

Be Silent

Be Silent. It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still be silent. It is better to say nothing than to speak in an excited manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is enabled to collect itself and call upon God in secret prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you when you speak from God.—PUBLISHER UNKNOWN.

Acrostic of Redemption

JESUS
SIN
SACRIFICE
SAVIOUR

They Have Said:

The Golden Age Still Waits.
"The Golden Age will never be brought in by leaden men."—HERBERT SPENCER.

Perpetual Youth

"If you want to retain a young heart and remain an enthusiast all your life, ever keep on the line of discovery."—BENJAMIN M. ADAMS.

The Future of the Race

"The future of the race marches forward on the feet of little children."—PHILLIPS BROOKS.

Light Conquers Darkness

"There is not enough darkness in all the world to put out the light of

one small candle." Inscribed on a paving marker in London, England.

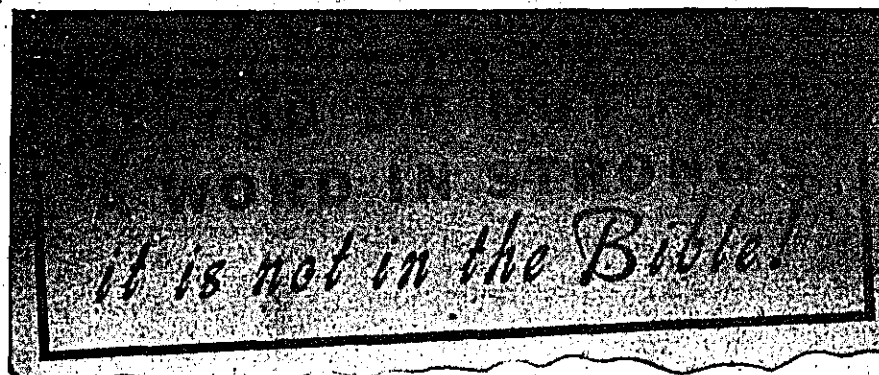
Money the Touchstone of Character
"When you know what a man does with his money, how he gets it, keeps it, spends it, and thinks about it, you know some of the most important things about him."—WILLIAM GLADSTONE.

Liquor and Weaklings

"Strong men never seek liquor. Liquor is a crutch for lame ducks."—E. STANLEY JONES.

A Pessimist

"A pessimist is one who is constantly building dungeons in the air."—North Carolina Christian Advocate.

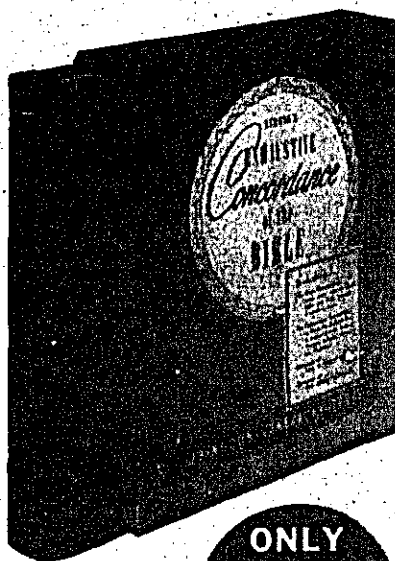


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NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

Printed in U.S.A.

The Preacher's MAGAZINE

Volume 17

November, 1942

Number 11

The Consecrated Life

WHEN a man is right with God, God will freely use him. There will rise up within him impulses, inspirations, strong strivings, strange resolves. These must be tested by scripture and prayer; and if evidently of God, they must be obeyed.

But there is this perennial source of comfort: God's commands are God's enablings. He will never give us a work to do without showing exactly how and when to do it, and giving us the precise strength and wisdom we need.

Do not dread to enter this life because you fear that God will ask you to do something you cannot do. He will never do that. If He lays aught on your heart, He will do so irresistibly; and as you pray about it, the impression will continue to grow, so that presently, as you look up to know what He wills you to say or do, the way will suddenly open; and you will probably have said the word or done the deed almost unconsciously. Rely on the Holy Ghost to go before you, to make the crooked places straight and the rough places smooth.

Do not bring the legal spirit of "must" into God's free service. "Consider the lilies of the field, how they grow." Let your life be as effortless as theirs, because your faith will constantly hand over all difficulties and responsibilities to your ever-present Lord. There is no effort to the branch in putting forth the swelling clusters of grapes; the effort would be to keep them back.—F. B. MEYER.

The Preacher's Magazine

Published Monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

The Preacher and Theology

By the Editor

NO CHANGE in the mental state and processes of men can ever make theology obsolete. So long as men are able to think constructively about anything they will attempt to think constructively about God and man and the relation between the two, and when they cease to think constructively, they cease to be men. Those who boo at theology should also boo at philosophy and science and art and every form of constructive thought. They should allow only for mental drifting and for spiritual accidents.

The preacher, no matter what his formal educational advantages have been, is a specialist on theology. There are only three ways by which the gospel may be promoted. One of these is miracles, another is the power of influence, and the other is by the teaching ministry—the propagation of doctrine. In the early days of the Church miracles had a large place, and always the power of good example is important. But miracles are not common in these days, and one can wield the influence of example only when there are time and opportunity for fairly intimate observation. Hence, teaching—the propagation of doctrine—is, and for that matter, always has been, the principal means for spreading and conserving the work of the gospel.

The preacher may not be an expert on formal theological terminology, but he should be a clear and consistent thinker on the essentials of biblical teaching. If he is erratic in thought and utterance, the chances are he will be so in judgment and in practice. There is a close relation between sound thinking and fair judgment and sane living. It has been observed that most systems of thought are consistent with their premises, and when the system is false it is the premise that is false. Take Christian Science: it is based upon the thesis that "God is good and everything is God—therefore

everything is good, and evil is a nonentity." The premise is false, therefore the system is false, even though the logic within the system is correct. A man pointed out a house to me and said, "That house is in the street. They misjudged the lines and therefore missed the lot and put the house in the street." Now there was not anything particularly wrong with the house or with its contents, but this did not alter the fact that the owner had no title to the ground upon which his dwelling stood. And it is like that with erroneous systems. One must go clear back to their premises to find their error. And the safe preacher must be sound on the essentials of doctrine, otherwise he will fall into the snare of the devil and be spoiled by "philosophy and vain deceit."

But theology must not become an end within itself. In some churches the pastor is required to preach one doctrinal sermon every year, and in order that people may be warned, it is the custom to announce this sermon in advance. It has been suggested that the purpose of the announcement is to give the people warning to stay away, for the annual doctrinal sermon is proverbially dry and uninteresting. But what shall the preacher preach if he does not preach doctrine? Sermons may be characterized as evangelistic, inspirational, pastoral or ethical, but, even so, their foundation is doctrine, and regardless of their purpose, their basis should be sound doctrine. There are no instances in the history of the Church in which revivals took place in which doctrine did not play the principal part. In the early period it was "Christ and the Resurrection," which the apostles preached without let or compromise. Later Luther majored on Justification by Faith. Calvin and Knox thundered out the Majesty of the Law and the Sovereignty of God. The Wesleys made their attack with their thesis on, "Religion Which Is More than Human," and "Sanctification Subsequent to Justification." And the facts show that the more apostolic the doctrine preached, the sounder and more lasting the revival promoted. The great revivalists like Wesley, Finney and General Booth were doctrinal preachers. They believed something fundamental, believed it with all their hearts, and pressed their theses upon the hearts and minds of others.

But preachers are mistaken if they suppose that mere verbal correctness is enough. I doubt that men have ever heard the gospel unless and until they have heard it preached in the power of the Holy Ghost sent down from heaven. Tracts and books can scarcely be said to be the gospel, even though every word they contain is strictly scriptural. Lectures and addresses delivered in indifference and want of fervor cannot be said to be the gospel, even though the diction may be faultless. Preaching, real preaching, involves (1) a preacher who is filled with the Holy Ghost and especially chosen and anointed to preach the gospel. (2) Sound, scriptural subject matter which is so arranged as to be consistent with it-

self and such as will commend itself to the judgment and sound sense of men. It is scarcely a full definition when it is said that preaching is "the truth on fire," for it is not the truth alone that burns: the burning involves also the mind and heart of the preacher. The theologian, as well as the theology, must be aflame with holy heat for the message to be effective.

Theology, more it seems to me than ordinary branches of knowledge, is a growth. Paul rejoiced that his doctrine was a revelation, but it is not necessary for us to suppose it was an instant revelation. That three years' stay in the desert of Arabia is involved somewhere in the early period of his ministry, and it has been supposed by many that those months spent in the desert away from the crowds was a period of readjustment during which the apostle worked out the relation between Judaism and Christianity, and which enabled him to later write the books of Romans and Galatians. Be that as it may, the average person today must think his way through to a dependable and workable creed, and he should not be discouraged if the process involves time and efforts by trial and error, as well as periods of enlightenment during which the work of months seems to be accomplished in hours or even in minutes.

A young employee is said to have asked the experienced banker how he should be able to detect counterfeit money. The banker replied, "Become familiar with the genuine and you will know the counterfeit when it appears." And I think that is good advice for the preacher. Become saturated with the true orthodoxy and you will be warned against the heterodox whenever and wherever it appears. In the mail yesterday I received a letter from a local preacher who complained that his faith has been staggered by his perusal of that strangely bold, but brazenly heterodox book dubbed by its author, "Holiness, True and False." The preacher in question wanted me to give him some scripture texts which would quickly and completely refute the positions taken by the author of this book. But I wrote him and commended to him Brockett's "Scriptural Freedom from Sin," which is a formal and wonderful answer to the book mentioned. But now I must say that I fear this brother is suffering from failure to be familiar with the true doctrine. He may or may not find the help he needs in the book I recommended. The real cure for such a case is in that long course which involves a finished theological education, and which I am confident the brother in question will not have the patience to pursue. But there are many like him. There are many who do not have the patience and perseverance to take up a work like Dr. Wiley's new compendium of Christian doctrine and just stay with it, soak in it, seek out its implications, follow out its leads in collateral reading and thinking, and master for himself the whole system of truth which the intellectual putting of the Christian religion involves. And yet

this is the only way it can be done and done right. And preachers should not excuse themselves on the mere ground that their formal education has been neglected, any man of average intelligence, whose religious experience is scriptural and full, and who can understand what he reads, and who has the patience and persistence to plod, can make his way through to a sound understanding of the things which we most certainly believe and know, and he ought to do it.

It is one thing to know, it is yet more to know and know why you know. It is this latter state which gives the preacher confidence—no matter who drops in to hear him preach. The preacher is not to be an intellectual dictator, but he is to be an intellectual prince. He is not to compel people to accept what he says just because he says it, but he is to compel them to accept what he says because it is the truth, and his special force arises from the fact that he knows it is the truth. Mere arrogant assumption is a poor substitute for that certitude which arises from having patiently and fully examined the towers of Zion and having thus become assured that the bulwarks of our faith are impregnable and dependable. But like everything else of value, this method of arrival is expensive, and only those to whom the preaching of the gospel in force and lasting efficiency is of limitless importance are willing to pay the price.

Messages for God's Children

All our great poems are humanistic. They deal with humankind and the needs of humankind. Sin, suffering, sorrows, woe and want are their prevailing minor tones. There is so much suffering in the world, there always has been suffering, some of these great masterpieces are like dirges. When the poet gives a note of joy, it is for deliverance, triumph and victories over toil and pain and renewal unto eternal life.

All our great preachers have been students of the great poets. The preacher, conscious of the lack of human sympathy in his pastoral work and preaching, by reading the great poets might catch a new vision and find the paths that lead to God. The poets and preachers who know God always have a message for God's children.—*Christian Advocate*.



Thoughts on Holiness

The Holy Spirit, the Sanctifier

Olive M. Winchester

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith (Acts 15:8, 9).

SO OFTEN in the works of divine grace for the soul of man the person of the Holy Spirit seems to be lost sight of. Two reasons may be given for this neglect. One is the essential difficulty in the nature of the concept necessitated. It is not within the possibility of human thought to form a concept of pure spirit. We can easily think of God the Father and Christ the Son from human analogies, but there is no human existence that can be compared to pure spirit.

A second reason why the person of the Holy Spirit in the Trinity seems to be lost sight of is that spiritual experience enters in a vital way into the formation of theological and doctrinal concepts, and in many instances spiritual experience has not permeated the depths of the heart of those who theologize and consequently they do not understand the deep things that pertain to the kingdom.

THE PROMISE OF THE SPIRIT

In turning to the study of the scriptures relative to the Holy Spirit, we note first the promise given in the Old Testament. Here two outstanding promises run concurrently, one of the coming of the Messiah which was given originally in a germ thought immediately upon the fall of man and was unfolded from time to time in ever enlarging range of vision especially in the prophetic era.

Since the coming of the Messiah preceded in time the giving of the Holy Spirit, this promise naturally overshadowed the other, but nevertheless it was present. In the Book of Proverbs which concerns itself principally with prudential maxims, we find the words, "Behold I will pour out my spirit upon you." It would seem that the writer, though living in thought almost wholly in the realms of the practical, saw in the future man motivated by an inner power instead of acting merely under the impulse of his own will.

But it is in the messages of the prophets that the promise stands forth more distinctly. Isaiah depicting the blessing to come upon Israel, the servant of Jehovah, foresaw the day when the Spirit would be outpoured on Jacob's seed and blessing upon his offspring (44:3).

Joel, however, is the prophet who the most distinctly proclaims the outpouring of the Spirit. Over against the dark days of plague, devastating

fire and famine, came the word of Jehovah with a promise of plenty, and then follow the words, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (2:28).

While Joel told of the outpouring of the Spirit, Ezekiel delineated the nature of internal religion, with the Holy Spirit as the inner dynamic. After speaking of the spiritual transformation that was to take place in the heart of man he continues by saying, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Thus religion is not simply a renewing of the heart and disposition of man, but there is a causative force within that enables him to walk in the way of God's commandments and this is none other than the Holy Spirit.

Thus in the Old Testament the promise of the Spirit is clearly given; and when we come to the New, in the teaching of Jesus this promise is particularly emphasized, the more especially in his farewell discourses. As the time drew near for the Spirit's manifestation, the promise shone forth more distinctly.

THE PROMISE FULFILLED

Just as Jesus was to ascend into heaven once more the promise was renewed. The disciples had throughout the lifetime of Jesus the concept of a political kingdom, and still they retained this; they would know whether at that time the kingdom would be restored to Israel, but a word of promise of another kind of power was given them, a power to witness when the Holy Ghost should come upon them.

After they had lingered with longing looks into the heavens whence Jesus had departed, they returned again to Jerusalem and gathered together in an upper room. Here were the disciples, likewise also the ministering band of women, it would seem, those who had followed with the disciples and cared for their needs. Moreover Mary the mother of Jesus was there and the brethren of Jesus. During Christ's lifetime these brethren had not been too much in sympathy with Jesus, they were inclined to cavil, but the resurrection had changed their thinking.

Of those continued prayer meetings during the interim of ten days we know but little. We are told that they elected someone to take the place of Judas, but otherwise all is shrouded in darkness. One thing seems apparent and that is that the whole outlook of their thought was being

transformed. They had looked for a political kingdom. Jesus had taught them otherwise, but their understanding was darkened so that they could not perceive. The resurrection had been an outstanding manifestation of the deity of Christ and had been a spiritual awakening. No doubt they recalled the teaching of Jesus and then reviewed it in their minds in the light of the resurrection and the promise that Jesus gave as He ascended into the heavens.

Thus the disciples would have obtained a mental preparation for the great Day of Pentecost, when they were all with one accord in one place. As to the place in which this great event took place, there has been some difference of opinion; some have thought that it was in the upper room, and others have claimed that it was within the court of the temple. Here there were various enclosures where groups might meet and carry on discussions or forms of worship. Since the special signs and activities which accompanied the outpouring of the Spirit appear to have been evident to all, and the multitude straightway gathered together, the claim that the temple court was the place would seem to be the stronger.

There was the sound of a rushing mighty wind, and cloven tongues of fire; these so emblematic of the Holy Spirit; but most of all they were filled with the Holy Spirit. The effects of this great infilling were seen at once, for straightway they began to witness in accordance with the promise given. In this witnessing they spake with other tongues. Amazement and bewilderment seized the multitude. The crowds that had gathered from all parts of the Roman empire, and from the east as far as the land of Elam, moreover also from Arabia, heard the gospel message in their own tongue. Astounded they asked one another, "What meaneth this?"

While many thus stood perplexed, there were those who mocked, and said, "These men are full of new wine." Then it was that Peter arose and refuted the charge, quoted the prophecy from Joel and announced its fulfillment. Moreover he proclaimed to them Jesus the risen Lord seated at the right hand of the Father sending unto them the promise of the Spirit.

Many were convinced and convicted by the message and eagerly inquired, "What shall we do?" Whereupon they were told to repent and be baptized. Then there was added the reassuring admonition? "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

With the outpouring of the Holy Spirit came the emergence of the Christian Church. That very day there were added to their numbers three thousand souls, and straightway there seems to have been some form of organization, for they continued steadfastly in the apostles' doctrine and teaching and in the breaking of bread and prayer.

Thus in the fullness of time God's promise made to saints of old and fully announced by

Jesus came to fruition. The promise remains to all the Church throughout all ages and is the dynamic of all spiritual life. The Holy Spirit has been given and He waits even now for hearts to receive him.

An Open Letter To My Fellow Ministers

By A. H. Eggleston

GREETINGS: I think that I will write you a personal letter today as one brother minister to another brother minister. You perhaps are not aware of the burden that is upon my heart, and has been upon my heart all through the years, for the blessing and presence of God upon us all as ministers of the gospel of Jesus Christ.

The calling of God to any young man or woman is the greatest calling that can come to one in a lifetime—being singled out of God from among others, and separated of Him unto the ministry of the gospel of His dear Son. I say that there is not another call like unto it in all of this wide world. A call to preach the unsearchable riches of a life in Christ Jesus. A call to teach Christ-likeness. A call to shine as spiritual lights in this darkened and still darkening world of suffering, groping and lost humanity. A call to suffering with Him. A call to weeping with Him. A call to humiliation. A call to lose our life for His sake. A call to service in the ministering unto others, pouring out of our life's stream in faithfulness even unto the end. And why? Because "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Many temptations will arise along the way. Yield not to them. Under the pressures that will thrust themselves upon you, you will discover with the passing of time that you are either sweetening or growing sour and bitter under them. This is a true philosophy of life. Many good, and strong, and able men have gone down right here. None need have done so. When God called you and me, He called us to stand and to endure and to persevere and to sweeten and to mellow in our spirits with the passing of the years. And when I made this discovery some years ago, I settled it then and there in my heart, that by God's good grace, I would sweeten and mellow in my disposition and in my spirit with the passing of time. "He giveth more grace."

In closing, permit me to offer one more thought: Be amenable; be teachable. In the long run you will never be the loser, but rather the gainer by heeding the admonitions and counsels of those "over you in the Lord," and of those of your fellow ministers older in experience and richer in "that wisdom that cometh from above," which has come to them with the passing of the years. God bless you.

How We Succeeded In Having a Revival

THE EASY program of evangelism that characterizes much of our effort fails to pay in dividends that count for eternity. After searching the Scriptures and praying over the disappointments experienced in the results of revival meetings, we learned that it still costs terrifically to have a revival meeting, in the sense of the term that counts for eternity. It still demands "hot hearts," aflame with the passion of love implanted by the Holy Spirit. It still calls for much prayer, and tears and burden. Merely to report "so many seekers" is not enough. The fact that alone will stand for the ages is how many folks actually contacted Christ, to such an extent that a mighty transformation had been effected by the grace of God, and a heart hunger created sufficient to drive that one on to the fullness there is in God, and a heart hunger created sufficient to drive that one on to the fullness there is in God.

After discovering the success that could be achieved through a systematic program of personal evangelism, coupled with the nightly services, it is our purpose in this article to point out the method so honored of God.

Before our workers reached us they suggested that we prepare a prospect list. This was made up from two sources: First, the parents of all children attending the Sunday school, but who themselves were not Christians. The second source was the acquaintance of the members and friends of the church, who were not attending elsewhere. These names were listed and served as the basis of operation. One of the workers, or the pastor, together with one of the lay folks, each took several names—one name to a card, with all pertinent information—and went calling.

When the door was opened, the immediate statement following introduction was something on this order, "We would like to come in and talk to you a few minutes about your relationship with God." This brought the matter up immediately, and eliminated any possibility of deviating to some other topic. Any salesman will tell you this is one of the first principles of good selling. Usually we were invited into the house. We then launched into the business of winning that soul to Christ. We outlined as simply as we could how to be saved. We used the analogy method, usually; comparing the matter of giving oneself over to Christ to yielding oneself to another in marriage. We used the analogy of the goat and sheep, showing how God literally changes one's nature in conversion. We tried to show how simple it was to give up everything to Christ. We appealed to their position as father or mother to youngsters who had, in all probability, made a start in serving the Lord through the Sunday school. We

tried to show them how they owed those youngsters the sort of background which in so many instances they had been privileged to have, that is, a Christian home.

Sometimes a few questions would indicate the trend of thought on the part of the person with whom we were dealing. We would speak, trying to be conscious of the leadership of the Holy Spirit throughout. Frequently we were conscious of conviction gradually settling down upon the person as we continued to deal with him. Often tears would come to the eyes. Finally, when we felt that God had brought the individual to the place of surrender, we would make a definite appeal for his decision, and that followed, quite generally, along this line: "Now would you be willing to accept Christ, choosing His way of living?" (This, of course, after we had explained all that that entailed). "If you will, give me your hand," reminding him that the giving of the hand did not save him; but like swearing with the right hand in court, or giving the right hand in marriage, it indicated the giving of the real self in promise. Immediately that hand was slipped into one of ours, we asked him to kneel for a word of prayer. Then one of us would pray definitely and to the point regarding this person's need.

After praying earnestly, we always asked the one being dealt with, to pray, and if he said he did not know how to pray out loud, we put the words in his mouth, having him repeat the words as we prayed. Usually after beginning on this line, he would begin to pray for himself spontaneously. Before we rose from our knees, in most instances, the work was done. Then we gave some instruction as to how he might retain his new-found joy, and also secured his promise to come to the service that evening, or one shortly thereafter, and make public his testimony by coming to the altar in response to the invitation.

This did two things. First, should any doubt have crept in as to the reality of Christ's salvation, this would help him to settle it definitely. Second, he would have had time to think the matter over more seriously, and on coming, come with a greater strength of purpose. Then, too, his coming usually influenced others to come.

The first difficulty was solved in a case in which the writer called on a young couple with a lay woman. Our helper was of a very reticent nature, and rather disturbed about making an approach, and finding the courage to do it. (This young woman and another woman later won a badly backslidden woman to the Lord, all by themselves). We went out into the country to contact this couple, and found them both out in their garden, some distance from the house. While it is always best to try to get them into the house or car so as to better deal with them, yet occasionally folks were won while standing up throughout the entire interview, and even the prayers. Such was the case here.

We told this couple briefly why we had come, and then launched into the matter of how to be saved. We told them that they had to forsake their sins, turn from them and begin going Christ's way. We pleaded with them for twenty minutes; then noticing that the man was becoming convicted, we put out our hand to him, and asked him to accept Christ then and there. He hesitated a moment, and then began slowly to shake his head. Before his mind was made up to a definite negative, we changed the angle of our discussion to one on which we had just previously been in agreement, and he again began to "come along."

And, as he followed, and God's Spirit increased the conviction, we turned to the wife and asked her if she would settle it. She immediately placed her hand in ours, and I asked her to pray with me. After I had poured out my heart in her behalf, I asked her to pray. She had to be started by having her pray after me, but soon she was praying "on her own." Her eyes shone through the tears as she finished, and she triumphantly declared that she believed Christ saved her right then.

Then, turning to the husband again, we asked him if he would not make it unanimous. This time he put out his hand, and we prayed again. When we had finished, both were saved. We asked them to be sure to come to the service that night, and to make a public declaration of their step by coming to the altar. They promised, and kept their word. When the man accepted Christ as his Savior, there was no outward emotional evidence commonly noted, but that night at the altar his cup really ran over! He got happy and shouted, and hardly knew whether he was in heaven or on earth! They are holding true today.

The young lady who accompanied me, as well as myself, was so filled with joy she hardly knew how to act. The blessing of God simply flowed over our souls, and bathed them in a divine atmosphere. We were so glad that we went out into the country that day.

We have been asked by some folks, who were interested but skeptical, "Well, now, what about this . . . we always have been taught it had to be done the hard way . . . Strong crying, deep conviction, sincere repentance, and an emotional upheaval attesting to the completed work." In reply to this we can only refer the reader to the account in the Scriptures. In Christ's approach to those whom He won to His standard, there were statements only, such as, "Come, follow me" . . . "Go, sin no more" . . . "Give me to drink" . . . "Ye must be born again" . . . "This day is salvation come to thy house."

It is difficult to find two folks who find God in identically the same way. A man came to the altar in an evening service recently. We did not know him, nor anything of his life. He raised his hand at the closing appeal, and stepped out when the call to the altar was given. He kneeled

in sort of a squatting position; did not pray out loud but silently throughout, and did not shed a single tear. After about ten minutes of prayer, he arose, and in a very matter-of-fact manner, said, "Well, it's done." We discovered that the man had the reputation of being the toughest man in town, a continual habitue of both saloons where he kept liquor bills, and where he was a constant attendant at the gambling table set up in the place. We found out, although he had a host of friends, they all respected him for the ability to use his fists and the "king's English" in times of anger! This man went home from the service, gave seven packages of cigarettes to his neighbor, went down to both saloons to pay his liquor bills and to give his testimony to his cronies (most of whom refused to believe him). He was abused in some instances, and retaliated most unexpectedly with words of love and kindness. His subsequent life has eloquently testified to the reality of the work accomplished within his heart.

It has been the privilege of the writer to see several folks find God, in a very real sense, and never shed a tear, nor give evidence outwardly of any extreme emotional explosion. On the other hand, it is also true that many who found salvation gave glorious testimony in tears and shouts and veritable upheavals. But these things are incidental—the essential thing upon which we hammered, was—"Does Christ give evidence of His presence?" The step of faith always brings the reality of Christ.

Illustrating the blessings of the new converts coming to the altar at the evening service, we told them they could be soul winners by the very act of this public testimony, for invariably someone else came along with them. One evening, following a successful day of soul winning, we had a large crowd in the service. The message was owned of God, and when the altar call was made several of those who had been won that day and who were present stepped out and came forward. A young couple for whom we had long been praying, and upon whom we had called the previous day without success, were in the service. Noting their conviction, one of the workers slipped to the young husband's side, and invited him forward. Almost immediately he took his wife by the arm, they walked down the aisle together, and both of them found God. A large number of others came forward, influenced we felt, by the going forward of several who had given their hearts to the Lord that day.

In a subsequent article we will give several experiences to prove our contention that men and women can be won by the scores today, if we will only, with "hot hearts," go back to the simple procedure of the Gospels and the Acts. We had a revival, and today, months afterward, folks still refer to it, and insistently state that no meeting ever again will be held without a strong complement of personal working groups.

(To be concluded)

Preaching That Reaches Children

By A. S. London

A great divine of long ago said that the highest growth for a preacher as well as for his faith is in the childlike spirit. We have not preached well to mature minds because we have not learned to preach well to children. A child is a part of the congregation, and he has a right to a ministry that will be interesting to him.

The best sermon is that which makes truth so clear that any normal child can understand. It is my honest thought that the sermon should have the children in view. It was said of Joseph Parker that with all his profound sayings, he had such pictorial and dramatic elements that he always interested children and youth.

You will please pardon a personal reference here, but it brings out the thought so vividly that I think well to pass it on. I was speaking in one of our southern city churches one night, and going home the pastor's little daughter of only a few years said, "Brother London, would you please give my daddy some of your sermons?" I replied by saying that her father had more sermons than I ever had. And with all seriousness, she said, "Yes, but just look what kind they are." The pastor in writing about it later remarked that he guessed he did not have enough illustrations in his sermons to make them interesting to children.

All great preaching is simple. It is said that Bunyan's *Pilgrim's Progress* is written in such a simple style that eighty per cent of the words are of one syllable. Children may know God just as truly as adults may know Him. My little sister, ten years of age, died shouting the praises of God, and when the doctor said to my mother that the child should be kept quiet, my mother said, "No, doctor, let her shout on. She has not long for this life and it will be a beautiful way for her to pass on into eternity."

A little girl had the habit of saying just before falling asleep, "Good night, Father, I'll see you in the morning." One night the little tot was dying. Her father reached over to plant a farewell kiss upon her cheeks, and with a faint voice, she said, "Good night Father, I'll see you in the morning."

It is said that the great Dr. Charles Jefferson of New York was the children's preacher. He was a thinker, a student, and a great doctrinal preacher, and yet one of his best writings is made up of sermons to children and youth.

HOW CAN WE PREACH TO CHILDREN?

First, we must love them. Children know at once whether you love them or merely put up with them. A preacher who has had a poor childhood seldom makes a great contribution in his

ministry to children. A preacher who has forgotten his childhood days, his wobblings, his blunders, his mistakes makes a poor preacher for blundering youth. A skinning, scolding preacher is one of the saddest types that ever has been permitted to enter a pulpit.

Youth believes that the world is young. They will love any preacher who preaches with optimism, and shares their belief that life is joyful and happy. A grouch in the pulpit is a menace to growing youth. A howler or a complainer, a faultfinder or a critic, has no message for children and youth.

Youth calls for courage, hope and love. Any preacher, regardless of his years, who possesses these qualities will be loved by children. "To lose one's love for children is a dreadful sort of old age."

It often takes a good deal of repetition to get a big idea into a boy's head, says a great divine. It is for the good of the child that precept upon precept and line upon line is given by the minister who hopes to make a contribution to the children and youth of his congregation. We should constantly keep in mind the statement of Gipsy Smith, "When we save a child we save a multiplication table. When we save an adult we save only a unit."

Second, to preach to children and youth one must grow. Growth is the law of life. When growth stops, death begins; and youth know when this takes place. Our age probably as never before demands growth in the life of the preacher. This calls for the vision, courage and energy of youth. And youth likes this in a man of the pulpit. Christianity is full of life and personal hope.

It is growth in the life of the preacher that sustains the ideal. The growing preacher seeks for permanent relations with youth. A lack of growth brings a routine that has no vision, but little faith in God or man. This type of a preacher becomes a pessimist. Life is to be kept buoyant if the preacher's message is to interest children and youth. There must be a well of water constantly springing up if youth are to be interested in the man or his message.

The preacher who has a message for youth is a friend. This is the key that unlocks life. It will unlock the doors of indifference, prejudice, and carelessness in the lives of young people. To be a friend to youth is one of the highest ideals for any preacher. True friendship draws out the highest and best qualities in youth. It was said of a great divine that wherever you put him down, he would be a friend to the youth at his elbow.

Third, To preach to children and youth, one must grow in spiritual wisdom. Every preacher must serve his apprenticeship and will make blunders. But to be a spiritual preacher and leader of youth, it simply means that one will speak and do the right things at the right time. It means gentleness, tenderness, patience, longsuffering and forbearance. It means sacrificial love and a far-

seeing faith. How many youth have been wrecked by the impatience and cutting words of a little preacher! It would be better for such a one to have been drowned in the sea than to offend one of these little ones.

The preacher to youth will never grow too old to be useful. Truth with him will never lose its pull. He will never grow dull and uninteresting. He will keep the abiding spirit of youth. The work of guiding youth to successful, happy and useful living will cause any preacher not to be weak while living, nor early forgotten when dead.

Avoiding Mental Ruts*

W. B. Walker

SOMEONE has said that a rut is the same as a grave only that it has no ends. Hence, the only difference between a grave and a rut is in its length. I suppose to stay out of mental ruts means to keep fresh and alert. One who is in mental ruts always does about the same thing in the same old way—never gets any new thoughts or inspiration as he journeys along the way of life. Perhaps none of us will say that we have always avoided mental ruts. Yet most of us have labored long and hard to keep out of them.

A minister should study to keep fresh and grow mentally. If it is necessary for public school teachers to spend money for books, and attend state normals, it is vastly more important for preachers to spend money for books and take training to prepare for the most important work in the world. If men spend thousands of dollars for preparation to be doctors to treat our bodies, and lawyers have spent years in universities in order to handle our troubles at law, it is highly important that men who look after souls should be well prepared. Yes, it is vastly important that ministers study to keep fresh and alert mentally—for without hard study there can be no freshness and alertness. I should like to suggest the following things that might save us from mental ruts:

I. HAVE A TIME TO STUDY

Use your clock for the best results. A minister should be ashamed to habitually lie in bed till late in the morning, and then spend an hour on the daily papers and dawdle over a magazine, and get down to his honest work at ten or eleven o'clock. Perhaps a man with so little conscience ought to be whipped out of the ministry. A great English novelist worked with his watch before him, doing a prescribed amount of work each day, and saying that as a writer he was bound by

* Paper read at District Preachers' Convention, March, 1942, by pastor at Duncan, Okla.

the same rules of industry as those which the other laborers of England were bound to obey. A minister should not be less conscientious than a writer of fiction.

No doubt the morning hours are best adapted for deep study and meditation. It is during these hours that the mind is rested and in a more receptive mood for understanding what one reads. The preachers of history were men who devoted the early hours of the day to diligent study and prayer. We are told that John Wesley arose at four o'clock in the morning, and felt condemned if he heard other laborers going to their tasks before he went to his.

It is said that the great Spurgeon was told that an important visitor insisted on seeing him on the ground that he was a servant of the Lord. Mr. Spurgeon sent back this all-sufficing answer: "Tell the servant of the Lord that I am engaged with his Master."

II. HAVE A PLACE TO STUDY

We may not be able to furnish a modern office, like the attorney, the doctor, or the superintendent of the city schools, nevertheless a private study is vastly important. No preacher can study as he ought to when children are running across the floor, nor when the doorbell is constantly being rung by callers. If there is no suitable place to study in the church or parsonage, then an office should be rented if finances will permit. By all means a preacher should have privacy for quiet hours of study and prayer. He should not be interrupted by unnecessary callers. Here the minister's wife can render valuable service. She can take phone calls, answer doorbells and keep her husband in his study. Of course there are some calls that cannot go unheeded, but there are many that will keep till the noon hour.

III. BE WISE IN WHAT YOU STUDY

The Bible should have first place in the preacher's library. It is very alarming how little some preachers know about the Bible. These are days that demand Bible preachers—preachers who know the contents of this blessed Book. This age demands men who will live with the one Book—the Bible. We should study it systematically, analytically and by subjects. We should memorize it correctly so that we will be more effective in our preaching. We should study its history, its poetry, its prophecy, its fulfillment, its letters, its instruction, its future descriptions, and its application to present-day conditions. We should seek and knock for its deep meanings. We should dig deep and spare no money for a book which will help us better understand this revelation that came to us through holy men of old.

But not only should a preacher study the Bible systematically, and memorize it accurately, but he should study other books. Books should be purchased even at great sacrifice. Books to the preacher are not a luxury, but are as necessary as his food and clothing. But the very best books should be purchased. Money and time

should not be wasted in buying and reading useless books.

Perhaps we should read poetry for vision and music and color—biography for stimulus and courage and patience—history for perspective and proportion—fiction for the analysis of character and the widening of experience—theology to know the mind of God and the plan of human redemption. Shut yourselves up with the great books. Do not spend too much time on magazines and papers. Read the great poets and the great biographies and the great histories. Read these not in order to parade your learning before your congregation, but because great books make mental blood and muscle and bone. Read the best books on holiness as a second work of grace, and the building up of Christian character. Read only standard books—the books that contain the best information.

A minister should know ten thousand times more than he says. A preacher not only influences his congregation by what he says, but much more by what he says nothing about. We are not interested in the man who tells us all he knows. A sermon is only a cup of water to the thirsty soul, and it more graciously satisfies us when we know that it comes from an inexhaustive spring. A preacher to preach well must have reserve power, and reserve power comes from the preacher's consciousness that he has many treasures which he need not use.

I would that all our ministers had a college education, but all cannot. Yet, all preachers may have a well-rounded education. In these days of opportunity, there is no excuse or forgiveness for ignorance in the ministry. The minister who has had any educational advantages at all, can by systematic study so apply himself that he can have the equivalent of an A.B. degree within the first ten years of his ministry.

I have known a few preachers to remain in the course of study for fifteen years, and then wonder why the assembly did not ordain them. The preacher who has good health, and sufficient money to buy books ought to be ashamed to face the assembly without bringing up his course of study. This could be done even if books had to be borrowed. On the other hand, there are some who feel that when the outlined course of study is completed, the days of study are over. But the fact remains, that we should be more studious after ordination than before—more is expected of us.

Many a minister is not so good a preacher at forty as he was at thirty, and hundreds cannot preach so well at fifty as they did at forty. A congregation knows at once whether the minister in the pulpit is an exhausted man or not. No experience or learning is a substitute for freshness and vitality. Young men who are fresh at thirty are immeasurably superior to men who are thin and exhausted at fifty. The work of the preacher is that of lifting, and lifting requires men of strength. But men who constantly work on the

soil, building their minds up foursquare in mental alertness and capacity, will never cross the dead line, but work on successfully till the sun goes down.

IV. PUT YOUR SOUL INTO YOUR STUDYING

There are two kinds of preachers—men of thoughts and men of thought. The man of thought does more than display the bright and brilliant thoughts of others. Strictly speaking a sermon is more than reciting a string of thoughts. Preaching is the unfolding of truth—it is the revelation of an idea. One idea is sufficient to make a sermon. A man should agonize and grapple with the great truths of the Bible.

We hear a great deal about "making" a sermon, or "getting up" a sermon, but a sermon in the highest sense is a growth rather than a manufactured product. In a very true sense you can no more make a sermon than you can make an ear of corn, and you can no more "get up" a sermon than you can "get up" a lily of the valley. In the deepest sense God alone makes sermons, and what man must do is to work incessantly on the soil. The man who keeps his soil fertilized and mellow will never be without a message on Sunday. Give the soil sunshine, moisture and fresh air and sermons will grow. Out of these conditions sermons come.

A sermon is a rose. The text is the bud, and when the preacher breathes on the bud the folded petals open on the air and fill with fragrance the place where the saints of God are sitting. There is much information for the preacher in observing the work of the bee. Where does the bee get her honey? You may think that it comes out of flowers, but you are mistaken. There is no honey in the flower. You cannot get an ounce of honey out of a hundred fields of flowers. Open a flower and there is no honey in it—only a little sweetened water. But the bee takes the sweetened water, squeezes into it a drop of her own secretion, and lo! the sweetened water becomes honey. The bee did it by personal work—she put her very soul or life into the sweetened water. It is only as we put our heart and brain into our sermons that they become sweet as honey and the honeycomb. You cannot fool a congregation into believing it has received honey when it has received only sweetened water.

The spider does not weave its web out of material which is gathered from the field or the house—but the web is spun out of the substance of the spider itself. That delicate web is too fine to be made of the rough stuff of the streets. It is made from the spider itself—it is the very life of the spider. If we would catch and hold the hearts of men—we must weave our sermons out of the very substance of our own soul. You must pour into your sermon your own heart's blood. A sermon is the life-blood of a Christian spirit. In a true sense a preacher dies in the act

of preaching. He lays down his life for the brethren. He saves others, himself he cannot save. The pulpit is a Golgotha in which the preacher gives his life for the life of the world. Our sermons should be drops of blood shed for the redemption of the world.

A sermon is a cup of cream skimmed from the preacher's mind and soul. Much depends on the spiritual radiance and sweetness of the preacher as to results. He should be so good and true and Christlike that he will be a part of the Christian revelation—the eternal truth of God bursting into fresh splendor from his lips. The minister should live so close to the Lord and his Bible that when he speaks, the place in which he stands shall be filled with holy light and all the people going homeward shall feel a spiritual peace and exaltation—knowing that something has passed their way.

May the blessed Lord help us all in this great work—the greatest in all the world. May He save us from mental ruts through hard study, spiritual manifestation and soul preparation.

The Six Requirements

William H. Leach says it takes six things to make a great preacher. Here they are:

1. A divine call which will not be evaded.
2. A consciousness that he has a message for hungry souls.
3. A well-grounded knowledge of God's revelation to men.
4. The passion for souls which will not let him rest.
5. An enthusiasm for work which makes his task joyous.
6. Praying laymen to hold up his hands.

Given these six conditions, even the "one-talent" man will challenge the attention of the world.—*The Church Press.*

Are such talents as we have consecrated to God? Often we have talents which our Lord can use, but they remain unknown to ourselves because we have never dedicated them to Him. If we have a talent for music, we need to recall how often the Holy Spirit has used this art in turning men's hearts to Christ. If we have a talent of leadership, there are many ways in which it can be used for the building of the kingdom on earth. Perhaps our talent is one for making friends. Are we trying to win our friends to the greatest Friend? Perhaps it is only a talent for smiling. But even that may become an instrument of service under the guidance of the Holy Spirit. Whatever our talent, then, and be it one or two or five talents, we dare not bury it in a napkin, but must use it for His glory.—*Christian Observer.*

The War and Missions

By C. Warren Jones,

Foreign Missions Secretary

IT IS not necessary to write about the war. We get that from our newspapers, and daily we get the latest over the radio from the battle fields of the world.


Missions, and especially the foreign work, is affected by the war. Of course this is nothing new. Nearly all the missionary work of all time has been carried forward in a time of war. The beautiful part about it is that the Great Commission was given without any regard to world conditions. The command of Jesus Christ was to carry the gospel to all men in times of war and financial depressions as well as when peace reigned and prosperity was the order.

However, wars have their effect on the spread of the gospel and especially is it true in this global combat, when so many nations are involved. Yet, it is surprising how few mission stations have been closed during the present conflict. In our beloved Zion the work on every field moves forward. This is true even in Japan and China. We are still supporting these fields. Foreseeing the crash, money was advanced, and on both fields they will be using our money, at least for another seven or eight months. Under national leadership the work of spreading the gospel is not lagging.

A most noticeable effect of the war has been the increase in the operating cost. It takes more money to meet the demands. We are still building on several of the fields and materials have increased from twenty-five per cent to fifty per cent. In the homeland we are face to face with the high cost of living and in the church we must face the high cost of missions.

Why complain and worry! Souls are of more value than currency, bonds and real estate. It is a privilege to carry the gospel to the lost and gather sheaves to lay at His feet, even if it does cost more than usual.

For this reason we are asking all our churches to bring in a special Thank Offering on Sunday, November 22. Let us do it for Jesus' sake and for the sake of souls for whom Jesus died.

 Set a watch,
O Lord,
before my mouth.

HOMILETICAL

A Preaching Program for November, 1942

Hugh C. Benner

Splitting the Gospel

TEXT—Teaching them to observe all things whatsoever I have commanded you (Matthew 28:20).

When he, the Spirit of truth is come, he will guide you into all truth (John 16:13).

INTRODUCTION

This is a day of religious whims and of insistence on the broadest individual rights in religion.

Characteristic tendencies:

1. To accept whatever seems good or fits one's particular notions and to reject or evade whatever is personally unpleasant.

2. To emphasize that which is pleasant—beauty, freedom, love, heaven—and to ignore that which is unpleasant—sin, blood atonement, judgment, hell.

3. To interpret the Scriptures according to personal notions.

This tendency is nowhere more apparent than in the matter of entire sanctification and the accompanying baptism with the Holy Spirit.

I. THE HOLY SPIRIT AND THE CHURCH AGE

The tremendous importance and significance of the Holy Spirit in the church age and regime is little understood by many. The record of the church in apostolic times is filled with proof that the ministry of the Holy Spirit was involved in every phase of church activity.

1. The Day of Pentecost. The experience of the disciples on the Day of Pentecost is most clearly explained in terms of the exhortations and promises given to them by Jesus Christ toward the close of His earthly ministry: "Wait for the promise of the Father"; "Ye shall be baptized with the Holy Ghost not many days hence"; "Tarry ye in the city of Jerusalem until ye be endued with power from on high." Thus the essence of the Master's message was fulfilled when, according to the record, "They were all filled with the Holy Ghost." Furthermore, the climax of Peter's message on that epochal day was this, "Ye shall receive the gift of the Holy Ghost. For the promise is . . . to all."

2. Christian defense. This is illustrated by Peter's defense before the high priest and the council when he closed his statement with these words, "We are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Apparently, in the Apostle Peter's mind, the appeal to the witness of the Holy Spirit was the supreme consideration.

3. Church organization. In the earliest records of the beginnings of organization in the church, the Holy Spirit was welcomed as the Guide, and His presence in the heart of any individual involved was the final mark of fitness. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom" (Acts 6:3).

4. Discipline. Peter's question to Ananias, when he conspired with his wife Sapphira to deceive the church relative to the gift of their property, was this, "Why hath Satan filled thine heart to lie to the Holy Ghost?" (Acts 5:3); and to Sapphira, "How is it that ye have agreed together to tempt the Spirit of the Lord?" (Acts 5:9). The accusation and pronouncement of the terrible judgment that followed was in the name of the Holy Spirit and the sense of His personal involvement is emphasized.

5. Victorious martyrdom. The basis of Stephen's marvelous attitude and spirit, when he was facing the murderous fury of the council, is this, "But he, being full of the Holy Ghost" (Acts 7:55).

6. The call and continuance of the Christian ministry. God's true servant, Ananias of Damascus, went to the recently converted Saul of Tarsus saying, "Be filled with the Holy Ghost," and thus, in the power of the Holy Spirit began the matchless career of the Apostle Paul. Later, when the time came for the beginnings of world-wide evangelism, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them . . . So, they, being sent forth by the Holy Ghost, departed" (Acts 13:2 and 4).

7. Directing the church. The Council of Jerusalem was called principally for a consideration of the relation of the baptism with the Holy Spirit to the Christian work being done among the Gentiles. The Council could not but accept Peter's clear witness, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us" (Acts 15:8).

II. THE TENDENCY TO "SPLIT THE GOSPEL"

The gospel of Christ is a unit and includes the "all things," the "all truth" which Jesus Christ taught His disciples. In that is the full acceptance of the place of the Holy Spirit as Sanctifier, Energizer and Leader of the church. The early church accepted this ministry of the Holy Spirit without question and that is the only valid explanation of their achievement as individuals and as a group. And that is our only hope as a modern church.

We cannot "split the gospel." We cannot choose to accept one part and reject another part.¹ The message and ministry of Jesus Christ and of the Holy Spirit are inseparably intertwined. We cannot accept all of Christ's ministry and reject a vital part of the ministry of the Holy Spirit. We cannot accept Christ's, "Ye must be born again," and reject His, "Sanctify them." We cannot accept, "He shall save his people from their sins," and reject, "The blood of Jesus Christ, his Son, cleanseth us from all sin." We cannot accept the atonement of Christ for the acts of sin and refuse the power of the same atonement for the principle of sin. We cannot choose the will of God that we might be justified, and refuse to accept the will of God in entire sanctification. We cannot accept the power of the Holy Spirit and ignore the purity of the same Spirit. We cannot choose to pare the fruit of holiness without paying the price for the root of holiness in the heart. We cannot choose to emphasize the "gifts of the Spirit," and at the same time fail to receive the "gift of the Holy Ghost"—the Spirit of God himself.

Again we say, the gospel of Christ is a unit and the attempt to split it into that which we will accept and that which we will reject will bring us to the place where we are refusing light.

III. "SPLITTING THE GOSPEL," WHY?

1. People balk at paying the price of holiness. "Be ye holy." "Come ye out from among them and be ye separate." There is an unwillingness to "die indeed unto sin."

There are selfish interests that cry out against "crucifixion." There is a spirit of unbelief that questions God's power to perform that which he has promised.

2. The devil urges an incomplete acceptance of the truth.

IV. VICTORY THROUGH THE HOLY SPIRIT

If what God has done for some folks is all He can do, then it is not much. If Christ cannot cleanse from all sin and give power to live a holy life, then we are condemned continually and Christ offers nothing better than the "ministry of condemnation" of the law. But Jesus Christ has made full provision for sin, both in act and in principle. We can so be cleansed and filled with the Spirit that "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). Let us accept the complete will of God, the "all things," the "all truth" by which we can be truly free, happy, assured and in full conformity with "that good, and acceptable, and perfect will of God" (Romans 12:2).

Justified by Works

SCRIPTURE READING—James 2:14-26.

TEXT—By works a man is justified, and not by faith only (James 2:24).

INTRODUCTION

There is a strong tendency among Christian people toward abstraction in the matter of faith, with altogether too little of concrete reality. In fact, among holiness people there has been a great lack of any adequate emphasis on works as essential to effective Christian living. This has come about by reason of one or more of the following:

1. The fear that to stress the necessity of works would be misconstrued as an attempt to minimize the importance of faith.

2. A reaction against the principle of "salvation by works" as taught by some religious groups.

3. A misunderstanding of Paul's teaching as to the "justification by faith," as found in such passages as Romans 3:27-4:5 and Galatians 2:16 and 5:1. Paul, in these discussions, is dealing with the impossibility of justification "by the deeds of the law," "the works of the law."

4. The failure to realize the difference between initial justification as an act of divine grace, and maintaining that justified relation to God in practical life.

I. THE IMPORTANCE OF WORKS IN CHRISTIAN TEACHING

1. "Justified by works." It is clear that one cannot maintain a right relationship toward God merely by asserting a nebulous "faith," but even in initial justification, as well as in the justified life, there must be works of obedience compatible with the declaration of faith. Herein is the fallacy of those who teach that to be saved, one has only to "believe on the Lord Jesus Christ." The divine message of John the Baptist is valid for our day, "Bring forth therefore fruits meet for repentance" (Matthew 3:8).

2. Judgment according to works. "The righteous judgment of God; who will render to every man according to his deeds" (Romans 2:5, 6). "The dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12). "Behold I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12). "They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:29).

II. WORKS AS THE PROOF OR DEMONSTRATION OF FAITH

There is too much mere profession of faith. Works constitute the only true validation of the profession of faith. Jesus emphasized this when He exhorted His disciples, "Let your light so shine before men that they may see your good works" (Matthew 5:16). Again, "Not every one that saith unto me, Lord Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). And James, in his classic discussion found in our scripture reading, says, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without works, and I will shew thee my faith by my works." This challenge of proving faith by works leads directly to this question, "But wilt thou know, O vain man, that faith without works is dead?" following which he appeals to Abraham's epochal experience wherein he proved his faith in God by his works of obedience, and the fact is that his "works" constituted his only possible means of proving and demonstrating his faith.

II. WORKS AS THE CONSUMMATION OF FAITH

In this regard, concerning Abraham, James says, "Faith wrought with his works, and by works was faith made perfect." This indicates that faith is imperfect until it is consummated in actual achievement, until it accomplishes something, not in theory but in fact. This also suggests the idea of fruitage, as the 17th verse declares, "FAITH, if it hath not works, is dead, being alone." It is as if wheat were sown but there came no harvest. Fruitage implies life and life automatically means fruitage. If there is not fruitage, then for all practical purposes, there is death. So it is with faith: "by their fruits ye shall know them." Faith will be imperfect and ineffective unless it is accompanied by works, the normal fruitage of faith. Spiritual vision operates the same way, for vision is in the realm of faith. Vision, to be genuine and "of faith," must be brought to realization. Our vision will come to perfection only as we bring to bear upon it every possible "work" to assist in its realization.

CONCLUSION

"Without faith it is impossible to please him [God]" (Hebrews 11:6). The following examples are most significant: "By faith Noah, being warned of God . . . prepared an ark"; "By faith Abraham, when he was called . . . obeyed; and he went." These and all the other heroes of faith, did something that their faith implied and which made possible the accomplishment of the object of their faith.

James, later in his letter brings this solemn warning, "To him that knoweth to do good, and doeth it not, to him it is sin" (4:17). A failure to exercise vital, living faith that is proved and brought to perfection of fruitage will result in forfeiting our relationship with God. The works by which we are justified need not be apparently great. Often the simplest service for Christ will bring great blessing. A little gipsy girl slipped into a village chapel in England for just a few moments. Years later, as a mature woman dying of smallpox in a gipsy wagon, she remembered a chorus of a song she heard in the chapel and sang her way to God and peace. Later her husband journeyed to London to try to find soul rest and through the ministry of a kind friend, found Christ and as a result his son, Rodney, was converted and became the famous Gipsy Smith who has blessed millions.

May God help us to have faith, and then work like it.

If My People—

(Pre-revival Sermon)

TEXT—If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (2 Chronicles 7:14).

INTRODUCTION

God's program in the world is peculiarly and inseparably bound up with "the people which are called by His name." In every age, spiritual progress and spiritual retrogression have paralleled the spiritual condition of the church. We are prone to lay the responsibility for spiritual failure upon the world at large, but God's great problem has been within the ranks of His own people, those who have known Him, heard His call, enjoyed His mercy and felt His power. It is upon these that He places the responsibility for the attitude of the world toward Him. What a tragedy that God's people have failed Him! How different would be the situation in our world today if the people of God had always been true to Him and His purpose!

Today, God's program is in our hands. We must bear our full share of responsibility for the spiritual dearth of modern times.

I. A PICTURE OF SPIRITUAL FAILURE (v. 13)

"Shut up heaven." "No rain." "Locusts to devour the land." "Pestilence among my people." These phrases depict widespread desolation, poverty, death. Such a situation would make the afflicted nation an easy prey to their enemies who could overcome them with no appreciable opposition.

This is a symbol of spiritual desolation. There are churches in which there is "no rain," no refreshing showers of blessing upon the people; churches where spiritual death is prevalent because worldly diversions and sinful attitudes have been given place. All thinking people sense this condition as widely prevalent. In connection with the Preaching Mission held at Los Angeles a few years ago, a special session for ministers was held. A widely known missionary leader spoke to them on the need for heart purity and when he had finished his message, asked those who felt the need for such an experience to stand, and hundreds of those men in that congregation of one thousand preachers stood to their feet for prayer. We can almost hear someone say, "That's good for those preachers." But as Nazarenes we must be aware that we are in danger of "locusts" and "pestilence." Our skies can be "shut up" so that there is no refreshment from heaven upon us. We need a "Revival of Revivals" that will move us forward in aggressive achievement for God. With the high profession we make, it is ours to lead the way.

II. CONDITIONS FOR THE REMEDY: "IF MY PEOPLE"

1. "Humble themselves." It is a most difficult task to get people, especially professing Christians, to admit any need. They degenerate in their religious experience, but continue to maintain their high profession. God cannot bless such an attitude and calls first for a frank admission of spiritual failure and need. "God resisteth the proud, and giveth grace to the humble." How long since you have admitted any need before God?

2. "Pray." The average Christian can be convicted on the matter of prayer more quickly than concerning any other phase of Christian life. In this exhortation, God is calling His people back to that which would have saved them from their failure if they had been faithful in it. We never can have a genuine revival until there is genuine prayer, with fervency, persistence, burden and tears.

3. "Seek my face." This involves seeking the whole will of God in the earnest desire to direct our lives in accordance with that will. It implies turning from those things that might be to our personal liking or advantage and giving ourselves wholly to following the Lord. This is the call of Jesus Christ to every follower to "deny himself." The work of God suffers continually by reason of those who seek first to serve themselves, leaving for the kingdom only those moments and pennies and activities that they can give without any sense of sacrifice.

4. "Turn from their wicked ways." This does not necessarily mean gross sin. It includes indifference, unbelief, coldness, selfishness, failure to walk in spiritual light, loss of "first love," quenching the Spirit. These are as deadly to spiritual life and achievement as are those forms of sin that appear so vile and sinful. The unwillingness to carry a burden for souls, evading responsibility for the support of the work of God, letting personal ease and pleasure take first place in life, failure in prayer, all these are "wicked ways" in the sight of God.

III. THE PROMISE OF GOD

1. "Then will I hear from heaven." Humility, confession, prayer, desire for the full will of God, active consecration: these will touch the heart of God and gain His attention anywhere, any time, for anyone.

2. "And will forgive their sin." There is a way out of disobedience, indifference, unbelief and spiritual coldness. There can be a new contact with God that will take away the sense of condemnation and give the soul spiritual victory and reinstatement in the grace of God.

3. "And will heal their land" Where the above obtains, the church will no more be in the grip of retrogression, but will have divine life, vitality and achieving power. The heavens will be opened, the showers will come to bless, the reproach of desolation will be removed and the enemy will be defeated.

CONCLUSION

The warning: "But if ye turn away, and forsake my statutes . . . and serve other gods . . . then will I pluck them up by the roots." God declares that even the temple will become "a byword among all nations" (vs. 19-22). Thus will it be with the church.

Nazarenes, we are part of God's problem. He is saying to us, "If my people—"

Possessing the Land

(Post-Revival Sermon)

TEXT—There remaineth yet very much land to be possessed (Joshua 13:1).

How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you? (Joshua 18:3).

INTRODUCTION

These scriptures relate to a time many years after the Israelites had entered the land of Canaan and imply two facts:

1. They had not possessed all the land.
2. They had become careless of their responsibility to take actual possession of Canaan.

I. FOUR OBSERVATIONS CONCERNING THE ISRAELITES IN CANAAN

1. There was a vast difference between their right to Canaan and their possession of Canaan. They had the right to all of the land when they entered, but to possess it involved something more than insistence upon their right to it.

2. Conquest was a part of the will of God for the possession of the land.

3. In spite of their knowledge of the land and of God's clear indication of what it would cost to possess it, they seemed to be disappointed at the obstacles and enemies. They seemed to be satisfied with just enough territory to prove that they were inside the borders. They soon came to the place where they wanted no risks, no heavy demands, no call for faith and heroism. If they were to go farther, they wanted God to take full initiative and responsibility. They were satisfied with a minimum of land; they had settled down in relative comfort; they wanted no one to bother them about giants, enemy kings and walled cities.

4. God never failed them when they moved forward in faith and obedience, but left them to the perils of defeat and even of enslavement when they failed to press their conquest.

II. APPLICATION TO THE SANCTIFIED LIFE

The experience of Israel is one of the great symbols of Christian experience. The land of Canaan, in its broader aspects, stands for the sanctified life. It is very human to desire an experience without problems; to want maturity without paying the price in effort and time. But this is not possible and is not the will of God.

1. Spiritual rights in the sanctified experience do not mean possession. There are rich and wonderful rights that belong to the sanctified heart, but the clearest experience of entire sanctification does not give immediate possession of the graces and gifts involved in those rights.

2. Possession involves conquest in the sanctified life. This is in the will of God, for God knows better than to give any human being an experience that involves no effort, initiative or further responsibility.

3. Many are surprised and disappointed to find problems and obstacles in the sanctified experience. But we all need to recognize the declarations of the Word of God concerning these matters, for Jesus Christ has promised no easy way, but rather has emphasized the fact that there will always be enemies to fight and trying situations to conquer. Listen to these representative phrases: "Let him deny himself, and take up his cross"; "All that will live godly shall suffer persecution"; "For a season, if need be, ye are in heaviness through manifold temptation"; "Think it not strange concerning the fiery trial which is to try you"; "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour"; "Deceive the very elect"; "Perfecting holiness in the fear of God"; "Grow in grace"; "Endure hardness as a good soldier." Too many will not face the prospects of further conquest and try to settle down in a kind of minimum experience, asking only to be let alone to enjoy their limited possession, wanting no risks, no call for faith, no insistence on the full will of God in their experience.

4. God never has failed those who move forward in His will to the realization of the full possibilities of spiritual life and achievement, but for those who will not pay the price of conquest, there is the peril of enemies who will defeat them and take from them even the land they have possessed. It is a matter of victory through conquest, or defeat, for there is no place of easy safety in Christian experience. Failure to realize this has brought many to spiritual tragedy.

III. THE SPIRIT OF CONQUEST: CALEB

Caleb was one of the twelve men chosen "to spy out the land of Canaan." In spite of the overwhelming negative report, this was Caleb's exhortation, "Let us go up at once, and possess it" (See Numbers 13). He exhibited:

1. Initiative: "Let us go up."
2. Purpose: "at once."

3. Willingness to pay the price of conquest: "and possess it."

Israel failed God and when the Jordan was crossed, only Caleb and Joshua remained of that generation. But Caleb had lost none of his faith, vision and courage, for when Joshua came to divide the land, Caleb turned from the easy path, spurned the beautiful and pleasant valleys, refused territory already conquered, and claiming a promise made to him by Moses years before, pointed to the rugged, dangerous, enemy-infested heights of Mt. Hebron and demanded, "Give me this mountain."

IV. "POSSESSING THE LAND"

1. As individual Christians we face the temptation to rest on our "rights" and fail to possess the land of mature, strong experience. Too often we are satisfied to plead orthodoxy or depend on our reputation for spirituality. We tend to settle too near Jordan and ultimately turn back into the wilderness. God is calling for conquest, achievement, development in holy living; He is calling us to strength and enrichment; to a realization of the possibilities of divine grace in the sanctified heart and life.

2. As churches we tend to be satisfied with a minimum of achievement. Instead of pressing on in the spirit of faith and courage, we are willing to settle down, keep the doors open, pay our budgets; show a little gain at assembly, "pat ourselves on the back" because we are not failing as completely as someone else; but God is calling us to risk, venture and sacrifice. Nothing less will suffice to keep the approval and blessing of God upon us.

The Forward Look of Thanksgiving

(Thanksgiving Message)

TEXT—Thanks be unto God for his unspeakable gift (2 Corinthians 9:15).

INTRODUCTION

The usual idea of Thanksgiving Day involves the "backward look." But Christian thanksgiving is far different from mere human gratefulness.

1. The sources are not in the human but in the divine: like the flow of the artesian springs, even in the barren wilderness.

2. It is bound up with the deepest and most precious meanings of redemption.

3. It is not limited to the past, but is bound up with the eternal purposes of God: Christian thanksgiving has the "forward look."

I. FAITH IN CHRIST, THE MAINSPRING OF CHRISTIAN THANKSGIVING

"Thanks be unto God for his unspeakable gift."

This "unspeakable gift" is Jesus Christ. These words imply or signify, "wonder beyond description." Robertson says that Paul "may have coined this word," to emphasize the utter failure of ordinary words to express the character of the Son of God.

This exultant cry of thanksgiving from the heart of the great apostle is the last and the climax of three similar expressions in his Corinthian letters.

II. CHRISTIAN THANKSGIVING AND THE PROBLEMS OF LIFE

Paul's life was filled with problems, trials, opposition and persecutions. The first two chapters of 2 Corinthians include many references to anguish, pressure, tribulations, sufferings, affliction and Satan's devices, involving the machinations of enemies, lack of workers and unspiritual conditions in the churches. Suddenly the whole tenor of the epistle changes. It is as if the sun had broken through dark clouds; as if a refreshing breeze had relieved the tension of a sultry day. "Thanks be to God, which always

causeth us to triumph in Christ!" (2 Corinthians 2:14) is his sudden burst of Christian thanksgiving, and then follows a recital of the glories of the gospel and of the ministry of Christ to a climax in chapter 6:1-10.

"Which always causeth us to triumph," may read, "which always leadeth us to triumph," and represents the triumphal procession of the conquering emperor. Thus Paul's experience is more than discipleship, but includes a place in God's triumphal march of eternal victory. For Paul, the trials and bitter experiences of life find triumphant solution in Christ and the sense of His presence and power calls for thanksgiving.

"Always," gives the "forward look," for the Christ that gives victory now, will be our sufficiency in the future. Thus Christian thanksgiving carries with it not only gratitude for God's past and present benefits, but the thanksgiving of faith that gives assurance for all that may come.

III. CHRISTIAN THANKSGIVING IN RELATION TO SIN AND DEATH

In the later chapters of 1 Corinthians, Paul gives quite a lengthy discussion of the problems of sin and death. He suggests the ravages of these with their eternal implications of hopelessness from a human standpoint. But the discussion does not close on this somber note but comes to its climax with, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

"Through our Lord Jesus Christ" there is an answer to the power of sin and the eternal penalty of death. "Now is Christ risen from the dead," and His triumph over these forces are ours for the taking. The sweep toward the future, even to the eternities, is the dominant idea, for through Christian faith, there is victory over the power of sin here and victory over the penalty of sin eternally. This thanksgiving is not so much a celebration over that which has been, as it is a cry of faith over something that is ahead. It is the same "forward look" of Christian thanksgiving.

IV. THE CHRISTIAN LOOKS AHEAD

This is fundamental in Christian philosophy. The gospel of Christ calls for an abounding life here, always growing richer, always giving greater vision, always providing larger resources. There is no terminus to the Christian life that is genuine and vital. Thus Christian thanksgiving is always triumphantly aggressive: not content with what has been; not content with what is; but with the "forward look," anticipating what will be.

This Thanksgiving season should be not only a time of thankfulness for past blessings, but a time of clarifying vision, renewing consecration and launching on a more triumphant, aggressive program of activity for Christ.

A Friend of Sinners

TEXT—Behold . . . a friend of publicans and sinners (Luke 7:34).

Christ Jesus came into the world to save sinners (1 Timothy 1:15).

INTRODUCTION

In this text Jesus Christ was quoting the Pharisees concerning Himself. They had four outstanding grievances against Him:

1. He claimed to forgive sins.
2. He desecrated the Sabbath.
3. He was "a glutton and a winebibber."
4. He was "a friend of publicans and sinners."

Probably the last of these was as fundamental as any, for it involved a direct thrust against the traditional and

deep-seated sense of superiority maintained by the Pharisees.

I. THE ATTITUDE OF THE PHARISEES

1. Toward publicans. There was both social and political hostility here, for not only were the publicans considered as low among the social classes, but they were the immediate point of contact between the Jews and their hated conquerors, the Romans. In their co-operation with Rome, the publicans were disposed to take advantage of the Jews, not only collecting legitimate taxes, but levying extortionate amounts for their personal enrichment. That one could profess to be a spiritual leader and consort with such a class was considered completely incompatible by the Pharisees.

2. Toward sinners. In this there was a background of one thousand years of hostility. The Pharisees considered themselves as the "highest caste" religiously, while the sinners were "outcasts." Of sinners they said, "There is joy before God when those who provoke Him perish from the earth." This represented the best Judaism could offer to a lost world.

II. JESUS' ATTITUDE TOWARD SINNERS

He associated with them continually and even seemed to prefer their company to that of the proud Pharisees. He had not chosen one Pharisee as a disciple. Such attitudes, in the thinking of the Pharisees and other Jewish leaders, were incompatible with His claims to be the Messiah.

But Jesus continued to follow His supreme mission of providing redemption for a lost race, and thus He refused to be other than "A Friend of Sinners." To them He went with His broad invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." To sinners He gave His message of eternal hope, proving to them that God's plan was not limited to stern justice, but was based on a love that would refuse no sacrifices to bring salvation and abounding grace to their help.

Jesus answered the accusations of the Pharisees in the parables of the lost sheep, the lost coin and the prodigal son. He considered the phrase, "a friend of sinners," as highly complimentary. He took that which was meant as a phrase of scorn, derogation and derision and changed it into an expression of God's boundless love for the sinful and downtrodden of earth. Unwittingly, the Pharisees gave to Jesus the characterization which he probably would have chosen above all others, "A Friend of Sinners."

III. FOUR CHARACTERISTICS OF THE FRIENDSHIP OF JESUS

1. Sincere. Jesus Christ's friendship never was "staged" for effect, but was genuine in every respect. He never was condescending or patronizing in His attitude, even toward the vilest of those whom He met. In His relationships with sinners, there was no mark of self-interest or of regard for station, but He was as quick to serve the beggar as the rich man. His sincerity came from His eternal love that made Him willing to die that sinners might be saved. He was "the Good Shepherd" that "giveth His life for the sheep," even for those that were straying.

2. Sympathetic. The prophet had said, "A bruised reed will he not break, and the smoking flax will he not quench." Jesus never tried to hurt, condemn or destroy, but always with sympathy and compassion He tried to save. He was not even critical, for though they came to Him from all ranks of life—from the rich and high as Nicodemus; to the low and sinful as the Samaritan woman—He treated them with utmost respect and care, giving to each one His complete interest, attention and assistance. Truly, "There's not a friend like the lowly Jesus."

3. Abiding. Earthly friendships are uncertain and often fail with changing circumstances. The usual friends ask for a return of interest and regard. But Jesus is the sinner's friend, even when he does not recognize Him or spurns His offer of friendship and help. As was said of His attitude toward His disciples, so it can be said of His attitude toward sinners today, "He loved them unto the end."

4. Effective. Here is the supreme test of Jesus Christ, "Can He save?" Human friends are helpless before the ravaging power of sin, but here is One who has conquered its power by His atoning death on the cross. In His bloody death He achieved His great purpose, to save from sin. Through faith in His redeeming sacrifice the sinner, repenting and forsaking his sins, can sing:

Plenteous grace with Thee is found;

Grace to cover all my sin.

CONCLUSION

Testimonies: Mary Magdalene, the Apostle Paul, Augustine, Zacheus, Luther, Wesley, and the "cloud of witnesses" of all the ages.

Jesus, "Friend of Sinners," is seeking these whom He would befriend. His search is not based on our merit, but upon His love, sacrifice and atonement. All we have to do, all we can do, is to "Come."

The Shadow of the Ziggurat

SCRIPTURE READING—Genesis 11:1-9.

INTRODUCTION

This is the story of the building of the Tower of Babel in Shinar, or Chaldea, connected with the establishment of a city. If you were to go today some five hundred miles eastward from Jerusalem, you would come to a little town called Hillah. South of Hillah is a series of great mounds, all that remains of the proud city of Babylon. At the northern edge of these ruins is a large mound about one thousand feet across at the base and rising one hundred feet in height. Archeological excavations have disclosed its inner construction of heavy masonry and supporting arches and revealed that it was originally built in terraces, each ascending terrace being somewhat smaller than the one below it. This type of structure is called a ziggurat, and it was this which was used for the temple towers of the Babylonians. The immense ziggurat mentioned above is believed by many scholars to have been the original Tower of Babel.

I. THE SIGNIFICANCE OF THE ZIGGURAT

That gigantic Tower of Babel in Shinar was a monument to human pride, willfulness and presumption, which, in human wisdom and strength, would "reach unto heaven" and "make . . . a name" without sensing the need for divine help. The great heap there today is a silent reminder of three facts:

1. Insufficiency. As the ziggurat became smaller and less stable in its construction, so human efforts, apart from God, become ever less sufficient.
2. Futility. As the ziggurat failed utterly in its purpose as declared by its builders, so human efforts, apart from God, lead only to futility.
3. Confusion. As the builders of the ziggurat were brought to confusion so that the tower and the city were called Babel, (meaning "confusion,") so human efforts, apart from God, can end only in utter confusion.

II. "THE SHADOW OF THE ZIGGURAT"

Stretching across the centuries is "The Shadow of the Ziggurat," reaching even to our day to remind us that sin leads to insufficiency, futility and confusion.

1. In national life. We are beginning to pay the price of pride, self-will and of forgetting God. We have tried to meet our needs on a merely material plane, giving altogether too little attention to the fact that "man shall not live by bread alone." We have become enamored by clever religious, social and political theories. We have allowed political expediency to determine national policies, as in the case of the repeal of the Eighteenth Amendment, forgetting that there is a fundamental moral constitution that never will be repealed and for which God holds America responsible. Now that we are engaged in the greatest conflict of all history, it becomes more and more apparent that unless we can have the help of God, we face national failure, futility and confusion.

2. In religious life. Here again is the clear shadow of the ziggurat in human pride that scoffs at divine revelation, frets at restraints of law and standards and rejects all that the puny human mind cannot comprehend. Ancient pagan philosophers may be excused for their failure to reach God, for there is more of the Christian in much of their teachings than in that of many "modern" teachers. Here again is insufficiency that leaves people adrift religiously, with nothing to meet their deepest needs; futility, in that there is no point to a Christianity that denies the fact of sin and of judgment and which calls for no atonement for sin; confusion, in that so-called Christian teaching, having departed from the clear, fundamental truths of divine revelation, has become a nebulous mass of conflicting ideas springing from the devious wanderings of unregenerate minds and hearts.

3. In individual lives. This is the most direct and practical application. Lives lived without God become ever more limited and insecure. Lives lived outside the great purposes of God are bound to be gripped with a growing sense of futility, of lack of worthy purpose. Such lives end in confusion. Such is "The Shadow of the Ziggurat" in individual lives. All around us are those who are experiencing these things.

III. JESUS CHRIST IS THE ANSWER

As at the building of the Tower of Babel, God is going to take things in hand. He has not changed, neither has He forgotten His purposes in the world. He is watching America to see whether we will turn to Him in our time of need. He is taking notice of us as individuals concerning our attitude toward Him.

For the individual, facing failure, futility and confusion, Jesus Christ is the answer to the problem. In Him there is:

1. Success. There is the "path . . . that shineth more and more unto the perfect day."
2. Purpose. Life need not be futile and meaningless, but can be filled with worthy ambitions in Christ.
3. Peace. "He that believeth on him shall not be confounded." In Jesus Christ there is assurance.

The "Sun of Righteousness" can drive from our lives "The Shadow of the Ziggurat."

Night in the Soul

TEXT—Woe to that man by whom the Son of man is betrayed (Matthew 26:24).

He then . . . went immediately out: and it was night (John 14:30).

INTRODUCTION

The scene is the observance of the Passover and the institution of the Lord's Supper. The Master has met with His disciples in their most solemn time of association together, for the cross is just ahead.

Surrounded by the Twelve, Jesus speaks the tragic words of "Woe" concerning one of them. There in that

group are supreme loyalty and supreme treachery; infinite tenderness and terrible hardness of heart. A fourteenth participant, Satan, is moving toward the full possession of a human soul.

The story of Judas is a story of warped judgment, greed, and treachery; it is a record of a stunted soul, of lost opportunity, of a lost soul. In immediate reach of life, he chose death; in the very presence of the Light of the World, he chose the way of darkness and there came eternal night in his soul.

I. JUDAS THE DISCIPLE

He was called by Jesus as one of the disciples, which indicates that he had special talents and was considered worthy of a place among those who were to carry the high responsibility of original Christian discipleship. He enjoyed all the privileges of that place without any indication of discrimination against him. He heard Jesus, as He gave the Sermon on the Mount, saying, "Lay not up for yourselves treasures upon earth"; "No man can serve two masters"; "Seek ye first the kingdom of God and his righteousness." He heard the beautiful parables, he saw the matchless works of Christ over a period of years. Judas knew the everyday life of the Master as He ministered in kindness, sympathy, humility and power. He could not but be impressed with the holy, spotless, sacrificial life the Savior lived. Judas had been sent forth as one of the Twelve, as they were commissioned to minister of the gospel. They were successful against the power of unclean spirits, they healed the sick and brought back a joyful report of their activities. Judas had enjoyed all the privileges of discipleship.

II. JUDAS THE BETRAYER

Why did he betray Jesus? Many possible reasons have been suggested: his love of money; theft of money from the disciples' treasury which he planned to repay by the betrayal money, thinking that Jesus would escape from His captors; to force the Messianic kingdom so that he might quickly gain a place of power; vindictiveness against Jesus' reproof when the disciples murmured against the waste of money at the anointing; patriotism (although this is not likely, as the priests turned against him after he had served their purpose). Probably it was a combination of some of these. The main fact is that there was a gradual turning away from the will of Christ which ripened into active rebellion, so that in spite of the warnings of Jesus, Judas came to the place of such inner weakness that he was willing to bargain with the bitter enemies of the Lord.

At the Last Supper Judas seems to have been present with no indication of the sin of his heart until the very last. It seems that Jesus washed Judas' feet, and finally gave to him the special "sop" or morsel of bread which was the mark, at the oriental feast, of the special love of the host toward the recipient. Finally Jesus revealed to John that Judas was the betrayer, and having also given Judas to know that He was aware of his plans, Judas "went immediately out: and it was night." "Night in the Soul" it was, for we read that "Satan entered into him," and the Stygian darkness of that soul is demonstrated by the speed with which he bargained the Savior of the world for "thirty pieces of silver."

III. JUDAS THE REMORSEFUL

After the betrayal, the memory of the teachings, the works of love and the spotless life of Jesus came to Judas. He began to see the vicious iniquity of his heart and his guilt became unbearable. He returned to the priests with the money, but here was where he made his fatal mistake. He should have gone to Jesus, for He was still the same loving, forgiving Savior He always had been. That this

is true was demonstrated by His treatment of Peter. If Judas had gone to Calvary while Christ hung on the cross, he would have found forgiveness and restoration.

IV. JUDAS THE LOST SOUL

But remorse turned to despair; he seemed to lack the power to turn to Jesus. The darkness had settled over his soul until there was no ray of hope, no susceptibility to the divine call, and in his despair he went, by his own hand, to horrible death and into eternal night: "to his own place," as it is said in Acts 1:25.

APPLICATION

Judas stands as the symbol of the backslider:

1. Disciples, who have known the presence of Christ, tasted the joys of divine fellowship, felt His miraculous power.
2. Betrayers, who have sold out for worldly pleasure, ease, money, position, the acclaim of friends.
3. The danger of remorse. It is not enough to be sorry for sin. We must turn to Christ with all our hearts, believing that He will hear in mercy and forgive.
4. The peril of eternal loss. "Woe to that man by whom the Son of man is betrayed."

Deadlines

TEXT—The harvest is past, the summer is ended, and we are not saved (Jeremiah 8:20).

I. OUR UNIVERSE IS FILLED WITH DEADLINES

That is, in every power or force in nature, there is a point beyond which fatality and destruction are inevitable.

1. The power of gravitation. As the water moves toward a great falls, there comes a point and a situation where human strength is of no avail. Also, there is a height beyond which, if a human being begins to fall, death is inevitable. Some years ago the giant dirigible Akron broke loose from the landing crew in southern California, and some of the crew failed to release their hold on the ropes until they had been jerked hundreds of feet off the ground. In spite of frantic efforts to save them, some could not keep their hold and dropped to their death. Potentially, they were dead before they released their hold, for they were beyond the deadline of gravitation: death was inevitable.

2. The power of the wind.
3. The implications of speed. There comes a situation, if speed is constantly increased, that all margins of safety are erased and a car or a plane goes to pieces. That is a deadline.

4. Safety systems, such as the signal systems on railroads, are constructed on this basis; to provide a margin of safety that will prevent anyone "crossing the deadline" where tragedy is sure.

II. IN HUMAN LIFE THERE ARE DEADLINES

1. Physical. Disease will grip an individual until there is no possibility of thwarting its power. In accidents, shocks may be sustained from which the physical organism cannot recover. In poisoning, there is a point beyond which antidotes have no effect. These are deadlines.

2. Legal. Our legal systems are filled with the principle of the deadline. Taxes must be paid by certain dates or property is forfeited. Bills are rendered with the idea that deadlines are set past which legal action can be taken. Sentences in courts involve the same principle.

III. THERE ARE DEADLINES IN THE SPIRITUAL REALM

The spiritual realm is one of divine law and integrity. The Bible narrative is filled with accounts of deadlines.

1. The antediluvian world. God had said, "My spirit shall not always strive with man." In spite of unbelief

and sin, there came a time when the judgments of God began to operate and there was no recourse.

2. Sodom and Gomorrah. There came a time when the iniquity of these cities took them past the deadline and "brimstone and fire from the Lord out of heaven" rained down upon them.

3. Egypt. There was a time when Pharaoh and his people could have chosen to obey God, but they finally crossed the deadline of God's mercy and the firstborn of all the land died.

4. Destruction of Jerusalem by the Romans.

5. Individuals who could not turn back: Esau, King Saul, Belshazzar, Judas, Ananias.

IV. THE ROAD TO THE DEADLINE

Several years ago there was a major train wreck in the Middle West. An engineer, running late, disregarded the signal set against him at an intersection with another railroad and tried to beat the other train past the crossing. His engine crashed into the middle of the train that had the right-of-way with a tragic loss of life. There were three major steps in that process:

1. He heeded not the warnings.
2. He drifted into dangerous territory.
3. He was gripped finally by forces which he could not control.

These are the steps to the deadline in relation to God. God's warnings are given, but too many drift on into dangerous territory. Finally, there comes the time and place where we cannot control the forces that grip us and the soul is lost.

V. SPIRITUAL DEADLINES

1. Within the heart: hardness, indifference, carelessness.
 2. Death. This marks the point of eternal determination.
 3. The return of Christ. This will be a point of final determination and which we may face at any time.
- Now is the time of harvest. Now is the time for decision. Remember, the harvest will pass; the summer will end. Opportunities for salvation will not always be ours. Let us deal with God on mercy's side of the deadline.

Proofs of God's Love

TEXT—In this was manifested the love of God toward us, because that God sent his only begotten Son into the world; that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins (1 John 4:3, 10).

INTRODUCTION

There is too little understanding of the meaning of the love of God to humanity. God's love is given as the major basis of His contact and dealings with us. "God so loved the world." "He loved us." What are the outstanding proofs of God's love toward us?

I. GOD'S REVELATION OF HIMSELF

It is a mark of His love that He has not hidden from us, but rather He has been infinitely willing that we should know Him. In this God has always taken the initiative in every possible way, for He knew the natural darkness of the human mind and heart. He has revealed Himself directly through His dealings with individuals and by His laws and precepts. He has revealed Himself indirectly through symbols, types and providences. God has revealed His character, so that we may know that He is holy and righteous altogether. The revelation of His

holiness gives the basis for understanding sin and its nature and consequences. He has revealed His will for humanity so that we may know what He requires of us. And most wonderful, He has revealed Himself in the glorious person of Jesus Christ, His only begotten Son, "full of grace and truth." His Word is the abiding visible evidence of His love.

II. PROVISION OF THE PLAN OF REDEMPTION

Have you ever thought how helpless we would be without God's revelation of the plan of redemption? The Psalmist declares, "The Lord hath revealed his salvation." The Word of God gives us the whole plan, the complete truth relative to our need and the satisfaction of that need in Christ. Thus the plan of salvation is more than mere truth, but that truth is personalized in Jesus Christ.

Furthermore, the plan of redemption is made personally effective by the power of Christ. We are not left to search in uncertainty, but can follow the simple directions to repentance and faith, which will bring the atoning power of Jesus' blood to bear upon our sin and guilt. He will give us "power to become the sons of God." Thus it is not a legal experience, but an act of divine grace that makes us "new creatures" in Christ Jesus. It is not merely following a code, but knowing God and living in fellowship with Him.

III. SACRIFICE, THE HIGHEST PROOF

"God so loved the world that he gave his only begotten Son."

Jesus Christ "loved me and gave himself for me." The supreme proof of the love of God is found in the element of sacrifice that inheres in the whole plan of redemption. In that is the disposition to withhold nothing that would be necessary for the redemption of a lost race. This love was concerned with a sacrifice for sins committed, but also included the principle of sin in the heart. To meet the whole problem of sin, Jesus Christ "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He "took on him the nature of Abraham," was "made a curse for us," and accepted voluntary limitations that He might provide redemption from all sin. This voluntary sacrifice is highest proof of the eternal love of God.

IV. SEEKING THE LOST

Here is constant proof of God's love. Having revealed Himself, having provided the plan of redemption, having made such an unspendable sacrifice to make the plan effective, it would seem that no more would be necessary. But the love of God sends Him, by His Spirit, seeking for the lost, even when they ignore and reject Him. And He is our one supreme need.

Ole Bull, the noted violinist, was accustomed to take long walks through unfamiliar territory. One day he came to a peasant hut and saw a violin hanging on the wall. Asking the peasant about it, the man took it and tried to play, but brought from the instrument only sorry raspings with only the semblance of a tune. Then Ole Bull said, "May I play it?" The man gave assent and from that same violin came streams of lovely melody that brought the humble listener to tears of joy and gratitude. It was the touch of the master. Without the presence of Christ, our lives are raspy and useless, but at His touch, they will become sources of heavenly melody and blessing to all around us.

ILLUSTRATIONS

Basil Miller

He Failed to Look

"My God," cried the engineer of the Canadian National Express, "we're going to hit that truck!"

The Express traveling between London and Toronto, Canada, was making seventy-five miles an hour when suddenly across a prairie road in plain view of the tracks and the oncoming train a large ten-ton truck loaded with cement drove in sight. The engineer knew he could not stop the train in time to avoid the crash, so he set his brakes and waited to plow into the truck.

"There was no moment of waiting on the driver's part," said the engineer to me a few years later as we were riding on the identical train. "He failed to look. When we hit him it was with such force that I couldn't get the train stopped for three-quarters of a mile. The impact hurled the motor 250 feet into a field. It rolled the cab back like a telescope."

"What about the driver?" I broke in.

"One of the men was thrown on top of the truck cab and you could have rolled him up like a newspaper. The other was mangled beyond recognition."

"And how did you feel?" I inquired.

"I was never so glad in all my life to get an engine stopped. The driver had a plain view of the tracks for five miles, and I saw him coming, expecting all the time that he would stop. But he didn't even hesitate. I prayed that it would not wreck the train. All I can say is, he failed to look."

This is life's most serious problem—failing to look. The youth who starts out today on the downward path fails to look to the end of that road. The father who drinks fails to look at the consequences. Women who break over the marital vows and seek comfort in a necking party in some other man's arms fail to weigh the results of their actions.

Failing to look! what dire ends those who travel this road are sure to face. Look and live. Look to Jesus and there's life and hope for you.

"I'm Going to Commit Suicide"

"I'm going to commit suicide," cried the young woman who had tasted the dregs of sin. "There's nothing left—no hope—no light for the future. I'm all alone. My own family are all gone."

On and on she wailed about the end of sin's trail she had traveled. She had been the daughter of a wealthy banker in a Middle Western city, and as such had all her heart could desire. Early she married a young man who made thousands each year. They had their beautiful home, their large automobiles, their friends from the social crust of the community. A little baby came into the girl's arms.

Then drink slipped into the home. The mother learned to love night hours, strange ways, night clubs with strange men while her husband was courting other ladies. Came the day of reckoning on the marital score and the girl went to Reno.

From Reno she went into a tailspin morally that

eclipsed anything she had ever before experienced. Her daughter grew to young womanhood.

"And then Mother took sick," wailed the woman who had come to the end of her way. "That took all of Dad's money—operations, specialists, and what not. Dad couldn't stand the strain, so he crashed in business, and I found myself with a daughter in an expensive school and broke."

On the story dragged from the dungeons of her soul.

"And how did you get the money to give the girl the advantages you thought she must have?"

"I—," hesitating, "I sold myself to the highest bidder wherever men could be found with enough money. Then I got a government job through some of my connections. I'm making an honest living now and by myself. But there's no hope. I'm cracking-up—in a wild tailspin."

"I'm going to commit suicide!"

"Did you ever go to Sunday school?" Mrs. Miller asked.

"Oh, Esther, when I was a little girl, Auntie always took me and I learned the Bible. That's where I made my mistake. I forgot those Sunday school ways and went to hell without thought of the Bible."

She wailed half the night with a broken heart. When I tried to point her to Jesus, she could not grasp the meaning of faith and the just way.

She had sold out to sin. Her first drink meant little and her first immorality less. Sin paved the road to hell with glitter but the end was covered with the morass of destruction.

"I knew how to pray then, but now I can't grasp it. The words are dead and I'm going over the brink."

This is a sample of what sin does. How carefully we should live each day lest our feet slip onto the wrong path that trails over the precipice of doom.

The Thrill of Recognition

"Queen Elizabeth bowed to me," said Mrs. William McGuire, whose husband founded the Nazarene work in Toronto. "What a thrill I got out of the experience when during the parade she looked squarely into my eyes and then bowed. And I thought what joy a fleeting moment of recognition gives me, but oh, to have Jesus recognize me."

Bob Clifford, popular Canadian gospel pianist, said of the same visit of the king and queen to Canada, "I was standing high upon a chair when they came by. I was so thrilled to be so near them that I fell off the chair."

This is human recognition. But there is a grander divine recognition. We can have God's smile upon our lives daily and the experience of walking and talking with a King can be ours. And when life's labors of love are finished it will be a wonderful moment when Jesus says, "Thou hast been faithful . . . enter into the joys of thy Lord."

The Buck's Firewater

"Fifty gallons of firewater," said the Onondaga Indian buck "stood between me and God. Preacher, you tell 'em truth. Indian must give up to get Jesus."

Roy Cantrell, now Canadian District Superintendent, while pastoring at Syracuse was called to hold a revival on the Onondaga Indian Reservation. One night he preached against sin and the need of making a complete break with evil. An old buck sat stolidly in the audience and when the Spirit was working among the Indians this

buck marched out of the meeting with no showing of concern.

"I've lost him," thought the preacher.

The next night the buck came back and with fifteen others went to the altar. Mrs. Cantrell made herself useful during the service by holding a papoose while the mother confessed her sins. The buck left the altar and walked out again.

"The next night, Friday, that buck came charging into the service with all his might. He shouted around the building, danced an Indian jig, and then he hugged me with his strong arms," remarked the preacher.

"Fifty gallons of firewater had to be thrown out before God could save me," said the buck.

Then he told that God had shown him the need of throwing out every drop of the firewater and making a clear break with the past before his prayers would go higher than his head.

"Preacher," said the Indian, "preach on marriage and divorce. We Indians need it heap bad."

The buck himself and his wife had both been married previously and had left their partners. Then without a divorce they had been living together for eleven years without being married. When they had gotten together the necessary \$100 for their divorces they were remarried.

"What a pitiful sight those Indians make," said Cantrell to the writer in his Toronto home last winter. "They are neglected. The squaws worship snakes and turtles and all are practically without any religious training."

Who Sent the Telegram?

"Who sent the telegram?" asks Shaheeda, a Russian Christian who in 1901-3 conducted a Home of Labor for Russian criminals, prisoners, murderers, prostitutes and political prisoners who had been banished to the island of Sakhaline in the Pacific Ocean, several hundred miles from the coast of Siberia.

On the island at the time were 25,000 people, who literally constituted a human garbage heap. They had been sent on from the Russian prison camps of Siberia to a land worse than death itself. They had abandoned all hope either for life or death. The women were degraded and those who came to the camp at first even though they were morally virtuous soon lowered themselves to the vilest of the vile types of prostitutes.

In 1903, on a March Sunday, Shaheeda, the matron of the Home of Labor, felt suddenly compelled to ask God for 3,000 rubles necessary to carry on the work. She could not get away from this feeling of oughtiness. So she prayed diligently that God would provide the money.

Suddenly the name of Princess Gagarina, who lived in Petersburg, Russia, and was an evangelical Christian, flashed before her eyes. God seemed to say, "Send a telegram to her asking for 3,000 rubles."

At the same time the name of another person who had before befriended Shaheeda when she had needed money for her religious work came to mind. But she marked this off as not being the name to whom the telegram should go.

She wrote out the following telegram and gave it to the officer to send:

Princess Gagarina, Petersburg, Morskaya. If the Lord puts into your heart to send me 3,000 rubles for my work I shall be grateful.

Leaving the office Shaheeda thought again of the second lady, Madam Naryshkina, who had befriended her work, but did not feel inclined to make an appeal to her for the needed rubles.

On the fourth day, which was Thursday, Shaheeda got a telegraphic money order for 3,000 rubles from Petersburg, as she had duly expected that God would send the money.

But on reading the name it was Madam Naryshkina and not Princess Gagarina!

Months passed and since the island was icebound and it was impossible for mail to get out, Shaheeda thought nothing else of the strange mix-up of names and money received. But one day the telegraphic officer came to Shaheeda and apologized, saying, "I have found the telegraphic order you asked me to send months ago. Through some mistake I failed to send the telegram! Will you kindly not report me to the officers?"

"Who sent that telegram?" asks Shaheeda.

Said the young officer, "I did not send it."

"This was a strange occurrence," writes the matron of the home. "As neither of the ladies—the only ones who could possibly send money for my Home of Labor—had been informed about my request, as my telegram had never been sent off—how could it come about that I had received the specified sum on the specified day?"

"But there ever was, and is, our wonder working God. He alone knew that the telegram had not been sent, so He worked in a mysterious way 'His wonders to perform.'"

"And did you tell this experience before?" one asks. "I have often wished to share this experience with God's children and now after thirty-seven years I have told it to you. Do not read it lightly and pass on."

Under Auntie's Practicing

"Under whose preaching," someone asked a little girl who had been converted, "were you saved?"

"Under nobody's preaching," came her short and blunt reply, "but under auntie's practicing."

Said Evangelist Templeton in telling the story, "And were there more such practicing there would be more conversions and the work of the preacher would be less difficult. Let us practice more and preach less."

The Measure of Worth

"Clean that sewer bowl," said the manager of the Pacific Loan Corporation to the painting contractor, Walter Sewell, a Christian business man.

"I did not send for one of my many men to do the dirty job. I did it myself right away. The task was humble, but I showed him that I was not above doing anything that my men had to do."

"Was it worth the trouble?" I asked just after we had gone through a million dollar apartment house which Mr. Sewell had painted for the corporation.

"I have received multiplied thousands of dollars worth of painting and repair business from the Pacific Loan Company, and it all came from that humble act."

The true measure of one's worth is not how high your hat is, how snubish your nose may be tilted to the breeze, but how humble are you. This is the Christ standard. The meek shall inherit the earth; is the Master's dictum.

Paganini's Fiddle

Paganini, the famed violinist of years ago, was advertised to play on his Stradivarius violin valued at hundreds of thousands of dollars. He rendered several pieces and then throwing the violin to the floor he stepped on it, breaking it to pieces.

"The music is not in the fiddle," said the master. "It is in Paganini!"

Then he took his real Stradivarius and played once more, music as sweet as that of the spheres.

So with our lives. The melody is not in the human but in the divine gift of Christ that is within us. It is not what we do but what God does through us that makes spiritual melody for others' enjoyment. We must train this sense of being the instrument through which the divine plays and then the results of our lives will stand forth as spiritual symphonies.

The Church Corpse

Leaning far over his pulpit during the delivery of a funeral oration, said a popular preacher, "This corpse has been a member of the church for twenty years."

Replied Rev. E. E. Hale, pastor in the same city at that time, "This is far too true of many church members—they are religious corpses."

God give us living church members, who are full of holy zeal, who "will take a crack at the devil wherever they happen to see his snout," as the janitor says. Then there will be more moving of the world toward the church. Dead members make but little stir among those who are dead in trespasses and sins.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

Let God Rule

Oliver Cromwell's secretary was dispatched to the continent on some important business. He stayed one night in a seaport town, and tossed on his bed, unable to sleep.

According to an old custom, a servant slept in his room, and on this occasion slept soundly enough. The secretary at length awakened the man, who asked how it was that his master could not rest.

"I am so afraid something will go wrong with the embassy," was the reply.

"Master," said the valet, "may I ask you a question or two?"

"To be sure."

"Did God rule the world before we were born?"

"Most assuredly He did."

"And will He rule it again after we are dead?"

"Certainly He will."

"Then, master, why not let Him rule the present, too?"

The secretary's faith was reassured, peace was the result, and in a few minutes both he and his servant were found asleep.—Gleanings

Self-Discipline or Else—

"December 7, 1941, marked the end of 'cocktail civilization.' We will emerge from this war as Cromwell's

The Supreme Sacrifice

"So you are able to typewrite with your toes?" asked a friend of an armless woman.

"Yes, I taught myself to use the typewriter with my toes, seeing that I have no arms. And I can do many other things without arms that one would think impossible," returned the armless lady.

It was a delicate question but one that naturally followed. "And how did you lose your arms?"

Then came the story of a heroic sacrifice doubtless unequaled in sacrificial annals.

"Years ago," said the handicapped lady, "my little sister caught on fire. Her clothes were aflame and I took my hands and put the fire out. But—" Then hesitated.

"You burned your hands?"

"Yes, and my arms almost to a crisp. The doctors had to amputate my arms to save my life."

I thought when leaving, the influence of that woman: What a marvelous sacrifice to make for a sister. Then came the comforting knowledge that Jesus not only sacrificed His arms but He laid down His life for our salvation.

"Greater love hath no man than this."

birthplace and cradle of both these revolutions that shall have ended in victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."—ABRAHAM LINCOLN in a speech delivered February 22, 1843.

Fight the Good Fight

Fight the good fight with all thy might;

Christ is thy strength, and Christ thy right;

Lay hold on life, and it shall be Thy joy and crown eternally.

Run the straight race, through God's good grace,

Lift up thine eyes, and seek His face; Life with its way before thee lies, Christ is the path and Christ the prize.

Cast care aside, lean on thy Guide, His boundless mercy will provide; Trust, and thy trusting soul shall prove

Christ is its life, and Christ its love.

Faint not nor fear, for He is near, He changeth not and thou art dear; Only believe, and thou shalt see That Christ is all in all to thee.

—JOHN S. B. MONSELL.

Religious Excitement

There was considerable excitement always in the early days of a religious movement. The Methodists had it and the Salvation Army. Harold Begbie, writing of the Army said, it was more uproarious than the Methodists. "The Army broke through all reserve and decorum; it beat its drum and blew its

trumpets because it was supremely happy."

Socrates said that "Madness was of two kinds; one produced by human disease, the other inspired departure from established usages." In that second sense we can understand the words of the prophet: "The prophet is a fool, the spiritual man is mad." Booth, Wesley, Luther and other great leaders come within that category.

Ballington Booth describes a meeting in which there was such a "rush out of glory" that his listeners struggled to get to the penitent form, and then what? "Out came," he said, "seven feathers, three pipes, three pairs of ear rings, three brooches, one Albert charm, one tobacco pouch, and two pieces of twist twenty-four inches long."—G. W. RIDEOUT in *The Pentecostal Herald*.

God, Make Me Brave

God, make me brave for life; oh, braver than this.

Let me straighten after pain, as a free straightens after the rain,

Shining and lovely again.

God, make me brave for life: much braver than this.

As the blown grass lifts; let me rise From sorrow with quiet eyes;

Knowing Thy way is wise.

God, make me brave. Life brings

Such blinding things.

Help me to keep my sight.

Help me to see aright.

That out of dark comes light.

—AUTHOR UNKNOWN.

Suppose!

Some time ago a pastor gave the following message to his people:

Suppose your church membership was limited to fifty members. Would you be in or out?

Suppose you had to run for church membership as a candidate runs for a political office. Would you win or lose?

Suppose that memberships were good for one year and that re-election depended upon the good you had done in the church during that time. Would you be re-elected or not?

Suppose that every member of the church did as much for the church as you are doing. Would more seats be needed or would the doors be shut and nailed?

Suppose that the church had this set of rules:

All dues must be paid in advance; regular attendance at all services required, sickness being the only ex-

cuse accepted. Each member must serve in one of the following capacities: Sunday school teacher, member of church board, participating in some other form of organized church work. How long could you qualify?—Bulletin, Thomasville, Georgia.

Harnessing God's Couriers

Discussing the discovery of electricity, which had been a part of the structure of the universe since the day of creation, Emerson once wrote, "We had letters to send, and couriers could not go fast enough or far enough; but we found out that the air and the earth were full of mysterious energies, all going our way! Now that is the wisdom of man, in every instance of his labor, to hitch his wagon to a star, and see his chore done by God himself. We cannot bring the heavenly powers to us; but if we will only choose our jobs in the direction in which they travel, they will undertake them with the greatest pleasure."

Expect Great Things

Tom Sawyer, when he went fishing, probably used a bent pin for a hook, and on his most successful day took home quite a "string."

Peter, James and John used nets to catch their fish, and on their most successful day, at the command of Jesus, nearly sank their boats with the load.

What are you fishing with, a bent pin or a net? Most of us expect so little that if God were to dump a load of Sunday school souls into our boat until we began to sink, we would just sit there gaping in astonishment dangling our silly little hooks.—OLIVE G. TRACY in *New York District Ink Links*.

The Echo of the Empty Pew

The empty pew has an eloquent tongue. Although its message is unpleasant, it is one that all may hear.

The empty pew has a voice, and this is what it says:

TO THE PREACHER: "Your message is not worth while."

TO THE PROSPECTIVE MEMBER: "You had better wait a while."

TO THE VISITOR: "You see, we are not quite holding our own."

TO THE TREASURER: "Look out for deficit!"

TO THE FAITHFUL MEMBERS: "Why don't you go visiting next Sunday too?"

Empty pews have an echo—the nightmare of the minister, the despair of the church, the symbol of irresponsibility, and the proof of Christ

crucified anew, scoffed, ridiculed and mocked.—Rev. W. H. DIETZ, Pastor, Dawson, Minnesota.

Good for What Ails You

As men search for remedies for various troubles and ailments which beset the daily path of life many remedies have been suggested. Here are some which, through centuries of experience have been proved effectual.

For worry:

Read Matthew 6:19-34.

For sorrow:

Read John 14.

For unfaithfulness of others:

Read Psalm 27.

For tendency to fall on your part:

Read Psalm 51.

For preparation for church services:

Read Psalm 84.

For safety in face of danger:

Read Psalm 91.

For encouragement:

Read Isaiah 40.

For fruitfulness:

Read John 15.

For help when in doubt:

Read John 7.—SELECTED.

What Is Your Life?

What is your life?

It is an opportunity to get right with God.

It is an opportunity to develop Christian experience.

It is an opportunity to get some of our associates to God.

It is an opportunity to show Christ's life to those who have never seen Him.

It is an opportunity to help the church in the great work she does as an institution founded by Jesus Christ and commissioned to carry on for and with Him.

Ah, how grand are the possibilities of life!—The Free Methodist.

Plain Preaching

It is not possible to be too simple, direct and straightforward in preaching. If the truth presented is profound and personal, the simpler the diction used in presenting it, the more effectual it will be in reaching the heart. When the Director was in San Diego, he watched visitors coming to see their sons, brothers and husbands at the Naval Training Station. Lots of plain people were there—some no doubt from great distances—come to see their boys for perhaps the last time before they were to disappear on the high seas. Each visitor, of course, had a little parcel done up in brown paper and string. (You can guess what was in it.) It is the

custom to halt visitors at the gate while a messenger goes to find the man.

A chaplain told the Director how on one occasion an elderly man came to the gate asking to see a certain sailor. The messenger found the sailor, but got no response when he told him there was a visitor for him. The sailor did not stir. Then the messenger said, "Your father is at the gate to see you." Still no response. The sailor was not interested. The messenger tried again. "Your pappy is here to see you." At that the sailor, all excited, scrambled to his feet and fairly ran for the gate. Apparently the word "Father" meant nothing to this boy. But "pappy" meant everything!

May it not be that we preachers, who are really nothing but messengers to tell people that their heavenly Father is waiting for them, have sometimes disguised our message in our vocabulary? We have used a good deal of ecclesiastical, theological, philosophic and literary language. But many a man lonely for God might recognize Him under a homelier description—and hurry to meet Him too. —G. F. KETCHAM, in *News Bulletin*, General Commission on Army and Navy Chaplains.

Ye Servants of God

Ye servants of God, your Master proclaim,
And publish abroad His wonderful name!
The name all victorious of Jesus extol;
His kingdom is glorious and rules over all.

—CHARLES WESLEY.

Opportunity

I shall pass through this world but once.

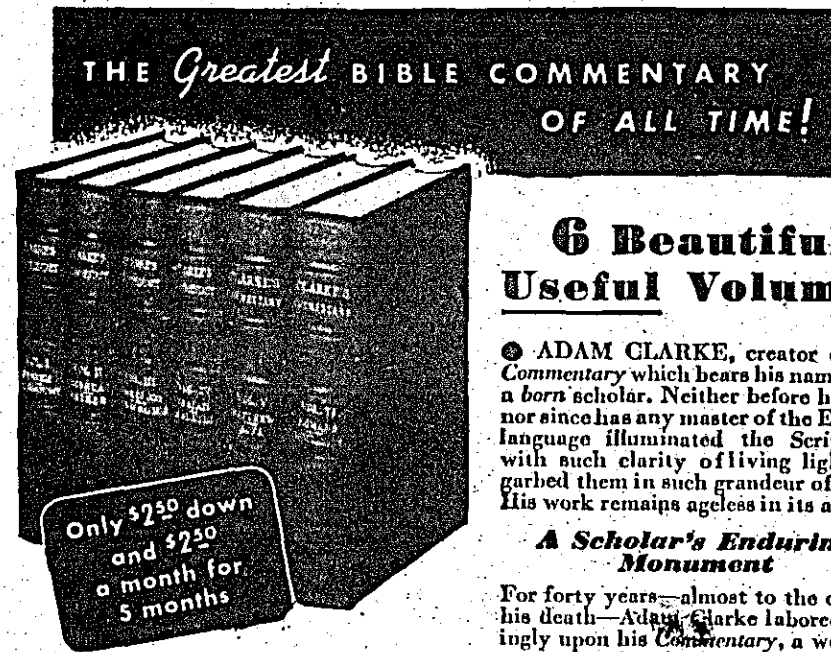
Any good therefore that I can do or any kindness that I can show to any human being, let me do it now.

Let me not defer or neglect it, for I shall not pass this way again.—SELECTED.

Qualifications for Ministerial Success

The minister should have four outstanding characteristics to succeed in our movement:

1. He must be fervent in spirit.
2. He must co-operate with the district and general leaders.
3. He must be evangelistic.
4. He must have ability to edify consistently the people to whom he is ministering.—RAYMOND R. BROWNING.



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Printed in U.S.A.

The Preacher's MAGAZINE

Volume 17

December, 1942

Number 12

The Star in the East

THE WISE MEN on their way to Bethlehem saw again that star, no longer a sign but a moving, guiding star, leading them to the manger-cradle, stopping above the lowly spot and pouring its rays about the newborn Christ, making glad their hearts and guiding them to His feet where they could pour out their offerings of love to the immortal King.

He is the Star of the supernatural. . . . He is not the product of His age. He is not the result of His surroundings. He is a fountain of love opened out of the eternities to pour the streams of the infinite upon human hearts. He is the uncovering of the unseen glory, so that whosoever hath seen Him hath seen the Father. He is the unveiling of the light of immortality so that whosoever stands in that light shall be glorified. He is the going forth of the everlasting Father with all of His wisdom, power and love to lay hold of His child and bring him back to his Father's house.

He is the Star of liberty, liberty from serfdom and physical bondage. When that Star arose the great majority of men were slaves. It was thought that this was their normal condition. Throughout the Roman empire, in the forests of Germany and over the world men were slaves. Though the light of the blessed Jesus affected first the heart, yet it soon began to affect the outward condition of men. And though it took long ages to so overcome its paganism that it could work out, to any great extent, the purpose intended, yet gradually the slaves began to break their chains under its influence. Wider and wider its beams spread until there are but a few of the darker corners where its influence has not been felt. You cannot sail human slavery through an age of complete gospel light. . . .

Christ is essentially the Star of hope. Hope is one of the chief elements of a joyous life. "Hopeless" is one of the saddest words we know. Man is made to hope. His inheritance is largely one of hope. This place of his abode is the place of hope. Christ is the hope of a man. In his sin He bids him hope for triumph and victory. In affliction and sorrow He bids him hope for joy and blessing. From little childhood which He gathers in His arms and teaches love, and teaches to hope for His bright heaven, to old age He is the hope of men, creating in the hearts of those who love Him a sure hope of immortality.

We come today to the feet of the Lord Jesus Christ. In His presence all earthly trappings of pomp and power are as nothing. The heavens open above Him and the music of eternity is near. We come today to join with the wise men in worship at His feet, to bring our offerings, not alone of gold, frankincense and myrrh. . . . We stand with joyful gratitude in His presence and expect eternal felicity with Him in heaven.—DR. P. F. BRESEE.

The Preacher's Magazine

Published Monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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The Preacher and Homiletics

By the Editor

A STAUNCH admirer of an erratic preacher once said, "Brother L— used to preach well arranged sermons, but he has left off all such formality, and now he just stands up there and gives out the truth as God gives it to him. He gives it out in great chunks, and gives it out with only such order as the Holy Ghost provides." Not having been fortunate enough to have heard the erratic preacher in question, I could not say whether the brother's description was correct or not. But I did venture to say that it seemed to me a pity that one who could follow a logical and orderly course in preaching should find it necessary to come down from this exalted plane to some sort of original chaos which could but remind one of the state in which the world was found before God commenced the organization of it in the days of creation week. The truth is, I could not bring myself to believe that any man who can preach in an orderly manner would deliberately forsake order for disorder. The demands of logic and order are native in the human intellect, and one who ignores these demands is flouting both man and his Creator.

In the former times homiletics was known as "Sacred Rhetoric." The thought was that it involved only the application of all the principles of thought and speech to the subject matter and delivery of preaching. And I judge the idea was quite true and applicable now as then. The preacher as a teacher must follow the approved methods of pedagogy. The preacher as a pleader is bound by the same rules as those which govern the lawyer. The preacher as an exhorter must regard the emotional responses of his hearers, just as the politician must do. His object is different, but the road which leads to his object is not different. This does not argue that a preacher may not have a measure of success without attending to the principles of orderly discourse, but it does argue that when he does thus succeed he

succeeds in spite of his aberrations, and not because of them.

The habit of always making the sermon skeleton prominent is a fault, and has been responsible for some of the disrepute into which homiletics as a science and art has sometimes fallen. Especially in these modern days when so large a number of the average congregation have at least been to high school, there is something wearisome about the practice of making ado about firstlies, secondlies and thirdlies, and sometimes the preacher gives the impression that the order is as inspired as the text upon which the theme is founded. But all this has to do with academics. Homiletics must be learned as a science, but as an art it must often disregard the science. But the disregarding of the science is a fault only when the preacher is not aware that he is so disregarding. Often a discourse is more effective if it begins with a story or illustration, although this is not in keeping with the books on preaching which preachers are urged to read. Often the text is better read at the close than at the beginning of the sermon. Often the argument is more effective if it is presented in cumulative, rather than in divided form. Sometimes the conclusion is better for being entirely omitted. But it is like the boy who asked his father to buy him a hat. The father objected on the ground that the boy did not wear a hat. But the boy claimed he must have a hat in order that he might do without wearing it. Likewise the preacher must know the rules of homiletics that he may know when he violates them and why he violates them. But even this violation of rules does not imply disorder. One may invert order without falling into disorder. He may even modify formal order without losing sight of order itself.

It is a fault for a preacher to become the victim of a certain form even to the point where his constant listeners learn to forecast his procedure. In other words, in form and order, as in other things, variety is better than monotony. Take the prophets as an example. There are those who claim that there were two Isaiahs. The one they think wrote the first thirty-nine chapters of the book known as Isaiah, and the other the remaining twenty-seven chapters. But no such explanation is necessary to account for the facts. The difference in the subject matter is sufficient to explain the difference in form and style. No preacher who is not a bookworm and a deadhead will cast his sermons into the same mold regardless of subject matter, occasion and purpose. That were as foolish a practice as that which the ancient Greeks accredited to the monster who made all guests fit the length of his bed, even though the practice required that some should be stretched and that others should be sawed off. It is not required that a preacher should preach just the same number of minutes every time he preaches. Let him vary from twenty to forty or forty-five minutes, depending on occasion, subject and interest, rather than to stretch sparse material to

thirty minutes and compress abundance to thirty in order to be uniform.

An accomplished young musician applied to a famous teacher for help. After hearing the pupil perform, the teacher said, "You play well now, but you do not know why you do it. I will teach you why you do it." This is about what we are saying about the preacher and homiletics. It will not do for a preacher to be "unhomiletical" and not know it. But it is perfectly legitimate for him to disregard or violate the rules of homiletics when he knows what these rules are, and when he has a good reason for violating them. Homiletics, like fire, is a splendid servant, but a tyrannical master.

And now for a few practical suggestions: (1) The formal training of prospective preachers should require thorough courses in homiletics and sermonizing, just as surely as it requires courses in pastoral theology and religious education. (2) Every preacher, whether he had homiletics in the time of his probation or not, should read a good book on the formal phases of this subject once each year. (3) The preacher should train himself to study the homiletics of every speaker he hears. After he has somewhat passed the novice stage of the practice, this critical study of speakers and their messages will not take away anything from the effectiveness of the message, but rather will add to its enjoyment and usefulness to the listening preacher. (4) Every preacher should read sermons—the sermons of other preachers. He should read sermons every week. He should read them either critically or sympathetically that he may keep alive his own homiletical instincts. (5) During the first ten years of his ministry, the preacher should write a sermon every week. He should write it whether he makes any use of it or not. Not many preachers can hold the interest of the people while he reads a sermon. Even the use of full notes is, I think, a bother. The extemporaneous method is, I think, by odds the most useful and effective method. But extemporaneous preaching requires careful preparation, and "Reading makes a full man, writing makes an exact man, speaking makes a ready man." (6) The wise preacher observes the results of his own style. If he finds that his method provides a better place to quit at some other place in the sermon than at the close, he will either revise his method or change his quitting time. I have known a preacher who habitually followed his theme (and the interest of his listeners) on out to a needle point where it was necessary to quit just from mere exhaustion. But there is nothing more important in preaching than the time and manner of quitting. It is possible to quit too soon. It is more likely that one will continue too long. But no one can tell you by the watch when it is time to quit. You must know that from the subject matter and the purpose and from the interest of the people. Every preacher has his adaptations, and he is wise if

he learns and observes them. There is no hard and fast "right way" to do it. The right way is an abstraction which must be modified by each preacher for himself, and even modified for each subject and each occasion.

If it now seems to the reader that I have made the proposition difficult by turning all rules of thumb into principles, I can say only that the spirit is always more difficult than the letter, but it is also more important. Not many of us will be called to teach homiletics. We are called to preach the gospel, and it is preaching that interests us. We are justified in laying tribute to every factor which promises to make better and more effective preachers of us, and we are justified in revising every preaching statute when such revision promises to make us more able ministers of the New Testament. The standard of excellence is not some abstraction, but it is an eclectic composite which puts each one on the stretch to "beat himself."

The Calm Spirit

By J. R. MILLER

The people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives. One task never crowds another out, nor ever compels hurried, and therefore imperfect doing. The calm spirit works methodically, doing one thing at a time and doing it well; and it therefore works swiftly, though never appearing in haste. We need the peace of God in our heart just as really for the doing well of the little things of our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eye ought to be clear, and our nerves ought to be steady, as we press through the tasks of our commonest day. Then we shall do them all well. We want heart peace, before we begin any day's duties, and we should wait at Christ's feet ere we go forth.—in *The Wesleyan Methodist*.

The certain road
to PROSPERITY

God promises the one
who delights in His
Word and continually
meditates in it—
"Whosoever he doeth
shall prosper" Psalm 1:3



Thoughts on Holiness

Olive M. Winchester

The Holy Spirit Within the Human Heart

WITH the outpouring of the Spirit this third person of the Trinity became the efficient agent in all operations of grace within the heart of man. Jesus had told the disciples that it was expedient for them that He should go away, for if He did not, the Comforter would not come; but upon His departure He would send the Comforter who would dwell within their hearts. When Christ was here upon earth His power and influence were exerted upon His disciples, but in His bodily presence He could not become a motivating power within. The Holy Spirit without the limitations imposed by the human body can enter within and operate with the human heart as the center. Thus greater works can be wrought in the realm of grace. These are various in their nature.

BORN OF THE SPIRIT

Because of the emphasis of the fullness of the Spirit in entire sanctification, sometimes the operation of the Spirit in the first work of grace is lost sight of, but the Spirit is as truly active in one as in the other. In the first place there is the convicting power of the Holy Spirit. In the Gospel of John we read, "And he, when he is come, will convict the world in respect of sin, and of righteousness and of judgment." All our preaching would be ineffective if the Holy Spirit did not take the Word of God and apply it to the hearts of men. Can we conceive of the thought that the Holy Spirit applies the truth and then leaves the individual and does not continue until he becomes in deed and in truth the child of God? This does not seem to be logical or reasonable.

Along with the fact that it seems to be reasonable to expect the operation of the Holy Spirit in the heart in regeneration, there is a passage of scripture which we are inclined to feel indicates the fact. When Nicodemus was perplexed as Jesus was teaching him a lesson in spiritual realities, the cause of his perplexity being that he confused physical and spiritual being, Jesus told him very plainly, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and further "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Here again the logic also would indicate the fact for if the birth is to be a spiritual birth which it is, then it must be that the Spirit operates in bringing it into existence.

Thus it is that from the time of the first awakening to need until the work is completed in the heart the Spirit is the efficient agent; He carries on the process to its fulfillment. Then he crowns it with a witness given. This witness is not the

Spirit speaking externally, but the Spirit speaking within. He is in the heart renewing it in life and He makes His presence known.

THE FULLNESS OF THE SPIRIT

The Apostle Paul writing to the Ephesians exhorted them, "Be filled with the Spirit." In regeneration while the Spirit is present in the heart, yet also there is the old sinful or carnal nature which is very evident at times, and in consequence we have the strife as depicted in Paul's Epistle to Galatians, "The flesh lusteth against the Spirit and the Spirit against the flesh." In such a state and condition there cannot be a fullness of the Spirit.

Before the heart can be filled with the Spirit, there must needs be a cleansing or purifying. The heart cannot be united until this state of strife ceases which is caused by a dual condition within. When this has taken place, concomitant with its occurrence the Holy Spirit takes full possession of the soul, filling it with His glorious presence. Thus we read of the Spirit being outpoured on the Day of Pentecost and recurrently thereafter; this outpouring was on believers and through it their hearts became the temple of the Holy Ghost.

For an outstanding illustration of the effect of this glorious fullness, we need only to look at the apostles. Before the day of Pentecost, how insensible they seemed to be to spiritual truth. "But when the Holy Ghost fell upon them what a glorious transformation," says Daniel Steele. It was as if meridian day had burst upon them from the obscurity of an eclipse. As with tongues of fire they spoke forth the wonders which, though they knew them before, they till now had not known. God had passed before them and proclaimed His name, shown them His glory. The Spirit had taken the all-glorious beams that blaze from the face of Christ and had carried them deep into their hearts. The chambers of their inner being had become all luminous, and every ray of light there glowed with a dissolving, melting warmth."

PRAYING IN THE SPIRIT

All the activities of the spiritual life are fostered by the Holy Spirit, but no other phase of Christian expression would seem to be more important than that of prayer. Here special help from the Holy Spirit is given.

The reason for this assistance is clearly stated in Scripture where it is said, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." If left unguided, we would be inclined to pray in the line of personal desires.

Looking at some of the promises of God they seem to be very inclusive such as "If you ask anything in my name, I will do it," but there is a law in prayer as well as in other phases of life; to ask anything is not free license, but is governed by the directing power of the Holy Spirit. We do not always know just what the ultimate good is, that for which we should pray, but the Spirit helpeth our infirmities.

Another way in which the Spirit helps is through intercession. Prayer, true prayer, is not the repetition of words; it has a hidden mystery. Prayer that accomplishes things must have the element of intercession; words may be few or they may be many, but in either case this particular element must be present. Herein where human weakness fails to measure up, the Holy Spirit supplies and prayer becomes effective. To explain this to one who has never experienced it, is difficult, but those who have understand. There have been those times in prayer when it seemed as if one prayed out and beyond oneself with spiritual intercession which he knew was not born from his being, but came from above. He knew that the Holy Spirit had helped.

One more passage of scripture brings out this thought and that is the one in James which states, "The effectual, fervent prayer of the righteous man availeth much." The Greek word for these first two adjectives means inwrought. It is the prayer that is begotten within the soul. While this passage does not mention the agent by whom the prayer is inwrought, yet we know that He is none other than the Holy Spirit. He so guides us that when we pray in line with the will of God and with power and prevailing intercession. Such prayers are heard in the court of heaven and are answered upon the earth.

Thus we have considered three major phases of Christian experience wherein the Spirit operates in the heart. He comes to convict and when the right response is given He works within the heart a new created life and the sinner is born again. Then He comes in His fullness when the heart is cleansed from the inbeing of sin and fills the heart with wondrous glory. Finally in the living of this life, a continuing in the fullness of the Spirit, He helpeth our infirmities especially in guiding us in prayer, working in and through us so that the spirit of intercession prevails.

How much we have to be thankful for that this wonderful gift of the Holy Spirit has been bestowed upon us; and day by day He will guide and direct us along the pathway of Christian experience! Especially do we rejoice in His direction in our prayer life; and our hearts desire ever to pray in the spirit and not in the channel of human desire.

To discover the truth as it is in Jesus is the supreme gain in life; to communicate it to others the highest privilege.—SELECTED.

Results of Primitive Evangelism

WE ENTITLE this article as above, for the only effective method the writer has been able to discover to reach the unconverted today, was by reverting to the primitive methods used by the disciples and by Paul and his associates.

We held evening services as our usual revival meetings are held, but we coupled these services with intensive personal evangelism throughout the day. While it is true that the evangelist did not have much time to rest, and while it is true that the pastor was completely worn out at the end of the campaign, and while it is true that the lay-folks worked harder than ever before—it is also true that a greater evidence of God's blessings attended both the evening services and the daytime work.

Several things we learned; one was, never to argue a point of nonessential character with the one with whom we were dealing. Too often it is an effort to escape the moment of decision. It is also necessary to be able to make a sincere effort to anticipate the arguments and opposition—being continuously conscious of the Spirit's guidance and leadership will help—and to meet them before they are voiced.

Another thing we learned was to be honest and fair with the one being interviewed; never allow him to hide behind some human dodge or excuse. The excuse met most frequently was, "Well, yes, I should, but not now." Then we quoted scriptures urging the necessity of his choosing today, "Choose ye this day whom ye will serve" . . . "Today, if ye hear his voice . . ." and tried to show him the folly of putting off a decision that should be made now, and tried to help him to see what he really was doing in trying to evade a matter that he agreed was of utmost importance.

Also, we learned to refuse to be put off by such evasions as, "Well, I will, when the feeling comes." We were once dealing with a man, and after bringing him to the point of acceptance, he tried that dodge, "I will just as soon as I have the feeling I should go." We asked him how old he was, and he answered, "Fifty-six." Then we said, "And you say you have been waiting fifty-six years for God to give you a certain feeling? Do you think God is just to withhold that feeling you are looking for, all this time? Isn't it possible there is a mistake somewhere?" Then we quoted the promise, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him. . . ." We applied it like this: "A few minutes ago we knocked at your door, when you saw us, it was your privilege, and within your power, to welcome us in, or to bolt the door. Did you wait for a particular or

special feeling before you let us in, or did you immediately make the decision and open the door?" He saw the light, and before we left, he had given his heart to God.

The most difficult case that it was our privilege to win (one who now is an active worker in the church), was that of a young woman whose husband was not in sympathy with her becoming a Christian. We stood at the door of her home and pleaded and prayed with her, standing up the entire time, for over two hours. We found out later that she was afraid her husband would be meaner to her if she allowed us to come inside. Fortunately, we did not know this while we were dealing with her. Her difficulty lay in her refusal to accept the simple promises of God, and exercise faith in them. We used every approach we could think of, we prayed several times; and all that happened was more tears and weeping on her part.

Finally, in desperation, we made this proposition to her: "Would you believe God to save you for at least twenty-four hours? Would you live like a Christian should, pray and read your Bible, and if occasion arise, give your testimony? Then, if after twenty-four hours, you are not conscious of His abiding presence, we will return to pray with you some more." She agreed, and we left. The next day, exactly twenty-four hours later, we returned. She met us with a smile, and we knew! She had found the rest that comes from trusting.

A similar experience was ours in the most recent individual we won to Christ, just a few weeks ago. When we asked if she was a Christian, she said no, but she would like to be. In dealing with her, we found she had been trying to live a Christian life, but just did not know how to trust Christ. We dealt with her for more than an hour, constantly repeating promises, trying to show her that it was through grace, by faith, that we are saved. Finally she said, "Well, if that's how to become a Christian, I will believe Him." We dropped on our knees and prayed. The following Sunday morning she was in church—she had attended but twice before—and as she left the front door, she gripped my hand, and with heaven spread all over her countenance, said, "Oh, it's good to have all the doubts gone!"

Another lesson we learned was that many folks want to be saved, but just do not know how to be. When we asked if anyone ever had sat down and talked to them about how to become a Christian, too frequently the answer was something like this, "Oh, I've been invited to church and Sunday school and young people's services dozens of times, but no one ever has taken time to sit down and explain how to become saved."

A still further lesson we were taught was that it is so easy to win folks to Christ when they are approached with hearts full of compassionate love and they are alone. Often their reaction was one of almost childlike eagerness. Not once were we rebuffed or insulted.

In dealing with Catholics, we found that in asking them if they felt satisfied with their personal relationship with Christ, in the victory they had over sin in answer to their many prayers, that more often than not, they admitted these lacks. Not once implying or making derogatory statements, we used their new translation (which is very similar to Weymouth), and showed them the superior privileges of direct contact with God, and a real knowledge of sins forgiven. Often we were not able to lead them on to Christ, but we were successful often enough to keep us encouraged to keep trying.

In dealing with nominal Christians, a good approach was found to be, "Are you living close enough to God to get your prayers through?" The answer, often evasive, would open the door to definite dealing.

The war has made personal work easier. Folks are more willing to pour out their fears and concern when kindly and lovingly approached. One very successful approach was to suggest the necessity of their son, or brother, or husband having someone to pray for him, that God might watch over him; and making them to realize they were letting someone down when they were not praying for him. This had its appeal to several folks.

In picking up hitchhikers the approaches are numerous; especially for the soldier boy who is "thumbing" his way—make reference to the "halo of Jesus" referred to by MacArthur in a recent speech, to the godliness of the commanding officer on Malta—such opens the way to definite dealing with the soul. One can tactfully make anything a definite means of approach, if his heart is in it.

Success will attend the effort, but first comes the effort. Should one hesitate for fear—natural timidity or carnal fear—he will find that with the first approach that will largely disappear. If one will keep in tune with God, and feel a sincere interest in the individual's soul, that fear soon will be gone. Waiting on God will take care of that carnal fear.

The blessings that have attended us since inaugurating this plan are hard to mention; financial blessing, new people, new members, good will of the community—all have come since putting to work the primitive method of evangelism.

A group is functioning, each of whom has agreed to make at least one call a week. Coupling up is urged, and thus each team makes two calls a week. Plans are under way to have monthly gatherings of workers, giving results, the new converts being present that they may be encouraged and also learn how to do personal work. The best way to keep a young convert in the right path is to get him to go out with one of the group and learn the thrill of winning a soul for God.

As to running out of prospects on whom to call, this is hardly possible; for we have found that with each new convert a list of prospects is forth-

coming, for each one wants to have his own loved ones won to God. A case in point is that of one man who was saved, who had a family that was connected with him through marriage. He and I called on this home and won the wife that evening, then several evenings later the husband was won for God. Then this wife went out with a worker and called on several of her friends and won two of them. This can be continued until scores of people may be won.

The writer is convinced that this method is God's method; that it will work today, that it is absolutely essential for the increase of our membership, that it is absolutely essential to proper Christian growth, and that it is absolutely essential to maintain relationship with Christ, for "Every branch in me that beareth not fruit he taketh away."

(THE END)

The Preacher's English

Leewin B. Williams

Common errors that someone has arranged in rhyme—not poetry.

You sometimes say, "For you and I"
Of which you should be very shy.
'Tis right to say, "For you and me."
Your platform speech keep error-free.
Again you say, "Let you and I,"
When you should say, "Let you and me."
"Who did you see?" too, is not right,
"Whom did you see?" is perfect quite.
"John and Joses makes a pair,"
"Make" is the word you should use there.
In your prayers and petitions you use the word
"might."
When "may" is the word which would always
be right.

These are but samples of errors not told
Which a friend could name, if he dared be so bold.
That you know better we all are quite sure—
Then why not speak in language more pure,
And cease to discredit your good education
In a way that quite baffles all explanation
Of boys, girls, and others who voice these objections?

"When a young man's thoughts turn to poetry"
—he usually makes a mess of it. He thinks all
that is necessary is to find words that rhyme. The
best poetry, such as found in the Bible and Milton's
Paradise Lost, does not have rhyming words. In fact,
rhyming is a modern invention. A stanza may rhyme
perfectly and not have any poetry in it. Before presenting
your poetic effusions to an editor for publication, it
would be well to study this subject in some good rhetoric.

Words we stumble over when reading the Scriptures.
Be sure of the pronunciation of any unusual words
before attempting to read in public.

ABILENE—ab-i-LEE-nee, not ab-i-LENE.
AQUILA—AK-wee-luh.
ARCHELAUS—ar-kee-LAY-us, not ar-KEE-le-us.
ELISEUS—ELL-i-SEE-us, primary accent on SEE.

ITUREA—it-yoo-REE-uh.
JOTHAM—JOE-th'm.
SHADRACH—SHAY-drack, not SHAD-rack,
MESHACH—MEE-shack.
ABEDNEGO—uh-BED-nee-goe.

Insert the correct forms of pronouns in the following sentences before looking at the bottom for correct answers:

1. It was (we, us) who called.
2. I should go, if I were (him, he)
3. Mary and (her, she) went to church.
4. John and (me, I) will be there.
5. Either you or (me, I) ought to go.
6. This may be (she, her)
7. For (who, whom) did you call?
8. (Her, She) and I played a duet.
9. Tell (we, us) girls your plans.
10. (She, Her) and (I, me) have joined the class.
11. (We, Us) boys are going to school.

(Deduct 8 for each error and grade your paper.)
BONERS:

"Take care of yourself, dear," said the public speaker's wife as her husband set off for an open-air meeting.

"Yes, yes, I will," he answered.
"And remember," she added, still anxious, "don't stand with your bare head on the damp ground."

Geography has produced some amusing "boners."

The Tropic of Cancer is a rare disease.
In India a man in one cask can't marry a woman in another cask.

The Australians are very fond of the boomerang which carries its young in a bag outside its stomach.

The Music Teacher found these:
An interval in music is a period for refreshments.

Sotto voice means in a drunken voice.
Contralto is a "low" sort of music that only women can sing.

Jazz is the fashionable music today but soon, people say, we will return to composers.

Catarrh is a musical instrument, especially of Spain.

Answers to correct pronouns in exercise above:
1. we; 2. he; 3. she; 4. I; 5. I; 6. she; 7. whom; 8. She; 9. us; 10. She—I; 11. We.

Experience is the best teacher. And a real experience with God in saving and sanctifying power will erase all doubts regarding the great power of our God.—SELECTED.

He Couldn't Quite Make Up His Mind

A Wartime Parable

ONCE upon a time, there was a little preacher. He had a nice, everyday sort of church, with earnest, hard-working Christian people as its members. The preacher rather liked his people, though he was much more interested in his own pulpit efforts than in their usually dull personal problems.

Sometimes, if you had overheard the preacher and his wife talking together in private, you might have wondered—if you were cynically inclined—whether, for example, they did not resent old Mr. Brown's dying and having to have a funeral at the very time they had planned to take an interesting midwinter trip. It seemed strange they should not mention old Mrs. Brown, whose broken heart needed, desperately, every ounce of comfort even a minister somewhat inexperienced in comforting could bring to it. To be sure, they did not actually forget her. They went to call, and said the right things, and all that. Mrs. Brown, gentle soul, never knew how much they were wishing to be somewhere else, on their own more important errands.

You see what I mean, do you not? The little preacher was growing professional. He was losing—if he had ever had it—the mental attitude and the spiritual incentive essential in a pastor, concerned with the hopes and fears, the gains and losses, the moral and social and religious dilemmas of his flock.

He was deeply interested in the newest theories about war and peace, though he couldn't quite make up his mind which of them to adopt. He worked hard in his study and produced excellent sermons. They were not often sermons that touched the needs of his congregation in any vital spot. But they showed the preacher had read a lot. No new ideas, social or theological, or even economic and political, would catch him napping. His church was very proud of him.

Then came the war. New, desperate, honest-to-goodness problems descended upon the world and hit the little preacher's people as hard as any. The problems came en masse, not one by one as in peacetime.

John Atkins, financial and every other kind of mainstay of his family, was drafted into the army. His younger brother, whom he had wisely kept in bounds, began to go downhill fast; never came to Sunday school any more; ran the streets with a wild gang.

Bill King, deeply beloved, left his adoring sisters for perilous duty in the navy. Bill knew very little about dying. To think of its imminent possibility for himself just about paralyzed him. He almost broke down and talked to the preacher

about it before he went away. But, somehow, he never did. It did not seem natural to confide intimate little worries to a rather remote parson.

It was not long before Miss Sallie Harper, the organist, felt a definite call to serve her country in a hospital unit, and sailed away to parts unknown, leaving a proud but nervous and jittery father and mother, much in need of the stabilizing only religion can give.

Then Mrs. Wilbur Jones took a job. That seemed strange to the little preacher. Jones had always been prosperous and had been a good contributor to the church. Why should his wife work? The preacher had not taken time to find out that Mr. Jones' business was war-wrecked and his income rapidly falling away to nothing. Mr. Jones was deeply worried and terribly humiliated. But he had always striven for real Christian character, so he did not give up now. He was perilously near spiritual defeat more than once, but he fought well, even without help.

Almost as one person, the congregation began to cut down on summer vacations to help the war effort. They became air-raid wardens; spent hours as plane-spotters; labored lovingly at the Red Cross. But the little preacher could not quite make up his mind to modify his vacation. He was an intellectually tired man, you know. He had always had a month off, and he took it this year, just the same. He did not really approve of all this war excitement.

The little preacher still wrote excellent sermons—when he was not on vacation. He read the very best books. What with reading and composing, he was too busy to write personal letters to the boys and girls in service. This part of his "cure of souls" must await leisure—which never seemed to come.

Meanwhile, of course, John and Bill and Sallie and the rest were in increasing need of the fostering care of the church in which they had grown up. The women in the Society of Christian Service did their best—letters, gifts, snapshots, church bulletins, such things as mothers' love suggested. The young warriors deeply appreciated what the women did. But still they knew quite well that it did not meet their spiritual exigency. Only a man of God could really do that.

When they came home on leave, as many of them were able to do, the church service seemed oddly cold and far removed from life as they were beginning to know it. Oh, yes, the little preacher did pray publicly for them once in a while, though he never could quite decide whether or not so doing was in accord with his principles. The praying, therefore, was not very much to the point. He could not quite ask the Lord to give all-out help to military folks; he beat about the bush and did not ask for anything much.

Early in the war Sailor Bill King was killed, bravely executing a mission of extreme danger. The little preacher could not quite make up his mind what to say to Bill's stricken sisters, so he

carefully confined himself to glittering generalities, which, to the sisters' tear-dimmed eyes, did not glitter with a very Christlike light. Next month he heard that the girls were trying to assuage their bitter grief at spiritual seances. But it was conference time and he could not attend to the matters at once; he had important committee work, which took hours. Bill's sisters drifted sadly on, and, finally, came to the church services no more. The church—or was it the little preacher?—had failed them.

Well, there you have my parable, written by a church woman who carries a heavy burden in her heart these days. It is not a fabricated story; it is true, in all its essential implications; true, I mean, of many ministers, but, Heaven be praised, not of a majority. There is enough, however, of this half-pacifism, half-indecision to paralyze the real Christian values of dozens of our churches.

You see, I work daily with laymen and women, committed to unselfish and usually unpaid service of their country in this present crisis. I know the sad things their disillusioned eyes are seeing. Up to now, most of them have trusted the church. It is my mature judgment that they still can trust it, for the real truth is that the church is quite able to make up its mind. Some of its preachers are not. This is where all the trouble lies: The men who cannot quite decide what to do in a world aflame are failing their people and losing the biggest opportunity for Christian service that ever came to mortal men.—FLORENCE HOOPER in *Zions Herald*.

Eager to Believe the Best

Dr. Moffatt translates the familiar Corinthian phrase "Love believeth all things" to read "Love is always eager to believe the best." These words go to the very heart of one of our most common vices. Many in our day seem to be eager to believe the worst. They have an appetite for bad news, they rejoice at calamities befalling those they dislike, they have a ready ear for scandal, a delight in evil report, a malignant enjoyment at talebearing. Paul is here saying that a heart of love produces a "mind-set" to believe the best possible, as soon as possible and as long as possible. Such eagerness to believe the best possible actually creates the best possible in others. A young mother, undaunted by discouragement, believed the best for her son and Caruso was given to the world. In this day of racial and national hatreds it is so easy to believe the worst concerning the enemy. But love incarnate in the human heart ought to make us "eager to believe the best."—Editorial in *Arkansas Methodist*.

We do not win people to Christ by the logic of our arguments. They are won by love, if at all.—SELECTED.

The Flesh

C. W. Ruth

THE term *flesh* is used in the Scriptures with various shades of meaning. The failure to note this fact accounts for much confusion and controversy. As may be seen by the following references, the term *flesh* is used to designate

1. All humanity, "... all flesh had corrupted his way upon the earth ... the end of all flesh is come before me" (Gen. 6:12, 13).

2. Every living creature, including humanity, beast and fowl, "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man" (Gen. 7:21).

3. All nationalities, "It shall come to pass afterward, that I will pour out my Spirit upon all flesh" (Joel 2:28; Acts 2:17).

4. Your own individual family and kindred, "... that thou hide not thyself from thine own flesh" (Isa. 58:7; Matt. 19:5; Gen. 29:14).

5. Human strength, "with him is an arm of flesh; but with us is the Lord our God" (2 Chron. 32:8). "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5; Psalm 56:4).

6. The finer sensibilities, "I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36:26).

7. Illustrative of our own mystical union with Christ, "For we are members of his body, of his flesh, and of his bones" (Eph. 5:30).

8. Denoting human wisdom, "Immediately I conferred not with flesh and blood" (Gal. 1:16). "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17; 2 Cor. 1:12).

9. As food, "Can he give bread also? can he provide flesh for his people? ... He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea" (Psalm 78:20, 27).

10. Unholy desires and practices, "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:3).

11. The human body, "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not" (Phil. 1:21, 22). "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist" (1 John 4:2, 3).

12. Meaning the carnal mind, "The flesh lusteth against the Spirit, and the Spirit against the flesh. ... And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:17, 24).

It is obvious that they who use the term *flesh* as though it applied exclusively to the human body have never given careful thought to this matter. However, the points of controversy have to do mainly with the last two above mentioned references. They who use the term *flesh* exclusively as meaning the human body, and thus locate sin in the mortal physical body invariably (and consistently) argue that we cannot hope to be freed from sin until we die—seeing we cannot be rid of this “sinful body” until death sets us free. It is here where the deathbed theory of sanctification has its main argument and chief defense. And of course they who admit the premises cannot escape the conclusions. Certain it is, that we cannot be delivered from our physical body until our demise or translation; and if our physical bodies are “sinful” bodies, there can be no hope for us until death comes to our relief. But this teaching is both illogical and wholly unscriptural.

First, we would insist that sin does not reside in matter; that there is no more moral quality in the physical body than there is in flesh of the animal creation; and that nowhere in the Bible do we read of a “sinful body.” While the human body is spoken of as a “corruptible” body (1 Cor. 15:53, 54), and because it is corruptible, as “our vile body” (Phil. 3:21), it never is spoken of as a “sinful body.” If sin were located in our physical organism it might perhaps be remedied by the medical profession and removed by surgery. According to this theory, death would become our savior and would do for us what Christ could not do. Indeed, there would be no need of a savior; simply waiting until death would deliver us from sin. If dying would make the Christian free from sin, why would it not do the same for the sinner, seeing he dies in like manner? But the Scriptures speak of death as an enemy, and not as a savior, “The last enemy that shall be destroyed is death” (1 Cor. 15:26).

Christ in His humiliation “was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2:7, 8). He came “in the likeness of sinful flesh,” as “a sacrifice for sin” (marg., Rom. 8:3), and had a human body like unto our mortal bodies. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil” (Heb. 2:14). This is why He is “touched with the feeling of our infirmities,” and “was in all points tempted like as we are, yet without sin” (Heb. 4:15).

If there is sin in our mortal flesh, then His body was not like unto our body, and He could not have been tempted in all points as we are. He took upon Himself our nature—in a body like unto our body—but without our sinful propensities. Human nature as God made it, and as Christ exhibited it, is perfect, and sinless.

All scholars tell us that there are two words in the Greek language which are translated “flesh” in our English language; the word *soma* meaning our physical body, and the word *sarrx* which means “the sin principle” spoken of as the “carnal mind”; “the body of sin”; “our old man”; “sin that dwelleth in me.” Theologians speak of it as “an infection”; “original sin”; “inbred sin”; “the Adamic nature”; “depravity” and kindred terms. But this is a foreign something that has been injected into human nature, and not the result of God’s creative act; and seeing it is not any part of our essential selfhood it may be removed—cleansed away—provided there is sufficient virtue and efficacy in the blood of Christ to accomplish it, and we still continue to live in these mortal bodies, as God created them.

That “the flesh” spoken of in Galatians 5:16-24, does not refer to our physical bodies, is self-evident; from the fact that the same is to be “crucified.” Surely our mortal flesh is not “crucified”; nor can it refer to our transgressions and sins which we have committed, seeing they are not “crucified,” but pardoned and forgiven; nor was it removed when we were pardoned and regenerated, seeing it is yet an active principle in a person who has “the Spirit.” For “the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot [may not, R. V.] do the things that ye would.” This could not apply to the sinner, as a sinner does not have “the Spirit.” But because this “sin principle” called “the flesh” does remain in them that have been truly regenerated, they soon discover their need of what Mr. Wesley termed “the second blessing properly so called,” by reason of this inward conflict and struggle.

It is evident that “the sanctification without which no man shall see the Lord,” must take place subsequent to regeneration. While some object to the Wesleyan term and teaching of a “second blessing,” and utterly deny the possibility of being made holy in this life, it would seem to us that even if we were made holy in the hour and article of death (as they seem to believe), it would be a second work of grace—taking place subsequent to regeneration—and would take place in this life, or in this world—seeing we are not going to die in the next world. And even if it were to take place in death, the cleansing of the heart from sin would necessarily be by the blood of Jesus—seeing there is nothing in this world or any other world that can cleanse the heart from sin, but the blood of Jesus.

However, we know of no word in the Scriptures that promises cleansing from sin in death; nor do we understand why the blood of Christ would have more efficacy or power to cleanse a heart from sin tomorrow, when a man is dying, than today, while he is living. We do read, “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of

Jesus Christ his Son cleanseth [in the present tense] from all sin” (1 John 1:7). Then why not believe it, and receive it now, seeing it is so very important both in life and in death, and has been provided by Christ at such infinite cost?

The preacher must have a sincere faith. “I believe, therefore I speak,” has always been the law of preaching. The preacher has no reason to speak unless he has found some truth, and is willing to stake his life upon it. It is not a question of how much a man believes but how completely he believes. Unless we are thoroughly sold on what we believe, how can we hope to get our beliefs across to others? It is not our business to be continually uttering mere guesses about truth, but we should “speak that which we do know, and testify that we have seen.”

Then it is not enough for the preacher to be sincere in what he believes; he must be correct. It is possible to be sincere and yet be wrong. It is our privilege to be sincere and to be correct also when it comes to the understanding of God’s revealed truth.

The preacher also needs a fine ethical sense—a moral earnestness that applies the truth to his own life. He is a poor specimen of a doctor who will not take his own medicine. Certainly a preacher should never preach something that he does not practice. To do so is hypocrisy. He should be able to say, “Follow me, as I follow Christ.” He must also have a holy discontent with himself. I doubt if any man has a right to say, “I have done my best; I have attained.” We are not always aware of what the best is; therefore we need to keep forging forward. When we become satisfied with ourselves and with our accomplishments the death knell has already sounded, as far as our ministry is concerned.

We need better, loftier preachers in power and ability who can preach “the unsearchable riches of Christ” in such a manner that the “intellectuals” will be reached by it, and yet present it in such a simple, easily understood manner that the common people (children and all) will be moved by it. If we are not careful we will spread ourselves out in so many directions that we will become a Jack-of-all-trades but proficient in none.—W. W. KING, in *The Gospel Trumpet*.

ZEAL AND PERFECT LOVE—Let us not forget in our zeal for the truth, perfect love possessing hearts, that we do not become so zealous we shall neglect to let love keep our hearts. We are to be kept one as our heavenly Father and His Son are one, that the world may know we are the Lord’s disciples.

Even if we do differ, beloved, and sometimes widely, let us recall we are to keep inviolate this oneness—that the world shall not fail to see esteem one for another.—SELECTED.

Lengthening the Cords

“Enlarge the place of thy tent . . . lengthen thy cords, and strengthen thy stakes” (Isa. 54:2).

We want a larger faith. We want to lengthen the cords of our expectation and our spiritual vision. We want to see the new things which God has for us, and then to claim them with a faith that will not let them go. We want something more than the faith that clings to the Rock of Ages, even that faith that reaches out both its hands to the souls that are sinking around us. We want the faith that takes deliverance for others, that fights the battles of the Lord, that breaks down the walls of Jericho, that claims the salvation of men, that ventures on the hardest field and the most hopeless task, that dares the impossible, that sets its foot upon every yet unconquered land and claims the victory for God, nor rests until the battle is won.—A. B. SIMPSON.

The 1943 Preacher's Magazine

AS ANNOUNCED previously, considerable change will be made in *THE PREACHER'S MAGAZINE* for the coming year. The purpose of the change is to give a better magazine, one that will serve better the purposes of preachers in every way.

Size—A sixty-four page magazine, small enough to fit into a man’s coat pocket, but slightly larger than “digest size.” This new size works out most advantageously on our presses, enabling us to print at least twenty-five per cent more material on the same number of pages than could be printed on the smaller size.

Content—Some of the very best writers and workers of the church will contribute articles, in addition to the excellent editorials by Dr. J. B. Chapman. Some of these contributors are: Dr. H. Orton Wiley, General Superintendent Emeritus J. W. Goodwin, Rev. Samuel Young, Dr. Olive M. Winchester, Dr. Albert Harper, Dr. C. B. Strang, Dr. J. Glenn Gould, Rev. Holland London, Dr. Ralph Earle, Jr., Dr. Lewis T. Corlett, and others. There will be a series of personal interviews with some of our leading men by Dr. Basil Miller.

Other departments will provide additional material of practical assistance to pastors and ministers in the various activities of their work. There will be sermon outlines and suggestions, but no preaching program as has been provided in recent years.

A Bimonthly Magazine—published six times a year. The subscription price is one dollar. We shall endeavor to give preachers the most for their dollar to be found in any similar magazine.—MANAGING EDITOR.

HOMILETICAL

A Preaching Program for December

Hugh C. Benner

Our Heavenly Father

TEXT—Like as a father pitieth his children, so the Lord pitieth them that fear him (Psalm 103:13).

INTRODUCTORY

This is a day of great perplexity, heavy burdens, pressure and problems. The simple days are gone and in their place we face days of growing complexity. The people of God are not exempt from these common experiences of modern life but must meet them as others. The question is, How will we meet them? Will we meet them in much the same way as the godless, unregenerate world, or will we have a different reaction as Christians? There is a danger that in the midst of the promotional phases of our church work we shall forget this phase of Christian life and fail to give our people the help they need to face the trials and difficulties of these troubled times. We need to be reminded of God and of His relation to His people, for a clear realization of these facts will strengthen faith and courage.

This text suggests:

1. The relation of a father to his children. This is more than a legal relationship, but is close, warm and personal. This is outstanding as a symbol or illustration of the relation of God and His people.

2. This warm, personal relation is connected with "pity." This word is sometimes considered as expressing a mere sentimental, soft-hearted feeling, but it rather signifies care, sympathy and compassion for the injuries and needs of another and in the relation of a father and child, it carries with it the idea of a mature and balanced regard of a strong and loving parent for his child.

There are five fundamental elements in this relationship and we shall find in these the meaning of the relationship of our heavenly Father to His children.

I. UNDERSTANDING OF THE CHILD

It is a natural tendency that would cause us to think of God in terms of magnitude and surely He is "the high and lofty One that inhabiteth eternity," who has declared, I am the Lord, and there is none else, there is no God beside me. . . . I form the light and create darkness. . . . I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded" (see Isaiah 45).

But He is also the God of details. He knows all concerning the individual; He has a perfect understanding of each one of His children. It is a blessed truth that God knows and understands our background, our individual personality; He understands our peculiar problems and trials, such as bodily weakness, lack of opportunity, problems of youth, problems of old age; "He knoweth our frame." God understands our needs: "Your heavenly Father knoweth that ye have need of all these things." So when others fail to understand, we can know that God understands, even as a loving parent understands the child.

II. APPRECIATION OF THE EFFORTS OF THE CHILD

The true father sees the child through eyes of affection. The first step, though stumbling and faltering, seems perfection itself to the loving father. Those first attempts at words, while far from perfection, are valued more by the father than the most accurate speech of another. I heard a preacher tell of a young man in one of his pastorates who was mentally deficient and in the course of time became a real problem in the church, for the boy had that which so many competent people do not have—the desire to work in the church. Finally it was felt that the pastor must speak with the mother about the problem, but when he did, the mother's answer was this, "You don't know my boy. If you really knew him, you wouldn't feel as you do about him, for he is a wonderful boy." Her love looked past the deficiencies and failures and saw the heart of her boy and appreciated his imperfect efforts.

God is like that. He never is critical of sincere efforts; He gives full credit for motive and quality of service. This is clearly illustrated by the widow who came to the treasury and "threw in two mites," of whom Jesus said, "This poor widow hath cast more in, than all they which have cast into the treasury" (Mark 12:43). As a loving parent bears with the weakness and failure of the child, giving even special attention to that one which is most deficient, so God bears with the weakness of His children, giving special interest to the weaker and encouraging that one to try again.

III. SYMPATHY IN THE INJURIES OF LIFE

The child always finds in the true parent immediate and full sympathy in the disappointments and injuries of life. When others seem to care little, the father heart gives to the child a sense of sharing the trials and difficulties. So it is with our heavenly Father. Disappointments, sorrows, failure, losses and disillusionments will come, but we can always be sure that God knows and pities and understands. Often in the midst of such experiences, even well-meaning people will criticize and condemn, but God will comfort and help His children.

I can remember my father telling of such a situation in his earlier Christian experience. There were some years that brought a succession of troubles and sorrows. Disease and death had come to our home, taking from us a brother just older than I and a little later, our mother. A plague struck the stock on the farm and some of the crops failed. In the midst of these "deep waters," some of "Job's comforters" came to my father insisting that these bitter experiences were the result of God's disfavor. But in the face of these accusations, my father had the assurance that all was well between his soul and God and the sense of divine love and care held him steady. In the crushing injuries of life God did not fail, but brought my father through to victory and to a place of unique blessing to others.

IV. LOVE AND PERSONAL CARE

1. In this connection we need to stress the value of a love that is true enough to correct the child. "Whom he loveth, he chasteneth." True parental love is not wishy-washy, but has in it the element of definite expectation, based on reasonable standards and backed by the certainty of chastisement in case of failure to live up to those expectations. God's love is permeated with wisdom and He will not hesitate to use corrective measures when He knows we need them.

2. Also, God's love is extended toward those who stray. The most familiar picture of this is found in the story of the prodigal son. I remember the Late J. T. Little telling of how, after he was saved, he went to his

father to ask forgiveness for the things he had done to cause the father difficulty and heartache. When he had finished his confession, his father said, "Son, I have forgotten all about those things." There was in his heart such a love and forgiveness that he did not even carry the record in his memory. As God's people, we should bear to the hearts of the straying the message of His great forgiveness.

V. RESPONSIBILITY FOR THE CHILD

"Like as a father," God bears the responsibility for His children.

1. Sustenance. "My God shall supply all your need."
2. Protection. "The eternal God is thy refuge." During a vacation in Yosemite National Park I was hiking near the Vernal Falls when a sudden rainstorm came up the valley. With others I sought shelter under an overhanging cliff beneath which was quite a large cavelike space. Just ahead of the torrent of rain as it came rushing up the valley flew a little bird. Straight and swift he came and darted under the cliff where we stood. In a matter of seconds the storm struck, but the little bird had no fear, for over him was a great cliff of solid granite which no storm could affect. God will be for us that eternal "Rock of Ages" wherein we may hide from the storms of life in perfect security.

3. Guidance. "I will guide thee." "He leadeth me."

4. Power. "He is able."

CONCLUSION

What does our heavenly Father ask in return?

1. Trust.
- 2: Obedience.
3. Love.

Characteristics of Carnality

SCRIPTURE READING—John 17:17-21; 1 Peter 1:15, 16; Luke 1:74, 75; 1 Corinthians 3:1-3.

TEXT—And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . for ye are yet carnal" (1 Corinthians 3:1 and 3).

INTRODUCTION

The one basic barrier between personalities is sin. Only one force can separate a human soul from God: sin. Jesus Christ came to remove this barrier so that there might be unity between the soul and God as well as unity between soul and soul. In this latter human realm, it is not race, color, culture, wealth or nationalism that separates humanity, for under the power of Jesus Christ these barriers disappear in "the unity of the Spirit." The experience of godly missionaries in every foreign field witness to this fact.

I. A TRAGIC SITUATION

The great lack of spiritual power and achievement in the church in the light of the provision and promises of God presents a tragic situation. On every hand are professing Christians who never become very strong or dependable, but are weak, wobbly, doubtful and frequently overcome by evil.

Three observations:

1. If the experience of multitudes of professing Christians represents the best God can do for a human heart, it surely is not very much.

2. If this limited experience is not God's best, then such individuals should be finding out what is causing the failure in spiritual things and what God's remedy is for the condition.

3. Having discovered the remedy, every Christian should feel an inescapable responsibility to enter into the full provision and will of God for victorious Christian living.

II. THE ROOT OF THE DIFFICULTY

This is clearly set forth in the verses in which our text is found: "babes in Christ," but "yet carnal." As "babes in Christ" they have a measure of spiritual life and are clearly not sinners, not worldlings, but "in Christ." At the same time they are "yet carnal," for although they are regenerated they still have in their hearts the principle of sin—that which a literal translation of Hebrews 12:1, so significantly terms, "the so easily besetting principle of sinfulness."

Right at this point is the crux of the situation. There are many who insist that this sin principle must continue in the heart of the converted until death. To follow this teaching is to be involved in these logical conclusions: (1) that this life can be no more than one of constant inner conflict; (2) that the Christian life cannot be "free from sin" and therefore will be one of constant condemnation, which is an Old Testament condition; and (3) that therefore, Christ is unable to do more than the law could do for a human heart.

III. GOD'S STANDARD AND PROVISION

In the face of all these ideas of the impossibility of heart purity and holiness before death, God's standard is stated clearly: "Be ye holy"; "Be ye therefore perfect"; "that we . . . might serve him without fear, in holiness and righteousness before him, all the days of our life." The divine provision is fully as clear in the promise that, "the blood of Jesus Christ his Son cleanseth us from all sin"; also in Paul's prayer, "the very God of peace sanctify you wholly," followed by the clenching declaration, "Faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24).

Thus God has provided for an experience of spiritual strength and victory, but this is not achieved in conversion, for although the principle of holiness is lodged in the heart in regeneration and that principle must dominate if the heart is to maintain a right relationship with God, yet there is still remaining the "carnal mind" which "is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Herein is the explanation of the experience of weak and wobbly Christians; herein is the barrier to complete spiritual victory and to effective Christian service.

IV. CHARACTERISTICS OF CARNALITY

1. A starving force. Carnality fights against spiritual enlightenment. It is a force that militates against deep interest in the Word of God and in deeper Christian fellowship. Carnality encourages people to take their ease on prayer meeting night for at such a service they might be strengthened and nourished by prayer and testimony.

2. A separating force. Carnality tends to break connection and communion with God and with man. Jesus indicated this danger when, in His prayer, "Sanctify them;" He also prayed, "that they all may be one." Carnality encourages willfulness, envy, jealousy and a critical spirit. Carnality encourages a pride that places a barrier between souls; that will not "esteem other better than himself." This carnal principle is the source of harsh judgment, evil speaking and tensions. Behind every "church split" is carnality in someone's heart.

3. A retarding force. Carnality tends to keep the Christian in spiritual infancy; makes people act like babies. (Paul said they were babies.) Such carnal hearts want a lot of attention, are tremendously interested in their rights, demand constant amusement. Dr. Steele once said, "The cradles are all full." With God calling the church to be a mighty spiritual army, carnality calls for ease and comfort, a light diet and plenty of play. This carnal force would make the church a glorified nursery. No wonder Paul urgently exhorted

the Ephesians to "be no more children . . . but . . . grow up" (Eph. 4:14, 15).

4. A weakening force. The carnal mind produces the "double minded man" that James describes. In the unsanctified heart there is a division of interests, a split loyalty, that causes unrest and turmoil. It is this condition that makes the carnal heart easy prey to spiritual defeat, that keeps the pull of the world as an active force of potential danger.

CONCLUSION

Through the atonement of Jesus Christ on the cross, God has made provision for heart purity whereby this carnal sin principle can be eradicated from the heart. When the heart is cleansed and filled with the Holy Spirit, then the characteristics of the Spirit take the place of the carnal characteristics listed above. The sanctified heart loves the Word of God, prayer, fellowship and every possible form of spiritual enlightenment and enrichment. The Holy Spirit brings that humility, love, longsuffering, patience and charity that puts others before self. Such a heart is no longer childish and petulant, but assumes a place of strength and dependability in the kingdom; he has entered his spiritual majority. The entirely sanctified heart is a unified heart, with undivided interest and loyalty toward God and His will.

God Was in Christ

CHRISTMAS SERMON

TEXT—God was in Christ, reconciling the world unto himself (2 Corinthians 5:19).

REFERENCES—Isaiah 55:8, 9; Matthew 1:23.

INTRODUCTION

This is a day of high-pressure promotional activity. In practically every field of human life every available means is used to further the interests of organizations, causes, inventions and programs. Our religious life has not escaped this trend.

I. THE COMING OF CHRIST

1. If it had been humanly planned. There is no doubt that if humanity had planned the situation for the coming of the Redeemer they would have included all the usual accompaniments of human show and pretense. To use modern terms and attitudes, we may imagine that there would have been the usual publicity, using every means to advertise the advent of such an important personage. Men of fame and influence would have been asked to serve as sponsors. Some kind of reception organization would have been set up. Troops in uniform, representatives of all the leading interests, parades, trumpet fanfares, "pomp and circumstance," all would have been joined to give the greater splendor to the occasion. Only the most spacious and beautiful palace would have been considered as a place to greet the coming King. Why? Because man's outlook is so completely and blindly materialistic. This is humanity's way, thought, idea, plan of operation. Sinful man feels that to make a showing, to create an impression, he has to use these means.

2. As it was divinely planned. In this is found an outstanding example of the truth of God's declaration through Isaiah, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Jesus Christ came to earth with none of the accompaniments considered so important by humanity. The prophecies concerning Him were distorted or misunderstood. He came in utter humility, both as to ancestry and place—in the "Little Town of Bethlehem." When He came, it seemed that everyone that "rated" was carefully ignored, for while the high priest slept and while the Sanhedrin slumbered in their proud ignorance, angels announced

the "good tidings of great joy" to frightened shepherds, "keeping watch over their flocks by night." There was no place for Him in the palace, for there lived the king that would commit wholesale murder in his attempt to do away with the Holy Child. There was not even room at a humble hotel; He entered this world in a stable and was cradled first in a manger.

II. "GOD WAS IN CHRIST"

Beginning with all these conditions that appear to be extreme disadvantages, Jesus Christ continued thus throughout His life and ministry. Introduced by John the Baptist, He quietly began His brief years of special service. He never was given official approval, but rather, was criticized, rejected and finally hounded to His death by the leaders of the people. He never owned anything as far as we know. He left nothing tangible—no writings, no buildings, no monuments, no organization, no forms of worship—even the places most sacred to His followers are the subject of wide disagreement as to location. He largely passed over the high and the rich in His ministry, giving Himself without stint to the poor, the downtrodden, the suffering—and most of all, to sinners. Without any of the attitudes and activities and connections deemed so important by humanity, Jesus Christ established a kingdom that has reached around the world, crossing all barriers of language, race, nationalism and color. He could do this because He followed God's ways and God's thoughts. His was not the natural course, but the supernatural. "God was in Christ," and as God He was able to turn completely from material aids to achievement.

III. THE MEANING OF HIS COMING

1. Redemption. "Reconciling the world unto himself," gives the fundamental meaning of the coming of Jesus Christ. His mission involved more than a new code of behavior or a new religious philosophy; He came to meet the sin problem. In the pursuit of this mission, He gave himself on Calvary, providing "the double cure" for sin and is able to save to the uttermost.

2. In practical life. "They shall call his name Emmanuel, which being interpreted is, God with us." As Jesus Christ came to the close of His ministry He used the meaning of this prophetic name when He said to His disciples, "Lo, I am with you always, even unto the end of the world." Along with the Great Commission came the Great Assurance. (a) "I am with you": His personal presence; (b) "always": under all conditions; (c) "unto the end of the world": for all time.

IV. OUR RESPONSIBILITY

God "hath committed unto us the word of reconciliation." God is calling the church to:

1. Spiritual vision. Humanity tends toward dependence on material aids to worship, "atmosphere," psychology. Especially at this Christmas season it is easy to miss the essence of the spiritual significance.

2. A spiritual message. It is not enough that we celebrate the coming of Christ in an abstract way; not enough that we think in terms of theoretical redemption; not enough that we even rejoice in the benefits of redemption in our own hearts and lives; we have the responsibility of carrying the "good tidings of great joy" to those around us. In these tragic days the church must bear a definitely spiritual message; in these times when things material are proving to be of little real value, the church has a golden opportunity to proclaim the eternal truth that "God was in Christ," and that the same divine "Saviour which is Christ the Lord," lives today to redeem; to give us His fellowship and a sense of security in a world filled with turmoil and strife.

The Peace of God

TEXT—Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee (Isaiah 26:3).

The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Philippians 4:7).

INTRODUCTION

The only final justification for the religion of Jesus Christ is to be found in its practical value for life, in meeting the fundamental needs of human beings. Our text represents a need of millions of people today, the call of hearts for peace in a world of discord and war.

This word peace signifies rest, repose, concord and harmony. Clearly, it is an inner condition, for God never has promised to give to us perfect external conditions, and the fact is that if we can secure inner peace, the existence of untoward outer circumstances ceases to be a major factor in experience.

It is also to be noted that the text does not deal with the experience of "peace with God," which is the result of a sinner being reconciled to Him; but rather with the idea of the "peace of God" which is an experience provided by a loving heavenly Father for His children. It should also be emphasized that this is not a promise to all indiscriminately, but is conditional, limited, exclusive, special and particular.

I. THE CONDITION: "WHOSE MIND IS STAYED ON THEE"

"Mind" here denotes "thought or imagination," but as such can be taken to signify the inner being, for the Word of God declares, "As a man thinketh in his heart, so is he." Thus this condition has to do with the attitude of the inner heart toward God. This involves the following:

1. Interest in God. There are plenty of professing Christians who have no consistent interest in God. If they think about Him, it is entirely accidental and comes as the result of a suggestion from some external sources. At certain times they evince a kind of formal interest, such as in a service of worship, but do not, of and for themselves, take an active interest in God and in the things of God. The mind that is stayed on God must be genuinely interested in Him.

2. Initiative toward God. There are altogether too many passive Christians. Forgetting that they have the power to take spiritual initiative, they apparently assume that God will do whatever is necessary for their spiritual welfare regardless of their attitude. But God never forces Himself on the attention of careless souls. He meets the need of the heart only when that heart seeks Him with earnestness and initiative.

3. Direction. This involves a deliberate, conscious turning away from every attitude, activity or association that would distract and influence the heart away from God and His will. At the same time, it implies the conscious cultivation of those attitudes, activities and associations that lead toward God. Our minds and hearts can be directed Godward. We have the power of concentration and need not be the victims of roving, undisciplined minds and of vagrant hearts.

4. Adjustment. Someone may say, "God does not change, so all I have to do is to get into proper adjustment toward Him and then forget about it." Surely, God does not change, but we must remember as surely that our situation does change. Therefore, we must give our attention to making the adjustments that become necessary by reason of the changes in our situation. It is fatal to take our relation toward God for granted. In using a telescope, one cannot focus it on a star and leave the instrument stationary, for if he does, the celestial object

will move out of the field of vision in a few moments. The star remains in an unchanged position, but the earth is constantly moving, therefore the telescope is equipped with a mechanism that compensates for the movement of the earth, keeping the object in the field. It is ever thus in Christian life. The adjustment toward God in a service of worship, surrounded with Christian people and with every encouragement to spiritual success, is one thing; but the adjustment toward God in the shop or office, under the pressure of business promotion or high speed production, surrounded with ungodly associates, is quite another thing. But God can help us to make those adjustments whereby, regardless of varying circumstances, our minds will be stayed on Him and He will be kept in the center of our spiritual "field of vision."

5. Communion. How very little of the immense possibilities of spiritual communion have been realized by God's people. The "stayed mind" will practice and enjoy communion with God, for this it is that keeps us with a sense of the reality of God and His presence in everyday life. The mind that is stayed on God will seek and relish communion with God's children.

II. THE BASIC ATTITUDE OF THE "STAYED MIND"

"Because he trusteth in thee"

1. Confidence in God. No mind or heart can consistently meet the above condition unless he has a deep and abiding confidence in God: confidence in His wisdom, mercy, love, will and power. This must be that kind of faith that trusts regardless of appearances; that believes God because He is God; that does not attempt to measure God by the narrow limitations of human knowledge, logic and power.

2. Such effective confidence has its final demonstration in full commitment. The fact is that there can be no complete faith without such unequivocal commitment. It is of more than passing significance that the terrible scene on Calvary closed, not with the note of triumph, but with those wonderful words of full commitment, "Into thy hands I commend my spirit." When we think deeply into this final word from the cross, we realize that it represents an eternal truth that "faith is the victory," that in full commitment to God we make ourselves eligible to the full measure of God's provision for us.

III. THE PROMISE: "PERFECT PEACE"

Paul speaks of this as, "The peace of God which passeth all understanding."

1. "Passeth understanding." This means superiority in quality and supremacy in power. It is closely allied to the idea of "overflow," or "to pour out above measure." Hence the picture is that of God giving to the trustful heart a peace that is superior and supreme, poured out above all measure of need, beyond comprehension or the power to contain it.

2. "Shall keep your hearts and minds." This word keep means literally "to garrison." Also the phrase discussed just above may be taken to mean, "to hold over so as to protect." Thus this whole passage emphasizes the protection of the "peace of God." God wants to give to His people such inner rest, repose, concord and harmony, such assurance of His love and power, such a sense of His immediate presence with His own, that His peace shall be as a mighty garrison, as an impenetrable shield or protective refuge which no force of evil or external circumstance can break through to harm or imperil.

3. "Through Christ Jesus." All this comes to us through our Lord Jesus Christ. To His disciples, just before His atoning death, He said, "My peace I give unto you." G. Campbell Morgan translates it thus, "I will give you the peace that is mine." The very peace that filled the heart of

Jesus with eternal calm and assurance, will fill our hearts if we trust Him and keep fully committed to Him.

CONCLUSION

In the midst of the natural temptation of these days to fear and worry, to uncertainty and questioning, our great hope is in "the peace of God." Here is our covert, our garrison, our defense, our safety. Let us look to God, think on God, adjust to God, commune with God, trust in God, commit ourselves to God, knowing that if we meet the conditions, He will fulfill His promise of "perfect peace" through Jesus Christ.

Wounded in the House of Friends

TEXT—And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends (Zechariah 13:6).

INTRODUCTION

This is one of those Old Testament scriptures that suddenly flash with prophetic significance relative to Jesus Christ. However, we shall find an underlying truth that has a meaning for our own time.

I. THE IDEA OF THE TEXT

It is a picture of ingratitude, perfidy and treachery. A man has been invited to the house of friends. Evidently the visit was planned and as he went he had a right to expect kindness, a warm welcome and every friendly interest in his comfort and happiness. But instead of such solicitude, he is despised, betrayed, rejected and finally driven out wounded and bleeding. Instead of love, he found only bitterness; instead of care, he found only injury; instead of joy, he found only agony; instead of encouragement, he found only scorn and rejection.

II. THE FULFILLMENT IN JESUS CHRIST

His coming had been promised even from the Garden of Eden. Through the centuries all manner of types had pointed toward Him and every sacrifice gave its message of the coming Savior. Over and over the predictions of His coming were voiced by the holy prophets. Multitudes eagerly looked for Him as the hope of their hearts and the hope of the world. When He was born in Bethlehem His nativity was heralded by angels in an advent that fulfilled every detail of the prophecies in this regard. He came "to his own" with a ministry of unspeakable blessing. His blessed lips spoke with authority "the gracious words" of eternal life; His feet knew the hot weariness of Palestine's burning, dusty roads; His heart throbbed with divine love for all mankind; His hands wrought miracles of healing and encouragement. With such a ministry He came to "The House of Friends."

But the evil in the human heart could not bear the truth which rang through His messages. So instead of finding a welcome and a warm reception, He found only bitterness and rejection. He was betrayed, despised, bruised and tortured until He came to a shameful death on a cross at "a place called Golgotha," that is to say, a place of the skull. Truly, He was "wounded in the house of his friends."

III. THE DEEPEST HURT OF THE CROSS

The deepest hurt of the cross was not the physical suffering involved. It was not the attitude of those outsiders, such as Pilate and the Roman soldiers. The deepest hurt came to the heart of the Christ when those who should have welcomed and loved and stood by Him, failed and turned away. Even His disciples were caught in the tide of rejection and almost without exception "forsook him and fled." It was the hour in which He was compelled to bear the sins of the world in solitude. At the time of His baptism, the voice of God said, "This is my beloved Son, in

whom I am well pleased." At the Transfiguration, again there came a voice saying, "This is my beloved Son—hear him." But on Calvary there was no heavenly encouragement, no acclaiming voice; only that tragic silence that called forth from the lips of the dying Savior those words of infinite loneliness, "My God, my God, why hast thou forsaken me?" And in that hour of greatest need, not one of those who should have stood true, came to His aid.

IV. A TRUTH FOR OUR DAY

Someone may say, "This has nothing to do with us today." But it does, for every sin has a part in the Crucifixion; every attitude of rejection has its part in the Crucifixion. When we possess the truth of the gospel of Christ and yet choose sin, resist and reject Christ, we become partakers in the Crucifixion. Hebrews 6:6 speaks of those who "crucify . . . the Son of God afresh." While the truth of which we are speaking is not the immediate meaning of this scripture, yet it is properly implied. It is our sin that took Him to the cross. Especially tragic is the situation wherein one that has known the joy of salvation turns against Christ and His will. We often think of Jesus Christ as sensitive to the joy that comes to Him when men and women serve and love Him, but we must not forget that as the risen Lord, He is also sensitive to rejection, and such rejection is as the driving of the nails again, the hurling of the jibes anew, the offering of the "vinegar mixed with gall," the thrust of the spear again into a broken heart. Yes, today Jesus Christ is being "wounded in the house of his friends."

CONCLUSION

But as in the days of His ministry in the flesh, Jesus Christ continues to call in love to those who have not accepted Him. At Calvary, only one lone sinner, a thief, was wise enough to call on Christ for mercy. There is no doubt that if all who were a part of that terrible scene had called, they would have found instant forgiveness. And so today, even though we have had a part in His suffering, we can call on Him and find mercy and pardon.

The Road Home

SCRIPTURE READING—Luke, 15:11-32.

INTRODUCTION

The Parable of the Prodigal Son is the last of three classic word pictures which, for simplicity, beauty of idea and depth of significance, are unsurpassed. They can be understood by a child but are divinely sublime in their meaning.

The Pharisees had accused Jesus of being a friend of sinners. The fact is that Jesus considered this a rare compliment, but took the time to show His critics the error of their supercilious attitude and to emphasize their appalling ignorance of the simplest principles of the kingdom of God. It was this situation that drew from the lips of our Lord the parables of the lost sheep, the lost coin and the lost boy. It is the latter that we shall consider in this message.

I. THE DUAL INTERPRETATION

1. Historical. There was an immediate historical application of this parable. The prodigal son represented the vast body of weary, wretched, oppressed Jews, kept in ignorance, blindness and submission by the upper classes, principally the Pharisees. The father represented the loving heavenly Father who was merciful and long-suffering and whose will it was to help all without respect to social, political, financial or religious standing. The elder brother's part in the story was a "cartoon in words," a pointed and satirical barb directed toward the Pharisees.

2. Modern Meaning. This is the significance that is important for us, representing those who drift from a proper relation toward God, a group for which God has great love, solicitude and yearning that they might return to Him, a group for which God's people should be greatly concerned and burdened. For these, this parable shines as a clear ray of hope and encouragement in the darkness and disillusionment of a life being lived apart from God.

II. THE ROAD TO THE HOGPEN (Three Key Phrases)

1. "He took his journey." The son's departure from home was, on his own volition and responsibility. He did not need to leave home; he made his own choice. Probably he desired "freedom," release from restraints that were not always appreciated. But in escaping from such legitimate restraints, he found himself in a bondage that is most tragic, the bondage to the sinful interests of his own heart.

No soul is compelled to turn away from God. If we do this, it is by our own volition and on our own responsibility. We cannot rightly blame conditions or the attitudes of others. We "take our journey." We can serve God if we will.

It is to be realized also, and especially by young people, that the moment that son stepped over the threshold of his father's home, he was on his way to the hogpen. What he thought was a journey toward freedom and happiness was in reality a journey toward poverty and degradation. He was leaving love, peace, plenty and security for the starvation and misery of the hogpen. At the end of selfish desire is always the hogpen.

2. "He wasted his substance." "Spent all." In other words, the prodigal son lived on his capital, wasted all his possessions. That which he should have invested, he squandered on unworthy pursuits. This is symbolic of those who, drifting from God, live on their moral capital, waste their spiritual opportunities and squander their physical and spiritual energies. Those spiritual possibilities and capacities that should have been invested in the kingdom of Christ they dissipate on selfish interests. Such a course cannot but be fatal to the welfare of the soul.

3. "No man gave unto him." There was plenty of food for the swine, but nothing for a hungry boy. It was then that he remembered the abundance back home, such an abundance that even the slaves had more than they could ever use.

Sin never fails to throw everything out of balance. The devil's promises of joy and plenty always fail, leaving the soul that is away from God in poverty and want. The best the devil can offer is as but the "hunks that the swine did eat," compared to the abundance the soul enjoys in Jesus Christ. Yea, the lowliest servant in the kingdom of Christ has more than the prodigal at his best.

The fact is that this old world without God is only a "magnificent hogpen." I once heard an eastern preacher tell of travelling through the Green Mountains and coming to a valley from which he could see one of the most beautiful peaks in the whole range. Across the valley from the peak a farmer had built a large and lovely home from which, under normal conditions, a veritable "million dollar view" of valley and mountains could have been seen. But right in front of the home, completely cutting off the beauties of the landscape, that farmer had constructed a large barn and other buildings especially for raising pigs. Thus, by his senseless arrangement of buildings, his world, which could and should have been filled with beauty, had been turned into a hogpen. Multitudes of people have done this same thing in their lives.

III. THE ROAD HOME (Three Key Phrases)

1. "I perish." With all his money gone, without friends to care, engaged in an occupation of utter degradation in the eyes of a Jew, facing death by starvation, he came to realize that his powers were inadequate to relieve the situation. Gone was the sense of pride and self-sufficiency with which "he took his journey." The selfish life that he had thought would serve him, had become his master, and in humility he confessed his need.

It is a wonderful blessing from God that brings to a soul the true situation in his life, that reveals the utter failure of sin to satisfy and the inadequacy of human resources to meet the deeper human needs. Every sinner, every backslider should fervently thank God for conviction. Only as we realize our terrible poverty will we confess our need before God.

2. "I will arise and go to my father." In this phrase are decision and action. "He arose, and came to his father." Confession, by itself, is not enough; there must be decisive action. Weary, disillusioned, famishing, heartsick, footsore, he went. He was on "the road home" because he put determination, decision and action behind his sense of need. And as he went, the father came. We cannot move faster than God will move if we want to come home to Him. His love, like the father's love, reaches even to the hogpen. That father owed the son nothing, for the son had taken his "portion of the goods." But love is like that: it does not ask, "How much do I owe?" but rather, "How much can I give?"

3. "I have sinned." I know the idea of sin is outmoded in some quarters, but "sin" still gives the most satisfying explanation of the way people act and of their most fundamental need. Jesus based His whole life, sacrifice and ministry on the fact of sin and until the sin problem is settled, no other problem is properly settled. It was this confession that gave the father his chance to forgive. The son had a long speech that he was planning to make, but so far as the record reveals the situation, the son never finished his statement, but found himself forgiven and restored almost before he had asked. There is no indication of blame or scolding, no harsh criticism or condemnation, no probation or question; he was home and all the joys and privileges of home were his immediately: peace, plenty, security, love and his father's blessing.

Such has ever been God's way of dealing with sinners. Jesus Christ declared that He came "not to condemn the world," and the contrite heart that comes to God confessing his sin can expect to find love and mercy and forgiveness. People may criticize and condemn, people may question and temporize, but God will restore and make the soul to feel that he is "back home," where there is eternal love, protection, peace, plenty and security.

The Royal Road to Bethlehem

(Christmas Sunday Evening)

TEXT—Let us now go even unto Bethlehem (Luke 2:15)

INTRODUCTION

The world has known some great and wonderful cities and today there are large aggregations of people in our great cities and we often think in terms of pride concerning these. But human records should have taught us that size, pretension, or wealth do not constitute the measure of true meaning in any phase of life. In fact, the value of great cities is open to serious question when all the accompanying liabilities are considered.

I. PERSONALITY AND ULTIMATE MEANING

Personality determines the ultimate meaning and value of anything. Herein is found the reason why the central

point in history is not one of the great capitals or commercial cities: not Babylon or Nineveh, not Athens or Alexandria, not Rome, Paris, Berlin, New York or London, not even Jerusalem. The central point is Bethlehem, for never have so many hearts turned in love and loyalty to any city as to the "City of David." Bethlehem is the center of human interest for nothing in all history has so widely affected the human race, actually and potentially, as the birth of Jesus Christ.

"All roads lead to Rome," was once the proud boast of the Romans, but truer than that, "all roads lead to Bethlehem." "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting" (Micah 5:2).

Thus, the road to Bethlehem is a royal road, for the importance of a road is not measured by the city to which it leads, but the personality to whom it leads. The road to Bethlehem leads to the King of kings: it is truly "The Royal Road to Bethlehem." As we travel this road, we turn from the display and pretense of the great cities, for the meaning of Bethlehem is not external, but inner and spiritual.

II. THE ROYAL ROAD TO BETHLEHEM

1. A Way of Faith. The prophets and saints of ancient times traveled this road, for by faith they were assured of the coming of the Savior and gave such clear prophetic testimony that their prophecies read more like a historical record than a prediction of things yet to come. And while the Nativity is now in the past, we too can travel the way of faith and sense the same assurance. This is a day filled with terrors and insecurity, but by faith in Jesus Christ we can know the certainties of the Prince of Peace in our hearts. Over against unbelief on the one hand and ignorant superstition on the other, is that genuine, solid, heart-warming, comforting faith that connects the soul with eternal verities.

2. A Way of Hope. The failure of humanity never was more apparent than today. The truth and effectiveness of the fundamental teachings of Christ never were more certain. In Jesus Christ is the answer for the bewildered, the troubled, the sorrowing. He came to Bethlehem to "bind up the brokenhearted . . . to comfort all that mourn." It is not merely that He suggests a new way of life, but that He is able to change the heart and give eternal hope where there has been but the blackness of despair. He is "the bright and morning star," shedding His beams of hope into the darkness of sinful hearts.

3. The Way of Brotherhood. Love for Christ makes all akin, for He has revealed to the world the worth of every human personality. In Him there is the greatest leveling power in the world. It was this that brought together into the narrative of His coming, both wise men and shepherds; it was to signify this that the Most High was born in a stable and cradled in a manger. Mary, in her rapturous Magnificat, expressed this idea, declared in varying forms in the Old Testament, when she said, "He hath put down the mighty from their seats, and exalted them of low degree" (Luke 1:52).

4. The Way of Peace. As we travel the "Royal Road to Bethlehem," we find that peace comes by surrender to the Prince of Peace. Happiness comes not by the route of self-assertion. The "King's Highway" in olden times was not so much a definite roadway as the right of passage. Thus if we travel to Bethlehem, we shall go God's way and fit into God's plan. In all reverence, it was just that attitude that brought Jesus Christ to Bethlehem. And as we go God's way, we find a blessed sense of relief from

strain, for he who knows all is our Guide, pledged to bring us to life eternal.

5. The Way of Joy. The angel's message to the shepherds began thus, "Fear not: for, behold, I bring you good tidings of great joy." The "Royal Road to Bethlehem" is not a way of "long-faced" religion wherein we are compelled to live according to a code that is a constant source of difficulty. In this way is the joy of redemption, the joy of Christ's presence, the joy of Christian service, the joy of Christian stewardship, (yes, of tithing!) the joy of investing our lives in that which has eternal meaning and eternal rewards.

6. The Way of Glory. The prophet declared, "The glory of the Lord shall be revealed," and again, "The people that sat in darkness have seen a great light." When Christ was born, "The glory of the Lord shone round about" and that is symbolic of the manifestation of His presence that is given to those who love Him and serve Him.

III. "LET US NOW GO EVEN UNTO BETHLEHEM"

In a spiritual sense we, like the shepherds, can travel "The Royal Road to Bethlehem." At this Christmas season we can know anew the joyous rewards of simple faith and sincere worship. Never has this poor, sin-cursed world needed the blessings of this "Royal Road" as now and it is our privilege to point, by our testimony and life, to the "Savior which is Christ the Lord."

(Quotations from "O Little Town of Bethlehem" may be used effectively in conclusion.)

At the Stroke of Twelve

OR

The Midnight Cry

SCRIPTURE READING—Matthew 25:1-13.

TEXT—And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him (Matthew 25:6).

INTRODUCTION

There is a vast field of prophecy relating to the return of Christ and the end of the age; in fact, the return of Christ is more directly taught, in some ways, than was His first advent, because we have extended portions of the Gospels which give the words of Jesus Christ himself on the subject. At the same time it is well to remember that it is not far to the point of unadulterated speculation when we try to be dogmatic as to details of interpretation. So, with the above scripture and kindred scriptures, we shall deal with those matters that are clearly implied relative to the return of the Lord.

I. THE CERTAINTY OF CHRIST'S RETURN

Peter declared, "The day of the Lord will come." In spite of "scoffers walking after their own lusts," in spite of those who "willingly are ignorant," who disregard the judgments of God on sin and unbelief, "The day of the Lord will come." The prophets foretold this event, Jesus Christ declared it, angels promised it, the saints of all ages have believed it. His return is as sure as His first coming. "The Lord is not slack . . . but is longsuffering." So the fundamental consideration is this, that Jesus Christ will return. Let sinners remember this; let the church remember this; for Jesus Christ lives and will fulfill every "jot and tittle" of every prophecy relating to His Second Advent.

II. THE UNCERTAINTY RELATIVE TO CHRIST'S RETURN

Along with the certainty of Christ's return, we must recognize a great element of uncertainty. The fact is certain, but the time is uncertain. Some years ago an imaginative article was written on, "The Seven Last Days," dealing with the possible situation which might exist if it were known that Jesus Christ would return in seven

days. The author pictured the rejoicing of a godly mother over the prospect of reunion with her son who had passed away years before; the sudden repentance of a sinful woman; the confusion of a group of important business executives in conference, who, when they were informed of the coming crisis, were thrown into utter confusion and when called to prayer, could voice only their childhood prayers. The idea was intriguing, but the situation was completely impossible, for the Word of God declares, "Ye know neither the day nor the hour wherein the Son of Man cometh" (Matt. 25:13); and again, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). This element of uncertainty as to time is so complete that there is no time concerning which we can say that He will not come. God, in His wisdom, has so invested the return of Christ with uncertainty that none might be presumptuous and careless; that our only safety should be in obedience to His injunction, "Be ye also ready."

III. CHARACTERISTICS OF CHRIST'S RETURN

1. Suddenness and surprise. "At midnight, a cry." This is a dramatic picture of a startling realization that the bridegroom had arrived. We need to consider that there was a definite time when the prophecies concerning Christ's first coming ceased to be unfulfilled, but were actual events. Just so, there will come that time wherein the prophecies relating to His return will be actualized. And it will be sudden, startling, for this is the consistent characterization of the Second Coming: "As a thief in the night"; "Behold I come quickly."

2. A sudden test. This element of testing is fundamental in the parable of the ten virgins. We are reminded of the unreliability of outward appearances, for the difference was to be found in that which probably was a secret from all the others until the test came, and in that testing time, the lack of the foolish virgins was automatically revealed. Also, in this test there was individual responsibility. The wise were not made responsible for the lack of the foolish; the bridegroom was not held accountable for their inadequate preparation; the foolish clearly could have been prepared; and there was no transfer of preparation permitted.

3. Finality in the test. One of the most difficult things to impress upon a human being is the fact that matters will come to a final determination. We tend to feel that while this may be true for others, it will not hold for us. But in dealing with God, there is a final crisis coming, a final test, a final time of determination. For the foolish virgins, the coming of the bridegroom marked:

a. The end of ease. Multitudes live in false security, acting as if they never would have to deal with God. But that sense of ease will end abruptly when Christ returns.

b. The end of carelessness. When the bridegroom came, those that had failed in their responsibility were frantic in their interest. There is coming a time when men will be interested in God and will make a futile effort to find Him.

c. The end of opportunity. As tragic as it is, there will come a time when men cannot turn to God. Jesus Christ taught this consistently. It is as Tennyson wrote of King Arthur and his unfaithful queen, Guinevere. There was forgiveness in the noble heart of the king, but she had so betrayed her trust and had so failed in her responsibility that there was no return to their earlier situation. The parable says, "The door was shut," and their efforts to gain admittance were unavailing.

4. Just two groups. There were just two groups when the bridegroom came: the prepared and the unprepared. There were just the same two groups at the end of the

parable. God has so arranged His judgment for sin that there is no neutral zone, no middle ground, no point of compromise. Throughout the Scriptures, the final consummation of human affairs divides all humanity into just two groups: It is either saint or sinner, inside or outside, right or left, holy or unholy, "ye blessed" or "ye cursed," heaven or hell. And every one of us is in one or the other of those two categories now.

CONCLUSION

Midnight is coming. Just as we are facing the close of a year, when "At the Stroke of Twelve" a crisis of time will come, so in God's plans and calendar there is coming a definite and final crisis. For decades godly scholars have been warning the world concerning the imminent return of the Lord. If there has been such an awakening as has come on the basis of events prior to the last decade, how much more should we be concerned and alive to this issue who live in these days of such rapid acceleration of events and developments. It is impossible to see how our present situation can continue without bringing the world to a crisis of crises. Even leading authorities on world conditions; many of them without any interest in Christ, have declared their feeling that we are approaching the end of this era. Years ago, Albert Shaw asserted that the year which the nations were traveling was clearly marked, "Chaos." H. G. Wells, likewise years ago, declared that it seemed to him as if a black curtain were being drawn over the bright hopes of the twentieth century.

But while conditions are unpromising and there is no hope in humanity, we can be prepared for the coming of the Bridegroom. "Behold, the bridegroom cometh," can bring to us great joy and comfort. "God is still on the throne," and those who obey Him and love Him will know the rapture of His words, "Come, ye blessed of my Father."

ILLUSTRATIONS

Basil Miller

A Sunday School Record

"For fifty years," said Newton Mabey, Petersboro, Ontario, "I have attended Sunday school and I have not missed over twenty-times during those years. And those times were from sickness. I am now eighty-three years old, and am going back to live at Petersboro where I started in Sunday school more than fifty years ago."

A Cake of Soap

"And how did you get this cake of soap from the Walker House, Bellville, if you were not in Canada?" asked Mr. Gardner, of the provincial police of Ontario.

This question was asked a man named Vermillion of Ontario, California, and was the ending of a long trail that led from the body of a murdered woman found in her yard in Trenton, Ontario. She had been killed with a hatchet, her brains literally cut out. That hatchet had been found thrown away in the shrubbery. And then began a many-thousand mile trek from city to city and finally in California where Vermillion was questioned.

The police, when they began to investigate the murder, first located the dead woman's relatives, and they found she had a son in Ontario, California. On investigation they found the son had a watertight alibi, as they

supposed. But on searching through his bags they found a cake of soap from the Walker House in Bellville, only a short distance from Trenton.

"And how did you get this soap, if you were not in Canada?" This was the question the police drilled into the consciousness of Vermillion.

Finally from that cake of soap the murderer's trail was outlined from the time he bought a ticket in California on an air-liner until he landed in Toronto, where he bought a hatchet from a hardware store. Links in the chain were the porter on a train from Toronto, a taxi driver, who drove Vermillion and the identified blood-stained hatchet.

It was a foolproof crime with a perfect alibi but a cake of soap slipped it up.

I was eating in the Belmont Restaurant, Bellville, Toronto, with Rev. Earl Whitmore, pastor at Trenton, District Superintendent Cantrell, W. W. Mallory, Bellville pastor, and Bob Clifford, pianist, when a man came into the restaurant and spoke to Earl.

"That man," said Earl on returning to his chair, "was on the jury which convicted Vermillion. His father died during the trial and they would not permit him to attend the funeral. They convicted Vermillion of the crime on the evidence of that soap cake and hanged him here in Bellville."

"Be sure your sin will find you out," say the Scriptures. The perfect crime has not yet been executed but the divine justice of God can break it.

The Man With No Sunrise

Said Emerson of Gibbons, the historian, "There is a man who has no sunrise."

Without the heavenly sunrise there is nothing in the soul of man to which one can look forward. When the sun of heaven rises in the soul all of the tomorrows are wreathed with beauty and nobility. Only the men with these spiritual sunrises have been able to conquer fear and overcome the world. With such a sunrise man is not afraid whatever betides.

Praying for Rain

"Scientifically it is impossible for it to rain within the next forty-eight hours," read the telegram from the government meteorologist.

Yet in Australia that was the very time the entire nation had set as the hour of prayer for rain. Throughout the entire land up went the clamor, "Let us pray for rain."

It had not rained for three years and in some sections no heavenly water had fallen for six years. Typhoid fever was raging and sickness ran rampant throughout the nation.

"I was hot-headed and zealous for my Lord, strong in faith," says Lionel B. Fletcher, who at the time was working in a newspaper office in Australia. "Many men in my office knew that I had been to one of the prayer meetings for rain that day and they teased me. They pushed the official telegram under my nose."

"It is scientifically impossible for rain to fall now," they sneered. "There is no moisture to condense and fall as rain in the next forty-eight hours."

Said Fletcher, "If it is impossible for rain to fall, then it won't matter to you if God just sends one shower to let His people know that He hears, while He withholds the heavy rain until His own time."

Said the office men, "Yes, but it can't come."

Returned Fletcher, "It will come and you will have to withdraw those sneers."

At two a.m. when Fletcher left the office to go home the air was powdery dry and the stars hung like globes of fire and the atmosphere breathed of sulphur.

"I saw the tents in the hospital grounds where hundreds of typhoid patients had been cared for. When I got home I awoke my wife and told her that there was no sign of rain. She got out of bed and we prayed as if our hearts would break. At three a.m. I went to sleep."

Then at seven in the morning Fletcher's wife cried out, "Listen! Listen to the rain! Oh, thank God! It is raining."

Fletcher jumped out of bed and listened as the rain pattered on the galvanized iron roof and watched it run down the gutters to their tanks.

"That," says Fletcher looking back to the hour of answered prayer from a distance of thirty-eight years, "was in 1902 in the state of Queensland. It did not break the drought, nor did it rain long just then. But it rained, even when the greatest weather scientist of the country said, 'Rain is impossible.'"

Said the newspaper skeptics, "We don't understand it, but the impossible happened."

There is an easier answer—God answered prayer!

The Guardian Angel

The battle of Vimy Ridge in World War No. 1 was raging. The English had been beaten back from their strongholds, and victory for Germany appeared evident.

Suddenly firing on both sides ceased.

"Look!" broke from a thousand throats on the English side.

"Look!" cried the German soldiers, pointing high into the sky.

"And there," relates a soldier who was in that battle, "I looked in the sky and saw the Guardian Angel stand with drawn sword. We waited. There was no firing on either side."

That pause was just long enough for the English to reinforce their lines and when the battle was resumed it went to the English who that day were victorious.

"How do you explain it?" I asked the soldier as we rode through Arizona on the Californian.

"There is no explanation to it, except that God did it!"

There is victory through following the Man with the drawn sword. Joshua won his battles through following Him and no less shall we.

The Answered Prayer

"I have faith God will save my husband," said an elderly lady in a Huntington, Indiana, revival.

"Yes, sister, but—" began the revivalist, Holland London, after the good sister had shouted up and down the aisles night after night and the old man had not even attended the services.

Her husband was sixty-seven years old and for fifteen years had not even been inside a church; hence the sister had nothing but pure faith to hang her knowledge on.

She said, "Praise God he's going to get saved." When the preacher was a little disturbed about the constant remarks the woman was making about her husband being saved in "this revival," and the folks were beginning to make remarks about her, the preacher tried to smooth it over with the good sister as much as possible.

She returned, "But I know more about it than you. I have heard from a higher power." And of course there was little else the preacher could say.

The last Wednesday of the revival the old man came into the services, and of course his wife had a shouting spell. Two nights later he came back and as the evangelist

started to preach, the man said, "I want to get saved," and headed for the altar.

He was converted that Friday night and when he stood on the platform and gave his testimony and thanked God for a praying wife, seventy-five people went to the altar seeking the Lord.

Yes, we can still pray through and hear from God. He is still in this business of sending from the skies the answers to our petitions. Ask and ye shall receive, if ye ask in faith believing.

The Wall Motto

On the wall of the early home of David Livingstone at Blantyre, Scotland, there is a motto, which was one of Livingstone's statements.

"I will value nothing that I possess except in its relation to the kingdom of Jesus Christ."

This was the rule by which he lived. He turned his back upon England and lived in the heart of jungle Africa that others might hear Christ's story and be saved.

He split the heart of Africa in two, going first to the West Coast and then he turned around and recrossed his steps to the interior of Africa and then on to the East Coast. The record of his last journey is bathed in heaven. He literally lived with God and died on His knees.

The Price of Going

"I'm glad I went to Peru," said Mrs. Bicker, whose husband was killed in action on the Peruvian front.

I thought of the great sacrifice she had made. All the plans for her life were swept away with that accident which killed her husband and a native preacher. Yet, so deep her consecration, she could say, "I'm glad I went."

Then she added, "I'm glad my husband went."

After all this is the test of our spiritual loyalty to Christ and the kingdom: We must be willing to lay down our lives in the cause of the Master. We are called to this deep consecration. It is too easy to say, "Let the missionaries do the sacrificing . . . I'm satisfied at home." The sacrifice Christ requires of one He requires in kind of all.

Why the Churches Are Empty

I find in my notes which I gather during the year for these illustrations the jottings of a sermon or talk on "Why the Churches Are Empty." Meeting hundreds of ministers from various denominations yearly, their one clamor is, "The churches are empty. Why don't the people come like they used to?"

Last year my writing took me East to visit editors, publishers and agents five times, and on these trips I contacted the leading publishers and editors of the nation. Their clamor was, "What can be done about filling the churches? They're empty, you know." Only nineteen per cent of the people of Indiana, for instance, were in church last year. I stopped at a Canadian city, New Market, last winter and a lady from one of the larger churches in the city told me that in that beautiful town of several thousand there were only about six hundred attending all the combined Sunday schools.

Yes, the churches are empty and for a cause. Said Fulton Oursler, in a *Liberty* editorial, "For a time it looked like the preachers' doubts would empty the churches." And this is one of the basic reasons for the empty pews. Think this through.

The churches are empty because:

They do not challenge the mind.

They do not move the spirit.

The preacher has become a second-rate political economist instead of a dynamic messenger of God.

A Titanic Providence

"Two men," relates a friend who had carefully examined the record of the Titanic's sinking, "were sucked to the bottom of the ocean with the ship when she went down. Suddenly a large air bubble enveloped them, and they were thrown to the surface and rescued."

"Can you vouch for this amazing fact?" I asked.

"Yes, and they were later rescued."

There is no accounting for such a providence. Call it an accident, a happen-so, but I prefer to call it a divine providence. There were several preachers who missed that boat. Carradine was to have sailed on it, but changed his plans at the last moment. Ed Roberts had his berth on it but because of a coal strike in Scotland he changed his plans and sailed on a slower, though as we know now, a far surer boat. John R. Mott planned to return to America on it, but at the last moment an unforeseen engagement caused him to delay his sailing.

Accidents? Someone asks.

No—providences! God was in it.

Truth Driven Home

"Your sermon did it," said a young lady to Rev. E. E. Hale, then Superintendent of the Kansas City District. "You recall the night you preached so strenuously?"

"Yes, I remember that night in the meeting. I felt that you were on the verge of making a great decision."

"I felt like I was on the verge of hell," said the girl. "And when I went to the altar and was saved, I could not thank God enough for that particular sermon and the way you preached it with all your soul."

I asked the preacher, "Did you feel any peculiar constraining influences?"

"God certainly held me to the truth that night when the girl was saved."

"What happened to the girl?"

"She had to move away from that town and when she landed in another city she started a Sunday school class of five girls. God got hold of her life and soul and now she has 140 girls in that class. She wrote me recently and said, 'Your sermon did it.'"

Thank God for preachers who will walk close enough to God that He can urge them when souls are in the balance and they can feel His peculiar leadings.

Churches and Democracy

Said Associate Justice of the Supreme Court Owen J. Roberts:

"In earlier years democracy was sounder because the church was stronger."

"Many of our most difficult problems would be solved if workers and employers were members of the church."

"In this period when men have loosened the cords that bound them into the church, the ministry has suffered and in the slackness of the tide of religion, business and industry have been permitted to lead away our best young men."

"In all great crises men have turned to the religion of Jesus Christ. It is my hope that out of this world crisis there will come a turn of men to the Church."

And on the heels of this statement comes the report of the Gallup polls which show that last year out of an adult population of 80,000,000 in the United States 43,000,000 engaged at least once during the year's time in some form of religious gambling. Twenty-four per cent of those betting took part in church lotteries.

Head to Tail

"They stood head to tail, seventeen elephants in all, and as they marched down the street," said the semi-blind Harding, "I counted them, seventeen in all, and the amazing thing about it all was the fact that all seventeen of those clumsy, lumbering brutes were led by one spindle-legged, turbaned Turk."

"So what?" broke in a rude thought.

"The thought struck me, what if all those elephants would combine their energies? What power they would possess!"

It's a long leap from elephant heads hooked to elephant tails, but if the church members of all the churches of God would combine their spiritual energies what power Christ would have for world conquest!

Said a man to the guard at a "bughouse" as the janitor calls insane asylums, "What if all those people in there should combine against you?"

"That's why they are in there. Crazy people don't know enough to co-operate."

Often we wonder if the lack of spiritual power in the churches is not due to the fact that church members do

not co-operate with each other in the blending of their Christ-given energies.

Hearing from Heaven

"It is possible to hear from heaven!" says the believer. The doubter shouts, "Oh, yeah!"

Here is an incident of hearing from the glory world: "I was in my Kansas City study when the phone rang, and I picked it up to answer," said Rev. E. E. Hale. "Before the party on the other end of the line could begin the conversation after saying 'Hello,' the glory struck her soul and she could not speak to me."

"What did she do?" "She kept on shouting over the phone and laughing for a long time, and then she handed the phone to another person in the room who conveyed to me her message."

We are prone to live so close to the world of business, pleasure and fun, that God has little chance to break into our activities with His glory. Let us try awhile to live in an attitude of expectancy and the glory of God will strike us even amid the commonplace duties of life.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

Prayer for Christmas

O God, our loving Father, help us rightly to remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds, and the worship of the wise men, close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing which Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be Thy children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. Amen!—ROBERT LOUIS STEVENSON.

Christmas the Expression of God's Heart

For God so loved the world that he gave his only begotten Son (John 3:16).

Our lovely custom of Christmas giving cannot confine the day. When the little children no longer scamper about the house, hiding bundles in their efforts at secrecy; when the crowds dwindle in stores and we no longer give much sympathy to the weary shoppers who strive to express large love by small income; when we

no longer study the faces that we see in the rush as models for Madonnas, or of aged Simeons in the temple of the kindly God—even then Christmas abides.

Yet in respect of this gracious custom, the pleasure of Christmas depends upon its rare coming. Christmas is the expression of God's heart; and Christmas is never deeply real until it becomes the expression of a love like unto God's.—BISHOP EDWIN H. HUGHES.

Enduring Christmas

Some six thousand years ago a ruler of Egypt resolved in his pride that his name should never perish. Enslaved hundreds of thousands built through agony of toil a great pyramid—today laughing travelers scale its sides—and wonder about the "old duffer" who had it built to encase his remains.

Two thousand years ago, mighty men of Rome swelled with pride in their military elegance and intellectual prowess, resolved that all nations should be bound to it in chains forever. Some excellent roads and ruins today may be seen.

Nearly twenty centuries ago, lived a humble Carpenter who, in a world teeming with hate, greed and materialism, went about doing good to rich

and poor alike, urging men to love one another as they loved themselves, and to do unto others as they would be done by. He also taught the truth that life does not end at the tomb but continues without end; and "that as a man soweth, so shall he reap." They put Him to death as an enemy of the state and a religious disturber.

Nineteen wide centuries have come and gone. Today He is the Center-piece of the human race—the Leader of the column of progress—the One unalterable, wholesome Influence in a world torn by countless problems.

I am far within the mark when I say that all the armies that ever marched, all the navies that ever were built, all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon earth as that One Solitary Life. His birthday we pause to remember.

Men build lastingly not through the power of money, not by the whirling wheels of industry, not through the strength of armies and fleets, not by the power of domineering groups and classes, but by the irresistible, eternal power of truth and love.—AUTHOR UNKNOWN.

A baby hears before he understands, and to sing lullabies, not only of "treetops," but of a Father's love, will awaken a deep reverence. Your prayer over the baby's crib will be heard and even though not understood will induce a peaceful trust. Here is the very seed of the religious life, for unless there is this feeling of awe and reverence toward religious objects and ideas, there will be nothing to which

formal religion can appeal, and though later the parent or family may, through authority, compel formal or conventional respect, it will be without any deep seated sentiment.—R. D. HOLLINGTON.—In Georgia Nazarene.

The Voyage and the Bible

For a compass, chart and quadrant, God has given us the Bible; and the most completely does it answer the purpose of all three.

By this Book, as a compass, you may shape your course correctly. It will always traverse freely, and it has no variation.

By this Book as a quadrant, you may at any time, by night or by day, take an observation, and find out exactly where you are.

And in this Book, as on a chart, not only the port of heaven, but your whole course, with every rock, shoal and breaker on which you can possibly strike, is most accurately laid down.

If, then, you make a proper use of this Book, mind your helm, keep a good lookout, and carefully observe your Pilot's directions, you will without fail make a prosperous voyage, and reach the port of heaven in safety.—EDWARD PAYSON.

The One Book

Do you know a book that you are willing to put under your head for a pillow when you are dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—JOSEPH COOK.

Young People and Their Pastor

The young people of the Church of the Nazarene at Newburgh, New York, keep things interesting by worthwhile action on their part. Not content with the customary Sunday evening service they have undertaken two interesting projects in behalf of their pastor.

First they have taken an active part in the building of the new parsonage. They are laying plans to completely furnish one room. Second, they have provided a "postage fund" for their pastor, which as any pastor knows can run into quite an item in a year's time.—Reported in "Ink-Links," New York District Bulletin.

A Child's Grace

Some hae meat and canna eat,
And some would eat that want it,
But we hae meat and we can eat
And see the Lord be thankit.

New Tongues Declare His Word

According to the Bible Society Record only one new language was added to the list of those in which at least a portion of the Bible has been printed. Three more were reported as having been printed in 1939 and 1940 which had been overlooked previously. The small showing, smallest since 1874, was due largely to the war.

The four new languages to be added are:

Sora, southeastern India 1939 Gospel St. John.

Bandi, Liberia, Africa 1940 selections.

Okela, Belgian Congo 1940 Gospel St. Mark.

Moba, Togoland, Africa 1941 Gospel St. John.

The summary as of December, 1941, is as follows:

Languages in which the whole Bible has been published	184
Languages in which the whole New Testament has been published	229
Languages in which at least a complete book has been published	554
Languages in which only selections have been published	88
Total number of languages in which some part of the Bible has been published	1,055

What Makes Christmas?

Oh, it isn't the holly, it isn't the snow,
It isn't the tree or the firelight glow;
It's the flame that goes from the hearts of men

When Christmas love is abroad again;
'Tis the laughter of children quivering high

In a shower of radiance to the sky;
For wishes are real and love is a force,
And the torch which ages ago had source

In a star that lighted the Wise Men's way

Burns with a magical fire today.
So great the shining, so pure the blaze,

It reaches beyond through the stellar ways,
Till—listen! A wind voice told it to me—

Our globe that swims in ethereal sea
Glow's like a lamp whose flame is love
To the other worlds that swing above;
And this is the signal that makes them know

We have hearths and homes and cheer below.
Why, seraphs and angels walk by the light

That streams from the earth on Christmas night.—Bulletin, First Church, Pasadena.

For the Men in Service

A short time ago First Church of the Nazarene of Malden, Massachusetts, under the leadership of Rev. Roy F. Stevens, tried something different in the way of a service of recognition for the men in service in the armed forces. The occasion was the dedication of the Honor Roll of men in service from the church. The program was sponsored by the Young People's Society.

The success of the service was attested in numerous ways. Many outsiders who had never been in attendance before were present. The uplift to the families of the men honored was evident. Notices of the service were sent to the men in service and to their parents or relatives requesting that some representative be present to receive the gift which was to be presented to each service man on the roll. The gift was a copy of the book, "Strength for Men in Service" which is proving very popular with spiritually minded soldiers and sailors. So enthusiastic was the reaction to the meeting that when the offering was taken to cover the cost of the roll and of the presents to the men fifty dollars was laid on the plates.

The printed program of the dedication service displayed an attractive cover in color showing a church spire framed in green trees and blue sky with the crossed American and Christian flags in a lower corner. The inside of the folder contained the program and the Honor Roll with addresses of the men. The back cover was entitled "Service Notes" and furnished interesting information concerning some of the men and an appeal to write to them.

The program follows:
HONOR ROLL DEDICATION SERVICE

CONGREGATIONAL HYMN—"Onward Christian Soldiers," Gould.

PRAYER—Chaplain E. J. Dodge.

CHURCH OFFERING

CONGREGATIONAL HYMN—"My Country! 'Tis of Thee," Smith.

SCRIPTURE READING—Ephesians 6:10-18.

UNVEILING OF THE HONOR ROLL
ROLL CALL—by the pastor (congregation standing).

DEDICATION OF THE HONOR ROLL

"Out of a deep sense of appreciation and respect for the men who have gone forth to serve our country in the Second World War; and with a desire to keep their names before us as a reminder to uphold them by the strong arms of prayer, the members and friends of the First Church of the Nazarene, Malden, Massachusetts, reverently dedicate this Honor Roll."

PRAYER OF DEDICATION

SALUTES TO THE TWO FLAGS—led by
Ensign Gordon Kiehn.

Salute to the American Flag:

"I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation indivisible, with liberty and justice for all."

Salute to the Christian Flag:

"I pledge allegiance to the flag of to the Savior for whose kingdom it stands, one brotherhood, uniting all mankind in service and love."

CONGREGATIONAL HYMN—"Stand Up, Stand Up for Jesus" Duffield.

OFFERING FOR SERVICE MEN

SOLO—"My Wonderful Lord," Lillenas.

Miss Elizabeth Nelson

PASTOR'S MESSAGE—"All Out for Victory."

BENEDICTION

Christ Crucified

BISHOP J. C. RYLE

Without Christ crucified

In her pulpit,
A church is little better than a

Cumberer of the ground,

A dead carcass,

A sleeping watchman,

A silent trumpet;

A messenger without tidings,

A lighthouse without fire,

A stumbling block to young believers,

A comfort to infidels,

A hotbed of formalism,

A joy to the devil; and

An offense to God.

In Brief

Keeping the best and holiest things
is the highest patriotism.

Almost any preacher will preach a
better sermon if the church is well
filled.

Much damage has been done to the
cause of good religion by people who
are ignorantly sincere.

An unpainted church building is
poor evangelism.

A quarrelsome church wins few
converts.

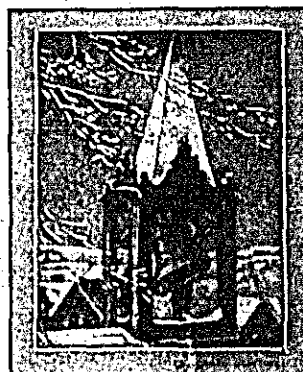
People who are doing nothing can
usually find fault with those who are
doing something.

A man's patriotism, like his piety, is
not to be judged by the amount of
talking he does.

Nobody is more disagreeable than
the man who is so "religious" that he
cannot believe he is very wrong.—
R. L. SMITH in *The Christian Advocate*.



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Printed in U.S.A.

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Magazine

January-February
February
1943

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SALUTES TO THE TWO FLAGS—led by
Ensign Gordon Kiehn.

Salute to the American Flag:

"I pledge allegiance to the flag of
the United States of America, and to
the republic for which it stands, one
nation indivisible, with liberty and
justice for all."

Salute to the Christian Flag:

"I pledge allegiance to the flag of
to the Savior for whose kingdom it
stands, one, brotherhood, uniting all
mankind in service and love."

CONGREGATIONAL HYMN—"Stand Up,
Stand Up for Jesus" Duffield.

OFFERING FOR SERVICE MEN

SOLO—"My Wonderful Lord," Lillenas.

Miss Elizabeth Nelson

PASTOR'S MESSAGE—"All Out for Vic-
tory."

BENEDICTION

Christ Crucified

BISHOP J. C. RYLE

Without Christ crucified

In her pulpit,

A church is little better than a
Cumberer of the ground.

A dead carcass,

A sleeping watchman,

A silent trumpet,

A messenger without tidings,

A lighthouse without fire,

A stumbling block to young believ-
ers,

A comfort to infidels,

A hotbed of formalism,

A joy to the devil, and

An offense to God.

In Brief

Keeping the best and holiest things
is the highest patriotism.

Almost any preacher will preach a
better sermon if the church is well
filled.

Much damage has been done to the
cause of good religion by people who
are ignorantly sincere.

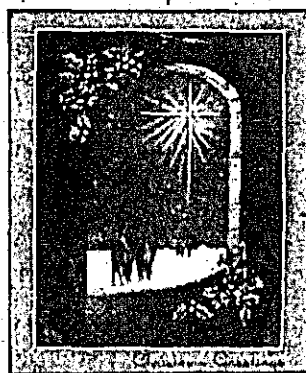
An unpainted church building is
poor evangelism.

A quarrelsome church wins few
converts.

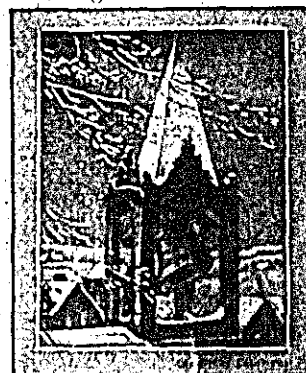
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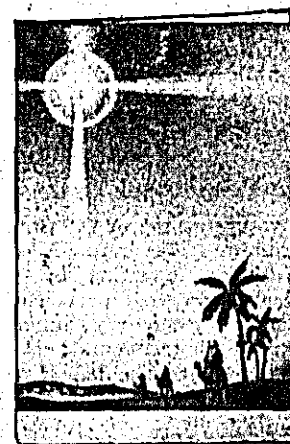
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The Preacher's Magazine

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J. B. CHAPMAN, D.D., Editor

D. SHELBY CORLETT, D.D., Managing Editor

Published bimonthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Missouri, maintained by and in the interest of the Church of the Nazarene. Subscription price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917; authorized December 30, 1925. Address all contributions to The Preacher's Magazine, 2923 Troost Avenue, Kansas City, Missouri.

Managing Editor's Message

THIS year we greet you with a new type issue, new size, different type of messages and a change in the number of issues each year, for now your magazine will be printed bimonthly, six times each year. Why the change? Because many have requested a smaller page size and a different type of articles, and the necessity of curtailment of expense due to wartime conditions figures in it—also, the editors and publishers thought we could serve you best by this type of magazine.

We are endeavoring to combine somewhat the idea of a theological quarterly with a trade magazine for ministers. We have solicited articles from the very best writers of our church specialists in their respective fields of theology and church work. Their articles will provide material for study, material of book quality and of current theological interest to holiness ministers. Also, we will continue to use condensed drafts of helpful papers read at ministers' conventions and articles submitted by our readers of practical interest to the busy pastor.

This is your magazine. Our purpose is to serve you and your interests. We want to print the type of magazine that will satisfy the needs of the greatest number of preachers. Your suggestions and constructive criticisms are solicited. By your writing you may help us to make your magazine all that it should be.

D. SHELBY CORLETT,
Managing Editor.

The Preacher's Magazine