Settle in your mind, that no sermon is worth much in which the Lord is not the principal speaker. There may be poetry, refinement, historic truth, moral truth, pathos and all the charms of rhetoric; but all will be lost, for the purposes of preaching, if the Word of the Lord is not the staple of the discourse.

—John Hall
The Preacher's Magazine

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L. A. REED, D.D., Editor pro tempore

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A TRIBUTE

L. A. Reed, D.D., Editor pro tempore

BEFORE we grasp the baton for a brief three-issue relay, a word of appreciation for our retiring editor is not only fitting, but must receive priority. For eleven years Dr. D. Shelby Corlett has given to the ministry of the Church of the Nazarene a magazine for preachers second to none. Such periodicals are not accidental. It takes hours of concentrated labor and personal interest, as well as much planning and forethought, to produce a well-balanced bimonthly. In maintaining the high level of precedent, it will take an effort of increased initiative in order to keep pace with the past.

Doctor Corlett has given unstintingly of his physical strength, mental acumen, and spiritual insight. He has asked for no recognition of these talents and has desired only to be of service to his brethren. Because of these qualities and duties, his body yielded to the pressure and now he has been compelled to relax and rest for a brief season. But after a period of quiet, the church again will be the recipient of the fruitful ministry of our predecessor. As an interim editor, we wish to inform our readers that these pages shall continue to be open to articles from the prolific pen of Doctor Corlett.

As a friend, we cannot say too much for this man who has "stood by" many a Nazarene preacher when in distress. He was magnanimous, generous, and true, holding an orthodox philosophy, to which he gave unique and spiritual expression. Being one of the best expounders of holiness in the movement, the demands upon his ministry (which one called to preach dare not neglect) placed upon him an added burden of physical strain. Whether his successor may be, ouruble, yet sincere prayer is that he may be clothed with the mantle of this "friend of the brethren."

The editor's secretary, Miss Velma L. Knight, has contributed no small effort to the past success of The Preacher's Magazine, and her continued co-operation will assist greatly in maintaining a standard of excellence with which our ministry demands.

Your Preaching

L. A. Reed

AFTER all, regardless of the many tasks involved in the pastorate, preaching still holds the supreme and outstanding position. Of the various admonitions from the Apostle Paul to Timothy, his first and primary admonishment was, "Preach the word." Among the last two verses of our two beloved General Superintendents, Dr. R. T. Williams and Dr. J. B. Chapman, is one which carried with it tremendous implications. They said, "The Church of the Nazarene must have better preaching.\" Their reference was mainly to those who, because of placing other things first, neglected sermon preparation. They sensed that seminary training no doubt would remedy such a situation, and hence urged its establishment. But what about those to whom such training might be denied? There is still no reason advanced for those also not becoming better preachers.

Basically, the one and primary way in which anyone can improve his sermon is to give each one a firm Biblical foundation, with sufficient contextual confirmation. Many of our preachers choose a text for convenience, or merely because it suggests a theme, and then proceed to express a group of homiletically arranged personal opinions about the text or theme; and, sad to state, many times these are unrelated to the text. The preacher speaks for God; that is why he should "Preach the word." This Word should be the basis for what he has to say.

The text should not only carry the message within itself, but also it should be of
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November-December 1948

Mr. Preacher! There are only four years designated to operate the

"Mid-Century Crusade for Souls."

Have you started?

(536) 5
THE COUNSELOR'S CORNER

L. A. Reed

Much is being said these days concerning personal counseling. It has entered into vocational life, mental health, business, and school counseling. It has received a special emphasis in what is termed pastoral counseling. In fact, Nazarene pastors have been doing this very thing for the past thirty years, but without any scientific knowledge to assist them in their approach to people.

One great psychiatrist has said that 95 percent of all mental and physical ills were due to what is termed "sin." If this so, then there is a great place for the pastor to fill in relieving people of their pressures, especially through the medium of the therapy of the religious experience (more of this later). I think it was W. S. Sadler who said that, if all the people were to accept the teachings of Jesus Christ, over one-half of the inmates of hospitals and insane asylums would be cured at once. If this be so, then there is a positive place for the pastor and pastoral ministries in the curing of life's ills. To whom else would a person go who is suffering from disappointment, disillusionment, sorrow, bereavement, and trouble, if not to him? The very parish he is approached not only by his own members, but by a constituency far more extensive than his own affiliates. What is the pastor not called to help? What is he not called to comfort? When they ask for bread, will he give them a stone? We sincerely hope not.

But herein lies an opportunity for a ministration far beyond the commonly accepted "office or capacity." Thousands are willing to give to such an opportunity. The pastor as a counselor must now branch out into fields of research which are centered around a study of human personality. If he is to understand and assist people in the solution of their problems. Of course, we of the Wesleyan persuasion believe that we have a definite realm, such as social, business, and school, in which the pastor must  the. In this technique of leading a soul to Jesus Christ, our men need training in approach. Not only must the pastor investigate in the realm of human personality, but he also should be cognizant of elements involved in human behavior. In a large sense, different from any other type of counselor, the pastor stands more traditionally in the position of a consultant than does a person in any other profession. Physicians and social workers have always been our crown because of our failure in personal approach; but the time has come when the pastor must meet in his office and in the homes of his people the personified personality and give to them his personal attention.

Are we afraid of coming to grips with the problems of our people? Do we not mean in the pulpit. It doesn't take heroism to do that. I mean in the counsel chamber or in the privacy of a pastoral call. Too much social emphasis has been placed upon pastoral calling. If the individual observes that the pastor is interested in people, and his public ministry shows that he loves people, then they are going to wear a path to his office door or to the door of the parsonage. I am somewhat suspicious of the pastor to whom his people never come for counseling, or at whose feet the people fail to lay their problems. It has been the privilege of the writer to minister to the needs of an elderly gentleman for the past eleven years. We read the Word to him and endeavored to lead him to Christ. We comforted him in sorrow and stormy seas. Recently he died at the age of ninety-three years. We would frequently give him an hour of our time—each Sunday afternoon, and relieve his loneliness. During this eleven years of our ministries (he was not of our parish) his minister called only once, and even then did not offer a prayer. I would sincerely hope that our pastors are not of this type. Worldly-minded men may be thus minded, but not the sin-sick soul or the distressed personality.

Is it, in reality, a fear on the part of the minister to meet the personal problems of people? If he afraid, I repeat, to come to grips with another personality? Of course, one needs a spiritual equipment in order to have a spiritual understanding, and we take for granted that all of our ministers are thus fortified; but, in this day and age, that is insufficient as we meet the multitudinous problems of all classes of people. A minister faces all kinds of counseling problems because he deals with all levels of both age and social strata. He meets men, women, and youth. Of course, primarily his relationships will be in the realm of the religious, but in due course all types of counseling will be met in his office. He meets the high school youth with the numerous problems involved in adolescence. He meets the premarital groups, which in this day and age need the pastor-counselor more than at any other place. He meets the post-marital difficulties of married individuals. He meets the problem of the broken home. He faces the responsibility of neighborhood situations. In these postwar days he meets the problem of mental derangement and stress due to boredom and the causatives of the conflict. He also must bear the responsibility of hospital ministries. With all of this, it is just a casual acquaintance with human personality, with no specialized emphasis, sufficient? Indeed it is not!

One of the biggest hurdles which has hindered the pastor's work of the past has been the attitude of the medical profession toward the minister. I am inclined to believe that more blame may be placed on the minister than on the physician. Untrained pastors have many times done more harm than good as they have approached the sick. We all know that there is a direct connection with the physical and the mental, and that mental quiet and contentment goes a long way toward recuperation. The physician has come to realize this in recent years and is now co-operating in junior chaplaincy programs in hospitals, sensing that the minister has a therapy as well as the physician. Hence, many times, what the minister says and does in the service room will determine to a large degree the speed of recovery. I heard one time of an itinerant minister who went to a general hospital and distributed tracts entitled "Five Minutes After You Are Dead." It was the war in an uproot and raised the temperatures of all the patients; and the interns thought they faced an epidemic. Such situations have allend the interest of the physician; hence he has now endeavoring to lend his influence to training men in the proper approach to patients, in order to safeguard the progress of his own effort. What would blame him? Certainly not the sensible pastor who is also interested not only the physical recovery but the mental relaxation and spiritual advancement also.

This is just an introduction to one of the most interesting subjects which faces the ministry today, and we hope that this corner will not only be beneficial to the ministers who read this magazine but also will create an urge in the heart of each of us to be at our own church and the church which we face the problems and sufferings of those personalities with whom we come in contact. In the next issue we will consider the topic, "Establishing an Empathetic Relationship." Each time we will suggest a book or two for your bibliography, which we hope might be helpful.

(All books suggested may be obtained from the Nazarene Publishing House)

Unanswered Prayers

There are some prayers which are followed by a divine silence because we are not yet ripe for all we have asked; there are others which are so followed because we are ripe for more. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we ever dreamed of. We come to the door of the sequester and beg for more; but our hearts are not ready; we have not assimilated the body of Jesus. We are answered by silence because we get something better—a living Lord—George Matheson.

Start it rolling—What? The MID-CENTURY CRUSADE FOR SOULS!

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“The Unspeakable Gift!”

By Doris N. Rendell

Love came down at Christmas—
Love all lovely, love divine.

THANKS be unto God for his unspeakable gift” (II Cor. 9:15). What a psalm of praise rises in our hearts as we catch the strains of the first Christmas anthem. In imagination we make our way up the hillside in company with the bewailed shepherds, and step softly within the little stable at Bethlehem, to stand in amazement at the mystery of God’s dealings with the children of men.

Oh, the joy of this revelation! That God, the great Creator, should love His children so! The sight of the lovely Babe—His precious Son—lying in the manger helps us to understand something of the intensity of His love, which was great enough to produce such a gift to be our Redeemer, our Mediator, our Elder Brother.

How warm and tender Mary’s heart must have been as she realized how intimately God was in touch with her in the details of this great occasion! How it must have hurt her to part with the loveliness of human beauty as the cattle trolled! But Jehovah, the God of Israel—Her God—knew all about the manger, and took note even of the swaddling clothes which had been so lovingly prepared.

Did it bring pain to the heart of the Heavenly Father that His great gift to mankind should be no greater in value than the least thing of earth? He told us that a sinner seeking repentance on earth means joy in heaven. The tiny sparrows cannot fall to the ground without first passing through the hands of His Father. The care of flowers and helpless creatures are all symbols of the great Father-heart in sympathy with the needs—uttered or unexpressed—of those who are rich in spiritual experience should we be if we could always keep in touch with that other world of which we are made to citizens! It is indeed a declaration worth exploring: “To be spiritually minded is life and peace” (Rom. 8:6).

The love that inspired the Father to give His Son for our salvation finds an echo in the hearts of all who love Him. We desire to render love-service as proof of our devotion, and the church gives wonderful opportunities for the expression of such deeds. We give of our sympathy, our money, food, shelter, protection—and yet how often we have to remind ourselves that “the gift without the giver is bare”! It is of greater moment how we give than what we give.

God Gave Himself

As with reverent awe at this Christmas-tide we again stand in the dim-light of the stable, and look upon the majesty of God made flesh that He might become sin for us, and suffer for us, we glimpse something of the wonder of such a gift. God gave Himself—not some great and costly masterpiece of creation, but His very self, a gift before whose cost we stand speechless and ashamed.

What a call this “unspeakable gift” constitutes for us who have given our lives to the Christ-child who became our Redeemer. May we in all our giving ourselves, pouring out the wealth of our love and affection, so that our gifts of time, ability, or money, otherwise wasted, may be illuminated and glorified in His service. May we search our hearts by the aid of the Holy Spirit so that no trace of self-esteem or vain glory may be found in our giving, but that with glad hearts and free we may count ourselves favored among men because the great King of Glory condescends to accept our humble offering; and with sincere and humble hearts pray that He may multiply it all for His glory and the extension of His kingdom.

We give Thee but Thine own, Whate’er the gift may be; All that we have is Thine alone, A sacrifice we do give.

O hearts are bruised and broken; And homes are bare and cold, And lambs for whom the Shepherd bled Are straying from the fold.

Lord, we believe Thy Word, Though dim our faith may be; Whate’er for Thee we do, O Lord, We do it unto Thee. —Spiritual Life

The Professor’s Christmas Morning

By E. Wayne Stahl

I WAS doing graduate work at one of the eastern universities, specializing in English literature. The head of the department was a man of international renown. In class one day he made this stimulating statement, “Far more valuable than Milton’s poem, ‘L’Allegro,’ is his poem ‘Hymn on the Morning of Christ’s Nativity.’”

I wrote that word “stimulating” just now with reservation; for it “stirred up” at least one member of that class to express his view. For some years now it has been my habit to take down one of my copies of Milton’s poems and read those lines to which Dr. B. referred. So profitable has been the practice, such joy do I find in this yearly perusal of one of the greatest pieces of verse in the English language, that I trust others who read these words will annually know something of that entertainment and inspiration.

Perhaps this detailed consideration of the “Hymn on the Morning of Christ’s Nativity” will help to such a procedure and experience.

The keynote of its wonderful melody is struck in the first stanza where the poet sings of this: “This is the month and this the happy morn” when the Son of the Eternal Father, “of wedded Maid and Virgin Mother born,” brings down our mighty salvation from above. He doth the “far-beaming light of joy” that distinguished Him in the palaces of eternity and chooses “a darksome house of mortal clay,” the habitation of a human body.

After his stately prelude, Milton makes us see the “Heaven-born child” (It is winter’s wild season) lying, robed in white, clothed in the pure feeding place of truth. The world is white with snow, as if guilty Nature would hide her shame with that pure whiteness. Peace descends from the heavenly regions, and “strikes universal peace through earth and land.” The sounds of war ceased that night when the Prince of Peace was born, and “the trumpet spake not to the armed throng.”

I am now reading Liddell’s fascinating History of Rome, a classic on the subject. It is largely a story of war. But Rome, mistress of the world when Christ was born, had closed the doors of the temple of Janus then and land, which were shut only when she was not carrying on battles. It is to this fact that Milton refers, in depicting the Redeemer’s natal night in a period of far-flung tranquillity.

Even Nature partakes of the wondrous quiet. The winds are hushed, the ocean has ceased to rave, “while birds of calm sit brooding on the charmed wave.” Perhaps the poet thought, as he wrote these glorious lines, of the story of the little child, which became altogether motionless when
their mighty Master commanded them, “Peace, be still.”

Then we have brought before us the shepherds. Unaware of the stupendous event that had taken place not far from where they were the sentinels of their sheep, they were chatting together of commonplace things. Suddenly the sweetest music greeted their hearing, winning, under Choral strains of voice and instrument, “as all their souls in blissful rapture took.”

After this appeared to those sheep-tenders, the makers of that melody; “the helmed cherubim and sworded seraphim, are seen in glittering ranks with wings displayed.” They produce “such music (as ‘tis said) before was never made, but when of old the sons of morning sang, while the Creator great his constellations set, and the well-balanced world on hinges hung.”

Here is one of the most majestic passages in English literature. It shows the wonderful possibilities of our language in producing the effect of music, As Milton writes of these celestial harmonies, his words make us feel that they themselves are full of music.

He himself was a musician of ability, as we learn from his own words. His musical imagination qualified him to surmise what marvellous results might have followed had the angels been permitted to continue their melodizing indefinitely. “For if such holy song wrap our fancy long, time will run back and fetch the age of gold.” Truth and Justice, clothed with rainbows, will return to earth, while Mercy will sit in radiance between them; “And heaven as at some festival, will open wide the gates of her high palace hall.

But it cannot be. Eternal Love and Wisdom have chosen some other way to bring the true “Golden Age” to men. The Divine Infant lying in the manger must grow to manhood, and “on the bitter cross must redeem our loss.”

And the poet further declares that, are the bright Perfect Time can come; this Saviour must bring to earth as judge, “when the wakeful trump of doom must thunder, through the deep.” Then shall be banished forever from the world, while sin’s emperor, “the old Dragon,” is eternally de-throned.

After this excursion into the far future, Milton returns to the rude stable of the City of David. With majestic play of his imagination he pictures the heathen gods being aware of Christ’s having come into the world and, realizing their eventual extinction, bewailing that destruction.

Peer and Basilin, Dagon, Aba-thoar, and other foul deities see their fall is coming. Murderous Moloch, to whom little babies are sacrificed with fire, will be destroyed by the Babe of Bethlehem. And “the brutish gods” of Egypt, Isis, Osiris, and Anubis, will be no more, as darkness disappears at dawn when the sun in the man’s red pillow his chin upon an orient wave.

The final stanza of the Hymn is rich with music and light and beauty. Mary, the Maid-Mother, has laid her Wondrous Son to rest. The morning star is in the sky, her sleeping Lord with handmaid lamp attending. “Him who will later say, ‘I am the bright and morning star.’”

And thus Milton leaves Him, in the quiet of that lovely sanctuary: while “all about the courtyard stable, bright harnessed angels sit in order serviceable.”

Stir My Soul, Lord!*

According to J. Edgar Hoover: “Too few of the youth of America are being reached by the churches, and this failure to make contact with the citizens of tomorrow is producing a fertile field for future crime. I sincerely believe that if America is to remain devoted to the foundation of Christian living, more adults must assume their responsibility, in bringing your young people closer to the church . . . The present time we find age seventeen predominating in the frequency of arrests for both sexes combined, and this is followed by the age eighteen; nineteen, twenty-one and twenty-two, consecutively. Youths too young to vote accounted for 21.4 percent of arrests in recent years.”—Tidings.

Such statistics should spur us on in “The Mid-Century Crusade for Souls!”

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Wesley and Eradication

Article Three by Stephen S. White

WESLEY believed in two types of sin: original sin and personal sin. He looked upon sin as an act as largely springing from sin as a nature. Sin as an act, and sin as a nature were both acquired. Man was created free from sin and free without and within. In Adam the human race fell. From then on, all men have been born in sin. Wesley believed in this doctrine of original sin and did not declare to it to be the essential difference between Christianity and heathenism.

Wesley defined an act of sin as a willful transgression of a known law of God. Any other act which might deviate from the perfect law of God was a mistake and not a sin. Of course, both sins and mistakes could be divided into inner and outer, or negative and positive types. When one is converted, he is forgiven for his acts of sin. He is also freed from the power of inbred or original sin, but not cleansed of its presence. This results in an intense inner struggle between the spirit of Christ, which comes in when one is born again, and the carnal mind or evil nature which remains.

Wesley described, in many and varied ways, the evil condition which is still in man after he is saved. Here are some of his statements: Man is all sin, he is merely a lump of ungodliness, he is prone to evil and averses from all that is good. As a result of this sinful state, confusion and ignorance and error reign over our understanding; unreasonable, earthly, sensual, devilish passions usurp authority over our will; in a word, there is no whole part in our soul, all of the foundations of our nature are out of course. Original sin is a condition in which all of the faculties of man, understanding and will, and affections, have been perverted. It is a total corruption of the whole human nature. These statements point out how Wesley believed in total depravity. However, out of fairness to him, we must say that this total depravity was chiefly thought of as something which made man evil, and his evil is both spiritual and physical, but not hopeless. Man still had the image of God in certain senses. However, he could not come to God without divine help.

More important for us than the reach of this sinful nature is its essential character.

Just how did Wesley think of the condition of man? Is he described in terms of sin as a nature? It was an evil nature, a force inherent in man, an innate corruption of the innermost nature of man, an evil root, an inclination to evil, a natural propensity to sin, a leprosy or illness. But this was not all. He called original sin an evil root from which spring both inward and outward sins; a sour yeast which pervades the whole soul; that carnal mind which is enmity against God—pride of heart, self-will, and love of the world; a leaven which leavens the whole, mass; roots of bitterness which infect our words and faint our actions; a corruption chiefly manifested in atheism and idolatry—pride, and self-will, and love of the world. Thus Wesley uses many figures of speech, in setting forth the essence of original sin. In the light of this fact, how can anyone hold that he thought of original sin as a thing because he sometimes likened it to a root? The Bible is guilty of the use of such figures with reference to both regeneration and entire sanctification. Those who preach about either of these today does the same.

Like Jesus, he talks about the living water, the new birth, the old man of sin, the power of sin which needs to be drowned, the disease of sin which needs to be cured, etc., etc., ad nauseam. Further, Wesley, time and time again, tells us what he really meant by the figures of speech or manner in which this original sin manifests itself. The chief expressions of this root or disease or leaven are atheism and idolatry, pride, unbelief, selfish love of the world. These manifestations of original sin are psychological; and material roots do not produce psychological effects or branches—if I may be permitted to use a figure of speech without being misunderstood. Besides, we ought to remember that Wesley, when he uses these figures of speech, is always talking about a certain type of sin; and sin is psychological and not physical. Of course, Wesley did not live in our day and have the opportunity of being more rational psychology. But he did live after Plato and Descartes and many other thinkers who had differentiated clearly and fully between the material and the immaterial or spiritual. He was not as dumb in
this realm as some have tried to make us believe. Lindstrom, in speaking of Wesley’s view of justification as over against his doctrine of sanctification, says rightly that the two ideas are connected, for justification and sanctification subjective and psychological.

He also declares that, according to Wesley, Christian perfection is an inherent ethical quality, which is a part of this very discussion. Let me give a significant quotation from Wesley: “But surely we cannot be saved from sin, while we dwell in this present state. I pray you, serve how deeply ambiguous, how equivocal, this expression is! But there is no authority for it in Scripture. The word fruitful implies...”

In this realm we dwell in a state of grace, in the manner of being, not in the manner of the soul. For no body, no matter of any kind can be saved, but spirits alone are capable of sin. Pray, in what part of the body should sin lodge? It cannot lodge in the skin, the muscles, the nerves, or the arteries; it cannot be in these any more than in the hair or nails. Only the soul can be the seat of sin.” How could a man who gave these words think of original sin as a material thing? And I am convinced that this was the reason for believing that for Wesley, original sin was a psychological-ethical condition or state, and not an entity of any type.

Did Wesley believe in the eradication or complete destruction of this psychological-ethical condition or state of sin in which man is born? We believe that he evidence compels one to answer this in the affirmative. Here are a number of phrases which he used in stating what is done when a person is sanctified wholly: Purification from sin, present deliverance from sin, perfect deliverance from sin, a heart that is purified from all sin, deliverance from inward as well as outward sin, deliverance from evil thoughts and evil temperaments, the circumcising of the flesh from all filthiness—all inward as well as outward pollution, salvation from all sin, inbred sin or the total corruption of man’s nature taken away, the heart purified or cleansed from all unrighteousness, liberation from sin, a love which is incompatible with sin, a love which is pure love, a condition in the heart where there is no mixture of contrary affections, full deliverance from sin, freedom from evil thoughts and evil temperaments, to sin, delivered from the root of sin—the source of inward and outward sins, delivered from original sin, and freed from all sin. Notice how many times the term all appears in these statements. In fact, all of them imply universal affirmative propositions, from the standpoint of logic, and could not therefore be interpreted into any other interpretation than that of eradication.

Keeping to the negative idea of what is destroyed when a Christian is entirely sanctified, let us present a somewhat longer quotation from Wesley. From the sermon on “The Repentance of Believers,” we have:

“...indeed this is so evident a truth, that well-nigh all the child of God, scattered abroad, however they differ on other points, yet generally agree in this: that although we have sinned, yet the Spirit, mortify the deeds of the body, resolve and find our neighbors as ourselves. These positive results of entire sanctification bar the possibility of sin remaining in the heart, in any form; after one has received this experience.”

Nowhere do we find Wesley using the word eradication, although, as we have shown, he used many statements which mean the same as to destroy completely. We could stop here and be perfectly satisfied with what has been said. But, we have still more definite proof of this fact. One recent writer has correctly said that Wesley belonged to the “extinction school.” In one letter he said, “We would not destroy it, but we have suspended the exterior, and we shall not agitate it...” We have at least five very definite and all-inclusive phrases which indicate this one thing, as to whether sin is suspended or extinguished, and yet in another letter he did dispute, and came out for the latter truth. In writing to John Venn, he said: “Are not the love of God and our neighbor good temperers? And, so far as these reign in the soul, are not the opposite temperers, worldly-vain, revolting, revengefulness, destroyed?... I use the word ‘destroyed’ because St. Paul does: ‘suspended’ I cannot find in the Bible.”

After Wesley, the term eradication soon came to be appropriated by the leaders of the holiness movement in America. Of course, it is fair to say that it has never been extensively used. We find it today among those who are an extension of entire sanctification in his second volume. It appears in Steele’s writings and occasionally in most of the books written by the early leaders of the holiness movement. Some of these men seem to prefer the word extirpate, which, as we have already shown, is a stronger and more definitive term than eradicate. However, eradicate has been the word which holiness preachers and theologians have generally employed when they have wanted to state our position in a clear and unmistakable manner.

In an earlier article we have made the suggestion that eradicate likely came into use because it had already been employed with reference to physical disease, and could well signify the destruction of the moral and spiritual disease of inbred sin. (Wesley, as we have seen, often likened it to an illness.) Allow me now to offer another explanation for the fact that it came into use. Some of the staunch believers in the truth of entire sanctification began to leave off the entire and the wholly—which Wesley so often used with sanctification to indicate its completeness or thoroughness—because of certain misunderstandings which might have arisen. In order to effect this, they then adopted the use of eradicate, which so strikingly indicates the thoroughness or completeness of the destruction of sin in the second blessing.

To be continued.

The Night Christ Was Born

On the night when Christ was born, human slavery was on the verge of being abolished among the nations of the world. Womanhood was in a state of bondage; she was regarded little better than the beasts of the field. The father of men and death over his children under the sanction of Roman law. The slave holder had the power of life and death over his slaves under the sanction of law. There were no public charities, no orphanages, no hospitals for the sick and dying, no community chest with vast agencies for the relief of human need and suffering.

On the night when Christ was born there were no emperors, no dictators who went with a plea of love and charity and helpfulness to the multitudes of benighted and enslaved peoples of the earth. There was no religion which had a vision of world redemption.

The night when Christ was born was the advent of a Saviour into the world. The song of the angels was a song about a Saviour: “Behold, I bring you glad tidings of great joy and salvation to all people from their sins.”

—Pentecostal Herald.

November/December, 1949
Proved unavailing. The only thing the prophet could do was to pray.

After a while a second child was born into the home—this time a daughter. But the fact that it was a girl rather than a boy that cooled Hosea's enthusiasm. Over the scene there lay the dark shadow of an uncertain future. Was this child really his own? Hosea's heart was filled with a haunting question mark.

There was little comfort in the name assigned this child by the divine voice. "Call her name Lo-ruhamah: for I will no more, have mercy upon the house of Israel" (1:6). Lo-ruhamah—Unloved, Unpitied. Dully it seemed that tragedy was stalking the young prophet's footsteps, leering at him from behind every passing incident. Slowly but surely the cross was being laid upon his shoulders—the hidden cross of a hemorrhaging.

The prophet's pathway was becoming a Via Dolorosa.

Finally a third child was born. This time there was no question mark—only a horrid certainty. God said: "Call his name Lo-ammi, for ye are not my people, and I will not be your God." Lo-ammi—Not my people, "No kin of mine." Stunned and dazed, Hosea walked about like one in a dream. Gradually, as in one recovering consciousness, the stubble pain began to turn. The sensitive soul of the prophet was bombarded with all the stark reality of human truth. The child's name, his wife. Hosea, had been untrue to him. She had left his love for another's lust.

What should he do? That had been the problem that perplexed the prophet. Deep down in his heart, he was burning with unquenchable flame. He could not bear to think of putting her away. But as a man of God he could not live in companionship with a harlot. There was only one course he could take.

Frankly he placed the issue squarely before Gomer. Tenderly he pled with her for the last time. Would she turn her back on her false lovers and be true to him? While the children's voices floated into the room from their play outside, husband and wife sat facing each other in the little home. With broken hearts and weeping eyes, Hosea looked into the face of the woman whom he loved with a passionate longing. Like a drowning man grasping for a straw he searched her face for just one sign of repentance and answering love. But as he walked trembling and afraid, she lifted her eyes to his for just one brief moment. But the look he saw was to stab his heart again and again in the days that followed. It was not repentance but rebellion that he saw there. It was a look of stubbornness and self-will.

"Gomer," he groaned, "will you? Won't you?" Gomer remained silent. Then a hoarse whisper: "No."

Crushed with a grief which pressed his heart with almost unendurable pain, the prophet buried his face and sought vainly to hold back the tears. As if from a distance he heard his wife move about the house gathering up a few things to take with her. Finally he heard her open the door. An almost overpowering impulse swept through his being. He must take her in his arms, hold her fast, tell her his love, not let her go. But, no. Love to be true must be holy. Finally the sound of her footsteps faded out down the road. An awful sense of empty loneliness crept over the prophet's spirit. It seemed that the light of love had gone from his heart. Then the doors burst, and Hosea found relief in a rushing torrent of hot tears.

It seemed like hours. But only some minutes had passed before the children came hurrying in. "Where is mamma going? She didn't answer us when we called to her. Why did she leave?" Yes—why?

That evening a strange silence pervaded the upper room. Everyone was conscious of the empty place in the family circle. Suddenly little Lo-ruhamah looked up into his face, and whispered, "Who's taking care of me?" Like the quick stab of a cruel knife the question struck home. Vainly Hosea tried to choke back the tears. Lo-ruhamah moved up close to his heart, and over his wailed, "I want my mamma." The prophet leaned his head down close to hers and they wept together.

That he would give way before the children. Quietly he gathered them round for evening prayers. With faltering lips he uttered the prayer which welled up within him for his love and care of maima tonight—and bring her home safe, and soon"

With the children all tucked in safely for the night, Hosea turned his attention to putting house in order. Now the little ones were all sleeping soundly. In the opposite corner of the one-room house Hosea threw himself on his face and gave way to his grief. With only God to listen, he sobbed out the sorrow of his soul. It seemed that the whole case now lifted up and cruel nails fastened him tightly to it. Anguish passed into the bitter agony. Out of the darkness of despair cried out to God, why?

The answer came in an unexpected way. Worn out with weeping the prophet became quiet for a moment. In that silent pause he heard a sound. Startled, he lifted his head. No, the children were not sleeping restlessly in a deep sleep. What could that sound have been?

Once more he buried his head in his arms. Then he heard it again. Someone was sobbing—someone besides himself. It was not the children. Who could it be?

Breathlessly he waited in perfect silence. Then it came once more. This time he caught some words: Listen "How shall I give thee up, Ephraim? O Ephraim, what shall I do unto thee?" (11:8: 6:4). "How, oh, how shall I give thee up?"—it was the prophet's heart.

That night Hosea learned that he did not suffer alone. At the heart of the universe was a God of love who was sorrowing over the sins of his people. As Gomer had been unfaithful to her husband, so Jehovah was unfaithful to his. In the fellowship of suffering Hosea had found not only the solution of his personal problem but also a new message for the nation. Israel's greatest sin was that of rejecting God's love. But God's love, though unrequited, was still unbarred.

But Calvary is only the beginning of redemption. The awful price of suffering must not go unawarded. Love must find, will find, a way.

And so one night while the prophet was praying, the Voice spoke clearly again in his soul. "Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel" (2:1).

The next morning Hosea sent the children out to play with their neighbors. Then he walked down that same road which Gomer had followed some months before. It led him out through a countryside toward the big city a few miles away.

As Hosea entered the streets of Bethel, he noticed the same sights and sounds which had shocked Amos only a few years before. While the thin vaneer of prosperity was
breaking off in some spots, many people still lived in luxury and ease.

Down through the better part of the city Hosea went, until he came to the slum section. All that he saw he looked down to him, for he had visited the place before. Enquiring, he found his way to the slave market.

As he drew near his attention was drawn to one slave especially. She was dressed in filthy rags, and yet something about her looked strangely familiar. Just then she turned her face his way. Their eyes met — just a second. She seemed quick-sighted, he thought. In that brief glance Hosea had caught a glimpse of recognition. It hardly seemed possible, but it was true. The slave was his wife.

With his heart beating fast, Hosea bargained with the owner. "So I bought her to me for fifteen pieces of silver, and for an honor of barley, and an half homer of barley (3:2).

As the prophet stepped forward to take his purchase, the once beautiful young woman hung her head in shame. She had sold herself as a slave to sin, and now she found herself helpless in literal slavery. But her husband was redeeming her.

Lovely Hosea took her hand, and they walked back past the slaves and through the better section and finally out into the open country.

Not a word had yet been spoken. Then tenderly, gently, came words that started earthquake tremors in Gomer's soul. Softly the one beside her said: "Gomer—I love you. My heart has never lost its love. Every day, every night I have longed for you and prayed for you. Not once have I given you up. Now I have bought you back to my own. Gomer, my wife, you will be with me again. We will set up a happy home again and be true to each other as long as we live.

Blinded by tears, Gomer stumbled along beside her husband. Soon they were approaching the little home that had been and was to be theirs. How good it looked now, compared with the miserable hovels of sin and the awful slave market! Hosea opened the door and gently ushered her in.

When Gomer found herself in her own home with her husband again, an overpowering sense of the awfulness of sin swept over her. She saw herself as she really was, and hated her sinful self with a passionate abhorrence. Falling on her knees, she poured out her heart in confession and contrition. With sobs and groans she pleaded for forgiveness. It didn't seem possible that God could forgive. But Hosea had thought of God's mercy.

Suddenly the light of heaven broke into a radiant smile shining through her tears. Hosea clasped her in his arms and seemed too much to tender love. Why the difference? Part of the answer lies in the heartsache and heartbreak that came to the latter.

What an awful price he paid for his ministry! But no one can really preach the message of Calvary until he has learned the meaning of Calvary. Hosea learned that love is to suffer. He discovered that there is no real love without suffering and that the more one loves the more one suffers. In the deep tragedy of his own suffering he found the secret of loving. Only thus could he be understood yet to be redeeming love of God. The passionate pleading of Hosea's ministry was an echo of the sob he heard that night in the dark.

The Book of Hosea stands itself very naturally into two sections. In the first three chapters we have the story of a broken heart and a broken home. In chapters four to fourteen, inclusive, we have God's messages to Israel, based on this experience.

God had a great message to give His people—a message of redeeming love. But where could He find such a great task? There was none available, So God prepared His own prophet for this momentous mission.

Love in the abstract means nothing. One cannot learn love by hearing about it or reading of it. He must actually experience it. And so God plunged His prophet into the abyss of a terrible tragedy. But after all was said, love was his effective spirit. With his heart torn and tortured until it seemed that he could stand no more, Hosea went through his heartache and Calvary. At the place of vicarious suffering he found the secret of redeeming love.

Only a suffering love can be a saving love. When Hosea looked upon his weary wife in all her sin and shame, his degradation and disgrace, and then felt within himself a great love welling up in his heart and flowing out to her, and sensed a deep desire to loose her from the shackles of her slavery, perhaps God would.

Hosea agrees with Amos in emphasizing righteousness rather than ritual. "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (6:6).

The Book of Hosea abounds in homely, yet striking, figures of speech. Most of them are taken from the country and would seem to indicate that, the prophet lived outside the city. For instance in 4:16 (A.S.V.) we find a picture that is vivid to the mind of every boy brought up on the farm: "Israel is a stubborn heifer." Again, God says of the nation: "Your goodness is as a morning cloud, and as the dew that goeth early upon the ground" (6:4, A.S.V.).

A pitiful picture is given in 7:9—"see, gray hairs are here and there upon him, yet he knoweth not." It is a graphic symbol of unconscionable decadence.

In urging the people to return to God, the prophet uses a familiar figure from the farm: "Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (10:12).

A beautiful, yet pathetic picture is drawn for us in this verse. In verse 7, the prophet also goes to walk, taking them by their arms; but they knew not that he healed them. Then and God said, "I drew near to them in cords of a man, with bands of love."

The climax of the book comes in the last chapter. Here is God's call of love: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips."

And God does receive them graciously. Here is His response: "I will heal their backsliding, I will love them freely." (14:4).

The final message of the book is the triumph of love. There are funeral dirges and plaintive songs in the minor key. But the music ends in a burst of volume and note of victory. Love had conquered sin!
Introducing Christ to the World

By W. O. Strong

The importance of introductions can hardly be dismissed as of secondary value when we consider their sphere of influence. The very word itself carries with it the conception of a beginning, whether it relates to acquaintance or something preceding the main proposition. To the task of introducing Christ, nothing need be added to make the high calling a place of rare consciousness among those who attempt to sit arrived at. It is our purpose to work in introducing kings and lords and earthly potentates who are but human too; but never let it be so among us when we stand to present Him, amidst among ten thousands, even Jesus Christ, to a groaning world yearning for deliverance.

Perhaps this too should have our attention momentarily, that to introduce one to another feelingly, the person must be acquainted with both parties; and the more intimately the acquaintance, the more qualified are we to make the introductions. The application is all too obvious, but let us say it anyway. If we are to fill our place properly, we must have an intimate acquaintance with a brokenhearted world, and a likewise warmhearted knowledge of the Christ.

Knowledge itself is a peculiar mystical connection, for it is impossible to calculate in hard, cold arithmetic the sum of our feelings and convey them to an unbeliever with the broken-down vehicle of language. After having bathed our entire beings in the sunshine of Christ's radiance, we are so feeble in carrying away a sufficient supply for the needs of even one of the world's lost; and likewise, after smoothing the pillow of the dying, we make our plea to Christ with but a stammering tongue.

How much less can we fill our place if our knowledge is but the reasoning of minds clouded by earth's passing storms and not supplemented by a holier insight into the feelings of Christ and the world?

I am tremendously aware of my need of kneeling in His divine presence; and, though no words are spoken by tongue or heart, nor any from Him to me, yet I know Him better for just having been in His presence. The many words get in the way and become obstacles rather than vehicles. Even in human relationships this is true. I am convinced that we are more tolerant in thought than we realize. Two great literary men of England were contemporaries. One afternoon one paid the other a visit. Upon his arrival the other took the key and went to his presence without considering it after he think with him; not to talk, just to think. After three hours without a word being exchanged, the visitor rose to go, reached for his hat, and remarked as the other escort him to the door, "This has been a very enjoyable and stimulating afternoon." I do not wish to press further into this room, though I believe its walls are distant; yet the room is but dimly lighted, and so let us proceed down the corridor to other points of interest.

Before we pass the thought of introductions, could we also add a shadow to contrast the picture? Nothing is quite so confusing and embarrassing as to be introduced and yet not understand the name of the person; neither they, yours. And, though perhaps rude as it may be, many times I have been compelled to say, "I'm sorry, sir; I did not get your name. Would you tell me your name?" People often have broken their anchor chain and are awash, with the deluge driven before the gale. The sky is filled with black, rolling clouds of disaster, lust, and suicide; and with every flash of the lightning, the faces of countless victims appear in the surging foam along with respectable sinners engulfed in our church gambling houses. The cries of the lost, mingling with the thunder and howl of the wind of earth's night, make the ears of the Christian tingle. Surrounded in our own land is in dire need of meeting Christ.

And what of the rest of the world? China, with her teeming millions, in the throes of civil war; India, land of cults and heathendom; East and the persecuted on earth; the wandering aimlessly through the rubble—children looking from broken faces for a crust of bread to eat and then die; Russia, cold, desolate; on her heartland and South America, life, darkened, restless, ignorant, still offering human sacrifices; the islands, cannibalistic headhunters—surely the whole earth groans in a term of woe. Is it not our world; is it the world that we are to introduce to Christ?

Our task is not complete when we have pulled the strings that make the local program perfect; we have not yet introduced Christ to the world when we authorize the sending of checks that pay our budgets in full. To be sure this is essential. But, if we would have the world meet our Lord, we right nobly to present Him, Fairest among ten thousands, even Jesus Christ, to a groaning world yearning for deliverance.

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The Preacher's Magazine
"He Walked with Me"

At early dawn God wakened me with the song of a phoebe. As I listened, a joyful antiphonal of the birds burst forth from the trees and hedge. Sweet music it was, which seemed to say, "Step forth upon this day in peace, for He who marks the sparrow's fall shall guide the steps of man."

The earth was wrapped in deepest fog, visibility seemed nil, when from the mist a hummingbird came to break its fast upon the honey-filled delphinium at the window. "Take up anxious though for this day," the Spirit spoke to me. "Your Heavenly Father knows your need and shall supply your wants."

Noontime came; the sun was high and hot. The strain of toil and fret of care brought weariness. Then once again, from the Spirit hovering near, I heard, "They that wait upon the Lord shall renew their strength.... They shall run, and not be weary; and they shall walk, and not faint." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Then my heart joined itself to the praise of the morningworshiper at my door. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

The day came to its close. From the cathedral of the woods upon the western hillside came the veery's sweetest nocturne, as through the leafy windows shone the golden rays of the setting sun. It was a time for worship. He who had called me in the dawning, and had walked with me that day, seemed "nearer than breathing and closer than hands and feet." In peace past understanding I lay me down to sleep, for, "He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep."—EMMA G. NELSON

"... The Part-Holiness Should Play In the Pastoral Program"

ROSE E. PRICE

The emphasis of holiness should be paramount and central in all the work of the pastoral staff. As the writer expressed the need of the Holy Spirit, we should "sing it, shout it, preach it, and live it." Everywhere we go, in everything we do, in all the plans we make, holiness should be the central emphasis.

No man can accomplish supernatural work without the power of the Holy Spirit. It is the Holy Spirit who calls one into the ministry. It is the Holy Spirit who must unceasingly minister the power of the Holy Spirit. The chosen Spirit must enable the preacher to preach, especially if he is to preach holiness. Where the Holy Spirit is expected to manifest himself and bestow His supernatural powers upon a human instrument, it will be necessary for that instrument to honor the Holy Spirit by seeking to follow His program and employ His methods and principles for the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ. (Read Eph. 4:11-12.) The Church was brought into existence by the dynamic work of the Holy Spirit on the Day of Pentecost. He has a definite plan for carrying the Church forward in His program for the building of the body of Christ, which is the Church.

The point of reference by which the New Testament Christians judged their plans and procedures in the first centuries of this dispensation was expressed in the phrase, "It seemed good to the Holy Ghost." If we are to promote the program of Jesus Christ, effectively on earth and among our fellow men, we must be guided by the difference between the worldly program and that which seemed good to the Holy Spirit of God today. Let us never forget the significant fact that the Holy Spirit will not endorse a program where He is not honored and given the direct leadership. If we are to be honored with His presence, we must respect His program for the Church. The distinction is between an organization and an organism lies in the fact that the latter has life while the former does not have life. The difference between a religious club or a cold formal church and the divine Ecclesia lies in the fact that the last is mastered by and led of the Holy Spirit of Life.

"How Shall We Put Holiness into the Pastoral Program?"
The answer is simple and, I think, threefold:

First, there must be at the head of that pastoral program a definitely holy pastor in every sense of the word. Unsanctified men do not become holy pastors. Nor do they have either the ability or the inclination to make holiness the central theme of their ministry. The pastor must believe in holiness with all his heart and soul as the highest ideal of a winning world. Wherever he ever makes consistent effort to make the Holy Spirit the leader of his church and its program, moreover, the pasture must be taught of the Holy Ghost as to how he may witness to holiness and explain its great truths from the pulpit. Whatever else a man might seek as gifts and graces for the pastoral office and program, he should seek earnestly to be an expositor of Bible holiness. Now to be a holiness pastor of this type, the man in question must be one who includes among his stated aims the difference between the worldly program and that which seemed good to the Holy Spirit of God today. Let us never forget the significant fact that the Holy Spirit will not endorse a program where He is not honored and given the direct leadership. If we are to be honored with His presence, we must respect His program for the Church. The distinction is between an organization and an organism lies in the fact that the latter has life while the former does not have life. The difference between a religious club or a cold formal church and the divine Ecclesia lies in the fact that the last is mastered by and led of the Holy Spirit of Life.

In the second place, holiness can come into its rightful place in the pastoral program only where we have sanctified lay
A HOLINESS SERMON MONTHLY

Holiness should be included in the pastoral program by means of a holiness sermon at least once each month. This should be the minimum. We will often want to spend one entire month of the year wherein we give the whole emphasis to moral and Christian holiness. Much of our preaching and teaching is in the true sense of the term. There is need for our people to understand the teaching even though they may approve it. We shall find constant need for the continual emphasis of holiness in our preaching if we are to build genuine Nazarenes and help our young people and new converts grow in the maturity of holiness and lead them to the knowledge of God. We need to make sure that we do some pioneer work on the deeper phases of holiness. The psychology of holiness has not been overworked or fully explored as yet. What about the philosophy of holiness? And who would even dare to suggest that we have more than touched the edges of the ethics of perfect love? Brethren, there is much land yet to be taken for us here.

Now holiness texts are everywhere if only we have eyes and understanding to perceive them. We need not wear threadsbare spectacles to seek them in First Thessalonians or the one in Hebrews that everyone uses so often. The Book is full of truth on fire with the facts of holiness. Let each one of us exhibit them to our people for their edification and conviction.

Our preaching should be in the power and demonstration of the Spirit. Phillips Brooks describes it this way: "A leaven, a communication of truth through personality." Christian holiness must not only be embodied in the B ook; it must be embodied in the personality of the preacher. Doctor Daniel E. Steele has stated it, "The Christian worker without the Spirit dwelling within him is a cannon without an explosive, an organ without wind, as is the without steam, and a dynamo without electricity." (See his Gospel of the Comforter, p. 237.) Oh, how the world needs to hear truth, divine truth, holy, fire-lighted truth from the lips of God's true man, indited by the Spirit of God and applied by that same Spirit to their hearts today! Let us pray that we may prevail in prayer and in the divine power of the Holy Spirit of holiness. And let us remember that he who merely tickles the intellect cannot hope to provoke the conscience. Holiness preaching in the power of the Holy Ghost gets results, results that are often surprising to the speaker himself.

Again, the holiness pastor needs to take the witness stand himself time after time on behalf of Bible holiness. Jesus needs more than one witness. It is the church of God, the church of the Saints, the church of the believers who is the witness, not the individual. If we fail to witness for Christ, if we fail to expose the truth to the people; it may include a series of sermons on holiness; it may involve the launching and carrying forward of a Christian holiness program on Bible holiness; or it may take the form of a year's prayer meeting talks on the theme. But the idea of a program suggests some definite planning and promotion on the part of the holiness pastor.

I fear that it would be both alarming and saddening indeed if we could know how little we plan definitely to include the promotion of Bible holiness in our present pastoral program for the church. Too often there is little or no planning. Ours is a "catch-as-catch-can" method of doing the work of the Lord in many instances. We have sometimes forgotten that the curse is pronounced upon the one who doth the work of the Lord negligently. (Cf. Jer. 48:10, margin.) We have often given merely on our own with a "catch-as-catch-can" haphazard method that may or may not net any definite results. Too few of us know what we are going to preach about in the sermons that we are planning to preach each month. We are satisfied if the inspiration reaches us in time to save us from embarrassment and "getting in the brush" when the actual time for preaching arrives. I would like to be able to tell that, if the Lord can tell a fellow

leaders at the helm and in positions of responsibility in our church and throughout all of its departments. A Calvinist or a Keswick does not subscribe to the type of holiness that must be experimental in the living. He usually subscribes to the Quakeristic or the Good News of the Bible holiness is to succeed in our churches. Let us, as Nazarene ministers, remember the stipulation of our Manual, especially at all times, that we elect only those who are clearly and definitely in the experience of holiness to the various offices of the church. Unless we do that, we may find our hands tied or our plats for promoting Bible holiness hindered in some department at the head of which is a carnal and unspiritual leader. Department stand all but lost for holiness if their departments are to work in full sympathy with the promotion of holiness in co-operation with the pastoral program.

We must have men and women who know the experience of holiness if in our Sunday schools holiness is to receive its proper emphasis. The missionary leaders must be sold on the program of holiness if the missionaries themselves are to be holiness-conscious missionaries rather than a mere women's club. The leaders of the young people's societies must believe in and be anxious to learn about the experience of holiness; they seem to miss its true importance and purpose. May God help us to see it; brethren: the pastor has a just right to be zealous for holiness leaders to man his departments in order that this great doctrine and truth may receive a central emphasis in the entire program of the church.

By this time you have anticipated our third point, which is simply that the pastor must make a sincere effort to use all departments of the church as a means towards the promotion of holiness. Let us never forget that the pastor must take the initiative in this if he expects it to be done and if the department leaders are to receive the proper encouragement in a like endeavor. One of the departments that needs definitely to know how to emphasize holiness is the music department. Instead of its being known as the "war department" of the local church, it should be a group among whom holiness is lived and practiced in their relationships. Brethren, there is much land yet to be taken for us here.

Now holiness texts are everywhere if only we have eyes and understanding to perceive them. We need not wear threadbare spectacles to seek them in First Thessalonians or the one in Hebrews that everyone uses so often. The Book is full of truth on fire with the facts of holiness. Let each one of us exhibit them to our people for their edification and conviction.

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what to preach about on Saturday night. He might tell him on Tuesday morning? and that, if on Tuesday, He might also help one to line up a wholesome and consistent emphasis that shall also be progressive in its unfolding of some of the great phases of holiness and Bible truth? Where holiness is central as an experience and an ethic for all, then, it is the duty of each to bring all the people into the experience of holiness, which is the establishing grace that makes them capable not only of standing true themselves, but also of winning others to this blessed way of triumphant and victorious living.

Let us come definitely to this conclusion of the whole matter. Holiness must be central and supreme in our pastoral program. Unless that is so we are missing the mark, and to “miss the mark” is the inherent meaning of the original Greek word for sin. Let us not sin against the Holy Ghost by leaving Him out of our program! Let us make Him for what He truly is, God’s commanding General of the Church of Jesus Christ!

“"The Glory of Going On!”

By Paul S. Rees

Text: Let us run . . . the race that is set before us (Hebrews 12:1).

Here is one of the Bible’s most vivid pictures of the Christian life. A race must have a beginning, it must have progress, and it must have a goal. The beginning, however vigorous and promising, is not enough. It’s the going on that counts. It’s the finish that spells victory.

Recently we were in Martin Nienoord, a Lutheran minister, was arrested by the Nazis and sent to a concentration camp. Therapron, his father, a retired preacher, decided to re-enter the active ministry and do what he could to carry on the work of his courageous son. He prepared and delivered a sermon that became famous—a sermon to which he gave the subject: “Depends upon the End.” In it he told the story of Napoleon’s mother, who one day said to her emperor-son, “Son, you think you are Napoleon, but you are the world conqueror. But you have an anxious mother who asks you where you will end up, what will your outcome be?” It is a question that may well be asked of us, too, as we are a part of the great Napoleon or just plain John Smith: “Where will you end up, what will your outcome be?”

That is the question, that concerned the earnest man of God who wrote our text to exhort young Christians in the first century. It is the question, I am sure you will ask, that concerns the church and its ministers as we look into the days and years that have come to their graduation from our classes in Christian instruction. To them, and indeed to all of us who know the beginnings of the Christian life, I bring the ringing call and challenge of our text: “Let us run the race that is set before us!” “The Glory of Going On”—that is our theme for these moments. Now if we are to taste this glory, there are, according to our writer, at least three things for which we shall have to look out.

I

The first one is this: Refuse the handicaps that will defeat you. These handicaps are described under two headings: weights and sin. “Let us lay aside every weight, and the sin which doth so easily beset us.” Weymouth’s translation is more vigorous and vivid than this, but it is right in every word and in every sense. And the whole attitude is right: bracing and the sin that so readily entangles our feet.”

Sin brings condemnation, produces a bad conscience. That we know. But what we too often overlook is that sin brings weakness. It sapsthe strength of the ruler who is out to make a success of the race of life. Wherever it is laughed by the life of Samson, one lesson that looms with unmistakable clarity is that loyalty to God spells power and disloyalty spells feebleness. The man that lost his yoke, he lost his vigor. Only the righteous are truly robust. Tennyson was right: My good blade carves the casques of men, My tough lance thrusteth sure, My strength is as the strength of ten, Because my heart is pure

While all kinds of sin are weakening, in their effect, there is a root form of evil that probably is in the mind of the writer when he urges Christians to “lay aside . . . the sin which so readily entangles our feet.” “The sin!” Some expository Bible teachers have suggested that what is intended is the sin of unbelief. Perhaps. So. To distrust God, to struggle, is to doubt His promises—this always lends us in trouble. But I wonder if what the apostle means is unbelief or the thing that really lies deeper than unbelief. May it not be plain old self-wanting to have its own way? Wise and true are the words of a current writer who says: “We need to go beyond forgiveness, to find Him who ‘breaks the power of cancelled sin’ and ‘sets the prisoner free’—free from the very taste for the sin itself.” And he adds, “We need to be so truly repentant that like Tennyson’s Guinevere, we want to be even in heart thought to think again the same that made them so pleasant to us.”

This does not mean that we shall live without the suggestion of evil coming to our minds; but it does mean that, when the suggestion presents itself, with its bid for us to take a quick exception into sin, our minds are with Christ. The temptation is there without taking root, for the simple reason that Christ-mindedness is a soil in which it cannot grow.

Now look at the second sort of handicaps that we are to avoid if we are to experience the glory of going on with Christ. We are to “lay aside every weight,” that is to say, “the weight of our sin and the sin which doth so easily beset us.” Weymouth’s translation is more vigorous and vivid than this, but it is right in every word and in every sense. And the whole attitude is right: bracing and the sin that so readily entangles our feet.”

Sin brings condemnation, produces a bad conscience. That we know. But what we too often overlook is that sin brings weakness. It sapsthe strength of the ruler who is out to make a success of the race of life. Wherever it is laughed by the life of Samson, one lesson that looms with unmistakable clarity is that loyalty to God spells power and disloyalty spells feebleness. The man that lost his yoke, he lost his vigor. Only the righteous are truly robust. Tennyson was right:

My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten,
Because my heart is pure.

Yet there are followers of Jesus Christ who are trying that sort of thing in the spiritual life. They avoid the things that are plainly of the natural order, but they carry, nevertheless, a lot of excess baggage in the form, let us say, of doubtful habits, or trifling interests, or second-best activities.

This matter of weightiness-takes us into the realm of living where the innocent thing can be carried too far. Humor, for example, is a delightful thing, giving zest to life and relaxation when moments are tense; but our mildnessliness becomes an offense to Christ and to people of good taste when it deteriorates into silly wisecracking or becomes the substance of an evening’s conversation.

Or take the reading of fiction. The art of putting imagination into writing has large possibilities for good. Our writers of fiction, however, have been of all sorts, both artistically and morally. Some have given us to read ranges all the way from The Pilgrim’s Progress to some recent third-rate novel of glorified immorality, and in between are endless shelves of trash. So, Christian, if you don’t want your reading to become a weight to you, keep on it a high level.

So it might go on. Time forbids, illustrations might be multiplied. But they would all add up to this: We Christians are in a race. We have started for a goal. If we are to win, we must make constant the victory. If it doesn’t contribute—if it doesn’t make us stronger and more useful representatives of Jesus Christ —then off it goes. It is a weight.

If, then, it is understood that we are to refuse the handicaps that would defeat us, what is the second thing for us to remember in the running of the Christian race?

II

It can be very simply stated: Realize the help that will advance you. I shall name three of them that are suggested in the context.
For one thing, maintain a sense of direction. We are to "run the race that is set before us." In the Old Testament there is a command called "Front!!" Everyone has been "right" or bodies "oblige," but now the whole company is set straight ahead. That is the spirit in which we are to move and the way we are to maintain in this life with Christ.

Some years ago, in a football game at the Rose Bowl, a player got possession of the ball and made a 75-yard run. It was a brilli-ant thing to see. Some thing--I don't know what--he ran in the wrong direction. In his confu-sion he lost sight of the true goal.

That is a parable of what may happen to any of us if we are not careful. In a day where life is so complicated and confused, let's not be too greatly shocked if earnest young Christians have their difficulties. It should help us all, however, to realize that Jesus Christ is always out there ahead of us, giving us the right lead. If He doesn't give us complete answers to our particular problems, He at least gives us the direction in which those answers will be found. In this confidence we can say with David Livingstone, "I will go anywhere, provided it be forward!" Yes, kee-ping in mind the sense of direction is definitely help if we are to win through in the Christian life.

Another help is this: understand from the start that the course is not easy. "Let us run with patient endurance" is the way the Westminster New Testament puts it. From the phrase "patient endurance" we gather the idea that the Christian way of living is not intended to be a perpetual picnic. It is an adventure with Jesus along a road with a thousand hurdles. A moment ago I referred to Charles Paddock as the famous flash of his day—the holder of the record for the 100-yard dash. Well, this is the place to say plainly that the Christian life is not nearly so much like the 100-yard sprint as it is like some cross-country race. It is uphill and down dale. It is not so much an easy amble over a smooth track as it is a long run over an obstacle course. It requires exertion. It demands stamina. It asks us to "be strong" in the presence of God. We must see Christ will see us through; but that faith must include the will to go through no matter what the consequences may be.

The Bible is a gallery of beautiful pictures, we say. It is. But what is also true is that the Bible is a gallery of men who started well in the service of God but they fell before some obstacle or another. They were turned back. They must be labeled quitters. And who amongst us, after a while, can't help feeling that we couldn't have his own way as he would lead us, nor could he garner all the applause of the people for himself. In the end we see him seeking the help of a witch in the valley instead of counseling the grace of God. Next day he died in battle—distracted, defeated, disgrunted.

There's Demas in the New Testament. He was a friend and companion of St. Paul. For a while he help Paul carry the missionary message of Jesus Christ the Saviour. Then, for Demas, the glamour wore off. It was pretty tough, this being looked upon with suspicion or disdain or downright hatred by the people in practically every city they visited. Besides, there wasn't much in it financially or materially. So Demas quit the race. One day Paul had to write back a report on it. It was short. No details. No Smithness against the man who had lain down on the job. Just this statement which Paul wrote to Paul with a lump in his throat: "Demas hath forsaken me, having loved this present world."

By contrast take the case of Martin Luther. He had counted the cost of going on, going all the way—with Christ. When he was ordered to appear before the un-friendly authorities of the church at Worms and to explain why he had made such charges against his superiors as had appeared in his declaration of Protestant principles, some of his advisers urged him not to go. They feared for his life. To this he replied: "To Worms I must go. And were there as many devils there as tiles on the roof, yet would I enter into that city." There was a real fear-speech-thing. He was ready to take in stride the obstacles in the course of life which lay before him.

It might be well to recall in this connec-tion what a famous military leader of that day said to Luther. "Little monk," said he, "little monk, thou art now taking a step which neither I nor any other commander on the hardiest-fought field of war has ever taken. If thou art right, and sure of thy cause, proceed in God's name. Be of good cheer; God will not forsake thee." There you have what a brave thought of the Christian courage of Luther.

Now a third help: remember that in run-ning the Christian race of life you are part of a glorious company. If I may use the language of the athletic field, you are play-ing on a great team. Isn't it what our writer has in mind when he says, "Wherefore we also are compassed about with so great a cloud of witnesses, let us run the race that is set before us"? You might think that these witnesses are simply spectators, which is not true. They are the men and women, the boys and girls, if you will, in every land who have run their race with faithful devotion, and whose inspiring example is left to us to spur us on.

Today, let us feel the glory and the thrill of belonging to the whole vast company of God's children. Some are on "the other side"; some are here; still it is one indivi-dual communion—through Christ our Lord. I want you to feel the warmth and power of that phrase in the Apostle's Creed: "I be-lieve in the communion of saints."

Alfred Noyes, in his The Last Voyage, gives us the story of a little girl on a trans-Atlantic liner who becomes desper-ately ill. The ship's surgeon is puzzled by the strange illness. He radios a specialist at Johns Hopkins University, and gets from him certain suggestions. There must be an operation. The ship is stopped so the vibrations from the engines will not disturb the two doctors who must operate. In the story Noyes has one passenger say to another, "You think they will save her?" The reply is given, "They may save her; but who are they?"

So what proceeds to picture the scientists, the surgeons, the research work-ers whose discoveries and contributions are represented in what is going on in that ship's operating room, that two physi-cians fight to save a single life. Thus, as Noyes puts it, there were "ten thousand minds with one small life at stake."

This is a picture of the Church of Jesus Christ. Go clear back to the beginning. Think of the consecrated minds that have given their best thought to the work of the Church. Think of the pioneers who have brilliantly achieved this latter-day service. Think of the martyrs who have given their blood that this faith might not perish from the earth. Think of the teachers who have lighted the way of knowledge through the centuries. Think of the lads and lasses who had to save their pennies for months, and even years, in order to buy a Bible in days when printing presses were scarce.

And they and the Christ they serve are ex-pecting us to carry the torch of holy living and helpful service which they have passed on to us. God forbid that we should dis-appoint them.

I have but one thing to add: Having asked you to refuse the handicaps that will defeat you, to realize that will advance you, let me urge: Remember The Hero who has gone ahead of you. Mark well what follows the text: "Let us run ..." the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Let me take you, to a packed football stadium in Southern California. The Uni-versity of Southern California is about to play its most important game of the season. It's a few years back, and on the team is an All-American by the name of Ed Smith. Only a few days ago the mother of this young man phoned the coach and told her son's football career with interest and affectionate delight. She was to have occu-pied a box at this afternoon's game. Until some time afterward whether Ed would play or not. When the team trotted on the field, there he was.

Came a moment or two before the opening whistle and Ed walked over to the box where his mother would have sat. It was draped in black and red, her seat there rested a large picture of her. The big player, helmet doffed, stood before it a moment and then, as players do after he said "I'm playing this game for you." With that, he was off to add another brilliant perfor-mance to his record.
The Office of the Ministry

A. L. Cargill

Article One

1 magnify mine office (Romans 11:13)

PAUL was writing as a minister to the Gentiles. Existing under the impression upon his mind, that in entering the ministry he is taking upon himself the responsibility of an office.

Wodssen's Dictionary defines office as follows: "Office—a special duty, trust, charge, or position, conferred by authority for a public purpose; a position of trust or authority; as an executive or judicial office; a municipal office. A charge or trust of a sacred nature, conferred by God himself, as the office of a priest under the old dispensation, and that of the apostles in the new."

Thus we learn that an office is conferred by authority, for a public purpose. The duty, trust, or charge is special. In case of a religious office the trust is sacred, because conferred by God.

In civic affairs each individual citizen should lend his influence to enforce the laws and preserve order; yet there are certain functions which devolve exclusively upon officers elected or appointed for the purpose. A private citizen would soon find himself in trouble if he tried to perform the special duties of the sheriff, judge, governor, or president. So in matters pertaining to the Church or kingdom of Christ; it is the privilege and duty of every Christian to dedicate his life to the dissemination of the gospel; yet God has called a special class of men and women, and set them apart officially, and committed to them special duties: in the office of the ministry.

The names and titles God gives His ministers reveal the duties and nature of the office. The Bible calls the minister a bishop, which means an overseer, and carries with it special duties and authority. He is to direct the labors of those he oversees.

The Bible also calls the minister an ambassador, which implies official functions by special appointment, under definite instructions, with credentials authentication his mission. He does not act independently, but in close cooperation with the one who appoints him, and the message he gives is not his own.

Again, the minister is called a shepherd. A shepherd must watch over the flock, feed them when they are hungry, heal them when they are sick, comfort them when they are mournful, and lead them into the sheltering fold.

The Bible gives certain ceremonies in inaugurating the minister to his office: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. 4:14). Also read Acts 6:1-6, 13:2-3, and 1 Tim. 5:21-22.

As the ministry is a special and distinct order in the Church, special provision has been made for the support of those filling such office. Just as there is a salary for the mayor of a city, the sheriff of a county, or the governor of a state, so the Lord hath ordained that they who preach the gospel should live of the gospel. All Christians cannot live of the gospel, that is, be put on a salary out of a common fund; but it is a fact that special provision has been made for the financial and material support of a certain class who devote their time and labor to a solemn trust for the benefit of the church. The preacher is not an object of charity, but in receiving pecuniary aid from his congregation he is receiving it in compensation for official service rendered.

It is God's method to save men through the preaching of the gospel, of course it is necessary that the message be heard, but it is also necessary that the messengers be supported. It is well to remember that the business of a minister is a full-time one. He is not a minister in addition to his other occupations. He must live for the Church, or nothing can be accomplished. He must live by the Word of God, or the Word of God will not live in him. He must live in the witness of Christ, or Christ will not live in him. He must live in the power of the Holy Spirit, or the Holy Spirit will not live in him. He must live in the love of God, or God's love will not live in him. He must live in the joy of the Lord, or the Lord will not live in him. He must live in the service of God, or God will not live in him. He must live in the service of the Church, or the Church will not live in him. He must live in the service of the world, or the world will not live in him.

The minister fills a position of honor (John 20:21); "As my Father hath sent me, even so send I; and he that receiveth me receiveth me that sent me. He that receiveth me receives not me but him that sent me." (John 13:16). When one is commissioned by a king, the royal signature ennobles every official act performed under its authority and confers on it the royal sanction, however insignificant the action may appear in itself. But no earthly monarch can compare to the King of Kings and Lord of Lords, who, being the eternal God himself, individually chooses and appoints every minister and sends forth under His supreme authority every person who properly enters the ministry. Such commission infinitely transcends in majesty and dignity the commission issued by any earthly authority.

It is the divine Lord of the harvest who chooses the twelve, chose the seventy, chose Paul, and today chooses and sends forth his laborers into the whitened fields. It is He who knits upon the altar of their hearts the woolen threads that are to be woven into the fabric of the gospel. He clothes His messengers with authority and says, "He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." (Luke 10:16). He counts as rendered to Himself the treatment they receive. An audience given them is an audience given Him. Their message scorned is His message scorned. The office of the ministry springs with it the dignity of God.

The dignity of the office is also revealed in the type of labor involved in it. Even those in high authority sometimes commission their subordinates to perform trifling and unimportant services; the office of ministry. Read again God's divine purpose (1 Cor. 5:20). In this scripture our work is divided into two distinct parts: reconciliation and edification; the reconciliation of sinners to God, and the building up of the saints in the most holy faith. How stagger ing the responsibility, how solemn the obligation. How must the office of present ing to the last the word and hope of eternal life!

Read again Paul's commission (Acts 28:17-18). Notice the pitiful condition here re vealed: Blind, guilty, poor, homeless, walk ing in darkness, and bound hand and foot by the devil. These souls are prostrate in the dust, and Satan's clamor is upon their necks and his spears ready to pierce their fainting hearts. They are without God and hope in the world, condemned and heirs to an inheritance of wrath.

The sublime privilege of the minister is to bring light to blindness, light for darkness, forgiveness for guilt, hope for despair, a new birth to spiritual life, and to the salvation of souls. "Be ye therefore perfect, as your Father in heaven is perfect." (Matthew 5:48). Is the other service of the ministry less dignified—the edification of the Church? "Feed my lambs. . . . Feed my sheep." Let us study these scriptures and gather our responsibilities together. Let us bear our hearts to the fiery darts of the truth and ask: Are any sheep of our flock hungry? Are any lambs in sorrow? Are we indifferent to the needs of the church? Are we content to rest satisfied with the work we have done? Is the church making progress around the fold committed to our care? Are the babies in Christ growing under our ministry? Are our people united in the faith? Have we bowed the trumped to warn of the coming sword? Would the following scripture cause us to squirm uncomfortably? "Woe be to the shepherds of Israel that do feed themselves. Should not the shepherds feed the flock? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: But ye feed not the poor. They that were weak ye have not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye.
must we lose our boys and girls?

by dwayne hildre

it was said of cornelia, a lady of ancient rome far famed for her jewels of great splendor and value, that when she was asked to display her most priceless gems, she called her two small children and presented them as being, to her at least, the objects of greatest value in her possession.

should we be called upon to state the most priceless asset of the church of the future? we would at first thought be inclined to say that the doctrine of holiness—representing, as it does, the very foundation of the church—is our most priceless asset. yet, as a record of the past, apart from its life in the hearts and lives of men and women, doctrine is cold, lifeless, and without value. with that fact in view, it may then be reasoned that the most priceless asset of this, or any, church is that great body of individual men and women who compose the great organization which is the church.

in narrowing our thinking down still more, we would also seem that, in terms of meeting the demands of the gospel for to-day in doing the work of the church, we must give a high regard to the adult members of our churches—those who hold the pulse-strings, sit upon church boards, occupy positions of leadership, represent indeed inestimable worth to the church. but too often our evaluation of assets both begins and ends with this group, thus giving rise to the enthusiastic reports sometimes made of great revival meetings in which “all the adults.”

this appears to me to be a most regrettable oversight; for the hope of the perpetuity of any doctrine or creed lies not alone in the number of adult followings within its ranks, but just as surely in the number of boys and girls who can be depended upon to guarantee the existence of the philosophy and aims into the ensuing generations.

the tremendous value of youth in the maintenance of a creed or doctrine is especially evident when we consider the problem which was met in germany, where the most fanatical resistance was not that encountered among the adult population, but among the young-agers, boys and girls who had been born and reared in nazi idealism.

granting, then, that for the sake of the church, the future if not for its great future, we must save our youth, let us begin by asking if we are in any real danger of losing the boys and girls of our churches.

the church world has grown familiar, almost to the point of becoming calloused, to the implications of the oft-quoted statistics that we are losing some 75 per cent of our boys and girls between the junior and the senior departments. the real force of that statement does not bear its fullest impact until we look closely at our own local churches. go, for instance, to the “high school” class of the local sunday school, and look it over with the following questions in view:

1. what percentage of this group have we, as a church, held through the junior and intermediate departments?

2. what percentage of this group have been reached with our evangelistic program, until now, as established as adult membership?

3. what percentage of this group will be likely to remain in the morning worship service of the church, and be back again for nyp.s. and evening service?

4. how many come from godly or church home background?

sadly, in many churches the answers to these questions will show that, by the time the boys and girls of our sunday school have reached high school age, they have reached the outer perimeter of our church and, as a step, indeed as the church is concerned, will be into oblivion.

consideration of the last question would seem to indicate that there is a direct ratio between the number of young people whom we save to our church and the number of godly homes we can count within the church. and yet, too often we find that we have not been outstandingly successful in winning and holding even the boys and girls whose parents are numbered among our adult membership.

awareness of this situation has come to some, at least coincident with the crime wave of recent days, in which the great bulk of criminals are boys and girls, and has given rise to the feeling that this is a strange generation of youth, totally unlike their parents, and that there is really nothing which can be done about it. but stop to recall for a moment that it was the dads and mums and “high school mothers” who a few years ago were referred to by writers of the day as a “grim-crazed and jazz-foulush generation,” and we may perhaps in part at least, by the background for the problems of today.

it was this same group who, as teenagers of a few years ago, drifted out of church doors to dance the latest dance steps, wear the “old-time religion” of their fathers and mothers laid the groundwork for this present day trend of immorality and godlessness of our boys and girls. young people lost to the church a few years ago—have now become the fathers and mothers who, having lowered the “bar of morality in their generation, have fostered this “strong” generation of youth so strangely lacking in moral fiber, moving about among us in weird dress and often more wicked behavior.

while it is within the realm of speculation, one can readily foresee what this generation of today would now reflect had the church of twenty-five or thirty years ago been able to foster a great wave of youth revival among the boys and girls then enrolled in its ranks. it would seem safe to assume that today we would not be deploRING the veritable tidal wave of godliness and crime which threaten to shake the very social structure of our nation.

and yet, while we stand now, seeing the failure and reaping the godlessness of a preceding generation, the sad fact is that we seem to be doing little better than our forebears within the church in making gods among the boys and girls of our communities.

in the face of a picture so dark as that we have been seeing, one might well wonder if there can be any hope for us and our boys and girls. i have listened to those whose words would lead us to believe that we are caught in a gigantic current of wickedness, a part of the wickedness of the age more or less accepted as the condition which is to prevail just before christ’s second coming. the somewhat pessimistic conclusion of these folks is that there is no solution to our problems short of christ’s coming and our deliverance at that time.

it if we be absolutely fair in our analysis of the day in which we live, we must agree that this is, indeed, a dark hour for the church as well as for a moral na
tion, and that we may well prepare for his glorious return at any time. and yet, as i read my bible and church history, i cannot help but feel that this darkness is not so dark, a battle so nearly lost since the day of adam and eve, but that god was able to sift the clouds of opposition, throw in his hosts, and lead his people which is to prevail just before christ’s second coming. the somewhat pessimistic conclusion of these folks is that there is no solution to our problems short of christ’s coming and our deliverance at that time.

the first problem to be faced is that of how to evangelize youth. in a church such as ours, featuring as it does a great evangelistic program, it seems strange to think that we would be anyone in any way connected with the church or any agency of the church, who would be untouched by the great program of evangelism which we maintain. a moment of sober consideration, however, will help us to recall that oftentimes the needs of youth in the church have been overlooked in the evangelistic program of the church—for almost every

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Sunday school will have a greater or less percentage of boys and girls of all ages who, because of home conditions over which the church has no control, must leave for home at the close of the Sunday school if dismissed. The "ordinary" evangelistic program will miss this group altogether, for the Sunday school is the only function of the church which they ever attend.

It is most unfortunate, but nonetheless true, that too many of our Sunday schools are staffed with teachers who teach, not from a desire to evangelize lost humanity in the name of Jesus and His church, but because "teaching has been thrust upon them"; consequently they have little interest in or preparation for an evangelistic approach to be of any sort, either to boy and girl, and by the whole solution to the problem, our entire outreach would be greatly lightened. But experience has shown us that the glorious emotional spiritual awakening of the new birth will be weakened if not lost altogether unless it is soon followed with the "meat, bone, and sinew" of doctrinal teaching. This is true of adult experience as well as juvenile. The somewhat "hit-and-miss" knowledge of the Bible and consequent doctrine, as it is too frequently found in the Sunday-school classes, is quite evidently insufficient to supply the need. The manner of teaching is not important. Whether by way of the old catechism, or by way of special classes arranged by the pastor or some other competent person in the church, our youth evangelistic program will remain liquid and vacillating unless our rigid with strong framework of doctrinal teaching.

III.

Still a further part of the problem of our youth and the church is in the church's ability to give a positive answer to the problem of salvation. This is so central a question that I am reluctant to mention it, and yet it is a real part of the problems of boys and girls, and must be examined.

To those of us who recall our own godly homes with pleasure, the problem of Christian entertainment probably never loomed very large in our lives. To us, home was a haven where Dad and Mother joined together with the children in seeking high levels of entertainment, whether in indoor games, reading, or pursuit of various hobbies. But, unfortunately, the picture of the American home has changed, until today we deal largely with boys and girls who come from homes which seem constantly to be alerted to schemes which will keep the children away from home as much as possible.

The "modern" mother seems entirely happy to have her children go anywhere they do almost anything; so long as they do not interfere with the work or play program of the parents. Never before has any church age ministered to so many boys and girls who come from "broken homes," and to whom home is an unlively place of turmoil and bickering. What will the church say to the newly converted boy or girl from a home such as that, when the question is put (as it often is), "What can we do?"

It is extremely doubtful that, as a church, we ever will be able to set forth a constant standard of recreational activity. But we can surely make available to our boys and girls in the class, in groups, solve the problem of the idle time of our youth. For some churches, it may mean renting a hall where simple recreation can be offered without desire for creating the church; sanctuary; others will find one of the homes of the church open to boys and girls at regular times. Certainly there should be youth prayer meetings, and religious and religious activities sponsored and carried on largely by our teen-agers, with proper adult guidance. Through-the-week social organizations in the form of Scout, Troop, or Trailblazer and Pathfinder Caravans, will prove to be the solution for some groups having right leadership. But whatever may be the solution, let us work until we find it; for we dare not as a church be silent or negative in our approach to a positive problem which has attained such magnitude as this.

What is the worth of the young people, the boys and girls in the church? Are they only one of our problems? Then we must leave stone unturned in seeking their salvation and making them a part of the church program. Surely we should be willing to say, in the doing there is a promise of winning and holding youth. We will provide every means, under God, necessary to their salvation.

Surely there are enough godly men and women in our church who have the vision for leadership to challenge the forces of Satan who attack these boys and girls. The battle for youth has been joined; and though for a time we may seem to be losing ground, let us take fresh courage, trust in God, and fight harder than ever before. We have His assurance of ultimate victory. In the words of Britain's leader during the dark days of the last war, when the tides were against them, "We haven't begun to fight!"

The Presentation of Holiness*  

L S. Oliver

The NEGATIVE APPROACH

The recent emphasis upon positive preaching in the presentation of holiness has made its impact upon all of us—and who has not been thrilled to the challenge of unfurling the glorious banner of holiness in an attractive and appealing and alluring manner? This is legitimate and right. However, too great an emphasis in this area, with its concurrent minimizing of the negative aspect, could reveal a dangerous drift.

Every positive has its negative—for summer there is winter; for day there is night; for pleasure there is pain; for joy there is sorrow; for right there is wrong; for heaven there is hell. One never can appreciate the golden rays of a shining summer sun until one has been bitten and beaten by wintry winds; he never can realize the sacredness of right until he has seen the sordidness of wrong, and he cannot know the holiness of heaven until he is aware of the hollowness of hell. Likewise, in the heralding forth of holiness both the positive and negative approaches are prerequisites to a comprehensive grasp of the truth.

The constant call for the positive with its inherent disparagement of the negative has so conditioned us until we are not the least bit surprised when to the multitudinous voices advising us is joined that of a rabid rationalist who is queakingly exhort us to "accentuate the positive."

It is quite obvious that this shift to positivism is reactionary, being occasioned by the puerile preaching of rabid radicals. That there are dangers and extremes in negativism no one would attempt to deny; there is the danger of delivering the letter of truth in the spirit of error. Some preachers preach on love with a spirit of impatience, and the people feel and know and act upon the spirit instead of the letter.

Dr. Chapin has said, "One may preach responsibility in the spirit of lightness. He may preach toleration in the midst of bigotry. He may preach grace in the spirit of law. He may preach submission in the spirit of liberty. He may preach liberty in
lies our refuge, and under falsehood have we hid ourselves: . . . Judgment also will I lay to the line, and righteousness to the plummet: and the hall shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Yes, they admire him for—it but then they remember that such preaching brought him from popularity to persecution. They remember that he suffered a violent death in the reign of Manasseh, being sown unarmed with a wooden saw after an iron one. He had been tried and condemned, and they remember that he was encompassed by a cedars, which they sawed through until his blood flowed cut like water.

They appreciate the fearlessness and faithfulness of Jeremiah as he refuses to prophesy positive things to King Zedekiah and insist on taking the negative approach, but they cannot erase from their thinking the fact that he was thrown into prison and then into a dungeon where there was, no water, but mire. His rescue by a royal sentinel brought only further persecution, for he was forced against his will to accompany his people into Egypt where he was stoned to death. They applaud the courage and character of John the Baptist, he being an accusing finger at the sin of the man upon the throne—but they cannot blot out the sight of John's headless body lying simply by the chopping block and the contempt of a dancing girl's laughter.

They acclaim the daring and devotion of the disciple Stephen as he fearlessly flings the following truth at his torturers, "Ye工作机制, ye children of the stock of Abraham, ye who are full of all unrighteous sedition! . . . For the crown of pride, to the drunkard's head helem, with whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine: . . . The crown of pride, to the drunkard's head, and which is a weakling, shall be trodden under feet: . . . they also have erred through wine, and through strong drink are out of the way; the priest and the prophet depart from their纯净, and drunk away, . . . they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean among them. Because ye have said, We have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us: for we have made

For example, take the following text: "He shall baptize you with the Holy Ghost, and with fire." Fire purifies and refines but it does so by turning out or destroying that which is impure. Take another text, "For he is not carnally minded is death." The question which naturally arises from this text is, "What is meant by the expression 'carnally minded'?" When the new verse gives us at least a partial definition; it tells us that "the carnal mind is enmity against God." Whatever else it is, it is enmity against God. This, it is not subject to the law of God. Not only is it enmity, it is lawlessness. This isn't the worst of the case though, for it is not only a present level of the, but it is the very essence of lawlessness. It is not now subject to the law of God, "neither indeed can be".

When we have defined the meaning of carnal mindedness to our satisfaction, then we can proceed to notice the condemnation of all those living in this condition. It means death. Not merely, death in the future world, although certainly it includes that, but death in the here-and-now. It is spiritual death and moral death; it is deadness to all that is high and holy and pure and good. And the tragedy of it is, it is a matter of choice. The New Testament declares, "The old man—deceitfulness, coldness, untruth, lies, son of perdition—may receive it; the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

Take one more example, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." A simple explanation of the outstanding thought contained in this verse provides a splendid basis for a negative presentation of holiness. The first two words, "Knowing this," speak of assurance! They establish the fact of a new beginning, and yet how many lack that assurance! Possibly they have been confused, perhaps they have presumed, or maybe they have just assumed, at any rate they lack certainty, and this text declares they can know.

The text thought that stands out is, "our old man." Here we can point out that we are not referring in a disrespectful way to our body, but rather in a spiritual way, the body is the old man. And if these spiritual aspects are there, we shall have spring up a hating and thirsting after righteousness. And the promise of the Master is "Blessed are they which do hunger and thirst after righteousness— for they shall be filled." Of course, this result will obtain only when the preaching has been uncensored by the Holy Spirit and the preacher bathed in the dew of heaven.

The ethical presentation has to do with the application of the moral law to the regulation of a man's conduct, and it has the reference to himself as an individual.
moral agent. It deals with his duty to himself and to his fellow man. Dr. Wiley has written exhaustively on Christian Ethics in the third volume of his Christian Theology. He asserts: "Since man's physical existence is essential to the fulfillment of his mission in this life, it is his first duty to conserve and develop all the powers of his being. Christianity regards the body ... as the temple of the Holy Spirit. This gives sanctity to the body." He also points out that since this is so, the body must be preserved. There must be the care and culture of the body through exercise, rest, sleep, and recreation. The duty of labor and Sabbath observance may be stressed in this connection.

The appetites and passions of the body must be subjugated to man's higher intellectual and spiritual interests, for these appetites and passions are not destroyed in the sanctified; they remain, but they are freed from the incubus of sin. The care of the body demands proper clothing, not only for protection and comfort, but also for propriety and decency. The question of dress, therefore, not only concerns the welfare of the body, but becomes also an expression of the character and aesthetic nature of the soul. Dr. Wiley advances the following scriptural principles which, although directed primarily to women, are applicable in spirit to all:

(1) Women are to adorn themselves with becoming taste in all matters of dress ...
(2) The highest artistic taste is to be found in modesty and simplicity ...
(3) Ornaments of gold or pearl or other costly array are prohibited as being out of harmony with the spirit of meekness and modesty, and as unnecessary to true Christian adornment.

Since the body is the temple of the Holy Spirit, anything that would injure or mar its sanctity—such as adultery; fornication, uncleanness, lasciviousness, drunkenness, revellings, and suchlike—is forbidden.

We have an ethical duty not only to ourselves, but to others as well. This duty has been summarized for us by the Lord himself when He said, "Thou shalt love thy neighbour as thyself." Anything that violates this law of love is wrong. It may be violated by anger, wrath, hatred, malice, variance, emulations, strife, sensuality, evil speaking, lying, revenge, etc. Certainly anyone can see the possibilities for negative preaching here.

The man who is planning to make a negative presentation of this glorious gospel of holiness must above everything else be spiritual. He must be genuine and sincere and fair; then he must strive to and employ all his powers in presenting the negative aspect in a positive manner.

Preacher: Be a Gossiper for God

Fred Smith

Perhaps it was Luther! No matter; in this connection, one is just as good as the other. For that is just what I say with regard to the best words in the English language. The devil has a big appetite for the great words. Think of how Hitler and Mussolini mouthed the big words. In an older day I recall that one of the poets told how the name of gentleman had become smeared beyond all recognition of its former meaning by every charlatan.

There are some words, as well as people, that stand greatly in need of redemption. Such a word is gossip. In our detracted age it has come to be associated with the pilfing telltale. But it did not always mean this. There was a time when this word belonged to the high aristocracy of language. Trace back its genealogy and you will find that it runs back to the Anglo-Saxon word: God-sib. Rightly dividing this word of truth it comes to mean: God-related.

Now do you see what I meant when I recommended that as a preacher you become a gossiper? I mean in the grand old way, the way that Wesley trod. You are to be a God-related man in your speech—not a minister of Mrs. Grundy. I have listened to some preachers who seemed to think that such finding was their main task. As I read the New Testament I think it should be faith-building.

Of course our high example in this regard is Jesus himself. The words that He spoke, as He himself declared, are spirit and they are life. He was God's gentleman before the word had been spoiled by every charlatan. He was God's gospeller in the Anglo-Saxon meaning of the word. His words were God-speech. This is what Paul encourages all men to be in his recommendation to the Corinthian Christians that they stand forth before men as "our epistles, known and read of all men." They were to be God-purveyors of the truth.

But how does this come to you, preacher? Then do I ask! I thought that it meant a certain denunciatory emphasis in most, if not all, of my preaching. Then I was taught by my lesson in more than one avenue, particularly in this experience. I preached in a church where there was a brother who claimed, weekly but not weakly, that he was fully sanctified. He did not have to pray the Lord's Prayer, since he could not sin. But I came to notice that his words were venom and not virtue. De-nunciatory was his meat and drink. And I, his preacher, remembered the words of the poet that "he is all fault who claims to have no fault at all."

But the time of my illumination came that day when I read the counsel of Paul that we "speak the truth in love." Then I saw how I could become a gospeller for God. I could speak to my people the truth, the whole truth, and nothing but the truth. If it was soiled with the spirit of love, I have known those strutting preachers who thunder that they will speak the truth, let the chips fall where they will. It will not do. It is not scriptural. It is anti-Wesley, too. I turn to my beloved John. In this case his last name is Wesley. Here is what I read in his letter to Richard Inge: "I seek two things in this world—truth and love. Whoever assists me in this search is a friend indeed, whether personally known, or unknown to me." But for another advised, ticked with a smile to it, I commend to you the following to the worldly encumbered Miss Bolton:

The precious sermons of a learned man Are little else than flashes of a pen. The mere haranguing upon what they call Morality, is ponder without ball; But he who preaches with a Christian grace Fires at your eyes, and the shot takes place. Then, for good measure, I turn again to his letter to John King. "Always take advice or reproof as a favour: it is the surest mark of love. I advise you once, and you look it at as a snare. Nevertheless I will do it once more. Scream no more, at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can; but do not scream. Speak with all your heart; but with a moderate voice. It was said of our Lord, 'He shall not cry'; the word properly means, He shall not scream.'"

To be a gospeller for God does not mean that a preacher be loud-voiced; it means, that he will be loving-hearted. This is to have the speech of those who speak the truth in love. Preacher; be a gospeller for God, and the words of your mouth will be a power in men and come up before God acceptable in His sight.

My Highest Possibilities

I am persuaded that I shall obtain the highest amount of present happiness, I shall do more for God's glory and the good of men, and I shall have the fullest reward in eternity, by maintaining a conscience always washed in Christ's blood, by being filled with the Holy Spirit at all times, and by attaining the most entire likeness to Christ in mind, will, and heart that it is possible for a redeemed sinner to attain in this world.

—McCheyne

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We Thank Thee
Not for our lands, our wide-flung prairie
We thank Thee, not for prestige born of war,
For dauntless nations built for battle stress;
Not for these, Lord, our deepest thanks are said
As humbly glad, we hail this day serene;
Not for these most, dear Father of our lives.
But for the love that in all things is seen.

We thank Thee not for prestige born of war,
For dauntless nations built for battle stress;
Nor would we boast of armies massed for strife;
These all are vain, O-Lord of Kindness.
What need have we of swords and bayonets,
Of mighty cannon belching poisoned flame?
Oh, woo us from the pagan love of these
Leat we again define Thy sacred name.

We thank Thee, Lord, on this recurring day,
For liberty to worship as we will;
We thank Thee, dear for the hero souls of old
Who dared wield this their mission to fulfill.

Oh, gird our hearts with stalwart faith in good,
Give us new trust in Thy providing hand;
And may a spirit born of brotherhood
Inspire our hearts and bless our native land.
—THOMAS CURTIS CLARK, in 1900 Quotable Poems—copyrighted in 1897 by Harper & Brothers (used by permission).

Manger Meditation
What do I see, Lord Jesus, when I stand in the stable gloom;
Masses of shadow silhouetting the corners of the room;
Couches and sheep and oxen and the hay
With which they are fed;
Heavenly halos hovering o'er the Babe
In the manger bed.

What do I see, Lord Jesus, when I gaze on the Holy Three?
Mary, the mother, adoring with eyes so tender and mild;
Tendrils of fair hair curling on the alabaster brow;
Rosy lips rapturously parted, smiling in slumber, now.

No Sabbath
The world is tired because it has no Sabbath,
Wearied by the work and all the play
In all the weeks; in all the long days seven,
It keepeth not one holy, quiet day.
The Sabbath catcheth work-day like a fever,
Or filled with play which leaves the very soul
A sapped, ragged garment that the Weaver gave
And bade us keep it ever whole.
The world is tired; yet it pawns never,
Pawns ne'er to contemplate or pray;
Hies to ballet, ball, and concert;
Never needs the holy, or the Sabbath Day.

World! thou restest not nor knowest quiet;
Soul and body suffer quick decay.
Dried thus art because thou hast no Sabbath,
O World grown weary—keep the Sabbath Day.
—ROSE PASTOR

Christ is Coming!
(Mark 13:25-32)

Sands of time are running low,
Golden moments flowing by,
Just when in sight, we do not know,
But His coming draweth nigh.

Jesus' coming draweth near;
His descent shall come at last.
It may be this very year
Ere this generation's past.

Time is speeding to its end—
Him and His will shall be no more;
And His angels He shall send—
Watch, 'tis even at the door.
—FLORENCE MOTT

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Only Wait
Oft there comes a gentle whisper o'er me
Stealing back to me, "Wait, wait, wait.
When my trials and my burdens seem too great,
Like the sweet-voiced bells of evening soft
in flight,
It is saying to my spirit—Only wait.
When I cannot understand my Father's leading,
And it seems to be but hard and cruel,
Still I hear that gentle whisper ever pleading,
God is working, God is faithful—Only wait.

When the promise seems to linger, long delaying,
And I grow impatient, perhaps, it comes too late,
Still I hear that sweet-voiced angel ever saying,
Though it tarry, it is coming—Only wait.
—A. B. SIMPSON

Down Jericho Way
By CARL WILSON
When Zacheus met the Master
In Jericho that day,
A wondrous change was wrought in him
That turned his every way.
From usury and pelf and greed,
And every selfish aim,
His heart was washed with contrition filled
O'er high that he had wrought;
To every soul that had wronged,
He restitution made;
And fourfold was his every debt
To those he'd wronged repaid.

"Zacheus didn't stop just there,
But half his wealth as well
He gave to needy toil核酸
In Jericho did dwell.
And westruct folk paused by the way,
To hear the story told,
And marveled at his bold resolve
To part with goods and gold.
Now Zacheus, rich indeed,
Seriously faced his peers;
Beloved, exalted, richly blessed,
In his declining years.
When you and I met Jesus there
Along life's hilly road,
Were we, too, burdened with remorse;
And with a heavy load?
Did we, too, solemnly resolve
To seek a higher aim,
To love your cause, His great cause,
And glorify His name?
Are we, too, filled with calm and peace,
And blessed in every way.
Since we met Jesus down the road,
As Zacheus did that day?
—The War Cry (778) 39
THE PASTORAL MINISTRY

Thanksgiving and Christmas

Sermon Outlines
Prepared by John E. Riley

"Count Your Blessings"
(Thanksgiving Sermon)

SCRIPTURE—Psalms 116

TEXTS—Blessed be the Lord, who daily loadeth us with benefits [R, V, bestread in our Bibles, and meateth us] of his sal-

salvation (Psalms 103:19).

What shall I render unto the Lord for all his benefit toward me? (Psalms 116:12).

Introduction:
1. I am pretty well satisfied with the holidays which our nation observes. Not that I am attitude satisfied with the way in which they are observed, but that I am satisfied with their significance and with much of the spirit and mode of their observance. I might be won to the opinion that there should be fewer or more holidays, but on the whole I am satisfied.

2. But I especially enjoyed the other holidays “three holy days” — Thanksgiving, Christmas, and New Year’s Day — for they do more than look backward or forward, but look upward. They are dedicated to God. On those days more than on any others the choirs of heaven come near with their celestial music, with their eternal benediction, with their touch of sacrosanctity, with their “Peace on earth, good will to men.” One of these three sacred “holy days” is only a little more than a week away. Another is just a few days and hours from us — Thanksgiving.

Thanksgiving — that day when, in the midst of all that is good, we take time to count our blessings, to balance our accounts, and always find ourselves indebted. That day when we accept and acknowledge our benefactor and then kiss the omnipotent Hand that gave them. That day when we remind ourselves of the “wholesome of things” and realize anew the divine significance of life and the greatness of God.

Thanksgiving — I love it for its history. Through the centuries it can look back to its own origin. It is to be traced through the decades I can look back to that fall when, after a devastating winter and a toilsome spring, the Pilgrim fathers, with bands of steel and hearts of gold lifted offerings of Thanksgiving to God.

4. Thanksgiving I love it because at this season I can look back over twelve months and over many years and see the kind prov-

1. With its high moral and spiritual in-
2. With its inspired teachings of love and unselfishness and reverence.
3. With its cultivation of finer spiritual tastes.
4. With its invaluable ascensions.
5. With its orientation in the world of spiritual, eternal values.

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2. With the hallowed presence of Christ.
3. A spiritualized home.
4. A clean school.
5. A godly example.
6. The presence of Christ, unadulterated, passion filled, regenerating.

1. With his all in all.
2. We owe God our hearts — we owe God our hearts because He made us.
3. We owe God our hearts because He saved us through trusting, loving and gave himself to redeem us.
4. We owe God ourselves because our bodies are not our own but belong to him and are to be used as a living sacrifice, holy and acceptable to God which is his acceptable offering.
5. We owe God our lives — When we come to the end of life we can give our hearts to God — but our lives will have wasted, have hung them away on self and sin, have hung them against God. Let us give him our lives now!

"Love's Intervention of History"
(Christmas Sermon)


Text — But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons (Galatians 4:4, 5).

Introduction:
1. God’s dealings with man begin away from the Garden of Eden. "And I am," and God, down through the centuries, has been working on the hearts of men. So that just as truly as the sun rises every morning God’s love is there. "From everlasting to everlasting thou art God, And from everlasting to everlasting God reveals himself to man.

So that no man can say "God spoke to me yesterday before Abraham was, I am." And God, down through the centuries, has been working on the hearts of men. So that just as truly as the sun rises every morning God’s love is there. "From everlasting to everlasting thou art God, And from everlasting to everlasting God reveals himself to man.

1. For God whispers to us in childhood.
2. He teaches us in the training of our parents.
3. He calls us to nature.
4. He reasons with us in conscience.
5. Either, every man can say when God speaks to him, "I have heard that Voice before. It is as familiar to me as my own thoughts.

1. Paul, smitten on the road to Damascus asked, "Who art thou, Lord?"
2. The inewtrenet in the bones of his body..."
(a) "I am the Jehovah, of whom your devout Jewish parents taught you when you were a child.
(b) "I am the God of Israel, of whom you heard in the synagogue.
(c) "I am the Messiah, of whom you read in Micah, Isaiah, and Jeremiah.
(d) "I am the Jesus of Nazareth, of whom you know me crucified by your fellow, whose followers have met death by your authority."
And Paul instantly recognized the God of his yesterdays. There was an immediate cohesion of all his religious experiences.
The same is true in our own experience, thank goodness.
2. Yet whenever God reveals himself it is to bright and vivid that it seems to be something we are struck with its contrast to our lives.
a) This contrast is seen in our individual lives.
(1) In conversation. Old things pass away and behold, all things become new.
(2) This contrast is seen in the blessings which are sent to us daily—now every morning and fresh every night. People who have lived a long time, in the same house, doing the same things, going to the same church, will come to meeting and say, "Oh, God is blessing me so! I never dreamed it could be so blessing to be Christian."
b) This reversal and contrast are, found in the birth of Christ. I want you to see two things in that marvelous event in Bethlehem 2000 years ago.
(1) That it was the continuation of God’s dealings with men as of old. It was the same God with the same heart of love and the same end in view.
(2) And yet it was so amazingly different that there was no doubting.
It was a God of love interrupting the course of history, the downward flight of a nation.
A. "But God, being rich in mercy, overfloweth with kindness and forgivenss toward us through Christ Jesus."
B. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.
C. "For God so loved the world that He gave His Son, that whosoever believeth in Him should not perish, but have everlasting life."
God’s Unfailing Forthought
(Christmas Sermon)
Seventur—Matthews 2
TEXT—For thus it is written by the prophet: (Matthew 2:5)
Introduction:
1. "Afterthought is better than forethought, for His way is perfect; never more or less." (2 Sam. 22:31)
2. "The only sorrow God can know is sorrow over our sins and failures." (2 Cor. 11:28)
3. At the close of the reign of Solomon there was a supreme love and unfailing accuracy of God’s forethought better seen than in the coming of the Christ."
A. "It is not strange that this should be so; for the coming of Christ is the event toward which the whole world was then before ‘moved’ and from which everything since flows."
B. "The moral grandeur or shame of a deed is measured by its forethought."
(1) "The law recognizes that in its heaviest penalty on a crime ‘premeditated’ or ‘withmalice aforethought.’"
C. "And so we do when we receive a gift or a kind deed which has been thought of and planned for. We say, ‘More important than the gift or deed is the thought behind it.’"
D. "Observe, the loving forethought of God for Christmas. The whole picture is too vast to describe it all, but we can pick out a few salient points.
1. Observe the time in God’s plan.
A. The length of time He planned. Not a thousand years, but 2000 years to us, 2000 years ago. But I also want you to remember that the blessed event brings to us a high and solemn purpose to spread the gospel to all—"not only as a beautiful poetic story of stars and angels, but practically and concretely revealing our love for our fellow men."
B. The place in God’s plan.
Ah, but someone says, "Certainly those details could not have been planned. No one would have chosen a cattle shed for the birthplace of a King." True, from the world’s point of view it was all wrong. But not from God’s.
A. He chose the land. It was Canaan, the Promised Land, the haven of the children of promise.
B. He chose the town—Bethlehem, the House of Bread, the ancestral home of David.
Dr. Chapman, traveling through Michigan, came to a town with a sign, "The best known little town in Battle Creek. Dr. Chapman began to think about it and said, "No. They are wrong. It is not a name of a town near by big as this (50,000), with no great sanitation, no great railroad yards, and factories to manufacture cereals and health products. But it is better known than Battle Creek will ever be. Some have made better preparations than that."
C. He chose the cattle manager.
One cow—"I have certainly anything but foresight for this husband and wife a bird of a child to come into a crowded little city and to have no protection and no room in the inn. Certainly it seems that, if God had anything to do with it, He could have made better preparation than that." That is just it! Christ was born where it was planned. Nothing else could have been as meaningful as a distant land."
D. No room in the Inn—world closed to Him.
E. Every time I read that story the refrain of that old song comes thrilling my heart again.
Oh! come to my heart, Lord Jesus!
There is room in my heart for Thee."
II. In a most humble place.
A. It reveals the depths of the humility of God.
B. It reveals that however humble or lowly one may be, He will receive him.
C. It reveals that whoever comes must come humbly as a little child. Had He been born in a warm and secure bed, He would have left our hearts untouched and our souls unsaved. And nothing could work without our sins. Had He never come down, down, down, we could never have gone up. Could we say that there is no New Testament? No; we could never find a way we could improve it one iota.
D. Observe the people in God’s plan.
A. Adam and Eve.

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The People Get a Prince

(Christmas Sermon)

Scripture—Isaiah 9:1-7

Text—"Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." Acts 3:16.

For unto us a child is born (Isaiah 9:6, 7).

Introduction:

1. King Edward I of England ingeniously persuaded the Welsh into subjection by offering them a compact that should be—
   a) The son of a king.
   b) Born in their own country.
   c) Without any fault.
   d) That he brought him to the Welsh nobles on his shield.

2. This is very much like the gospel story. God offers to a rebellious people a Prince with the same three characteristics mentioned by Edward I. Then He sends His Son to be born in a manger at Bethlehem.
   a) Enemies called Him Zebedee, despised, blasphemer.
   b) But He was the Son of God, Son of Man, Lord of God, Saviour, Redeemer, Wonder, Counselor, Mighty God, Everlasting Father.
   c) The term "Prince of Peace" is one of the most significant. Signifies royalty, authority, dignity.

3. Jesus is the Son of a King.
   a) He is of the royalty.
   b) No common blood flows in His veins.
   c) He was born in a manger—"the carriage of the sheath in the eye, the poise-and-dignity of the figure.
   d) Jesus' royalty could be seen even though He had humbly birth, though He labored as a carpenter, though He ate with the common people.

b) He has wealth.
   i. His wealth is that He is the Son of a King.
   ii. He was born in a manger—"the carriage of the sheath in the eye, the poise-and-dignity of the figure.

3. Jesus was born in a manger.

b) He had no place to lay His head.
   i. He was born a carpenter, in a manger.
   ii. He had no place to lay His head.
   iii. He had not even enough money to pay His taxes.
   iv. He had to be placed in another man's tomb.

3. Jesus was buried in a manger.

b) He had only a short time.
   i. He was not the authority that depended upon armed force. He stood shamed and condemned before Pilate, soldiers, and Jews.
   ii. He was put to death by the Romans.
   iii. His authority was divinely-centered in His own personality, not in soldiers or political power.

b) His power is over nature.
   i. Over evil spirits.
   ii. Over the human body.
   iii. Over death.
   iv. He has fineness of spirit, culture, that goes with royalty. Nothing coarse or superficial—"We are not as the Gentiles, but as the Gentiles.
   v. Not only is He the Son of a King—He is the Son of the King.

The People's Magazine

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1. He is the Son of God—take all of these attributes and lift them up into infinity.
   i. As the only begotten Son of God, He is coequal and coeternal with God. He is the Son of the King.
   ii. Jesus was born in our country.
   iii. He was born in a manger.
   iv. And it was as the humblest of us, born in a manger, that He came.
   v. He was born with His hands in our toil.
   vi. He labored with carpenter's tools.
   vii. He knew hunger and weariness.
   viii. He was tempted in all points as we are.
   ix. Though He was the Son of God, He called the niggers He said, "I call you not servants, but friends."
   x. He came to His own and His own received Him not.

b) He is the Prince of Peace because He is the Son of God.
   i. He is the author, the source, the meaning of peace and all its beautiful complements—peace, peace.
   ii. He is the Prince of Peace because He is the Son of God.
   iii. He brings peace to nature because He is the creator and sustainer of the universe.
   iv. He brings peace to the boat, calm and sure in His own creation. They awake Him in a frenzy of fear and, like a man speaking to His children, He says, "Peace, be still."
   v. He brings peace to the turbulent Galilee to the tempest-tossed boat of the disciples; to all the way back to the son像 a frightened horse under its master's hand.
   vi. At Cana in Galilee "the conscious water saw its Lord and blushed to wine." At Bethsaida, He broke the loaves and fishes fed five thousand people, dead, passed through closed doors, and ascended on high.
   vii. Jesus was not a magician but a miracle worker. Jesus was and is the Master and Lord of the universe, the Creator and Sustainer, the Moving Force in all that is. The universe is dynamic, not static, and depends always upon God.
   viii. He brings peace to the human soul.
   i. "The heart is restless till it rests in Thee"—Augustine.
   ii. The discipline of the Galadrenes was crying and cutting himself with stones—He was left clothed, quiet in his right mind.
   iii. We are all just like the Galadrenes—
      a) We are dwelling among the tombs. On all sides of us are cemeteries and newly made graves.
      b) We have any fault.
      c) We are without any fault.

2. Jesus can bring peace to the human soul.
a) Peace is not laxness, inactivity, dead-
ness, lack of zeal or danger.
(1) It is internal harmony.
(2) There is possession of adequate re-
sources.
(3) There will be adequate resources when
we are in right standing with God. Paul
says, "I can do all things through Christ
which strengtheneth me." (Phil. 4:13)
(4) He befriends peace to society.
Every social betterment, every move to-
toward the peace of the world is in harmony
with the things of Jesus and is attribu-
table to Him.
II. But in another sense, Christians,
and the One it proclaims brings unrest,
dissatisfaction, and distress.
Jesus is the world's greatest Revolutionist,
and Christianity has done more to disturb
sanity than anything else (Neh. 5:11),
Bismarck, Hitler, Stalin, together.
At Thessalonica they brought the Chris-
tians before the rulers of the city and cried;
"These that have turned the world upside
down are come hither also" (Acts 17:6). And
Christians have always been regarded as
disturbing. It should be said thus of
them, however, "These are the people that
turn the world right side up again" (for
today "right" is over on the scaffold. Wrong
is ever on the throne.
The Church Bishop John
Wesley before him, bravely and fear-
lessly told him that he had found traces of
revolution in his writings. And that is
just it—Christianity has always been
enthusiastic for the right and dissatisfied
with the wrong.
The Roman father saw the fair-haired
Britons being sold on the block and resolved
to send the gospel to them. Abe Lincoln saw
slaves and slavery. I even get the chance.
Livingstone saw the heathen in darkness
and slavery over the sea, and was so distress-
ated and uneasy in England that he traversed
the sea and brought them the gospel. Fran-
cis Wickes and the other noble women saw
the blight and curse of the saloon, and
arose to wipe it out of existence.
A case, drawn through history and you will
find that Christianity has brought together
for almost every revolutionary forward
move.
1. Intellectual freedom and education.
2. Social freedom and democracy.
3. Every moral reform can be traced back
to the men who preached the Sermon on the
Mount.
B. The greatest revolution that Christian-
ity, Christmas, and Jesus have been responsi-
ble for is in the realm of the moral and
religious.
1. The import of the Good Samaritan
story is this: whatever the race,
cool, or tongue, are brotherhood. Before this,
national and tribal feeling so blinded men
that those of another country were called
dogs" and "heathen" regardless of
2. The import of the Sermon on the Mount
is that right and wrong are internal, are
of the heart, "Ye have heard... But I say
unto you, He that hateth his brother..."
Ah, this is an exacting, revolutionary stan-
dard Jesus is setting up.
3. The new standard of conduct Jesus
stands is love, not legality, "Ye have heard,
An eye for an eye... I say unto you, Turn
the other cheek, let him have thy cloak also,
etc.
4. It is more blessed to give than to re-
turn," Ah, how revolutionary this standard!
flow diametrically opposed to the world!
III. This Christmas season again by its
matchless story, tries to awaken in us
the same giving, loving spirit that gave us
the Son of God.
Are you still rather skeptical about its
being better to give than to receive? If you
are, you have not admitted Jesus into your
life. The wonderful story of love prompts you
to two things:
1. It urges you to give your life in glad
consecration to God. "I beseech you there-
fore, brethren, by the mercies of God,
ye present your bodies a living sacrifice,
holy, and acceptable unto God, which
is your reasonable service" (Rom. 12:1).
2. It urges you to love your fellows: "I
have loved one another as I also have
been loved..." (I John 4:11). Conclusion:
In memory of the story of Jesus and in
response to His presence here
today, will you not admit into your heart
Him who will bring to you eternal peace
and endless progress?

Morning and Evening Service
Sermon Outlines
The Day of Salvation
Scripture—II Corinthians 6:2
Introduction:
It is the most important subject that can
come to our attention; it is the world's need
today.
I. Salvation's characteristics
A. Sufficient in its nature (Luke 1:32-
75).
1. Adapted to our state of humanity.
2. Sufficient for our burden (Heb. 2:8).
3. Embraces soul and body (Rom. 8:1).
4. Universal in its extent (John 3:16; 1
John 2:2).
5. Regardless of race, class, or past.
6. It is to be preached to every creature.
7. Eternal in its duration (Heb. 8:5).
8. The sacrifice is eternal—no need for
any other.

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2. The spirit and life is eternal.
3. Our attitude toward it determines it
to us—affects all people alike.
A. Day of salvation.
1. Generally to the world—from John
the Baptist until Christ comes (Luke 16:
16).
2. Specially to man; span of human life
are to be prepared (Rev. 2:21).
III. The attention it demands—"Behold,
now!"
A. It has a claim, on our consideration
(Phil. 3:1-3).
B. It has a claim on our diligence (II
Peter 1:10).
C. It has a claim on our interests and
time.
1. We should be concerned about others.
2. Every saved one should save others.
Conclusion:
The blessings of our country call for cer-
tain claims it has on us.
A. Cure for an epidemic demands adver-
tising it.
B. Deliverance from prison or death impels
us to save others. —H. C. HATHCOAT.

The Condition of the Lost
The saddest word uttered is "lost" and the
saddest scene is a lost person or animal.
The saddest feeling is state of mind
is to be lost.
I. "All" have sinned (Rom. 2:23).
A. The Gentiles' need of God (Rom.
1:18-25).
B. The Jews' need of God (Rom. 2:19-
29).
C. Men need God (Rom. 3:9, 23;
Acts 17:30).
Sinners are lost now.
II. We went astray "like sheep"—followed
the false "shepherd".
A. We followed the "belloweth" Adam.
(See Rom. 5:12; Eph. 2:2).
B. We are, the wild olive trees. (Rom.
11:24).
C. We cannot bear the fruits of the Spirit.
III. How some have gone astray.
A. In their thoughts (Deut. 23:18; Rom.
1:28).
B. Millions never darken a church door.
C. Universal in its extent (John 3:16; 1
John 2:2).
D. None are drunk on worldly pleasure.
E. Others make money their god.
F. Some are drunk on worldly pleasure.
II. Christ's Law of Love
Text—Love your enemies, bless them
that curse you, do good to them that hate
you, and pray for them which despite-
fully use you, and persecute you (Mat-
thew 5:44).
Introduction:
1. The Sermon on the Mount is addressed
to disciples.
2. It sets forth the laws of Christ's king-
don.
3. Law of love is the keynote of this
sermon.

The Love is the only successful weapon
against hate.
4. Hate for hate, scorn for scorn, holds
no place in Christian philosophy.
5. The purpose of Christ's love.
A. Love is God's plan for destroying
hate.
B. Love will revolutionize a wicked
world, makes a heaven on earth.
C. Love will make men Christlike and
Godlike. Men must be like Christ to love
his Father.
D. Christian love makes us truly chil-
dren of God. "Behold, what manner of
love Father hath bestowed..."
E. The fruits of Christian love.
A. Love seeds are planted in the garden
of our hearts.
B. Love roots grow in our thought life.
C. Words of kindness are blossoms of
love.
D. Deeds of kindness are the fruits of
love.
III. The sacrifices of Christian love.
A. Patient endurance of wrong is sacri-
fice of love.
B. Christ is our love-pattern in patient
suffering.
C. The attitude of prayer involves Chris-
tian love. Cannot hate a man if we truly
pray for him; cannot truly pray for him
if we hate him.
D. Christian love seeks no reward in
affection.
E. Christian love makes the world hun-
grily for God.—H. B. GAVIN.

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Choosing the Right

Scripture—Hebrews 11:24-29.

Text—Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season (Heb. 11:25).

Introduction:

Pleasures of sin are only for a season. After we have enjoyed the pleasures of sin, it is a mature and deliberate choice with Moses (He was forty years old) and with Joshua (He was eighty-five years old).

I. What choice which Moses made involuntary?

A. It meant the renouncing of the pleasures of sin.
B. It led to the rejection of the treasures of Egypt (He refused kingship, honor, fame, and riches).
C. It led to affliction with the people of God; they called him "refused," "lost," and "suffered.

II. The telling results of Moses' choice.

A. It gained for him the favor of God.
B. It brought the liberation of God's people.
C. It opened wide the door of holy service to Moses.

III. Why Moses made this choice.

A. Because he saw God in the hour of his choice—"invisible.
B. Because of value set on spiritual things—"esteeming the reproach greater riches.
C. Because of his faith in God; "By faith.
D. Because he had confidence in God; "he had respect unto the recompence of the reward.
E. What enabled him to make this choice: vision—courage—faith—confidence. —H. B. Carvin

Broken Law

Scripture—Romans 3.

Text—Sin is the transgression of the law (I John 3:4); For all have sinned, and come short of the glory of God (Rom. 3:23).

Introduction:

1. When I am preaching to people, I generally assume that they are living rightly except for their relationship to God.
2. If I do not know what individual can, then escape. If I were to talk of stealing or murder, many would say, "I am not guilty of that sin," but they would not exempt themselves.
3. I do it because I fear that I am approaching them on a more profound moral and spiritual principle that is the essence of the existence of man.
4. That is, the sin of best human endeavors, the sin of best human endeavors, the sin of best human endeavors.
5. But now I want to talk to you of broken laws. It is not that they fail to live for God; they also break God's laws and the laws of society. God's Word speaks in no uncertain terms about sin, crime, unrighteousness in the hearts of men.
6. I am not one who is always suspecting and looking for some shameful wrong; that is undesirable. It is a wholesome thing in our society, and it is regrettably true, but it is not always apparent.
7. Sometimes we work so quietly that we do not notice.
8. As an illustration—everything in our garden is growing correctly, but a patch of ground that is amazing when you think of it. If you did not care for it, it breaks open and sends a root down and leaves out. Every root and bean and the whole plant is in the garden, is a little factory all by itself. Roots draw water from the garden. The ground together with some minerals, send them up the root of the stem to the leaves. Here the energy of the sun combines, water, carbon dioxide and makes sugar and starch. These in turn are sent down to the root of the plant and stored in some cases—perhaps, it is the fruit on the branch. It is a marvelous process—one that goes on without our knowledge. But if the process is broken, the plant dies.
9. But even though we cannot see the law, we are governed by it and punished when it is broken.
10. You may drive along the highway thinking you are doing nothing wrong. But sooner or later you will see the law represented by a motorcycle officer, a uniform, and a badge. When you are seen and look up into the stern eye of the judge, hear your pronouncement, and find yourself behind prison bars, you will believe there is a law.
11. Laws are made for the good of everyone concerned. There is no such thing as a bad law; there is only a good law that is concerned.
12. Laws are for the good of society.

A. There must be law or there will be no peace. We need to order our lives together.

Suppose that tomorrow noon everyone who ate potatoes died of poison. Suppose tomorrow morning, as was the case, the potato was not found. Would you know what to do? Would you be able to get food one day and poison the next.

Suppose gasoline lost its ability to explode in contact with air? We would not be able to go with gasoline in the tank would be useless tomorrow. Suppose that tomorrow it would be the end of the world and we would commit adultery. Suppose that every

The Procurser's Magazine

Outside the Miracle Chamber


Text—And he put them all out, and took hold of that man called, saying, Mad, arise (Luke 9:54).

Introduction:

1. Is this message I wish to bring you a simple exposition or running comment on the incident of the raising of Jairus' daughter.
2. This incident occurred about the middle of Christ's three years of ministry, and at Capernaum, a Roman city on the western shore of Galilee. (It was this town that was the home of the Master when he was in Galilee). To capture the atmosphere perhaps, we had better place it up the particular object of our attention.
6. d) Return to the western shore. While it is yet the same day, Jesus returns to Capernaum where the people are eagerly awaiting Him. Matthew has prepared a feast to which Jesus with His disciples and all of Matthew's publicans had been invited. It is while Jesus is sitting there talking, that the people that Jairus comes to Him.
7. There are three accounts of the raising of Jairus' daughter—Matthew 9:18; Mark 5:22; Luke 8:41.

1. Observe the plea. Jairus, a ruler of the synagogue, came to Jesus and said, "My daughter is dying. Please come and pray for her."
2. "Father, the one of the synagogue—few of these believed in Jesus. But this man comes, falls at Jesus' feet, worship, "blessed him, greatly."
3. A. God's command is that we ask for that which we need.
   B. If God is asleep, does He want to be awakened? No, there is a real reason that we should pray and ask God to supply our needs.
   C. In the first place, He wants us to realize and acknowledge our dependence on Him.
   D. As a result, material blessings will come to us. Whether we ask for them or not, sun shines on just as it would without our asking; and good; if a man works, he will generally get food and butter.

2. And yet God bids us pray. "Give us this day our daily bread," that we may see our dependence on Him.

Third, but for a material blessing. The fact that spiritual values (chief object of prayer) can come to us only by an act of will, tells us that grace is not automatic.
3. Can we be forgiven until we have confessed and asked forgiveness? Not! That is, not in any form of service.
4. You can apply this to all spiritual blessings.
EXPOSITION

Outline of the
First Epistle of John

By Peter Wiseman

Writer: The Apostle John
Place: Uncertain, probably written from Ephesus
Date: Perhaps about A.D. 91

To whom addressed: To the Church at large.

Since it has no greetings, farewell, or other personal conclusion, it is placed among the general epistles. It addresses believers by affectionate titles such as "little children," "beloved," etc.

This letter is the last letter addressed to the Church as a whole. The second and third epistles were written to particular groups, and are placed among the general epistles. It addresses believers by affectionate titles such as "little children," "beloved," etc.

The word "fellowship" and the central theme is "God is light, life, and love." Hence His character calls for holy living and brotherly love on the part of His followers.

The distinctive characteristic of the epistle is "certainty." The word or its equivalent appears over 200 times.

1. Knowledge of Him (v. 3)

November-December 1949

The Preacher's Magazine

Go on sowling!

Though yet no life appears,
The seed is incorruptible;
'Tis working through the years.

Go on sowling!

Thou mayst as well despair,
Yet, with the reaper shall rejoice
Throughout eternity.

—Leslie Weather (1861) 51
The mother of the President kept saying: "Why didn't you go to the Baptist Church on Sunday?"" The Sunday School people had better tell him to come."

The railroad flashed the command: "Set all signals; clear all track ahead." President McKinley boarded the special train which had been rushed to Canton. There the Mayor had stepped all traffic and cleared the streets. Two fast horses, hitched to a rubber-tired carriage, were held in readiness at the station. When the train stopped, the President leaped into the carriage and was rushed to his mother's bedside. His mother embraced him, kissed him, and said: "William, I knew you would come if you only knew how much your mother wanted you." God is yearning over that soul that is in sin and afar away. Let nothing detain you when God calls.

Ox in Pit
A Christian man was once urged by his employer to work on the Sabbath.

The man said, "I do not like to work on the Sabbath. Why don't we have Sunday for rest and worship?"

The employer said, "Does your Bible say that if your ox falls into the pit on the Sabbath you may pull him out?"

"Yes," replied the other; "but, if the ox had the habit of falling into the same pit every Sabbath, I would either fill the pit or sell the ox.

People better not be too liberal about Sunday work.

A Sabbath of Rest
During the days of the California gold rush, a large party left Chicago in prairie schooners on their way to San Francisco. On the first Saturday night out a number of the company objected that it was all right to observe the Sabbath in Chicago, but to waste their time in such observance on the way was a sin of the spirit. They proposed to have Indian scalps, and they could not take part in worship under such circumstances. The next day, when the company, traveling every day, the other religiously observing the Christian Sabbath by resting and worshipping on that day. The party observing the Sabbath passed the other company in Utah. The party that would not observe the Sabbath had sick horses, sick women and children, broken wagons, and a broken mor-

The Sacred Book
Prior to the assault on Pearl Harbor, the GideonSGidesons, through their Hawaiian chapter, had distributed to the men of the Pacific Fleet this little white-bound copy of the New Testament. This work was finished some weeks before the final day of battle. The special train rushed from the capital, to the skies, so that each man of the fleet at last had an opportunity to become acquainted with the grace of God through this work.

A young man from New York State was on duty at Pearl Harbor the morning the assault was launched. In the pocket of his blouse he had the white-bound Testament. With his crew he worked until he fell to the deck. Riddled through and through with machine gun bullets.

When the parents were notified of the death of their son, the spiritual effects were sent to his home; and among them was the Testament stained with the blood of their son. In the Testament was a note to the parents because its pages were stained with the blood of their son:

God feels about the Bible. The Book is made sacred because its pages have been stained with the blood of His Son.

Three in One
When we consider the sun in the sky, we find it to be three in one. There is the round orb, the light, the heat. When we say that the sun is bright and from its rays the earth is lighted, we mean the light of the sun. When we say that the sun is warm, we mean the heat of the sun. The orb is the sun, the heat is the sun, the light is the sun.

In the human mind we find a kind of trinity. There is the judgment, the memory, and the imagination. When we get facts, ideas, the memory records these ideas, and the judgment compares and decides. Yet the individual has only one mind. God is three in one. We may speak of God in terms of the Holy Spirit. Our God is a trine God.

A Child's Prayer
A little boy was kneeling at his bedside saying his prayer. Through the prompting of his grandmother he was to go to sleep, pray. "Thee, Lord, my soul to keep." He reached the place where he was to say, "If I should die before I wake, and be called to an account, Thy faithful witness, the Holy Spirit." Our God is a trine God.

When the little white-gowned form was tucked in bed, the grandmother questioned him about the interruption in his prayer. The little boy said, "I was thinking about what I was saying. Grandmother, that's hard to explain. I'm going to be a soldier and I want to become a soldier. I want to stand and guard my country and the boys and all of the soldiers on the earth's surface, just as we do here at home. But if I should die I want you to find me out in the night, so I had to go down and fix 'em up."

"If I should die" puts a difference on the face of many things.
Profitable Reading

At the head of this list, we must place God's Word. As we learn in 2 Timothy 3:15, 17, "All scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." It is the Scriptures that, if read prayerfully and thoughtfully, and held in our hearts, will give us the right perspective on all our other reading. They will enable us to detect that which is false and unprofitable as we come across it in our other reading, and they will safeguard us from the influence of untruth and wrong standards when we find these things in our reading. Just what percentage of your reading time do you give to reading God's Word? Many of us may, to our shame, find that the percentage is very small.

—Sunday School Times

Greed

A Springfield neighbor was drawn to his door one day by the crying of children. He saw Lincoln passing by with his two sons, both crying.

"What is the matter with the boys?" asked the solicitous neighbor.

"Just what is the matter with the whole world?" answered Lincoln, "I have three walnuts—and each boy wants two."

Greed, covetousness, desire for power, hoarding up of riches, and the eternal base and cry for more in wages, money, and others things is what is ruining the world today. Nations want more authority, the rich want more, and the poor want more of this world's goods. —London Christian Herald.

"Go unto Me"

There are none of us so close to Him but that we may be nearer, and the secret of our daily Christian life is all wrapped up in that one word which is scarcely to be called a figure, "coming" unto Him. That nearness is what we are to make daily efforts after, and that nearness is capable of infinite increase. We know not how close to His heart we can lay our aching heads. We know not how near to His fullness we may bring our emptiness. We have never yet reached the point beyond which no closer union is possible. —Alexander Maclaren

Marriage

Architecture has much to teach about the art of staying married, for the basic laws of building are, likewise, the basic laws of the home. A good foundation and balanced proportion are essential. Honest materials are needed; for you cannot build a noble building out of cheap, unworthy materials, and you cannot build a home by the side of the stormy winds or worries unless you build it with the simple virtues of faithfulness and loyalty. —Rozier W. Burns, Pulpit Preaching.

Dr. R. L. D. Fdry

During the retreat of Alfred, the Great at Athelney, in Somersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle then reeking with alms. The queen informed him that "they had only one small loaf remaining, which was insufficient for themselves and friends, who were gone in quest of food, though with little hopes of success." The king, however, replied: "Give the poor Christian one-half of the loaf. He who could feed five thousand men with five loaves and two fishes can certainly make that half loaf suffice for more than our necessity." Accordingly the poor man was relieved, and this noble act was soon recommended by a providential store of fresh provisions when his people returned. —Selected from The Alliance Weekly.

PRESCRIPTION

From the Great Physician

I recommend the following prescription to help you, and not conflict with any other treatment:

B

SCRIPJURE OR MESSAGE INSERTED HERE

J. R. Ely, Minister
Church of the Nazarene
The Preacher's Magazine

November-December, 1948

E V A N G E L I S M

Personal Evangelism

Must Begin with the Pastor

SOME time ago while supplying as pastor of a small midwestern church of the Nazarene, we found a group of discouraged people. Here was a church that had been organized for almost a decade. It was located in a town of some six thousand people. The church building and property were completely out of debt. It was the only church in the whole area that conducted Sunday evening services. Yet with all of these advantages the average attendance was approximately ten.

For the few Sundays that we were with these people the question was continually on our mind, "What is wrong here?" Before we left we thought that we had discovered the answer. This is what we found.

We made pastoral calls from week to week as time would permit. We enjoyed it very much. The people welcomed us and we won new friends for the church. Then one day we asked the Sunday-school superintendent if he would like to go calling with us. He was delighted and we spent an afternoon making some wonderful contacts for Christ and the church. When our visitation period was over, we returned to the superintendent's home. As he got out of the car he thanked us with tears in his eyes for "talking" him with us. He said that it was the first time that he had done any church visitation work and that it had thrilled his heart to go out with us.

Here was the answer to our question. We inquired more into the situation and found the wrong thing prevalent among all the members of the church. They wanted their church to grow. They were willing to work hard. But they didn't know how to go about it.

Was the failure, then, with the people themselves? No. The failure was in the pastors of that little church. There had been no instructions given and examples shown on methods of personal evangelism and lay visitation.

We need a vital program of personal visitation in our churches to reach the masses of unused people around us. Where should this program start? It must start with the leaders of the church endorsing it. Workshops should be set up on each district to instruct and counsel pastors. Then the pastor must lead his people in a project of visitation.

Complete cooperation from everyone in a program of personal evangelism will do more for the Church of the Nazarene than any other method of organized church endeavor to grow.

Some Suggested Slogans:

Personal evangelism is the answer to our moral decay.

People will show an interest if they feel that someone is interested in them. —Dean Wessels.

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AFTER these things Jesus went forth into the region of Caesarea Philippi
1 And He asked His disciples, saying, Who do men say that I am?
2 And they answered, Some say John the Baptist; and others say, Elijah; and others say, One of the prophets.

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THE PREACHER’S SCRAPPBOOK

Profitable Reading
At the head of this list, we must place God’s Word. As we learn in II Timothy 3:15, 17, “All scripture...is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.” It is the Scriptures that, if read prayerfully and thoughtfully, and held in reverence, will give us the right perspective on all our other readings. They will enable us to detect that which is false and unprofitable as we come across in our other reading, and they will guard us from the influence of untruth and wrong standards when we find such things in our reading. Just what percentage of your reading time do you give to reading God’s Word? Many of us may, to our shame, find that the percentage is very small.
—Sunday School Times

Freely Give
During the retreat of Alfred the Great at Athelney, in Sommersethyre, after the defeat of his forces by the Danes, a biggar came to his little castle there and requested alms. The queen informed him that “they had only one small loaf remaining, which was insufficient for themselves and friends who were gone in quest of food, though with little hopes of success.” The king, however, replied: “Give the poor Christian one half the loaf. He who could feed five thousand men with five loaves and two fishes can, certainly make that half loaf suffice for more than our necessity.” Accordingly the poor man was relieved, and this noble act was soon recomposed by a providential store of fresh provisions to which the people returned.—Selected from The Alliance Weekly.

GREED
A Springfield neighbor was drawn to his door by the crying of children. He saw Lincoln passing by with his two sons, both crying.
“Why is the matter with the boys?” asked the solicitous neighbor.
“Just what is the matter with the whole world?” answered Lincoln. “I have three walnuts—and each boy wants two.”
Greed, covetousness, desire for power, hungering up of riches, and the eternal hue and cry for more—in wages, money, and things is what is ruining the world today. Nations want more authority; the rich want more, and the poor want more of this world’s goods.—London Christian Herald.

“Come unto Me”
There are none of us so close to Him but that we may be nearer; and the secret of our daily Christian life is all wrapped up in that one word which is scarcely to be called a figure, “coming” unto Him. That nearness is what we are to make daily efforts after, and that nearness is capable of indefinite increase. We know not how close to His heart we can lay our aching heads. We know not how near to His fullness we may bring our emptiness. We have never yet reached the point beyond which no closer union is possible.—Alexander Maclaren.

Marriage
Architecture has much to teach about the art of staying married; for the basic laws of building are, likewise, the basic laws of the home. A good foundation and balanced proportion are essential. Honest materials are needed; for you cannot build a noble building out of cheap, unworthy materials, and you cannot build a home to stand against the stormy winds or worries unless you build it with the simple virtues of faithfulness and loyalty to one another.—Rosser W. Burns, Pulpit Preaching.

E V A N G E L I S M

Personal Evangelism Must Begin with the Pastor
Some time ago while supplying as pastor of a small midwestern Church of the Nazarene, we found a group of discouraged people. Here was a church that had been organized for almost a decade. It was located in a town of some six thousand people. The church building and property were completely out of debt. It was the only church in the whole area that had a building Sunday evening services. Yet with all these advantages the average attendance was approximately ten.

For the few Sundays that we were with these people, the question was continually in our mind, “What is wrong here?” Before we left we thought that we had discovered the answer. This is what we found.
We made pastoral calls from week to week as time would permit. We enjoyed it very much. The people welcomed us and we won new friends for the church. Then one day we asked the Sunday-school superintendent if he would like to go calling with us. He was delighted and we spent an afternoon making some wonderful contacts for Christ and the church. When our visitation period was over, we returned to the superintendent’s home. As he got out of the car he thanked us with tears in his eyes for “lending” him with us. He said that it was the first time that he had done any church visitation work and that it had thrilled his heart to go with us.
Here was the answer to our question. We inquired more into the situation and found that same thing prevalent among all the members of the church. They wanted their church to grow. They were willing to work hard. But they didn’t know how to go about it.
Was the failure, then, with the people themselves? No. The failure was in the pastors of that little church. There had been no instructions given and examples shown on methods of personal evangelism and lay visitation.
We need a vital program of personal visitation in our churches to reach the masses of unsaved people around us. Where should this program start? It must start with the leaders of the church endorsing it. Workshops should be set up on each district to instruct and counsel pastors. Then the pastor must lead his people in a project of visitation.

Complete cooperation from everyone in a program of personal evangelism will do more for the Church of the Nazarene than any other method of organized church endeavor to grow.

Some Suggested Slogans:
Personal evangelism is the answer to our modern moral decay.
People will show an interest if they feel that someone is interested in them.—Dean Wessels.

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After these things Jesus took ten of those which followed him, and said unto them, Take up your cross, and follow me.
And he said unto them, Verily I say unto you, That the Son of man must suffer many things, and be rejected of the elders, and the chief priests, and scribes, and be killed, and after three days rise again.
No man can put out a light under a bushel, but it doth shine unto men for itself.

N A Z A R E N E P U B L I S H I N G H O U S E
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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 Nine

The Church Emerging Triumphant from Persecution

From the time that our Saviour hung upon the cross it was dangerous to profess Christianity. Stephen and James were killed in the early chapters of Acts. The first enmity was from Jewish hatred and even the attacks upon St. Paul were stopped by the Roman power. Gradually this protection gave way to an enmity from Rome greater than that from the Jews. After the great fire at Rome in A.D. 64, Nero was suspected of causing it, and he sought to recover favor again by accusing the Christians of setting the city on fire. From this time on, the sword, the flame, and the wild beasts were used to quench the zeal and faith of the followers of Christ. It became a crime to profess Christianity apart from any accusations against them. The persecutions were carried on with horrible brutality. Rome was soon drunk with the blood of the saints. The persecution under Domitian (A.D. 81-96) was personal, and he sought to remove any who were dangerous or obnoxious to him. His own cousin, Flavius Clemens, was executed; and Domitilla, the wife of Clemens, was banished. And on the other hand, when the grandchildren of Jude, the Lord’s brother, were brought before him as those who might be claimants of the throne, he dismissed them contemptuously when he found that they were only simple peasants. In all there were ten great Roman persecutions. Usually they were temporary and local; but beginning with Decius, A.D. 250, they were systematic attempts to exterminate Christianity itself.

The charges against the Christians were, first, that they rejected the gods and their images; a more serious charge was that of a want of patriotism. They refused to worship the emperor’s image, and this was felt to be an unpatriotic act. They were expected the speedy return of Christ and shrank from public offices. Lastly they were charged with immorality; their secret meetings in which they talked of love sacrifice, blood, and body gave rise to rumors that were not seriously believed.

In spite of all the persecutions, the more they were tortured the faster they grew. Tertullian says, “We are of yesterday, and yet we have filled everything that is yours, your cities,
islands, fortresses, towns, assemblies, your very camps, tribes, regiments, palace, senate, forum; we have left to you nothing but the temples."

The Church at Alexandria
Christianity is greatly indebted to the church in North Africa. One of the early Christian schools was located at Alexandria. The moral grandeur and predominance of the See of Alexandria was conspicuous in early Christian thought. Here arose Pantaenus, Clement, Origen, Gregory Thaumaturgus, Dionysius, Julius Africanus, Peter of Alexandria, Alexander, Athanasius, and other characters.

Gregory Thaumaturgus
His surname means wonder-worker, and he was believed to be gifted with the power to work miracles. He was born about A.D. 205 at Neo-Caesarea. He was born of heathen parents who had moderate wealth, and he lived like other Gentile boys until the death of his father; then he was placed by his brother under an accomplished teacher of rhetoric. He was a student in the celebrated law school of Berytus, but became a Christian under the teaching of Origen. He was made a bishop about A.D. 244. He shrank from the episcopal office, and those who sought to ordain him had to use strategem and ordain him in his absence. So well did he perform his duties that it was said of him that when he entered the city as a bishop there were only seventeen Christians there and when he died there were only seventeen pagans in the city. He died about A.D. 270. His labors were divided between authorship, administration of church affairs, and evangelistic work. So great was his zeal and so exemplary his life that some of his contemporaries attributed to him marvelous powers.

Gregory Thaumaturgus on Holiness
Perfect Image of Perfection
From his A Declaration of Faith, a creed on the doctrine of the Trinity, we read:

And there is one Holy Spirit, having His subsistence from God, and being manifest by the Son, to wit to man: Image of the Son, perfect image of the Perfect; Life, the cause of the living; Holy Fount; sanctity, the Supplier, or Leader, of sanctification; in whom is manifested God the Father, who is above all, and in all, and God the Son who is through all.

Here he recognizes that the Holy Spirit is a Perfect Image of the Perfect, the Supplier of Sanctification.

A Personal Sanctifier
A Sectional Confession of Faith edited in Latin by Gerardus Vossius is attributed to him. This document shows that the Holy Spirit is a person and the One who sanctifies. In chapter four we read: "One therefore is God the Father, one the Word, one the Spirit, the life, the sanctification of all. And neither is there another God as Father, nor is there another Son as Word of God, nor is there another Spirit as quickening and sanctifying."

Fountain of Sanctification
From chapter five we read:

That man, consequently, belies the fountain of sanctification, the Holy Spirit, who denudes Him of the power of sanctifying, and he will thus be prostrated from numbering Him with the Father and Son; he makes nought, too, of the holy ordinance of baptism, and will no more be able to acknowledge the holy and august Trinity. For either he must apprehend the perfect Trinity in its natural glory, or we shall be under the necessity of speaking no more of a Trinity. . . . We must also not number what is sanctified with the Sanctifier.

Julius Africanus
Another great Christian scholar from the school at Alexandria, he was born in Libya, and made his home at Emmaus near Jerusalem from A.D. 195 to 240. His greatest work is a chronology from creation to A.D. 221. His other works are: The Epistle of Aristides, Narrative of Events Happening in Persia at the Birth of Christ, and The Martyrdom of Symphorosa and Her Seven Sons. He is said to be a man of unsotted character, giving evident proof of honesty and integrity.

The Story of Symphorosa and Her Seven Sons
A digest of this story will reveal the true spirit of the martyrs of the early centuries of the Church.

Adrian had built a palace and wished to dedicate it with wicked ceremonies of sacrifices to idols. The widow Symphorosa and her seven sons were accused of praying to God. Adrian ordered her to be seized and brought with her sons and commanded them to offer sacrifices to the idols. She replied: "My husband Getulius and his brother, when they were tribunes in the service, suffered different punishments in the name of Christ, rather than consent to sacrifice to idols; like good athletes they were overcome by death. . . . They enjoy eternal life with the King eternal in the heavens."

Then Emperor Adrian said to her, "Either sacrifice along with thy sons or I will cause thee to be sacrificed to the gods." She replied, "Thy gods cannot take me in sacrifice." Again he demanded that she choose. And she replied: "Thou thinkest that my mind can be altered by some kind of terror; whereas I desire to rest with my husband."

The emperor ordered her to be led to the temple and first to be beaten, then suspended by the hair. When he could not
persuade her to change, a large stone was tied to her neck and she was thrown into the river.

On another day the emperor ordered all her sons to be brought, and challenged them to sacrifice to the idols. When he saw that they yielded to none of his threats and terrors, he ordered that seven stakes be fixed around the temple of Hercules and commanded that they be 'stretched on their backs' there. Crescens, the first, he ordered to be cut in the throat; Julian to be stabbed in the breast; Nemesis to be struck through the heart; Primitivus to be wounded in the body; Justin to be struck in the back with a sword; Strateatus to be wounded on the side; and Eugenius to be cleft in twain from the head downwards. The next day he ordered that their bodies be carried together and cast into a deep pit. And after this, persecution ceased for a year and a half, and the bodies of the holy martyrs were honored.

Methodius, the Last Martyr of the Early Persecutions

We do not know the date of his birth, but he suffered martyrdom about the year A.D. 312, at Chalcis, Greece. Some think it was a city of the same name in Syria. He was bishop of Olympus, but afterwards moved to Tyre in Phoenicia according to Jerome. He was a contemporary with Porphyry, the heathen philosopher whom he opposed. He is known chiefly for his antagonism to Origen, yet he was greatly influenced by Origen's method of allegorical interpretation of scripture. Epiphanius calls him "a very learned man and a strenuous asserter of the truth."

The only complete work of his that has come down to us is his Banquet of the Ten Virgins. This is a dialogue praising the virginal life. We have parts of his treatise On the Resurrection, and On Things Created, and On Free Will.

Methodius on Holiness

At the close of his dialogue, The Banquet of the Ten Virgins, Discourse II, chapter two, we have Thekla singing a hymn with the rest of the ten virgins, the Church, the spouse of God, pure and virgins. In the hymn are twenty-four stanzas, each followed by the same chorus.

Stanzas two, three, and four with the chorus read as follows:

Thekla. 2. Fleeing from the sorrowing happiness of mortals, and having despised the luxuriant delight of life and its love, I desire to be protected under thy life-giving arms, and to behold thy beauty for ever, O blessed one.

Chorus. I keep myself pure for thee, O bridegroom, and holding a lighted torch I go to meet thee.

Thekla. 3. Leaving marriage and the life of mortals and my golden home for thee, O King, I have come in undêfiled robes, in order that I may enter with thee within thy happy bridal chamber.

Chorus. I keep myself pure for thee, O bridegroom, and holding a lighted torch I go to meet thee.

Thekla. 4. Having escaped, O Blessed One, from the innumerable enchanting wiles of the serpent and, moreover, from the flames of fire, and from the mortal destroying assaults of wild beasts, I await thee from heaven.

Chorus. I keep myself pure for thee, O bridegroom, and holding a lighted torch I go out to meet thee.

Victorianus

We do not know much about him. He was a native of Africa but went to Rome about A.D. 200 to teach rhetoric; for he was a Latin teacher of grammar, rhetoric, and philosophy. He became a Christian in late life and was a teacher of Jerome. His Commentaries on some of the books of the Bible and his Polemics against the Arians and Manicheans are worthy of attention, but his chief fame is as a grammarian.

Victorianus on Holiness

From his Commentary on the Apocalypse, chapter 4:6, we read, "The burning torches of fire signify the gift of the Holy Spirit."

White Robes

From chapter 6:9 we read: "And for a solIce to their body, there were given unto each of them white robes. They received, says he, white robes, that is, the gift of the Holy Spirit."

From these comments we see that he believed in the gift of the Holy Spirit and was trying to make a spiritual application of the symbolic facts found in the Book of Revelation.

Dionysius, Bishop of Rome

He was Greek by birth, and a good representative of the spirit and orthodoxy of the Greek Fathers. Even before he became the Bishop of Rome he must have been one of the most distinguished members of the church there, for his namesake at Alexandria addresses two letters to him. He was the Bishop of Rome from A.D. 259 to 269. At this time the churches were beginning to look to Rome as superior. Dionysius of Rome reviewed the teachings of Dionysius of Alexandria on the Trinity, and a letter was sent to the Egyptian churches. He did much to reorganize the Church after the severe persecution through which it had come.

A fragment of one of his epistles of treatise, Against the Sabellians, exists today.
DIONYSIUS OF ROME ON HOLINESS

From his Against the Sabellians we quote where he is arguing against the creation of the Son of God, these words: "But why should I discourse at greater length to you about these matters, since ye are men filled with the Spirit, and especially understand what absurd results follow from the opinion which asserts that the Son was made?"

Chapter Ten

The First Church Manuals and Liturgies

The Didache, or Teaching of the Twelve Apostles

The Oldest Church Manual in Existence. The date of its composition is uncertain, but it is probably not later than A.D. 150; some scholars are of the opinion that it is from the first century. We know absolutely nothing about the author. A few Hebrewisms occur, and this may indicate that it was written by a Jewish Christian. The genuineness of the document is universally admitted. An old manuscript of this document was found by Archbishop Bryennios in a volume containing the writings of other fathers in 1873.

The Contents of the Didache

It begins with a description of the Two Ways, of Life and Death. This was used for the instruction of the converts. Then there follows a series of instructions on church rites and customs. Directions are given in chapter seven on how to baptize, in running water if possible; if not, in still water or by affusion, in either cold or warm water. More emphasis is placed upon the spiritual preparation for baptism than upon the mode. Fasting upon Wednesdays and Fridays is enjoined, and the saying of the Lord's Prayer three times a day. A form for the consecration of the cup and bread is given for the Lord's Supper. The prophets or preachers are not to be bound by formal prayers. Different orders are recognized in the ministry; a distinction is recognized between the fixed ministry and the prophet.

The Didache on Holiness

Flee Every Evil

Chapter three begins:

"My child, flee every evil thing, and from everything like it. Be not prone to anger, for anger leadeth to murder; nor jealous, nor contentious, nor passionate, for of all these murderers are begotten. My child, become not lustful, for lust leadeth to fornication; nor foul-mouthed, nor lothy-eyed, for of all these adulteries are begotten."
The Apostolic Canons, so-called, are found in the last part of the eighth book of the Constitutions. There are eighty-five of them. They were probably composed in Syria.

The Apostolic Constitutions on Holiness

Worldliness Condemned

From Book I, Section 2, Concerning Adornment and the Sin that arises therefrom. Worldliness is condemned. "Thou shalt not put a gold ring upon thy finger," is one sentence found. But beauty of heart is encouraged. We read, "For thou art not to please man, so as to commit sin; but God, so as to attain holiness of life, and be a partaker of eternal rest."

Anointed with Oil

In Book III, Section 2, the question of Holy Baptism is discussed, and the bishop is required to anoint with oil the one who has been baptized. The meaning of this is explained in these words, "This baptism is given, therefore, into the death of Christ; the water instead of the burial, and the oil instead of the Holy Ghost."

From Book V, Section 1, we read concerning martyrs: "For he that is condemned for the name of the Lord Jesus Christ is an holy martyr, a receptacle of the Holy Spirit."

In Book VII, Section 3, Chapter 39, the catechumens are instructed.

His Creation

To thank God, for His creation, for sending Christ His only begotten Son, that He might save man by blotting out his transgressions, and that He might remit ungodliness, and might purify him from all filthiness of flesh and spirit, and sanctify man according to the good pleasure of His kindness, that He might inspire him with a knowledge of His will, and enlighten the eyes of his heart to consider His wonderful works, and make known unto him the ways of righteousness, that he might hate every way of iniquity, and walk in the way of truth.

Consecration of Deaconesses

From Book VIII; Section 3, chapter 20, we read from the prayer for the ordination of a deaconess:

Do Thou now also look down upon this Thy servant, who is to be ordained to the office of a deaconess, and grant her Thy Holy Spirit, and cleanse her from all filthiness of the flesh and spirit that she may worthily discharge the work which is committed to her.

Consecration of Readers

From the same book, and chapter 22, from the prayer for the consecration of the readers we read:

Do Thou also now look down upon Thy servant, who is to be intrusted with the reading of Thy Holy Scriptures to Thy people, and give him Thy Holy Spirit, the prophetic Spirit. Thou who didst instruct Esdras Thy servant to read the law to Thy people, do Thou also at our prayers instruct Thy servant, and grant that he may without blame perfect the work committed to him, and thereby be declared worthy of a higher degree, through Christ, with whom glory and worship be to Thee and the Holy Ghost forever. Amen.

Great emphasis was placed upon all the officers of the church having the Holy Ghost.

It was spiritual worthiness that was considered, for even a bishop could be consecrated who was physically maimed yet spiritually qualified. From The Apostolic Canons No. 77 we read: "If any one be maimed in the eye or lame in the leg, but is worthy of episcopal dignity, let him be made a bishop; for it is not a blemish of the body that can defile him, but the pollution of the soul."

The Early Liturgies

We who are accustomed to extemporaneous prayer and freedom of church ritual do not recognize the great influence that the liturgies have held on the church at different periods of church history.

The liturgy was a form of public worship, especially for the celebration of the Lord's Supper. From the days of the apostles there has been a form for the observance of the Eucharist. The references to the liturgy in the first three centuries are not so numerous, but comparing them with those after the Nicaean Council, there must have been a great similarity between them. Various liturgies have come down to us from the early centuries but of their age, authorship, and genuineness we, are not certain. The most interesting of these are the liturgies of St. Mark, St. James, St. Clement, St. Chrysostom, and that of St. Basil. The ancient liturgies are divided into the Liturgy of Jerusalem, used in the East; the Alexandrian, used in Egypt; the Roman and the Persian, the Clementine also may be mentioned, but it seems that it never was used as a form for public worship. It is found in the eighth book of the Apostolic Constitutions.

The liturgies were usually divided into two parts: the parts before and after the words, "Lift we up our hearts."

Holiness in the Early Liturgies

Prayers for Perfection

From the Divine Liturgy of St. James, Part I, Division 3. At the beginning of the Prayer of Incense, these words occur: "Accept from us, Thy unprofitable servants, this incense as an
odour of a sweet small, and make fragrant the evil odour of our soul and body, and purify us with the sanctifying power of Thy all-holy Spirit." From Division 4: "Fulfill to each what is profitable; lead all to perfection and make us perfectly worthy of Thy sanctification."

From Division 13: The Prayer of the Deacon, these words occur: "Let us entreat from the Lord, that we may pass the whole day, perfect, holy, peaceful and without sin."

From the prayer of Division 19, we read:

God and Sovereign of all, make us, who are unworthy, worthy of this hour, lover of mankind; that being free from all deceit, and all hypocrisy, we may be united with one another by the bond of peace and love being confirmed by the sanctification of Thy divine knowledge.

From Division 29, we read: "Holy art Thou, King of eternity, and Lord and giver of all holiness."

From The Divine Liturgy of St. Mark, Division 4, we read: "O Lord, deliver us. Purify our lives and cleanse our hearts from all pollution and from all wickedness, that with pure hearts and consciences we may offer to Thee this incense."

Cherubic Hymns

From Division 10: After the singing of the cherubic hymn, pray thus:

O holy, highest, awe-inspiring God, who dwellest among saints, sanctify us, and deem us worthy of Thy reverent priesthood. Bring us to Thy precious altar with a good conscience, and cleanse our hearts from pollution. Drive away from us all unholy thoughts and sanctify our souls and minds.

From Division 17, we read:

Send down from Thy holy heaven from the mansion which Thy heat prepared, and from Thy faithful bosom, the Paraclete himself, holy, powerful and life-giving, the Spirit of truth, who spake in the law, the apostles, and prophets; who is everywhere present, filling all things, freely working sanctification in whom He will.

(To be continued)