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POEMS
ON
JESUS

Compiled by Basil Miller

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NAZARENE PUBLISHING HOUSE
2023 Troost Ave., Box 527, Kansas City 10, Mo.

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The presence of the executive of the Godhead, the Holy Ghost, is essential to the continuance and maintenance of the Christian Church, and to maintain its truth. The great truths of God which are spiritual are revealed to man by the Holy Ghost. He it is who gives them life and power. He it is who opens the eyes of men to see, who takes away the veil which hides their vision. Having received the baptism with the Holy Ghost, you can stand and say, "The very God of peace sanctifies me wholly." God can give you, in safety to yourselves and to His work, the power of His indwelling. The power of a holy man is not himself, but the indwelling Holy Ghost. He has power to witness, to suffer for Him, to be made partaker of His sufferings.—Dr. P. F. Buesee.
Dr. D. Shelby Corlett, Editor

Some Tests for Sermons

I t is a fact that the sermon does not hold the same high place of appreciation in the minds of many church people that it once did. There are, no doubt, many contributing factors to this change of attitude, some of which are beyond the control of the church; but may it not be that the preachers themselves are about as much to blame for this decline as any other group or situation? In too many instances preachers have not given the time, thought, and prayer to the preparation of their sermons to make them worthy of the appreciation of their audiences; and, too, they have frequently turned from the preaching of the gospel with its conviction, helpfulness, and inspiration to speak on themes of current interest, subjects not worthy of a place in a Christian pulpit.

A frequent excuse given by people who do not attend church, particularly those who no longer attend church regularly, is that the sermons are without interest and helpfulness, they are shallow and ineffective, mere essays on religion with inattentive convictions based on up-to-date. This may not be true to any large degree in the holiness churches. But the criticism is frequently heard, and not without foundation; that the sermons are more denominational than helpful, more negative than positive, more apologetic than challenging, made up more of stories than of Biblical content; in other words, they are not the type of sermons which give the hearers a true appreciation of gospel messages or Biblical sermons.

There is only one group of persons who can change this situation and bring about a greater appreciation for the sermon; that group is the preachers themselves. It is high time that preachers put themselves to the test relative to their sermons, that they examine carefully the purpose and content of their messages, that they do their utmost by the help of the Holy Spirit to present such messages as will make the hearers appreciate the sermon and its place in the church service.

Let us consider together some tests which we may put to ourselves and to our sermons to determine for our church the leadership and blessing of the Holy Spirit, there is plenty of opportunity to test the human element in preaching; for the sermon after all is presented through a human instrument, an earthen vessel as Paul called it, and this human instrument colors and influences the message from God. The following tests are just a few of those which every sincere minister may put to his sermons:

What is the purpose of this sermon? If a preacher is to obtain the time and thought of a congregation, no matter how small it may be, for a period of thirty or more minutes, he should have some purpose in preparing and preaching his sermon. The purpose and topic of the sermon may not be the same but it is well for the preacher to write down the purpose of the sermon and to keep it in mind through the preparation and delivery of the message.

Is this purpose worthy of the time and effort, prayer and thought I must put into its preparation and delivery? Is it worthy of the time and effort the congregation will put forth to attend the service and listen to the message? We must recognize that, even after the preacher has done his best in having a worthy purpose and in his preparation and delivery, other factors—such as poor ventilation of the auditorium, crying babies, overcrowded or overheated conditions, or even the preacher's physical condition—may militate against the message's being all that it was desired to be. But if the preacher has done his best in the preparation and delivery of the message, he can take courage because of this faithfulness, and trust God for results which are not now visible.

Are my purpose and message related to the particular needs of the congregation to which the sermon will be preached? One of the chief faults of the modern pulpit is that of presenting a message that has related to the preacher in some pet topic or some thought he has gathered from his recent reading, on some theme which has fascinated him in his study in school or in his office, on some ideas which he has gathered in his travels—none of which has any direct relation to the needs of the congregation to which he is preaching.

It is well for a preacher to remember that he is not merely preaching a message, he is
preaching to people. His business is to make those people feel that he has a message from God related to them, something that will assist them to meet the issues of life about them. Help gathered from the sermon presented by the man of God.

Am I fair and clear in my discussion of the problem or in the presentation of the subject? It is human to be prejudiced in our own favor; but a preacher should do his utmost to be fair in the treatment and discussion of any subject, and above all, he should be clear in his presentation of his message. People who listen to a sermon should not be in doubt as to the preacher's purpose or theme.

Does the message offer a solution of, or a remedy for the problem in a definite and convincing manner? In other words, am I merely raising questions without endeavoring to give an answer, or making a diagnosis of some situation without providing a remedy? There is much preaching today which talks of unfavorable conditions but offers no constructive suggestions for changing them, too much diagnosis without providing a remedy, too much criticism without doing anything to relieve the situation. The gospel preacher should be able to give some helpful suggestions for the people, for the solution is found in Christ.

Is the message designed to be helpful and constructive, calculated to inspire people rather than to discourage them? A preacher once said, "The people to whom I preach are capable, or they soon will be, I must help and inspire them." How true that is! No preacher knows how many members of his congregation have come to see the light with the hope of getting something that will help and inspire them, that will comfort and encourage them. Even behind a smiling face may be a heavy heart. The sermon should inspire people to do something. Dr. E. Stanley Jones says, "The people who influence you are not the people who are always trying to correct you by criticism, but the people who believe in you, who love you and encourage you." A Negro minister heard a certain Christian speak and, in telling about it afterward, said: "After hearing him speak, I came away feeling I wanted to throw away something. I reached in my pocket, found some cigars, threw them away, and I've never touched them since."

Does the message magnify God more than self? Is there in my preaching some effort, even though small, to display my ability as a thinker, speaker, and leader rather than a full purpose of heart to glorify God in all that I do? I pray that I may follow the example of Paul, who said: "We preach not ourselves, but Christ Jesus the Lord." (II Cor. 4:5.) The people who sit in the pews before us have a right to ask us what the Greeks asked of the disciples of Jesus centuries ago, "Sir, we would see Jesus."

Do I seek the help of the Holy Spirit in the choice of the theme and message, and do I rely upon Him and His aid in the preparation of the message? Is it the purpose of my heart to rely fully upon Him and His power and anointing in the delivery of the message? Have I prayerfully trusted God sufficiently to give me confidence to rely upon His help and blessing as I preach? No preaching can be effective unless it is done "in the demonstration of the Spirit and of power," and no preacher can have such blessing of the Spirit without prayer and waiting upon God.

These are fair tests to put to our sermons. Other tests are the preacher's own discretion; but if these are considered sincerely, they will bring most of us to our knees.

Personal Evangelism

There has been a renewed interest throughout the Christian world in the work of personal evangelism. Many denominations have been promoting some form or another of this phase of work which for many years has been largely neglected. Several of the holiness churches, especially the Church of the Nazarene, is launching upon an intensive program of personal evangelism. (p. 277)

Objections to the Term Eradication

Dr. S. S. White

Article Two

The first article of this series, the criticism which is most often brought against the term eradication was discussed. It dealt with the etymological or physical connotation of the word—the fact that it refers to that which is rooted out. But from the standpoint of the dictionary and usage it was proved that the word has always been used figuratively and not literally. Especially is this true today. The evidence for this was overwhelming.

In this article, some other objections to the use of the term eradication will be considered. However, before proceeding to this particular discussion, there is another point which we shall mention that might have been dealt with in the first article. This is the fact that many of the terms which are used to express psychical activity have a physical derivation, but they have come to have a figurative meaning. For instance, we lay hold of; grasp; or embrace a theological position, belief, or truth; we reach a point in our thinking; we war in our belief, or cast aside the idea which has been uppermost in our mind. In fact, it is difficult to find any term which is used today in common speech with the study of the mind or spirit which has not arisen from a physical background.

Any study of philology, or the development of language, clearly proves this. Take.
the word "spirit," for instance. In all of its forms—Hebrew, Greek, Latin, and English—it literally means breath or wind. Nevertheless, it has moved so far away from its original meaning that one can no longer think of holy wind or breath when we speak of the Holy Spirit. So far removed are we from such thought that it is almost impossible now to mention such a possibility. Some of the terms other than eradication which are used to describe the work of entire sanctification have a definite physical significance. Purge literally means to wash or clean, and yet a disposition is not washed or cleaned. The same may be said as to cleanse, which has to do with the elimination of dirt or stain.

I

The way is cleared now for the consideration of the other arguments against the word eradication. Some would refuse to use the word because it is not scriptural. This is not a new way of attacking a theological term. Back in the fourth century, after the Nicene Council, the word was objected to, and one of the grounds of this objection was that it was unbiblical.

The Christian Doctrine has this to say about it: "The bishops at the Council were eager to stave off an open rupture in the Episcopalian ranks. Their preoccupation with the use of the unscriptural word was the center of the contention. In the second Sinopean creed (357), the members of which were Western bishops, it was declared that no more mention should be made of either 'Homoeousion' or 'Homoeoeusin.' This contention was of no avail then and has been ignored throughout the Christian Church. The fact that a term is not scriptural has never been considered a sufficient reason for its rejection. Systematic theology is full of words and phrases which are not to be found in the Bible. Here are just a few of them—trinity, inerrancy, depravity, entire sanctification, trichotomy, dichotomy, creationism, evolution, transcendental, kenosis, subpersonalism, supralapsarianism, infralapsarianism, consubstantiality, transubstantiation, omniscience, omnipotence, omnipresence, and imputability. If anyone doubts this fact, let him turn to the third volume of W.E. Christian Theology and look through the index.

Systematic theology rests on two forms of revelation: natural revelation, which comes through nature, history, and man; and special revelation, which is brought to man through the Bible. Here are two types of facts, and in order to properly account for them they must be interpreted. Thus their meaning is brought into sharp focus by words which are not in themselves scriptural. A teaching on any revealing subject is set forth in a clear-cut or understandable manner. On the other hand, a Bible term might be used by different schools of thought. In that case, each would have its own interpretation, and there would be much confusion.

II

One helpful writer in the field of holiness suggests an interesting plan for eliminating the use of the term eradication. He believes that it is more harmonious with the thought forms of our day and, therefore, more up-to-date and appealing. He states as follows: the moral image of God in man is an instinct for holy living with man and God. When man fell this instinct was lost. This instinct which was lost in the fall governs and coordinates all of man's otherwise independent impulses. Total depravity is the loss of this balancing, controlling instinct of holiness. In the first place, this is too negative a description of the situation. But, forgetting this fact, let us illustrate this matter of instincts.

The author of this book states that it is up-to-date, while the fact is that it is not. I have before me now a new text in general psychology. It is by Munn, and copyright is in the text. That this is the text which is being used in the University of Chicago this year and in the Kansas City. It has the sanction of the best moderns and stands at the top in scholarship. After informing us on page 211 that the word instinct is used in the following sense, the author states: "Several psychologists even claim that there are no instincts; that all complex behavior is learned." However, when a differentiation between inborn drives, reflexes, and instincts was finally made, the viewpoint represented by this chapter, namely, that while instincts clearly exist, and there are many different emotions which may be either absent in man, or be too weak to be spread. Even McDougall, perhaps the strongest proponent of instinct, eventually came around to the view that instincts are peculiar to lower animals. He said, "I recognize that, in the fullest and most universally accepted sense of the word, instinctive action is peculiar to the lower animals, and the extension of the term to the behavior of higher animals and of man has led to unfortunate confusion and controversy which have obscured, rather than elucidated, the true nature of the subject set forth in a clear-cut or understandable manner. On the other hand, a Bible term might be used by different schools of thought. In that case, each would have its own interpretation, and there would be much confusion.

In this statement Munn has given a fair appraisal of the position of instinct in the present day. This being the case, I think it is certainly not up-to-date to speak of instinct, which is now a term employed only in animal psychology, as descriptive of the uses of the mind of God in man. I can conceive of the use of so many different terms in connection with entire sanctification, which would be more confusing to present-day high school and college students. Now please do not misunderstand me. I differ at many points with the modern psychologist. Nevertheless, I surely would not use a psychological term entirely out of harmony with its present-day usage while attempting to be up-to-date. This same criticism holds for E. Stanley Jones and his use in a somewhat different way of instinct in his explanation of entire sanctification. I am compelled to say this about Jones and those who go along with him at this point, even though he and his followers have such great blessing to spread the gospel to me. He is undoubtedly one of the greatest men living and has made a very unusual contribution to the cause of Christ.

III

Some tell us that the term eradication is acceptable as a designation of a theological concept which can be adequately used in connection with the experience and practice of entire sanctification. But the fact about this objection is that eradication is a doctrine which is a doctrine, which refers to experience. Any attempt to make such a distinction between theology and experience and practice really declares that eradication is all right from the standpoint of theory but is misleading when it refers to experience and practice. Such a separation between theology and experience cannot be logically made because eradication as a theory or theology of experience and practice.

IV

There are those who object to the use of the word eradication on the ground that it is too radical. They tell us that it shocks people and, therefore, arouses unnecessary antagonism and controversy. But the same argument has been brought against many words which are in use in Christian theology. Especially it is this true with reference to the theology of holiness: On this ground; entire sanctification, Christian perfection, perfect love, and holiness, would be ruled out. In fact, regeneration, justification, adoption, the eternal destiny of souls, theological words or phrases which fundamentalist and conservative theologians use today are words which were considered as out of harmony with the nicest Christian mind shocks and creates antagonism in the average man today. Further, strange as it may seem, there are those who hold that eradication is too radical and yet they employ terms in this connection which etymologically are just as radical or more so. Again, they do not hesitate to talk about the irreducible nature of human infirmities while they refuse to refer to the eradicable character of the carnal mind.

V

Another objection to the use of the term eradication is that it overstates what is actually done in entire sanctification. No one can make this claim who believes in the destruction of the carnal mind and imbred sin. It is either destroyed or else it is not. If it is destroyed, the use of eradication in connection with what has been called entire sanctification is not an overstatement. Of course there may be those who define the carnal mind in such a way as to include more than it does. We shall give more than this task in the last article in this series, which will deal with the subject, "What Is Eradicated?"

VI

Someone has said that the usual criticism of the Wesleyan movement and the position of the Church of the Nazarene is that our terminology does not fairly represent our position. This may be the case, but I have never discovered it; and I have had numerous contacts with those who are outside of our ranks. I have heard many criticisms of our view, but not once have I heard anyone of them claim that our terminology is misleading. The only persons whom I have heard object to our terminology—eradication or entire sanctification—are those who are in the ranks of the holiness movement. Outsiders may say that they do not believe in or accept what our terms connote or indicate, but they will not assert that they misrepresent our doctrine.

The claim that eradication involves eternal security or the impossibility of backsliding is a fallacy. The main objections to entire sanctification are based on the idea that we are saying that once a person is entirely sanctified he will never again fall back into sin. This is a misinterpretation of our teaching.
right to lower God's standard in order to make room for man's shortcomings. And finally, it must be insisted that there are those who profess that the old man of sin within has been completely removed and that the fact by the lives which they live.

VIII

It is asserted that we cannot harmonize our teachings with those who disagree with us—especially the Calvinists—if we continue to use the term eradication. The writer feels that this is a price to pay. There are many good people, among the Calvinists and others who do not see entire sanctification as we do; but we cannot afford to give up the doctrine that has made the holiness movement, just to win their favor. Eradication—complete deliverance from inbred sin—is our fundamental position, and cannot be let down at this point and keep the favor and blessing of God.

In conclusion, it may be pointed out that eradication is a forceful and highly descriptive word. It expresses and defines the thoroughness of the moral cleansing which is wrought in the heart of the Christian by entire sanctification. Again, it has been historically associated with our interpretation of the Bible teaching as to entire sanctification, and we can see no good reason for discarding it.

(To be continued)

Oh, believe me, there is no peace with God excepting through Christ. Peace is His peculiar gift. Peace is that legacy which He alone had power to leave behind Him when He left this world; and other peace beside this is a mockery and a delusion. When hunger can be relieved without food, and thirst quenched without drink, and weariness be removed without rest, then, and not till then, will men find peace without Christ—Dr. J. C. Ryle

We have a God who grudges us nothing. He gives liberally—all the longings of the soul. When He is going to make a miracle, He says, “Fill the water pots with water.” When the widow was going to have her last morsel, He said, “Give me a little.” When the Israelites hungered, He gave them manna every morning for forty years. When Samson was ready to die of thirst, He prayed to the Lord, and the Lord gave him a well. Solomon asked for wisdom. When he had a heart so large it was like the sea of the seashore, when the poor and needy seek water, God opens rivers in high places.—Andrew A. Bonar

The Preacher's Magazine

September-October, 1948
And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted out the price of them, and found it fifty thousand pieces of silver. So mightily did the word of God grow and prevail (Acts 19).

17. The Healing Ministry on Malta. Shipped on a stormy sea, Paul and his company did not despair, the enthusiasm and determination of the Apostle Paul to proclaim the gospel of full salvation. A ministry of healing characterized his mission on a Mediterranean island (Acts 27).

18. Evangelizing the Capital City—Rome. The struggling church at Rome was encouraged, strengthened, and helped through the tireless ministry of an evangelist-in-chains. Some believed the things which were spoken, and some believed not. And Paul dwelt two whole years in his own hired house, and received all that came in, unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him (Acts 28).

The Book of Acts is the only unfinished book in the Bible. But how could it be otherwise? We know that our Lord Jesus Christ is an everlasting kingdom, and of the increase of His kingdom there shall be no end.

So far we have considered what a revival is, and what revivals the Book of Acts records. Now let us note the revival antecedents and the revival messages preached.

The revivals of the first century, like all real revivals, are the result of adequate causes. In the case of the first-century revivals, there are at least six causes, namely: Bible knowledge on the part of the people—Israel's; Special ministry of John the Baptist, disciples, the seventy, and Jesus; An "all out" prayer meeting; The outpouring of the Holy Ghost; An expectant people; In the background of every Jew was a medallion of Bible knowledge. Jewish boys were taught in the gymnasium school the Statra, the Law, the Prophets, and the Psalms. As a result any large Jewish congregation knew enough Hebrew scripture to furnish an adequate background for a scriptural discourse. This Bible knowledge implanted within the hearts of the hearers made it possible for the Word preached to enter them, and be heard of the evangelist and pierce the heart of the hearer.

There were holy and devout people waiting for the fulfillment of God's promise to Israel. As shining examples of devotion, none excelled the beautiful devotion of Anna and Simeon in the temple. On the great feast day, filled with sincere and devout worshipers from all over the habitable world. A cursory reading of the nations present on the day of Pentecost is adequate basis for the above statement.

The special ministry of John the Baptist as the forerunner and Paul in his proclamation of the coming Kingdom was meant to prepare the way not only for the Christ but for the revivals of the first century. The picture of the rugged Baptist coming out of the wilderness shaming his stilted messages of repentance portrays the messenger and the message. The people repented. They brought forth fruits meet for repentance, and the groundwork was laid for later refractions and revivals from the presence of the Lord. The special ministry of Jesus, the twelve, and the seventy carried the gospel of the Kingdom through Judaea and Samaria at least. The gospel seeds planted by this special ministry plus a ministry of teaching, preaching, and healing prepared the way for people generally for a great spiritual harvest. The spiritual soil had been plowed, harrowed, and cultivated. The good seed had been sown and a harvest was in prospect.

Another adequate cause of the great revivals of the first century centers in the great ten-day prayer meeting of Acts 1. Peter's command to stay in Jerusalem until they received the baptism with the Holy Ghost. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The one hundred and twenty were waiting and tarrying in the Upper Room. "These all continued with one accord in prayer and supplication," until the day of Pentecost—ten days. A ten-day prayer meeting kept by one hundred and twenty earnest, seeking, sincere hearts resulted in a veritable Pentecost. Add together adequate causes, and the result is evening service.

The result was Pentecost, and similar concern today can produce present-day Pentecosts. "And when the day of Pentecost was fully come, they were all with one accord in one place. Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." The last adequate cause which I mention is an expectant people. They were looking for the Messiah. Their minds were open for the coming of a mighty prophet, priest, and king. As a result many recognized in Jesus their Messiah.

In conclusion let us notice the cardinal doctrines presented to the Gentiles—John the Baptist, Jesus, Peter, James, John, Paul, Apollos, Timothy, and others—had mighty truths to proclaim. While reading the Book of Acts, I listed some of the cardinal doctrines preached. My impression is that their rugged, uncompromising, Bible-filled messages would break the heart of sinners anywhere, anytime. Here are ten cardinal doctrines which they preached:

They preached on Repentance.
They preached on Faith.
They preached on the New Birth.

They preached on the Baptism of the Holy Spirit.
They preached on the Second Coming, and warned against Indulgence and Apostasy.
They preached on the Judgment.
They preached on Sin and Its Punishment.
They preached on Righteousness and Its Rewards.

They preached on the Triune Godhead: a Loving Heavenly Father, Christ the Redeemer, and the Holy Spirit the Sanctifier.

Here we have dynamic preaching of full-gospel doctrines, plus great prayer meetings, plus people with a background of Bible knowledge, plus the baptism of the Holy Spirit upon individuals and the collective church. And it all added up to eighteen glorious revivals of the first century.

Adequate causes produced sweeping revivals in the first century. Attention to these basic causes and application of these spiritual laws equals great revivals in 1948; for Jesus Christ is "the same yesterday, and to day, and for ever."

The Most Successful Sermon I Ever Preached
Rev. Ponder W. Gilliland

It was not the one that I most enjoyed delivering. Rather, this is the story of a sermon that I enjoyed preaching very little, yet was the most successful. If you are interested in the standard of my judgment—it is the fruit of the message—not the immediate, visible fruit, but the continuing fruit. Strangely enough, the resultant fruit of this message was not in the activity of the congregation, but in an entirely new realm, of activity it opened to me—that of Personal Evangelism.

It happened this way. After speaking to my people the Sunday evening on the privileges, opportunities, and responsibilities of Personal Soul Winning, I went to my home and started in, as usual, to rethink the message. I had stated that all of us could do this work, and all of us should do it. I had especially emphasized that Christ expected us to do it if we were to be His disciples (John 15:14). As I let the import of the message run through my mind, I felt ill at ease and disturbed. Finally, I admitted to myself that I had been most unfair, for I had asked my people to do something that I had not been doing. I had felt quite content to view the well-filled altars that God had given me through the months, and thought that was my share. I was convinced that this method, above all others, was Christ's method. So I wrote it down, condemning me. I call it my most successful message, for it convicted me to the point of action. Now what to do?

I readily recalled all that I had heard ministers say on the subject. I had heard so many times, and repeated it, that there were a lot of people in the world that could be won by laying that, could never be reached by a minister. I think that is probably still true. But I am afraid it has been largely overdone. To that person who is without...
Christ, my very profession as a minister is supposed to build a barrier. Perhaps it does, in a few cases, but too long we have taken refuge in that barrier, and have failed to touch personally those lives that felt no barrier.

That night I promised God that I would never again ask people to do something that I was not willing to do. If I was to continue to preach this scriptural truth, I must lead the way.

The bit question was, "How to start?" I counseled with other ministers, only to find their neglect had been as marked as mine in this field.

I read all the books I could find on the subject, looked through some more, studied books on the, motives, techniques, and methods of the work. They stirred me, and reassured me, but did not give me courage to do what I was burning inside to do. I still did not know how to start.

I prayed much for the Holy Spirit to lead me and give me courage. I looked for opportunities, and found scores of them. I spoke openly for the conversation, but they refused to open. I passed the opportunities by, for I was still looking for the right way.

Finally, realizing that I would never start if I waited for just the right opening, I deter-mined to go to work. That week I had rather a casual contact with a young man who was not a Christian. I did not know how to start and, really, even now I do not know just how I started that day. I know I talked with him along that line, and urged him to give his heart and life to Him. Within a few moments we had found a private place of prayer, and he yielded to Christ. My heart thrilled with great joy. He was a member of another church, but not a Christian. He did not attend church. I had been associated with him, and a large group of men, in a business for several months. This man became ill of a serious disease. The doctors gave up all hope of recovery. Finally, he was pronounced a case of typhoid fever, and he was actually improving. I called on him one day, not as a pastor, but as a friend. I was amazed that he had wasted away so much. Not being at all sure of his recovery, I felt impelled to talk with him about Christ. I did not know what to do, for I try to follow the ethics of a minister in not getting on any other fellow's ground. I knew that, if he was to receive spiritual help, he would have to get it from me, for his pastor did not believe in being converted as a crisis experience. I silently asked for God's help and guidance, then stepped to the bedside, took his hand in mine, and spoke to him about Christ. I found a ready response. After a very brief prayer, he gripped my hand and expressed the belief that Christ had saved him. Before I left he said, "When man has given up all hope, it's tough. Then you need a hope, even if you didn't before. I am glad now for the hope I have." One month later this man took a sudden and unexpected death. He had requested that I have the funeral. In that message, I felt led of God to tell of this experience with the man. Since then, God has opened the doors to other business men, through that testimony.

When you have led a soul to Christ, you have no church problems that day. You walk in the clouds, and rejoice with the greatest of all joys. To the Christian I would say, "You will never know real joy until you lead, personally, a lost soul to Christ."

I purchased a small Bible to be used in personal-soul winning. I wanted the entire Bible, for many of the best scriptures for things like the Ten Commandments I have marked the passages that I need in green. I told one group I chose that color because it was the "Go Signal!"

Though in some cases a Bible has not been used, usually it is best and necessary to use God's Word. I have the person with whom I am dealing read the verses as I turn to them. This is much better than quoting them. I try to memorize those vital passages. It is far more important to know the location of a verse than to be able to recite it.

This work will develop your Christian life like nothing else will. It will force you to a deeper prayer life, for you realize more than ever your own inadequacy. It will make you search the Scriptures for weapons of warfare.

I was preparing a message one day, to be delivered the following week at a conference on prayer, and was writing, the Spirit seemed to say, "Wouldn't it be a good idea to put the sermon away now for a while and go practice some more what you are talking about?" I then had the manuscript from the typewriter and knelt for prayer. I told God that I would go to any person He wanted me to, if He would only lead. I felt impelled to go see two men, both of them hard cases. It would have been easier to stay at home, but I had promised to go. I drove to the first place, and the man was busy with other men. I drove to the next one, and he wasn't home. I started to return home, thinking I had done my best. However, I heard a car stop and I went out, though apparently I had been mistaken in the place. (I was to learn later that those two cars, though, I did not find the men were to prepare the way for a later and successful conference with those men.) I made an altar of the steering wheel of the automobile, and told God that I did not want to waste the afternoon, and asked Him to guide me to another place.

He seemed to lead me to the home of a lady who was a member of my church. She had been away for many years, but very obviously she was not enjoying a full experience. For a long time I had preached to her. She would respond. Casual words of concern brought no response. That afternoon I knew I faced a delicate situation.

September-October, 1948.
We read in Acts 1:8: “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . . .”

The statement of resurgent witnessing is as definite as the promise of power. Why claim one without the other?

We know that Pentecost brought the baptism of the Holy Ghost and that, according to Peter, confirmed the “purifying their hearts by faith.” It also brought power for witnessing. In fact, the bulk of the account has to do with the witnessing and not the power. This does not belittle the power but rather establishes it. There is never any need to tack up a sign concerning power when it is at work. We have been diligent in our duty of preaching the “purity of the Pentecostal experience,” but have been derelict in our duty of saying that it results in witnessing. We have argued, correctly, that the Holy Spirit needs no evidence, outwardly, to assure His arrival, but that His presence is His witness. Just so! But He declared that the Presence would manifest itself—not in any useless form, but in witnessing. We have relegated our witnessing to the midweek prayer service, with an occasional opening on Sunday. By no means is this bad, if it can be made to meet the meaning of Christ when He said, “Ye shall receive power, . . . and ye shall be witnesses . . . .”

Real witnessing is done outside the church, and not inside. Imagine the disciples, after His coming, sitting there in the Upper Room, conducting an average prayer service! They could have had a glorious time of mutual rejoicing. So what? What difference does that make to those many supposedly needy souls outside the door? It was when they, with Pentecostal power, stepped outside the door that they witnessed, and thousands were converted through their testimony, and saved.

Hearts are hungrier than we think. We have viewed our empty pews and talked of the “indifference of our hardened age.” We have discovered that many supposedly hardened hearts are melted in the first contact of a personal testimony.

I was driving home from a revival meeting in Portland, Oregon. Just outside Eugene lived a young man of about thirty. As we crossed the mountains, in the snow and rain, I felt impressed to talk to him about Christ. He had no church affiliation and was convinced by many problems. I asked him first if he had ever prayed about his problems. Thus I discovered that he was a Catholic.

For many years he had been faithful to Mass but, after a very unhappy experience in the army, he attended Mass no longer. I asked if there had ever been a time, in all his confessions, that he had left without his burden. He thought a long while, then replied: “I suppose that during those years I usually had an easier conscience; but, really, I am sure I was always burdened that I took there.” That was my door. I talked with him about Christ. I pointed him to the Epistle to the Hebrews. I urged upon him his approach through another man, but Christ was the great High Priest, ready to receive, ready to answer. I assured him that if he would take his burden he could leave it there. He accepted the challenge, and on the top of the mountains we laid his burden at the feet of Christ and left it there. I rejoiced, until he turned to me and said, “I have been around Protestants all my life. Why haven’t they told me about this before?” Then I was ashamed—ashamed of myself, of my church. I wondered how many souls were forever lost because we were not as anxious to testify outside the church as inside.

Others may have had a different experience, but for me the doors never seem to open easily. I have always found that a study of methods is basic, but seldom do they prepare you for the actual case. I visited one farmer, and the door didn’t open. We looked at the tractor, the farm, the barn, and still the door was closed. Finally I stated that I had not come to talk about farms, but about his soul. Rather blunt, I grant you, but that was the only way I could open the door. And it worked!

A business man and civic leader had attended my morning services, for several months. Feeling the urge to win him, and not having him on Sunday nights, I asked for an appointment. Apparently he knew what I wanted, for he said, “Yes, I wish you ‘would come to see us some night, for I think my wife is under conviction.’” I told him I would not come if he promised to stay home so I could talk with him. He agreed, and the appointment was made. That night my wife and I went to the home. I played with the boys until they put them to bed. Then, immediately I went to work. I told them that I had been very interested in them, and was anxious to see them saved. The man said he knew he was a sinner, but that his wife had never done anything wrong. It took very little effort to show that both of them had committed the greatest sin of all. If the greatest commandment is to love God completely, then the breaking of that commandment is the greatest sin. By simply rejecting Christ they had both sinned. I pressed the case as diligently as possible. I saw that the man was not really interested in my attention on the lady. In a little while we knelt for prayer, the man kneeling beside his wife. She accepted Christ, claiming this promise, “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” I pressed the man, but not too much. We left with one victory, and just a few days ago I had the privilege of praying with the husband again, and he accepted Christ.

An easy way to open the door is to ask seemingly irrelevant questions that you know will lead in a certain direction. I was getting my shoes shined and felt I should talk with the fellow about his relationship with Christ. I didn’t know how to start, so asked questions to lead toward the goal. I remarked about how hard he worked, and followed that with a question of how many days he worked each week. I knew this would enable me to ask concerning Sunday. He said that he worked seven days a week. I commented that I would work on Sunday and asked if he ever went to church. Discovering that he didn’t, I then was able to point out the value of church, then to ask about salvation. Of course I knew by this time that he wasn’t, but the question got him to admit it. Then I was able to proceed with the claims of Christ.

I could continue to recite illustrations, but suffice to say, I presently am surprised at four things:

(1) The ease with which one may press his case once the first question is asked.
(2) The high percentage of success in this work. Really, it is very, very successful. No one fails in this work except the one who does not try. We never fail in the doing of it; we only fail to do it.
(3) How God prepares the way of the prospect so that we are continuously surprised at the ready response when we expect indifference.
(4) Why I did not start this work sooner.

I am convinced that each church could more than double its acquisition of members by confession of faith if just a few would follow this method. Certainly this is no substitute for revivals, but neither are revivals a subsitute for personal evangelism. Both are good; but, if we were forced to do without one, we would keep the personal method. If our churches would follow a program of personal evangelism through the year, we would find more fertile fields when we have revivals.

Why should we hesitate to start, even though we are afraid? We tell sinners to come to our altar and that, if they are afraid, Christ will give them courage. Isn’t He just as anxious to help His children? We have His direct, unfalling promise that He would guarantee us some success if we would try: “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him.”

The promised rejoicing is eternal. “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever, and ever” (Daniel 12:3).

Poverty

There are very few poor people in this country, but there are many who think they are poor.

In pioneer days, people considered themselves poor if they could not buy coffee; later they thought they were poor if they could not own a parlor organ.

A decade or so ago, every young married couple considered themselves poor if they could not furnish their new home with a davenport and chair to match.

Now we are poor if we cannot drive the latest model car.

Poverty is largely a state of mind. It consists in wanting something we can’t get.

The poverty which a man resents is his particular degree of poverty; the cause of his resentment is not actual need, but the fact that other people have more.—Telegraph-Messenger.

In our thoughts about prayer it is important to have the notion that we need to practice it rather than to seek proofs of its value. Through the centuries millions have prayed and found blessing. Today around most of our multiplanis are praying, and being blessed, whose minds have never turned to theological problems. Here is all the proof we need. The study of the why and how of prayer is necessary, but such study must never be a substitute for prayer itself. It is through the prayer of simple faith that we receive the answer from God.—Selected.
The Minister and Personal Evangelism

Rev. Elmer G. Kolb

PERSONAL evangelism must be given a larger place in the program and practice of the ministry. Jesus ministered to the soul needs of men by bringing light and salvation to individuals. The Early Church had as its pattern of propagating the new faith, personal witness. This method cannot be improved; it has divine sanction.

A simple method: "Ye shall be witnesses unto me," is the manner in which Jesus described the pattern and content of personal work. This is to be no "secondhand witness." It has its root in our own experience. "We cannot but speak the things which we have seen and heard." This also gives freedom to our efforts. Reality is readily sensed by the casual observer. Observe how slow of speech some men are in a spiritual atmosphere. These same men can exercise themselves fluently, earnestly, and with feeling in a discussion of material interest. This too tragically exposes the barrenness of spiritual experience and the shallowness of eternal concerns.

Personal evangelism fits into a pattern of life where kindred spirits share in a common need. All men are in need of a common goal. Others are their neighbors when we give witness to our own. God could have made possible some mysterious means of bringing the gospel to men, but He has put the task carried on through human channels.

Personal evangelism is a promise of substantial increase. If each Christian would lend one soul to Christ each year, it would be a matter of only some thirty years before the world would be won for Christ. What a challenge to us and to those among whom we labor to really get down to the task assigned to us by our Lord! The minister would serve as a captain to lead his congregation in an all-out offensive in personal evangelism.

An effective method: One writer says, "Our danger is that we shall be satisfied to preach in the pulpit to the neglect of taking it [the gospel] to the highways and hedges—that we shall rejoice in being evangelistic to the neglect of being evangelistic." Another has written, "Nothing stonier for failure in personal evangelism than the logical and ultimate object of the church is to reach souls (unsaved people), a failure at this point is a basic, fatal failure. A merchant who does everything well except attract customers will go broke. The fisherman who succeeds in everything except catching fish has failed at a focal point. So does everything except here.[3] The pastor who succeeds in his ministry at every point except that of adding people to the church on profession of faith has failed in the primary mission of the ministry.

Evangelism is a passion and not a method. Every person presents a potential object of our personal concern. There are, of course, times and places that make us feel particularly responsible. This is why we need the active leading of the Holy Spirit.

In order to sense the Lord's leading we need a vision of human need. A vision is the "unused" made often our effort's center in that which we see, that which is temporal and perishing. We see a body with a soul, rather than a soul with a body. Our concern is often modified by class, color, social status, etc. It is not until we see every soul as one 'for whom Christ died,' that we will be pliable and ready to make use of our opportunity.

Proper motivation: It is very important that we be motivated by love. Our ultimate goal is to win people. Before we can create a thirst for God and a desire for better things in others they must discover in us a winsome, radiant, and loving personality. As Jesus spoke to the woman at the well, she sensed His holy love; He broke down the traditional aloofness of the Jews, who would have no dealings with the Samaritans. How often today souls are neglected because of pharisaical attitudes! To be Christlike is to love all classes of people into the Kingdom. Sometimes personal workers are hindered in their efforts because people know their lives too well. Irregularities in personality and weakness of character may cancel the value of a personal contact made with perfectly good intentions and methods. It takes a life motivated by love to make a witness effective.

The Minister at Home: Jesus commanded us to others. For some of us it may mean the winning of members of our own families. Our private life must be above reproach to do effective work there. We need to live so as to be able to press the need of Jesus upon our households without apology. It is a sad commentary on any life if the person is not able to speak about spiritual matters to those who know him. It is necessary to import preachers to help our own flesh and blood to Christ. Our Christian joy, our personal concerns, and our spiritual interests ought to be so appealing to the members of our households that Ministers have an opportunity in their own homes first. We dare not let distance, strangeness, and numbers lend enchantment to our labors.

A beautiful illustration in the Book of Acts of an ideal minister and his home relations is the case of Philip. Not only was he an evangelist of note, but he had four daughters who were "full of the Spirit and of wisdom." Philip was the father that for whom God is calling at other times. Are we circumventing the work of the Spirit in our homes?" The Minister and His Congregation: The architecture of some church buildings may hinder the minister from meeting his congregation every Sunday; but if he has a yearning desire of making full use of his ministry, he will manage someway to meet his people. Many times a soul has been "under conviction" and then sent away without personal help. May the Lord give us a vision of eternal values in the souls of men and press us against the people of the congregation. Let no one who attends our services be able to say, "No man cared for my soul."

Pastoral visitation offers splendid opportunities for personal work. To do our best work with this mission we need to lay a good foundation. The visit should be of such a nature as to commend itself to the needs of the home. Too often the pastor makes the mistake of visiting too many families. More frequent calls make it easier to approach the unsaved, or indifferent in the home. This ministry provides opportunity to learn the specific needs of the soul and lead to deal with them directly and privately.

There is a sense also in which individuals who need spiritual help and guidance look to the minister, as a man of God, to interpret the values of God to their soul. We dare not disappoint them. We need constantly to emphasize the importance of maintaining a life and attitude that inspires full confidence in the specific needs of the soul and lead to deal with them directly and privately.

The Minister and the Public: The minister's daily life brings to him many opportunities for individual witnessing. In a business contact one man commented on the weather by saying, "A nice day if you are a Christian." He used the occasion to focus attention upon spiritual interests. A certain man, in using an elevator, remarked to the operator, "I hope the last trip you make is up." Words "fifty spoken" are not easily forgotten. Visitations in hospitals both for the physically ill and mentally ill bring the minister to souls in...
Lord, Lay Some Soul upon My Heart!

A Message to Pastors by Rev. Ben Smith

The pulse of every pastor must throb, his burden intensify, as he contemplates the world situation today. The whole world is still anguished with sorrow as it endeavors to emerge from the darkest, most savage hour in all its history. A great statesman recently said, "Democracies, while they may have their bad years, have yet greater moral troubles." This means that, on what we have known as the home front, the pastor faces a tremendous challenge.

The Christian pastor, under God, is the key man to bring about a great moral and spiritual awakening. He cannot be allowed out of his place: God put him there. He is God's ambassador extraordinary. Most stupendous is the commission; he is charged with a message that must be proclaimed from the housetops with all the urgency of a king's command. What a glorious task—the most worth-while task in all the world! "They that be wise shall shine as the brightness of the firmament; and they that turn to righteousness as the stars for ever and ever" (Daniel 12:3). Ours is not to preach so many sermons, marry the living and bury the dead, but pre-eminent to be soul winners.

Wesley said to his pastors, "Let us all be men of one business: we live only for this, to save our own souls and the souls of them who hear us." Brethren, remember, you were not furnished with stock-in-trade to let it lie on your shelves; the success of God's business depends upon your steady turnover. We must not hibernate, stagnate, stalemate, crystallize, nor fossilize; rather we must mobilize and evangelize. It costs something to be a soul winner. To assure a harvesting of souls worthy of the finest traditions of Methodism, to experience the innumerable joys of winning souls for Christ, we must be willing to sacrifice. "Self must be crucified between two thieves, Death and Compromise, the thieves of Time and Victory."

Without sacrifice, we are on the way out as far as winning souls is concerned. In the words of Dr. Dow, "When we cease to bleed we cease to live." In a letter to Gypsy Smith, a London Christian worker said, "I want you to come and speak to a meeting. It is a small meeting and will take nothing out of you. I cannot come," replied the great evangelist; "and it would be of no use if I did. That which takes nothing out of me will do nobody any good.

The great apostle paid the price of spiritual power in sacrifice: "What things were gain to me, those I counted loss for Christ. Neither count I my life dear unto myself, so that I might ... testify the gospel of the grace of God." (Philippians 3:7-8.)

David Brainerd said, "I cared not where or how I lived, or what hardships I went through, so I could go to God. While I was asleep, I dreamed of these things; and when I walked, the first thing I thought of was this great work."

One has said, "A pessimist is one who sees a difficulty in every opportunity, and an optimist is one who sees an opportunity in every difficulty." We must carry out our ministry a spirit of invincible optimism; the gospel we are pursuing is anything but hopeless. Ours is a heartening, glorious message of freedom, victory, and triumph: "We are more than conquerors!"

I am to win souls, then I must be a man with the right message, freighted with life and power. "My preaching was not with enticing words of man's wisdom," said Paul, "but in demonstration of the Spirit and of power."

I fear that too often we, devote our energies to minor issues and lose sight of the transcendent glorious task of saving souls. If, to have it said of us, as a Scottish woman said of Robert M'Cheyne, "He preached as if he was dying 'a must to have ye converted." It was said of Whitefield, "From the time he began as a lad to preach, to the very hour of his death, he knew no abatement of passion. To the end of that remarkable career, his soul was a furnace of burning zeal for the salvation of men.

The great need of the hour is for a quickened, burdened, impassioned, blazed, fanned-out, revitalized ministry. O God, shake us loose! We have worked our old treadmill program long enough. O God, implant in our hearts a burning passion for souls, until it sends us forth inquiring, pleading, praying, exhorting, witnessing, digging our way through the debris and wreckage of shattered lives; for underneath we shall find precious souls.

The sermon may win some, but in thousand of cases it is only the personal touch that wins. The Master Soul Winner did not win crowds only. He preached them to the few, the ones and the twos. Colonel Brengle led a colored preacher to Christ one night. Said he afterwards, "A ton of gold would not have made me so joyful." A holy excitement, that falls not short of making one shouting happy, is realized when a soul is won for Christ. Nothing will so replenish the life of our meetings, put fire into our own souls, make prayer meetings veritable upper rooms, and turn testimonies, meetings into a flaming witnessing, as will a few souls won for Christ.

What the church needs is not more program, organization, entertainers, but the breath and fire of the Holy Ghost. We need the "drenchings of supernatural vitality." Let us live under the anointing of the Holy Spirit and let us not tarry for the aid of a professional evangelist, but, under God, realize the greatness of our high and holy calling, every pastor himself a soul winner.

Ablaze for Christ! A flame of fire for Him; Ablaze for Christ! For Jesus; souls to win; A life redeemed, a life of holiness unto Him; A life on fire for God's cause; Ablaze for Christ!—Reprinted from "Eldings"

New Testament Words for Sin

Dr. J. A. Huffman

The Bible has a great deal to say about sin. There is only one subject on which the Bible speaks more profusely than that of sin; which is the subject of redemption. This fact is summarized in the statement of Romans 5:20, as follows: "But where sin abounded, grace did abound more exceedingly."

The Biblical, words used in relation to the subject of redemption are: grace, atonement, love, mercy, forgiveness, regeneration, justification, sanctification, glorification, etc. That word, carefully examined, furnishes a very interesting and profitable study; but it is the words for sin used in the Greek New Testament, with their various shades of meaning, which lure us in this study.

If my count is correct, there are fourteen different words used in the New Testament, all referring to sin, in some form or another, as follows:

Greek Words for Sin

1. Hamartia—used 170 times. The generic name of, or word for, sin. It refers to sin, both as a principle or state, as well as the act. Instances of the use of this word for sin as a principle or state are found in Romans six and seven, in such sentences as: "If I carnally, sold under sin" (Romans 7:14), and "the body is dead because of sin" (Romans 8:10), etc. Uses of this word hamartia for sin as an act are found in such passages as: "The Son of man hath authority on earth to..."
For removed from hope and heaven,
Near to deep despair and hell.

But there was a fountain opened;
And the blood of God's own Son
Purifies the soul, and reaches
Deeper than the stain, had gone.

Isaac Watts wrote the hymn, "Jesus Shall Reign Where'er the Sun," the last verse of which is omitted from some hymnals, but reads as follows:

Where He displays His healing power,
The sting of death is known no more;

In Him the sons of Adam boast
More blessings than their father lost.

Frederick Faber, in the hymn, "There's a Wideness in God's Mercy," also wrote the lines:

'Tis not all we owe to Jesus;
It is something more than all:
Greater good because of evil,
Life comes merely through the fall.

Note the optimism concerning grace and salvation, over and against him. Wherever the trail of the serpent has gone, the blood of Jesus Christ certainly follows.

(All Rights Reserved)
Kadesh-barnaa speaks to us of a Triumphant Stage Through Which Life Has Passed.

These Hebrew people, thanks to the mercy of God and the leadership of Moses, had won their freedom from the bondage of Egypt. They had come out from the land of their humiliation and had crossed the Red Sea to celebrate the freedom for which they had so long sighed. They had gone on to Mount Sinai, where they had encamped for many months while the law was given to them. And now, they were the chosen group for the life that was to be theirs as a free people.

Then came the command which is recorded in this first chapter of Deuteronomy in the sixth verse, "The Lord our God spake unto us in Roreh, saying, Ye have dwelt long enough in this mount. So they struck their tent, and went up out of the land of Egypt, from the place of their encampment, unto Mount Hor, guided by the pillar of cloud by day and the pillar of fire by night, they shortly came to the boundary of Canaan. This particular area of land on the east side of the Promised Land was known as Kadesh-barnaa. They had come to the border line and to the date line of their destiny. Egypt and its perils were far behind them, but Canaan and its possibilities lay yet in front of them. Would Kadesh-barnaa become a blind alley, a dead end street, or would they be able to pass through on their journey to the land which God had promised and purposed for them?

Kadesh-barnaa speaks of a Testing Situation into Which Life Has Suddenly Emerged. Let it be clearly understood that God did not force the Children of Israel to march on into the possession of their Inheritance in Canaan. That was not His way then. It is not His way now. He reveals His purpose. He offers His promise. He gives us the lead; the leadership which is the inherent beauty and the attractiveness of the land. Then He says to us, in effect, "What will you do? There are alternative possibilities. You can go down to the Promised Land and you can remain there and wander around in this wilderness, ultimately to perish."

There was no question as to what were God's plan and pleasure for His people. We read it in the sixth chapter of Deuteronomy in the twenty-third verse, "And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers." In view of all that, to see the divine purpose it is probable that the first mistake that Israel made was to send over the spies to investigate the land. If we read carefully the record of this expedition as we have it in Deuteronomy, it appears that God permitted rather than required the sending of the spies. It was on a par with the experience of Israel at a later stage in his history when it determined to have a king. Having a king was not God's primary and ideal purpose. When, however, He saw that Israel was resolved to go ahead with the project, He gave it His permissive approval.

The spies brought back their divided report. They all agreed that it was a wonderful land. Ten of them, however, saw the difficulties and were intimidated by those difficulties. Two of them, brave Caleb and Joshua saw the same difficulties, but above them and beyond them they saw God. When the decision was made, the people agreed to go on down to the Promised Land. As soon as the loaves and the two bottles of the bread of the Presence were eaten, Caleb and Joshua and their followers went in, while the rest that were over against them went in, and brought back the story of the land of the voice of Caleb and Joshua. The result was that Israel wandered in endless circles in the wide, wild wilderness until that entire generation, except Caleb and Joshua, were dead. Their bones were buried in the desert sand.

Now suppose we ask the question, What did the people of Israel miss by turning away from the Promised Land in the hour of their test? What happened when they made of Kadesh-barnaa a dead end instead of a through highway? As we read through the Biblical description of Canaan and what God saw was to be the forty years of wilderness, there are at least three things that we may say about that land.

First, it was to be the land in which the people were to abide. In the sixth chapter of Deuteronomy we are concerned. Caleb said: "And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, thou didst not build, and houses full of all good things which thou filledst not, and wells diggeded, and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the house of bondage." Think of what, that meant for a people who had been without a place that they could call their own, who had been trekking restlessly through a wild, desolate, wilderness of weary marches. It was to be a land of residence and of rest. It was to be a place where they might be established.

There is something in this which corresponds to the life of the Christian. How many there are who have begun with Christ, but who do not know the profound inner peace and the constant steadfastness that should characterize the life of God's children? They are living an uneven life with ups and downs, with victories and defeats, and with little that seems to promise anything better for the future. For them there is a Canaan land of full surrender to "that good, and acceptable, and perfect, will of God" and to the powerful control of the Spirit of God.

Furthermore, Canaan was to be not only the place where Israel would abide, but also the place where Israel would abound. Their life in Canaan was to be one of fullness, one of abounding wealth and satisfaction. When God appeared to Moses at the burning bush, He said, "I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." (Exodus 3:8). Similarly, God has a life of overflowing abundance for His consecrated, cleansed, and trusting people. When our Lord described for us the life of His Spirit-filled children, He said, "That beloveth me, as the scripture hath said, out of his inmost being shall flow rivers of living water." Who can measure the fullness and height of Christ's heart when He sees how barren, how meager, and how fruitless are the lives that so many of us are living!

And then, Canaan was to be not only a land of abode and abounding; it was to be a land in which they should achieve. Even Canaan is not a type of completed attainment so far as the Christians are concerned. Galatians represents the life of victory; but let it be understood that it is victory, and not monotony. Victory means that there are foes, there are difficulties. There may need not, however, be defeats. God said to Joshua, as recorded in the first chapter of the Book of Joshua: "Be strong and of good courage; do not fear, nor be discouraged, for the Lord is with you wherever you go." (Joshua 1:9). "And Joshua answered and said, This is the thing which the Lord hath spoken. If ye will go with me into battle, ye shall go down before me; but if ye will not go, I will drive them out before you, and I will make an end of them without you. But the people answered and said, Far be it from us, that we should forsake the Lord, to serve other gods; for the whole earth is of the Lord's, and you are lifted up on high." (Joshua 24:15-17). Does that sound like victory?

The place of abiding, the place of abounding, the place of achieving—there is what life means in the Bible. It is the Land of Egypt. "Rest, riches, and reignship—such is the triple blessedness of those who have gone all the way in consecration and faith. To the edge of this inheritance the Hebrew people might have chosen. They must make the choice which sooner or later comes to every church and every individual believer. It is the choice between going farther on or going back. It is the decision between listening to the voice of faith or listening to the voice of fear. It is a solemn option between consulting God and consulting self.

Finally, Kadesh-barnaa speaks to us of a Tragic Sequence by Which Life is Marked. In this case the sequence we are looking at happened to the Children of Israel is enough to make one's eyes swim with tears. Look at it as it appears in the context, verses 31 and 32: "Think, says Moses, of all that God did for you in Egypt, "And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, on all the way wherein ye went by day or by night, I have been with thee, from the wilderness, where thou wast formed, even until this day. Yet in this thing ye did not believe the Lord your God." "Until ye came into this place! There is the past with its victories. 'Yet in this thing ye did not believe!" 'There is the present with its fears, its failures, its frustrations.' And now the record adds, verses 34 and 35: "And the Lord heard the voice of your words, and was wroth, and swore, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers." It was not that he, we cannot enter it; the soil has its high tides of opportunity and, if we refuse to ride in on their glorious crest, we may find that the backwash is fatal to us.

Now see what Kadesh-barnaa became. It became the place of revised plans. Up to this time the prospect of life in Canaan had lured them. It had been the dream of their
lives; it had been the song of their hopes. Now they were prepared to adjust themselves to life in the wilderness. Into the wilderness they went, there to trudge in bootless circles until they fell in death upon the desert sand.

To be sure, God has a high calling for His people. It is a call to holiness, to self-denial, to sacrificial helpfulness. To be sure, also, the calling is too high for us to answer in our own strength; hence, the grace of the gospel, this precious quest which God offers to us through His Word and by His Holy Spirit. And when we refuse the call and do not accept the provisions He has made for its fulfillment in our lives, then look out! We are going to be found among those who, instead of insisting that our lives shall be brought up to the level of God's purpose and pleasure, will argue for bringing the standard down to the low level of our compromised living. It is an old trick of the carnal mind, and it is as dangerous today as it was in Israel's day.

Furthermore, Kadesh-barnea became the place of ruined possibilities. As for that generation of men who refused to go in to the Promised Land, we read in the Epistle to the Hebrews that "their carcasses fell in the wilderness." No life of greatness for them! No taking of walled cities! No eating of the grapes of Eschol! No feasting on the milk and honey! No share in driving out the enemies of God! They missed it all, and they missed it at Kadesh-barnea. Because they rejected God's offer they were rejected by God. Their failure was self-imposed but it was divinely confirmed. Life is like that.

What we can do, and what, please God, we shall do, is to be among those—even though we be in the minority—who, like Caleb and Joshua, give to God the full measure of our obedience and faith. We can say, "We are well able to go up and possess the land." We can make of our Kadesh-barnea not a dead end but a through road!

Some Preachers I Have Known and Read

Dr. George W. Ridout

As a teacher of homiletics in two of our colleges, I had of necessity to keep up with the literature of the pulpit; indeed, in me it was a pleasure, not a cross, to read sermonic literature. From my early years, as a student and on through my ministry for over forty years I have read extensively the writings as well as sermons of the great preachers of the world. In this article I shall record some things of preachers I have known, and those writings which have been an inspiration to me.

When I was in London in the spring of 1911, I met at Westminster Central Hall, where I was speaking at a missionary anniversary, a Baptist preacher by the name of Rev. Cunningham Burley. I was keenly interested when he told me that his wife was the granddaughter of the great Spurgeon—England's greatest gospel preacher.

Mr. Burley told me that a great many of Spurgeon's sermons and books were in his possession, and that he had almost all of Spurgeon's original sermon notes. When I intimated that Spurgeon's sermons and books had been a source of infinite blessing and inspiration to me, Mr. Burley promised to send me an original Spurgeon sermon note. In due time the notes reached me, and I hold them as a great literary treasure. The sermon was upon I Chronicles 29:1-5, and is as follows:

DAVID'S EFFECTIVE SERMON
1. A renewed heart
2. Improvement while at means
3. Meditation frequent
4. Active obedience
5. Most watchfulness
6. Constant use of means
7. Prayer
8. Continued communion

Sir William Robertson Nicoll of the British Weekly was a great admirer of Spurgeon. In one of his addresses he said that, if he had in his keeping the training of young men for the gospel ministry, he would cause them to study carefully Spurgeon's sermons and the poems of Spurgeon, he said, would fire their souls, and the poems would open their eyes and fire up their imagination. Spurgeon was one of the great preachers that I read widely in my younger days. He was London's greatest gospel-preacher.

It was my privilege several winters ago, when doing some missionary work in Florida, to have my residence in the same home with Commissioner Brengle, the great holiness preacher of the Salvation Army. Every morning before breakfast we would go out for a walk. One morning he began the conversation by quoting the lines of the famous southern poet, Lanier:

"Behold, I will build my nest among the greatness of God.
Mrs. Loveday had a similar thought in the lines:

God's greatest hours around our incompleteness,
Round our restlessness His rest.

Brengle was a university and seminary man. At God's pulpits he was offered some of the highest salaries churches. But his consecration and sanctification were such that, like Moses, he countered the reproach of Christ (in the Salvation Army) greater riches than the treasures of the big churches; and he gave himself to the Army hardship and poverty. Eventually he became the greatest apostolic preacher of holiness throughout the whole world. Let me commend his books to young preachers.

I met the great Jowett once in New York, and heard him in Princeton. Dr. J. H. Jowett was a university professor. Learning and culture never made him cut the corners or mutilate the gospel. Jowett's Yale Lectures, The Preacher, His Life and Work, should be in every minister's study. Rev. W. P. Knaggs was an engaging preacher and mighty in the Scriptures. Preaching upon Joshua 8:30-35, "He read all the words of the law, the blessings and cursings," he said:

"We must be glad to read only what pleases us, to hug the blessings and to ignore the warnings. We bask in the light; we close our eyes to the lightning. We reconcent the promises; we close our ears to the rebukes. We love the passages which tell of our Master's gentleness, we turn away from those which reveal His severity. And all this is useless, and therefore unhealthy. We become embittered and ambitious. We lack moral stamina. We are incapable of noble hatred and holy scorn. We are invertebrate, and on the evil day we are not able to stand in the sight of the Lord, nor to endure or to execute the words of the law, the blessings and cursings. We must let the Lord brace us with His severities. We must gare steadily upon the appalling fearfulness of sin, and upon its terrific issues with all his graduated and noble spurious gentleness that holds compromise with uncleanliness, that effeminate affection which is destitute of holy fire. We must seek the love which burns eternally, against all sin; we must seek the gentleness which can fiercely grip a poisonous growth, and tear it out to its last hidden root. We must seek the holy love which is a consuming fire."

Another preacher of note in the British pulpit is W. E. Sangster, whose church in Westminster, London, gets the largest Protestant congregation in the city. Sangster speaks on "Are Our Saviour's Birthplaces of Souls?" speaks both powerfully and eloquently thus:

"Why should not all our sanctuaries be converting centers, all our services be life-saving occasions; all our worshipful assemblages of the same home again, the same born again body, in oneness of the will, of the heart, of the soul, in oneness of the will, of the heart, of the soul."

Dr. J. W. Alexander, of Princeton, in one of his lectures, speaks of preachers who, perhaps, "for twenty years have not preached on Judgement, hell, the Cross, saving faith, not on any of those great themes, which in all ages have affected the common mind. Many of our intellectual classes have become so obscured by their philosophy, not after Christ (Col. 2:8), that the great themes—that our fathers preached on with such compelling effect, are now almost ignored. The other day we heard one of them over the radio; he had a new name for heaven that we never heard before. He called it 'The Ultimate Universe.' It set me to thinking. What would happen if we cut the Lord, heaven out of our hymnbooks and used "Ultimate
The Psychological Versus the Spiritual

Rev. D. L. Niswander

In this day of stress and strife, when the wheels of industry and war have ground down the human personality to such an extent that we have nothing left but a shattered generation in a state of mental and physical wreckage, it is easy to take up the threads of mankind and try to 'weave them back into a pattern of social usefulness purely by psychological processes.

There is no question that man in his animalistic, human state has been greatly aided by the developed laws of mental science. There have been many calculations made that have solved human ills by insisting on certain rules of guidance, by which the individual is often brought back to a normal state.

It is, however, interesting to note how totally ignorant many ministers are as to the dividing line between the spiritual and the psychical. Due to such outstanding exponents of modernism as Emerson Fosdick and Dr. Henry Link, who appear in the ministerial ranks, the study often appears quite interesting and helpful.

The study of psychology is helpful, and there is no limit to this field when a careful, analytical analysis can be taken of many problem cases and then even spiritually diagnosed. It is not to be our position to ignore and unchristianize these laws, but rather to apply them when it can be a credit to the work of Christ. Every pastor can be greatly aided by a study of psychology as an auxiliary to his congregation as to how to live together in a harmonious unity. This matter of unity is not always a spiritual problem, for we note that at Pentecost they were all of "one accord," before Pentecost.

As we consider such recent books as Human Sexuality by du Noyer, and Rediscovery of Vipers by Philip Wylye, we can find some practical hints and suggestions if we understand the limit of the psychical.

This confused world in which individuals live in close proximity and affinity requires true mental perceptions. We need to know how to live successfully in the social realm. The human race is in need of a psychological assistance. The authors relate certain pertinent rules which may help man to understand himself.

There are certain doctrines which are impermissable conceptions for human understanding: the one is theological and cosmological; the other is introspective and anthropological. Socrates was not all wrong in his hypothesis of "Know Thyself." The philosophy of today is in reverse. It says, "Know thyself and you will know God," rather than (1) Know God and you will then (2) Know Thyself. If we can delve into the infinite knowledge of these fields of thought with tact and spiritual guidance, we need not go into serious danger.

The deficiency in all these various mental studies is that they do not go far enough. And a few years earlier, in a discussion in which the professor spoke highly of Fosdick's On Being a Real Person, he came directly to me, seeing that I protested against some of his ideas, and asked me: "What do you think of Fosdick?"

"An excellent psychologist," I replied. "If he could only keep himself in that field entirely, he would be quite successful. He is certainly not all wrong in his findings, but he is usually wrong in his spiritual speculations."

He made no comment. I could have said more and emphasized vital speculations, but I did not.

Ours is a supernatural religion which has no limits. Take man and give him the best social culture and psychology, and you will still find him a foreigner to all the laws of the Kingdom of God.

He is still in the daze of a humanistic adventure where he gropes in the dark of his social surroundings. He is still not sufficiently good for the bliss of heaven.

He is working in the grace that he needs really to enjoy God.

The other day I was in fellowship with fellow ministers when a serious civic problem was called to our attention. The problem was how to deal with this problem in a "spiritual way." By "spiritual way" they simply meant "without agitation and debate." According to this theory of spirituality which is based on psychological manifesta, and not true spirituality, Jesus was certainly not "spiritual" when He spoke to the religious zealots or as He evicted the money changers from the temple.

This confused interweaving of psychology and salvation is most dangerous. We must study them as separate studies and then relate them to spiritual life as well as spiritual occasions so that we may know God all the glory for what is accomplished.

With us the true basis of social uplift should only begin to bring the individual out of the stratum of his animalistic fallen state, up to the realm of the spiritual. Only Christ can do this. After this experience, he should be given an introspection by turning the searchlight of the Word into his soul, where he will ask for immediate cleansing. He is then in a position where divine grace has made it possible for him to adjust himself to the highest realm of social endeavor.

Much can be supplied after this. But let us remind ourselves, fellow ministers, that we are not called to be psychologists primarily; we are called as seekers of God and lost and dying, which is more worthy engagement. On the basis of this true concept, we may be able to build wisely to bring spiritual adjustments by means of love.

The true Christian ethics that deal with these problems in a spiritual way is on the plane of the sublime and brings the soul to the heights of eternal lightness. The Word of God has the answer to the basic problems, and it amazes me how it has long time answered these problems the leading psychoanalysts are at last discovering.

Let us not apologize to the old-fashioned preacher—especially and take only the psychological pills as supplementary medicine of the social maladjustment and mental ailments.

Compensation

In nature and in grace, there is a law of compensation at work. The man who loses one arm or eye usually enjoys added strength in the other. The blind man improves in some of his leech till he can read with his fingers, or acquires some kind of unusual talent. Sometimes, unhappily, there are those with afflictions, hardships, or sorrows for which there seems to hold no compensation. In such a case there is a remedy only where there is faith. God has made a variety of promises that will cover the cases in the answer to the basic problems, which are the words of Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Selected.

NOTICE

Any preachers having copy of the book Life Abundant or others by George D. Watson, please write me if you are willing to dispose of them, at a reasonable price—Henry W. Myers, 14215 E. Windsor Road, Glendale, S. Cal.
**The Incomparable Christ**

He came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became the Son of Man that we might become sons of God. He came from heaven where the rivers never freeze, winds never blow, frosts never chill, the air, flowers never fade. They never phone for a doctor, for there no one is ever sick. No undertakers and no graveyards, for no one ever dies — no one ever is buried.

He was born contrary to the laws of nature, lived in poverty, was reared in obscurity; only once crossed the boundary of the land, in childhood. He had no wealth or influence, no education. His relatives were inconspicuous and unimportant.

In infancy He started a king; in boyhood He puzzled the doctors; in manhood He ruled the course of nature. He walked upon the billows of the, and, hushed the sea to sleep. He healed the multitude without medicine and made no charge for His service. He never wrote a book, yet all the libraries of the country could hold the books that could be written about Him. He never wrote a song, yet He has furnished the theme of more songs than all the songwriters combined. He never founded a college, yet all the schools together cannot boast of as many students as He had. He healed the sick, He healed the diseased. His relatives were inconspicuous and unimportant. His suffering was untold. His death made all the others.

He never marshaled an army, drafted a squad, or in any way made more volunteers who have, under His orders, made rebels stack arms or surrender without a shot being fired.

He is the Star of astronomy, the Rock of geology, the Lion and the Lamb of zoology, the Harbinger of all discords, and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him. Pilate could not wash out His death. His death could not destroy Him; the grave could not hold Him.

He laid aside His purple robe for a peasant's gown. He was poor, yet for our sake He became poor. How poor? Ask Mary! Ask the Wise Men. He slept in another's manger. He cruised the lake in another's boat. He rode on another man's ass. He was buried in another man's tomb. All failed, but He never, The ever Perfect One — He is the Chief among ten thousand. He is altogether lovely. — **Unknown**.

Selected by **Olasade J. Newton Parker, A.B., D.D.**

**+**

**Musings of a Minister's Wife**

**TO**-day as I trod I thought about the move we are soon to make. I wondered if the people in the next pastor would like the preacher's wife. I want them to. Yet I have not found the way of helping everyone like me. If I do not accept all the jobs that are offered to me, some will say that I am lazy, that I won't help, or that I make all the others do their jobs. If I do accept every job that is offered to me, some will say that I want to run the church. So all I can do is just to do my best to please the Lord Jesus Christ.

My heart interest is in the work of my husband, to be a true helpmeet for him, to help him win souls for the Christ I love so much. Because of this heart interest, I am apt to become too zealous, and that aggressiveness may be the cause for complaints like — "She thinks no one else can do the job well enough.

I pray God to help me to please Him, even though I cannot please all of the people. I pray that He will help me to do nothing that will hurt His work, and to help me to do everything that should be done by the minister's wife, so that my husband's work and the cause of Christ be not hindered.

I have wondered sometimes if Siseter So-and-so would have been the perfect preacher's wife if God had called her husband to the ministry. But in my musings, I thank God for the privilege of being a minister's wife. It is true that we are often, to pack and unpack, to listen to the tales of woe that are brought to our ears; yet we cannot unburden our hearts to any but the Heavenly Father. We are often criticized for our aggressiveness; we are often discussed at other people's dinner tables. But still I'm glad the Lord has given me the privilege of helping my preacher husband to carry the burden for the lost; and, when he receives his bright crown in glory, I hope I'll receive a little gem in my crown.

— **Mrs. W. M. Franklin**

**Courtsey will accomplish that which abuse and argument have been unable to do.** — **Christian Advocate.**

The Preacher's Magazine

**SEARCHING TRUTHS FOR MINISTERS**

**A Clear Lens**

A voice from the pew cautions any preacher addicted to selling himself to remember that before Apollo learned the way "mercy points toward heaven," said, "What a wonderful preacher!" but afterwards, "What a solemn warning!" Another who gave himself sacrificially to his vocation, Michelangelo, wore a lighted candle on his cap that no shadow of himself might fall on his sculptures. Our business is making Christ known. By work, by word, by our walk He is known. In everything our dedication must approach His who said, "He that hath seen me hath seen the Father." — **John Mark Eas**

**Rested Workers,**

Christian workers need to watch vigilantly against the great danger of letting their work come between them and the Lord, taking the edge off their tenderness and spirituality. A prominent and widely known Christian worker once said to us that the worst devil she had to fight was her Christian work. It became her master, her tyrant, and her bondmace. It clouded her life and must for a time be laid aside. When the vessel is bumping against the angs it is time, not to work, but to dig out the angs, but to call a halt, let in the floods, and deepen the river. This is much more profitable than rushing ahead of God, in friction with all the fine choirs of our spiritual nature. God wants rested workers; may He have more, and may we have more rests.

What the grace of God means to men is not only reflected by transformed lives but by the interest manifested in and the effort put forth to build the Kingdom. — **Selected.**

We have in the experience of Nehemiah (chapter 1:4) an illustration of the fact that deep feeling precedes great achievement. When a man is called to some unusual or difficult task, if he has in him the elements of success he does not hasten nervously to his task without thinking it through and waiting in reverent meditation before the Lord. Weak men rush at things hurriedly, without the insight of wisdom. When Solomon had a task that would bring us into trouble, he usually tries to hurry us. But God has a way of waiting for us to enter it with deliberation, reverence, and faith. — **Selected.**

September-October, 1948

To overstate any truth will as effectively defeat it as to misunderstand it.

_— E. W. Pears_.

**The Best Way**

There are at least three ways to respond to any church situation that one does not find desirable. The first method is to criticize the situation whenever an opportunity presents itself. This method usually does more harm than good. The second method is to say nothing and endure patiently. While little good is accomplished, at least the situation is not made worse by a loose tongue.

But there is a more excellent way. It involves two steps. First, "When thou passest through the flood..." (Ps. 124:2). This is the grain to thy Father which is in secret. Second, Go directly to those who are responsible and offer constructive suggestions.

Our task of Kingdom building is a cooperative task, and we are most effective when we share together in that task. — **P. D. F.**

It is not enough for a preacher to have a good delivery. A good delivery is a potential aid in gaining and holding favorable attention. But it is not enough to have a good delivery. To have something to deliver is far more important than having a good delivery. No end of personal charm, no assortment of pulpit tricks, can conceal a lack of sermonistic content or compensate for a lack of "stuff" on the homiletical ball! When do a preacher's assets become liabilities? It is when he has a good delivery but nothing to deliver. — **Evangelist F. Lincicome.**

**Self-forgetting**

Seldom can the heart be lonely, If it seeks a lonelier still, Self-forgetting, seeking only Emptier cups to fill.

— **F. H. Haverhage**
On with the Message!

BY WESLEY DIXON

On with the Message! On with the light!
On to the regions still shrouded in night.
On to the nations which never have heard;
On with the life-giving soul-saving Word.
On with the Message! Message of your's,
Message to meet every need of the hour.
On with the Message, o'er land and o'er sea;
On with the Truth that can set sinners free.

On with the Message! Carry it on.
Millions to pray for the dawn.
Millions for whom Christ's own blood did not stope.
Died in their darkness, unreached and alone.
On with the Message! Hasten thee away;
Soon cometh night, hasten thee on while its day.
On with the Message, by love's passion stirred.
On till each creature of Jesus has heard.
On with the Message! Strive more and more;
Soon will the days for proclaiming be o'er.
On to all lengths, to where none have yet shone.
On with the Message! On, ON, AND ON! —Herald of His Coming

All the Way to Calvary

Crushed with Christ my Saviour
To the world and self and sin,
To the death-born life of Jesus
I am sweetly entering in.
In His fellowship of suffering,
To His death, conform ed to be,
I am going with my Saviour
All the way to Calvary.

'Tis not hard to die with Jesus
When His tears the life we know;
'Tis not hard to share His sufferings
When our hearts with joy overflow.
In His resurrection power
He has dethroned to dwell in me,
And my heart is gladly going
All the way to Calvary.

If we die, we'll live with Jesus;
If we suffer, we shall reign.
Only there the voice of glory
Can the conqueror attain.
Oh, how sweet on that glad morning
Should the Master say to thee,
"Yes, My child, thou didst go with Me
All the way to Calvary.

—A. B. SIMPSON

Lift Up Your Voice!

Isaiah 40

Lift up your voice, O His beloved people!
Lift up your voice; be strong and unsaited.
Behold thy King, thy King again is coming
To fulfill all the promises He made.

Lift up your voice; O His redeemed people!
Lift up your voice; in glory clouds He'll ride.
Behold thy King, the Bridegroom, soon is coming
To catch away His waiting, waiting bride.

Lift up your voice; O His of every nation!
Lift up your voice in thankfulness and praise.
Your sorrow's past, the Prince of Peace is coming.
The King of Kings to hallow all your days.

O Jerusalem that bringest tidings good!
Zion, shout the glad news o'er and o'er!
Your night is past; your King in glory cometh.
And He shall live and reign forevermore.

Lift up your voice; rejoice, rejoice, and sing!
Zion, shout the glad tidings o'er and o'er.
Your night is past; redemption soon is coming.
Your King shall reign forevermore.
Hallelujah! Hallelujah! Hallelujah!
Your King shall reign forevermore.

—LILLIAN WARRE

Pray on!

Pray on, O child of God, pray on!
Whatever be thy soul's complaint;
Thy Lord hath sent men thou mightst pray,
"Always to pray, and not to faint."

Pray on! Pray on! nor think to say
Believing prayer in vain can be.
Great are the blessings of the elect—
"He will send down upon them prosperity."

Pray on! Pray on! Cease not to pray;
And should the answer tarry, wait.
Thy God will come, surely come,
And He can never come too late.

Pray on, then, child of God, pray on!
The Lord thereof shall hear:
To the answer the praying belongs;
Thine is the simpler part—to ask.

—T. O. CHISHOLM

Because of You

Some soul is grooping in the night
Of darkness drear, by sin enmured.
But light breaks forth and hope returns;
All doubts are—because you cared.

Perchance someone is sorely tried,
And peace and joy seem far removed.
But lift up your prayer in sweet relief.
Some wound be healed—because you loved.

Some trembling soul is struggling hard
Against the hosts of sin arrayed.
But faith in Christ imparts new strength,
And victory comes—because you prayed.

—Betsey Patten Gilmore

Tarry and Triumph

Grow you weary, fellow pilgrim,
As you tread the narrow way?
As you press your journey,
Come it harder then to pray?
As you notice sin abounding,
While the righteous suffer pain,
Do you tend to grow resentful,
Thinking maybe all is vain?
Then it's certain you are looking
At the temporal things about,
When by viewing things eternal
You might scatter every doubt.

Are you gleaning bread to spirits
Who yearn for a morsel to sustain them?
Does the meering of the scoffers
Tend to rob you of your joy?
Does the dashed hope seem distant—
Too remote for comfort here?
Have the temporal things obscured it?
And yet you have nothing to fear?
Then you need to have a meeting
Like old Jacob had that night,

—War Cry

Calling on the God of mercy,
Putting all your fears to flight.
As you tarry, He will bless you,
Like He did the patriarch.
He will deal with you in mercy,
As with Noah in the ark.
Tarry till the burden's lifted,
Till the shadows break and flee,
With the blessed tear in ceaseless flow.
Whispers peace again to thee.
Doubt and fears will then have vanished,
All your night be turned to day.
You'll be shouting, "Hallelujah!"
As the burden rolls away.

—J. H. HAMLIN

Love and Service

Say not, "I love the Lord," unless you find Within you, waiting up by day and night,
A love, strong, pure, and deep, for humanity.

Unless you find it always a delight
To show the weary one a resting place—
To show the doubting one a faith's shining way—
To show the erring one the Door of Grace—
To show the sorrowing ones where they may lay
Their broken hearts—the heaviness, the care.

The grief, the agony, too sharp to bear.
When each man's the neighbor whom we love,
According to the gracious measure of His Word,
Then may we lift our eyes to heaven above,
And say with rapture sweet, "I love the Lord."

—War Cry

The Chosen Way

 Stones of sorrow paved His road;
 Always the cross looked higher far
 Than banners heaved in praise.
 Yet our Lord, in all His ways,
 Ne'er faintedneath the load.

Bitter dregs imbued His face;
His sinless heart, long ere Calvary,
Was pierced by erring men.
Yet our Lord forgave, and then
For these His arm made bare.

I, too, must feel the wounding thorn.
Why do I shrink from testing all
Put into my cup of life?
Yet He placed me in this strife
We'll know on resurrection morn?

Yes, Lord, I need the love-sent bruise;
Thy woe must, as Thy joys, be shared.
And, as in Thy shed blood,
I have Thy standard gain the flood;
With confidence Thy way I choose.

—Eliza L. Schlatter
THE PREACHER'S SCRAPBOOK

The Wisdom of This World

Astronomy has mapped the heavens and numbered the stars, but on its sky chart we find no star of Bethlehem, and in its sky, no Sod of Israel. Geology, too, has found no Rock of Ages buried in the earth's crust.

Mineralogy has sifted the stones of the earth, and sounded the depths of the seas; but it has not the Light of the world, nor the jewels of the King, nor pearls of great price.

Oh, the unwise of this age of the wise men, now as never before, by wisdom know not God.—Selected.

Transforming Lord (Col. 1:28)

In his Colossians Studies, H. C. G. Moule reminds us that this complete and majestic picture of Christ's true nature is given only twenty years or so after Christ was crucified. We may add that this view of our Lord is given by the very man who was not only ȧthe kindest ofView is ȧthe kindest of God's enemies, but the strongest champion of Christ. It is of Judah. That speaks of the strength of God, who can claim any of His children to have been the best of the world. He has shown the fine simplicity of the Saviour, who can be fully known and loved, by a child or a aged person.

Notice that God made Christ pre-eminent in possession of all things, that He might reconcile everything unto Himself, having made peace by the blood of His cross. He is our redemption; in Him is the forgiveness of our sins. He reveals God, "being the brightness of his glory and the express image of his person." He is Creator and Lord of all things in the universe. He is head of the Church. In fact, the "fulness" of the Godhead with all the possessions and powers implied in Christ. All and all so that He might reconcile all things unto himself.—The United Presbyterian.

No believer can be absorbed in godliness and at the same time engrossed in worldliness. He will see that some things divide attention and will make the spiritual duties and delights distasteful; and he will naturally turn from them. Godly people will always be found faith, for simple faith. They begin by the simple receiving from Him of salvation, then they advance a stage further, and learn the secret of reckoning on Him for all He promises; and then they find it easy to advance to the point of risking everything for Him, whom they find can be reckoned on to keep His word.—A. T. Pierson.

Persistence

When you feel that being persistent is a task, think of the bee! A red color blossom contains less than one-tenth of a grain of sugar; 70,000 bees are required to make a pound of honey; a bee, flying here and there for sweetness, must visit 50,000 clover heads for a pound of honey; and there are not an in to every morning according to his work. (Proverbs 24: 11, 12).

Introduction:
1. In the midst of sundry advice comes this sage warning: "If God forbear..."

a) Originally this probably referred to the poor, innocent victim of injustice and wrong. This seems strangely inconsistent because of the fact that Solomon swayed the people with taxes all during his reign—so much so that the people pried for relief when his son Rehoboam came to the throne.

b) It is a happy indication of the inspiration of these words that the words of a rich, selfish king inconsistently given in behalf of the poor oppressed come down to us in such vivid picture as to arouse our hearts for the missionary cause.

2. For forcibly these words of King Solomon's become a stirring missionary warning and exhortation to us! If we forbear to help those dying in heathen darkness, whatever the task may seem, God will hold us responsible. Hudson Taylor used this text to arouse the people of England to missionary enterprise.

The Text by Which Hudson Taylor Moved England for China


TEXT—If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we know not; they say, What saith the Lord? let him that doeth this live by his faith. And he that keepeth thy soul, doth he not know it? And shall he be ready to every man according to his works? (Proverbs 24: 11, 12).

A PREACHING PROGRAM

Prepared by Rev. John B. Riley

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1. Behold the plight of the heathen!

Notice the two vivid phrases used to describe the heathen's predicament—"Drawn unto death."—I do not know the figure that is used here. It may be that of emperor with captive tied behind his chariot. "Ready to be slain"—a better translation is "bowing, probably bowing head for executioner's block. In either picture the victim is facing death—ang unwillingly—wanting somebody to deliver and hoping for freedom, but in vain.

A. How are the heathen, "drawn unto death?"

1. By the thousands and millions.

2. Ignorance, dirt, disease pulling them down to early graves.

3. Suffering, death, sufferings of the heathen: by the sufferings of childhood, by lack of nourishment, by darkness and despair.

4. Born into poor families in crowded homes without care or medicine, they are pushed and pulled and kicked and cursed and starved "unto death." How cheap and how little valued is life in heathen lands! The dire physical and mental misery there is enough to stir the world to tears and to vast remedial efforts. Is it a slight thing that human beings are in such horrible conditions? Ah, no! And it calls to everything good in the human soul. It is not too late to save the physical and mental welfare of people without loving their souls and vice versa.

3. But they are also "ready" (bowing) to be slain.

The physical death of the heathen millions cannot compare with the spiritual death that is theirs. I think that we can safely be said that no enduring vital missionary work ever has been or ever will be done by anyone who does not believe that the world is hopelessly, eternally lost except for the saving grace of God through Jesus Christ. Behind the heathen is something more terrifying than disease or physical death. It is the grim spectre of sin and eternal separation from God. These are immortal souls headed for either hell or hell. Unless we take them the good news is that it is our task to save, not only their lives, but primarily their souls. Only for immortal souls can we sacrifice anything that is dear to them, yes, their own lives.

John Williams stepped on the Island of Broinmanna down in the South Seas to give the news of salvation. After the cemeteries whom he had come to save killed him and dragged his body to the bushes. The moment he reached England twenty-five years forward—said, "We'll go in his place. Why should men consent to sacrifice the poor twenty-five gladly step forward to the same fate? To save their cemeteries from suffering? Ah, no; they were healthy and strong for the most part. To save their souls from sin and hell. John Williams was glad to be slain if he could deliver those poor, benighted creatures from eternal death.

But you say, "Those people are not like we are. They are ignorant and like animals and are not responsible. They are happy enough in their way." Ah, no! Look at the painted faces, deformed countenances, savage grins, terrible lives, repulsive homes—and it all seems inhuman. But tell the story of Jesus until it gets down into darkened minds. Convince them by repentance, and that darkened creature given to Jesus Christ is wonderfully saved. Every quality of the Christian soul blossoms out in that redeemed heathen. Don't be de-
relived by the surface—those millions are immortal souls, made by God, hungry for God, but condemned because of sin, and fearful of the future.

II. Observe the plea of the church—"We knew it not":
1. Those that are lulled to sleep by teach- ers who teach only ears and anvisons deny the faith might be able to say that.
2. But anyone who reads the Bible, and sincerely prays and listens to gospel preaching can't know it not.

a) We know that all men are lost.

b) We know that there is no name under heaven but the name of Jesus.

But there are many other excuses offered.

1. Must save those around us.
2. Many of the people who use this argument are those who spend billions on tobacco and drink, etc.
3. Those who give most to missions are those who labor most for those at home.
4. Financially limited—must take care of ourselves. But God has said, "Give, and it shall be given unto you."
5. There are too many cares and problems that take up our attention here. This is probably the most real reason suggested, yet it is not a valid reason in the presence of God's economy of grace is this—"Take My yoke (you'll find it easy), and I will care for you more than you do. Take care of My work, and I'll take care of you." Widow of Zarephath shared her last food with Elijah, not with her son. The church that remembers missions is always more prosperous for doing so.

III. Observe the promise of God.

A. The promise I wish to note is, "He shall have power to save every man coming to his works." We generally think of a promise having to do with some happy, favorable thing. It might also refer to the opposite. In this case it means joy or sorrow, but it is "according to his works."

1. Not external works, for some might easily be able to do more or give more.
2. But measured into the motives and intentions by a God "who ponders the heart," and that's what God requires.

B. If mine has been a heart careless, selfish, indifferent, lukewarm, and unconcerned that many might find their way to death—then their blood will be upon my head.

C. But if I have carried a heart burdened and mired in a way that God can see, though I may not do much externally and never leave here, I shall have a part in the harvest of that soul, if....

1. Every one who has given cup of cold water, etc.

2. That win many to righteousness shall shine as stars in the firmament.

Conclusions:

1. There are rewards for saving lives.
2. But there will be a reward worth more than all others; that is the reward for saving a soul. Will you deliver some of those drawn to the death.

Does God Require Too Much of Us?

Scripture—Exodus 20:1-17.

Text—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Margin—humble.)

To whom much is given, of him shall he be made to account (Luke 16:12).

Introduction:

1. This subject is of vital interest to all of us.
2. Because we all feel that God has a right to require something of us. (a) For He made us, and we are dependent upon Him.
3. He redeemed us at great cost, and we owe Him a debt of love.
4. We have grievously sinned against Him and are condemned before Him.
5. Because we realize that upon our meeting God's requirements depends our eternal welfare.

2. That's the reason that the question is asked, before the text—"Wherewith shall I come before the Lord?"

"This is an infinitely greater problem, to us than the problem of the world's requirements, total and specific requirements.

3. The answer to this question is—"He hath shewed thee, O man, what is good; God has not left us in the dark, nor has He left Himself without a witness. Everywhere He speaks and reveals His will.

a) There is a vast degree of uncertainty among people as to what the Lord requires.

b) Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression? Is it not fruit of my body for the sin of my soul?"

(1) One group says—"Keep the seventh day of the Lord's gift."
(2) Another—"Join our church and you'll be saved.

(3) Another—"Don't go to dances and card parties and you'll get to heaven.

(4) Another—"Wear your dresses down to your ankles, and your chin, and Gabriel will let you in.

(5) Another—"Mix with the crowd. Be a good citizen, and be what the world does and you'll be all right.

Do this—don't do that—such requirements can never save a person. You can be as straight as a gun barrel and just as empty.

On the other hand you can do as the world does, live according to its standards, say, 'I don't see harm in this or that'—and miss God's way of salvation.

But well said—"He hath shewed thee, O man."

If any man will do His will, he shall know of the doctrine. If you can't do what God would have you do, you may not see everything now, but God will lead you in the right way. One text (chapter 3 exclusively) that is usually simple and final is this—"Can I maintain a bright, blessed relationship to the Lord, with my experience and that of most people I have known is this—There are many practices that the world considers perfectly all right that I cannot indulge in because they leave my lukewarm and feebly spiritually. If you can, then all right. But if you know you cannot do this, and some things—and yet you do them—you thereby forfeit your relationship to God. Carefully evaluate your moral judgment by God's Word; then carefully follow your conscience.

4. See the Lord's requirements.

I. To do justly.

A. This is the minimum of God's requirements. It is not enough, but it is absolutely essential. A man can be just and not be a Christian, but he cannot be a Christian and not be just.

B. Yet people will endeavor to substitute something else in the place of justice or right doing.

3. They say—"Lord, Lord, have we not prophesied in thy name? The answer comes back—"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

4. They say—"Have we not cast out devils?"

5. "Have we not done many wonderful works?"

4. They say—"Oh, but we have such tremendous feelings!" Justice or honesty or uprightness or right doing is one of God's unchanging requirements. He doesn't ask for so many head of cattle, or for burnt offerings, or for tithes. Don't deceive yourself; don't use camouflage. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John 3:10) You don't belong to God—He doesn't know you— if you are not doing right. No group of people, no law of man can ever castpeats on right doing. Christianity—it is unequivocally for justice.

II. To love mercy.

Justice is essential, but justice is not sufficient. Christianity is not the gospel of "an eye for an eye and a tooth for tooth." It is the religion of the second mile. Jesus changed things when He came. The world hitherto had been a kind of moral state with laws and commands and standards of justice. But Jesus transformed it into a kingdom of love. Henceforth instead of just obeying laws and giving everyone a square deal, men are urged to love God and one another even more than it means sacrifice. If a sense of justice will preserve society, a sincere love will do a far greater degree of good, and bliss the individuals and the group.

A. God requires of us loving mercy as well as justice to the world.

1. We have received more than justice. That alone would send us to eternal ruin. We have received wonderful, compassionate mercy from God.

2. The world craves love. Only love will ever win the world. Not justice but love.

3. Because we are glorified ourselves by love. God never asks of us anything that will return a hundredfold. Mothers are glorified by their love.

B. This love that God requires of us must be given large. "We don't have the facts, You may say; "How can God demand of us which we don't have?" He can because He will give it to us. In the story of the man without a wedding garment on, the host would have given it to him. It was provided. Unless you're willing to love mercy, to forgive your enemies, to pardon all the wrongs against you—you can't meet God's requirements.

III. Walk humbly with thy God—or rather with Thy God.

Does that mean that we are to go around humiliating ourselves, by our asceticism endeavoring to humble ourselves? No, though it will mean the crucifixion of our pride.

A. It means, first, to confess that we are sinners—and no good of ourselves.

B. It means humbly to repent of our sins.

C. It means to be willing to suffer shame for His name—bear His cross.

D. It means to be supreme in our lives and carefully and gladly do His bidding. It's ironic, is it not, to speak of spiritual things as being difficult while one walk with a holy infinite God. And yet there is a terrible pride in the heart of man that has to subordinate itself to God.

Conclusions:

To whom much is given, of him shall much be required—Luke 12:48.

1. God asks no more than right from you.

2. You have received, so much.

3. How much will be required of you?

The Inedible Ink of Character


Text—"What have I written I have written" (John 19:22).

Introduction:

1. Each of the text. Over the cross of Jesus has been the sign, "Jesus of Nazareth, the King of the Jews." Horrors came to the eye of the people. But then—"He said, I am King of the Jews."

September-October, 1948

The Preacher's Magazine
Pilate answered, "What I have written I have written."

2. Reasons for Pilate's refusing their request:

a) He hated these Jews and was too proud to give in to them.

b) Probably thought to stone a little for his cowardice in giving up Jesus to be crucified.

c) Felt the power and divinity of Jesus might well have believed in His Royalty and divinity.

3. There is a lesson in this statement for us of indifference:

I. Most of life seems to go by never to return.

A. We have thousands of experiences a day, but few of them can be recalled by forgetting until there are comparatively few left in consciousness.

1. We wake in the morning and immediately, almost unconsciously our minds run over the day before, the night, and the day ahead. We look out to see what time it is and try to judge what kind of day it’s going to be, rub our eyes, stretch, and think of a few hundred things just in the few minutes before we get up. Our minds move like lightning, taking in more things than we can comprehend on the way.

B. There is a profound difference between the popular, sunshine and clouds. Every while I am looking out of the corner of my eye at the white caps and avalanche of water, my eyes rest on my elbows on my table. I am half conscious of things that have happened in the last few days. There are a myriad of things in my mind throughout the day.

2. But when I go to bed at night, only a few of my experiences are called to mind—the thing which has greatly interested me, a joyful occurrence, or a sad experience.

3. The longer the stream of time flows, the more we forget. Older people spend their time thinking of past recollection of the experiences of their lives. They give so much attention to the past that they miss a great deal of the present. But they remember only a very few of the experiences they have and they are forced to repeat these things over and over again. It is really a great deal of work; largely because in time we forget and memory grows dim.

II. That life doesn’t seem to be of much significance morally. We move along by force of habit, feeling that the things we do are for the present. We do a thing, saying, “This doesn’t count.” Rip Van Winkle went fishing. Found his way back to the village, and found a whole group of queer little men playing tenpins. Rip was left to watch the jug out of which they were drinking, and when the man said he would take a drink, saying, “This one doesn’t count.” He kept doing till he went to sleep and woke up some years later. We do the same thing, saying, “This doesn’t count”; but we learn that everything counts.

C. We all feel that we can change anything that we have written."

1. We have a very common saying—“Turn over a new leaf.” The assumption of this is that whenever we care to do so we can turn over a new leaf and forget the past and starting on a clean sheet.

2. But we cannot change things as easily as we think.

II. For every act and thought leaves its indelible trace upon us.

Pilate answered the Jews, “What I have written I have written.” He meant that he wouldn’t change it; but in a certain sense he couldn’t. When you have shot the gun, there is no way you can call the bullet back again. When the arrow has left your bow, then, is no time for catching it. It goes where you directed it. You may go and pull it out, but it may have already been blunted—at least it will leave a scar.

A. Everything we do or think influences others.

1. Drop a pebble into the lake, and there is nothing that will stop its ripples but the wind.

A man came to the priest confessing he had told an untruth about another. The priest gave me an outside and said, “well, give him to drop them in each yard as he walked along the street. The man came back and then to the priest and said, “Why, that is impossible!” “So you never can call back the words you have spoken,” said the priest.

1. We can never completely call back the influence we have had on others.

2) We may do our best. We may live only for years. We may make resolution. We may apologize and confess and ask for forgiveness and try to persuade.

b) But the wrong things we have done will continue to influence others to do wrong. Parents, that is a serious thought.

You may live in the light and in the critical God and religion for years, thinking that when you become a Christian you can only say to your children, “Now you ought to be Christians.” You may be a faithful Christian for years, but you can never undo the influence of your years without God. Every time you sin you start something that never can be stopped. They say that light traveling through space can show the sun to the earth, in a century of progress with light that started from a star during the last explosion in Chicago.

2. Just as light goes on forever, so the influence of your deeds goes on forever. You may say, “Well, it’s over now, and then he would take a drink, saying, “This one doesn’t count.” He kept doing till he went to sleep and woke up some years later. We do the same thing, saying, “This doesn’t count”; but we learn that everything counts.

C. We all feel that we can change anything that we have written."

2. When we find the judgment bar, our memory will suddenly call everything back.

C. Smiling will never change the past. Some people can do the most terrible things and forget it completely, but that doesn’t change their hearts.

D. Attending church doesn’t change the past.

E. Only the blood of Jesus Christ can wash away our sins.

Conclusion.

1. Pilate didn’t do more than write the superscription. He had betrayed Jesus.

2. Yes, there are some things that only the blood of Jesus can erase.

3. You can decide for God and let your life be written in letters that glow for God.

How Much More? (Communion Service)

Scripture: Hebrews 9:12

Text—For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, availeth to purify the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Hebrews 9:12, 14).

I. The underlying meaning of the sacrifices of the Old Testament is this—for every sin someone thatRaster and bleed, and a ceremony. They knew that the error the evil, the more profound must be the atonement. It was only the hypocrisy of the Pharisee who tried to deceive himself into thinking that titles of mint and cumin would justify him in the sight of God.

B. Much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Hebrews 9:12, 14).

I. The following meaning of the sacrifices of the Old Testament is this—for every sin someone thatRaster and bleed, and a ceremony. They knew that the error the evil, the more profound must be the atonement. It was only the hypocrisy of the Pharisee who tried to deceive himself into thinking that titles of mint and cumin would justify him in the sight of God.

The picture is of an infinite, loving God trying to love me. But the people are blind—both to the wafffulness of sin and
to His love for us. Gradually, by the means of sacrifices and offerings, He teaches them that sin is damming and demands its toll. When they have learned the lesson, in His own good will in the fulness of time He sends His Son into the world, not to condemn the world, but that the world through Him might be saved. In Jesus Christ the world learns that universal salvation that God has been trying to bring to man, is finished. That dual Jason is this—The soul that unites the soul of God so loved the world, that He gave His only begotten Son, etc.

And the message is, "Look and live." "As Moses lifted up the serpent in the wilderness, so Moses lifted up Jesus. That if any man be bitten by the Serpent of evil, he shall be saved," (John 3:14, 15). "And if I be lifted up, etc. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' (John 3:15, 16).

The text says, "If the blood of bulls and of goats, and the ashes of an heifer, how much more . . . ?

A. How imperfectly did the sacrifice of an innocent animal without blemish picture the dual truth that God was trying to present to man—the toll of sin and God's love for man? A tabernacle of pillars and curtains with incense and candles burning, a slain bullock, a beaver, the servant of God, who knows the heart, will put no difference between you and anybody else, purifying your heart from evil thoughts.

Conclusion: 1. If Almighty God could use the system of animal sacrifices to bring some moral redemption to the Israelites,

The Unbroken Seal


TEXT—Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption (Ephesians 1:14).

Introduction:

1. We must beware of thinking of entire sanctification as a once-and-for-all, irrevocable transaction. It is not that. It is a living relationship, a vital friendship between God and man, in which man is ever in the light of divine truth as he receives it, and, as he does that, God by divine grace, by the force of His presence, cleanses his consecrated heart.

2. Have you found the fulness of the blessings? Have you received your consecrated heart the "abiding forever"? Guest has your heart been cleansed from every unclean spirit? You will keep in that gracious place only by preserving the same simplicity, purity, faith, humility, obedience, unselfishness, and love in which you found it.

1. Entire sanctification is sometimes likened to "the unrolling of the scroll," Jesus Christ; that, though he was rich, yet for your sake he became poor, that ye through His poverty might be rich (2 Corinthians 8:9).

2. We need to refresh our minds on the different uses of seals.

3. They were of great importance in days when security meant speedily mail service, no safe deposit vaults, and no such highly developed, and efficient businesses as today.

Seals were used for securing letters, important documents, and cabinets or cases in which valuable articles were kept. When princes or any public officials were signed, these acts were sealed. One of the most famous sealing acts were the seals of the missionary and the seal of God, who knows the heart, will put no difference between you and anybody else, purifying your heart from evil thoughts.

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as you give yourself to Him. The Holy Spirit is like Christ, "the reciprocal Jesus."

III. How may we preserve the seal of the kingdom of God from being sealed in us? A. In Scripture the Lord is presented as σωτήρ. 
1. He is pictured as a forgiving though betrayed husband (Hosea). 
2. He is pictured as a shepherd (Gospels). 
3. He is pictured as a lover (Song of Solomon). 
4. He is pictured as a father seeking his son (Prodistal Son, John 3:16, etc.). 
5. He is pictured as standing, tenderly, patiently at our heart's door. 

B. But He is pictured, though He has infinite patience with our weakness, as being ready to be angry in a most degree of sin and as taking His departure when sin enters. 
C. He may be kept from leaving only by maintaining in our hearts the same obedience and purity as in the first place invited Him to come in. Jesus said, "Ye are my disciples, if ye do whatsoever I command you." These five elements are the essentials for the abiding of the Holy Ghost: 
(Dependence upon God) 
1. Prayer. 
2. Bible reading, truth receiving. 
3. Repentance upon the personal, outflowing energy of God. 
(Communion willed part) 
4. Faith. 
5. Obedience.
term applied to that received by injuring or killing another. "Hush money"—to bribe someone to silence. Taxes pay for town expenses, schools, etc.

2. The title is the most sublime of all because it is given to God himself in acknowledgment of His proprietorship and providence.

C. The title is spiritual because it involves obedience. No matter how great or small the sin, let it be that the Lord has commanded us to pay the tithe; it makes us important. You ask your child to do some task, but what is the matter it is, if he performs it, he has honored the Lord and has started to form the habit of disobedience.

The Lord means happiness, protection, and eternal life. And that what great spiritual significance tithing has!

D. The title is spiritual because it should spring from a heart of love. The gift without the giver is bare. Compare the widow's miles with the rich men's gifts. The paying of the tithe will fall short unless it comes from a heart of love.

E. The title is spiritual because it is sanctified by the altar. "This altar...sanctifieth the gift" (Matthew 23:18). Whatever you toucheth the altar shall be holy" (Exodus 29:36).

F. The title is spiritual because it forwards the kingdom of God in the hearts of men. Without it God's work fails. If we can go deeper, put the bills we give, we would be building hospitals, churches, schools, shining faces, uplifted people, redeemed lives. If we listen closely we will find that the spirit of the tithe is the spirit of the coin: the plentiful cries for help changed to songs of praise and shouts of joy. Remembering that God's will shall be done in loving obedience, placed upon the holy altar, for the spreading of the Word of life, we can see the spiritual significance of the tithe.

III. Then, consider the spiritual value or results of the tithe.

A. Of course the tithe has material value. 1. Above all, the church. A church that has all its members giving will have a need met and with too much pulling.

2. Generosity for the tithe himself. The tithe is a guarantee of wealth. Not a man always better off financially when he tithes. He always he is, and because he doesn't give the tithe to the people, but I expect to be better off because I tithed.

You are better off because you tithe. The man who gives and the man who tithes will be quite likely to be conscientious about the rest of his bills. During hard times, the man who tithes will usually find more in the books of the company and philanthropic work. He closed his audit and recommended to the bank that the Mace-Donald House has all the credit it wanted.

B. But I wish to emphasize not the material but the spiritual values or results of tithing.

1. First you will find the law of recompense working—"Give, and it shall be given unto you; good measure" (Luke 6:38). That is, you get back to you more than you give to Him. You will never get ahead of the Lord in giving. For as one man said, "If a man halloweth me to Him with a spoon, He will give back to him with a cup" (Matthew 6:1). That recompense you receive may sometimes be in a small way. But always it will be in terms of spiritual values. You often give much more than you give the more you will be blessed in your heart. If you have never tried it, then you ought to try it.

2. Over in Africa the native Christians come with their offerings—grain, corn, peanuts, chickens, cloth, all given sacrificially. Then they have a time of fasting and praise the Lord because they love the cause so much that you would give their very lives for it.

3. Giving to the Lord will be a spiritual tonic to you. You will love God more, enjoy what you have more, be happier, contented, etc. Read Deuteronomy 26:2-13.

4. Tithing has spiritual value: from the standpoint of investment. Jesus says, "Let not up for yourselves live upon earth..." (Matthew 6:19). We lay up for ourselves in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; (Matthew 6:19). Tithing is looked upon as a heavenly investment. An investment in eternity. In the souls of men. In the kingdom of God. (Matthew 6:19, 20).

5. And finally you will find tithing the miraculous law of transmutation working. It may soon come to you that Jesus turned water into wine. It may soon come to you that Jesus could cut a few loaves and feed five thousand people. But you will find the same law of transmutation in tithing. Transmute your money, change your money. Money has no substance, nature, or form. In the human soul, to change all baser metals into gold: "Make you pastors, elders, friends of the mammon of unrighteousness; but if it fail, you may receive you into everlasting tabulation of the living God" (Luke 16:9). Mammon here stands for money. They have to take money, a material earthly substance, and change it over, transmute it into Bible knowledge, missions, stations, of the kingdom of God, the souls of men.

Conclusion:

If we catch a vision of the spiritual values of tithing and give systematically, carefully, gladly, sacrificially, who can estimate the results? Malachi describes it by saying there will be a blessing too big to count. We will be better off materially, every branch of the church will prosper, missions will spread, and the people of God will be blessed, a gracious revival will spread from pole to pole.

It is, the Lord said according to this twenty-sixth chapter of Deuteronomy and say, "Let us have given tithes and offer to God..." (Matthew 6:19)." If we give, we will surely bless... Can I say more than Malachi or Jesus himself said, the "The Lord beareth a cheerful giver"... "Give, and it shall be given." Bring ye all the tithes into the storehouse." (Malachi 3:10, 11). Read Malachi 3:10, 11. Then a Christian ought to pay his tithe. You say, "Times are so hard!" True, but it is easier to tithe on small wages than on larger. And if we do not pay our tithe, times will be harder. If we do, God will bless us. I never met the tither yet who was not ready to give a glad testimony to us the way the Lord had blessed him. If you are not a tither, then now is the time to begin.

Greater Glory


Text—The glory of this latter house shall be greater than of the former, saith the Lord of hosts (Haggai 2:9).

Introduction:

1. Jesus is the voice of prophecy and harmonized with the voice of the New Testament. A man is glad, says Jesus, and he can hear God's prophecy, and more—"more which remaneth" (Haggai 2:6). This prophecy means something more than the prophecy of the former glory. This is the voice of the Son of God. They were looking for a physical glory, gold, silver, etc. He tells it. He had made a very fine word and a very fine day looked back to Solomon's glory, but Jesus said to them, "A greater than Solomon is here."

Lord: I believe in the proclivity of God's glory upon His people.

"The path of the just is as the shining light, that shineth more and more unto the perfect day," the disciples were bitterly disappointed in losing Christ, but Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Jesus said that when the Comforter came—His disciples would have greater wisdom. "I have yet many things to say unto you, but ye cannot bear them now. But when it shall be glorified, then will I send you the Holy Ghost, which containeth the whole truth; for he... shall take of mine, and shall show it unto you." (John 16:12-15).

"He that believeth on me... " he doth he do also; and greater works than these shall he do because I am going to my Father" (John 14:12).

A. The lifetime of Christ surpassed that which preceded.

At any rate, the prophecy of Haggai here foretells that this building will be a city building, while it seemed to them "as nothing," would be far greater than Solomon's because of the presence of God. He was to be there in the midst of hatred and open hostility. He was not to have the crown of Him and the table of the tabernacle and temple. There was not going to be the display. Rather there was "plenteousness, without bound," said the prophet. But the glory of this latter house far surpassed that of the former. This comparison of Haggai's foretells the discovery of our big ideas about size and success.

Someone says, "How could God's glory surpass itself?" It can, it has, it did—because it has been revealed as man could have received it, and in the revelation of Jesus Christ God brought to a climax that slow progressive revelation of himself through history. Some would prefer fire, or thunder, or lightning; but God best reveals himself in His Son Jesus Christ.

This comparison that Haggai is making is between the old covenant and the new, between the law and the gospel. "For that which is done away is glorious; much more that which remaineth glorious." (2 Corinthians 3:7-11). Haggai with the eye of prophecy encourages Israel with the coming of the new glory. Here is the Son of God. They were looking for a physical glory, gold, silver, etc. He tells it. He had made a very fine day and a very fine day looked back to Solomon's glory, but Jesus said to them, "A greater than Solomon is here."
A Crusade for Souls


Texts—They went up to Jerusalem; after the custom (Luke 2:42). Go ye into all the world (Mark 16:15).

Introduction

1. There are two forces or drives revealed in the texts.
   a. One is the drive or force of tradition.
      i. Its direction is Jerusalem.
      ii. Its interest is shrines or ceremonies.
      iii. Its trend is tradition or centralization.
      iv. Its period is pre-Pentecost. There is a sense in which it may represent the whole religious life of the Jewish people.
   b. The second text is the drive of evangelization, or decentralization.
      i. Its direction is to the uttermost parts of the earth.
      ii. Its interest is souls.
      iii. Its trend is decentralization.
      iv. Its period is post-Pentecost.

2. The cold, dying Church reversed the Christian trend and became shrine-goers again.

A. Jerusalem pilgrimages became popular in the middle ages.

B. The sufferings of Christians at the hands of the Mohammedans eventuated in the Crusades—about A.D. 1000, led or inspired by Peter the Hermit.

C. The Crusades had some beneficial results in a. (1) Partial awakening of the Church.
   b. (2) Stimulation of commerce.
   c. (3) Spread of travel and communication.

3. The Crusades in general failed. Jerusalem was not freed from the Mohammedans and upwards of 200,000 died in the vain attempt to accomplish that end.

4. (1) Because their direction was wrong—back to Jerusalem.
   (2) Because their aim was wrong—shrines rather than souls.
   (3) Because their methods were wrong—armies rather than missionaries.

5. We may conclude that the church of the Nazarene is a crusade for souls. The swastika, the fasces, and the hammer and sickle must yield way to the Cross. If the world is conquered by the sword, both they that use it and the victors shall perish. But if the world is conquered by the Cross, both Christian and heathen shall be saved.

Conclusion

Let us clear up clogged channels. Let us unite in prayer and faith. God wants to pour His Spirit into our church. The glory of this latter house shall be greater than of the former, saith the Lord of hosts.

rich men, poor men, teachers, priests, soldiers—left home and family to travel thousands of miles to deliver the Holy Sepulchre from the Turks.

B. If such a poor cause about 200,000 gave their lives, then how gladly ought we, Christians today, to subordinate everything in our great task?

1. Saving souls is our goal.
2. Christ is our Forerunner and Pattern and Example.
3. We have spiritual armor and divine protection.
4. We are promised our rationing—"My God shall supply all your need." 5. We are assured certain and eternal victory.
6. We have a glorious reward.

I. A crusade means the cross of Christ—It means to be crossed, made over, transformed. The mediocrity of the church has been marked on their sleeves, coats of mail, helmets, shields, and banners. But most of them did not have the Cross of Christ, nor know the Cross of Christ. The Cross of Christ must be marked within by the Cross.

A. Saved by faith in the blood. Spared to live, but lived for the death of self-centeredness.
B. Marked by the spirit of Christ.
C. The crusader must preach the Cross.
D. By testimony.
E. By personal soul winning.
F. By evangelistic living.
G. The crusader must use scriptural means.

II. The weapons of our warfare are not carnal, but mighty through God to the tearing down of strongholds.

III. A crusade means concerted vigorous action.
   a. The crusade is not—1. One zealot man or woman.

Conclusion

What is the trend of my life? of my church?

2. Or is it to the uttermost parts of the earth—over the mountains on new adventurous trails fired with a passion for souls?

On with the crusade for souls!

Go Forward

Scripture—Exodus 14.

Text—Speak unto the children of Israel that they go forward (Exodus 14:15).

Introduction

1. Here we are at a milestone in the brief, glorious history of our church. In a very real sense we are beginning a new generation.

2. From the first five paragraphs in "Historical Survey of the Church" near close of the nineteenth century, there sprung up here and there over the country little groups organized for the preaching of heart holiness, entire sanctification. Some were made uncomfortable in their mother churches because of this doctrine and experience. Some were forced to leave. A few may have been "come-outers" with a desire for a place of prominence, but most were simply looking for freedom to preach and testify to the experience of full salvation. As the numbers grew, these smaller groups were attracted until in 1907 (October) in Chicago the first union assembly of the Pentecostal Church of the Nazarene (West) was held. A year later on October 8, 1908, these two groups—now called the Pentecostal Church of the Nazarenes—met with the Holiness Church of Christ (Texas) and final action was taken which united all three as a general assembly. This is a milestone in the path of our progress.

3. It is significant in that many did not expect this church to reach this stage.

4. In fact our leaders did not start out to form a denomination (or a church) for this respect. They only began to preach full salvation. They only left their mother churches when driven to do so. (Like John the Baptist.) But then the call came in every direction for holiness churches that more local organizations began. If that was not enough, when these holiness churches began to take formation as a denomination, there were many who thought they would have but a fleeting existence. The people were not sure it would not die. But time has proved their wishes and fears groundless. Our church is going more strongly than ever.

5. God has marvelously helped and blessed us thus far. Now the command comes to us, "Go Forward!"

A. From what shall we go forward?

1. A clear simple doctrine is essential.
1. The Doctor's words say, “It doesn't matter if you believe, or 'All roads lead to heaven as all roads lead to the sea.'
2. They forget that some rivers lead into the Atlantic Ocean and serve mankind for their benefits, but while the Jordan River leads to the Dead Sea.
3. It does matter what you believe, because it affects your destiny.
4. If we are not sure, we are adjudged to our results. If a man believes there is an afterlife, he is likely to live according to the teachings of that belief.
5. The basic principles of doctrine remain:
   a. God is the same and has saved and is saved.
   b. Neither do we go forward from experience.
   c. The strength of vital Christian experience has been the keynote of our church for forty years. It has added another twenty-five years of life. It has added another twenty-five years of life.
6. This emphasis on experience is even greater and more necessary now. The world is disillusioned, with something real and vital. The world is disillusioned, with something real.

II. To what shall we go forward?
1. We need definite goals of progress.
2. Stanley Jones says, "Between two rivers and a swarm is that the church should be at its best.
3. I do not mean that we should do nothing. We will spread over the countryside.
4. But we must do it. We must do it.
5. And so we go forward to the new banks where they seem the need of churches.
6. We go forward to the new banks where they seem the need of churches.

B. Greater evangelism.
1. Let us go forward to see new people saved and sanctified.
2. Let us go forward to convert the claims of the gospel to men.
3. Let us go forward to convert the claims of the gospel to men.

C. Not particularly from politics.
1. There is nothing sacrosanct about our present method of church government.
2. Your divine right of kings, neither from politics.
3. Our polity has functional weaknesses.
4. And our people as a whole are satisfied with the weaknesses.
5. But it is not to make any minor corrections that seem advisable.

D. But we must go forward from that we have already attained.
1. The first four decades have been only the beginning; it has been largely foundation.
   a. Founding of churches where none were.
   b. Planting of Sunday schools, etc.
   c. Founding of schools and colleges.

Establishing the various works of the church. M.P.S., W.Y., Publishing House, Nazarene Theological Seminary, Nazarene Church, etc., to have just as much as we have.

2. We have learned many things in the past which will save us some of the same disasters in the future. Let us go forward from that we have.

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a) Some people say, "It doesn't matter what I believe," or, "All roads lead to heaven just as all rivers lead to the sea." I disagree. Though some rivers do lead to the Atlantic Ocean and serve mankind for travel and purification, while the Jordan River leads to the Sea of Galilee, there is no river that leads to heaven except those rivers that lead by faith through the Holy Spirit and the Blood of Jesus Christ to the Father.

b) Establishing the various organizations of the church—N.Y.P.S., W.F.M.S., Interchurch World Tract Society, "Showers of Blessing," etc. Our work has just begun.

c) We have learned many things in the past which will save us some failures and help us to take some measure. Let us go forward from that which we have attained.

II. To what shall we go forward?

A. We need definite goals of progress. E. Stanley Jones says that the difference between a river and a swamp is that the river has banks. If we do not direct our efforts, we will spread over the countryside.

1. I do not have closed minds. It is a mistake for us to settle too definitely upon what we will be doing, how we will be doing it, and when we will be twenty-five years from now. We cannot tell what may happen and what God may choose for us.

B. Greater evangelism.

1. Let us go forward to see more people saved and sanctified. Let us go forward in presenting the claims of the gospel to men. The way in which we do it is of less importance than what we do. One of the things we can do is to pray for the salvation of souls.
E. I must accept and obey the commands of God.
III. How may I know when I am saved?
A. I will know when I have repented and accepted God—Rom. 2:16.
B. I will have the witness of God's Spirit.
C. When I am saved, I will love the children of God—John 14:21.
D. I will have peace of mind and joy of soul.
E. I will be free from condemnation—Rom. 8:1.—H. B. Garvin.

Communion Sermon Outlines

Remembering Jesus

Text—This do in remembrance of me (I Cor. 11:24).
Introduction:
The Lord's Supper a carry-over of Old Testament Passover. The Passover an ordinance to recall death angel in Egypt: the Supper a time to remember Jesus.
1. His miraculous birth.
A. Prophets—500 years before.
1. Isaiah 7:14.
B. Announcement.
C. Fulfilment.
2. Time—Ideal. Roman Empire gave good communication—air of expectancy.
3. Place: Not Jerusalem, but Bethlehem, not house, but cave.
4. Visit of Magi (Matthew 2).
5. Its life.
A. Spilled.
B. Self-less.
2. God-ward (John 4:34; Matt. 26:39).
3. His death.
A. Voluntary (John 10:17; 11:11).
B. Propitiatory (I Tim. 2:1-6; Rom. 5:8).
C. Meant Victory—look the fear of death away for believer (Rev. 1:17-18; I Cor. 15:54-55).
IV. His resurrection.
A. Factual.
1. Angel (Mark 16:6).
5. Paul (I Cor. 15:8, 20).
B. Hopeful.
1. "Because I live, ye shall live also."—Romans 8:11.
V. Ascension and coming again.
B. Coming Again
1. Preparations.
2. John (Revised 20:20).
2. Preparation for (I John 3:3).
Conclusion:
A. Like a partner, remember Jesus: His miraculous birth, His wonderful life, His sacrificial death, His glorious ascension, and coming again—Ezek. 34:24, 25.

Warmhearthed Religion

Text—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (I Corinthians 11:23).
Introduction:
The story of its institution: the parallel between the Passover and the Lord's Supper. The Passover bridged the gap from the Exodus from Egypt to the Cross; the Lord's Supper is the bridge from the Cross to the Second Coming. It becomes a complete love feast. It shows us a good meal for the ages, a meal that leans toward the future, and feels our unity with all servants of Christ everywhere—Vernon L. Wilcox, Seattle, Wash.

The Cry of the Convicted Soul

Scripture—Acts 16:25-34.
Text—Sirs, what must I do to be saved? (Acts 16:30).
Introduction:
This is a grave and sincere question; question awakened and inquiring soul. It implied a determination to do something about it—What must I do? It indicates a sincere purpose to seek salvation.
1. What it means to be saved.
A. Means more than to join church and participate in its sacraments.
B. Means more than to "do" Christian work.
C. Involves a sudden and definite change; a "new birth" regeneration of the soul.
D. It means a transfiguration of character through the power of God. Man may work a reformation—God effects a transformation, with the steps, I must take to be saved. "What must I do to be saved?"
A. I must realize that I am lost—Rev. 22:11.
C. It also involves confession—Psalm 32:5.

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The Lord's Supper

The Desire of Divinity

Scripture—And he said unto them, With desire I have desired to eat this passover with you before I suffer (Luke 22:15).
Text—And he said unto them, With desire I have desired to eat this passover with you before I suffer (Luke 22:15).
I. Fulfilment of the Passover
A. The symbolic lamb.
B. Commemorative of deliverance.
C. Established the legal rite of the Lord's Supper.
D. Time of mutual conciliations.
E. A gift of passion near death.
F. The establishment near death.
G. The consolidation of the fellowship.
II. Institution of the Lord's Supper
A. Mutual and equal partaking.
B. Symbol of His death.
C. A sign of a glorious hope—Rom. 6:3.
H. Salvation, a glorious hope—Rom. 6:3.
I. Havel, Wooster, Ohio.
partake of the memorial worthily unless this-

same kind of sacrifice has been carried out

in your life and your church has been

noticed. This is the only way that we can be

worthy of sanctification and the complete

eradication of all carnality.

III. His Atone-

Today many think of this great sacrifice as

merely a touching thing to be told during

the service. But in Calvary there is redemp-

tion from sin—and man needs to be redeemed.

The only way we can be justified before God

is to have the divinity of Christ left unrestrained

in our life, to carry out its work. There is no

other atonement, and no other Savior. This is

different from our human memorials and should

give place to rejoicing, because it is not a re-

membering of our weaknesses and failures—but

is a reminder of what we have been saved

from” and saved “to.

For us often as ye eat this bread, and
drink this cup, ye do shew the Lord’s death
still to come” (1 Corinthians 11:25). Here

is a promise that has in it the element of

hope, for it is divine. God is not slack con-

cerning his promise. This memorial should

serve us as an incentive to go with a greater
determination, that we might be ready.

Conclusion:

Have we discarded all else from our mind
that we might remember His love, His sacri-

fice, His atonement, His return? The

importance of this is realized when He asked

us to keep this “living memorial” by doing

nothing—but that is by the act of having it

placed as often as it is necessary to keep us

in remembrance of Him. This should grow

on us, for it is necessary for the soul.—

C. F. Torrey, Warren, Ohio.

Called to the Lord’s Supper

Text—For as often as ye eat this bread, and
drink this cup, ye shew forth the Lord’s
day till he come (1 Cor. 11:26).

Introduction:

The outstanding Christian ordinance, its

observance is one of the most blessed times.

It is not the Jewish Passover carried over

into the Christian economy. The Old Testa-

ment was superseded by the New Testament

or New Covenant in Christ’s blood. What is

the significance of the Lord’s Supper?

I. It means salvation through His blood.

“Shed for many for the remission of sins” (Matt.

20:28). But communion altar is not a

place to repent of your sins; not a mourner’s

bench, as some people teach. The

penalty is—being cut off from God, and the

Lord, eat and drink condemnation to self.

If out of touch with the Lord, if not in con-

munion with the body, this is an open

invitation to sin.

II. It means strength through Jesus, the

Bread of Life.

See John 6: not only spiritual but also

physical strength; discerning the Lord’s

body; His body broken for my body.

A Living Memorial

Text—This do in remembrance of me (Luke

22:19).

Introduction:

Often when we are brought into remem-

brance of the awful fatalities of war, the

terror of our respect, the horrible results of our careless-

ness and recklessness, we are ready to say, “take it

away, Our Lord!…” We put us-

back on the same path of our former mis-

takes. Christ says that to succeed and to be

victorious, we must stand before this point of

remembrance, which is merely from

the human side, and make our lives pos-

sible by a divine memorial.

Immediately this memorial brings us to the

astounding fact that the living God is in-

terested in us. Further it indicates our desper-

ate need of God.

It is obvious that the things we need to

remember are definitely brought to our at-

tention in this chapter of the Gospel: His

love, His sacrifice, His atonement, His return.

I. His love

His love is evident because He did some-

thing about it—John 3:16. Man’s plight was

so dire that the only thing He could do

was to demand the supreme sacrifice. In

order to make such a sacrifice there must be a

contract. Jesus loved and gave to us His

love.

The greatness of this love can be realized only

when we sense how God loved man even when

we were enemies, or when we were un-

justly, or when we were a faithless, suspi-

cion—or sin in all its aspects. Certainly in Calvary we see an

expression of love.

As this memorial brings us to examine our

love for Christ and others, are we not

embarrassed by certain restrictions we have

made on our love? We ought to have the

love of Christ in us.

II. His sacrifice

He used two emblems to represent one

sacrifice—“bread” and “wine” equal Cal-

vary.

“He took bread…” and gave unto them, say-

ings. This is my body which is given for

you. This is the occasion of making bread and

you get a better conception of His

sacrifice. If you go into a mill, you will find

that first the wheat is ground or crushed, and

then sifted. Then you will find that it must

have other things added to it and

mixed so as to fuse all the elements per-

fectly together, and then you must put it

into a hot oven and bake it.

“The guiliness of his body” is the new testa-

ment in my blood, which is shed for you.”

Wine comes from grapes that have lost their

painstaking, but yet they lived until

their life was taken from them. Now

this is what happened at Calvary—all Christ

had, all that He may have longed for per-

sonally, ambitions, were sacrificed to the

Father’s will and to our need. You cannot

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ILLUSTRATIONS

Supplied by Rev. Binford Batten

Sabotage

The original act of sabotage is said to have been committed by workmen who slipped the wooden shoe or sabot into a loom in the early 17th century. There are two forms of sabotage. One is that of idleness or excessively slow work and the other of violent, destructive behavior. Sabotage has been practiced by labor revolutionists to force employers to meet their demands for readjustment of wage or time scales. During World War I sabotage was extensively resorted to by all other factors. During World War II a great deal of sabotage was carried on, which resulted in close observation and strict investigation of all persons employed in a war production industry.

Christians have discovered that after being saved from their sins there remained something in their hearts that had to be guarded or it would throw a "sabot" into their spiritual progress. Something was present that should not be in a Christian's heart and which is the enemy to harmonious Christian living. This presence of evil may exercise its influence through a spirit of infidelity, dishonesty, or by violent outbreaks of temper. This is the result of the nature of sin, the carnal nature that is born after one is converted. A believer does not have to suppress or struggle to overcome carnality through the resurrection of his life. Consecration and faith on the part of the Christian will bring cleansing to the heart: "For this is the will of God, even your sanctification."

The Bible Does Not Change

A woman and her son living in the slums of New York City came to a Salvation Army service one night. The woman had been hearing very little preaching in her lifetime. At the conclusion of the message an invitation was made for sinners to come to the altar and seek Christ and salvation. This woman from the lower depths went forward and knelt at the altar. A Christian worker was trying to help her and give her proper instruction. The personal worker opened a Testament and explained the meaning of some verses. When she left us, his heart was changed and he followed our invitation and was saved.

Walking in Nightingales

There was a wealthy gentleman whose travels had brought him to the forests. He was delighted with the beautiful music of the nightingale that he needed to bring some of these birds to the forests of his own estate. He might even enjoy their music. No nightingale had ever been seen or heard within his woods, but he set his men to work. He reasoned that, if he should make his grounds perfectly adapted to the comfort and happiness of nightingales, these birds would in some way get the news and would come. He undertook to make a perfect nightingale paradise. A man's nature to do the rest. Accordingly he banished the hawks and screech-owls, for the nightingale nests low and sings long and is an easy prey to these enemies. He had made places in the woods scratched up and planted a kind of nightingale with which nightingales are fond. He surveyed literature on the subject, and every suggestion for making paradise for these songbirds was at once put to the test.

He waited a whole year and not a note from a nightingale fell upon his ear. Another year passed and another, through the preparation for their comfort went uncaringly. He waited for his guests did not appear. When the third springtime came, one evening as the shadows were darkening, his ear was delighted and his heart thrilled with the song of the nightingale. A single pair of birds had found their way to that choice retreat. But they were only the pioneers of multitudes that were to follow them. Before many springs had passed, his woods were so vocal with the songs of these famous birds that the area was known far and wide as the Garden of the Nightingales.

Shall we not learn the lesson? In nights of tenderness, tears of joy, and holy doves of peace are to sing in our hearts and fill our lives with heavenly music, it must be in our conscience, not in our creed, pressing in, pure, and actuated by a desire to bring nobility and beauty into our hearts and homes, our schools and churches, our cities and states, our nations and the world. For the Garden of the Nightingales, when it is filled, shall be the Garden of God.

Danger from Within

While Abraham Lincoln was yet a humble lawyer in Illinois, he made a famous speech in Springfield. At this period of the nation's history there was a growing tension among various groups that came as a result of the slavery question. Some factions were favoring a dissolving of the Union, and Lincoln was about to declare his stand. Lincoln in his speech was sounding an alarm of danger and warned of a coming disaster to the nation. He then said, "At what point shall we expect the approach of danger? Shall we expect some transatlantic power to send us a armament of iron and men? Will they come in a dark and unexplored ocean and crush us at a blow? Never!" Lincoln said that all the armies of Europe, Asia, and Africa, could not even come to our shores and that we need not fear such a contingency. The question of the world then was to be answered by the strength of the people who make up the nation, and that nation would be saved.

The greatest danger that can confront a person is not from without but sin that may be within the heart.

Louis Pasteur

Louis Pasteur was born in France in 1822. At the age of twenty he began the study of chemistry and medicine. In 1862, Pasteur was asked by the government to study the wine industry in France and research in chemistry and biology. When the schoolchildren of France were asked to taste certain wines from their country, it was found that they were inferior to the wines of other countries. Pasteur found that the trouble was caused by the presence of a microbe. The microbe was then destroyed by heat. Pasteur's experiments were then extended to other industries, and the process was developed to the point where the industry could not only continue to produce good wines, but also to produce new wines that were better than any previously known. Pasteur then turned his attention to the problem of wine spoilage and made many discoveries in the field of microbiology. He discovered the way of checking hydrophobia by inoculation. He found ways of preventing diseases among cattle, sheep, and fowl. He learned the process of arresting fermentation in milk, and thus helped to make the world a better and safer place of habitation for man and animals. How did he achieve such marvelous success? It was because he was willing to concentrate his energy, time, and study to science research in an effort to find a solution to the problems that faced the world.

Concentration is a necessary element in the building of Christian character. We must specialize our efforts and make it a major issue to succeed in the work of God.

How Shall We Answer It?

"How long is it?" asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me. I am old, I have prayed, given alms, gone to the holy shrines, because as dust from lasting, and all this is useless. Where have you been all this time?" The cry was echoed from the icy shores of the farthest North West Territory, "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk, "Where are you, boy? And your father knew? Then why did you not come sooner?" It was heard in the snowy heights of the Andes. How is it, "asked a Peruvian. Louis Pasteur was born in France in 1822. At the age of twenty he began the study of chemistry and medicine. When the schoolchildren of France were asked to taste certain wines from their country, it was found that they were inferior to the wines of other countries. Pasteur found that the trouble was caused by the presence of a microbe. The microbe was then destroyed by heat. Pasteur's experiments were then extended to other industries, and the process was developed to the point where the industry could not only continue to produce good wines, but also to produce new wines that were better than any previously known. Pasteur then turned his attention to the problem of wine spoilage and made many discoveries in the field of microbiology. He discovered the way of checking hydrophobia by inoculation. He found ways of preventing diseases among cattle, sheep, and fowl. He learned the process of arresting fermentation in milk, and thus helped to make the world a better and safer place of habitation for man and animals. How did he achieve such marvelous success? It was because he was willing to concentrate his energy, time, and study to science research in an effort to find a solution to the problems that faced the world. Concentration is a necessary element in the building of Christian character. We must specialize our efforts and make it a major issue to succeed in the work of God. "How long is it?" asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me. I am old, I have prayed, given alms, gone to the holy shrines, because as dust from lasting, and all this is useless. Where have you been all this time?" The cry was echoed from the icy shores of the farthest North West Territory, "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk, "Where are you, boy? And your father knew? Then why did you not come sooner?" It was heard in the snowy heights of the Andes. How is it, "asked a Peruvian.
The Hairbrushes—
You Get What You Pay For!
The most expensive hair brush I ever bought I paid a dime for, at "The Five and Ten." I had purchased it for three dollars. The former one I used only a time or two, and then had to discard it, for there was no stiffness to the bristles, if you could call them such. The other brushes (I bought them at a drugstore) because they cost me more than the one bought at the "Dime Store," but how their purchase has paid me in dividends of service and satisfaction!

The Preacher's Magazine

The Need of Personal Evangelism

The age in which we live marks one of the greatest needs for personal evangelism. Before proceeding the "need of personal evangelism" should be defined. By personal evangelism is meant the converting of individuals outside the Christian Church by individuals within the Church for the purpose of directly or indirectly winning them for Christ and eventuantly into church membership.

The Age presents tremendous need as well as opportunity for this type of Christian service. Let us look at some of the needs:

First, because of the demands of society, recreation, and the swift momentum of life, people's interest and attention to the gospel are waning and varied so that little time is spent in reading God's Word, going to church, or participating in church programs. Thus it is only by contacting these people personally that millions of people here in America today will ever have enough of the gospel to save them. Dr. D. Shelby Corlett in an editorial a few months ago, under the title, "Our Field," said: "Our field is made up of a secularized generation."

This is proved by the closed doors of churches across our land and the appallingly large proportion of our population who darken a church door only at Christmas or Easter, or never, or ever.

Second, we need personal evangelism because the church has been weakened by the efforts of soul-handicapped individuals. No sincere person can engage in an endeavor to win someone to Christ, whether by personal dealing or invitation to the house of God, without being benefited spiritually. Any personal effort will fan, and the continuation of the fire will cause the revival flames to burst forth in mighty power. A revival, but it is already here if we will but deeply burdened for someone close by who is unsaved. Dr. H. F. H. Stalcup, who is unashamedly concerned for others, and I will show you a revival center that is: the Lord Jesus Christ, and it should be starting.

The waves bore him away; but strange to say, they brought him back a little later, and he said, "Are you saved now?" Ho, I said, "I cannot say that I am." He said again: "Believe on the Lord Jesus Christ, and thou shalt be saved." Shortly after, he went down; and there, alone in the night, and with two miles of water under his breath, he said, "I am John H. Joy's home convert."—Have you made your first convert?—Today, January, 1947.

How About an Operation
In Your Community?

A Scottish minister left his delightful parish in the midst of his duties on the banks of the Clyde, in the midst of the town of Glasgow. His name was Dr. Thomas Chalmers. His mission was to save the souls of the sailors and fishermen who frequented the docks and marinas. Streets were narrow, the buildings thick with smoke, chimneys on the houses topping, windows broken and stuffed with rags or paper. Ragged with dirty children in arms stood talking in groups. Everything was "foul,lhsome," revolting.

The young minister, Guthrie, felt home-sick for his old parish with its singing larks, its delightful pastures, its plows, honey-paints, and the grand blue sea rolling its snowy breakers on the shore.

The congregation in the new church was small, with only a few people present, and under-manned. A very small church, the Rev. Dr. Guthrie had said it would be built. The new building was completed, and the minister was invited to give the first service. The congregation was small, and under-manned.

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CHRIST IS OUR STRENGTH
By Hyman J. Appelman (Revell, $1.50)

This is a guide for those who desire to bring the good news of the risen Lord to their friends. The material is in a question-and-answer form, and is designed to be used in the home or in the field. The author, a well-known Evangelical author, has written a book that will be of great value to those who want to make a personal witness for Christ.

THE EVANGELICAL Pulpit
Compiled by R. L. Decker and Carl F. H. Henry (Erdmann, $1.25)

Ten sermons by the outstanding contemporary preachers, R. L. Decker, Hal. James, Albert J. Oke, and Roland Phillips. The sermons are selected from the best of the contemporary preaching, and are designed to help the preacher in his work. The sermons are written in a clear and concise style, and are easy to understand. They are a valuable resource for preachers and laymen alike.

THE CHRISTIAN VIEW OF GOD AND THE WORLD
By James Ott (Erdmann, $2.50)

This book is a study of the concept of God and the world, and of the relationship between the two. The author, a well-known theologian, has written a book that will be of great value to those who want to understand the nature of God and the world.

THE ESSENTIALS OF PREACHING
By John H. C. Fritz (Concordia, $1.50)

This book is a practical guide for preachers, and is designed to help them in their work. The author, a well-known preacher, has written a book that will be of great value to those who want to improve their preaching.

PILLS OF FAITH
By Neil P. S. Ferre (Harper, $1.50)

This book is a collection of articles on various religious topics, written by a well-known author. The articles are well-written, and are easy to understand. They are a valuable resource for those who want to understand the nature of religion.

THE ESSENTIALS OF PREACHING
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GOSPEL RECORDS OF THE MESSAGE AND MISSION OF JESUS CHRIST
By Albert C. West (Brethren Publishing House, $2.00)

This book is a study of the message and mission of Jesus Christ, and of the way in which it was recorded. The author, a well-known theologian, has written a book that will be of great value to those who want to understand the nature of the message and mission of Jesus.

THE CHRISTIAN EVANGELIST
By Charles P. Roney (Erdmann, $7.50)

This book is a study of the message and mission of Jesus Christ, and of the way in which it was recorded. The author, a well-known theologian, has written a book that will be of great value to those who want to understand the nature of the message and mission of Jesus.

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A Study of Holiness from the Early Church Fathers

By Professor J. B. Galloway, B.S., Ph.B., B.D.

Chapter Seven

Origen, the Father of Bible Interpretation

The greatest Bible scholar of the early church was Origen, surnamed Adamantius, born at Alexandria, about the year A.D. 185. He was one of the greatest of all Christian thinkers. The Church is forever indebted to him for his encyclopedic labors on the Scriptures in producing the Hexapla. He was born in a Christian home. His father was a teacher of rhetoric and grammar and a man of decided piety. Under his superintendence, the youthful Origen was educated in all the Grecian knowledge and also required to daily memorize a portion of scripture. The spirit of inquiry into the meaning of the Scriptures showed itself early. He was never satisfied with the plain meaning of them, but sought to penetrate into the deeper meaning of them. His father Leonidas rebuked him for his curiosity, but rejoiced to himself at the signs of genius that he saw in his son, and thanked God for being permitted to be the father of such a child. He would imprint kisses on the breast of the child while he was sleeping and say, “The temple of the Holy Ghost.”

When Origen was seventeen years old, his father was martyred in the persecution of Septimus Severus. He wrote to his father while he was in prison, exhorting him to constancy under trials. He wished to share the same fate as his father, but was prevented from leaving home by his mother’s hiding his clothes. At the death of his father their property was confiscated, and he was left with his mother and six younger brothers to support. A wealthy lady opened her home to him a short time; but finding his position here uncomfortable, he resolved to enter the career of a teacher to support himself.

His careful instruction by his father in the Grecian literature, and his own diligence and ability, speedily attracted attention and brought him many pupils; some of these sought to be instructed in the principles of the Christian religion. Bishop Demetrius appointed him as a master in the Catechetical School. A youth not yet past eighteen years took the place of Clement, who had retired because of persecution. He refused remuneration, and lived upon a scanty pittance, laboring in the school by day and studying the Scriptures the greater part of the night.

On a visit to Caesarea he was allowed by the bishop to expound the Scriptures in church, while yet a layman. This aroused the jealousy of the Bishop of Alexandria, who ordered him to return. A short time afterward he was forbidden to teach at Alexandria and excommunicated. He went to Caesarea and was honorably received, admitted to the priesthood, and allowed to work for more than twenty years.

Ambrose, a man of large means, had a great admiration for Origen and was delighted to bear the expense of having his works transcribed and published. He furnished him with “more than seven amanuenses and an equal number of transcribers.” The literary labors of these years were prodigious. In the persecution under Decius he was put in prison and tortured. He was released at the death of Decius but, broken in health by his suffering, he died in a.d. 253.

He was a very voluminous author. Jerome says that he wrote more than any man could read. It is related that he wrote six thousand volumes. In exegetical works, he wrote on practically the whole Bible. His main title for fame rests upon the First Principles, a work on systematic theology; this was written while he was young. He is said to have worked twenty-eight years upon the Hexapla or six-columned Bible. Six different versions of the Bible were written in parallel columns and made nearly fifty volumes. His Against Celsus is a noble defense of Christianity written in answer to one of the greatest sceptical philosophers of his time. He also wrote many practical works on many subjects.

Origen on Holiness

In about a.d. 210 he refers to the custom then practiced of praying for the newly baptized to be filled with the Holy Spirit.

Unction of Christ

In the Seventy Homily of Ezekiel he says:

The unction of Christ, of holy doctrine, is the oil by which the holy man is anointed, having been instructed in the Scriptures, and taught how to be baptized; then changing a few things he [the minister] says to him, You are no longer a catechumen, now you are regenerated; such a man receives the unction of God.

Live Above Sin

He believes that we can live above sin. From First Principles, Book III, Chapter 1, we read:

Since in the preaching of the church there is included the doctrine respecting a just judgment of God, which, when believed to be true, incites those who hear it to
live virtuously, and to shun sin by all means, insomuch as they manifestly acknowledge that things of praise and blame are within our power.

Two Works

In Book IV, chapter 1, we read: “As now by participating in the Son of God one is adopted as a son, and by participating in that wisdom which is in God is rendered wise, so also by participation in the Holy Spirit is a man rendered holy and spiritual.” Here two distinct and separate acts are mentioned, adoption as sons and rendered holy by the Holy Spirit—what Wesley called a “second blessing, properly so-called.”

Sin No More

He mentioned the twofold mission of Jesus to save the sinner and to keep the saint above sin in his Against Celsus, Book III, Chapter 62:

“God the Word was sent, indeed, as a physician to sinners, but as a teacher of divine mysteries to those who are already pure and who sin no more. But Celsus, unable to see this distinction—for he had not desire to be animated with a love of truth—remarks, ‘Why was he not sent to those who were without sin? What evil is not to have committed sin?’ To which we reply, that if by those “who were without sin” he means those who sin no more; then our Saviour was sent to such, not as a physician. While if by those “who were without sin” he means such as have never at any time sinned—for he made no distinction in his statement—we reply that it is impossible for a man thus to be without sin; for all have sinned at some time.

Pure in Heart See God

Again in answering Celsus he says (Book VII, Chapter 45):

But let us see further what the things are which he proposes to teach us, if we can-comprehend them, since he [Celsus] speaks of us as being utterly wedded to the flesh; although if we live well, and in accordance with the teaching of Jesus, we hear this said of us: “Ye are not in the flesh, but in the Spirit, if the Spirit of God dwelleth in you.” He says also that we look upon nothing that is pure, although our endeavor is to keep our thoughts free from all defilement of sin, and although in prayer we say, “Create in me a clean heart, O God, and renew a right spirit within me,” so that we may hold him with that pure heart to which alone is granted to see Him. Only the pure in heart can see God. As a modern writer says, "Holiness or hell.”

The Commentaries of Origen

Although Origen is the first interpreter of the Scriptures, he speaks of those who had preceded him. Many of his commentaries are just and shrewd; but the tenets of the Alexandria school, where he was, led him to many extravagances. Only fragments of most of his commentaries remain. He held that divine things were wrapped up in mysteries, and that everything in Scripture has mystical meaning in addition to that which is obvious. He was the first great teacher who deliberately set himself to the task of explaining the Scriptures, and for fifty years he continued this work and treated almost the whole Bible. His commentaries on John are the first work of Christian exegesis which has come down to us. As it has reached us, there are thirty-two volumes, and the first five of these were written before A.D. 231.

Holiness in Origen’s Commentary on John

Canaan Land

In Books 25 and 26 he shows that the crossing of the Jordan by Joshua and the Children of Israel is symbolical of the baptism of the Holy Ghost. Drawing from the meaning of the word Jordan, meaning going down, consecration is pictured and the entering of Canaan points to the land of rest that awaits all who make their consecration complete.

From Book 25:

Let us look at the words of the Gospel now before us. "Jordan" means "their going down"... What river will "their going down" be, to which one must come to be purified, a river going down, not with its own descent, but "theirs," namely, of men, who but our Saviour who separates those who received their lots from Moses from those who obtain their portion through Jesus (Joshua)? His current, flowing in the descending stream, making glad, as we find in the Psalms, the city of God, not the visible Jerusalem—for it has no rivers beside it—but the blameless Church of God, built on the foundation of the Apostles and Prophets, Jesus Christ our Lord being the chief corner-stone; Under the Jordan, accordingly, we have to understand the Word of God who became flesh and tabernacled among us, Jesus who gives us as our inheritance the humanity which He assumed, for that is the head corner-stone, which being taken up into the deity of the Son of God, is washed by baptism assumed, and then receives into itself the pure and guileless dove of the Spirit; bound to it and no longer able to fly away from it. For “Upon whomsoever,” we read, “thou shalt see the Spirit descending and abiding upon Him, the same is He that baptizeth with the Holy Spirit.” Hence, he who receives the Spirit abiding on Jesus himself is able to baptize those who come to him in that abiding Spirit.
Chapter Eight
Cyprian, the Bishop of Carthage

CYPRIAN AND HIS WORKS

TASCHUS CYPRIAN was born about A.D. 200. We know very little of his early life. He was wealthy and highly educated, by profession he was an orator and teacher of rhetoric. He was converted in middle life in A.D. 246. He was the owner of some of the finest pleasure-grounds in Carthage, which he sold after his conversion for the benefit of the poor. He sold his property and gave it to the Church. His ordination and elevation to the office of a bishop rapidly followed his conversion. Because of his position and outstanding character he was made a bishop in A.D. 248, and one of the greatest of his time. He was a pupil of Tertullian and followed many of his ideas, but differed on the position that the Church held and on a few other questions.

His time as a bishop was marked by many struggles: first against the persecutions of Decius, during which he went into retirement for fourteen months, then against the disorders of the Church, principally about discipline. Many had lapsed back into idolatry during persecution, and when peace was restored they asked to be restored to communion again. Some in the Church contended that the lapsed should be restored on the easiest terms; others were more strict and would not allow them to return at all. In some cases, after they had proved themselves for many years or were about to be martyred, they were allowed to come into the church again. At the council of the African bishops under the presidency of Cyprian a middle and more reasonable course was taken.

The fact that he had risen to the bishopric within two years after his conversion caused a spirit of jealousy on the part of some. During the year he wrote many letters from his place of concealment to the clergy at Carthage, controlling, warning, directing, and exhorting, and in every way he maintained his episcopal superintendence in his absence, in all matters relative to the welfare of the church at Carthage. The first thirty-nine of his epistles, except the one to Donatus, were written during his retirement. Felicissimus opposed his method. Both the bishops at Carthage and Rome began to oppose him. Novatus went to Rome and schisms arose which caused Cyprian much trouble.

After some time persecutions began again against the Christians from the state, and Cyprian did not escape. He was banished by Valerian and beheaded in A.D. 258.

Cyprian's theory of the Church was that it is one visible body, presided over by bishops, each of which is free and independent in its own sphere, and yet acts in council with the others for the good of the whole. His ideals for the Church had to be destroyed by decreedalism before the papacy could exist.

The Christian Lapsi

This term was used for those apostates from Christianity who lapsed back into idolatry. Decius published an edict against the Christians in A.D. 250. The procedure was as follows: The magistrates were ordered to assemble the Christians together and command them to sacrifice. Those who consented were subjected to no further annoyance and were given certificates indicating the same. The certificates were called libelli. Recent excavation has brought to light several of these. One from Egypt reads: "To the superintendents of offerings and sacrifices at the city. From Aurelius. It has been my custom to make sacrifices and pour libations to the gods and now I have in your presence in accordance with your commands poured libations and sacrifice and tasted the offerings together with my son Aurelius Dioscorus and my daughter Aurelia Laia. I therefore request you to certify my statement. The first year of the Emperor Caesar Galus, Messius Quintus Trajanus Decius."

If this was from a Christian who had lapsed back into idolatry, how little did he think that his record would be read almost two thousand years later! How careful we should be about our record!

Cyprian on Holiness

From the writings of Cyprian and others it seems that it was the common practice to pray for the new converts that they might be filled with the Spirit. They were following up the example of Peter and John, who went down to Samaria and found disciples there who had been baptized yet had not the Holy Ghost. They prayed for and laid their hands upon them, that the newly converted ones might receive the holy Ghost (see Acts 8:15-17).

Heavenly Consecration

Cyprian recognized that some of the martyrs were filled with the Holy Spirit. We read from his Epistle 7, To the Martyrs, of their devotion:

September-October, 1949
The multitude of those present saw with admiration the heavenly contest—the spiritual contest, the battle of Christ—saw that His servants stood with free voice, unyielding mind—bare indeed of weapons of the world, but believing and armed with the weapons of faith. The tortured stood more brave than the torturers; the limbs were beaten and torn, overcome the hooks that bent and tore them. The scourge repeated with all rage could not conquer their invincible faith.

A few sentences later we read: "A voice filled with the Holy Spirit broke from the martyr's mouth which the most blessed MASPALICUS said to the procurator in the midst of his torments, 'Ye shall see a contest tomorrow.'"

**Laying on Hands**

Cyprian recognized that it took more than the mere praying for and anointing with oil and laying hands upon to get the Holy Ghost. And some might pretend to help others get the Holy Ghost who did not have it themselves. In Epistle 69, To Januarius and Other Numidian Bishops, he says:

"But how can he clean and sanctify the water who is himself unclean and in whom the Holy Spirit is not? . . . . It is necessary that he should be anointed who is baptized; so that having received the chrism, that is, the anointing, he may be anointed of God, and have in him the grace of Christ. Further, it is the Eucharist whence the baptized are anointed with the oil sanctified on the altar. But he cannot sanctify the creature of oil, who has neither an altar nor a church; whence also there can be no spiritual anointing among heretics since it is manifest that the oil cannot be sanctified . . . . Therefore he must be baptized and renewed who comes untrained to the church, that he may be sanctified within by those who are holy, since it is written, "Be ye holy, for I am holy, saith the Lord."

Commenting still further on baptism in Epistle 70, he says: "And he who of his own authority grants this advantage to them, yields and consents to them, that the enemy and adversary of Christ should seem to have the power of washing, and purifying, and sanctifying a man."

**Fully Sanctified**

In Epistle 71, speaking of those who have been baptized outside of the church and have been stained among heretics, he says: "When they come to us and to the church which is one, ought to be baptized for the reason that it is a small matter to lay hands on them that they may receive the Holy Ghost unless they receive also the baptism of the church. For then finally they can be fully sanctified."

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**Lord's Seal**

In Epistle 72, To Jubaianus, concerning the baptism of heretics, these words occur: "But if, according to a perverted faith, one can be baptized without, and obtain remission of sins, according to the same faith he could also attain the Holy Ghost; there is no need that hands should be laid upon him when he comes, that he might obtain the Holy Ghost, and be sealed."

He speaks of the church in his day following the example of Peter and John at Samaria in these words: "Only that which was needful was performed by Peter and John; viz., that prayer should be made for them, and hands being imposed, the Holy Spirit should be invoked and poured out upon them, which now too is done among us, so that they who are baptized in the church are brought to the prelates of the church, and by our prayers and by the imposing of hands obtain the Holy Spirit, and are perfected with the Lord's seal."

**Spirit for the Saved**

He shows that it is the saved man who is fitted to receive the Holy Spirit. In Epistle 73: "For if anyone out of the church can become God's temple, why cannot also the Holy Spirit be poured out upon the temple? For he who has been sanctified, and his sins put away in baptism, has been spiritually reformed into a new man, has become fitted to receive the Holy Spirit."

In the same epistle we read: "For water alone is not able to cleanse away sins, and to sanctify a man, unless he have also the Holy Spirit. Wherefore it is necessary that they grant the Holy Spirit to be there, where they say baptism is; or else there is baptism where the Holy Spirit is not."

**Spouse of Christ**

And again, "For the church alone which, conjoined and united with Christ, spiritually bears sons; for the same apostle again says, 'Christ loved the church, and gave himself for it,' that he might sanctify it, cleansing it with the washing of water.' If, then, she is the beloved and spouse who alone is sanctified by Christ, and alone is cleansed by His washing, it is manifest that heresy, which is not the spouse of Christ, nor can be cleansed nor sanctified by His washing, cannot bear sons to God."

"But further one is not born by the imposition of hands when he received the Holy Ghost, but is baptized, that so, being already born, he may receive Holy Spirit."

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The Preacher's Magazine
September-October, 1948
"But as the birth of Christians is in baptism, while the
generation of sanctification of baptism are with the spouse of
Christ alone, who is able spiritually to conceive and bear sons
to God."

From Epistle 75, we read: "And therefore, in order that,
according to the divine arrangement and the evangelical truth,
they may be able to obtain remission of sins, and be sanctified,
and become the temples of God, they must absolutely be bap-
tized with the baptism of the church."

Spiritual Vigor

From the Treatise of Cyprian, Number 10, Chapter 14, we
see that he taught that we are to mortify the deeds of the
flesh and live holy:

Vices and carnal sins must be trampled down, beloved
brethren, and the corrupting plague of the earthly body
must be trodden under foot with spiritual vigor, lest,
while we are turned back again to the conversation of
the old man, we be entangled in deadly snare, even as
the apostle, with foresight and wholesomeness, for-
warned us of this very thing, and said: "therefore, breth-
ren, let us not live after the flesh: for if ye live after
the flesh, ye shall begin to die; but if ye, through the Spirit,
mortify the deeds of the flesh, we shall live. For as many
as are led by the Spirit of God they are the sons of God."
If we are the sons of God, if we are already beginning
to be His temples, if, having received the Holy Spirit, we
are living holy and spiritually, if we have raised our
eyes from earth to heaven, if we have lifted our hearts,
filled with God and Christ to things above and divine, let
us do nothing but what is worthy of God.

(To be continued)