of going out into evangelistic work; generally advise them to go first into the pastorates where they will have time to study and read books, and where they can prepare their sermons, and also where they will get to know the people of the churches and understand something about church life, its program and responsibilities and where, too, they will understand human nature—better the carnal nature also.

Thinking back upon my ministry I am deeply grateful that I spent twenty-two years in the pastorates—in churches in towns and villages and cities. My pastoral relations in the churches extended to the different locations—from three to six years—the six-year appointment was in the city.

The pastorates enabled me to know books and people. I enjoyed my study and books; I never neglected pulpit preparation. When Sunday morning came I had my two sermons for the day well in hand. Often I would rise early on Sunday to pray; often we had prayer-meeting in the church at six a.m. It was a good preparation for the day.

Speaking of books—In my early student days among the books that were in the course of study was a wonderful volume entitled Men and Books by Austin Phelps of Andover. In those days Andover was a stronghold of New England orthodoxy. That book made a lasting impression on my young mind; I still have that book. The writer says, "A thoroughly trained preacher is first a man, at home among men; he is then a scholar, at home in libraries."

While I am putting stress upon books and the study, let me advise my preacher readers to avoid the mistake the Scotch preacher made. The people complained about him on two counts; they said on Sunday in the pulpit he was incomprehensible, and during the week he was invisible. Unfortunately for any preacher to hold the view that he has no time for study preparation to do that he has no time to visit the people. Among the Presbyterians, one of their greatest pastor-preachers was Dr. Cuyler of Brooklyn; he stated as a good principle that the preacher ought to study books and the Bible in his mornings, and in the afternoon study the doorknocks and door-knocks of his congregation.

If I were a pastor again I would give more time to visitation—to get to know my people in their homes. I have frequently had people say to me, "Our pastor doesn't visit much, he has not been in our home for two years or more." A dear, saintly woman, who lived near, said, more than once, something to the effect that she was not concerned about one of her pastors, that during her three years' sickness he visited her only twice. I once asked a postman, who brought our mail twice a day, how many houses he contacted in the course of a day. He said that on some days he would call at more than two hundred houses, but on an average, 150 to 175. I asked a gas man who read our meter how many houses he called at in one day, and he said from 150 to 200.

In a certain town where I was preaching in a revival, I suggested to a young pastor that he call upon his door-to-door calling to invite people out to the revivals—we spent two hours and called at fifty-three homes, inviting the folks out to meeting. Now understand, we did not go in, except in some cases of illness where we spent a few minutes, had prayer and went on. That bit of experience was a revelation to my young preacher friend; he said the next time he could do was four or five visits in an afternoon. In another meeting, after the morning service, which was early, we went out and made twenty or thirty calls on the city chest; it was strange to say, it was the first time the pastor had ever visited some of those homes. He had plenty of time to ride about in his automobile attending conventions and other meetings, but he had no time to see his home folks, in their homes.

I have sometimes thought in some places it would be a pleasant duty if the preacher dined not own an automobile. I feel sure there is a frightful amount of the preacher's time spent in "gadding about." That reminds me of a sensation once when I was at Asbury College. I addressed the chapel one morning from Jeremiah 2:30, "Why gaddest thou about?" I had in mind some study of the last day in the garden of getting down to real work and study, spent too much time gadding about.

Let me suggest this door-step visitation to new pastors—old ones also—go to some door, tell them about your work and knock and ring at all the houses in the block—people who are not members as well as members. Don't go in, have just a word of greeting, and pass on to the next house; it will not be long before you have contacted a hundred houses.

If I were a pastor again I would spend more time in prayer. When I was a city pastor I would often go to the church (sometimes with my church membership roll) roll the door, go to the altar, and pray things out. Oh, yes, sometimes it would be very agreeable to have your ministry bathed in prayer; and if you pray much in private, you will pray with more blessing and power in public. I seldom was troubled. I was a church quarrel, I prayed. Through my problems, I never had to preach to empty benches; my congregations in the morning were always good, and at night they were larger.

In my last city pastorate the work had grown until the Sunday school was so crowded that we sought permission from the school board to take some of the classes to the larger gymnasium. I was a priest of holiness—I was always known in my conference (Methodist) as a holiness preacher, and in every church I had a holiness revival; and in the city church, God gave us a mission revival that completely transformed the church—official board and all.

If I were a pastor again, I would pay a good deal of attention to the children and the young people. I am always sorry for the preacher who does not get up close to the young; I always enjoy seeing them in my congregation. I would do my utmost to get the children present in church as well as Sunday school. We have a situation now that is very unfortunate; children come for an hour to Sunday school and that's the end—no more. It is no small wonder that so many of our young people are serious moral problems—about all they get as children is a bit of Sunday school, then the rest of the day it is the Sunday newspapers, comics, movies, etc. Pardon me for saying this: I deplore Sunday newspapers among church people, and often holiness people. I never read Sunday papers. No wonder that we are losing our Sabbaths! We should all show both by precept and example that we believe in the fourth commandment, "Remember the Sabbath day, to keep it holy." If I were a pastor again, I would do some plain, frank, open and bold preaching of the law as well as the gospel. The world is getting in on us like a flood; our people are in danger of following its customs, fashions, etc.; our people are becoming worldly. Look at the fashions among women, even in our holiness churches (so-called); painted faces, rouge lips, purple finger tips, low dress, and high skirts; women playing the organ and piano, and singing in the choir, with bare arms and not clothes enough on to be fit for the sanctuary; looking just like the world—no difference! What am I advocating? Dowdy, slovenly, careless attire? No, nothing of the kind. Pastors need to warn and rebuke and preach against worldliness and sinfulness, and all it is. As we do, we must not let the world catch us; if we do, our power and effectiveness is gone.

If I were a pastor again, I would seek to make the church a place of worship, not a place of social enjoyments and talk and gossip. We need to learn a lesson here from the so-called high church, where reverence prevails. In too many of our churches there is a frightful absence of reverence and the spirit of worship. Let us make God's house a place of prayer, meditation, praise, and spiritual worship. We would not preach if we had a mellow revare and prayerful spirit in our churches.

Finally, if I were a pastor again, I would pray and study and work and meditate and think ardently to be saved from mediocrity, second- and third-grade preaching. I would aim, God helping me, to be first-class preacher. I think our pulpit is not up to the standard as it was forty years ago; too much of the time is spent now in just talks. Preaching is more than talking! Preaching is more than a talk. Preaching is a work and a duty.
Morrison was a preacher; Candide was a preacher; Bud Robinson was a preacher; Moody was a preacher; Billy Sunday and Sam Jones also—their souls were aflame with the truth, and they burned their way into the souls of the multitudes.

The Minister's Income Tax Return

Paul R. Noble

There has been considerable confusion regarding the income tax return of the minister of the gospel. Does he have to file a return? If so, what must be counted as income? What may be deducted from his income as allowable expenses? When and where should he file his return? Is it required to file a declaration of anticipated income and pay tax in advance? This article will be given to these questions, based on the Internal Revenue Code and the Federal Tax Guide as published by a well-known tax guide corporation.

First, every individual who earns over five-hundred dollars, in any form, is required to file an income tax return. This would take in the majority of the ministers of our denomination.

Second, it is necessary that the minister count as income all amounts of money and the value of other commodities specifically designated for personal use, including:

1. Regular salary
2. Marriage fees
3. Baptism fees
4. Ordination fees
5. Free will offerings
6. Love offerings
7. Any other allowance, providing it is received consequent to the discharge of personal services. There are two items of compensation that are by law non-taxable:
   1. Christmas or other outright gifts to himself or his family.
   2. The value of a minister's dwelling, with the provision that the local church, district, or general church must pay directly for the dwelling. This does not hold true if the minister receives an allowance for rental purposes. In the case of the latter, he must report the full amount as part of his income, with the possibility of claiming part of the expense of the parsonage or home under certain conditions, noted below.

However, where a house is furnished to a minister who does not need the house and who rents it, using the money to pay for the rental of an apartment or home which he occupies, the rent received is exempt from taxation, and need not be reported.

Third, there are a number of items that a minister can deduct from his gross income:

1. Professional share of automobile expense including depreciation on the car itself, gasoline, oil, etc., insurance on the car, repairs, and replacement of parts. The professional share of automobile expense is determined by totaling all costs of operating the car and deducting the percentage of the expense estimated as being for personal use.
2. Attendance at conventions, preachers' meetings, assemblies, conferences, and other ministerial meetings, and any dues or costs in connection with ministerial alliance.
3. Subscriptions to religious journals, not including devotional material for personal use.
4. Library expense, including books and materials contributing directly to the work of the ministry. However, no items may be deducted which have direct bearing on textbooks for Instruction at any Institution of learning.
5. Office expense, paid for out of the minister's pocket. Stationery, supplies, telephone, light, heat, water, (the last three items to be computed in the same way as automobile expense), hire of assistants, furniture, and other equipment of short life may be included, provided they are not furnished by the church.
6. Traveling expense while on business for the church, including all costs of meals and lodging for which no remuneration is received. No expense of moving one's family to another locality where a new work is to be undertaken.
7. Assistance expenses incurred in the discharge of duties, such as meals, lodging, etc., for others, when such entertainment contributes to the benefit of the church.

8. Special ministerial clothing, when such clothing is not worn to take the place of other clothing, such as a person's use of a certain brown suit for Sunday night. Where ministerial ministerial clothing is worn for special occasions, the cost of the clothing and justifiable cleaning expense is allowed.

There is one thing that must be noticed in regard to medical expense incurred because of speaking or singing, and it is that the law definitely states that the expense cannot be deducted as a personal expense. It must be considered as a personal deduction, if at all, and that on the third page of the tax return, under "Medical and dental expenses".

The above items are purely professional deductions. There are other items that pertain to the filling of the tax return that should be considered:

1. Contributions to the church and other charitable causes.
2. Any interest paid on money borrowed by note or mortgage or otherwise.
3. Various taxes paid, including sales tax, luxury tax, gasoline tax, on that part of automobile expense computed as personal, etc.
4. Losses from fire, theft, or accident not covered by insurances.
5. Medical and dental expenses in excess of five per cent of the professional income less deductions.

The following is a sample of how a statement might be made in determining one's net income:

John A. Holly
Minister
Church of the Nazarene, Central City, Maine
Statement of Income, 1947
Salary received $1,500.00
Pews received 47.50
Free will offerings 127.49
Value of produce received 17.21
Total Income $1,527.50
Professional expenses deductible: Automobile expenses $278.00
Less personal use $1.00
Total Income $1,526.50

The Preacher's Magazine

This last figure, together with any other income received, will be the figure to be entered on page one of the tax return, line six. From this the tax can be computed with what income was received, the return or from the information requested on page three of the return, in which case contributions, interest, taxes, losses, and medical expenses would be the basis of computation. By carefully reading the rest of the return one should be able to complete it without much trouble.

One more thing should be mentioned. A minister should file a declaration of estimated income and pay in advance the necessary tax due. The law provides that the previous tax year's tax may be used as a basis for tax to be paid for the current year.

Both the income tax return and declaration of estimated tax should be filed at the nearest Office of the Collector of Internal Revenue. It is obtainable from the local bank or post office. The latest date for filing is the fifteenth of March.

One of the sayings of Jesus that many have found "difficult" is that given in Matthew 17:20, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Numerous attempts have been made to interpret the words of the master of parables. There is one meaning, however, of which we can be sure. It is that many of the things that are impossible without faith become possible through faith. Jesus may have meant more than this; but this truth alone is enough to inspire us, through faith in Him, to attempt any task, no matter how difficult, that we believe He would have us to perform. Thus as we see faith accomplishing the seemingly impossible—"removing mountains."—Christian Observer.
The Pastor's Tenure of Service

Charles Crauswell

God has called the pastor to the perfecting of the saints and the general care of the flock. In accepting the call to a church, we accept its liabilities in addition to its assets. We inherit things both pleasant and unpleasant alike. The pastor should be accepted with the spirit that there is a task to perform and that one is to remain at the job until we are sure that the church is well-organized and growing.

The writer has known of ministers resigning their pastorates to look for "greener fields" through the evangelistic work. However, if we succeed where we are, God will somehow see to it that there will always be a place of opportunity that will meet our capacity and fill our needs. "May God help us to be more than cowards who fled when the wolf approached, and give us the heart of a shepherd to sustain and protect the flock in the midst of danger."

God always finds those who are doing His work just as the major league scout will find the better hitting 300's. Remember a man named Moses? His brother thought to get him off the district. His employer's wife thought to smear his reputation, and the man he favored forgot him outside the prison. God brought him to the General Superintendency. Not in one year! Not in ten years! Did Joseph ask for a promotion? What district superintendent recommended him to the king? His work was all the recommendation he needed. He never whined because his salary was not raised. There may have been times when he wondered; times when he was hungry; times when he could have used a better bed; a better table to eat from; better food to eat on; yet he stayed at his job until the crops came in and the famine was over. He might have been buried in the prison for a season, but God sought him out and placed the reward of royalty on his brow because he was faithful.

Many of our churches would not change pastors if they were not for the pastor who let it be known he was dissatisfied and would move if something "better" opened up. The church can use men who can bear some of the hardships with the faith who are not privileged to move in any particular "whim." Life is too short to be superficial and shallow in a profession where souls are at stake. How can a community that is ever watchful admire a church which changes pastors every few months? If the church would pray for God's man to pastor them, and God's man would pray for the best place to serve, there would be less changes in personnel.

If the business institutions of America changed their management as often as some churches change pastors, the work of several organizations which could withstand bankruptcy. On the other hand, they keep their employees, face their problems with aggressive solutions and stay with the job. The employee receives his recognition, takes his salary increases and promotions within the organization. He may make a change, but only after he has succeeded in the place where he is. Success will always cause demand. Jacob spent many an hour, in tears and heartache because he pushed God's clock ahead. Lord, "Keep back thy servant also from presumptuous sins."

God did not mention salary to Moses at the burning bush or at Pharaoh's court, but He did promise to be with him, Moses enjoyed the fellowship of the Lord and the heavenly host.

What are some of the advantages of a long pastorate?

1. It is good for the minister. He will be free to be a student. He will search the Scriptures for new material and pray for fresh inspiration and leadership. He will become a genuine shepherd watching his flock mature and reciprocally maturing in the Lord. The "shepherd's heart" is a "must" in a longer tenure of office, for will love his flock; for what they are and can become—not for the "leaves and fishes." He will associate the man with the place. The long pastorate will give the community opportunity to gain confidence in both church and minister. It will give the pastor a place of leadership in community life and will widen the influence of the church for God and holiness. It will give the people time to learn to depend upon the minister, and to come to him for guidance. There is no greater thrill than to watch the young grow to maturity, marry and establish Christian homes. This is only possible to the one who is willing to stay and work where he is.

3. It will aid in mutual understanding. The long pastorate helps the minister to understand his people and conversely they will learn to understand him. Lack of understanding is one of the main reasons for a short tenure of office. The Early Church settled its difficult problems through prayer, and patience through Christ. If a minister will endure, then God will open up the opportunity through a revival spirit and mutual understanding to settle problems that "leaving" will never resolve.

4. It will aid in giving vision. The long pastorate will help the minister to see his field "wider than itself." Is a field ever "burnt over"? Have we worked it until there is nothing left? No man can see his field with his eye on another pasture. Where there is no vision, the people perish.And the Church will not mature in the Lord; it will not be able to grow. He will see his field and that it grows to proportions before unknown until he will ask God for help in understanding his church.

The writer once heard of a minister who received a telegram calling him to a church much larger than he was serving. It was sad that he called for his wife to pack their bags while he ran to the study to pray for guidance. It is not always easy to wait upon the Lord, but it pays. Some will not receive the reward for a long and persistent service on this earth, but remember, Moses waited twelve hundred years before he was viewed in "eternal light," with Jesus on the Mountain of Transfiguration. This may have been his vindication.

O God, give of thy grace to serve a needy people. Open my eyes that I may see the need of thine army. Give me to understand the things that are needed and not those that are necessary. Let me work only when the pressure is high and the temptation comes to move in the midst of crisis. Help me to step aside gracefully when my time comes to depart, and let my church in the condition where my successor can build on the foundations You have helped us to plant. Amen.
ARE YOU—
By a Traveler

One traveler, experienced in visiting many churches, has something vigorous to say about the preaching that is being offered from the pulpits these days:

I'm Tramp—
of sermons that start with a text and never refer to it again.
of sermons that are intended, so evidently, to entertain and fail so completely in doing so.
of sermons that are made up largely of quotations without any quotation marks.
of sermons to Jesus, the natural and common sense of God, the Saviour of the world.
of sermons that end without an invitation to accept Jesus Christ as a personal Saviour.

I'm Hungry—
for sermons that "open" the Bible and reveal its truths.
for sermons that strengthen my faith in prayer and inspire me to "pray without ceasing.
for sermons that dare to call sin by its own name and fearlessly make plain what the Bible teaching is about sin and its punishment.
for sermons that convincingly assure that the power of Christ is greater than all the powers of evil.
for sermons that help me to believe that the transforming power of Jesus Christ in the human heart is the same yesterday and today and forever.
for sermons that assure me that Christ does forgive sin and make possible a new start.
for sermons that point out the simple way of salvation and offer no compromise.
for sermons that have the freshness of the preacher's experience in adventures in which faith and knowledge of spiritual laws.
for sermons that appeal to the heart life, since "the kingdom of heaven is within you," and "out of the heart the issues of life.
for sermons that give understanding about the great emotional experiences of life, and reveal how God is at work in them.
for sermons that deepen my conviction that there is a God, a divine plan, a living Saviour.
for sermons that prove that the Church is a divine institution, with a divine plan and unchanging purpose.
for sermons that give missionary vision, increase missionary zeal, and make missionary giving a privilege and joy.
for sermons that present stronger arguments for believing the Bible is the inspired Word of God than the world offers for doubting it.
for sermons that challenge me to make daily adventures in faith, to confirm God's Word and learn from actual experience that God does give daily guidance and strength and care.
for sermons that make me willing—glad—to take up my cross and follow Him, though it lead o'er rough roads and steep hills, even to "a garden and a crucifixion.
for sermons that stir my heart and strengthen my will to deeper daily devotion.

more ready sacrifices, more loving, self-forgetful service.

for sermons that show how this life is related to a life hereafter, and give Bible teaching on the immortality of the soul.
for sermons that comfort in times of sorrow, and courage when the way is hard, hope when discouragements press, stability in joy and success, faith when doubt begins to trouble.
for sermons that, in the tangle of daily experiences, there is the warp and woof of a divine plan.
for sermons that never close without including some reference to Jesus Christ and wandering ones to a rededication of life to the purposes of God.
for sermons that bring me into the very presence of the glorified Saviour and a living radiant Christ, before whom I would lay my heart's supreme adoration and praise.—Gospel Banner.

He who would live a vital, useful Christian life must seek to identify the sources of such a life. One of these is a thorough knowledge of the Word of God. As someone has written, "No one can keep the spiritual life strong and healthy and vital without receiving constantly from an inexhaustible source of life and strength for the soul.

One of these 'inexhaustible sources' of the Bible. In addition to the study of the Word, which should be part of our daily devotions, there is the time spent in enjoying the Word, or "the Christian's vital breath." Through prayer, and that dependence upon the power of the Holy Spirit, we are enabled to apply the truths of God's Word to our daily walk and conversation. Moreover, as we study and pray we must be ever on the watch for ways in which we can serve His name. As we follow the example of the glitter, and go about doing good, we manifest to the world the fruits of our abiding relationship to God.—Christian Observer.

Mrs. Gates' Poem:
"Your Mission"

During his presidency, Lincoln came to love Mrs. Gates' poem, "Your Mission." He first heard it as a song. When its fifth stanza was reached, tears started to course down his cheeks. He wrote the poem, "At the close of the day, when we have done our Mission repeated?" Maybe you want that poem for your scrapbook. Here it is:

If you cannot on the ocean
Sail amid the turbulent fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay,
You can be a hand to help them
As they launch their boats away.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measure
As they sing God's glorious song;
Though they may forget the singer,
They will not forget the song.

If you have not gold or silver
Ever ready at command,
If you cannot toward the needy
Reach an arm or an ear;
You can visit the afflicted,
O'er the erring you can weep.

January-February

You can be a true disciple Sitting at the Saviour's feet.
If you cannot in the harvest
Gather up the richest sheaves,
Many a grain, both ripe and golden,
Which falls among the thorns.
You can glean among the briers
Growing rank against the wall;
And it may be that the shadows
Hide the heartiest grain of all.

If you cannot in the conflict
Prove yourself a soldier true,
If you say, "Fire and smoke are thickest,
There's no work for you to do,
When the battle-field is silent,
You can go with careful tread—
You can bear the trial and the wound,
You can cover up the dead.

If you cannot be a prophet,
Standing high on Zion's hill,
Pointing out the path to heaven,
Offering life and peace to all,
With your prayer and with your bounty
You can do what Heaven demands,
You can be the light of earth,
Holding up the prophet's hands.

Do not then, stand idly waiting
For some greater work to do?
Fortune is a lazy goddess—
She will never come to you;
Go and toil in any vineyard,
The least leaf doth do us good;
If you want a field of labor
You can find it anywhere.
The Theological Question Box

Conducted by Dr. H. Orton Wiley

1: Premillennial writers frequently refer to the ancient fathers in support of their opinions. Can you give some of these references?

The fathers most frequently appealed to are Justin and Lactantius, both of whom were strong premillennialists. Reference is sometimes made to Tertullian also.

Justin Martyr (suffered martyrdom about 165 A.D.) was the most prominent of the premillennialists formerly called, and believed to be a literal millennium, heralded by a veritable Elijah—a position which he desired to prove from Isaiah and the Apocalypse. He says, "I, and others, who are right-minded Christians on all points, are assured that there will be a resurrection from the dead and a thousand years in Jerusalem, which will then be rebuilt, adorned, and enlarged." There was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation made to him, that those who believed in our Christ would respect the living and the dead, and will corrupt all that thereafter the general, and in short the eternal resurrection and Judgment of all men would likewise take place." (See Dialogue with Trypho, IXXX, and LXXXI.)

Lactantius (died c. A.D. 325) was also a strong premillennialist, and writes of the Last Times in the Divine Institute, and of the coming of Christ in the Epitome. He says:

"These things are said by the prophets; but as seers, to be about to happen. When the angel of death should come to destroy the world, wickedness will increase; all kinds of vices and frauds will become frequent; justice will perish; faith, peace, mercy, modesty, truth will have no existence; violence and daring will abound; no one will have anything, unless it is acquired by the hand and defended by the hand. If there shall be any rich men, they will be esteemed as a prey and a laughing-stock. No one will exhibit filial affection to parents, no one will pity an infant or an old man, divorce will increase, and lust will corrupt all things. There will be slaughter and bloodshed. There will be wars, and those not only between foreign and neighboring states, but also intestine wars. Slaves will carry on wars among themselves, every age and sex will handle arms. The dignity of government will not be preserved, nor military discipline; but after the manner of robberies, there will be depredation and devastation. Kings will be multiplied, and ten men will occupy, portion out and devour the world. There will arise another and other by far greater powers, who having devoured three, will obtain Asia, and having reduced and subdued the others—under his power, will harass all the earth. He will bind with fiery chains, shall be imprisoned, that the world may receive peace, and the earth, harassed through to the number of years, may rest. Therefore peace, being made, and every evil suppressed, that the righteous King and Conqueror will institute a great judgment on the earth respecting the living and the dead, and deliver all the souls of all men, and put them under the judgment of the righteous who are alive, and will raise the righteous dead to eternal life, and will build the Holy City, and this kingdom of the righteous shall be for a thousand years. Throughout that time the stars shall be more brilliant, and the brightness of the sun shall be increased, and the moon shall not be subject to decrease. Then the rain of blessing shall descend from God at morning and evening, and the earth shall bring forth all her fruit without the labor of men. Honey shall drop from rocks, and fountains of milk and wine shall abound. The beasts shall feed in the leaves of trees, and come mild, the wolf shall roam among the flocks without doing harm, the calf shall feed with the lion, the dove shall be united with the hawk, the serpent shall have no poison; no animal shall live by bloodshed. For God will supply all abundant and harmless food (Epitome).

But when the thousand years shall have been fulfilled, and the prince of demons loosed, the nations will rebel against the righteous, and an insuperable multitude will come to storm the city of the saints. Then the last judgment of God will come to pass against the nations. For he shall slay the earth from its foundations, and the cities shall be overthrown, and He shall rain upon the wicked fire with brimstone and hail, and they shall be on fire and shall burn each other. But the righteous shall have a little space be concealed under the earth, until the destruction of the nations is accomplished, and after the third day they shall come forth, and see the plains covered with carcasses. Then there shall be an earthquake, and the mountains shall be rent, and the valleys shall sink down to a profound depth, and into this the bodies of the dead shall be heaped together, and its name shall be called Polyandrion (a name sometimes given to the brimstone, because men are born thither). After these things, God will renew the world, and transform the righteous into the forms of angels, that they may live forever and ever and this will be the kingdom of God, which shall have no end. Then also the wicked shall rise again, not to life but to punishment; for God shall raise them also, when the second resurrection takes place, that, being condemned to eternal torments and delivered to eternal fires, they may suffer the punishments which they deserve for their crimes (Epitome, LXXII).

2. If sin is such an evil why did God permit it? Why does He not hinder it now? I suppose that sin has been asked in every age, and perhaps by every individual at some time in his life. All have had to admit that there is something mysterious about the sin question. One thing is certain, Divine Wisdom had good grounds for placing man on probation. The tree of the knowledge of good and evil was placed in the garden to test man's loyalty to God. God did not intend for man to be an automaton; man's affections as a result of his free choice. Love does not ask to know all. There must be such confidence in God, that His true people will cling to Him, whether they understand His providences or not. Here we see through a glass darkly; in the world to come we shall see Him as He is, and come to understand the things that have appeared dark here.

3. Does the Arminian type of theology make a place for election and predestination? Does it differ from the Calvinistic position in this? It holds to conditional election instead of unconditioned election and predestination instead of individual predestination. The following are the statements of both types of theology.

The Calvinistic statement in its supralapserian form as held by Gomarus, the chief opponent of Arminius is this: "That God of his own will, by an eternal and irreversible decree, had ordained some from amongst men who were not yet created, much less considered as fallen, to everlasting life; and others, by far the greater part, to eternal damnation, without any regard to their future obedience, and without any regard for the purpose of manifesting His justice and mercy; and for the effecting of this purpose, he had so appointed the means, that those whom He had ordained to salvation, should necessarily and unavoidably be saved; and the others necessarily and unavoidably damned." This is the form in which the Remonstrants, in order to make their attack upon it, which is done by a statement of their own position.

The Arminian Statement is as follows: "That God, by an eternal, unchangeable purpose in Jesus Christ, has ordained, out of the fallen sinful race of men, to save in Christ, for Christ's sake, and through Christ, the elect, some, while the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith, and obedience of faith through this grace, and through the word of the gospel, being born of God, shall believe on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," according to other passages of the Scripture also.

The Calvinists also had the infralapsarian statement which put the decrees after the fall instead of before it.
With the Minister

"Catch the little foxes that gnaw at the vines." Most of us meet courageously the big problems that threaten the life of our public and the Church, but we are too innocent, or too little foxes. Let me name some of them.

1. The danger of professional freedom—this we know. A report to be checked. A self-imposed discipline that every working hour of the day is wisely used is essential.

2. The temptation to live on past success. It has its own record, not that of someone else.

3. The danger of being busy here and there while the task for which we were commissioned goes undone.

4. The temptation to be disloyal to the truth in order to keep or win the good will of someone in or out of the church.

5. The fatal practice of offering your church a cheap substitute for a genuine love for souls.

6. The danger of being a hurry. "The man who cannot find leisure by the way confuses his inadequacy."

7. The tendency to be lopsided, of letting one idea or your thinking and bias your judgment on all other subjects.


British Methodism had a great preacher in Rev. Luke Wiseman. When he was made president of the British Conference he gave a notable address, from which we quote the following:

There was handed to me, when I was ordained to the ministry a copy of the Scriptures, and they said to me, "We give you this. That is our textbook and chart. Now make full proof of your ministry." There is nothing that can excuse a Christian ministry for any lack of diligent study of the Word of God. They tell me that our sermons don't show the acquaintance with the Scriptures that the sermons of our fathers did. There may be many reasons for that. Back of and behind all our speech there may, indeed, be the most intense and kind of study of the Holy Scriptures. But I feel very profoundly that somehow or other I get nearest the mind of God when I read and study and remember and think about the thoughts of the Scripture, and I find that I have power with the congregation just as I keep close to the thoughts of Christ, as it is given in the New Testament. Do not let a day pass—any twenty-four hours of the day—without a study of the Gospels.

-The Preacher's Magazine

Divine Guidance

Divine guidance and the delightful consciousness of being under the direction of infinite wisdom and love—this is the privilege of the Spirit-filled soul. We may be weak, ignorant and liable to err, but we have a friend who is able to keep us from stumbling and who will hold our hand and keep saying unto us, "Fear not, for I am with thee."

The gentle Spirit guides us with such delicate consideration for our own freedom of thought, that we often are unconscious of His touch, and if we are on the verge of stepping aside. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."—A. B. Simpson.

The Preacher's Scrapbook

A Working Prescription

Seldom do physicians of the various medical schools agree in the diagnosis and treatment of diseases, but the following prescription is the unanimously recommended and accepted:

If you are poor—work.

If you are hungry—work.

If you are discontent—work.

If you are rich—continue to work.

If you have failures and reversals—work.

If dreams are shattered and hope seems dead—work.

If you feel overwhelmed by hatred and love are untrue—work.

If you are burdened with seemingly unfair responsibilities—work.

If you are happy—keep right on working. Idenness gives room for doubt and fear.

No matter what ails you—work. Work as if your life were in peril, for it is!—The Friend.

Streams Which Shall Flow on Forever

How one delights to watch a mountain stream or its crystal water flow on and on, watering the thirsty land, making it bring forth green verdure, flowers and fruit along its course.

It brings to mind the statement of that wonderful man of God, the sainted D. L. Moody, that "he started some streams which shall flow on forever." By the grace of God, he did start many which flow on into all the earth.

I ask myself, "Have I started any streams which shall flow on forever?"

Sunday-school teacher, worker with children, youth, what a wonderful privilege is yours. His grace, you can start spiritual streams which shall flow on forever. Refusing and strengthening lives to the glory of God—Isaiah 33:11.

A Hint to Boys

Someone has made a survey of a thousand successful men to learn how they got their start in life. These men are not mere money-makers, but they are men who have made the world better by their work. This is how they got their start.

Three hundred started as farmers' sons.

Two hundred started as messenger boys.

Two hundred started as menial workers.

One hundred obtained 

practically fifty, had wealthy parents to give them a start.

It is well to remember that a lazy boy did not discover the telephone. A lazy boy

January-February

A London newspaper awarded its prize to the following, as the best definition of "honesty": "Money is an article which may be carried to whatever place, except heaven, and as a universal provider of everything except happiness."—Selected.

The Fourth "R" in Education

Religion is the fourth "R" in education. And it is by far the most important one. We write that without wishing in any way to minimize the study of other subjects. Our advice always is: Learn as much as you possibly can. But the fact remains that intellectual attainments belong to the class of things seen and temporal. Whether they will be worth anything in eternity, we do not know. We do know that saving knowledge of Jesus Christ guarantees a glorious eternity. But Jesus Christ says: 'This is what the fourth "R" in education tries to drive home.'—The American Lutheran.

Faith in God

Faith in God is a living, pulsating, spiritual organism. Though it be as a tiny mustard seed in size, it has within it great potentialities. Yet unless it is rooted in the soil of submission. The action of a Godward will start a pulsating action within the heart that breaks a green bud bursteth forth, the first sign of life, to grow into a beautiful and powerful plant. This is all, of course, the result of faith, which sustains the young and old. It crowns all other graces with glory. It is strength for every time and occasion. It makes our character positive and active to positive. It changes "can't" to "can." It changes "God can" to "God will." It changes uncertainty and unbelief to peace of assurance. It bridges the channels of doubt and fear. It does not lead one into dead-end streets. It removes the crookedness of the crick. It takes away the bed of the wretched one. It removes the scales from the sightless eyes. It tills the pattern of life together. It coordinates life. It makes life comprehensible.—J. C.福克斯.

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SEARCHING TRUTHS FOR MINISTERS

With the Minister

"Cotch the little foxes that gnaw at the vines." Most of us meet courageously the big problems that confront the life of our parishes, but we are too impatient with the "little foxes." Let me name some of them.

(1) The danger of professional freedom—our attitude to be kept under close guard. A self-imposed discipline that every working hour of the day is wisely used is the kind of religion we need.

(2) The temptation to live on past successes. It is harder to excel one's own record than that of someone else.

(3) The danger of being busy here and there while the task for which we were commissioned goes undone.

(4) The temptation to be distanced from the truth in order to keep the good will of someone in or out of the church.

(5) The fatal practice of offering your church a cheap substitute for a genuine love for souls.

(6) The danger of being in a hurry. "The man who cannot do leisure by the way confesses his inadequacy."

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There is nothing that can express a Christian ministry for any lack of diligent study of the Word of God. They tell me that our pulpits do not show the acquaintance with the Scriptures that the sermons of our fathers did. There may be many good sons of that. Back of and behind all our speech there may, indeed, be the most intimate knowledge of the Holy Scriptures. But I feel very profoundly that somehow or other I get nearest the mind of God when I lose the thoughts of the Scripture, and I find that I have power with the congregation just as I keep close to the mind of Christ as it is given in the New Testament. Do not let a day pass—any twenty-four hours of the day—without one of the Gospels in your hand. Do you remember that advice of Jerome to the father who wrote about his child—"When she is fourteen years of age never let the Gospels be out of her hand?" Whatever we are studying, let us get right back to the Gospels. We are committed to the Word of God, to preach the Word. We belong, brothers, to the prophetic order, not to the priestly order, and therefore it is the more necessary that we should acquaint ourselves deeply and accurately—thoroughly with the Scriptures of truth. We get our inspiration from them, we get our best illustrations from them. Our most effective appeals are found and built on, comes to the understanding as we are able to apply them. The Pentecostal Herald.

Divine Guidance

Divine guidance and the delightful consciousness of being under the direction of infinite wisdom and love—this is the privilege of the Spirit-filled soul. We may be weak, ignorant and liable to err, but our way is always open to Hymnus. We have a Friend who is able to keep us from stumbling and who will hold our hand and keep saying unto us, "Fear not, for I am with thee." We may not always be conscious of that presence, like the horse that is allowed to run with a loose rein when he is keeping on the right way, but feels the rein when he turns to the right or left. So the gentle, Spirit-guided guide, makes our delicate consideration for our own freedom of thought that we often are unconscious of His touch until we step on the edge of sickness. "Thine ears shall hear a word behind thee, saying: This is the way, walk ye in it."—A. B. Simpson.

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Two hundred started as messenger boys. Two hundred started working for small wages in factories.

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The Compassion of Jesus

"He was moved with compassion and healed their sick."

- He was touched with their grief and pain;
- As His great heart yearned, many helpless and weak;
- At His word were made whole again.

Are we moved with compassion as Jesus?

As we touch by earth’s strife and sin?

Are we touched by earth’s strife and sin?

Oh, how much are we doing to show the love God bestowed when He brought us in?

There is nothing but love could have brought us back.

- Wondrous love sent God’s only Son.
- Is this love and compassion portrayed to us?

Whom we speak should be sought and upon.

If we love as the Master would have us, we’ll go from the pain of ease, and we’ll follow, His footsteps to Calvary.

Never seeking ourselves to please.

- Exchange

The Lights of Home

How beautiful the dawn of day!

- Which greets the traveler’s eyes;
- How glorious bright sunbeams that play
- Where storms have cleared the skies?

But most of the lights, On land or billow’s foam,
- I see when, through the darkest nights, I shine from the lights of home!

- KATHERINE VON SCHLEGEL

"The Future Is Yours"

O Youth, at the dawn of a stirring new day,
With faith in your heart, hope’s light in your eye.

- In you is the power to build or to tear,
- In you is the spirit to do or to die.

God fords to make mankind dig deep, labor hard
The spirit of love and of trust to restore.

The future is yours to be made, to be marred—

You must build a new world or wage a new war.

- JAMES E. CLARK

January—February

Weren’t visions of that faithful few
Around the lights at home.

I’ve come a long and rugged road;
I cannot see ahead.

I know not how I’ll bear life’s load
Where others toiled and bled.

But this I know, without a fear—

Upon a hill somewhere shine clear
The radiant lights of Home!

(From North Carolina Christian Advocate)
PREACHING PROGRAM

Prepared by Rev. John E. Riley

The Christian Cannot Lose

(New Year’s Sermon)

SCRIPTURE—Philippians 1:21.

TEXT—For to me to live is Christ, and to die is gain (Philippians 1:21).

Introduction:

1. We stand on the threshold of a new year. We are uncertain of many things, and of our future. But Paul has had help for us, for he speaks of overcoming in any eventuality. He is certain of something to some person in some situation in life. In these words: "He just can’t lose.

1. In a game such as checkers, chess, or even cards (perish the thought!).
2. In war
3. In business.

2. Here the Apostle Paul describes a security that is broader and deeper than any legal setup in a game, or a strategic position in war, or a foolproof business arrangement.

a) He refers here to security of life, of salvation, of eternity. He says, "I cannot lose because I live is Christ and to die is gain.

(1) There is no possible situation I must face outside of these two.

(2) There is nothing in either life or death that can swamp me. He says, "I am willing to be extricated, and to take in everything my heavy, and in earth, I believe I shall be more than conqueror through Christ loved me.

b) Paul defies everything or anything to separate me from the love of Christ, and God’s grace gloriously vindicated his claim. Romans 8:35-38: 'Who shall separate us from the love of Christ? I understand, there are some things which a Christian can lose.

c) He can lose his soul, his glory, his heaven, which is a loss of gifts, not a loss of God. This is not the case with Paul. He can lose his life, his soul, his body, his glory, his heaven.

d) He can lose his health.

E. He can lose his position and possessions.

F. He can lose his friends and, in fact, about everything he will be a Christian! Because if he still trusts in God, he still has trust in God. Then he has hope. Then he has everything. Then he has lost nothing.

You remember that Paul said in regard to things he counted gain—"I counted gain for Christ." The opposite may also be said by Christians. What things were "not to me those I counted gain for Christ," Paul says, "I may be stripped of all the trappings and adornments of life, but I am still ahead because for me to live is Christ and to die is gain.

II. For me to live is Christ.

A. For me to live is a testimony to His creative Power. "Without him was not anything made that was made." (John 1:3)

B. It is a testimony to His redemptive power. Paul says, "I was a reprobate, dogmatic, hatred sowing, but it pleased God to reveal to me in me."

C. For me to live is to present to the world a small and poor but true reproduction of the Christ in me.

D. For me to live thus in Christ means a denial and abidance of self.

1. Renunciation of self-righteousness and acceptance of His righteousness (Galatians 2:16). "Knowing that a man is not justified by the works of the law, but by faith of Christ Jesus will be.

2. Renunciation of self-will and self-reigning, and crucifixion of carnal selfishness. I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me (Galatians 2:20).

3. It means the death of the old or continual submerging of itself for the glory of God. Forget self-will, self-pride, purpose, desire, glory, advancement, and yours.

Observe the context—Philippians 1:12f.

a) For me to live is Christ even though in prison, Chief of the apostles—yet he rejoiced, though in prison, that his bonds in Christ were known all through the palace. (vv. 13, 14)

b) Rejoicing in tribulation for the sake of others—because Christ is preached (vv. 14-16). Paul felt as John did, "He must increase, I must decrease."

c) Living means salvation of others (v. 28). Paul said, "I cannot lose, for I live in Christ and by Him. Nothing they could do defeated Him. He was born in obscurity, etc., yet He emerged victorious and gained even death," said Paul, "and so for me—

On the Paying of Vows

SCRIPTURE—Psalm 50.

TEXT—When thou vows a vow unto God, do not delay it: (Ecclesiastes 5:4)

Introduction:

1. One of the most solemn subjects I know of is "Vows," because a vow is usually a solemn pledge to do something noble or honest or right.

a) Therefore, the nobler, better things in life are tied up with this subject.

b) Furthermore, the whole structure of life depends upon truthfulness, with fidelity in the keeping of promises.

(1) Of course, this does not invest every occasion with the solemn meaning of a vow. One might say, "Next year I am going to plant a garden or buy a few chickens or go on a trip." And then not do it. There is usually difference between our usual plans or daydreams.

(2) One may make a serious promise and yet find out later that to fulfill it would be to violate one’s convictions. It had better be carefully weighed.

(3) And sometimes one may forget. But vows should be kept even though at some hurt to oneself or else the whole structure of life.

2. Vow-breaking has its casualties. Someone has said that the first casualty of war is truth.

a) All the first casualty of vow-breaking is his own character. Far more than anyone else you are hurt yourself when a promise is broken without conscientious reasons. Others may lose money or time or health or friends or business or possessions that you have lost more if you deliberately ignore a vow.

b) Homes are broken. The solemn lifelong vows of marriage are kept—both actually, and in spirit—by law and. homes are wrecked and children land on the street or in jail.

c) Business is ruined—character is the basis of business.

d) Nations and even the world are broken. Treaties are just scraps of paper. When faith in each other is gone what do we have left? Men on frontiers often trust each other with thousands of dollars.

1. The making of vows is a very essential thing in life.

a) It generally has to do with the moral issues of life, with ideals, and trying to do better things than we have done in the past.

b) It involves intelligent consideration of the future—without which there will be little of value in our lives.

c) It involves earnest resolution which is to the accomplishment of anything worth while.

2. Essential to the development of character. Life would be empty of hope, and of faith. But character must resist—

"We are not here to play, to dream, to drift; We have hard work to do and loads to carry, and to drivel. But character must resist—

"Though not the battle; face it, let God’s gift!"

(Butilo Babcock).

D. There are so many vows I could urge upon you. But I will give two:

II. But the strange thing is that when we begin talking about making vows many of us call to mind that we have already said that the first consideration is to pay them.

A. We have made vows to different people in:

1. To mother, parents,
2. To Sunday school teacher,
3. To wife or husband
The Christian in Times Like These

Scramps—I Peter 3:12-22.

The day is coming when God will come to your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear (I Peter 3:15).

Introduction:

1. We are accustomed to commiserating ourselves on the times we are living in. But we must remember the situation in the New Testament times, comparable to Norway or Poland under Nazi tyranny at times. Jews were slaves; Roman Empire was pagan and frowned upon Christianity; witnessing upon Christians, and persecuted them. Think about the situation they were in! And yet we are more fortunate than they were.

2. That is not to say that the Christians of today are more fortunate, or that they are immune from trials and tribulations. On the contrary, they are more outspoken and persecuted. The persecuted are always the most fortunate.

3. The face of the Lord is a symbol of judgment. This is a moral universe. Sometimes we feel that it doesn't matter much how a man lives. The wicked seem to prosper. But we learn here not to judge by outward appearance. The face of the Lord is set with resolve and moral resistance against the evil. We may suffer, we may be poor and lonely—but we will win if we are on God's side. That faith must be burned deep, deeply into our hearts.

II. There is here an exhortation (v. 15):

A. "Reverence Christ as Lord in your own heart." All the other translations except the Revised Standard Version, put the word "Christ" in the text instead of "Lord." But it is not Christ in the original text.

B. I don't see how anyone can profess to be a Christian in the New Testament sense of the word and not believe in the deity of Christ. If Jesus was not in Christ as more than a man, then He certainly is not Lord to you. Any other Christian who does not believe wholeheartedly in Christ as God is not a Christian at all. I believe in Christ as pure and unadulterated reality. I believe in the Lord. Peter seemed to be more keenly conscious of the times than some of the others were, who had turned away from their faith. 

I. There is here an encouragement (v. 12, 13): The eyes of the Lord are a symbol of His knowledge of our lives as if He were saying, "The Lord knows." The Lord knows everything about you and, if you are one of His dear children, that is a wonderful encouragement.

2. But, oh, how wonderful are the eyes of the Lord! They see past, present, and future.

b) There is no obstacle that stops them. They see through closed doors. They see even the motives and purposes of the heart. They see our desires, our fears, our unspoken longings, our unexpressed hopes, our burdens, our sorrows, our uncertainty of tomorrow. The Lord's eyes are also a revelation of himself. The eyes are the best revelation of the soul. The eyes of the Lord are kind and loving and full of a revelation of His infinite beauty.

B. The ears of the Lord are a symbol of His understanding sympathy and His power to help. His ears are open to our cries. We may not be able to see Him or hear Him at the moment, but remember that He always can see us and hear us. Often mothers will tell their children who are a little afraid of the dark: "Don't stay in the other room so that I can hear you if you speak." So the Lord may seem to be in another room when we need Him, but He always can hear us. The slightest whisper, the most silent prayer, He can hear and He will respond. The great army and the wizardry of radar are both wonderful, but God's hearing is better than that.

C. The face of the Lord here is a symbol of judgment. This is a moral universe. Sometimes we feel that it doesn't matter very much how we live. The wicked seem to prosper. But we learn here not to judge by outward appearance.

The face of the Lord is set with resolve and moral resistance against the evil. We may suffer, we may be poor and lonely—but we will win if we are on God's side. That faith must be burned deep, deeply into our hearts.

Thoughts on Becoming Rich

Scramps—Matthew 6.

Teach—Lay up for yourselves treasures in heaven (Matthew 6:20).

Introduction:

1. In order to understand this truth you must refresh your mind on its scriptural setting.

2. This part of the Sermon on the Mount, the greatest sermon in all the world; really the Constitution and By-laws of the Kingdom of God.

b) Since the nation and the individuals who followed the Ruler, the Lord, were to protect the people, to guard the people, to show the people how to live and how to act. This was true of the teachings. You can understand the Sermon on the Mount best only by understanding the context in which it was delivered.

3. In the former chapter, by implication in the Beatitudes and by definite statement in one place and in another, Jesus prepared His hearers for the truths that He was going to teach in the latter part of the chapter. Jesus had armed His disciples against the corrupt doings and opinions of the scribes, especially in their expositions of the

4. To church—how sacredly we ought to reverence God and ourselves.

5. To God and to ourselves.

B. We have made vows under different circumstances.

i. In times of high moments.

ii. In times of conviction (revival meetings).

iii. In times of trouble. See John 2:9 and context.

III. The test urges us—Don't defer to the test.

A. Sense of moral obligation lessons when we procrastinate.

B. Sense of moral privilege lessons when we procrastinate.

C. Moral fiber softens until we find it hard to perform it.

D. While the fiber may be cut off without a chance of getting it off our conscience and we may be lost.

Conclusion:

The time to pay a vow is now. Psalms 116:14: "I will pay my vows unto the Lord now in the presence of all His people."
The Bible says, "Sin is the transgression of the law." It includes the worst, most unsocial crimes. It also includes the petty wrongs of the spirit. The envious church official, the hypocrite, the murder or adulterer. Pride and envy may be just as damnable in God's sight as anger or murder. Jesus said, "Sin is, to be sure. There are differences in sin, but even the least sin is terrible without the love of God and His efforts to save us.

C. No man can fix himself from sin without God's help. He may resist sin, but that is no good. But only God can change his heart and inner life. If you are a sinner to-day, and you claim you are not a sinner, too, but I found a Saviour. Let me lead you to Him.

D. You have started to serve God, and are having difficulty with a proclivity toward sin then give me your hand. That was my experience too.

E. There remains in the heart of the regenerate child of God, a bent toward evil.

-We are self-contradictory, split personalities.
-We can be removed by the baptism with the Holy Ghost. The soul can be cleansed until it is an integrated harmonious whole.

If you love God tonight supremely, then give me your hand.

A. We are saved by the same grace.
B. We are saved by the same principles.
1. Love toward God.
2. The salvation of lost men.
3. We are bound to the same heaven.
Give me your hand. Let's do it in the Name of Christ and the salvation of men.

Conclusion: If you are not prepared for God's work tonight, then give me your hand. I'll lead you to the Lamb of God that taketh away the sin of the world.

Who Could It Be But Jesus?

Scripture—Mark 11:1-11

Text—All the city was moved, saying, Who is this? (Matthew 21:15)

Introduction:

a) Observe Triumphal Entry with a great multitude in Jerusalem. People were acclaiming Christ;
   b) Others cried, "Who is this?
   c) May not these be known as a spiritual Jesus, but the name known of Him but could not comprehend Him. We speak of one who does things that surprise us, "Who is he?"
   d) He is a puzzle to the world today. Someone says, "Who is this?"
   e) He was a pauper.
   f) Born of a poor woman in a cattle shed.
   g) He was a poor carpenter, the supposed...
of widowed mother and half brothers and sisters.
C. He had no home—wandering preacher.
D. His whole estate at death was a seamless garment.
E. He was buried in a borrowed tomb. Yet the gospel went on in his blood half through the centuries makes the rich of the world look like beggars. Who could it be but Jesus?
II. He was an outlaw.
A. Born of a despised enslaved race.
B. Outlawed by the law of the land.
C. Hated by the ecclesiastical authorities.
D. Betrayed by civil authorities.
E. He was the most wretched man in the world, an outcast of all the people.
F. He was a criminal, forsaken by most of His followers. Yet He is the greatest character of all history. Every human story is in some way or another a repetition of His story.
G. And yet, how He was charged with a crime.
In war-time China, in Europe, on the islands of the sea, and everywhere there are uncounted thousands who pray and long for His return. Who could it be but Jesus?

Conclusion:

You need someone to liberate you from your sin. You need someone to cleanse your heart. You need someone to give you a sense of security of life. You'll need someone when you are dying. But are you start like an arrow for the judgment day? Who could it be but Jesus?

Today's Challenge to the Christian

Scripture—II Peter 3.
Text—Thou art come to the kingdom for such a time as this (Esther 4:14).

Introduction:

The recent war has shown the failure of defensive fighting—the effectiveness of the enemy's weapons has been shown in modern warfare. Eventually one must turn to the offensive.

I. I believe that the Church of Christ should do more than settle down within its present environment. The Church should be a sein of life. There are dark and evil days, but there is work that can be done, there is a witness to be given.

First, there is the challenge to love. We owe no man anything but to love one another. Love is the fulfilling of the law. Thou shalt love the Lord with all thy heart and thy neighbor as thyself. Man had asked Jesus which was the great commandment and the second. Really these are the only two commandments in the world. When Uncle Sam was afraid he could not live up to all the commandments of the Bible. Then he found the Ten Commandments and he was relieved. Then he found that all after is just one—love. The rules of etiquette are too many to remember sometimes—but if you are truly in your heart courteous, that is truly the soul of etiquette.

A. There is an emergency fever today in which men are grasping for themselves. Get your share while you can. Capital and labor are both guilty.

2. A feverish uncertainty about tomorrow.

3. A feverish uncertainty about tomorrow.

B. There is a fever of haste today. We must keep love in our hearts for every soul. It isn't popular. But we are challenged to love today.

The Christian is the challenge to fight the tides of life and offerings.

I. Then there is the challenge to give—

II. Then there is the challenge to give—

A. During the devil will try to get us to believe that we couldn't afford to tithe.

B. I know the high cost of living, the income tax, the cost of spending more will be the reasons why we fall God in tithes and offerings. If you don't believe that, settle the case of the nominal income and you will discover that when the net income increases greatly, contributions to religious causes increase in almost any increase and sometimes show a decrease. How many times people have said, "I can't afford to give?" Yet my spiritual trouble has been that I have not been willing to give to God.

C. I believe that God will honor the person who gives of his faithful steward through depression and prosperity.

A man named Heinz who had a little pickle business in his back yard said to God one day, "Lord, I'll make you my senior partner." See what happened to his business? A man named Kraft said the same thing. A man named Colgate and a man named John Wanamaker said the same thing. A man named Robert G. Lefranc was about bankrupt—took God in—gave last $500 to missions, now manufactures one-half the machinery of the world such as the textile machinery and gives God nine-tenths of his income. It's a challenge to us from God. Bring ye all the tithes into the house, say the Lord, that there shall not be room enough to receive them. And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive them.

D. And I believe that a person that is not faithful will have to suffer for it.

1. Sometimes materially. Two weeks ago a lady sat in the pew and told the pastor about a Christian girl. "She gave to church," she said, "God has taken every penny I had for doctors, hospitals, and undertakers." And pays spiritual premiums.

2. Then, there is the challenge to New Testament purity. We are to be in this world, but not of it. One—love. The current way the devil can rob us of our power is to rob us of our purity. I held in my hand one day a small ivory but- tone. Of bit when God is the face and figure of a man. The intricate perfection of the carving was such that even the expression on the face was beautiful. Though the piece of ivory was small and the work was minute. I expressed astonishment at the workmanship. A few years later, the same person who told me that became a beggar. He explained to me that the Chinese workman had felt that his ancestors were looking down on him as he worked.

B. How we ought to live knowing that God is looking upon us.

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to save us when we repent. There is general faith in God's power and love. There is also specific faith. I believe that God can heal the body; I have seen Him do so. But God does not always heal His children. I pray for your healing. As I pray affirming my faith in God it may be that my faith for you will rise. If it does and you meet conditions then the Lord will heal you. But if God is not going to heal then He will not inspire faith for that case.

2. Theoretically, from the world's point of view, there is less need of prayer every day.

a. We become more capable of taking care of ourselves, invents, etc.

b. God will not do what we cannot do ourselves, because we can't see God. All that is real for us is science, reason, science, and power are on the throne. Fully in the hands of a scientific place. Philosophers, physicists, politicians, chemists balance their formulae—this, this, and this will produce Oils, but they rarely take God into their consideration.

c. Prayer becomes less reasonable, (from the worldling's point of view). If there is a God, then He knows what we need—and it is foolish to ask Him.

3. Actually prayer is more needed every day, as sinners farther away from God. Every day without God sin's have becomes worse. We have more to do with sin than we have prayer. It is amazing how little prayer we have. There are two poor kinds of religion we are praying with today—ourselves—religion and all-church religion. The people who have this first brand of religion can stay away from church weeks on end without suffering any. They are religious cannon—they can go for weeks on one drink. Our services will last them indefinitely. They should, however, be reminded of these scriptures: "Thy that feared the Lord were made strong, they made the assembly of the saints together as the manner of some is." The other kind of religion is the church religion. I think even more than the former, is all-church religion. The people who have this religion pray practically for church. They do all their praying in church, all their Bible reading and testifying in church. They do little or nothing outside. And if you should ask me why is that so many are up and down and stickily religious, I think I would say that we don't belong to this crowd. The one thing that makes Christ real to you end supreme in your life, when you pray. More than anything is prayer. If you don't pray, then Christ is not real to you as a person—you are simply a friend of the world.

I wish to call to your attention three things.

1. First, the kind of man who prays.
2. Second, the kind of prayer that God answers.
3. Finally, the kind of answers God gives.

A. God answers only unselfish prayers. James 4:3—"Ye ask, and receive not, because ye ask amiss that ye may consume it upon your lusts (or pleasures)." If we suppose that because God hears and answers prayer we can be selfish and small in our praying, we are mistaken. The great prayers in the Bible are unselfish prayers. Moses—"I know not how to address this sin to their charge," etc.

B. God answers only prayer that is prayed.

Luke 18—Jesus tells of the unjust judge and the widow that came to be avenged of her adversary. "And the Lord said, Because this unjust judge declined not to judge righteously, he that is in authority be justified, you shall be justified," etc.

C. Give multiple answers.

D. Sometimes we may be tempted to disappointment with the answers to our prayers; but generally when God answers our prayers, He does it for us what otherwise would never be done. If we did not pray we would never be saved. If we did not pray the world could never be saved. If a church were not, the world could not be saved. If we did not pray we would never be saved. But they are not, that is to say, we pray because we believe in the power of prayer. Then we pray to God because He is God and we must pray. He will give it to us if we ask Him."

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Jesus stood at Lazarus' grave and prayed just a few words, "Father, I thank thee thou hast heard me." And Lazarus came forth. Yet at other times He spent whole nights in prayer.

It's only the man that stays with it that gets his prayers answered. There are no lazy prayers in heaven.

C. God answers prayers of faith.

"He that cometh unto God must believe that he is and that he is a rewarder of them that diligently seek him. Delight thyself also in the Lord; and he shall give thee the desires of thine heart." No man prays very much unless he delights himself in the Lord. If other things are our delight we can't get our attention to them and neglect the Lord.

The kind of prayer that God answers.

There are many prayers that God does not answer. Jesus tells two men going into the temple to pray only one had his prayer answered.

A. God answers only unselfish prayers.

Rev. Howard Sweeten tells of a revival meeting he conducted in Ohio. They had a great number of people at the church on the next morning there was a cold wintry rain. Brother Sweeten prayed that it would clear up. That morning was a cold rain at noon. He prayed and prayed that the rain would stop. When he started for another meeting he was asked, "Did God answer your prayer? Yes! Wasn't it raining? Oh, yes but when he opened the church the place was packed. God had answered his desire, but ignored his petition.

C. Gives multiple answers.

D. Sometimes we may be tempted to disappointment with the answers to our prayers; but generally when God answers our prayers, He does it for us what otherwise would never be done. If we did not pray we would never be saved. If we did not pray the world could never be saved. If a church were never to be saved. If we did not pray we would never be saved. But they are not, that is to say, we pray because we believe in the power of prayer. Then we pray to God because He is God and we must pray. He will give it to us if we ask Him."

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More things are wrought by prayer than this world dreams of. Stop and think—what are your needs? If you pray—God will supply your needs or show you how to supply them.

Christ, the "Bread of Heaven" (Communion Service)

Scripture—John 6

"The bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread of life... I will give for the life of the world (John 6:33)

Introduction:

Christ is the author and matter of spiritual life. Even in the text we see this—

1. This is the sermon that broke people away. We see the vivid bread of Jesus—"eat flesh and drink blood"—and the misunderstanding of the Jews. Even today there are those who reject—

a. First, who take this literally.

b. Second, who, knowing this is not to be taken literally, nevertheless are blinded to its spiritual meaning.

2. But there is great spiritual truth here, i.e. that Christ is the Bread of Heaven, and that the Apostles' Creed is made for us by the offering of Jesus Christ.

A. I appropriate salvation through the bread of Heaven, first, in the sense that His being given for me provides atonement for my sins and sin. Hereby the "Bread of Heaven" is made for us by the offering of Jesus Christ.

B. That is one significance of the Communion service. To me, I hope it is broken for me. This wine represents His blood which was shed for me. Christ Himself has given His gift or sacrifice for me. Christ is the author of spiritual life.

C. Jesus is the Bread of Heaven, secondly, in the sense that He is given "to" me. He is the substance or matter of life. "I am the bread of life..." He is the author of spiritual life.

D. I am saved, my sins are forgiven, because I appropriate His gift for me back in the church and I live as I have Him, His constant presence.

E. In this Communion service the bread of Heaven, in the sense of Christ's sacrifice back there, they are also the symbol of His living presence with me right now."
in the peace-offerings. Leviticus 3 and 
Leviticus 7. The lamp or ballock was killed.
a) Blood sprinkled around altar and fat burned.
b) Then the flesh of the animal was eaten. There was, on the one hand, stone-
weight and, on the other, food or the giving of life.
2. So that Christ the Bread of life means friendship.
Redemption from death and the gift of 
life.
Initiation of salvation and subsistence.
Sins forgiven and life given.
Gift for me and gift to me.
Sacrifice (for forgiveness) and Sacrific 
eaten (giving life).
Christ is the Bread of Heaven—He died for 
me.
Christ is the Bread of Heaven—He lives with and within me.
Conclusion:
1. Just as truly as I must constantly 
recognize the Atonedon as the basis for forgiveness.
2. So must I recognize the walking with 
Christ constantly as my spiritual bread and life. I must trust in His atonement— I must 
practice His presence else there is no life 
in me.

Best by Every Test

Text— I am the way, and the truth, and the 
life (John 14:6).

Introduction:
1. There are many ways to divide life.
a) According to years of life—infancy to 
old age.
b) Past and present and future.
c) Inward and external.
d) Pleasant and unpleasant.
e) Persons and things.

Someone has 
said, Big people talk about ideas, mediocre 
pople talk about things, small people talk 
out others.
f) Business and pleasure.
g) Sacred and secular.

A. The gospel is true chronologically or 
factually.
1. It is as eternal as God—It goes back to 
the eternal past. It is truly historical. All 
the great facts and events and principles 
that are essential to any true God, cre-
ation, fall, redemption, etc.
2. It is true today when people say it 
is outdated. Theunciation table 
isn't outdated. Customs change and some 
superficial standards of morality change.

It is always 
true even when we become frightened by the savagery of 
dictators and the profligacy of professors in the 
field of human nature when the truth is everywhere 
we shall be saved. The gospel will 
always be true. Bring a New Testament 
Christian into our church today. I am afraid 
to think of it. I feel revived after a while. Falsehood will 
fail, the lie will be lost, the truth will travel on for 
ever.

B. The gospel is true axiologically or—i.e., 
it is true not only as true to fact, but as to 
true value. Some things are true that do not 
have a great deal of value. There are pen-
guins down toward the Antarctic; true, but 
is does not have great value. If the gospel is not true in fact, it is true to 
life; it has value, it is wise.
3. We must do things in every way.
Moffatt—Isaiah 30:15—"This guilt of yours 
shall split you." The old Spanish proverb 
says the same thing, "God makes heaven, 
spills in his own face." Mentally,
The Best Wine Last

Text—The best wine is to be served last (John 2:10).

Introduction:
A. The incident that forms the background is the turning of the water into wine at the wedding at Cana. The wedding is an occasion for feasting and drinking, and the wine is a symbol of hospitality and welcome. In the story, Jesus is called the Bridegroom, and the bride is the church. The wine represents the new covenant, which is the wine of the Spirit of grace, which is poured out for the redemption of humanity. The vine is a symbol of the church, and the branches of the vine represent the individual believers in the church. The wine is the blood of Christ, which is shed for the forgiveness of sins.

B. There is no course of sin that offers any better future.
1. The moral life is empty. At the end of the week, with the respect of the town and a nice home to live in you will have an empty heart and say what has it all meant.
2. The worldly life with its gay time is empty. When the physical flow of cocktails, parties and dances is gone you will awaken with a sobered conscience and an empty heart.
3. You know only too well the end of a wild life of outburst. The body disintegrated, the face painted and gaunt, the soul empty.

In maturity you must more and more leave physical things behind and draw into the inner life of God. When you do, sins ever-present, friend, you will be left barren and desolate.

C. The eternal night that sin's great climax is the sum total result of a sinful life. If you have a reasonable desire to make the most of your life you will hesitate to take a course that has no happy end. Here's a man in Bowery Mission in New York dirty, depraved. Where was he born? In a preacher's home. What brought him here? A vision of what he thought was a good time—a false front. What brings millions of dollars and movies? It is the gay lights, the gaudy pictures, the atmosphere of "what-do-I-care," the por-trayed vice in question-able deeds. Enjoy it? Of course they do, But there isn't a single man with good sense around in all a four-square for he knows he'll be happier with a little home in an average town living an average life, not much married libertines of Hollywood.

III. But Jesus Christ serves the best wine last.
A. There never has been a man or woman to say he or she was deceived by the gospel and led into remorse.
B. To be sure the gospel doesn't display itself on billboards and pleasure houses. It doesn't appeal to the pleasure-mad throng. It is the plowman who wants a good time whatever the cost. It doesn't harmonize with a jazzy orchestra and a dance floor.
C. But when a man is quiet and reasonable, and not the gospel story strikes home to his heart and awakens a great hunger.
D. And when a man has once given himself to Jesus Christ, he finds that He grows upon him,

Conclusion:
My friend, you have before you two courses of action, one is gay, and the other is gloomy. One is reality, and the other is illusion. The former is so attractive at first glance, but the longer you look at it the more it will appeal to you. It is gold, not gold. And the longer you travel the deeper will be your satisfaction and joy—and the end thereof is life everlasting.

Christ Obscured but Not Destroyed

Scattering—Hebrews 1

Text—And, Thou, Lord, in the beginning hast laid the foundation of the earth; and is was the world and the works of thine hands: they shall perish; but thou remainest; and they shall all wax old as a garment; and as a vesture shall fold them up, and they shall be changed: but thou art the same, and thy years shall not fail (Hebrews 1:10-12).

Jesus Christ the same yesterday, and to-day, and for ever (Hebrews 13:8).

Introduction:
1. The Book of Hebrews is centered on the majestic office work of Christ. In fact, all the Bible is.

He is:
Chapter 1—The revelation of God.
Chapter 2—The One who tasted death for every man.
Chapter 3—Apostle and High Priest of our profession.
Chapter 4—Our great High Priest on high.
Chapter 5—A priest after the order of Melchisedec.
Chapter 6—The forerunner within the veil.
Chapter 7—The Son consecrated forevermore.
Chapter 8—The mediator of a better coven-ant.
Chapter 9—Lamb whose blood purges from sin.
Chapter 10—One who sanctifies by His eternal sacrifice.
Chapter 11—The promised Messiah of faith.
Chapter 12—Author and finisher of our faith.
Chapter 13—That Great Shepherd of the sheep.

In fact when you fall in love with Christ you see Him everywhere. In the morning I see His face in the sunshine. In the sunset His form I trace. In the darkness His voice I know I see Jesus everywhere I go.

Because He really is everywhere. He is in nature as Creator and Conservator. He is in history as controlling destiny. He is in the Bible as the subject of its portrayal. His
The Twin Peaks of Bible Truth

Scripture—Hebrews 12:18-29

Text—For the less severe pain of a time of life.

(1) Will stop retrogression and keep us pure as salt of the earth.
(2) Will allow for growth only for the better.

a. His love is unchanging.
(3) He loved us before the foundation of the world.

b. He loved man in his innocence in the garden of Eden.
(4) He loved us when we had fallen into sin.

c. He loved us as He lived in this world and rubbed elbows with sinners.
(5) He loved us even now as He woos us and pleads for us.

d. He will love us, believe, even when He is found in final rejection to turn us over to eternal darkness.

Conclusion:
Oh, my friend, let your faith in Christ be

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physically. Pray much. Live rightly and you may expect God to talk to you, commune with you. Oh, for a vision clear enough about the simple enough to find God everywhere.

God is speaking continually. It may be He is speaking something you don't want to hear. But it pays to listen to God and do what He says.

II. In all of the revelation of God’s truth, it is always of out of the past. These peaks of truth center around two actual mountains, namely, Mt. Sinai and Mt. Calvary. Around these gather the two persons, Moses and Christ. The two covenants—old and new. Sinai is the center of the Old Testament—Calvary of the New. Sinai marks the crystallization of the natural law. Calvary is the place where these stand out so brilliantly that everything else pales into insignificance.

A. These two are not contradictory, though the latter far surpasses the former. There are likenesses between them. Mt. Sinai is the preparation to Calvary. It is the predecessor, that which leads up to Calvary. It is necessary to Calvary and is just as necessary as Calvary. The two are complementary and one cannot be preached without the other. What would Calvary be without Sinai?

B. But there are differences even greater. 1. One relates to a material kingdom—

a. Sinai crystallizes tribes into a nation. (1) There is the division which has to do with practical matters. With temporary conditions. The Israelites were directed as to the order of march, each tribe had its place. They were different trumpets calling different duties for each individual to perform. It was organized. If the Israelites would not have been able, to travel through the wilderness as they did.

b. Anyone can see that the commands which were “only temporary” were concerned only the travel to Canaan and will not be binding upon us. The Israelites were taught that I live in a tent and do as they did them. Possibly some of their meat-eating customs were just to keep the nation of the country with no “Frigidaries,” food would spoil quickly and start a plague.

(2) The second phase of Sinai is the presentation of the great eternal unchanging moral laws. “Shalt thou love the Lord thy God. Thou shalt not make unto thee any graven images, etc.” These laws are binding on everyone. This is Sinai.

(3) These are the Law, God’s Law. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet. Our presachers, you church members, you Scandinavians, you old men and young, the best lamb is educated and educated, etc. Thou shalt love thy neighbor. This is God’s law.

B. A God who gives His law, but both He and every honest man recognize that no one can live up to the law. Therefore God immediately makes those laws that are violated and the violation of this law, the dove is offered, the bullock or lamb or goat is slain that the Israelites may be forgiven for his misdeed. Notice this phase of Sinai is pro-

C. God gives His law, but both He and every honest man recognize that no one can live up to the law. Therefore God immediately makes those laws that are violated and the violation of this law, the dove is offered, the bullock or lamb or goat is slain that the Israelites may be forgiven for his misdeed. Notice this phase of Sinai is pro-

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I would like to fix the story tonight on three points, the bearers, the barriers, the blessings.

One thing we know—there were no miracles where there was no faith.

a. Jesus saw the faith in their actions.

b. John saw in their eyes. Oh, if I am ever sick or dying or in distress or paralyzed in body or soul give me four like to carry me to Jesus!

II. Observe the barriers.

A. There were the worldly influences of the young man.

2. Jesus saw the faith of the man who had the Paralytic.

b) He saw the need of this helpless victim.

c) He may have been that Jesus was known to have had a soft, tender, compassionate heart. As the Lord. The pure, the good, the meek may have spoken, the sheep may have been close to their shepherd, the lost may have found a home, the poor may have found a shelter, the sick may have found a healing, the weary may have found a rest.

d) Jesus saw the need of this helpless victim.

3. A. The reward of the just, of the righteous, of the wise, of the humble, of the meek, of the gentle, of the pure, of the good, of the meek, of the peaceful, of the humble, of the gentle.

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iii. Observe the blessings.

Jesus turned from preaching to the crowd and gave all His attention to one man. He often saw in the crowd the gullible crowd that he might have to carry him.

1. The attitude of the doctors of the law. They said, "The Master is too slow."

2. Jesus saw the faith of the man who had the Paralytic.

b) He saw the need of this helpless victim.

c) He may have been that Jesus was known to have had a soft, tender, compassionate heart. As the Lord. The pure, the good, the meek may have spoken, the sheep may have found a home, the poor may have found a shelter, the sick may have found a healing, the weary may have found a rest.

d) Jesus saw the need of this helpless victim.

3. A. The reward of the just, of the righteous, of the wise, of the humble, of the meek, of the gentle, of the pure, of the good, of the meek, of the peaceful, of the humble, of the gentle.
2. That the man is a weakling who des-
appiness upon God and doesn’t fight his own
3. That it is the coward who fears death
ought to be—it will all be well for you and
find him. And every man who knows God
I. Let the high praises of God be in
II. “Let the high praises of God be in
A. One type of Jewish song was an
B. The song the Christian sings is a
C. A song of the love of God.
D. A song of salvation.
a) Only those delivered from sin can
b) It springs from a forgiven heart filled
C. It is a song that cannot be rushed,
D. A Christian in body, crushed by sorrow, born down by
E. A bird that is sick or dying will be
F. But you can take a Christian sick
G. A bird that is sick or dying will be

The soul that on Jesus hath leaned for
I will not be still to desert to his foes;
That all though all hell should endeavor
to shake,
I’l never, no, no, no forever.

Let us appreciate this grace,
D. This song was sung from the same
E. James says (3:11), “Doth a fountain
F. From the heart that gives forth this melody cannot come
G. Let the high praises of God be in
H. And a twanged sword in their

The soul that on Jesus hath leaned for
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Let us appreciate this grace,
III. Vital factors for youth.
1. A. Good but not decisive.
2. B. Good but does not settle destiny.
3. C. Good but not decisive.
4. D. Good but does not settle destiny.
5. E. Good but not decisive.
6. F. Good but does not settle destiny.

B. Vital factors-Mark 3:12-17.
A. A call to receive (v. 12).
B. A call to live (v. 13).
C. A call to God (v. 16).
D. A call to obedience (v. 17).

C. A call to do (v. 18).
D. A call to obey (v. 19).
E. A call to repentance (v. 20).
F. A call to the world (v. 21).

D. A call to the dead (v. 22).
E. A call to the living (v. 23).
F. A call to the world (v. 24).

E. A call to the dead (v. 25).
F. A call to the living (v. 26).

F. A call to the dead (v. 27).
G. A call to the living (v. 28).
H. A call to the world (v. 29).

IV. Vital factors for the church.
A. A call to receive (Rev. 3:16).
B. A call to live (Rev. 3:17).
C. A call to God (Rev. 3:18).
D. A call to obedience (Rev. 3:19).
E. A call to repentance (Rev. 3:20).
F. A call to the world (Rev. 3:21).

G. A call to the dead (Rev. 3:22).
H. A call to the living (Rev. 3:23).

IV. Vital factors for the world.
A. A call to receive (Rev. 3:24).
B. A call to live (Rev. 3:25).
C. A call to God (Rev. 3:26).
D. A call to obedience (Rev. 3:27).
E. A call to repentance (Rev. 3:28).
F. A call to the world (Rev. 3:29).

G. A call to the dead (Rev. 3:30).
H. A call to the living (Rev. 3:31).

V. Vital factors for the Christian.
A. A call to receive (Rom. 10:9).
B. A call to live (Rom. 10:10).
C. A call to God (Rom. 10:11).
D. A call to obedience (Rom. 10:12).
E. A call to repentance (Rom. 10:13).
F. A call to the world (Rom. 10:14).

G. A call to the dead (Rom. 10:15).
H. A call to the living (Rom. 10:16).

VI. Vital factors for the Devil.
A. A call to receive (Rev. 12:9).
B. A call to live (Rev. 12:10).
C. A call to God (Rev. 12:11).
D. A call to obedience (Rev. 12:12).
E. A call to repentance (Rev. 12:13).
F. A call to the world (Rev. 12:14).

G. A call to the dead (Rev. 12:15).
H. A call to the living (Rev. 12:16).
C. Natural timidity is not carnal fear. (Bible: filial fear; constitutional fear; carnal fear.)

D. Nervousness is not carnal impatience. 

E. Thoughts of evil not necessarily evil thoughts. (Failure to make these distinctions often leads to self-condemnation, according to the author.)

III. The challenge of the sanctified. “That everyone of you should know how...” (1 Thessalonians 5:12)

B. Sanctified people should “know how to possess...” (1 Thessalonians 5:12), this “treasure in earthborn vessels”.

C. If sanctified people will possess their souls, they will: 1. Keep their hearts pure, “unspotted from the world.” 2. They will improve their ethics. 3. Be a better factor in the church than he will ever know.

The man behind the man behind the pulpit, is a bigger factor in the church than he will ever know.

Recent Sermon Themes


“Who Advertises the Church?” (II Cor. 1:13), by Dr. J. D. McCray.

“Love in Three Directions” (Matt. 22:37-39), by Dr. J. D. McCray.


“A Reasonable Anxiety” (Acts 10:13) and “Lost Inland Numbers” (14:23), by Dr. Charles W. Fulton.


New Year Themes

“Ring Out the False, Ring In the True,” by Rev. Frank W. Black.

“A Happy New Year” (II Timothy 4:7), by Dr. Charles W. Fulton.

“Ablasing Realities in a Changing World” (I Cor. 13:13), by Dr. William T. Lyle.

“Tea-Cup Happiness” (Luke 3:8), by Dr. James F. Pollock—The United Presbyterian.

EDITORIAL CORRESPONDENCE

(Continued from page 5)

value. Our gospel is in all essential characteristics, the same as that preached by Paul in Rome, Ephesus, Thessalonica, Philippi, and Galatia. It is the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic period. Our gospel is, therefore, the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic age. Our gospel is the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic period. Our gospel is, therefore, the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic age. Our gospel is the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic period. Our gospel is, therefore, the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic age. Our gospel is the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic period. Our gospel is, therefore, the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic age. Our gospel is the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic period. Our gospel is, therefore, the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic age. Our gospel is the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic period. Our gospel is, therefore, the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic age. Our gospel is the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic period. Our gospel is, therefore, the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic age. Our gospel is the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic period. Our gospel is, therefore, the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic age. Our gospel is the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic period. Our gospel is, therefore, the same as that which prevailed in the Roman, Greek, and Jewish churches of the apostolic age.

The man behind the man behind the pulpit, as a bigger factor in the church than he will ever know.

ILLUSTRATIONS

The Beautiful Burning

When a white man, who had spent some time in tropical Africa for business reasons, returned to Europe, he brought with him a nightlight from the Congo. On a cold morning, the first one of the season, the Caucasian woke him up with a scream as he attempted to light the light. Rushing to his bed, the master was greeted with the frantick exclamation.

"I'm on fire inside! I'm on fire inside! Don't you see the smoke coming out of my mouth? Oh, I'm burning up inside!"

"What can I do? "

"Shall We Receive Good and Not Evil? " (Job 2:10), by Rev. W. Scott McMunn.

Kant's Categorical Imperative and Church Membership

Who was Kant? A famous philosopher of Germany during the eighteenth century, his work on church membership and his categorical imperative are of significance today. Kant's categorical imperative is the ultimate rule for duty. Kant expressed his epistemological ethics thus:

"Act as if the maxim of thy will were to become, by thy adopting it, a universal law of nature."
difference, just one person falling to attend." What was left of the folks of the congregation said the same thing.

And so as to all the other responsibilities of church membership, paying tithes and bringing offerings, accepting certain work in the church, attendance at revival meetings.

There have been political elections in which the result has been decided by a majority of one. What if what you do in church is not the "answer" your "answer" in your friend's appearance, so in your calling upon God there is "need for a new policy." If the grace of God has been for you, if the power of God has been to you, if the love of God has been to you, if the strength of God has been to you, if the faith of God has been to you, then let us lift up our hands in gratitude and thanksgiving.

As you had to wait a short time, after you had touched the "doorbell" before you had your "answer" in your friend's appearance, so in your calling upon God there is "need for a new policy." May God give us such faith, that we shall have the power to say, "This is the strength of God that is in us."

The Christian's "categorical imperative" might be expressed with the well-known couplet, "If every member of my church were just like me, What kind of a church would my church be?"

E. WAYNE STAHL

A cultured man, brought literally to the gutter through drink, was converted at a church's mission. The day following he boarded a train. The conductor was mystified, for the passenger's clothes told of begging. He recognized the man, The man left the church, he recognized the man, "Why, mate," he exclaimed, "you look as if some one's died and left you a fortune." "Young fellow," the man replied, "I thought we were the same, Sir."

"Jesus Christ has died for me, and has given me his riches in glory." Shall not even strangers be attracted by our joy?

Do You Have Doorbell Faith?

You stood on the porch of your friend's home that afternoon, and you asked the door to open. You knew your friend was at home, for you had an appointment with him. As you stood there, you heard the bell ring. The bell rang for it was not, there would have been a note tacked up, "Bell out of order."

"Let when you put your thumb on that button, and pushed it inward, you heard no sound of a bell. Did this discourage you? Did you turn away and leave them? By no means! You were fully persuaded that your friend had heard the signal of your arrival. In exultant patience you waited a half minute or more. Soon your friend stood in the opened door, and you recognized that your ringing had not been in vain.

It is just like that, often, in our supplications.

Christ, in His wonderful discourse on prayer, gave that exceeding great present for the cloak that clothe are to the lake region for a visit. While indulging in a swim, he is suddenly seized with a severe attack, and has to stay afloat. His cries are fortunately heard by another lad, about his own age, who is working in a nearby field. The farm boy rushes to the lake, plunges in, and with strong and sturdy strokes swims to the city boy's side, to him to the shore, all ministers first aid, thereby saving his life.

A few years ago by and the city lad, now serving a young man had a trip to this Scottish country once, more to search out his rescuer, to inform him that it was the wrong man, the wrong place, the wrong day as the rescuer, the wrong time and that they be allowed to finance any kind of advanced education that the country boy might wish to choose.

A few more years go by, and now this country lad, who has chosen the field of law, is meeting young man, and he tells of the high honors to enter into the deep realm of scientific research, and eventually, in 1928, he will be able to save lives. His discovery, in short, was the amazing facts that germs could not exist in his in the air. He names his discovery—Pencillin.

Yes, the one-time country lad became famous, for his name, Dr. Alexander Fleming, was soon to be known throughout the world, not only as a great scientist, but as a benefactor of all mankind.

But this English lad, too, had grown familiar. While on an eventful journey to the Near East to meet with former President Roosevelt, and one, Joseph Stalin, for a series of important conferences, he was stricken with pneumonia. The Londoner's condition became alarming.

Within a few hours the miracle-producing Pencillin had done its work and added another illustrious name to the long list of those for whom he had given his properties. For the second time, Alexander Fleming had saved the life of Winston Churchill. Rev. Norman Rosson, in The Presbyterian. The rule that governs my life is this: anything that dims my vision of Christ, or takes away my taste for Bible study, cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, make way from it. This simple rule may help you find a safe road for your feet along life's road.

J. WILSON CHAPMAN

BOOK NOTES

By Rev. P. H. Lunn

The Questing Spirit

Edited by Halford E. Luccock and Frances Brentano (Coward McCann, $3.50)

The literary minded minister will enjoy this book. It is a carefully selected assortment of 400 short stories, poems, and quotations, more than 700 pages of inspiration, reflection, and enjoyment. Natural tastes, it is a wealth of material here as well as a wide field of personal enjoyment.

It strikes your Book Man as an ideal volume for the bedside table. An amusing gift for all who want to compose the mind and spirit at the close of day.

The Preacher's Magazine

January-February

several timely books; Dr. Gerald Kennedy whose recent book on preaching has a wide circulation; Dr. Martin Niemoller, world-famous controversial camp preacher; Dr. Benjamin Spock, rector of Calvary Protestant Episcopal Church, New York City, with whose books most of our readers are familiar; Dr. James A. Stewart of Edinburgh, Scotland whose books of sermons and whose recent book on preaching have made his name familiar to every wide-awake minister.

The Cosmic Sermon

Edited by G. Paul Butler (Harper, $2.75)

This is the third volume in the "Best Sermons" series. The title is perhaps a bit out of line. "If it were called 'Representative Sermons' we think it would be more fitting than to give it the superlative coloring. However, this volume, as is the case with the two previous numbers, does give a cross section of current, preaching. For each session there were 24 sermons examined, a total of 6,477 sermons were appraised for the three volumes. The sermons are confined to no religion and to no group. A discovery in thought in any one religion. It's slope includes clergymen of Protestant faith, liberal and conservative, also Jewish and Catholic. Among the Protestant preachers with whom his volume has been selected are: Dr. Emil Brunner, the Swiss theologian; Dr. Edwin Drew of Drew Seminary; Dr. Rufus M. Jones, the well-known Friends preacher and author; Dr. George A. Buttrick of Madison Avenue Presbyterian Church, New York City, a well-known writer; Dr. Bernhard Bell, an Episcopal Canon and author of every First.
MIRACLES
By C. S. Lewis (Macmillan, $2.50)
This author no doubt has built up a following in every Protestant denomination. We know that scores of our own ministers want to read every book that comes from Dr. Lewis' pen. We who have read C. S. Lewis would expect a superlative treatment of this important subject. It is everything but that, yet it is not abstrusely philosophical. It is written with sparkle. Dr. Lewis has the knack of executing a glowing page of profound truth illuminated with vivid illustration. His first paragraph gives you an idea of his direct approach. A part of it follows: "It is the word Miracle to mean an interference with Nature by supernatural power. Unless there exists in addition to Nature something else which we may call the supernatural, there can be no miracles. Some people believe that nothing exists except Nature. Others think that there exists something else. Our first question, therefore, is whether the Naturalists or the Supernaturalists are right. And here comes our first difficulty."
We recommend this book with emphasis.

JESUS: WHAT MANNER OF MAN
By Henry J. Cadbury (Macmillan, $2.25)
Here you will find thoughtful evaluation of many aspects of the teaching, life, and work of Jesus. The volume is based on the 1948 Shaffer Lectures given at Yale. His earlier volume is "The Peril of Modernizing Jesus." Chapter headings are: "Is Not This Jesus? Whence This Wisdom? Why Speakest Thou in Parables? What Is This? New Teaching! How Knowest This Man?" By What Authority?"

FIFTY-THEE MORE SUNDAY TALKS TO CHILDREN
By Joseph A. Schofield, Jr. (Wilde, $1.50)
Another book of a full year's material for children's sermons. Incidentally here is a field that is readily neglected to the hurt of a minister's own soul as well as the growing minds and souls in his congregation. Not only do these sermons furnish actual material for people's use but they are models of their kind.

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