

The Preacher's Magazine

Volume 19
Number 5
September-October, 1944

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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, Box 527, Kansas City 10, Missouri, maintained by and in the interest of the Church of the Nazarene. Subscription price: \$2.00 a year. Entered as second class matter at the post office 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, Box 527, Kansas City 10, Missouri.

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Managing Editor's MESSAGE

MANY of our readers are issuing regular church bulletins for each Sunday in the year. These bulletins may be of value to the church, or just a waste of effort and time, depending quite largely upon how well they are prepared, and also on their appearance. Just on the "QT"—some of the mimeographed bulletins I've seen are so messy "that it would be better if they had not been born."

One of our readers assumes that most preachers are interested in improving their bulletins in appearance and content of message, so he suggests that we encourage a bulletin exchange idea. That is, he would be interested in exchanging his own bulletin—and he issues a very good and attractive mimeographed bulletin—with a number of other pastors who print or mimeograph bulletins regularly.

What the M. E. (that's short for Managing Editor) would like to know is how many would be interested in such an exchange of bulletins. If you're interested, write the M. E. and tell us that you are. And, there is no better time to write than right now—better send a sample of your bulletin in your letter. If we receive a sufficient response, we'll try to work out some kind of exchange service.

The M. E. is always happy to receive suggestions for the improvement of this magazine; for, after all, it's your magazine. He will be glad to have you tell him what you want included in the paper, what subjects you would like to have discussed, what additional features you would have added, or what you would discontinue of those we now have. That suggestion you are hesitating to send may be the very one we need to enable us to give better service to our readers. Don't hesitate; write us.

Managing Editor.

D. SHELBY CORLETT,

The Preacher's Magazine

Providing for the Unusual

J. B. Chapman, Editor

MOST of our time is of necessity used in preparing for the expected and the usual. All good meetings require to be "prayed down," but most of them also must be sung and preached up. The object in the whole process is to create an atmosphere in which the Spirit of God can work, and in which the spirits of men can readily co-operate. "I want you to give the invitation at the close of the service," said the preacher in charge. But the meeting proceeded as a drab, flat altogether usual affair, and when the time for the invitation came I knew that such a conclusion to such a service was altogether incongruous. "You take the offering for us. We want to underwrite the expense of the whole campaign today," said the president of the campmeeting association. But the good man spiked all the guns and tore up all the machine-gun nests before he turned the service over to me and then seemed to think I could win the fight with both hands tied behind me. "We are hoping for a break and a great altar service this morning," said the pastor as we entered the pulpit on the middle Sunday of the revival. But he brought some special features of the Sunday school program over into the regular service, took a heave offering for running expenses, had us "favored" with a variety of special songs of no particular consequence, and then gave me an elaborate introduction in the midst of which he reiterated his hopes for a big break and fruitful altar service at ten minutes until twelve o'clock. Unplanned and unwelcome interferences do not usually hinder, but when a man deliberately snaps on hobbles he deserves to get beaten in the race.

But since the object in it all is to create an atmosphere in which spiritual results can be obtained, we should work deliberately for the bringing about of such an atmosphere. From the very opening of the service to the climax the objective should not be lost sight of, and whatever does not contribute to that end should be avoided as much as possible. Spiritual singing helps, fervent praying helps, unctuous testimony helps, faithful and hilar-

ious giving helps, anointed preaching helps, and whatever helps should be utilized as needed and used or left out as the main objective dictates.

When I was a young evangelist I was called to labor in a camp meeting with that veteran preacher, A. G. Jeffries. I preached in the first service which I attended. The meeting had already been going for a few days, and Brother Jeffries had been preaching three times a day. I arrived at noon, and was appointed to preach at the afternoon service. At the close I presented the altar call and about seven responded. But the afternoon was warm, and there was little soul burden on anyone. We prayed for a few minutes, and then Brother Jeffries arose and said, "I think we had better all go now and get a little rest and do some private fasting and praying. It is evident that our skillet is not hot enough to pop corn, and you know we want the corn to pop out white." That illustration about the hot skillet impressed me, and I have recalled it many times when preachers have seemed to expect unusual results from just usual conditions.

The exhortation of this paragraph is not often needed, but yesterday I had occasion to practice it, so it is fresh on my mind. Night before last the altar service ran until three in the morning and ended with a genuine breaking up and breaking through. The tide was still on when the eleven o'clock service came on. The devotional leader could not hold the tides of testimony and praise back. As a final effort at the appointed time for preaching, the people were asked to stand and sing. When the song started I suddenly realized that I was expected to preach in a very few minutes, and I realized that if I preached I would just be preaching the meeting down, instead of preaching it up, for I could scarcely expect to reach a place of so much manifestation of the divine presence as I would have at the beginning. I therefore stopped the singing long enough to give a brief invitation to those who wanted to seek God for pardon or for sanctification. The result was a well-

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filled altar and no sermon at all. Why preach if the result is to be repression rather than inspiration? But last night I had to preach against strong pressure—depressions follow inflations in the spiritual as in the financial world—and I had to preach the meeting up. And while this is hard to do, it is the province of the preacher to do it.

I say the exhortation of this paragraph is not often needed because it is not often that the tide lifts high enough to make it possible to dispense with the means elected for the purpose of lifting it higher. But when such times come, leaders should be glad and willing and wise to stand aside and to forget the program that was in mind. Special songs, special sermons and special everything should be subject to the overrulings of the Spirit. It is a mistake to strain the meaning of an atmosphere and make as though there are liftings that are not really there. But if and when they come we should be on hand to welcome them and give them full sway. We should be ready always to set the usual aside that the unusual may have the undisputed track. And if I were allowed but one prayer for ourselves today it would be that God may favor us with more and more outpourings of the Spirit in such full measure as to make everything regular and usual in our program stand aside that the glory of God might have full sway. That is the old way, it is the way of Pentecost!

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Preaching,

Lecturing,

Haranguing!

BY THE EDITOR

IN WHAT seems to be just a passing thought, Elmore M. McKee remarks that preaching which does not grow from worship is not preaching at all, but is just lecturing and may even be haranguing. But the distinction seems to me to be worth more than a mere statement, for I think it is not clear to many who would be very much humiliated if they were told that their public effort is not preaching at all, but is either only lecturing or haranguing.

Of course lecturing is not disgraceful. Men are more willing to learn than they are to repent, and hence many will come to hear a lecture that would resent being preached to; and I do not say that they do wrong who announce lectures in the hope that there will be popular appeal in such a caption.

But real lecturing is primarily an offering of truth in the abstract, and its appeal is to the head, rather than to the heart, and its purpose is the diffusion of light, rather than the infusion of love. Those who are affected by lecturing are wise, rather than good, and the lecturer is an intellectual, rather than an evangelist.

In its place lecturing is perfectly honorable. But the idea is that its place is the classroom or forum and not the pulpit. The pulpit is the throne of the evangelist, and the king of that throne is not sent to merely enlighten men's minds, but to call men to change of conduct and change of heart.

The harangue is the left wing of public speaking. Just as the lecture goes to the right in concession to reason, haranguing goes to the left in ignoring reason. Of course no honest speaker ever thinks of himself as a haranguer, and in spite of the fact that his fault is that of neglecting logic, he is likely to accept as insult any suggestion that he disregards the requirement for sufficient evidence before demanding agreement with a thesis. It is enough for the true haranguer that he believes what he says and has actually said what he thinks. He expects that others will follow his lead without bothering to examine even the evidences that convinced him. He would do the research for all and make announcement of his conclusions sufficient foundation for others to build upon.

But since the communication of knowledge is one of the functions of preaching, and since, also, demand for decision and action is the work of the evangelist, there are somewhat of lecturing and somewhat of haranguing in preaching. But it is the extremes against which we are warned. Perhaps we should say it is mere lecturing and mere haranguing that are forbidden. And thus we may say that preaching, good preaching, is light and heat in proper combination. Often we have had the lopsided preacher pointed out as "a good teacher" or "a good stirrer," and in each case we took it that the one was "deep,

but dry," and the other was "fiery, but fossilized."

We are all preachers who write and read these lines, but we should know there is danger that preachers shall be unduly offensive. When I go to church and listen to a labored effort to prove some thesis or, worse still, listen to a threadbare discourse of an uncontroverted subject, my heart's inner cravings are overlooked, and I am offended by the preacher's tacit intimation that I am dull and need enlightenment, and that I do not have a soul after all. When I go and listen to a preacher give out some thesis of which I know little, and then after little persuasion, condemn me as a nitwit if I cannot follow him, and consign me to the pit if I dare disregard what he says, my intellect is reflected upon and I find that preacher offensive because he intimates that although I probably do have a soul, I certainly do not either have or need a head with which to think. It's a doubtful compliment when a listener says to the preacher, "You make me think; but you do not stir my heart." And it's not much better if the listener must say, "You stir me, but you do not direct me while I am stirred."

I would not posit preaching as something between lecturing and haranguing. Rather I would think of it as having somewhat of the elements of both in balance and combination. Knowledge without zeal is a corpse. Zeal without knowledge is a spook. Bodies and spirits normally belong together in this world, and we do not know just what to do when they appear in separate forms. Perhaps we should put two of Paul's phrases together in making our picture of the New Testament preacher. In one of his descriptive passages, he set the preacher out as being "apt to teach." In another he exhorted, "Do the work of an evangelist." The "teaching evangelist" is the pattern. This is the preacher who has the least of which to be ashamed in his calling; and I am not thinking of offices, but of types. The pastorate demands the type, just as other forms of ministerial service demands it.

In fact, the type is the pattern which best fits the preacher who fits best into most places of ministerial service. The preacher is better for being a scholar, if he balances his scholarship with divinely bestowed unction.

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In Nothing Be Anxious

No anxiety ought to be found in a believer. Great, many and varied may be our trials, our afflictions, our difficulties; and yet there should be no anxiety under any circumstances, because we have a Father in heaven who is almighty, who loves His children as He loves His only begotten Son, and whose very joy and delight it is to succor and help.

We should attend to the word, "In nothing be anxious, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

"In every thing," that is not merely when the house is on fire, not merely when the beloved wife and children are on the brink of the grave; but in the smallest matters of life, bring everything before God; the little things, the very little things, what the world calls trifling things—everything—living in holy communion with our heavenly Father, and with our precious Lord Jesus all day long. And when we awake at night, by a kind of spiritual instinct again turning to Him, and speaking to Him, bringing our various little matters before Him in the sleepless night, the difficulties in connection with the family, our trade, our profession. Whatever tries us in any way, speak to the Lord about it.

"With thanksgiving." We should at all times lay a good foundation with thanksgiving. If everything else were wanting, this is always present, that He has saved us from hell. Then, that He has given us His holy Word—His Son, His choicest gift—and the Holy Spirit. Therefore we have abundant reason for thanksgiving.—GEORGE MUELLER.

A sufficient supply of strength is at hand but not within ourselves. Even though children of God, we need to know that we cannot depend upon our own strength to win against the evil forces that oppose us.—The Cumberland Presbyterian.

Word Pictures in Ephesians

Olive M. Winchester

The Manifold Wisdom of God

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God (Eph. 3:10).

THE glory of wisdom is set forth in scripture. In Proverbs she is personified and represented as standing in the streets crying out unto the children of men, telling them that "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." Then many practical admonitions are added in her exhortations.

Wisdom in this connection would seem to be in close kinship with Deity, in fact, would appear to be none other than an attribute of Deity. Thus considered, we may reach a clearer understanding of its nature if we differentiate it from knowledge. As for knowledge, we all are able to define its content, it is an acquisition of facts. But wisdom goes farther, it carries the connotation of "the practical use of knowledge." Moreover, one writer adds another thought and asserts that wisdom in its deepest truth is "the practical use of knowledge for benevolent ends." Furthermore, since it has benevolent ends as its ultimate goal, it is rooted in love as well as the intellect. Thus we arrive at a knowledge of the wisdom of God, but our main purpose extends farther; we would seek to note its manifold expression.

IN CREATION

The psalmist, contemplating the works of Jehovah, exclaimed, "O Lord, how manifold are thy works! in wisdom hast thou made them all." Although the blight of evil has touched nature as well as man, yet despite its destructive force and seeming chaos there can be discerned the workings of wisdom.

Looking out upon the world of nature, we discern that like always produces like. When we sow the seed in our victory gardens, we are confident we shall reap in keeping with the kind we have sown. There is an ordering throughout the whole natural realm in this respect. Moreover,

we see an adaptation of means to end. The green fields produce food for the beast of the earth, and in turn both the field and the beast produce food for man. Thus is wisdom discerned, yea we might also say, love is clearly seen, for the abundance of the provision indicates that it is done with a lavish hand.

Job, in the confusion of his thought, feeling that God had taken away his judgment, after his friends had been put to silence, began to muse on the ways of God. Although he could not understand God's providences, yet he could see divine wisdom present in nature. He asks, "Whence cometh wisdom," then in his soliloquy replies, "God understandeth the way thereof." Continuing, he gives illustrations of divine wisdom, in that God made "weight for the winds," and weighed the waters by measure, moreover He made "a decree for the rain, and a way for the lightning of the thunder."

None but the blind, the spiritually blind, can fail to discern the divine wisdom in the world of nature even though it is beclouded by the curse of sin. None can fail to recognize the abundance of God's provision, thus evidencing to us His loving care for our welfare.

IN PROVIDENCE

While in the natural realm it is comparatively easy to discern the workings of wisdom, when we enter the domain of providence, it is quite different. Here more than in any other sphere is man troubled; at times it would seem as if God had forsaken His world of human beings and left the powers of evil in full dominion.

A fundamental difficulty in understanding the providential administration is that our horizon is too limited. We cannot see afar off. We look out upon the world with its dominance of evil, yea, particularly so in this present age with its carnage and bloodshed, and it seems as if there were no justice or equity. But we cannot see all. If we go back in the history of empires, we see like conditions. In the days

of Isaiah of Israel, there was the mighty tyrant in the form of the Assyrian kingdom which was as a crouching lion to devour all the petty principalities along the shores of the Mediterranean including the kingdoms of Judah and Israel. Might and force appeared to be on the throne, and the rights of human beings to live were trodden underfoot. Yet in the midst of this the Lord Jehovah addressed the enemy thus, "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation." Therein it is indicated that Assyria, although she knew it not, was under divine direction. She had no such purpose, to be sure; this likewise is intimated for the Word of the Lord continues by saying, "Howbeit he meaneth not so."

While to the Hebrew mind as he looked out over the world, it seemed as if the will of the tyrant was supreme; yet could the Hebrews have seen above the mists of the lowlands of vision, they would have discovered a divine purpose in it all; they were being chastised for their sins. Although they worshiped Jehovah nominally, yet their hearts ever wandered after idols. Moreover, could they have looked down across the centuries, they would have obtained a different perspective. The Assyrian monarchy today lies buried in the dust; where once its glory lay, there are only sand mounds to tell the tale of its former splendor. The hand of divine judgment fell upon her, yet the Hebrew people live on.

Thus we might infer regarding our own time; the might of the tyrant has reigned, has trampled underfoot the rights of smaller nations, yet the day of retribution lies in the offing. God still rules, although for a time his power seems to be recessive. When the appointed time comes, the forces of righteousness will triumph.

Besides these general and more or less universal providences in the world, there are the particular providences in individual lives. These are very baffling at times, and often we may pass through life without having them solved, yet faith finds a way; it trusts, it knows that God works all for man's good while he trusts, even though the heart may be weighed down with grief. Then there lies out beyond the hope of an immortal life which will more than outweigh the light afflictions which are but for a moment.

IN REDEMPTION

While the manifold wisdom of God is seen in creation and underlies the ministrations of providence, yet it is in connection with redemption that it is manifested the most distinctly. We might, before going on to discuss this particular phase, ask the question, "What is the connotation of manifold?" It was a word coined by the Apostle Paul and is not found again in Greek. The apostle had a thought that needed a word of its own to express. Seeking its meaning especially in defining the wisdom of God, it is given as indicating the different forms in which the divine wisdom manifests itself.

Coming with this significance to an interpretation of the divine wisdom in this particular passage in Ephesians, one writer describes it thus: "In different ways had God dealt with men, with the Jew in one way and with the Gentiles in another, in the long course of the ages. But in all these he had one great end in view. Now in the Church the realization of that end is seen, and in the great spiritual harmony angels can perceive the manifoldness and majesty of the divine wisdom which by way so diverse had been working to this great result. That angels have an interest in man's redemption and desire to look into it is stated in I Peter 1:12, where it is indicated that they are capable of an enlargement of insight into it.

Similar in thought yet with added expositions is the expression of another writer who comments, "The wisdom of God is made known to angels and principalities in the various dispensations through which the Church has passed. The angels, when they compare the past with the present, and again, the present with the past, the choosing of the Jewish olive, and leaving out of the rest of the trees, and anon, the grafting-in of the Gentiles from the wild olive, and the casting out of the natural branches, how much they must have admired the singular variety of God's dispensations, when they know, as certainly they do, that His grace remains the same. . . . They mainly see the wisdom of God in His Church, in the Church's covenant head and representative. When first they heard that the Lord of life and glory was to be made flesh and to dwell among us, how they must have admired the plan of heavens going down to earth that earth might come up to heaven. The

manifold wisdom of God is made known to principalities and powers in the conversion of every child of God. That ingenious toy called the kaleidoscope, at every turn presents some new form of beauty, so the different converts who are brought to Christ by the preaching of the Word are every one unlike the other; there is something to distinguish each case; hence by them, to the very letter our text is proved, the manifold wisdom, the much varied wisdom of God is displayed."

Many points of interest gather around about this expression of truth. The fact that the angels in heaven acquire an understanding of God's wisdom as manifested in His mercy and grace extended to all men awakens thought. The fullness of the wisdom of God had not been revealed unto them. It had been hidden in the "Eternal Mind," hidden down through the ages. Then when it was consummated in Christ, they became cognizant of its extensive comprehension, its manifold variety. The purpose of redemption had been from eternity, and only in this last dispensation was made known. The operation of that wisdom goes on throughout all the ages to follow its manifestation on Calvary, and finally will reach its ultimate consummation when heaven and earth have passed away, and time shall be no more. Then shall be revealed the ultimate triumphs of divine wisdom.

Thus while in creation God's marvelous wisdom is manifested and calls forth the admiration of man by its intricacies and scope, in providence again it is made known, although here often beclouded; yet in redemption is the great finality of its revelation. Its contemplation challenges the highest intelligences. No small wonder is it then that the apostle exclaimed, "O the depth of the riches both of the wisdom and knowledge of God!"

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Who Reads the Bible Today?

Ninety per cent of the people of a so-called Christian community admitted to an investigator that they had not opened a Bible for ten years, reports the *Christian Science Monitor*. One businessman to be sure had read the Bible that very morning, another claimed he knew much of the

New Testament by heart, but many of the people had not seen a Bible for fifteen years.

What can be the explanation of such neglect of this wonderful book which, from the standpoint of literary quality, ranks foremost in the world? Within its pages are to be found passages which belong most intimately to every living being, wherein the individual may browse at will and formulate therefrom his own interpretation of life.

A little allegory may serve as a reminder to some of us that we cannot take our most treasured possessions for granted, and that which we value as of little worth already we are in danger of losing. A book entitled "The Eclipse of Faith," which appeared in the middle of the last century, describes a vision in which the hero dreamed that the community where he lived suddenly awakened to find that every Bible had become a blank. The type had been expunged in a single night and nothing but blank pages met the eye, much to the consternation of the people.

A universal interest in the Bible, now that it was lost, spread among them. Many were the excuses given by those who wished to be regarded as Bible lovers. One individual faced the loss with undimmed faith in the truths that still were treasured in memory, though expunged from the printed page. The others resorted to all sorts of expedients in an attempt to reconstruct the lost treasure, but in vain. The dreamer awakened to find the morning sun shining upon the precious promises of the open Bible which lay on his table.

Those who believe that the Bible has no practical message for them and that it is of greater importance to keep posted on changes in the world's markets, would do well to reflect whether it may not be something far more precious than all the world's treasures, the value of which remains constant and never fluctuates, is already theirs, close at hand and only waiting to be read.

Word comes from Russia that many Christians today are hiding away in caves to worship and study the Bible as did those early Christians. Each book of the Bible is being learned in its entirety so that should the Bible suddenly be denied them, they still could teach others.—From *The Union Signal*.

The Idea of Inbred Sin in Paul's Epistles

Neal C. Dirkse

PAUL'S idea of inbred sin as revealed in II Corinthians is in keeping with his development in other letters. The mind of Paul was thoroughly versed on the various aspects of this thought, for he rings all the changes on the subject. The inspiration of the Holy Spirit is clearly seen as that indefinable influence exerted on the apostle's writing, noted in the indirect, yet definite, manner in which the subject is treated. The thought involved was by no means the primary motive of this letter, yet it appears clearly. His primary motive was an attempt to correct the difficult situation in the church at Corinth, as caused by its background and the presence of several strong personalities in the church that had begun to spread heresy, and had somewhat succeeded in undermining the influence of Paul over the group. To this situation Paul addresses himself, and he does so by indirectly recognizing the cause of it all—inbred sin in the heart of the human individual.

The effect of its presence within the human heart serves to blind one's intellect and heart to the truth and deaden the responses (3:14-16), (4:3,4) begetting the inevitable tendency towards falsifying and rationalizing the truth of God (4:2). The matter of adjusting the truth to the people, rather than adjusting one's life to the truth (1:17-20) (2:17), and of refusing the truth (2:15, 16) is a natural consequence. The outcome of this attitude is darkness of mind and heart (4:6). Refusing to accept the truth, the only alternative is to persecute it by making it difficult for its propagators and by attempting to defeat it by spreading heresy—(4:8-10; 11:13), thereby becoming the instruments of Satan, the father of all evil (11:14, 15).

The presence of inbred sin with its blinding effects, causes one to evaluate with a wrong standard of measurement—it is on the basis of the seen and the temporal, rather than the invisible and the eternal; it robs of the power of faith, and makes all of life a matter of the material (4:18); and it robs of that sense and as-

urance of immortality because of which man's life is underscored by divine purpose (5:1-10). With the temporal and the seen as basis for evaluation, naturally, one glories in appearances, in the outward rather than the inner (5:12). It exalts itself against God (10:5), and finds comfort in association with sinners and a kinship in relationship with evil (6:14, 15), it twists the imagination (10:5).

While inbred sin has this subjective effect, it also has an objective one, and is the cause of every act of sin, such as dishonesty (4:2), disobedience (10:6), conceit, pride (10:12), glorying in the flesh (11:18), quarrelling, jealousy, temper, rivalry, slander, gossip, arrogance, disorder and sexuality (12:20, 21).

Because the presence of inbred sin renders us dead before Him (5:14), it took the death of Jesus Christ to bring us to life (5:15). The fact of inbred sin had to be atoned for, so He became sin for us, accepting the foresworn death penalty (5:21), and made possible our redemption. In order to receive the merits of Calvary, one must cleanse himself, by placing himself at complete disposal to the whole will of God. Divine grace cleanses from filthiness of flesh and of spirit (7:1).

In all of Paul's approach to the difficulty at Corinth, his primary emphasis is positive, not negative. Although the church was in serious difficulty due to sin and sensuality on the part of some of its members, he nevertheless attempted to solve the problem by his emphasis upon the love and grace and power of God. Though he calls attention to the negative side as suggested by his discussion, his essential approach is by constraining love; and some scholars tell us that the problem was completely solved and the church experienced a gracious revival.

GALATIANS

In his letter to the Galatians, Paul faced a different difficulty. It seems as though certain Judaizers had crept in, who were trying, not only to undermine Paul's influ-

ence, but to inject certain phases of the old Judaistic religion. A conflict between the legalism of the Old Testament and the freedom through grace of the New is evident. Here again, the basic idea of sin, as held by Paul, is faithfully brought out. He points to carnality or inbred sin or (the) flesh as the source of the trouble and gives a vivid description of it and its working in the human heart.

He recognizes it as the cause of their vacillation, their being so easily upset by false doctrine, and sidetracked because of disobedience, (1:6; 3:1; 5:8). It is the basis of division and controversy as undue emphasis is placed upon externals as opposed to inner reality of the Spirit (2:6-21). It tends to make a display in the flesh, and to substitute the work of the Holy Spirit with human effort (6:12; 3:3). The tendency toward legalism together with dependence upon human merit is severely denounced (3:1-29; 4:9, 10; 5:2-6). This problem, as it revolved upon the matter of circumcision constitutes the major problem. The principle of sin is recognized in its insistent pull toward the world (4:9), in the way it resists the truth and shies away from persecution (4:16; 6:12). It creates inner tensions between right and wrong by its very nature, for it is opposed to God and holiness, and makes it difficult to do right (5:17). All evil finds its source in inbred sin (5:19).

The principle of sin serves as an unseen evil influence within, that affects the total personality, poisoning it with its presence (5:9), which in turn renders one unfit for the kingdom of God (5:21). Inasmuch as it is race-wide in its influence, it has placed the curse of sin on all mankind (3:22), and to coddle and retain it is to have the seeds of eternal death as well as begetting a harvest of evil consequences (6:7, 8).

It is to be seen at work in its attempts at the perversion of the gospel (1:7), the disobedience it engenders (3:1; 5:7), the idol-worship it substitutes (4:8), the antagonistic spirit it cultivates (5:15), the transgressions it sets in motion (5:19), and the love for self it promulgates (5:21).

One stands in utter amazement that for such an evil thing there can be a remedy, but Paul confidently places the provisions of Calvary and the power of the blood over against the worst hell can devise within the human heart, and calmly states

the conditions. It involves the crucifixion of the self-life, and its being displaced by the life of the Son of God (2:20). It is to be realized through faith in Him (3:22), and issues in deliverance from every evil work of the flesh (5:24; 6:14). Continuing deliverance is to be realized by perfect obedience to God (5:16), which disobedience also begets eternal life (6:8). Continuous victory is realized by continuous submission to the leadership of God's Holy Spirit (5:18).

Such is the grandeur of our gospel, in that it can face any situation that this life may produce, and provide the means for complete and perfect victory, for all of life's difficulties stem from sin, and the grace of our Lord Jesus Christ is the supreme solution for sin in its blackest. Praise God!

EPHESIANS

In the letter to the Ephesians, a letter understood to have been a sort of round-robin, to be read in several churches, Paul follows consistently his fundamental idea of sin as a principle. He recognizes here as elsewhere that it is the seat of all the evil passions of the flesh and mind (2:3; 5:12), and that it encourages fellowship with all the works of darkness (5:11). He personifies inbred sin with the term "old man," a personality filled with all manner of corruption and moral deceit (4:22), and that which keeps in step with the course of this world, in step with the powers of evil, and possessed of an evil spirit of disobedience (2:2). A false emphasis is encouraged by placing primary import upon outward ceremony rather than upon inner reality, and places greater value upon man's opinions and approval than upon God's (5:11; 6:6). In its very nature it is opposed to Christ, it alienates from God's blessings, separates from the benefits of God's love, robs of hope and a sense of God (5:12,13). Being thus alienated from the life of God, it begets blindness of heart and darkness of the understanding (4:18). It has that within it so as to render it unfit for heaven (5:5) and makes for a negative outlook and influence, as likened to darkness (5:8). It robs one of the sense of the value of time (5:15, 16).

The climax of it all is to make one the subject of God's displeasure (2:3; 5:6), and in His sight to be considered as dead (2:1; 2:5; 5:14).

In its manifestations in the life of the individual, Paul shows inbred sin to be the basis of sensuality (4:19; 5:3), lying (4:25), anger (4:26; 4:31), stealing (4:28), filthy language (4:29; 5:4) bitterness, clamor, evil speaking, malice (4:31), foolish talking (5:4), disobedience (5:6), and drunkenness (5:18). It is grieving to the Holy Spirit (4:30), and tends to God-forgetfulness (4:17), and vanity of mind (4:17); and because it is the cause of vacillation and disloyalty, it hinders in growth in grace (4:14).

Always clear in the remedy for this hateful malady of hell, Paul again sounds

a clarion note. As opposed to the death it begets within the human soul is the divine provision of being brought to life by Jesus (2:5), through the merit of His grace (2:5, 8). While carnality separates one far from Jesus, one may be brought nigh by the blood of Jesus (2:13, 16). While the old man is to be put aside, the new man, is to be put on—the self-life is to be crucified and the Christ of God is to be placed at the center of our lives (4:22). Through the power of the Word and the blood, the heart may be cleansed from this inner traitor and a clean and holy life may be the issue (5:26, 27).

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Dr. Adam Clarke's Letter to a Young Preacher

(Abridged) Dr. Peter Wiseman

1. I feel little encouragement to hazard any advice upon this subject: in general, people do not in this matter consult their own judgment, nor receive the counsel of their friends, but act according to the impulse of their passions. It is almost the only case in the concerns of human life where reason and prudence are obliged to be inactive; and where they are, notwithstanding, most interested. However, a Christian should act otherwise: and a Christian minister who is not delivered out of the hands of his own passions is a disgrace to the sacred character he bears. I was always an advocate for marriage; and as I have been blessed with a good wife and with twelve children, it is no wonder that I should continue to recommend it. I say, by all means, get married; for I am satisfied that few men can be truly comfortable who live a single life. But remember, your everlasting all may depend on the choice you make.

Seek for genuine piety—nothing can compensate for the lack of this; look for sound sense, and an agreeable manner—that while your wife is a help to you, she may not, by her awkward behavior, be disgusting to others. Good natural tempers are of great consequence. Get a wife who possessed these before she was brought to God, and should she at any time lose ground in religion, her good natural

disposition will still remain, and your comfort will not be materially interrupted. But when a woman who has had bad natural temper loses that life of God by which they were controlled or kept at bay, she becomes intolerable. Avoid a person of this character, though rich as Croesus, and as beautiful as an angel. Let the person be nearly of your own age; a young man marrying an old woman, and an old man marrying a child are both an abomination to common sense and reason. Your wife should ever be considered as your equal, and therefore should not be of such an age in reference to you as might demand the respect of a mother, or the correction of a child.

Do not seek for money; it is a shocking reproach to a man of God to be hunting after pelf, and getting a wife merely for the sake of her possessions. I scruple not to say that those who marry for money are committing adultery as long as they live. I say nothing concerning beauty, etc., but would just observe, that a man who is himself of a homely appearance should not be nice in the choice of a wife; and that a pious, sensible woman, of a good natural disposition, be she ever so ordinary, is an inestimable treasure. Beware of a woman that meddles with politics, or with the government of the church of God. Such a one cannot fail to embroil

you with the people, wherever you go, and will be a source of misery to you as long as you breathe.

Marriage to you can never be an indifferent thing; it will make or mar you; it will be a blessing or a curse to you. It will help you to heaven, drive you to hell, or be a heart-rending cross to you while you live. Nor will a bad or improper marriage affect yourself alone; it may be the ruin of every child that issues from it. And dreadful as this evil is, it will not rest here; they may propagate the plague to interminable generations, and millions be injured, if not lost, by your improper or vicious marriage.

Add to this, that as far as you are connected with the work of God, it will be a great hindrance, a deep blot, and a leprous curse, to the Church of Christ. I have heard it asserted by a sensible man, a keen observer of human nature, and one intimately acquainted with religious people, that "some of the direct evils that threaten any revival of religion are deductible from this source. Young ministers have rushed in shoals into the net; and I cannot add," said he, "for all there are so many; yet is not the net broken. They are entangled in the meshes; but, alas! the net is broken." They are neither brought to land, nor are free in the water. They have a little domestic happiness; they represent no edifying example. Think of these possible evils; examine the circle of your acquaintance, and see them realized. "Look before you leap!" Add not to the number of

... The wild herd of nymphs and swains
Who thoughtless fly into the chains,
As custom leads the way."

Take this step with that godly fear and scrupulous caution which a man should do, who feels he has his all at stake. If God directs you not, you will draw in a fearful lottery, where there are many blanks to one prize. And what I say to young men here, I would say to young women also, were they the object of my instruction.

2. I need lay down no rules for your treatment of your wife; because if you love her as you ought, you will ever treat her well, and, if you do not love her, rules and directions would be mere cobwebs to you. One thing I must say, that when you are in company, you should pay as much attention to your wife as to any

person present, avoiding, at the same time, that puerile, monkeyish fooling and toying which is a disgrace to man, and an insult to a sensible woman.

3. Abul Fazl, author of the *Ayar Danush*, "Touchstone of Wisdom," gave the following advice to a person who was going to marry: "Take," says he, "the daughter of a religious, friendly man, whom you may make your confidant on all occasions. But have nothing to say to three kinds of women: (1) A widow if she be always extolling her deceased husband; (2) A woman whose relations have conferred great favors upon you; (3) One who, whenever she sees you, speaks in a faint tone, and affects a delicate, languid air." These advices show an intimate acquaintance with human nature; and are so full of good sense and meaning that a volume might be written on, without exhausting them.

4. If ever God should bless you with children, see that you dedicate them unreservedly to Him. Never dress them in the fashion, that is the unmeaning, unnecessary, and absurd foppery of the times. This fills them with pride, and debases their minds; for by this mode of conduct they are taught to attach a value to things which are of no intrinsic worth; and false perceptions and ideas, impressed upon the mind in so tender an age, are rarely obliterated through the whole course of life.

5. Never, or very rarely, take them out with you to dine, etc., for the following reasons: (1) Because they are generally too much indulged by getting good, which, in quantity and quality, is injurious to their health. (2) Being treated better abroad than at home, necessary domestic restraint becomes irksome to them, and they would rather be anywhere else than in their parents' house. (3) By being too much indulged among strangers, they acquire too great a degree of forwardness, which, for lack of judgment, often degenerates into intolerable impudence. (4) They give great trouble to the families where they come; by which you cannot fail being brought into contempt, especially when you make it a custom to take them where they are neither asked nor desired. As directions of this nature are not requisite for you, this will plead my excuse for not entering so deeply into this matter as its nature and importance might demand.

Sacred Oratory

Dr. G. W. Ridout

I SHALL illustrate my subject from a very significant statement which appeared in the press a few years ago about Hitler and Mussolini. This is it:

"Both Hitler and Mussolini were of humble parents, both were homeless youths, both flunked in the study of their native language, both worked as hod carriers and bricklayers' assistants in Austria, both fought in the great war and were dispatch runners, being slightly wounded; but neither rose higher than a corporal, both fathers died in a public inn while drinking, both were newspaper editors, both were convicted of high treason and served time in a fortress. Both became rulers through the power of oratory."

What struck me when I read that was the fact that it was oratory that made Hitler the master of Germany and gave him the power to shake the whole world.

Oratory to be effective must have an all-controlling idea or message. Hitler had it, and set his people on fire with it, and then thrust the world into the most shocking catastrophe ever known in the annals of history. Truly his was the oratory of destruction turning the world into a pandemonium of wreckage and ruin, havoc and blood, and producing a bleeding, sobbing, shrieking, heart-broken humanity among many nations. A world in arms and ruinous war all came about because one man through his passion and frenzied oratory seized the youth and manhood of Germany, captivated them by his eloquence and made out of them demons of destruction.

Look at their man Hitler now! A clever writer depicts him thus: "A soulless creature shaking his fist at God; its diabolical laugh echoing through the rubble of ghost churches; its gross paws dripping with the blood of Catholic, Protestant and Jew—this revolting thing called Hitler at this hour stands before the courts of God and man as the monumental criminal of all time and all history." And this man gained his power through oratory!

When I taught in the theological seminary, I used a certain book that made a deep

impression upon my mind and thinking; the name of the book, "The Science of Power" by Benjamin Kidd, an eminent British writer and university lecturer, his specialty seemed to be social questions—he certainly was a peer in that realm. Let me state a few of the propositions set forth in the book:

I. Power in civilization is founded in emotion rather than intellect.

II. The emotion of the ideal is the supreme principle of efficiency in the collective struggle of the world.

III. The great secret of the coming age of the world is that civilization rests not on reason, but on emotion.

IV. It is the control of emotion, not the absence of it, which is the mark of civilization, other things being equal. The higher and more complete the individual or the people, the higher and more complete the capacity for emotion.

Now this is exactly the thing that produced Hitler. The emotion of an ideal caught and completely enraptured the youth of Germany. It set Germany on fire and she began the work of conquering other nations to enrich her own. It was a great emotion that started it.

Now the question growing out of all this is this: Have we anything in or about Christianity that can bring on this kind of emotion, enthusiasm or propaganda for the good of the world?

I remember that after World War I there was quite a cry for a "moral equivalent for war"—that meant, "Give us something in the moral realm, in the realm of the good, that will call out the same enthusiasm, the same sacrifice and the same heroism and daring that war brings on."

Can we find in the Church and in the Christian religion something that can wrap us in the flame of an enthusiasm for good and for God equivalent to that which war does for evil and destruction? I think as we read history, we find that apostles, martyrs and prophets had it. Luther had it, and Savonarola, John Knox and William Booth. Father Faber I think struck the note in those lines of his:

*I love Thee so I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul.*

Now let me come to the center of things, the crux of the whole question, and ask, What have we in Christianity to be enthusiastic about? Is Christianity capable of great stirring emotions?

As we look at the state of the Church and of the ministry today, there would seem to be, on the surface of things, many things that would give a negative answer to this question; we are in a notoriously quiet spell religiously and spiritually. There is not much stir about us, no bursting forth of geysers of spiritual enthusiasm, no mighty winds of Pentecosts blowing around us.

But to return to the question, What have we in Christianity capable of great emotions? Our answer will be threefold:

In the Christian religion, we have a great God.

In the Christian religion, we have a great Book.

In the Christian religion, we have a great redemption.

First, we have a great Book—the Bible. Think of the contrast between our Bible and that of the Moslems, the Mormons, or the Christian Scientists. The Koran of the Moslems is a one-man affair containing the weird cogitations of a man out in the desert somewhere. The Mormon Bible is the product of the harum-scarum Joseph Smith. The Christian Science Bible or "Key" to the Scriptures is the product of Mrs. Eddy—a woman of very doubtful history and of erratic mind. Yet thousands, yes, millions, will read and believe those Bibles, follow them, suffer and sacrifice for them, and live and die fanatically for them. Over against such books as these put the Christian Bible; that Book took nearly three thousand years to complete; that Book came through the inspired minds of some of the greatest men that lived in human history.

Our Bible begins with the writings of Moses, and in the annals of history, in the realm of law, ethics and righteousness, no man ever made a greater contribution to the moral world. Talk as you will about Solon or Socrates, Plato, Pericles, Aristotle or the Caesars—none of them ever gave to the world what Moses gave. And, then

besides Moses, think of the prophets—the seraphic Isaiah, the passionate Jeremiah, the immaculate Daniel, the soaring Ezekiel; turn over the pages until you come to the apostles! What man in all time has impressed the moral and religious world like Paul the apostle? What man lighted up the skies of revelation like John the Divine? In the Bible we hear voices from eternity, we hear the thunderings of the law, and the whispers of the promises; we hear the transports of the prophets and the ecstasies of the saints. In the Bible we have the philosophy of the sublime and the alphabet of salvation.

In the Bible of a great bishop of the English Church, these lines were found written:

*Be Thou my Star in reason's night,
Be Thou my Rock in danger's fright,
Be Thou my Guide mid passion's sway,
My Moon by night, my Sun by day!*

Have you noticed that when Moses sprinkled the blood, he sprinkled both the book and the people (Heb. 9:19). Our Bible is a blood-sprinkled Book! The atoning blood is upon it and in it. Many a soldier boy returning from the battles, will bring home with him his testament with blood upon it; in many instances of war it was that little book in his pocket over his heart that saved his life when the bullet hit him. Our Bible has blood marks on it—the blood of the covenant, the blood of the prophets, the blood of the apostles and martyrs, the blood of the saints who have died for their faith.

Our Bible is a torch—it has held up in the darkest night of persecution and storm the torch of truth. The most thrilling sight that meets the soldier coming home from the battle field as he approaches the New York harbor is the Statue of Liberty; at night its lighted torch is thrilling, it announces to the immigrant fleeing from the land of aggression and bloodshed, that here is the land of the free and the home of the brave. The Bible is the torch of revealed truth; too often the light from this old Book has been hidden under the bushel of scholarship so-called, skepticism, modernism and infidelity. Men like Luther and Knox and Wesley have kicked the bushel aside and the light has broken out in reformations and new awakenings and revivals. Let us give the old Bible

a chance; let us put it where it belongs, in every pulpit, every church, every Sunday school, every public school, every college, every theological seminary—take out to the trash heap and burn up every book and every periodical that does not exalt the Bible and give it first place.

Our Bible is a fire. Jeremiah felt like all of us preachers ought to feel when he said, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Think of it, my brethren, the Bible a burning fire shut up in the bones—there's the seat of real pulpit eloquence. Your best sermons are preached when you are on fire with the truth. It was said of Wendell Phillips, whose soul burned with the truth he was telling the nation about slavery, that he was an infernal machine set to music. Of course the slave holders hated him and looked upon him as infernal, but he was so on fire that he captured them with the music of his eloquence.

We have a great Bible, a great Book, a Book in which the fire of inspiration never goes out. May our Bible be more to us—a burning bush aflame with God where we shall hear the voice divine and catch our messages.

II.

Second, we have a great God! Have you ever noticed how our Bible begins? "In the beginning God." Postulate God in all your thinking and you will not go astray. Too many thinkers of today leave God out of their thought. A distinguished father wrote to his son these words: "Think magnificently of God." That's what the prophets and patriarchs and saints of old thought of God. To Moses, God was the Lawgiver; to Abraham, the faithful God; to Joshua, the mighty God of battles; to Gideon, the Deliverer of the oppressed; to Daniel, the God who held the destiny of nations in His hands; to Jeremiah, the God of prophetic fire and fury; to Isaiah, the God whose habitation was in holiness and whose message to sinful men was to pardon and make them clean. To Peter, God was the Giver of Pentecost; to John, the God of divine effulgence and revelation; to Paul the Apostle, the God of grace to Jew and Gentile. From the first of Genesis to the last of Revelation the sacred writers exalt and extol the holiness and the greatness of God. Paul shouts about

it and makes it his peroration in his wonderful argument on the sovereignty of God in Romans eleven; hear him: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

The Bible says, "God is a Spirit"; John says, "God is love"; Paul says, "In him we live, and move, and have our being."

How great is your God? The king at the lion's den cried, "O Daniel, . . . is thy God, . . . able to deliver thee?" Daniel's reply was, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." I know a woman in California who prayed a fifty-thousand-dollar prayer. It took her five years, but God put the prayer upon her, and she pressed her claim and got the fifty thousand dollars for missionary purposes—not a dollar of it for herself. How big is your God? Are you close enough to God and His power to get a shock, or are you so insulated that you can stand anything without being shocked? We have a great God, but too many of us go year after year without any personal experience of His greatness or His power.

III.

Third, we have a great redemption. The history of the Christian Church is a history of the miraculous. It is a history of great things accomplished when the principles and laws of the spiritual world have been applied, and when the hearts of the people have been seized and set on fire by the Spirit of God.

History shows that Christianity has been capable of great emotions and great enthusiasms. Think of Paul the apostle before Agrippa; think of Martin Luther stirred by the emotion of a great conversion, nailing his theses to the church door with a hammer that was heard all over Europe. Think of Savonarola who stirred all Florence with the most violent emotion of contrition and repentance; think of John Knox who set Scotland on fire against Bloody Mary; think of John Wesley with his seraphic poet brother, Charles, and the eloquent George Whitefield, who raised eighteenth century England from the dead and started a revival of religion that spread through the continents; think of the American pulpit with such preachers

as Jonathan Edwards, Cartwright, McKendree, Pitman, Munsay, Finney, Bascom, Dempster, Kavanaugh, Sam Jones, Moody, Dr. Morrison, Dr. Bresee, Billy Sunday, etc., who shook the soul of America, and led the multitudes to God.

Think of the men of missionary fame who went to the heathen fields and woke them from their slumber and sleep of a thousand years and led them to altars of the gospel. As we think of these men and events, we are convinced once more that Christianity—our Christian faith has been capable of rousing great emotion, and as we think of these things, the question arises, Why are we not more enthusiastic—or to put it another way—Why are we not greater enthusiasts? Why are we not better propagandists? Why are we so still; why are we not more stirred up about it, why are we so calm? Why are we so well contented and live in such ease?

That great orator of England, Canon Scott Holland, uttered a trumpet blast in one of his great messages, in these words:

"How little of prophetic fury is there about us! How passive, how indifferent, how unstirred we remain, while huge sins walk abroad and the earth is full of cruel habitation! What evils are there that shrink before our imagination? What wrongs are there that dread our loud outcry? What low and base ambitions are there that creep off abashed when we are near? What worldly man feels uncomfortable in our presence? Why is it that no rebuke, no repugnance, goes out from our very being against iniquity? Why do sins flourish so close to us, without fear and without scruple? Something is wrong."

The Church and the nation stand at the crossroads of an awful crisis. We are called to a tremendous task of re-creating a new order, a new world after Hitler is destroyed and Tojo is defeated, but how can we do this unless we have a change of heart and a new spirit? Who will arouse us, who will beget within us a new enthusiasm?

One of the desperate needs of the day is the birth of a new enthusiasm within the Church. We are in a frightful dormant state as churches; instead of being Niagaras of power, we are only washouts. We are parrots more than prophets, we are playing flutes instead of sounding trumpets. Who will rise up among us

burning with a soul on fire, with a godly passion, and with celestial zeal capture the minds and emotions of the nation for God and the gospel like as Hitler caught the German youth and the German nation with his fanatical and fiery Nazism!

Christian Courtesy

Courtesy is one of the manifestations of Christian love that is frequently lacking in these days of realism and practicality. There is often a brusqueness of speech and manner that is very far indeed from the largeness of heart and the kindness and approachability of demeanor that characterized the Master. Many who profess to be His disciples rather pride themselves on a stiffness toward others, which they think to be dignity, but which is repellent to strangers who may not understand. "Let your moderation—your gentle graciousness toward others—be known unto all men," urges Paul on that church which he commends above others (Phil. 4:5); and he gives as a special reason for his injunction the fact that "the Lord is at hand." That is to say, in view of the imminence of the Lord's appearing, His people are to specially seek likeness to Him in their relations with those round about.

That polish of manners, which we commonly term politeness, is losing ground among the masses of the people of this land. There is a flippancy, amounting at times to rudeness, which is becoming widespread, and correctness of speech is sneered at as affectation. Smart expressions, slang and words which border on the profane, are the commonplace of conversation. But such things are not befitting the Christian, and are specially out of place in the pulpit.

To be always truly refined in all things, to be self-controlled under all circumstances, to be never unkind or ruffled, to be gentle to the undesirable, ready to help the unfortunate, open to the approach of those who try the patience—these things reveal the perfect character, the inner life out of which flow the rivers of living water. This is the ideal towards which each one who desires to be like Christ should press.—*The Alliance Weekly.*

Immortal Money

Dr. Paul S. Rees

TEXT—*And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fall, they may receive you into everlasting habitations (Luke 16:9)*

SCRIPTURE READING—Luke 16:1-12.

THE Parable of the Unjust Steward has been a puzzle to many readers of scripture. Perhaps, too, it is more confusing than comforting to be told that scholars also have wrinkled their brows and strained their wits at it.

Here was a man who was supposed to be looking after the affairs of his wealthy employer. One day he finds that his master suspects him of fraud. He realizes that his office will soon be taken over by another, and that he may be out in the cold, so he thinks of a scheme by which he can get into the good graces of his master's debtors. He will discount their obligations, and then, when he is out of a job, they will not forget the man who was so generous toward them—generous, that is, with another man's money.

Now we come to the feature of the parable that has given rise to much discussion and to many a fanciful interpretation. Jesus declares, as we have it in the Authorized Version, that the master "commended the unjust steward, because he had done wisely." Would Jesus use a rascal to point a moral? And how could He expect us to believe that the parable had any resemblance to real life when he makes the lord of that dishonest servant commend him as having acted "wisely"? These are the questions that have been raised—sometimes indeed as stout objections rather than mere inquiries. Emperor Julian, for example, the early apostate from the Christian Church, held up this piece of our Lord's teaching as something contrary to decency and true morality. What may be said by way of reply and explanation?

Much of the difficulty vanishes the moment we get hold of the more accurate

rendering of the word that is translated "wisely." It should be translated "shrewdly." When Jesus says that the master "commended" his faithless employee, we are not to think that the commendation was an approval of the man's dishonesty, still less that it was a formal tribute to him. That landlord was probably a "go-getter" himself, albeit an honest one, and he therefore recognized quick thinking, resourceful management, enterprising conduct, when he saw it. So he said, in effect, "You clever rogue! Of all the impudent cunning I ever saw! I'll have to admit you are smart. There's something about you—something almost grand—that is worthy of better business than this with which you have been trying to get away."

You have heard people spoken of in just those terms—perhaps have done it yourself. If you have lived very long in this risky world, you probably have been "taken in" by some smooth-tongued individual. And when you discovered how you had been tricked, you said, if only to soothe the hurt of your own pride of judgment, "Well, I must say he is a smart one—too bad his talents are not better employed!"

Now mark! Before the smile had died away from the faces of some of His listeners, Jesus drove through sharply to this conclusion: "for the children of this world are in their generation wiser than the children of light." They who make no profession of loving God and living for the higher things that never perish, are keener, more enterprising and aggressive, more resourceful and far-sighted, than those who call themselves the spiritual children of the heavenly Father.

When we see the parable in this light, we begin, I think, to understand it. In order to organize our thinking about it somewhat more comprehensively, let me indicate three things which the parable suggests: First, a Common Oversight; second, an Important Insight; third, a Wise Foresight.

I. A COMMON OVERSIGHT

It is the oversight which our Lord rebukes in the words just quoted: "The children of this world" (as represented by the hard-working, sharp-bargaining steward) "are wiser in their generation than the children of light."

How many of us religious people show the same enthusiasm, the same drive, the same dynamic purposefulness, about the success of the church that our nonchurch-going people manifest in making a success of their banks and shops and farms and professional careers? Do we then wonder why the church does not get farther in challenging the manhood and womanhood of our communities? Those worldlings out there are not being fooled. They measure our devotion to Christ and His Church, not by our polite gesture of "warming a pew" for one not-too-exciting hour each week, but by our deeds of love and good will and sacrifice throughout all the days and all the years.

The applications of this truth are legion. On the one hand, I think of the pains, the time, the unflagging zest with which the "sisters" of this world will try to master the game of bridge and the "brothers" the game of golf, and on the other hand, I think of the pitifully weak and unenthusiastic way in which so many professing Christians give themselves to the study of the Bible. Then people wonder why the Bible does not mean more to them, why they cannot understand it better, why they cannot use it in giving help and light to others, why their own soul-life is so impoverished and sickly!

If you are like myself, that part of the daily paper which gives the quotations of the stock market is seldom or never looked at. But there are thousands of people who study the names and figures in those long columns with nervous eagerness. Do you think the newspaper people would continue to publish them if this were not so? Very well, how many of our sons and daughters of "light"—those who claim kinship with Christ—dig into the treasures of the Holy Scriptures with similar fondness and fervor? Yet what are the barren numerals of the stock market report compared with the radiant beauties and deathless realities of the Word of God that "liveth and abideth forever"?

II. AN IMPORTANT INSIGHT

Not to be forgotten is that part of the parable in which Jesus describes the frank and realistic way in which the unjust steward handled his personal situation when he saw that his days were numbered and he would soon be out of a job. "Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed."

What he decided to do about it was all wrong, but his clear-eyed facing of the facts was all right. He reckoned with realities. He would not permit himself the foolish indulgence of looking at life through rose-colored glasses. However crooked he was with his master, there was a sense in which he was honest with himself. That at least is commendable.

History is blood-red with the tragedies of men, of religious institutions and of nations, who refused to face the facts and were content to live in a fool's paradise. As the German philosopher, Spengler, says, "When men abdicate, events will then decide." Marie Antoinette and her corrupt court at Versailles would not face the facts of increasing poverty and growing distress among the people of the 18th century France, and events decided: it was the French Revolution. The nobility and the clergy of Russia, in the years leading up to the first World War, would not face the facts of the ecclesiastical and political exploitation of the masses, and events decided: it was the Communist Revolution of 1917 and the subsequent reign of the Soviets under Lenin and Stalin. Postwar France would not face the facts of mounting drunkenness and debauchery, of spreading jealousy and friction among her leaders, and events decided: it was the collapse of the French Republic under the hammer of Adolph Hitler.

Shall we stop there? No, we dare not. We must go on to something far more personal, and perhaps painful. Are we facing the facts of our own lives and our own homes—we who bear the name of Christians? Are we honestly facing the fact that our homes are—in many instances—without prayer, without any orderly and sustained effort to cultivate the spiritual life? Will we face the fact that every one of us has at least one talent to be invested in the service of God and of His Church and that many of us are not making a

serious effort to put that talent to use? The unjust steward said, "To dig I have no strength. To beg I am ashamed." But he did not stop there. He did not drop the matter until he had decided what he could do and would do. Bringing it over into our own lives, let us say to ourselves and to God, "I am not a preacher—that is not my calling—but I do love children: I could take a class in Sunday school perhaps, or start a class for Child Evangelism and Bible teaching in my own neighborhood." Or, if not that, I could say, "Teaching is not my talent, but I do have a liking for writing: perhaps I could make myself responsible for a correspondence with a circle of shut-ins or of missionaries, and by so doing let loose a bit of cheer and comfort that will make their way into appreciative hearts."

I knew of a man who was made chief usher of a church in Michigan, and who threw himself into his task with such earnest, resourceful, prayerful enthusiasm that his service took on the glow and glory of a sacrament. It was talked of for years after he was dead.

Well may we pray for the insight to see ourselves realistically, so that we may be saved from pride on one side and false modesty on the other; saved from conceited forwardness on the one hand and rationalized laziness on the other.

III. A WISE FORESIGHT

Jesus, in the parable before us, emphasizes the fact that the unjust steward looked well to his future. For that he was not to be condemned. Why did he want to cultivate the favor of his master's debtors? Answer: "that when I am put out of my stewardship, they may receive me into their houses."

Are the children of light, asked Jesus, as careful of their future as that? With shame it must be confessed that too often they are not. But our Lord is ready now to send sharply home the practical application of this feature of his story so we must listen: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Weymouth renders it, "But I charge you, so to use the wealth that is ever tempting to dishonesty as to win friends, who, when it fails, shall welcome you to the tents that never perish."

Shall we translate it "When ye fail?" or "When it fails?" Either is possible, so far as the Greek is concerned; and it makes little difference which one is used, so far as our Lord's essential message is concerned. If we use "When ye fail," the reference is to our death. If we use "When it fails," the reference is to the inevitable parting, which must come between ourselves and our earthly goods. In either case, let us make sure that our money has been so spent that its values have been translated into those invisible goods that we can send across ahead of us, to take across with us, into the eternal world of Light and Immortality.

There is something about this teaching of Jesus on the money question that appeals immensely to one's imagination as well as his reason. Even in religious circles we think and talk a lot of nonsense about money. After we have thrown all of our easy curses at material wealth, the stubborn fact remains that we are creatures set down in a material world, inhabiting material bodies and under the necessity of meeting the demands of a material environment. True, there is much beyond this to be said, but the point is that whatever more we may say we should not overlook these material facts. Even of the eternal Son of God we read that "The Word became flesh, and dwelt among us."

With this unwillingness to give the material side of our existence any respectable standing we go on to talk as if great attention should be paid to life, since that is everlasting, and little attention to money, since it is altogether temporal. I think that Jesus would say something like this: "You cannot pay too much attention to money if, first of all, you have settled two things—that you yourself actually own none of it but are merely the steward of it, and second, that you are resolved to use it to create, or to assist the creation of, those moral and spiritual values that are of eternal worth."

After all, money is largely a matter of exchange. Look for a moment at the money you hold. If it is honest money, it represents an exchange of life and labor—either your own or someone else's. If it is your own wage or salary, you can truthfully say, "My life, in a measure at least, has gone into this. This is part of me.

Here is what I have in exchange for my own blood, my skill, my spent energy, my time." From this point of view money is just human life and energy done up in a convenient form for storage or for usage. It is that part of you that you can slip into a purse, or pass over a counter, or put away in a bank.

Furthermore—and here we come to fascinating ground—the question of how long you can make your money last is a matter of exchange. You have heard it said that you cannot take your silver or gold with you when you leave this world. That is both true and false. In the form in which you are accustomed to handling it, of course you cannot take it with you. But Jesus is here telling us that we can, wonderfully enough, get our dollars exchanged for another kind of coin that passes current in the heavenly world beyond, and by so doing we can make our money immortal.

In his little book, "The Heights of Manhood," Dr. Rollin Ayers tells of some coins sent to him by his son who was a lieutenant in France in the first World War. In his letter the son explained that he had a double motive in sending these pieces of money to his parents. "In the first place," said he, "I want you to see the kind of coins we are using over here. In the second place, they are now practically valueless to me, for I failed to get them exchanged into the coin of the realm when I passed over a certain boundary line."

Money? Yes. But valueless now, because it was not exchanged in time! What a suggestion for earth's pilgrims, who are traveling, as they say, to "fairer worlds on high!"

Your money is just as immortal as the goods you are exchanging it for! If they are perishable, so is your money. If they are imperishable, so then is your investment of wealth, be it large or small.

What is immortal money? It is money that goes into the bringing of Christ to men and men to Christ, into the molding of characters, into the shaping of destinies, into the enlightening of dark minds, the healing of broken bodies, the training of leaders for the Church of tomorrow, and many another cause that touches the indestructibilities of life.

What is immortal money? Two summers ago I spent two or three delightful days with a friend of mine who belongs to

the goodly company of noble Christian laymen. He gives more than a tithe of his income. One evening he told me that he had just completed arrangements for the disposition of his estate when he is gone. Since he has no direct heirs living, he has willed his residence and all its furnishings to the church where he finds his spiritual home. All the rest of his estate, outside of some modest personal bequests, is to be set up as a trust fund for the helping of young men who are preparing for the Christian ministry! That will be immortal money.

I know another layman—a retired rail-roader over in Ohio—who has a fund that he has set up for the support of any worthy young man or woman who is in college, training for any kind of definite Christian service. That is immortal money.

In Spartanburg, South Carolina, stands a Christian college that owes its existence to the generosity of a Methodist local preacher who came into possession of a hundred thousand dollars. That sum of money might have been squandered on jewelry and fine cars and luxurious homes and market speculations. Instead it was invested in the lives of young people who, in turn, have gone out to influence for good the lives of countless others. A few years ago some statistics were compiled, showing that out from that one institution had come a United States Senator, four congressmen, nine authors, thirty editors, one hundred twenty-five lawyers, ninety-five doctors, fifty bankers, sixty college professors, ten college presidents, thirty-one school superintendents, two hundred nineteen teachers, four bishops, two hundred twenty-five pastors, and hundreds of other trained Christian leaders. And that—make no mistake about it—that was immortal money. Benjamin Wofford saw to it that his dollars were exchanged for the souls of men who will be a sort of self-appointed reception committee in Glory to welcome him into the unutterable blessedness of the life everlasting.

You have heard it said of many people that they give money and material things too high a rating in their life program. Let me suggest to you that, in the light of our Lord's teaching in our text, just the opposite is true: the real trouble is that they do not rate it high enough. They do not value it greatly and wisely enough to

insure its carry-over into the City of God whose wealth is lodged where "moth and rust do not corrupt nor thieves break through and steal." 6

O men and women of Christ's dear Church, are you going to pattern after the "children of this world"? They are "shrewd" but they are not really wise. Jesus encourages us to imitate their shrewdness but not their folly. Their shrewdness lies in the foresight they exercise in matters that pertain to "their generation": life insurance, for example, and "hedging" against losses, investing for future profits, anticipating market changes, never giving up the zealous quest for the "mammon of unrighteousness." The children of light should show a similar zeal in the pursuit of godliness and the high art of helpfulness. Let them see to it that their money—the stored up energy of their life—is made to yield those human dividends that will be waiting for them beyond death's chilling flood in the land of unshadowed day.

In the seventh chapter of Hebrews there is a statement to the effect that Abraham the patriarch paid "tithes" to Melchisedec the priest. But Melchisedec, for all his greatness, was not so great as Christ, our ever-living High Priest and Saviour. Wherefore, says the Holy Spirit, "Here men that die receive tithes; but there he [Christ] receiveth them, of whom it is witnessed that he liveth." I ask you, quietly, honestly, plainly, is He receiving tithes from you?

What Is Money?

Money measures men—their capacity and their consecration. In some instances money masters men. They become its slaves. In many instances money multiplies men. Through the ministry of the money they earn and give, they labor on every continent, they preach in a thousand pulpits, they teach and train thousands of tomorrow's leaders. They minister to multitudes in the name of the Lord Jesus.

All that is said about money and men may be said about money and churches. Money measures a church, its efficiency, its spirituality, its missionary interest, its vitality. In some cases churches are the servants of money. They are controlled by money's tyranny. It is also true that money multiplies the life of a church manifold. The gifts given by some churches are the means of carrying on the work of Christ in many destitute places throughout the earth.

Money is not filthy lucre in the true sense of the word. Money is stored up personality. It represents a man's talents and energies, his powers of wisdom and judgment and choice, his degree of skill and faithfulness in service. It represents the earning power given by God and the providential blessing of God which allows a man to work. Money is "a man's life transmuted into gold."—The Teacher.



What of Evangelism

Evangelism is more than program, plans, or promotion. Methods and machinery, terms and techniques are but means to the end that men may become Christians.

Evangelism is bringing men to Christ and Christ to men.

Evangelism is the divine new life of God brought through faith into the life of the believer.

Evangelism is Salvation from Sin; Life instead of Death.

Evangelism is challenging men to obey Christ's command, "Follow Me."

Evangelism is seeking and winning the lost to Christ and to the Christian way.

Evangelism is offering the rich, abundant, victorious life of Jesus Christ to the world through faith in him.

Evangelism is "Intelligence on Fire"

Evangelism is bringing New Life, the divine life of Christ, to all who believe, so that the convert walks in a new way, sees a new truth, and lives a new life.—Selected.

The Preacher's Intellectual Life

J. Glenn Gould

FROM time immemorial the ministry of the gospel has been considered one of the learned professions, sharing with law and medicine this place of unquestioned distinction. From the very first Christian century, the leadership of the Church has been in the hands of men who were relatively intelligent. Among the numerous and specious apologies for pious ignorance which have been advanced over the years, none is less deserving of respect than the assertion that the apostles of our Lord were "unlearned and ignorant" men. I grant you, it is stated in the King James Version that such they were. It should be noted, however, that the charge was made by their enemies, the members of the Sanhedrin—men who were not above prejudice. Moreover, a more accurate rendering of that expression puts an entirely different face upon it. Rather than "unlearned and ignorant" men, they were declared to be "uneducated men and laymen"; that is, men who had not had the formal training of the rabbinical schools. And the marvel was, not that these Christian apostles were ignorant, but that they possessed such an amazing grasp of religious truth when they had had no access to these sources of formal education.

In fact, they were men who may well amaze us still for the power and intelligence they displayed. They had been trained at the feet of Jesus Christ, and no finer schooling could ever have been obtained. If it was ever true that a college consisted of a log with Mark Hopkins on one end and a student on the other, what must have been the value of such intimacy with the Son of God as these men enjoyed? No greater Christian apology was ever delivered than that uttered by Simon Peter in his message on the day of Pentecost. And as for Saint Paul, as Dr. David Smith avers, he possessed a mind as keen and well-disciplined as that of Aristotle.

When one moves down to the days of the early Church fathers, one must still be impressed with the intelligence and intellectual grasp of the leaders of the Chris-

tian Church. One has only to call the names of such masters as Origen, Justin Martyr, the golden-mouthed Chrysostom, Basil, Jerome, Cyprian and Augustine to recall the tremendous contribution to an intelligent understanding of the Christian faith these men have made. The very fact that the doctrinal expressions of our faith—expressions as valid today as for the second and third and fourth centuries—were formulated by men of this early period is proof positive of the intelligence of those early Christian leaders.

It is true, that during the period known as the Dark Ages the Church fell upon evil days. Her leaders became degenerate and ignorant, interested more in promoting superstition for the sake of personal gain than in bringing men to an understanding of Christian truth. But even then the priest was an educated man, comparatively. Against the solid background of illiteracy, he alone could read, albeit brokenly. It was during those centuries that the twofold use of the words "clerk" and "clerical" began. The priest or minister was called a "clerk"; and because he alone could read and write, he kept all the records of the parish. In later years, the term "clerk" came to mean one whose business is to make and keep records. The twofold meaning persists more commonly in the word "clerical," which may pertain either to the ministry of the church, or to work in a business office.

During the past couple of centuries there has been prevalent in the Church a greatly exaggerated fear of "unsanctified learning." It has been felt and believed that knowledge is the enemy of religion and that a too active intellectual life on the part of the preacher foredooms him to error and sin, with the inevitable consequence that "the devil would get him." I am willing to concede that learning that is unsanctified, intellectual curiosity without the discipline of divine grace, may indeed prove a snare to the soul. But I am not convinced that unsanctified learning is any greater snare than unsanctified ignorance. Indeed, I am thoroughly persuaded

that the latter is by far the more menacing of the two.

Our church has placed itself from the very first squarely on the side of learning, in theory at least. It established schools and colleges, frequently far beyond its ability adequately to maintain. Furthermore, it erected intellectual standards for the ministry which, presumably, every candidate for holy orders must meet and satisfy. It is true, these standards have been modified at some times and in some places by the dictates of an unfortunate and short-sighted opportunism. But such modifications are local and not general, and so do not impair the basic validity of our contention.

It is surprising, however, despite our admitted standards, how many of our candidates for the ministry see no necessity for studious habits of mind in addition to a devoted attitude of soul if they would succeed in their holy calling. This misconception has been accentuated by the fact that in the early days of our work God gladly employed untrained men for lack of trained ones. I would be the last to minimize the glorious contribution of these men. Our work today is what it is because of their loyalty to God and holiness, their far-sighted vision, their wise and masterful building. The thing against which I do protest is the temptation to think that because these fathers wrought so wisely and well without formal training, it follows necessarily that we younger men can get on fully as well without it.

It is a fact that the original fathers of the modern holiness movement were men of profound learning. We usually trace our spiritual ancestry back to John Wesley. It might be better to go back even farther to William Law. But, end your spiritual genealogy wherever you choose, the fact remains that those men were both saints and scholars. William Law, John and Charles Wesley, Fletcher of Madeley, all were men who had all that the universities could give them, plus the grace of God. In fact, George Whitefield was the poorest student among them, and he was the man whose life work has displayed the least durability. Whether that be mere coincidence, or cause and effect, the fact remains.

The more recent fathers of the holiness movement, the men who back in 1867 founded the National Association for the

Promotion of Holiness—an organization to which our debt as a church is incalculable—were men of training. Be that as it may, it is a fact that our thoughtful laymen expect us to be thinking men, able to give them something to think about. I grant you, this demand is not universal among us. But it is insistent and it is growing. Our young people, who have enjoyed the superior educational advantages of our public school systems, are wanting pastors who are preachers and who can make them think. There has never been a time that has called more loudly than ours for a preaching that is possessed of real content. The basic demand is for Bible preaching. One is tempted to believe that few churches outside our own and kindred groups are making this demand. If the *Harper's Monthly* books and sermons, which were current a few years ago, are any indication, then Bible preaching has fallen upon days that are singularly barren. But our people demand it. They expect us to know God and to know God's Word, and to be able under divine inspiration to unfold the living truth to their hungry hearts.

But more than a knowledge of the Bible is expected of us and demanded by the exigencies of our task. Our thought processes, as applied to God's truth, must be disciplined by logic. We must be able to isolate cause and effect; to distinguish between the things that are fundamental and those that are secondary; to simplify the things that are complex, so as to dispel fog rather than create it. I labored in a camp meeting once with one of the most godly men I have ever known, but who lacked discipline in his thinking. His statements of truth were so hazy and the doctrinal framework of his messages so confused that very few clear ideas ever emerged; and while his blessed spirit, anointed of God, laid conviction on his hearers, and throngs who came to his altars knew not what they sought. Nothing can take the place of disciplined and discriminating judgment brought to bear upon truth. We are commanded rightly to divide the word of truth. May God have mercy upon us and upon our people if we fail.

It is a matter of vital importance, furthermore, that the preacher have an understanding of life and of his fellowmen which can be secured only through a wide range of thought-provoking reading, par-

ticularly in the fields of history, biography and general literature. Here is insight into human life more or less intimate, which can confer an inestimable boon on the thoughtful student of religion. This will be discussed in somewhat greater detail presently. For the moment it is enough to assert and emphasize its necessary place in the preacher's intellectual equipment.

Now, thoughtful preaching does not require necessarily that a man have benefit of formal training; that is, the educational advantages of college and seminary. In fact, a college education is virtually wasted on some men. I have in mind a man who has had advantages far superior to most men. He has graduated from college, university and seminary. But, unfortunately for those who must listen to him, he felt that he had completed his education when he had attained the degrees he was seeking. He is no bigger today, twenty years after graduation from the seminary than he was when he first emerged. It is true, he refers frequently to his days in school; but such references are practically the only evidence one can find that he has really had these advantages. He is intellectually lazy, neither thinking deeply himself, nor stimulating others to worthwhile thinking. Of course, one may shudder to think what he might have been without any of these advantages. But, having had them, they seem to have conferred little practical benefit upon him.

In striking contrast, I think of another man, converted and sanctified when in his late teens, and shortly called to preach. All his friends hoped he would take the time necessary to prepare himself adequately for the ministry, but he was burdened with the support of an invalid and widowed mother and saw no way by which such a course of training could be financed. Consequently, he launched forth upon his task without the formal training. But, contrary to all expectations, he made quick work of the course of study. He did not stop there, however. His record has been one of constant enlargement of heart and soul, and of steady in-

tellectual growth. His preaching is meaty and refreshing. He is a student of religion and theology, and a most intelligent one. People who hear him preach call him extraordinarily well-informed, a man with a real message. In my judgment, his future is assured. All of this is without the training which college and seminary can give. Occasionally, though not often, one meets such a man. The very fact that such men can be found leaves very little excuse for intellectual laziness on the part of any man.

(To be continued)

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The Results of Prayer

What has not prayer wrought? The Master prayed all night, and the next day the twelve apostles were ordained. The disciples prayed ten days, and the next day the power of Pentecost came down. The church in Antioch prayed, and lo, foreign missions was born and Barnabas and Saul sent forth. A few college lads prayed under a haystack one stormy night, and the two oldest missionary societies of America were started, and the religious life of our land was changed. A few devoted friends of the London Missionary Society prayed that the mission in Tahiti, which seemed to be in vain, might not be abandoned. The next vessel from Tahiti brought back the idols of the heathen and the tidings that the island had turned to God. The officers of the Church Missionary Society prayed that God would call some of the flower of English society to the foreign field. Before the prayer had been finished a message came to the secretary to meet a number of the brightest young men of Oxford and Cambridge to confer about this very thing. A few faithful souls prayed for Ongole, and just when the society was considering its abandonment, there came down a revival unequalled in the bounds of missions.—A. B. SIMPSON.

Husbandmen, your Great Employer sent you out to sow the seed; but if no grain of it would ever come up, if you sowed the seed as He told you, and where He told you, He will never lay the blame of a defective harvest on you.—SPURGEON.

Spurious and Genuine Demonstration

E. Wayne Stahl

COMPLAINT was once made to General William Booth that a Salvation Army leader had, in conducting a service, brought a donkey before the assembled congregation. The General asked, "Were there any souls saved in that meeting?" He was informed that there were. Then he added, "It was all right then, bringing in that animal."

To a person who spoke to me disapprovingly of certain religious gatherings where different ones in their holy hilarity would throw hymn books and, in the transports of their heavenly glee, engage in various acrobatic movements, I could have put the question, "Were sinners convicted and converted at those services, and believers sanctified?" Should the answer have been, "Yes," I could have replied, "I believe that seeming disorder was in order."

The whole matter of demonstration in church gatherings can be tested by the question, "Is it profitable unto edification?" Paul declared that he would prefer to speak five words in a language that his hearers could understand, than ten thousand words in an unknown tongue (see I Cor. 14:19). It makes me think of what Shakespeare said, "Heaven does with us, as we with torches do, not light them for ourselves" (see I Cor. 14:4).

And Macaulay in his wonderful essay on Sir Francis Bacon, referring to the mighty Elizabethan's philosophy, asserts that it can be summed up in the word "Fruit." Bacon looked at the universe and humanity with practical eyes; he sought to formulate a system that would benefit his fellow men to the greatest possible degree, as dwellers in the land of time.

As we would bless and edify those children of eternity who are present at religious services, and the question of demonstration is considered, there is a golden mean to be sought. Fanaticism and formality must each be avoided.

A reader of the *Herald of Holiness*, who had noted an article that appeared in this paper some time ago on "Church Behavior," written by myself, wrote me lamenting the lack of observance of decorum

sometimes in religious services; these are words from that letter, "It seems to me that some pastors bend over backward to keep from being too formal." This is one extreme. The other is where the meeting can be described with Tennyson's line, "Faultily faultless, icily regular, splendidly null." Dignity is deified. One present at such a meeting thinks of the stiffness of a corpse. It may be "a beautiful corpse," but something with life and movement is much more to be desired.

That great Greek word *sophrosune* suggests the golden mean. This word is translated "sobriety" in Acts 26:25, where Paul states he speaks "words of truth and sobriety." This was a term which the ancient inhabitants of Athens loved. As they looked out on life, they said, "Nothing too much." They believed in "temperance in all things."

One Sunday morning I was present at a camp meeting where a man in the audience throughout the sermon, would emit unearthly yells. It was distressing to the preacher, and not edifying to his hearers. As I recall that occasion, there were no seekers at the close of the service. Some weeks ago I heard an evangelist, one of the holiest and most successful of whom I know, tell of an experience that was his years before. He was in the pulpit at a religious service, when another man there, under the stress of strong emotion, took hold of the evangelist, and half-dragged, half-carried him, to and fro in the pulpit. The victim of the proceeding confessed he was far from being blessed; for days he felt a sort of horror, remembering it.

One of the loveliest memories of the sojourn that was mine at Olivet College, Olivet, Ill., when I was a teacher there, is to "see in my mind's eye" a man get up from his seat during the Sunday morning preaching hour and walk back and forth in front of the large audience in the college chapel. He would wave his hands in indescribably graceful fashion, as if he were playing on an instrument of ten strings, one of "the harps of God." In his

eyes was glory and joy that never was on sea or land. The very gladness of God radiated from him as with holy prancing he would, without saying a word, manifest his realization that "Heaven had come down his soul to greet." It was one of the most beautiful and edifying things I ever witnessed. His was a demonstration in the Spirit. The action of the man which the evangelist described evidently was not.

Not for a moment am I arguing for less demonstration. By no means! God grant that we may have far more of it than we do. But I do contend that it should be Spirit-born; as was that lovely laughter I heard at a revival service years ago.

It was at the beginning of the meeting. The song leader, a young lady, as she stood before the congregation, became so blessed in her soul, that she began to laugh. It was not the empty hilarity which the Hebrew sage compares to "the crackling of thorns under a pot," as the flame consumes them. It was the fire of Pentecost in her heart that made her "rejoice with joy unspeakable, and full of glory." For some minutes she could not go on with the song leading, but simply stood there and laughed and laughed with holy revelry. How she blessed that congregation!

And I never have forgotten what the preacher of the evening said, referring to that uplifting demonstration; I can see him yet, though that night is far away, as he so solemnly and triumphantly declared, "This is only a taste, only a taste!" He meant that that sweet, rich river of bliss that was rolling over that singer's spirit was just a suggestion of the ocean fullness of joy that would be ours in the city of the sanctified above.

Contrast with that incident in Harvey, Ill., what I saw and heard in Chicago, when I was a student at the school in the Loop, and during the noon hour went to a religious service held in that heart of the mighty metropolis. It was under the direction of certain men whose wisdom was not in proportion to their fervor (they were in no way connected with the denomination sponsoring this magazine). One of the hymns sung had a reference to Satan as the wolf of the flock of God. A man in the choir, as this part of the song was sung, began to bark as he thought a sheep-destroying animal would do. My disgust was not small.

But a more pleasing recollection is that of a subsequent day. I had moved from Chicago to its immediate suburb on the north, Evanston, where I took university work. Not receiving any spiritual help from this institution—although it was supposed to be a religious school—I went, one Sunday afternoon down to the great city south of me. After a long journey on Chicago's elevated system I found myself at last in Englewood, on the south side. A wonderful experience was to be mine: I was to attend the first Nazarene meeting of my life!

Those were the days when it was customary to hold services in the afternoon of each Sabbath, as well as in the morning and evening. I can recall few of the details of that gathering, but I can remember the mighty gladness that dominated the meeting. It seems to have been largely on the order of the old-fashioned Methodist class meeting, with opportunities for all to testify to what God had done for their souls. What sacred triumph! What beatitude! What freedom!

To that young theologian it was as if he were "looking on a new, sweet world," in august antithesis to the coldness and stiffness of the seminary he attended. As I gazed and wondered, a woman in the gallery stood up, and in the rapture of her rejoicing in God her Saviour, she waved her handkerchief. It looked like one of the white banners of salvation. The theological student had a beautiful sermon on demonstration preached to him that hour; the action was altogether spontaneous and sincere.

If worldlings can become vociferous and physically demonstrative at a political convention, or at a sports event, surely "the children of the Lord have a right to shout and sing." For they believe that in the race for heaven they shall win a prize compared with which trophies achieved by victors in football or baseball games are infinitesimal. They realize that as candidates for eternal honor God is helping them to "make their calling and election sure." And they feel that He already is "triumphing gloriously" in their souls, He who is the King of the overcomers!

It was some such gladness that was being manifested at a Salvation Army meeting in a university city where I once lived. The minister of one of the wealthiest and

largest churches of that aristocratic, intellectual metropolis happened to be present, so I was informed, and when he saw and heard the joyous demonstration of the disciples of William Booth, his amazement was extreme, so much so that he expressed it in a mild form of profanity. I would rather be a floor sweeper in that Salvation Army hall than the chief person in that powerless congregation, which was rich and increased in goods, and yet had need of everything. Let us hope that preacher got a lesson on the joy of God in the soul of man that made him eager for the same beautiful experience.

God grant that it may have been so with that priest of a certain liturgical denomination who by chance dropped in one evening at a camp meeting service as the saints and seekers were gathered around the altar at the close of the meeting. As he noted the triumph of the Crucified and Risen there, he said to me with evident approval, "Say, this is wonderful!" Perhaps it was the first time he ever had seen such a demonstration of the Spirit's working.

I have related these two incidents to bring out my thesis that demonstration in Nazarene services has a definite value "for those who are without" the realm of the number who believe in experiential religion. Such an outsider in attendance at one of these meetings, where "the gladness of God" is evident among the believers present will receive impressions as to "the real thing" in religion that he cannot get away from.

In such situations it is most imperative that the manifestations shall not be "worked up" but poured down from above. If merely physical, they tend to repel, even disgust, but Spirit-born, they make ineffable impressions. That London cartoonist found it so. He had been sent by his paper to a meeting of people who believe in "the old-time religion," to draw the faces of those in attendance; the portraits he made with his pen would be part of the "comics" of that periodical. But he found such glory and gladness, such triumph and power, among those folks that he himself became a Christian and a zealous laborer for the Lord.

While we are not to be men pleasers, we should remember a certain expression in the Declaration of Independence: "A

decent respect for the opinions of mankind." That good brother out in a certain western state failed to observe this. He was a zealous holiness man, but with more zeal than common sense. A circus parade was to be held in the town where a revival meeting was to take place. He thought of what appeared to him a fine way to advertise that meeting, something out of the ordinary in the way of notifying the public. He followed that parade, wearing his coat and trousers turned inside out, and informing the throngs of folks on the sidewalks about the religious meeting. I wonder if the angels did not smile and weep at the same time. His earthly spectators must have thought he was out-clowning the clown of that circus. The judicious surely grieved. His purposes were as good as his performance was poor.

Just the same, I would rather "have a zeal without knowledge, than a knowledge without zeal." But God can keep us from either extreme. There is a zeal that will show itself in many ways manifest to the eyes and the ears of others present at a religious service; and, as I have already hinted in this article, certain churches are altogether lacking in such zeal. They make me think of an incident in the very young boyhood of Theodore Roosevelt. He would show terror when near the door of a church, and was reluctant to enter. Asked for the reason, he answered, "I'm afraid of the zeal." It seems that he had heard or read the scripture, "The zeal of thine house hath eaten me up." Terrified, Teddy thought the "zeal" was some monster that was ready to devour him. Yes, some worldly churches are as much afraid of "zeal."

When the zeal-bringing Holy Spirit has right of way, true demonstration is sure to follow. How emphatically this was the case at Pentecost! It would not surprise me if, when I ask Peter in heaven for details of that marvelous morning, he would tell me that some of the one-hundred-and-twenty were so glad in God that, like David on a certain occasion, they danced in their holy rapture, and that there were other physical manifestations. So genuine would be such phenomena that the multitude would be constrained to say, "This is the Lord's doing." Our bodies are the temple of the Holy Spirit, and when He abides in these earthly tabernacles such a fact will be evident bodily manifestation.

He is the Spirit of wisdom. This means that the men and women whom he inhabits in His fullness will show a "reasonable service" in their devotion to the things of the kingdom. So Dr. J. B. Chapman, with his massive and masterly common sense and sanctified insight, writes in that leaflet put out by the Publishing House, "Reasonable Christianity" (I would that ten million copies could be circulated in this country):

"It is reasonable that a Spirit-filled man should be a sane man. It is unreasonable that a man who has had every sinful aberration taken out of his heart should yet be a fanatic. He must avoid formality on the one hand and shallow fanaticism

on the other. He must be neither an iceberg nor an overheated furnace."

The tremendous triumphs of the Church of the Nazarene in its early days were to a considerable extent due to the hilarious behavior of its members who were filled with the Spirit (Eph. 5:18) and, in their heavenly intoxication, showed that the joy of the Lord was their dynamic. God grant that we may know so completely the anointing of His "oil of joy" that worldlings will want to experience that mysterious merriment too, realizing that we have "the real thing" in salvation. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).



The Pastor in His Study

H. C. Litle

IT IS Sunday morning; the hour for worship has arrived, and the people are gathering for the service. The pastor steps upon the rostrum and kneels quietly behind his pulpit for a few moments. Although he feels keenly the responsibility of the hour, yet when he arises from his knees there is a look of peace and calm assurance upon his face. He believes he has a message for his flock. After the opening exercises he stands and reads, carefully, reverently, and impressively, a suitable passage of scripture. He announces his text, and with tenderness, yet with faithfulness, he breaks the Bread of Life to his eager listeners. Tears of joy, hearty amens, and occasional outbursts of praise from his people, punctuate his message. As he greets the people at the close of the service, many say, with sincere emotion, "Pastor, I thank you for that message. It has helped me so much."

How easy it all sounds! And I hear some folks thoughtlessly say, "Anyone can do that. Since I am called to preach, I may expect such a service almost any Sunday." But those of you who have had before your congregation Sunday after Sunday for years, will be the last ones to say that such services are easy. You know that they are costly. You know

that to have such services frequently means that your *whole life and energy* must be laid upon the altar of toil and sacrifice. Many indeed are the vital elements that enter into the matter of preaching effectively. But we now have to consider only those that concern the pastor in his study.

Above all other things, the pastor's study must be a "holy of holies." Here the pastor, like the priest of old, must come "within the veil before the mercy seat, which is upon the ark." Here he must realize the presence of God, as did Aaron, if he hopes to have the anointing of the Holy Spirit upon him when he stands behind the pulpit. And, preaching without the anointing of the Spirit, can hardly be called preaching at all. "For the letter killeth, but the spirit giveth life." It is the unction that makes the Word of God "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Mr. Spurgeon says, "I wonder how long we might beat our brains before we could put into words what is meant by preaching with unction. Yet he who preaches knows its presence, and he who hears, soon

detects its absence. Such is the mystery of spiritual anointing. It is priceless, and beyond measure needed if we would edify believers and bring sinners to Christ." But, this unction does not come by study. It is not the gift of genius. It comes from God upon those who wait upon God in wrestling, pleading prayer. So, my beloved brethren, if we are called to preach, let us pray. Let us plead for the power and presence of the Holy Spirit upon our preaching. Let every pastor's study be a "holy of holies."

But, however essential prayer may be, it never can take the place of study. Whoever is called to preach, is called to a lifetime of study. But what and how shall he study? Bible study is so evident that it need not be emphasized here. But there are one or two things about Bible study for which I should like to plead.

First, there is a real need, it seems to me, of careful study of the art of reading the Scriptures to the congregation in such an impressive and intelligent way as to bless the hearers. How often do we hear a preacher read a scripture lesson in about the same hurried and thoughtless manner that he would read a paragraph from an almanac, or a news item from a daily paper. Let me urge that we read and reread the passage of scripture that we plan to read to our people until we can read it correctly and with proper emphasis. In the pulpit I would use only the King James Version, because that is what the common people know and love.

But important as it is, reading the scripture before his congregation is a small part of the pastor's service. He must preach. A life of devotion is necessary, a thorough knowledge of the *Book of books* is indispensable, but nothing will avail if he cannot preach. The people will be patient with the pastor for awhile, if he is diligent in pastoral work and other duties, but if he cannot preach, they will drop out one by one, until only the faithful few, who have resolved to "grin and bear it" will be present.

What shall he do about it? Let him constantly study how to preach. Dr. Bresee is said to have valued the study of homiletics so highly that he urged every preacher to read and reread every book he could possibly get on the subject of preparation and delivery of sermons. Our message is so vitally important, so marvel-

ous and wonderful, so absolutely essential for time and eternity, that we ought constantly to be seeking better and more effective ways of presenting it. The message is at once so simple and so profound, that even the greatest archangel would hardly seem qualified to deliver it; yet it has pleased God, in His infinite wisdom, to call us, even us—men "subject to like passions as" other men—to proclaim it. How then we ought to study and prepare ourselves for such a task!

One of the best ways to study preaching, is to study preachers. Although John Wesley believed so strongly in the anointing of the Holy Spirit upon the preacher that he conscientiously prayed an hour each morning and an hour each evening; and although he was one of the busiest men of his day, yet he studied his messages until nearly every one of his 140 published sermons is almost a perfect model of homiletical arrangement, from introduction to conclusion. We ought to count ourselves happy that we may sit at his feet, study his sermons, and learn something of how to present effectively the same rugged truths which he did. And any other preacher, past or present, who has been able to attract and hold the crowds by preaching, will be a source of inspiration and help to us, if we will read and study his sermons. Whoever has a passion to expound the Word of God cannot fail to receive much valuable help by studying the "Expositions of Holy Scripture" by Maclaren, or the books of Dr. G. Campbell Morgan.

But in studying preachers, one must guard against becoming mere imitators of them. We should study them, not to appropriate their sayings, but to absorb their spirit; not to imitate their illustrations, but to imbibe their illumination; not to steal their sentences, but to study their style. Charles E. Jefferson, himself a real preacher, speaking of studying preachers or listening to them, says:

"We wrong a book when we read it simply for things we can use. It is desecration of a poem to read it for fine phrases with which to deck a sermon. It is only when we plunge headlong into the depths of the author's thought, that we get out of a book the best which it has to give. In listening to great men the preacher ought to forget that he is a speaker. He ought not to

mind on the speaker's voice, his gestures, or his adjectives. He should not attempt to put into his notebook the things which the speaker says. All that he can get is a few fine phrases; but what are these compared to the great things which he might be receiving? The things most precious are subtle things which cannot be caught on the end of a pencil. While the writer is jotting down a few notions or phrases, he is losing much of the glow of the speaker's soul. It is the flash of the spirit, and not the words of the lips, which is the best thing a great man has to give. We are never the same after we have once entered into the feelings of a man who is genuinely great; after we have been fused by the fire of his burning spirit. Don't stand aloof as a critic, but follow him. He sees something. He is following a gleam. Try to see what he sees. A gleam which the eye once catches, never fades. Phrases fade out of the memory; ideas lose their distinctness of form; but a light that has once shone into the soul, becomes a part of the soul's life forever.

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But, if the preacher needs to study preachers and preaching, he needs also to study the needs of his people. As he sits at his desk, let him visualize the congregation

that faces him Sunday after Sunday. They come from nearly every walk of life, with tastes and environment as different as day is from night. There are the tired, the troubled, the weak, the weary, the impulsive, the timid, the new convert, the established Christian. What message does that poor widow with five children need? What shall he say that will help that man who has tried so hard to find a job, so that he can provide for his family? What about that young woman, in high school, facing the remarks of other students because she will not go their way? There is that young man, recently saved, but in a home where all the rest are opposed to all religion. There are the old soldiers of the cross, unable longer to do more than get out to the morning service. As the shepherd sees all his flock, in his mind's eye, he is ready to ask, almost in dismay, "Who is sufficient for these things?" And, surely, he will accept the challenge presented by their various needs, and give himself to diligent study, in order to lead such a flock, and to give all of them the right message.

A most interesting and profitable line of study is that of Paul as a pastor. I know he is generally thought of as a missionary, an evangelist, a pioneer preacher; blazing new trails, organizing new churches, and then hastening on to distant fields, leaving the churches in the care of others. But in at least one instance, we have an intimate word picture of him as a pastor. He says, "By the space of three years I ceased not to warn every one night and day with tears. . . . I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." As we study this picture we at once detect the very heart of a shepherd. Notice, "warning, with tears." What faithfulness, and what tenderness! I "have showed you, and have taught you"—giving them line upon line, here a little and there a little. "Taught you publicly," pastoral preaching; "and from house to house," pastoral visiting. Then at the close of this three-year pastorate, hear his advice to those who are to succeed him, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Here you see his estimate of the importance of pas-

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And with this picture of Paul as a shepherd, what gold mines of study for the pastor, are his Epistles! They may very properly be called *pastoral letters*. And what texts, what instruction, what messages, will the diligent pastor find in them. How greatly will they help him as he endeavors to lead his flock into green pastures and beside the still waters.

Since all Nazarene preachers are holiness preachers, every pastor should read every one of the standard works on the doctrine and experience of entire sanctification as a second definite work of grace. It is not enough that we mention sanctification frequently; we must preach it over and over. We must be able to explain the doctrine, and the experience so clearly that "he who runs may read." Let it never be said that people can attend our services long without learning that not only do we believe in a second work of grace, but also exactly what the second work of grace does for us, namely, that it cleanses the heart from all inbred sin, and fills us with perfect love, by the baptism with the Holy Ghost.

Finally, let every pastor study diligently the methods and the message of the "Good Shepherd" who giveth His life for the sheep. Let us read frequently the text of one of His first sermons, a quotation from Isaiah 61, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified" (vs. 1-3). And just as He was able to say, "This day is this scripture fulfilled in your ears," so also must we in our small measure, be able to say the same. Truly is every shepherd sent to "bind up the brokenhearted; to proclaim liberty to the captives," whether captured in sin, the web of worldliness,

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Thus, and only thus, will we build up strong, steady churches that shall be as a city set on a hill.

*Paper presented at a Preachers' Meeting in Ohio.

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How to Build up a Church

My first full-time pastorate was Hunter Memorial Church on the East Side of Little Rock. A large per cent of my membership and constituency were employees of the Rock Island Railroad and often had to work on Sundays. As a result, my morning congregation was sometimes painfully small.

One day, when I felt sorry for myself and was seeking sympathy, I went to see Sister Chapline, an Irish woman who belonged to Winfield Church, but often attended mine, especially in the evenings. She listened very patiently while I told her my story, the gist of which was that my church did not know how to appreciate its pastor, and was not filling the pews as the conditions justified. In other words, they were missing a great opportunity and did not seem to know it. I had a grievance and had come to lay it before her. When I had finished, her blue eyes twinkled and she quietly said, "Brother Hutchinson, if you will set the pulpit afire, the folks will come to see it burn."

I recalled immediately the drawing power of a fire and how everybody in the community ran to it when one broke out. I decided that Sister Chapline "had something there." I went back and went to work on my job, beginning with myself.

There are many things that contribute to the building up of a church, but after all, the major factor, and the one indispensable, is the preaching of the Word. The central feature of the Protestant church is the pulpit. If it is Spirit-filled, fire-baptized and God-intoxicated, everything else will finally come right. As preachers, we would do well to cease seeking for substitutes and lay the emphasis, Sabbath after Sabbath, on a real gospel message.

The preachers of my boyhood whom I remember best were those who could cry in their pulpits, baptize their Bibles with their tears, and reach the hearts of their

hearers. In dealing with human beings, we need emotion as well as reason. Sister Chapline was right.

When I was a youth, we used to have logrollings, especially in "new-grounds." After the logs had been arranged in piles and had thoroughly dried, we would set them afire and watch them burn. At night, my father would say, "Come, boys, let's go down to the 'new-grounds' and punch up the chunks." After we had done that, the "chunks" would kindle up brightly and by morning there would be nothing left but a nice pile of white ashes.

Now, it's very difficult for chunks to burn, one at a time. They must be assembled, if the results are to be satisfactory. So we, as congregations, must gather about our pulpits, pray and "punch up the chunks," thus enabling our preachers to set the pulpit afire. As a result, this cold, frost-bitten world will crowd in to see the holy glow and feel the sacred flame.—FORNEY HUTCHINSON in *Arkansas Methodist*.

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Prayer that Prevails

Seek entirely to depend on God for everything. Put yourself and your work into his hands. When thinking of any new undertaking, ask, "Is this agreeable to the mind of God? Is it for His glory?" If it is not for His glory it is not for your good, and you must have nothing to do with it. Mind that.

Having settled that a certain course is for the glory of God, begin it in His name, and continue it to the end. Undertake it in prayer and faith, and never give up! Pray, pray, pray!

Do not regard iniquity in your heart. If you do, the Lord will not hear you. Keep that before you always. Then trust in God. Depend only on God. Wait on Him. Believe on Him. Expect great things from Him. Faint not if the blessing tarries. Pray, pray, pray!

And, above all, rely only on the merits of our ever-adorable Lord and Saviour, that, according to His infinite merits, and not your own, the prayers you offer and the work you do will be accepted.—GEORGE MUELLER.

The Need for Adequate Church Advertising

Let the People Know

ADVERTISING in the average church has been a much neglected department, while it could be a real asset and a great blessing to the cause of Christ. It has been my privilege to be both a lay member of a publicity committee of a progressive church in a large city and a publicizing pastor of other churches. In my practical experience in this particular field, the clear-cut conclusion that has been drawn is, "It pays to advertise." I mean "it pays to advertise." It pays in spiritual values. It pays in numerical values. It pays in financial values.

PRACTICAL PUBLICITY

Let me deal with a few practical ways of church publicity. Too many churches are not conscious of the advertising value of the front yard or front wall. An attractive, readable, pointed bulletin board should be the indispensable part of every evangelistic house of God, whether in the city, town, or country. We have all passed many—altogether too many—church buildings without knowing whether they were churches, lodge halls, or schools. The members seemingly cared little whether or not God's corner in that community was letting the people know.

A bulletin board should be maintained regularly. The public passing the church will be looking for weekly announcements. Remember, promptness tends toward prestige in advertising. If you have something of interest to say, you should be concerned to say it to the best of your ability. Let the people know that your church has "good news."

Highway billboards—especially in normal times—are very effective in keeping your church name before the public. This type of advertising can be used in a permanent way or for special meetings. Yes, people do read large-lettered ads as they are being transported from town to town. Business uses the highway to tell its message. What about your church?

In the community where I am pastor, there is an annual community picnic with a colorful parade with bands and floats entered by various business houses and organizations. This is a wonderful oppor-

tunity for church publicity and for propagating the gospel. A church float can be made at a minimum of cost with the assistance of the members of the church. We have given away hundreds of gospel tracts from such a novel float. Is it not often repeated and so very true that "the Church of Jesus Christ is the biggest business in the world"? Indeed so; let us prove it to our communities.

SANE ADVERTISING

Newspaper advertising is very effective and reaches thousands of lives. However, this advertising should be such that it will catch the eye. An ad that does not demand attention is a lost value. Attention can be had in a number of ways, such as an attractive subject; strongly contrasting black-letter copy against a white background, or vice versa; a clear picture of the church, or the pastor, or a special speaker. Newspaper advertising pays for itself when it is sanely, sensibly, and systematically carried on. Let me explain myself. I mean by sane advertising: Do not advertise something that you do not have—be truthful. Also, be true to Christian ethics and fair competition. I mean by systematic advertising: If you decide to use newspaper or billboard advertising, stay with it. Be systematic. Constantly, week after week, keep your ad running according to your ability, and soon the public will be conscious of your church and its activities.

By the way, how do you treat that guest speaker, evangelist, Bible teacher, or missionary? Do you let the public know that he is coming? Do you keep the name, date, place, and subject before the eyes of the people? If a man is worth inviting to our churches, he is worthy of a few pennies in letting others know that they, too, might be blessed. Poorly attended special meetings can many times be accounted for because of a poor publicizing of the meetings.

God expects us to use what He has given us of brains, wisdom, and talents for His honor and glory. Let the people know that the message of the crucified,

risen, coming-again Christ is proclaimed in our churches. Let the unsaved know; let the backslider know; let the growing Christian know. But how shall they know unless a sign is painted, an ad is placed, a card is printed, or a radio announcement made? They must know, for eternal values are at stake. God help us to let the people know.—JOHN D. LUNDBERG (Milaca, Minnesota), in *The Watchman-Examiner*.

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Ordained a Preacher

Whereunto I am ordained a preacher, and an apostle, a teacher of the Gentiles in faith and verity (1 Tim. 2: 7).

MY dear Brother: Of all the positions in human life, you have been called to the highest and the most responsible, as well as the most rewarding. The vows you have taken are the most solemn and uncompromising: You are laboring in a most difficult portion of the Lord's vineyard at a time in the world's history when the truth of the gospel is most skeptically or apathetically regarded. But know this at the outset, that God has not committed such work to the native wit and ingenuity of man's unaided powers, but He, who has called you to be His oracle and mouthpiece, has provided for you the endowment of His own Holy Spirit. This anointing, it is, that will make you adequate for the great and urgent task before you.

As Isaiah prophesied of the Messiah saying, "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither approve after the hearing of his ears" (Isa. 11: 1-3); so Jesus, having received the baptism of the Spirit, began His public ministry and opened His mouth in the gospel, preaching: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel" (Luke 4: 18). If the Holy Spirit was to spare Him from trusting the natural faculties, perfect as His most certainly were, how much more are we in need of this divine anointing of our eyes and ears for the work of the ministry. Therefore, let us gird up the loins of our minds, while I set out what

the Living Head of the Body requires of those of us who are given as prophets, pastors, and teachers to His Church. I shall present the charge under four heads: 1. The Student and Teacher, 2. The Preacher, 3. The Pastor, and 4. The Man of God.

1. THE STUDENT AND TEACHER

Christ expects His minister to grow in the knowledge of divine things and in the use of the tools of his craft of taking men alive. There are many things that we need to be studying. All Christians are to be witnesses for Him, and you, too, should be ready to give the testimony in many ways. All spiritual truth should be a matter of personalized experience in the laboratory of your own life. But this will not be sufficient to feed the flock. We have seen disaster follow where a congregation was forced to live on the preacher's testimony; where no food from the Living Word was forthcoming, but all was, as it were, second-hand. "We preach not ourselves." We are to "preach the word." To do this we must be continually studying the Scriptures either in the original languages or in books written by faithful men acquainted with them, as well as increasing our facility in the use of the English versions. In the prophetic Word is given the revelation of the mind of God for men in every age. The Word covers all the circumstances of life, runs the whole gamut of human suffering, provides a solution for the problems of men, the nation, and the race. All the diseases of the soul are there indicated. This awakening, healing, conquering, comforting, quickening, delivering messages we are responsible to transmit in order to develop the full-orbed, well-rounded Christian character.

The apostasy of the times requires that we study and teach our people. Unitarianism on the one hand and neopaganism on the other, with a complexity of false cults rapidly instructing their followers, demand that we study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.

2. THE PREACHER

As a minister and "steward of the mysteries of God," I now charge you. Your heart will be filled with the spirit of praise as you lead the flock in the lost art of worship. Let your spirit soar in adoring worship of the Divine Being in Three Persons, whose nature is love and whose delights are with the sons of men.

How you will find yourself drinking deeply into His Spirit as you join "with the cherubim and seraphim, the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of the martyrs, and all the church of God" throughout the world as they meet you and your flock at the throne of His glory and grace. Your prayers in public and private are a great part of your ministry. There is no substitute for prayer in the Holy Ghost.

As a minister you will administer the Sacraments of Baptism and the Lord's Supper. From time to time you will be called on to anoint the sick according to the ordination of James. It has become the wretched fashion in these days to coldly regard these ordinances as mere signs, forms, or memorial symbols, now empty of any immediate spiritual content save the self-satisfaction of a duty fulfilled. In the economy of redemption, I dare to say it, our Living Head intended something more than the dutiful observance of certain rites. In the battle with superstition and priestcraft, Protestantism has come of the power victorious but shorn of much of the power of a true spirituality. Oh, I charge you, do not set forth the Sacraments as bare and naked signs. Fill the vessels with spiritual meat and drink. Awaken the conscience and faith of God's people. Let them come to these sacred and solemn moments in a mystic expectancy and with a valid assurance of God's spiritual blessing upon them, and never with the settled conclusion that nothing whatever is to be expected or received in the manner of a fresh revelation of Christ. Many a flagging spirit, fainting under a host of temptations, has had a fresh touch of God and a restoration of soul at our Lord's table. Eating worthily and discerning with contrition anew the Lord's body has brought healing to the physical life.

3. THE PASTOR

I charge you to be a shepherd to the flock of God; to stand holding to God with

one hand and with the other reaching out after the souls of men. We are to feed, lead (and never drive!) and to "shear" the flock. Your door shall be open to all. Your telephone and leisure hours at the disposal of any inquiring ones. Be faithful in praying, especially for any individual or any special request, and some surprising experiences will be yours as a result. Never let men treat you merely as one man to another, but by your bearing cause them to ever be reminded of another One who is your Lord and Master. When you go avisting, do not be so ashamed of making a pastoral call that you let it down to the merely social level. But guide the conversation along spiritual lines in a natural way, and ask if you may pray. Be prepared to receive cheerfully any complaints, especially those directed toward yourself. Throw away any gossip you may have heard before you reach the next house.

4. THE MAN OF GOD

As a man, you will learn obedience by the things that you may suffer for Christ's sake. Sometimes you will be tempted to wonder, "Are preachers people?" Insist that your people respect you as a man by being a man that they can respect. You will receive many rebuffs that might cut a more sensitive soul than you have any right to be. You will be tempted as no other living man is tempted. Trials may embitter you and render you useless and ineffective when God only meant them to refine and mellow. Discouragement will be your chief temptation, and rather than yield to it, you may overcompensate by holding on when common sense indicates a revision. Watch against flattery and self-pity, and cultivate the saving virtue of a sense of humor that will keep you from taking yourself too seriously. Covetousness is not uncommon among us. Remember, your bread and your water are sure, and your cloak and your parchments are your only wealth. As a man of God, congregations and communities ask much of you.—*The Alliance Weekly*.

Every hard duty that lies in your path that you would not do, that will cost you pain or struggle or sore effort to do, has a blessing in it. Not to do it, at whatever cost, is to miss the blessing.—D. L. Moody.

Preaching Evangelism

IT IS not easy for the average minister to suggest to his brethren how any phase of their work should be carried on. Few ministers have been sufficiently successful to pose as experts. Moreover, methods and sermons which succeed in one place can be a dismal failure in other places. Those who have lived through great revivals must have observed the sovereign and majestic independence of the Spirit of God in the work of reviving the church. The saying, "Where the Spirit of the Lord is, there is liberty," can be applied to methods in evangelism. At such times any scriptural method is successful. At such times, "the Spirit maketh the reading but especially the preaching of the Word an effectual means of convincing and converting sinners, and building them up in holiness and comfort through faith unto salvation."

NEED TO EMPHASIZE HOLINESS OF GOD

An encouraging sign of our day is that so many people are showing an interest in a revival of true religion. Ministers everywhere, seem to be longing for times of refreshing from the presence of the Lord. Many consecrated and faithful servants of the Lord find the heavens as iron and the earth as brass; and earnestly examine themselves to find the cause of their spiritual poverty. This writer ventures to believe that there are thousands of ministers who are clean and upright men of God, and who are not manifestly used for the conversion of souls. Being satisfied that such is the case, we might well turn our scrutiny from the preacher's life, to his religious convictions and theological doctrines, for these will fashion after their own image the gospel he presents and the God whom he represents.

For some years back, the Church of God has been emphasizing certain attributes and aspects of the Deity to such an extent that other attributes equally important have been eclipsed. This defect is reflected by many of the prayers one hears today from old and young. God is usually addressed as a "Dear, Loving, Heavenly Father." He is all that to his own twice-born child, and yet, he is more than that. Our Lord Jesus who enjoyed such fellowship with the Fa-

ther did not publicly use such endearing terms, but sometimes addressed God as "Holy Father." It is therefore proper that we should emphasize the holiness that inheres in the love of God. In well-ordered families while children are taught something about the love of their parents, they must be taught, also, that there are principles of justice and righteousness involved in that love, with consequential discipline.

PREACH ON WITH BREAKING HEARTS

The preaching in which there is no emphasis on the holiness and the justice of God has never understood the meaning of Calvary, and lacking that no preaching shall be fruitful. Not thus did Edwards preach to "sinners in the hands of an angry God," or Richard Baxter as "a dying man to dying men." It is related of Robert Murray McCheyne that on a Monday morning a brother minister asked what his text had been on the preceding day. The answer was, "The wicked shall be turned into hell." On being further asked how he could preach on such a text the youthful and saintly McCheyne replied, "I preached on it with a breaking heart." No one can question the success of such preaching in the past. When preachers preach with breaking hearts other hearts will be powerfully affected by their preaching. If history is bound to repeat itself the preaching that exalts the holiness and the justice as well as the love of God will be fruitful.

Some of us were born in time to hear such words as the following sung in the worship of God:

"For fear of thee my very flesh
Doth tremble all dismayed,
And of Thy righteous judgments, Lord,
My soul is much afraid."

This does not reflect modern religious thought to any extent. People have such a distorted view of God today, that they think His love is such that it will tolerate anything. It is time that we cried with the psalmist of Israel, "Stand in awe and sin not. Serve the Lord with fear, and rejoice with trembling." It is time to re-emphasize the holiness of God and the inevitability of His judgments upon sin.

MUST RECOVER LOST SENSE OF SIN

A new emphasis on the holiness of God will need to new visions of the sinfulness of man. Man knows himself only by comparison. If he is ignorant of the holiness of God, he will seek to establish his own righteousness. He will compare himself with his fellow man, and "they comparing themselves among themselves are not wise." When man begins to compare himself with the holiness of God his reaction will be, "Woe is me for I am undone . . . for mine eyes have seen the King, the Lord of Hosts." It is precisely at this point that the gospel becomes the "Evangel" or "good news." Proper appreciation of the gospel by men can be brought about only by man's conscious need of the deliverance which the gospel proclaims. Just recently there came to this writer a young woman of high intellectual endowments, who was under the conviction that her soul was lost. Early in life she had become a member of a Christian church, and was under the impression that she had met the requirements for salvation. For years she has been just as happy in a "movie" on Sabbath evening as in a service of worship. Having discovered that she was lost she now sets a high value on a gospel which promises deliverance, that she willingly comes 30 miles by train to a prayer meeting. If our age is going to recover any spiritual enthusiasm, we must recover the lost sense of sin.

IF HEAVEN IS PREACHED SO MUST HELL

We cannot present a Saviour unless there is a conviction of sin wrought in the heart. The simplest logic would lead to the conclusion that "being saved" is a contradiction in terms, unless we are saved from something to something. The words of Jesus show no ambiguity here. When Jesus spoke of everlasting life he spoke also of everlasting condemnation. When Jesus spoke of heaven, he spoke also of hell. No preacher in the world has a right to declare that there is a heaven unless he declares also that there is a hell. This latter term has become meaningless today except as a rather polite, mild form of slang. The pulpit has

made it meaningless for the man in the pew. Joseph Parker said, "A dainty piety has forced upon us a dainty vocabulary." By all means let us have beauty and culture in the place to which they are entitled but not at the expense of truth. It is the truth that makes men free; and if we believe the New Testament, as truly as the saint is on his way to eternal glory the unregenerate sinner is on the way to eternal misery.

PREACHERS-NEED BURDEN OF LOST SOULS

The preacher who catches this vision (and where there is no vision the people perish), becomes burdened with souls. This burden will press him down upon his knees. It will give a new earnestness to his message and a new meaning to his ministry. He now begins to magnify his office as a physician of lost souls. In this matter our family physicians can teach us some valuable lessons. When they come to our homes it is in connection with the exercise of their ministry. The all-important work is not to talk of war or weather but to diagnose trouble and prescribe a remedy. Doctors have, at times been greatly affected by the loss of a patient after every conceivable remedy had been tried to bring recovery. How much more searching are the thoughts of Christ's minister as he stands at the grave of a parishioner, and conscience asks whether everything possible had been done for the man's eternal salvation. It surely behooves us to be instant in season and out of season.

The urgency which this viewpoint gives to the ministry will in turn be transmitted through the minister to the people. However, unless we preach under the conviction that the souls of men are either saved or lost, we can never convince anyone else that this is so. In this as in other matters the good shepherd must go before the sheep. Our people depend upon us for their spiritual instruction, and it should give us solemnity and searching of heart to think of the measure in which we are responsible for the eternal destiny of their souls.—DA. GEORGE MURRAY, in *The United Presbyterian*.

Keep one thing forever in view—the truth; and if you do this, though it may seem to lead you away from the opinions of men, it will assuredly conduct you to the throne of God.—HORACE MANN.

The Business of a Pastor

A. S. London

SOME years ago I stood by the little cabin where General Lew Wallace wrote, "Ben Hur: A Tale of the Christ." I read the book with great interest. It gives a most interesting account of the shepherds of Judea at the time of the coming of the Lord. He portrays the shepherd as an honest man with a childlike faith in God, whose sole purpose was the care and protection of the sheep entrusted to his care. He was ready to defend and, if necessary, to lay down his life in defense of his sacred charge.

A PASTOR MUST KNOW HIS PEOPLE

Just recently I have read of a pastor in a large church in the South, where there are three thousand members, and the minister knows every man and woman, every boy and girl, by name in this crowd of three thousand people. It is said that success or failure never comes to any family in his church without his knowledge of it. He spends his mornings in his study and the afternoons among his people. I have just heard of a noted pastor who makes one thousand pastoral calls a year, in spite of the fact that he has three assistants in carrying forward the work of his great church. He says that he cannot preach effectively on Sunday morning if he has not visited his people during the week.

A PASTOR MUST LOVE HIS PEOPLE

I have a close pastor friend who has been practically out of the ministry for several years because he always has had a hard time actually loving people. He is a good man, and was a good preacher, but he has had little interest in human beings, and it has killed his ministry. Love begets love; interest begets interest. When a pastor becomes interested in his people, they become interested in him. Loving sympathy expressed by a pastor in times of distress wins a place in the heart never to be forgotten. A pastor who makes himself conspicuous by his absence while people are going through sorrow is hardly worthy of the leadership of a church. The best work of a pastor is done in the homes of his people when they are going through great sorrow.

PROFESSIONAL CALLS OF LITTLE VALUE

All the calls made by a pastor are not truly pastoral calls. The effectiveness of pastoral visiting is not to be measured by the number of doorbells the pastor rings. I have a friend who glories in the fact that he has made as high as two thousand calls a year; but mostly they were perfunctory visits and had little value. A call must be helpful, hopeful, in order to be of the highest religious value. It is my honest thought that a real pastoral call cannot be made without a deep love in the heart of the pastor for his people. He cannot feel that it is boring, and that he is merely fulfilling his duty; he must have an abiding interest in the welfare of every member of the household. He must breathe the atmosphere of hope and cheer; his presence must prove a benediction in the home.

A PASTOR MUST FEED HIS PEOPLE

The business of a pastor is to feed his people; he is not to skin them or scold them; he is not to stand up and tell them of their faults; he is not to become their judge; he is there to feed and to give them wholesome, nourishing food. This demands study; I mean systematic, long hours, and hard study, if one is to give out from the pulpit food that is worth receiving. I had a meal yesterday, of food—that is, it was called food. But such a meal! It would have been far better had I not eaten a single bite, for it was poor food, ill-prepared, and put together in such a manner as to make the meal unwholesome. Too many times, I fear, our people go to church on Sunday morning and the food is put together in such a manner, and given out in such a way, as to make the congregation feel that it might have been better had they stayed away from the service altogether.

A PASTOR MUST LEAD HIS PEOPLE

A pastor must lead his people higher in the religious life; but how can one lead as a pastor if he does not go before them and explore new strata in religious experience? He should be a leader in every cause that has for its objective the lifting

of the people and the betterment of the community. A man who whiles away his time during the week is in no condition to lead his people into new fields on Sunday morning. I saw a church group yesterday—they are discouraged, whipped and cowed. They have become weak and weary; they are "sick and helpless, and ready to die." The pastor has not led them out and up and on, and today they are in an almost hopeless condition. The pastor has failed to restore the backslidden, bind up the wounds of the bruised, and give new hope and inspiration to the faint and weary.

A PASTOR MUST LOOK AFTER THE YOUNG

I do not want to become lopsided, but after traveling in every state in the Union, and touching church life from almost every angle, I have come to the conclusion that there is little that can be done for adults, if it was not done in the formative years. The fact that only one person out of every five thousand ever comes to Christ after the age of eighteen, causes me to believe that one great responsibility on every pastor is the care and protection, love and attention, of youth. A pastor who does not love children is unfit to be a preacher. If children get on his nerves and cause him to scold both mothers and children, it is time for him to leave the pulpit.

The last baby born is God's greatest gift to the world, outside of His Only Begotten Son. The pastor who does not love little children, and is unable to play with them, take an interest in their desires and wishes, has a limited ministry. Children and youth are an easy prey; they need the love and fellowship of the pastor. Edgar Hoover, of the Department of Justice, says that crime among youth has increased in the past year, on some lines as high as 104 per cent. Tragedies are happening right among the best of families. A pastor must

be the spiritual overseer of the youth of his congregation, for they need guidance, comradeship, and genuine heart-love. There is no time or place now for scolding and making a tirade on the blunders of youth; they are not blundering any more than adults. Youth are the church in the making for tomorrow!

Why I Am Not in Demand

E. E. Shelhamer

Many people including preachers are misfits and not in demand. They are sincere and full of activity, yet have no outlet and are more or less a disappointment.

Let us try to find the cause.

1. Too wordy. Boil it down!
2. Too self-conscious. Don't show off!
3. Too untidy. Keep neat and clean!
4. Too precise. Be yourself in the Lord!
5. Too easy-going. Wake up!
6. Too stingy. Live for others!
7. Too extravagant. Don't waste!
8. Too careless about debts. Keep your word!
9. Too harsh. Cultivate tenderness!
10. Too soft. "Rebuke, . . . with all long-suffering."
11. Too touchy. "Giving no offense in anything."
12. Too unsociable. "I am made all things to all men"—Paul.
13. Too critical. "Servant of the Lord must not strive."
14. Too slow to apologize. "Confess your faults one to another."
15. Too dry-eyed. Tears will generally win!

Spiritual Growth

God never places us in any position in which we cannot grow. We may fancy that He does. We may fear we are so impeded by fretting, petty cares that we are gaining nothing; but when we are not sending any branches upward, we may be sending roots downward. Perhaps in the time of our humiliation, when everything seems a failure, we are making the best kind of progress.—PRENTISS.

SEARCHING TRUTHS FOR MINISTERS

The Worker's Creed

- I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed.
I will cease to sit repining while my duty's call is clear;
I will waste no time whining, and my heart shall know no fear.
- I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the gambler's gaze.
I will try to find contentment in the paths that I must tread,
I will cease to have resentment when another moves ahead.
- I will not be swayed by envy when my rival's strength is shown,
I will not deny his merit, but I'll try to prove my own.
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—Anonymous.

Sealed Fountains

In the Roman Forum there used to be a spring, called "The Fountain of the Maiden." Until recent years it was impossible to find any trace of it. One day, however, in clearing away a lot of rubbish from the ruins of the Forum, the old fountain burst forth again. For centuries it had been closed by the refuse that had accumulated. Oh, how many Christian lives are sealed fountains through the hurry and worry of business and pleasure, and where once you were a useful and happy soul-winner, you are today absorbed in your amusements and engagements, and your life has withered like the streams that sink in the desert and are lost to sight. How careful we should be that neither by foolish conversation, glaring inconsistencies, religious selfishness, or any other reason, we may cause our brother to stumble or hinder our testimony for Christ. Rather, let us be like the blind man, of whom D. L. Moody used often to tell, who, when asked why he carried a lamp when he could not see to follow its light, naively answered, "I carry it to keep people from stumbling over me."—A. B. SIMPSON.

One has written about the prayer life the following: "Those who have held daily and hourly intercourse with the Lord have been the saintliest, most Christlike of men. . . . They have learned to be fervent in the holy art of supplication, for it is the importunate pleader who gains his case in the court of heaven; half-hearted men who are indifferent, whether they succeed or not, come off poorly in that high place. The gifts of grace are not given to the slothful or indolent. If we are to succeed in the holy art of opening the treasures of heaven and drawing out of their illimitable stores, we must throw our whole heart into the work and set ourselves to our task as earnestly and as systematically as tradesmen or merchants push their temporal affairs. The men who prevail with God are those who ask, and seek, and knock, and who, when convinced that their requests are according to God's will, and for His glory, never give in, but continue, if need be, year after year, in fervent supplication until the gates swing open and they receive full measure to their petitions."

Get Ahead of Yourself

A great runner, who had broken several of the world's track records, said that all his successes came because he was trying to get ahead of himself.

"I never pay any attention to how fast the other fellow is running," he said. "Whether he wins or loses doesn't make any difference to me. I always try to beat myself."

That is the only right way to go forward in the great race of life. Watching the other fellow and always trying to get around him may seem to bring you success. You may get ahead of him and win out in the end, but you have followed the wrong idea and you are none the bigger for your race. Strive to break your own record, not his. Get ahead of yourself.—*The Friend (Dayton).*

It is not until the flame has come upon us and we have passed through the fire of inward crucifixion, which consumes the rottenness, and the hay and the stubble of the old life of nature, that we can speak in the higher sense of the new life and say, "Christ liveth in me!"—T. C. UPHAM.

Phillips Brooks wrote, "There is one word of Jesus that always comes back to me as about the noblest thing that human lips have ever said. Do you remember when He was sitting with His disciples at the last supper how He lifted His voice and prayed, and in the midst of His prayer there came these wondrous words: 'For their sakes I sanctify myself that they also might be sanctified through the truth.'"

Holy Ghost Power

It costs much to obtain the power of the Spirit. It costs self-surrender and humiliation and the yielding up of the most precious things to God. It costs the perseverance of long waiting and the faith of strong trust. But when we are really in that power we shall find this difference, that whereas before it was hard for us to do the easiest things, now it is easy for us to do the hardest things.

James Hervey, the friend of the Wesleys at Oxford, describes the change which took place in him through his anointing by the Spirit: that while his preaching was once like the firing of an arrow, all the speed and force thereof depending on the strength of his arm in bending the bow, now it was like firing a rifle ball, the whole force depending upon the power back of the ball, and needing only a finger touch to let it off.—A. J. GORDON.

do not address the people, expecting to convince them and to get their verdict in favor of Christ upon the spot. They seek no such object. They rather seem to aim at making fine literary productions, and displaying great eloquence and an ornate use of language."

Preaching for verdict! There's the point! It was a saying of Joseph H. Smith, "Pre-emptive salvation upon every congregation and live and preach in the power of Pentecost."

Someone has called gospel preaching "Speech thrilled by the power of supernatural conviction and persuasion." The power of preaching lies in the conviction that the gospel of the Son of God is the most vital message that human lips can utter.—*The Pentecostal Herald.*

God's greatest agency for winning men back to Himself is the prayers of other men. How few ever enter into the positive, practical power of prayer! It is the mightiest force in the universe, and the Christian world is blind to this fact!—CORTLAND MYERS.

'Twas a Sheep

'Twas a sheep, not a lamb, that went astray
In the parable Jesus told;
'Twas a grown-up sheep that wandered away
From the ninety-and-nine in the fold,
And out on the hilltops and out in the cold,
'Twas a sheep that the Good Shepherd sought,
And back to the flock, and back to the fold,
'Twas a sheep that the Good Shepherd brought.

Now, why should the sheep be so carelessly fed
And cared for still today?
Because there is danger if they go wrong
They will lead the lambs astray,
For the lambs will follow the sheep, you know,
Wherever they wander, wherever they go.

If the sheep go wrong, it will not be long
Till the lambs are as wrong as they;
So, still with the sheep we must earnestly plead,
For the sake of the lambs today,
If the lambs are lost, what a terrible cost
Some sheep will have to pay.
—Author Unknown.

QUOTABLE POETRY

Autumn Leaves

Oh, the flurry of leaves that comes our way,
In the rollicking breath of an autumn day!
Each one cast in a different mold;
Yellow and red, and brown and gold,
Beautiful leaves, that cling so high
To stately trees that touched the sky!
Bits of artistry—rare—unique,
To flutter around our thoughtless feet!
And we wonder why it must ever be so
That the loveliest things of life must go;
But it isn't a question for you or me;
God knows why—He made the tree.—
ALICE HANSCHÉ MORTENSON, in "Sunshine and Shadows," used by permission.

Hast Thou No Scar?

Hast thou no scar?
No hidden scar on foot, or side, or hand?
I hear thee sung as 'mighty in the land,
I hear them hail thy bright ascendant star,
Hast thou no scar?

Hast thou no wound?
Yet I was wounded by the archers, spent,
Leaned me against a tree to die, and rent
By ravening beasts that compassed me, I swooned;
Hast thou no wound?

No wound? No scar?
Yet, as the Master shall the servant be,
And pierced are the feet that follow me;
But thine are whole; can he have followed far

Who has not wound nor scar?—AMY CARMICHAEL, in Heart and Life.

Children on the Way to School

Children on the way to school;
Rosy faces—laughing eyes;
Life's great lessons all unlearned;
Life's great riches yet unearned;
Life's full pages yet unturned;
All unwon—the waiting prize—
Children on the way to school.

Children on the way to school;
So are we of sober years;
Learning—yet so little learned;
Striving—yet so little earned;
Pressing on, with eyes upturned;
Glimpsing heaven through our tears—
Children on the way to school!—KATHRYN BLACKBURN PECK in "Golden Windows," Used by Permission.

Prayer

CHARLES WESLEY

Whate'er I ask, I surely know
And steadfastly believe,
Thou wilt the thing desired bestow
Or else a better give.

To Thee I therefore, Lord, submit
My every fond request,
And own, adoring at Thy feet,
Thy will is always best.

The Great Message

Apostles of the risen Christ, go forth!
Let love compel.
Go, and in risen power proclaim His worth,
O'er every region of the dead, cold earth,
His glory tell!

Tell how He lived and tolled, and wept below;
Tell all His love;
Tell the dread wonders of His awful woe;
Tell how He fought our fight, and smote our foe,
Then, rose above!

Tell how in weakness He was crucified,
But rose in power;
Went up on high, accepted, glorified;
News of His victory spread far and wide,
From hour to hour.
Tell how He sits at the right hand of God
In glory bright,
Making the heaven of heavens His glad abode;

Tell how He cometh with the iron rod
His foes to smite.
Tell how His kingdom shall through ages stand,
And never cease;
Spreading like sunshine over every land,
All nations bowing to His high command,
Great Prince of Peace!—HORATIUS BONAR.

He Goeth Before

Child of my love, fear not the unknown
morrow,
Dread not the new demand life makes
of thee.
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not, is known
to me.

Thou canst not see today the hidden
meaning,

But thou the light shall gain;
Walk on in faith, upon my promise leaning
And—as thou goest all shall be made plain.

One step thou seest, then go forward boldly,
One step is far enough for faith to see.
Take that and thy next duty shall be told
thee,
For step by step thy Lord is leading thee.

Stand not in fear, thy adversary counting,
Dare every peril, save to disobey—
Thou shalt march on, all obstacles surmounting
For I, the Strong, will open up the way.

Wherefore, go gladly to the task assigned
thee
Having my promise, needing nothing
more
Than just to know where'er the future
find thee,
In all thy journeyings, I go before.
—Selected.

Up from Defeat

Your losses may be gains if you will use
Their lessons wisely, and if you will choose
From all the incidents that fill your day
Some deeper truth to help you on your way.

For much of true success is not-secured
Until you taste defeat, and have endured
A sense of total loss; and feel the shame
That cuts the soul more ruthlessly than pain.

Then from the wreck you rise again and face
Your work of reconstruction, and erase
The marks through which your character
was made;
The marks that helped so much to make
the grade.—JOHN A. CROSS, in The United Presbyterian.

What Christ Said

I said, "Let me walk in the field."
He said, "No, walk in the town!"
I said, "There are no flowers there."
He said, "No flowers, but a crown."
I said, "But the skies are black,
There is nothing but noise and din."
And He wept as He sent me back;
"There is more," He said, "There is sin."
I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark, undone."
I said, "I shall miss the light,
And friends will miss me, they say."

He answered, "Choose tonight
If I am to miss you, or they."
I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."
I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"
Then into His hand went mine;
And into my heart came He;
And I walked in a light divine
The path I had feared to see.—Exchange.

The Unbeliever

He said there wasn't a God on high, he
laughed at the Christian's hope;
He looked at the stars in the dotted sky,
at the rock on the mountain slope—
The ponderous rock that jutted out,
high over the murmuring sea—
And he said that they were among the
things which merely happened to be:
It was "only a matter of cooling off and
condensing that had brought
The systems, with their suns and worlds,
to perfection out of naught."

He spoke of the sun-kissed pagan's creed
and the god unto which he bowed;
He spoke of the dropping flower's need
of the mist from the passing cloud;
He spoke of the dumb brute's fear of
death, of the wild hind's mother love,
And he smiled at the calm that man
draws breath through the favor of
One above;

He heard the bell as its echo spread on
the peace of the Sabbath morn,
He listened to what the preacher said, and
he turned away in scorn.

He stood by the bay as the tide came in;
he watched the billows that broke;
He saw the volcano across the plain, with
its summit wreathed in smoke;
"They were things that had come out
of empty space," he could tell you how
and why.

But a pallor spread over his baby's face,
and they said that the child would die!
Then the man who had scoffed fell down
on his knees, he still had a prayer to
make;
"O God," he pleaded, "spare him, please!
God spare him for Christ's sake!"
—Author Unknown (sent in by HORACE G. COWAN).

It is only as we draw largely upon the
fullness of grace and glory in Christ Jesus
that we can give to the world a favorable
opinion of God.—Selected.

THE PREACHER'S SCRAPBOOK

The Wayside Pulpit

There are no traffic cops on the road to character.

You cannot think through a prejudice but only with it.

One truth in the heart is worth a dozen in the head.

Any religion, sincerely lived, can save a man.

Certainty of being right is no ground for intolerance.

Happy is he who substitutes the Golden Rule for the rule of gold.

Sin is a dangerous speculation; righteousness a safe investment.

An investment in character pays dividends forever, and the principal remains intact forever.

But give God a chance, and He will demonstrate His existence.

Life is a swiftly flowing stream, but there is yet time in which to do good.

The point in being a Christian is in being one.

Christianity never fails, but men often fall being Christians.

Sin is the tamest thing in the world; the Christian adventure holds the real thrills.

Half the difficulty in being a Christian is in trying to be but half-Christian.

You can throw up a smoke-screen between yourself and other men, but not between yourself and God.

Even little deeds of kindness bulk large on the horizon of eternity.

It is true enough that we have but one life to live, but it is well to remember that we have all eternity in which to live it.—Arkansas Methodist.

Silent Violins

Luigi Tarisio, was found dead one morning with scarce a comfort in his home, but with two hundred and forty-six exquisite violins, which he had been collecting all his life, crammed into an attic, the best in the bottom drawer of an old rickety bureau. In very devotion to the violin he had robbed the world of all that music all the time he treasured them; others before him had done the same, so that when the greatest Stradivarius was first played it had had one hundred and forty-seven speechless years. Yet how many of Christ's people are like old Tarisio! In our very love to the church we fail to give the glad tidings to the world; in our zeal for the truth we forget to publish it. When shall we all learn that the good news needs the telling, and that all men need to know?—Selected.

There were two sons in the Taylor family in England. The older one said that he must make a name for the family, and he turned his face toward Parliament and honor. But Hudson Taylor, the younger, decided to give his life to the service of Christ, and so turned his face toward China. Hudson Taylor, the missionary, died beloved and known on every continent. "But," says one, "when I looked in the encyclopedia to see what the other son had done, I found these words, 'The brother of Hudson Taylor.'"

"Inasmuch as Ye Did It . . ."

There is a medieval story about a poor peasant and his wife with an only child. They struggled hard to keep bread on the family table. Finally they decided that there was no hope of providing for the needs of their little daughter. On a dark and stormy night they wrapped the baby up, intending to take her to the steps of the cathedral where foundling children were frequently left to become the charges of an order of nuns. Through the cold and snow they reached the cathedral steps only to find that someone had been there before them. Already a bundle lay upon the cold stone steps. Listening carefully, they could hear a tiny voice.

The man and his wife consulted together; it was very cold, the wind was blowing strongly, and at any time the fall of snow might increase. After all, there was no guaranty that the nuns would visit the place before morning, and that might be too late. So instead of leaving their own baby, they took the little foundling and returned home to assume the burdens of two small children instead of one.—MORRILL A. MORRILL in *Studies for Youth*.

Once an aged minister and a distinguished actor met at a gathering. The actor was asked to give a recitation to the company, and at the minister's request, he repeated the 23rd Psalm. Such was the beauty of his voice and the charm of his manner that a subdued murmur of praise went round. The actor then invited the old minister to repeat the same Psalm. When the minister ended there were tears in all eyes for he had spoken with a deep tenderness of spiritual understanding. None felt the difference more keenly than the great actor. "I know the Psalm," he said, "but you know the Shepherd."—Selected.

Success

There are five keys which will unlock the door of success. Honesty, while a moral law, is also an economic necessity today. Health of the body brings health of the mind—a vigorous, sunny disposition which makes friends and opens opportunities. Knowledge comes only through a never-ending process of digging for cold facts. Without knowledge, the other four keys are useless. Knowledge brings enthusiasm, the fire that generates the steam so necessary in driving on to victory. Industry (good hard work) comes as a natural result of enthusiasm. The man who loves his work will succeed. Honesty, industry, health, knowledge, enthusiasm—all five are essential.—Boys' Industrial School Journal.

"Pray without ceasing, pray,
Your Captain gives the word;
His summons cheerfully obey
And call upon the Lord.
To God, your every want
In instant prayer display,
Pray always; pray and never faint;
Pray, without ceasing, pray."

Bramwell Booth, writing of prayer, said, "Prayer is the guardian of the soul. . . . The life of prayer, the spirit of prayer, the love of prayer, the act of prayer; real waiting on God in everything; your spirit joined to His Spirit; your heart depending on His heart; your will united with His will; your whole being looking up in every tempting hour and leaning on Him. Prayer is to aid us to subordinate everything in our being to His holy will, and to reveal in our minds, day by day, what that will is."—Selected.

Don'ts for the Pulpit

Don't mumble your words. Chew your food but not your language.

Don't preach too long. Better leave the people longing than loathing.

Don't preach old sermons without revision. Grown men look awkward in boys' clothes.

Don't indulge in mannerism. Simplicity is desirable in high places—the pulpit especially.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't catch the pulpit twang. Talk to men in as natural tone as you talk with them.

Don't indulge in long pulpit prayers. Always remember the stranger.—The Wesleyan Methodist.

The Door

Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep (John 10: 7).

- I. A Universal Door
- II. A Free Door
- III. An Open Door
- IV. A Near Door
- V. A Door with a Name
- VI. A Low Door
- VII. A Door Soon Shut

(Note—This outline written in longhand by Dr. A. B. Simpson on an ordinary and faded bit of paper was found in the Bible used by Dr. Simpson in the year 1880.—H. E. N.)—The Alliance Weekly.

Adversity, if for no other reason, is of benefit since it is sure to bring a season of sober reflection. Men see clearer at such times. Storms purify the atmosphere.—Fellowship News.

Total depravity is a term that the modern mind does not like. Let us study a little what we mean by it. Dr. Denny says of it, "The depravity which sin produces in human nature extends to the whole of it. There is no part of man's nature which is unaffected by it. Man's nature is all of a piece and what affects it at all affects it altogether. When the conscience is violated by disobedience to the will of God the moral understanding is darkened and the will is enfeebled. We are not constructed in water-tight compartments, one of which might be ruined while the other remained intact."

Yet, as another has well said, "Over against total depravity, we must put total redemption; over against original sin we must put original grace." Depravity affects intellect, feeling, heart, will; it deprives the soul of the love of God and is dominated by a lower love and the supreme affection is fixed on some lower good. Man once had the will and ability to do the whole will of God, but through the fall he lost it and now without the grace of God which converts and sanctifies, it is impossible for him to do God's will, but when transformed by God's redeeming grace it becomes a delight again to do the will of God and to keep His law.

I believe Jesus Christ to be the Son of God. The miracles which He wrought establish in my mind His personal authority, and render it proper for me to believe whatever He asserts. I believe, therefore, all His declarations, as well when He declares Himself to be the Son of God as when He declares there is no other way of salvation than through the merits of His atonement.—DANIEL WEBSTER.

SERMON OUTLINES

Entire Sanctification

What It Is and What It Is Not; What It Does and What It Does Not Do

"And the very God of peace sanctify you wholly" (I Thess. 5:23).

It is not maturity, but swiftly matures every soul-garden which it possesses. Like a clean, well-watered field, its fruits grow swiftly, and mature well.

It does not exempt from temptation, but gives victory over it.

It does not make absolutely perfect, but perfect in love.

It does not eliminate humanity, but carnality.

It does not destroy free agency, making man a machine, but causes him gladly to choose the whole will of God.

It does not stop growth in grace, but accelerates it.

It does not exempt from mistakes, "sins of ignorance," but from inbred sin and sinning against light.

It does not give a perfect head, but a pure heart full of perfect love.

It does not enable its possessor to walk above human criticism, misunderstanding and persecution, but to give no just occasion for these things. It does not exempt from slander, but gives victory over it.

It is a work wrought by Jesus in the heart of a truly converted person through the baptism of the Holy Ghost.

It is subsequent to conversion, and as separate and distinct from it as Calvary from Pentecost.

It is bestowed upon believers as at Pentecost in the meeting of the conditions of self-crucifixion (Rom. 6:6), earnest prayer (Acts 1:14) and present appropriating faith (Acts 15:9).

It is not "for the world," but for those who have been "called out of the world" (John 17:9, 16).

It is given in response to our Saviour's prayer (John 17:17), His promise (Acts 1:8), His command (Matt. 5:48), and His atonement (Heb. 13:12).

Like conversion, it is an instantaneous work (Acts 2:2, 4).

It is for all believers (Acts 2:39; 1 Thess. 4:3; 5:23).

It is a divine work, wrought by the "God of peace" (I Thess. 5:23), through the blood of Jesus (I John 1:7, 9), by the instrumentality of the Word (John 17:17), applied by the Holy Spirit (I Peter 1:2), to obedient believers (Heb. 4:3; I Pet. 1:22).

It is a work to be confessed (Phil. 3:15; I Thess. 2:10).

It is not conversion; for only converted persons are exhorted to receive it. (See Pauline Epistles).

It is not the birth of the Spirit, but the baptism with the Spirit. As distinct from regeneration as a birth from a baptism.

It is not growth in grace, but a work of grace, which facilitates growth. There is not a single text in Scripture which teaches it is either growth or gotten by growth.

It is not consecration, but embraces it, and furnishes the cleansing stream and fire which make consecration effective.

It does not make oblivious to insults, but fully saves amid them.

It does not insure from the possibility of falling into sin, but makes this far less probable.

It does not give "freedom" to disregard the Word of God, the Spirit of God, or Son of God, but makes their triple leadership a delight.

It does not make one perfect in human eyes, but in God's sight.

It does cleanse the heart from "all sin." It does impart perfect love, which casteth out all slavish fear of man, of foes, of death, of hell, and of the judgment.

It does make "dead indeed unto sin, and alive unto God."

It does "fill with the Holy Ghost."

It does make "more than conquerors."

It does so destroy the "old man" of sin and "cast him out" of the heart that his motions are no more felt.

It does eliminate the "bear," and the "snapping turtle," and the "peacock," and replace with the lamb, the lily and the lion.

It does eliminate stinginess and crown liberality.

The birth of the Spirit brings pardon; the baptism with the Spirit, purity.

The birth of the Spirit justifies freely; the baptism with the Spirit sanctifies wholly.

The first removes the guilt of sin, the second the pollution of sin.

The first represses inbred sin; the second removes it.

The first sows the heart with the Christian graces; the second roots up the weeds that would choke them.

The first keeps the "old man" under; the second "casts him out."

The first gives spiritual life; the second spiritual purity and power.

The birth of the Spirit gives peace with God; the baptism, the peace of God.

The first gives joy; the second "fullness of joy."

The first takes us out of the world; the second cleanses the world all out of us.

The first introduces us into the kingdom of heaven; the second establishes the kingdom of heaven in us, and eliminates all there that opposes it.

The birth of the Spirit brings submission to Christ; the second crowns Him in our hearts without a rival.

The first begins the work of cleansing; the second "sanctifies wholly."

The first delivers from the Egypt of sin; the second puts us in possession of the Canaan of perfect love.

The first cures the outward eruption of actual sin; the second effects the double cure of its inward leprosy.

The first is the solid foundation, of which the second is the divine superstructure. Hence, the first must always precede the second.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24).

"For this is the will of God, even your sanctification" (I Thess. 4:3).—M. W. KNAPP, in *Pilgrim Holiness Advocate*.

Hymn Singing versus True Christian Living

And when they had sung a hymn, they went out (Matt. 26:30).

INTRODUCTION

1. Our text merely suggests the theme.
a) Jesus and His disciples in the upper room. Review the various details of that last Passover Feast. Note: "They sang a hymn, and went out."

2. Singing was a part of their Passover, significant enough to be mentioned by Matthew. Through the years, God's people have sung.
a) The songs of Israel, in the glory of their victories.

b) Immortal hymns of the church and their vital message of comfort, are the embodiment of eternal truth.

3. Most hymns are pledges and promises of fidelity.

a) Paul admonished us "To sing with the spirit and the understanding also."

I. THESE HYMN-SINGING MEN MADE PLEDGES OF LOYALTY

1. John the Beloved leaned upon the Master's breast and whispered his love vows, and no one could challenge his sincerity.

2. Peter, declared he would go with Him to prison and even death. As the

kindly warning of Jesus came to him he promised "Though all men should be offended because of thee, yet will I not forsake thee."

3. Upon the announcement, "One of you shall betray me," consternation came upon them all as they cried out, "Lord, is it I?"

II. A VAST DIFFERENCE

1. The vows we make in the church service and our pledges we make as we sing, sometimes are not remembered and are vastly different from what we do after "we go out."

2. The great Talmage said, "My success as a pastor is due to the godly lives of my members during the days of the week."

III. NOTICE THE CHANGE IN THESE SINGING DISCIPLES

1. Judas went out to sell his Lord for forty pieces of silver and later to betray Him with a kiss. The name Judas stands for the worst form of hypocrisy and two-facedness.

a) Sitting at the table with the Christ and opening his heart to the devil's suggestion of betrayal.

b) Apparently loyal and true as a hymn singer, but with the other crowd when the night shadows deepened. How deplorable!

2. Peter doubtless sang more lustily than the rest, at least his pledges of fidelity were more insistent and affirming. He too, "went out."

a) This awful night of testing even as Jesus had spoken. Before the morning broke the cock crowed thrice and this fisherman had denied his Lord with an oath and declared he never knew him.

"And shall I fear to own his cause or blush to speak his name?"

"Stand up, stand up for Jesus, ye soldiers of the cross."

"Dare to be a Daniel, dare to stand alone."

3. Went out—all of them, to sleep in utter disregard and carelessness as the Master prayed and agonized in the garden.

a) He returned with a broken, disappointed heart and I can almost hear Him say, "What, could ye not watch with me one hour?"

b) "Oh, how I love Jesus," and "I'll never forsake Him, he's done so much for me."

c) It is easy to sing, but another thing to witness and obey.

4. All forsook Him—These men who just the night before sang together in the Upper Room, now followed Him afar off.

- a) Everyone left the Master and went back on his vows and pledges.
 - b) Jesus was alone in the garden. Alone on trial. Alone on the cross. "Must Jesus bear the cross alone, and all the world go free?"
- No there's a cross for everyone, and there's a cross for me."

IV. WHAT IS OUR HOPE?

1. All except Judas returned to the Lord and later obeyed His command to "Tarry in Jerusalem until ye be endowed with power from on high."
2. There is an experience that can make us triumphant in the everyday life.
 - a) Give us victory in every circumstance.
3. The same men, after Pentecost, proved true in every detail where they had previously failed.
 - a) Peter became the spokesman before the fun-making crowd.
 - b) John and James later proved the genuineness of their love for Jesus.
4. We may not only be hymn singing Christians but we may have the song of victory in our everyday living.—WEAVER W. HESS.

The Journey of Life

Thou wilt show me the path of life (Psa. 16:11).

- I. THE GUIDE—"Thou"—Jesus Christ.
 1. His qualifications—wise, kind, etc.
 2. His experience—been over the road.
 3. His interest—He died for me.
- II. THE TRAVELER—"Me."
 1. Must take the journey.
 2. Have not had experience.
 3. Need just such a guide.
- III. THE ROAD—"Path."
 1. One of many.
 2. Is a narrow road.
 3. Not many going this way.
- IV. THE DESTINATION—"Life."
 1. Contrast with death.
 2. A delightful anticipation.
 3. A glorious consummation.

—WILLIAM M. SMITH.

Unquenchable Fire

(Matthew 3:11, 12)

God describes His relations to man in terms of fire (Ex. 3:2; Isa. 6:6; John 5:35). When God and man meet there is fire. We must all meet God either as refining fire or retributive fire.

- I. THE EXTINCTION OF RESIDENT SIN
Sin is resident in fallen nature. "Tis this the fire consumes.
 1. The Spiritual Results.
 - a) The inflamed affections.
 - b) The purged desires.
 - c) The mellowed temperament.

2. The Psychological Effects.

- a) The clarified mind for things Scriptural.
 - b) The intensified interest in things spiritual.
 - c) The sensitized conscience toward things sensual.
3. The Social Implications.
 - a) The subservient self.
 - b) The compassionate regard.
 - c) The uncompromising stand.

II. THE EXPRESSION OF THE INDWELLING SPIRIT

1. Characteristics of the Spirit-filled.
 - a) The perpetual indwelling.
 - b) The special anointing.
2. The Unlocked Heart.
 - a) The inflowing graces.
 - b) The overflowing virtues.
3. The Unified Being.
 - a) Carnality brings "double-mindedness."
 - b) Holiness brings harmony of soul.

III. THE EXCLUSION OF VISITING EVIL

- Note—The fire is "unquenchable." It continues to burn after the chaff is consumed, preventing further accumulation.
1. The Surety of Permanent Purity.—Unquenchable fire.
 2. The Secret of Persistent Progress.—
 3. The Source of Perennial Power.—Unquenchable fire.
- Is your experience described as "fire?"
- D. R. YEO in *Holiness Mission Journal*.

The Lost Sheep

SUGGESTIVE SCRIPTURE READING: (Lk. 15:1-7).

- I. THE LOST SHEEP (Luke 15:1, 2).
Who is the "lost sheep"?
To whom was the parable spoken? Who was near Jesus? Who murmured? Why would the Pharisees and the scribes think themselves better than the publicans and sinners? Why could they not understand the attitude of Jesus?
Could Isaiah 53:6 have any application here?
- II. THE SEEKING SHEPHERD (Lk. 15:4).
1. Who is the "seeking shepherd"? Lk. 19:10.
See II Cor. 8:9 for the cost of the "shepherd." Also John 10.
Why did not God allow man to go on and suffer punishment for sin and disobedience instead of trying to save him? How does the "shepherd" seek today?
What is the most necessary thing in our lives if we are to be able to be used by the "shepherd"? (See I Cor. 13; Acts 1:8).
- III. THE TIME OF REJOICING (Lk. 15:5-7).
When is this time of rejoicing?
Where is the place of rejoicing?
Who does the rejoicing? (See also I Thess. 2:19, 20).

May we know any of this joy? How could Mark 1:17 apply here?

How may we contribute to the happiness of heaven?

IV. THE NINETY AND NINE (Lk. 15:7).

Could it be possible that we might be more interested in the "ninety and nine" than in the "lost sheep"? Mention some ways in which we might so err. In the parable, how and to whom does this apply?

How many of the lost sheep of our community are getting a welcome in our services, and if one of them does drop in, does he hear the message he needs, or does he see a group who are interested in matters far from this life?

Think on these things.—Selected.

Christ and Young People

LESSON—Mark 10:17-22

INTRODUCTION

I. When the morals of a generation are being shot from underneath us, does Christ have any answer? Can Jesus Christ be real to young people?

A. Story of Rich Young Ruler, "Then Jesus beholding him loved him."

1. Characteristic attitude of Jesus toward youth.
2. John, most beloved disciple, was youngest.

B. He who shed young blood on Calvary is tremendously concerned with what is happening to young people today.

II. Youth of today face a terrific age, filled with dynamite.

A. A world that has lost its way.

1. Fascism; war, crime, delinquency.
2. Ideals gone; every human institution a disappointment.

III. With such conditions, can Jesus mean anything to today's youth?

I. Jesus can help youth find a proper balance in life.

Spoken of a statesman, "He would have been the greatest statesman of his day had his private life been as well balanced as his public life."

A. The world out of balance—split.

1. World split into nations; nations into races; races into classes; within classes, homes are split; within homes, personalities are split. A cement of some sort is missing.

B. The balance needed demands more than academic training.

1. Schools at best, but young people come out, out of balance.
2. Civilization at its farthest stage, but toppling upon our heads.
3. Science has delved into every realm, but hasn't helped us to live better.

C. The balance necessary.

1. Between convictions and actions.
2. Between private life and public life.
3. Between desires and realizations.

D. Jesus Christ offers this balance.

1. Cement that knits together.
2. The balancing factor that is missing.
3. Gives a courage to live in keeping with convictions.
4. Provides incentive to highest patterns of conduct: A Christian is honest—pure—dependable.
5. A strength to live as clean as public thinks.
6. A power to have high aspirations, and realize them.
7. Jesus "pulls triggers in men's consciences."
 - a) Provides them with a power to become.
 - b) Enables them to live a life that revels in godlikeness.

II. Jesus provides a reserve power.

Englishman in reviewing youth of America—"You live too close to the surface. No reserve power. The strained look, the speeding car, the jazz-crazed youth—all evidences of completely using every ounce of power—no reserve left for the unlooked for."

A. Bungalow lives—one structure, one story. Poor foundation; no provision for going higher.
Rich young ruler had discovered lack of this—had all else, but "What lack I yet?"

B. Selfish lives.

1. Lives lived for self's interests.
2. Interpret life on selfishness of so-called Golden Rule, "Do unto others as ye would that men do unto you." This spoken only to Christian youth. For the sinner to attempt to carry this out, he makes his own sense of justice and judgment at the center of his thinking and conduct. Rather, "Do unto others as Jesus would do."

C. Tragedies of present generation.

1. Increase of suicides—no reserve.
2. Increase of crime and delinquency—no reserve.
3. Increase of bitterness and cynicism—no reserve.
4. Shallow lives—empty lives—a pretty face, but no depth of character.

D. Jesus gives purpose to living, hence, provides a reserve.

1. He helps us see life as an opportunity, not a burden.
2. Establishes us on eternal truths that will not change.

III. Jesus provides a power to control what we find in our hands.

Rich young ruler had health, youth, wealth, social prestige—but did not know how to use it.

A. This generation has power in its hands to do something about crime and war—but instead, both are increasing.

1. Building better airplanes, but only to do more killing.
 2. Building bigger battleships, but only better to destroy.
 3. Developing a greater democracy, but only to hide corruption.
- B. Jesus Christ provides a power to control—rather than be controlled by—things.

1. What we find in our hands—He helps us to make it a blessing. Whether a staff or a government; a talent or an industry.

2. This generation has in its hands the means to bless.

a) Scientific development; invention; knowledge.

b) What are we doing with it? Filling prisons, asylums, cemeteries; cursing three generations with war.

C. Jesus provides a power to live for things of eternity rather than for time.

1. We are enabled to live above things.
2. When Christ has been found, we have found One much bigger.
3. Enabled to properly evaluate and live accordingly. Alexander said, "I have conquered the world." Jesus said, "I have overcome the world."

CONCLUSION

Can Jesus Christ be real to young people?

He can be more amazingly real to this generation than one ever has dreamed. Youth will never truly live, unless they live with Christ on board. A certain youth had everything in his college years—popularity, debate hero, athletic hero, brilliant student. But dissatisfied. Then he found God; changed the whole focus of his life, and today a minister, happy and successful.

Richard Barton, successful caricaturist; had everything—success, money, prestige, influence, at the top of his profession; killed himself, and left this note, "I'm fed up with devising means to get through twenty-four hours a day."—NEAL C. DIMKSE.

A Divine Invitation

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else (Isaiah 45:22).

This text reveals the compassionate and loving heart of Almighty God. In this text a gracious invitation falls from His divine lips; it is extended to a lost race with the authority of the skies behind it. Notice four things about this divine invitation:

I. ITS SIMPLICITY—Look . . . and be saved.

Many persons today are stumbling over the simplicity of the gospel. Their attempts at analyzing the plan of salvation have resulted in confusion rather than clarification. To them religion has become so involved and complicated that it is incomprehensible and unattainable. But God informs us that the way of salvation is so plain that a "wayfaring man, though a fool, shall not err therein." Many preachers need hours and even days to tell what you are to do to be saved; God merely says, "Look."

Charles Spurgeon, that prince of preachers, said that when he was sixteen years of age, he was "in the gall of bitterness, and in the bond of iniquity" but had yet, by divine grace, been led to feel the bitterness of that bondage and to cry out by reason of the soreness of its slavery. Stepping into a Methodist chapel to avoid a storm, he found that eight people had gathered for meeting. The minister failed to arrive and a swarthy-faced, grimy-handed blacksmith arose and read from Isaiah, "Look unto me, and be ye saved, all the ends of the earth." Among other quaint remarks, he said, "Well, a man needn't go to college to learn to look. Anyone can look. You may be a fool and yet you can look. You will never find comfort in yourself. Look to Christ." Spurgeon said, "I looked that moment; the grace of faith was vouchsafed to me in the self-same instant; and now I can say with truth:

*E'er since by faith I saw the stream
His flowing wounds supply;
Redeeming love has been my theme,
And shall be till I die.*

II. ITS INCLUSIVENESS—Look unto me, and be ye saved, all the ends of the earth.

This is an invitation extended to all men, everywhere, regardless of color, clime, or condition. We may take this message to the heathen nations with the lowest standard of living, we may find the bushman in his kraal, or the cannibal in the South Seas, and say, "Look unto me, and be ye saved," for they are some of "the ends of the earth" and the gospel is intended for them.

This phrase "all the ends of the earth" means also those who have gone farthest from Christ. There is that one whose feet have wavered, and slipped, and wandered into infamy and sin. Virtue, the pearl of great price, has gone, and the ship of her life has been wrecked on the sharp rocks of reality. Satan, himself, is about to sweep her out the back door; but God says, "Look unto me, and be ye saved." Here is the drunkard whose

appetite has caused him to stagger to "the ends of the earth." Drunkard, you have almost had delirium tremens; You cannot be much worse, but God says, "Look unto me, and be ye saved." Here also, is the Christ rejecter; that one who has frequently attended the house of God but in doing so has stifled the convictions imparted by the Holy Spirit, spurned the mercy of God, and trampled the blood of Jesus under his feet. He may never have been guilty of theft, drunkenness, or adultery, but now he realizes that the rejection of Christ is the worst sin any man may commit. He has rejected so many calls that he fears God will hear him no more, but God says, "Look unto me, and be ye saved, all the ends of the earth."

III. ITS EXCLUSIVENESS—Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Here God is saying, "There is no other God to whom you can go in your search for salvation." Men may build for themselves gods of wood and stone before which to bow; but such idols, having eyes, are unable to see them in their distress; having ears, are unable to hear their cries and petitions; and having arms, are powerless to save them from their sins.

In the sixth chapter of John we read, "Many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." What a brilliant insight! What a captivating response! Peter, too, was saying, "Thou art God, and there is none else!"

This invitation is exclusive in that there is no other way of salvation. God's way excludes all others: There is "none other name under heaven given among men, whereby we must be saved," except the name of Jesus. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is no other way of salvation except by looking to Christ. If we look at our past we are disappointed; at our present, we are disturbed; at our future, we are dismayed; but if we look to Christ, we are delivered.

IV. ITS EFFECTS—Look unto me, and be ye saved.

From the cross of Calvary, where the bleeding hands of Jesus drop mercy; from the garden of Gethsemane, where the bleeding pores of the Saviour sweat pardons, the cry comes, "Look unto me, and be ye saved, all the ends of the earth." As you gaze upon the suffering Christ of the cross, and realize He is enduring it all for you, surely your heart melts within your bosom and you love that Man of the thorn-crowned brow. The blood gushing

from His riven side reminds you that He is "not willing that any should perish, but that all should come to repentance." The scripture, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" has a new meaning when read in full view of the cross. The response of our soul to all of this finds expression in the words of Isaac Watts:

*When I survey the wondrous cross
On which the Prince of Glory died;
My richest gain I count but loss,
And pour contempt on all my pride.*

*Were the whole realm of nature mine,
That were a present far too small—
Love so amazing, so divine,
Demands my soul, my life, my all.
"Look unto me, and be ye saved, all the ends of the earth."—L. S. OLIVER.*

Beautiful Garments

INTRODUCTION

The Word of God is the heavenly fashion book. The styles of earth change often, but God's styles never change. He is interested in the way we are dressed, and judges us by our clothes.

I. THE NEED OF GARMENTS

1. We are naked (Gen. 3:7, 21; Job 29:14).
2. Our own garments are filthy (Isa. 64:6; Zech. 3:3).

II. THE NECESSARY GARMENTS

1. The garment of salvation (Isa. 61:10).
2. The robe of righteousness (Isa. 61:10).
3. The wedding garment (Matt. 22:11-14; Rev. 19:9).

III. THE BEAUTIFUL GARMENTS

1. The garment of praise (Isa. 61:3).
2. The garment of humility (1 Pet. 5:5; 3:3, 4).

IV. THE DEFILED GARMENTS

Warning (Jude 23; Rev. 16:15).

—LESTER E. HUBER, in *Gospel Banner*.

The Worthy Walk in Ephesians 5

I.—AS GOD'S BELOVED CHILDREN (vs. 1-14).

1. The Example of Christ (vs. 1, 2).
 - a) Imitators of God (v. 1).
 - b) A sweet-savor offering (v. 2).
2. Gentle Depravity to be departed from (vs. 3-14).
 - a) Sins of the sons of disobedience (vs. 3-7).
 - b) Reproof and exposure of the deeds of shame (vs. 8-13).
 - c) The clarion call to "Awaken! Arise!" (v. 14).

II. AS ENLIGHTENED BY CHRIST (vs. 15-21).

1. The Walk of Circumspection (vs. 15-17).
 - a) In all wisdom (v. 15)
 - b) In all earnestness (v. 16).

- c) In all spiritual understanding (v. 17).
2. The walk of Spirit-filled believers (vs. 18-21).
- a) In power (v. 18).
- b) With praise (v. 19).
- c) With thanksgiving (v. 20).
- d) In all humility (v. 21).
- III. AS HUSBANDS AND WIVES (v. 22-23).
1. Submission of Wives to Husbands (vs. 22-24).
- a) The exhortation (v. 22).
- b) The reason (v. 23).
- c) The holy example (v. 24).
2. Love of Husbands for Wives (vs. 25-33).
- a) The exhortation (v. 22).
- b) The threefold work of Christ, (vs. 25-27).
- c) The oneness of husband and wife illustrative of the oneness of Christ and the Church (vs. 28-33).
- Bible Witness.

The Christian Stewardship

- The Master's Appointment (Matt. 25: 14; Mark 13: 34).
- The Steward's Responsibility (I Cor. 4: 1-3; II Tim. 2: 2).
- The Trust Committee (I Thess. 2: 4; II Tim. 1: 14).
- The Gospel for All (Mark 15: 15; Rom. 1: 4).
- The Truth, all of it (Matt. 28: 20; Acts 20: 27).
- The Steward's Character (Titus 2: 7; I Cor. 4: 2).
- A Good Steward—Dispensing (I Peter 4: 10).
- A Wise Steward—Discriminating (Luke 12: 42).
- An Unjust Steward—Wasting (Luke 16: 1).
- The Reckoning Day (II Cor. 5: 9; I Cor. 4: 5).—Gospel Banner.

Discipleship versus Modern Christianity

A Christian is a believer in Jesus, a follower of Jesus, and a servant of Jesus. A profession of Christianity which does not comprehend these pre-requisites is spurious and false. They do not represent the maximum measure of discipleship, but the minimum requirement. Here is the starting point, the alpha of the Christian life.

There is a broad sense in which great masses of people claim to be Christians. There are many religions extant, and from these, they have chosen Christianity, or perhaps they have inherited this particular leaning in the category of religion. They favor the Christian concept of religion to any, or all others. On this basis they will

aver, "I am a Christian." This distinction between a nominal Christian and a true disciple of Jesus Christ must be closely drawn and clearly defined. Many persons are Christians institutionally, but not experientially. There may be certain social, political or business advantages in connection with institutional Christianity, but certainly, there are no spiritual benefits.

Christian discipleship is a life. It has a definite beginning just as truly as physical life has a definite beginning. All life begins with a birth. There is a physical birth; every man has a birthday. He may have forgotten the date of his birth, and he may never have known the date, but this would by no means alter the fact that he was born. There is likewise a spiritual birth; a man may have no written or mental record of the date, but the fact that he has spiritual life is evidence enough that he has been spiritually born; the occasion he will most certainly remember.

In the third chapter of the Gospel of John we have a classic exposition by Jesus Christ himself concerning this spiritual birth. He begins by emphasizing its absolute necessity, "Except a man be born again, he cannot see the kingdom of God. . . . Verily, verily, I say unto thee, . . . Ye must be born again." Then he defines it categorically in verse six, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Furthermore, he concedes its mystery in verse eight, "The wind blows where it chooses, and you hear its sound, but you do not know where it comes from or where it is going. So is it with every one who has been born of the Spirit" (Weymouth). He then reveals its origin as from heaven and its duration as eternal. The climax of the chapter is reached in verse sixteen where Jesus proclaims it a gift of God through the sacrifice of His only begotten Son, and the means by which it is obtained, namely, belief in Him.

The postulate is thus clearly exhibited. To doubt Him is to reject Him, and the result of such rejection is eternal death. To believe on Him is to accept Him, to follow Him and to obey Him. Thus the Christian life is revealed in its purest simplicity. The man who believes, follows, and serves Jesus Christ is a Christian. It follows, of course, that he who does not do so, is not a Christian regardless of what substitute qualifications he may claim. This test draws a distinct line between Christians and non-Christians, and puts that line where it belongs. Hence, whatever other divisions may separate men into groups, classes, races, nations, or religions, this line only, separates Christians from non-Christians. If this is to be doubted, Jesus Christ is wholly unfavorable, and the collapse of the whole Christian system is imminent.

Now we will give some further thought to the inevitable conclusions of this exposition of the new birth of Jesus Christ. First, it constitutes the Christian people an exclusive aristocracy; they are children of the King. This aristocracy is therefore free from extremes. They are not too exclusive nor are they too comprehensive. It steers clear of that narrow Pharisaic exclusiveness based on egotism and self-righteousness, which Jesus so bitterly denounced. It avoids at the same time the modern heresy of universalism which all evangelical Christianity detests. It is an aristocracy based on righteousness and heart holiness. God's children are good children; He has no bad children. The life is the determining factor by which he is identified as a Christian or a sinner; a child of God or a child of the devil. I repeat, it draws a distinct line of demarcation and puts that line where it belongs; that line is fixed. On one side all are sinners, regardless of profession, affiliation or position. On the other side all are Christians, without exception and regardless of denominational affiliation.

Jesus had something definite to say about the characteristics of discipleship. He revealed it in all of its aspects. He declared it a life of self-denial and cross-bearing. It puts Christ first in relation to self and all of its possessions, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Do you know what that means? It is difficult in our day to appreciate the significance of the cross. Crosses now are obsolete as a means of capital punishment. They are so remote that we can scarcely comprehend the significance of Jesus' statement. To us, the cross suggests a mere ornament or perchance a kind of Christian profession. To Jesus Christ it meant ostracism, hatred, suffering and death. The world today is no more friendly to vital Christianity than it was nineteen centuries ago. The inclination to escape the element of ostracism and persecution in connection with Christian discipleship is at once to bar the gate to eternal life. The kingdom of God is irreconcilably at cross-currents with the world, and Jesus warned, "Whosoever therefore will be a friend of the world is the enemy of God." The world here referred to is the sum of those forces which stand in antagonism to the will of God. To shun cross bearing in favor of a more popular brand of Christianity is to forfeit Christianity altogether.

The curse of modern Christendom is the freakishly elaborate system of institutionalism which has been substituted for true Christian character and service. It is, as a result, weak, flabby and irresolute. Great material defenses have been built up and

in these the people recline in smug comfort waiting for the kingdom of God to come; there is a shameful lack of chivalry, heroism and spiritual aggressiveness. It is almost impossible to unite Christendom in a courageous and resolute stand on any moral issue. God, give us Christians! The very term Christian is due for a dusting, scouring and reorientation. It has come to mean so little that worldly wisdom sees no necessity of offering opposition. Modern Christianity constitutes no menace even to its most diabolic traffic. There was a time when the Christians were feared. There was a time when the Church had to be reckoned with and when her frown struck terror to the hearts of the evil forces. But today, alas, the Church is apathetic and languid. May God rebuke her torpor and indifference. Now, of all times, her influence and power are demanded. A bruised and bleeding world is pleading and crying for her love, her faith and her message of redemption and eternal life. But alas, she can offer little more than a token gesture of sympathy.

Oh, how America needs a mighty spiritual revival! There is an alarming famine of the Word of God and the faith of our fathers. It may be living still, but it is perilously anemic. This virile faith must be revived and proclaimed until Sinai thunders, until Gethsemane groans and until Calvary bleeds, and the people turn to God. We need a revival of personal Christian experience, moral holiness and ethical purity. We must return to the sanctity of the home, the sacredness of the marriage institution, the authority of the Church and the infallibility of the Word of God. We have lost sight of Christian virtue. Our ears no longer hear the authoritative "Thus saith the Lord," and we are morally adrift. Fixed moral standards are broken loose from their moorings. Atheistic philosophies with their pernicious doctrine of behaviorism and determinism have disengaged the faith of our youth from the Bible as the infallible Word of God. Liberalism has inoculated the modern pulpit with doubt, thus attempting a final, knockout blow to evangelical Christianity. The old-fashioned Christian with his open Bible, his secret place of prayer, his active conscience, his neighborly love, and his holy life is so near extinction that he is regarded as a curious novelty.

May God in mercy rekindle the dying embers of primitive Christianity, and bring America to her knees in penitence and prayer; until the flame of pure devotion shall blaze with renewed radiance. Then righteousness shall again flourish, heaven will rejoice, and the nation will sing, for

Righteousness is the Measure of Discipleship—ERNEST E. GROSSE.

Precious Things

I. PRECIOUS BLOOD (1 Pet. 1:18-19).

"Redeemed us . . . with the precious blood of Christ." Under the law sin was settled by the offering of corruptible things; but now the offering is "without blemish and without spot." The blood delivers from our vain conversation, and "washed us from our sin [not in] (Rev. 1:5). The washing implies cleansing, removes guilt (Eph. 1:7). Thanks be unto God, who can remove the darkest sin and give a new heart.

II. PRECIOUS STONE

"I lay in Zion . . . a precious corner stone" (Isaiah 28:16). This is a tested stone, a corner stone, bring together the two dispensations. Then it is a living stone, and gives life unto all who come in saving contact with the "Corner Stone."

III. PRECIOUS FAITH

"Obtained like precious faith" (II Pet. 1:1). This faith is obtained through the righteousness of God, and comes to us by hearing, and by it we overcome the world. Faith takes God at His Word and has confidence in the unseen things of God, with the assurance of a reward. "I am now ready to be offered . . . there is laid up for me a crown of righteousness" (II Tim. 4:7-8).

IV. PRECIOUS PROMISES

"Whereby are given unto us . . . great and precious promises" (II Pet. 1:4).

These promises are given as a gift that we might be partakers of the divine nature. These promises are real to us through faith. God never fails us.

V. PRECIOUS DEATH

"Let me die the death of the righteous; let my last end be like his" (Num. 23:10).

"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15). To die righteous means to live righteously. God has no delight in death—death is man's enemy; like a blood-thirsty animal it is ever hounding man—only to sooner or later overtake him, still unsatisfied. "It is appointed unto man once to die."—Gospel Banner.

Helpful Suggestions for Effective Evangelism

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen (Matt. 28:18-20).

In various places in the Word of God we find helpful suggestions concerning this most important work of evangelism.

We would expect to find such suggestions in our Lord's Great Commission to His disciples, as recorded in our text. That a work of such importance as that of effective evangelism should be easily accomplished should not be supposed. Making it possible tested the resources of Deity, and making it actual puts these resources to a further test. Speaking reverently, a commission of this kind, and a work of this magnitude, could become effective only when the fullest provisions have been made for the accomplishment of the work both for time and for eternity. Seemingly God himself could have originated no greater undertaking. It is a task infinitely beyond the resources of all finite beings. Only Deity could make satisfaction for sins against Deity, and only Deity could make such a work effective. Fellowship with God in this work alone makes possible its effective accomplishment.

I. All power is given unto me in heaven and in earth. This is our assurance that every provision has been made for the accomplishment of this stupendous work. Difficulties of the accomplishment of this work may appear of various magnitudes; but in the face of them all we have this word of assurance from our Lord. In making this declaration, we are safe in assuming that our Lord had in view the omnipotence that was His as the second Person of the adorable Trinity. We are safe in assuming also that He had in view the effectiveness of His mediatorial work, and the power that was His to make actual what He had made possible by His sacrifice on the cross. Back of us in this great undertaking is all the power at the command of Deity; unlimited power, all power! We are not in this work at our own charges, or attempting its accomplishment by our own wisdom and strength. God is putting His all into this work. Many of us need to catch a vision of the necessity of our putting our all into it for its effective accomplishment. Many among us need a vision of the magnitude and importance of the work.

II. Go ye therefore. Jesus was calling men to this great work then; and He is still calling men to it. Far more than human wisdom is needed for the effective accomplishment of this great work. Our Lord knows the hearts of men as we cannot possibly know them, and as instruments in the hands of God in the accomplishment of this work effective co-operation with our Lord is essential. The better instruments we become, the more effective we will be in the work. Not only does God know the hearts of those He is seeking to evangelize through our instrumentality, but also He knows us, and what we are capable of becoming through the

discovery and development of the powers and possibilities with which He has endowed us. For effectiveness in this work we need to make discoveries in God, in the people with whom we work, and in ourselves. Our Lord has made no mistake in calling human beings as instruments for the accomplishment of this work; we should recognize these and similar facts, and work with God in the light of them.

III. And teach all nations. Make disciples of all nations by bringing men into contact with the truths of the gospel our Lord has in mind. In our Lord's work we find Him adapting Himself to the needs of the people with whom He dealt. He knew God; He knew Himself; He knew the people with whom He dealt. Through years of contact with our Lord these men had learned much of Him; they had learned much of His ways of dealing with men. They had had a considerable preparation for the work to which He was calling them, but they still had many things to learn. Not only is there an equipment on the divine side that is necessary, but also there is one on the human side, and there is room for vast improvement in the best of us. Because our work is not more effective than it now is, it does not follow that it may not become far more effective, by improvement in our abilities for the work. The gospel is adapted to meet the needs of all sorts of people, if that gospel is properly presented.

IV. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. In the confusion that has come into the minds of the people with reference to baptism, it would not be strange if much of the significance of this rite has been lost. That it was designed to have significance is indicated by its place in this commission. We need something significant of a whole-hearted devotion to God, and an abandonment of all that has kept us from being so devoted to Him; of the magnitude and honor of our relationship to Him, and fellowship with Him.

V. Teaching them to observe all things whatsoever I have commanded you. This teaching and training ministry is one that ever will be needed in our work as a church; the more effective we are in our work of evangelism, the more urgent will be the need of this work. Progress should be made in these matters as long as we are here below. Not only is the gospel something to be heard, but also it is something to be seen, and its effects should be manifest in the lives of those of us who profess to believe it. The figure of a shepherd with his flock of sheep often is used to designate the people of God. It is as the shepherd does his work well, and the flock is kept in good condition, that there

is prospect of much in the way of increase. The people of God need training in the ways of God; establishment in habits of godliness, in spiritual character and substance. Manifestly a church that needs revivals to keep its membership from spiritual improvement has little ground of hope for effective work in evangelism. We may expect the work of evangelism to go forward when the whole work of God goes forward in His Church.

VI. And, lo, I am with you always, even unto the end of the world. Seemingly, the presence of our Lord with His people in effective work is conditioned on their fulfilling conditions as He has set them forth in this commission. He who calls men to His service has a right to commission them for that service, and make known to them the conditions upon which their service may be performed. Doing His work as He would have it done is the one safe ground of assurance of effectiveness in the effort. When effective evangelism fails, chaos soon reigns. But it need not fail! God is as able to carry it forward effectively today, as in days gone by. He still lives!—H. O. FANNING.

Expository Outlines

The Sufficiency of Christian Experience

(I Timothy 1:4-7)

- CHAOTIC TIMES BRING MANY QUESTIONS
1. Days like these produce either great doubters or great prayers.
2. Many people are praying that their boys may return safe from this conflict.
 - a) Some fail to realize that it takes more than words to make prayer effective.
 - b) It takes more than calling a specific time of united prayer to bring results.
3. How much can a person depend upon God in times like these?
4. What does Christian experience do for the individual?
5. Text gives some insight and illumination on the scope of Christian experience.
 - a) Bible nowhere promises a life of ease.
 - b) People of that day were perplexed because of the confusion of the preachers and teachers.
 - c) Paul gives the true essence, aim, purpose, and result of the gospel.
 - d) The word "commandment" includes the whole of divine revelation.

6. The text declares that there are four primary facts or one growing out of the other three.

II. A FOUNTAIN OF LOVE (v. 5)

1. The core of the gospel.
 - a) The great Commandment.
 - b) The work of the Holy Spirit (Rom. 5:5).
 - c) The predominant characteristic of God's gift (I John 3:1).
 - d) The essence of God Himself (I John 4:16).
2. It is the glory of the Church.
3. It is the secret of individual victory.
 - a) Love covers a multitude of sins.
 - b) Love heals the hurt caused by sin.
 - c) Love is a creative faculty which keeps out hate.
 - d) The believer must love regardless of what happens.
4. This springs out of the following characteristic.

III. A PURE HEART

1. The channel and receptacle of divine love.
2. The outstanding factor of Pentecost.
3. It is the motive life purged from carnality.
 - a) It is the self-life cleansed from self-centeredness.
 - i) The believer realizes that he is not the most important person in God's universe.
 - ii) Love does not ask that personal prayer be answered at the expense of other good people.
 - iii) The pure heart has the single eye, fixed purpose, and an unchanging determination to go God's way.

IV. A GOOD (CLEAR) CONSCIENCE

1. A conscience purged from dead works to serve the living God.
2. The conscience is the regulator and should be clear to be able to make an accurate distinction between right and wrong.
3. The ideals of Christianity constitute the proper standard for conscience. It is not only self-inspecting and self-judging but also should be self-ruling. It must rule by the will of God.
4. The Holy Spirit is the illuminator of conscience.
5. The approval of God's way above the personal produces a conscience void of offense toward God and man.

V. A SINCERE, AGGRESSIVE FAITH (FAITH UNFEIGNED)

1. Faith brings experience and is the means of sustaining it.
2. Faith is the channel of gaining victory in the battles of life.
3. Faith is power, the power of the object of faith is admitted into the believer's personal life.
4. Faith has insight.

a) By which the believer discriminates.
b) By which the child of God sees the invisible.

5. Faith is the result of confidence and increases the sense of assurance.

VI. CHRISTIAN EXPERIENCE IS SUFFICIENT TODAY

1. Bible does not promise an easy way but victory in the hard way.
2. A pure heart keeps the motives clean.
3. A clear conscience gives certainty to location.
4. Faith brings comfort and the assurance of ultimate victory.
5. Love brings healing for all the bumps and jolts of life.
 - a) Faith brings endurance, love gives joy in it.
 - b) Faith and love produce courage.
 - c) Faith sees ultimate victory and love says "God does all things well."—LEWIS T. CORLETT.

Redemption Revealed

We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true (I John 5:20).

The text contains the three eternal principles of truth, revelation, realization, and relationship. Every saved person experiences these three abiding principles; these are the basic facts of spiritual life.

Pursuing the order in which these facts appear in the Scriptures we find them at the beginning of creation, and we can trace them to final consummation in the City of God.

1. REVELATION. "We know that the Son of God is come, and hath given us an understanding." From this statement we see that the first act of the Saviour is to reveal God to us. There must first be a revelation before there can possibly be a realization of God. The world by wisdom does not know God, nor can He be made known except by the Saviour. Man has a mental and moral capacity to know God, but only by revelation. We see this fact in the order of creation at the beginning. Light was made before life; and the living were made to realize certain things by that light. A person may be put in a dark room and have no knowledge of the contents and size of the room until light reveals these facts. So is the human soul in darkness both moral and mental, and can never know God until the Light of the Saviour reveals Him.

Revelation is progressive; there is a shining more and more until the perfect day. Because revelation is progressive we shall find an eternal pleasure in the endless revelation of God. The finite man may revel in the ever unfolding of the In-

finite God. It is evident from Scripture that the higher orders of creatures in heaven shall have a further revelation of God made to them by the redeemed Church (Eph. 3:10).

The Son of God, "Being the brightness of his glory, and the express image of his person," has come in gracious visitation to our benighted hearts, and hath given us an understanding of God.

2. REALIZATION. "That we may know him that is true."

We are to have the knowledge of the true God. To know Him in saving grace does not imply that we know all there is to know about God. But we do have a measure of realization that is sufficient to confirm the heart in hope; our realization will deepen with the fuller measure of revelation. We come to this knowledge by faith in the revealed Son of God. "He that believeth on the Son of God hath the witness in himself."

A living faith brings reality; for the witness does certainly follow faith. The witness gives realization in two facts; one is the witness we experience in heart; the other is witnessed in our living. Both are necessary parts of spiritual life; and where one is evidenced, the other is always present. John states the witness in our living in these words: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

The power to live a sinless life is evidence that we know God. If a man has no experiential knowledge of God, he is not disposed to live a holy life; neither has he any moral power against the wicked one. "Whosoever sinneth hath not seen him, neither known him." (3:6) Since sin is a state of spiritual death; and salvation is the state of spiritual life, then in sinless living we have witness that we have life, and this life is in his Son who hath come, and hath given us the understanding that we may know Him that is true.

3. RELATIONSHIP. "And we are in him that is true, even in his Son Jesus Christ." To be in Him means that we have a relationship unlike any other relationship that exists between us and God. All men are the creatures of God; but all men are not children of God. A child is a product of relationship; and comes into a relationship to its parents at birth. We derive spiritual life from God; and we continue in spiritual life so long as that relationship exists. This truth is seen in these words of John: "He that hath the Son hath life." We live because He lives within our souls." This is the true God, and eternal life," declares John.—T. M. ANDERSON.

Blessed in Believing

Blessed is that man that maketh the Lord his trust (Psalm 40:4).

Trusting God involves no risk; we are not confronted by a percentage of failures; all who have trusted God have been made invincible. The men who have disbelieved God have failed. To trust is to triumph; to believe is to be blessed.

1. THE DELIVERANCE. "Be pleased, O Lord, to deliver me" (v. 13). We must see something of the plight of the man who prayed for deliverance so that we may comprehend the blessing of the believer. "He brought me up out of a horrible pit, out of the miry clay" (v. 2). Faith brings deliverance from the depth of sin and from the defilement of sin. The horrible pit of evil is like a quicksand which draws its victim to the death and destruction of the bottomless pit of perdition. Sin has polluted the soul like a "miry clay," clinging to us in all its filth and foulness. This defilement of evil can be washed away in the blood of the Lamb. Jesus does not pass us by, He brings us up out of the pit and pollution of sin; He went to the depth so that He might lift us to the rock, as the psalmist says, "And set my feet upon a rock, and established my goings."

There is also a deliverance from the prevalence of sin, and from the power of sin. "Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me" (v. 12). This describes the helpless condition of the sin-laden soul. Compassed about by innumerable evils; sin is in every place, and its appeal is made from every street, highway, and dwelling of evil men. Sin is condoned and practiced on every side; it flourishes in high places and in low places; it is practiced by rich and by poor, and loved by both old and young. Despite this dark picture of the prevalence of evil, our trust can triumph through grace; we can obtain a deliverance that will cleanse us and keep us clean in a world of iniquity. There is deliverance from the power of evil, from the "iniquities that have taken hold upon us." The dominion of sin is broken by the power of God. The sins that have ruled the life; the evils that burdened us until we cannot look up; these iniquities are broken, and our burdened and bowed souls are released to rest in His love. We sing the new song of salvation; and walk in a new way of life.

2. THE DELIGHT. "I delight to do thy will, O my God" (v. 8). These words were spoken by the Saviour whose supreme devotion to the will of God provided our sanctification (See Heb. 10:9-14). How-

ever we are sure that all who make the Lord their trust shall find a delight in doing His will. There is pleasure in sacrifice, in suffering, and in service, when there is delight in His will. Devotion to the will of God comes from the heart. "Thy law is within my heart" placed there by the Spirit of God. This law is the ruling force of the life and affections. His commandments are not grievous when the law of love rules the heart.

3. THE DECLARING. "I have declared thy faithfulness and thy salvation." We prove our trust by our testimony; we believe, therefore we speak. There rests upon His people a great responsibility to witness to the truth. This fact is seen in these words: "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest" (v. 9). Never was there a time when we need to preach the Word as we need it today. War has scattered the people of God throughout the world; thus affords an opportunity to witness while we work to win the war. On the other hand, the urgency of work in these trying days is exerting great pressure of the spiritual lives of the Christians. Time to pray is likely to be given over to pursuit of gain. We must not lose our souls in these distressing and dreadful times. Our trust and our testimony must ever be first before all else of life. Faithfulness to declare His righteousness has its reward. "Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me." The truth which we declare to others in obedience to God, will preserve us from the innumerable evils of a sinful world.—T. M. ANDERSON.

Prayer Meeting Messages

From the Psalms

By Oswald Chambers

(Taken from old copies of *Spiritual Life*, a British publication.)

God's House (Psalm 122)

GLADNESS OF COMRADESHIP

I was glad when they said unto me, Let us go into the house of the Lord (v. 1).

God begins with us individually in the experience of conscious salvation, then He unites us to one another. Notice the "al-togetherness" of the saints all through the Epistle, "till we all attain unto the unity of the faith, . . . unto the measure of the stature of the fulness of Christ." None of us individually can reach the "fulness of Christ"; we reach that standard all together. "I have called you friends," said Jesus. The idea is that the presence of

Jesus is the arena in which we live. A friend is one who makes me do my best.

GOINGS OF A COMMUNITY

Our feet shall stand within thy gates, O Jerusalem (v. 2).

The gifts of our ascended Lord—"apostles, prophets, evangelists"—are "for the perfecting of the saints." If you should be in advance of the rest of the community, God will take you into "the ministry of the interior." Spiritual insight is not for the purpose of making us realize we are better than other people, but in order that our responsibility might be added to. If we neglect to go to God about our communities, our ministers, we become criticizing centers instead of "ministers of the interior." God expects us to be intercessors, not dogmatic fault-finders, but vicarious intercessors while other lives come up to the same standard. Locusts in their flight over a stream may drown by the million, but others keep coming until there is a way for the live ones to go over their bodies. God uses His saints in the same way. "The blood of the martyrs is the seed of the Church." There are prominent names in works of faith, such as Mueller and Quarrier, but there are thousands of others whose names are not known. It is the same truth our Lord uttered regarding Himself, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." The work in a community to begin with may be a wondrous delight, then it seems to die out and if you do not know the teaching of our Lord you will say it is dead; it is not, it has fallen into the ground and died in its old form, but by and by it will bring forth fruit which will alter the whole landscape.

God's Own City

Jerusalem is builded as a city that is compact together (v. 3).

For he looketh for a city which hath foundations, whose builder and maker is God (Hebrews 11:10).

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (Rev. 21:2).

What a curious anomaly—a city of God! We could have understood if it had been the country of God, but a holy city is inconceivable to us. The city of Jerusalem, like the temple, was ordained of God, that is why the children of Israel were so certain the prophets were wrong in saying that God would never leave Jerusalem; but God did leave it, He left it desolate on account of the sins of the people.

There is a time coming when we shall live in God's own city: Abraham looked for it; John saw it, coming down out of heaven. Our present day communities

are man's attempt at building up the city of God; man is confident that if only God will give him time enough he will build not only a holy city but a holy community, and establish peace on earth, and God is allowing him ample opportunity to try, until he is satisfied that God's way is the only way.

GATHERING OF THE CLANS

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord (v. 4).

The prophets look forward to the time when all the tribes will meet together in harmony. It is a symbol of what happens in this dispensation of grace; there is absolute harmony in Christ Jesus, no matter what the difference of nationality may be. The Bible is the Charter of the city of God, and all sorts and conditions of people have communion with one another through it. There is a gathering of the clans of all who belong to the race of the "twice-born"—"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." The saints find their closest unity in communion with God, but we have to be put through a great deal of discipline before the oneness for which Jesus prayed in John 17 is realized. You will find that God introduces you to teachers and friends who are just beyond you in attainment in order to keep you from stagnation.

CHRIST'S OWN CROWN

For there are set thrones of judgment, the thrones of the house of David (v. 5).

When our Lord stood before Pilate and he asked Him, "Art thou a King then?" Jesus answered, "I am a king, but my kingdom is not of this world, else would my servants fight." The Kingship of Jesus consists in the entire sanctification of individuals. "For Christ's Crown and Covenant" was the motto of the Scottish Covenanters. Am I eager to be saved and sanctified so that Jesus Christ is crowned King in my life? "Ye call me Master and Lord: and ye say well; for so I am"—but is He? Is He Lord and Master of our sentiments with regard to this war? of our passions and patriotic pride? We may think He is until we are brought into a crisis, and then we realize that there are whole domains over which He is not Lord and Master. This is true in individual life and in national life.

GENEROSITY OF COMMUNITY

Pray for the peace of Jerusalem: they shall prosper that love thee (v. 6).

"Pray for the peace of the city" because it will be better for us as saints if the

city is in peace. It is true that in times of war people are driven to God, but the distraction of war upsets the harmony and peace which are essential conditions for the worship of God. Are we set on praying for the peace of Jerusalem only because it will bring prosperity with God to souls?

GOOD WILL IN CONCENTRATION

Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee (vs. 7 and 8).

In times of prosperity we are apt to forget God, we imagine it does not matter whether we recognize Him or not. As long as we are comfortably clothed and fed and looked after, our civilization becomes an elaborate means of ignoring God.

"God bless Jerusalem"—for Jerusalem's sake? No, for my companions' sake. "God bless the world with peace"—because it is deserving of peace? No, because of the Christians in it. Because God's house is here, we pray "God bless Askrigg." Because of the saints in Britain, we pray "God bless Britain."

But remember God's blessing may mean God's blasting. If God is going to bless me, He must condemn and blast out of my being what He cannot bless. "Our God is a consuming fire." When we ask God to bless, we sometimes pray terrible havoc upon the things that are not of God. God will shake all that can be shaken, and He is doing it just now.

GRACIOUSNESS IN COMPENSATION

Because of the house of the Lord our God I will seek thy good (v. 9).

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This is not the judgment of Christians, but of the nations who have never heard of Jesus. They are amazed at the magnanimity of His words—"Lord, when saw we thee an hungered, and fed thee?" If that is God's attitude to the nations who do not know Him, what is His attitude toward us? We are never told to walk in the light of conscience, but to walk in the light of the Lord. If Jesus Christ has taught me to be "as he is in this world," then in every particular in which I am not like Him, I shall be condemned. God engineers circumstances to see what we will do. Will we be the children of our Father in heaven, or will we go back again to the meaner, commonsense attitude? Will we stake all and stand true to Him? "Be thou faithful unto death and I will give thee a crown of life." "The crown of life" means I shall see that my Lord has got the victory after all, even in me.

The Inner Biography of Faith

(Psalm 123)

This Psalm represents the inner biography of faith. It is not easy to have faith in God, and it is not meant to be easy because we have to make character. God will shield us from no requirements of His sons and daughters any more than He shielded His own Son. It is an easy business to sit in an armchair and say, "Oh yes, I believe God will do this and that; that is credulity, not faith. But let me say, 'I believe God will supply all my needs,' and then let me 'run dry,' no money, no outlook, and see whether I will go through the trial of my faith or sink back and put my trust in something else. It is the trial of our faith that is precious. If we go through the trial, there is so much wealth laid up in our heavenly banking account to draw upon when the next test comes.

1. DIRECTION OF ASPIRATION

Unto thee lift I up mine eyes, O thou that dwellest in the heavens (v. 1).

"Unto thee lift I up mine eyes"—we have to make the effort to look up. The things that make it difficult to look up are suffering, or difficulty, or murmuring. If you are suffering, it is intensely difficult to look up. The command to the children of Israel when they were bitten by the fiery serpent was, "Look to the brazen serpent." We cannot look up if we are murmuring; we are like a child who does not want to do what he is told, and the father comes and says, "Now look up," but the child will not. We behave like that with God; our circumstances are hard, we are not making progress in life, and the Spirit of God says, "Look up," but we refuse and say, "I'm not going to play this game of faith any more." The counsel given by the writer to the Hebrews is based on the effort of the saint—*let us lay aside every weight . . . ; let us run with patience the race that is set before us; looking unto Jesus . . . ; consider him"* (ch. 12:1-3).

2. DESCRIPTION OF THE ATTENTION

Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he hath mercy upon us (v. 2).

God intends our attention to be arrested. He does not arrest it for us. The things Jesus tells us to consider are not things that compel our attention—"Consider the lilies of the field," "Behold the fowls of the air." The Spirit of God instructs us to be attentive. Are our eyes so fixed upon God that we have spiritual discern-

ment and can see His countenance in the dreadful cloud of war? Most of us are at our wits' end, we have no inkling of what God is doing because our eyes have not been waiting upon Him. We are apt to pay more attention to our newspaper than to God's Book, and spiritual leakage begins because we do not make the effort to lift up our eyes to God. "But we all, with open face beholding as in a glass the glory of the Lord; are changed into the same image from glory to glory" (II Cor. 3:18). That is a description of entire reliance on God. Be careful of anything that is going to deflect your attention from God. It is easier to rely on God in big things than in little things. There is an enormous power in little things to distract our attention from God; that is why our Lord said that "the cares of this world," "the lusts of other things," would choke the word and make it unfruitful.

3. DISTRACTION OF ANNOYANCE

Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease and with the contempt of the proud" (vs. 3, 4).

The thing to heed is not so much damage to our faith in God as damage to our temper of mind. "Therefore take heed to your spirit, that ye deal not treacherously" (Malachi 2:16). The temper of mind if it is not right with God is tremendous in its effects, it is the enemy that penetrates right into the soul and distracts us from God. There are certain tempers of mind we never dare indulge in; if we do, we find that they distract us from God, and until we get back into the quiet mood before God our faith in Him is nil and our confidence in human ingenuity the thing that rules.

Spiritual leakage comes not so much through trouble on the outside as through imagining you have "screwed yourself a bit too high." For instance, you came to a particular crisis and made a conscientious stand for God, you had the witness of the Spirit that everything was all right; but the weeks have gone by, and the months, and you are slowly beginning to come to the conclusion that you had been taking a stand a bit too high. Your friends come and say, "Now don't be a fool, you are only an ordinary human being; when you talked about this spiritual awakening we knew it was only a passing phase, but you can't keep up the strain, God does not expect you to"; and you say, "Well, I suppose I was a bit too pretentious." It sounds wise and sensible, but the danger is that you do not rely on God any longer; reliance on worldly opinion has taken the

place of reliance on God. We have to realize that no effort can be too high, because Jesus says we are to be the children of our Father in heaven. It must be "My utmost for His highest" all the time and every time.

"Have mercy upon us, O Lord, for we are exceedingly filled with contempt." As God's children we have to see that we keep looking in the face of God, otherwise we shall find our souls in the condition of being filled with contempt and annoyance, with the result that we are spiritually distracted instead of spiritually self-possessed. This is true in individual circumstances as well as national crises. It is not always the cross mood that leads to the cross speech, but the cross word that makes the cross mood. If in the morning you begin to talk crossly, before long you will feel desperately cross. Take to God the things that perturb your spirit. You notice that certain people are not going on spiritually and you begin to feel perturbed; if the discernment turns you to intercession, it is good; but if it turns to criticism it blocks you in your way to God. God never gives us discernment of what is wrong for us to criticize it, but that we might intercede.

"Unto thee lift I up mine eyes." The terrible thing is that we are likely to get to the place where we do not miss the consciousness of God's presence; we have gone on so long ignoring the lifting up of our eyes to Him that it has become the habit of our mind and it never bothers us. We go on depending on our own wits and ingenuity until suddenly God brings us to a halt and we realize how we have been losing out. Whenever there is spiritual leakage, remedy it immediately. It does not matter what you are doing, stop instantly when there is the realization that you are losing out before God; lift up your eyes to Him and tell Him you recognize it—"Lord, this thing has been coming in between my spirit and Thee, I am not resting in faith." Get it readjusted at once. There is always a suitable place to pray, to lift up your eyes to God; there is no need to get to a place of prayer, pray wherever you are. Confess before God that you have been distracted away from faith in Him; don't vindicate yourself. The lust of vindication is a state of mind that destroys the soul's faith in God—"I must explain myself"; "I must get people to understand." The remarkable thing about our Lord is that He never explained anything to anybody. Nothing ever distracted Him out of His oneness with God, and He prays "that they may be one, even as we are one."

Preaching the Gospel of John

- "The Attorney Presents His Case." John 1:1-5; 20:30-31.
- "John—The Witness." John 1:6-8.
- "Character Witnesses." John 1:35-51.
- "An Expert Witness." John 3:1-2; 7:50-51; 19:39.
- "A Foreign Witness." John 4:29.
- "The Nobleman, Witness." John 4:46-54.
- "Works—A Witness." John 5:36.
- "Words—A Witness." John 7:17, 46.
- "The Blind Man—Witness." John 9:25.
- "The Witness of Hearing." John 10:14, 27, 28.
- "The Witness of Restored Life." John 11:1-53, 26, 27.
- "The Kingly Evidence." John 12:12-19.
- "The Evidence from Heaven." John 12:28.
- "The Evidence of the Upper Room." John 13:1-38.
- "The Evidence of Fidelity." John 14:2.
- "The Evidence of Fruit." John 15:1-27.
- "The Evidence of Believers." John 17:21.
- "The Evidence of Gethsemane." John 18:1-11.
- "The Evidence of the Judgment Hall." John 19:4, 6.
- "The Attorney's Plea." John 15:26; 16:15.
- "The Court's Action." John 19:13-18, 30, 42.
- "The Supreme Court's Decision." John 11:25-28; 20:1-28; Matt. 28:1-20.
- L. F. PATTERSON in *United Presbyterian*.

Communion Day Themes

- "The New Covenant," by Rev. R. W. Copeland.
- "Hands," by Rev. John C. Nevin.
- "Fellowship" (I Cor. 10:17), by Rev. Wm. H. French.
- "A Call to Loyalty," by Dr. H. Ray Shear.
- "Sitting with the Victors" (Rev. 3:21), by Dr. Willard Wylie.
- "The Hope Laid Up in Heaven" and "Some Blessings of the Second Birth," by Rev. Roy W. Hofstetter.
- "Body and Blood" (Luke 22:1-23) and "They Went Forth" (Acts 8:1-25).—By Rev. DAVID S. OYLER, in *United Presbyterian*.

MISSIONARY DEPARTMENT

"A bandit army was advancing on a village in China, raiding every compound. At last they reached the gate of a walled one within which was a little girl who loved the Lord, having heard the Word and believed it. None of her folks believed the foreign devils' religion. Hearing of the approaching raiders she prayed, 'O Lord, this is your chance. Show my elders your power, and protect us now. This is your chance, Lord,' she repeated. The horsemen reached the gate, and the leader ordered them to enter the compound. But the horses would rear up and turn aside from the gate as if seeing something. Repeatedly the order was given, but each time the horses shied away from the gate in spite of the riders. At length the leader proclaimed that the horses saw devils and ordered his men to go on down the street. The child had won the battle, and her testimony was received by her elders."—Miss RUDDY.

A Strong Man

Some thirty years ago, W. J. Davis, an African missionary, related to William Taylor, afterward known as the missionary bishop of Africa, the following incident which occurred in his early missionary experience.

"When I was stationed at Clarkebury in 1832, the Tambokie Chief, Vadana, coveted a pot we daily used in our cooking. He came and begged me every day for that pot for a long time. I gave him many presents, but we could not spare the pot, and I positively refused to give it up.

"Finally the chief said, 'Davis, I'll have that pot!' The next day Vadana came with thirty of his warriors, all armed with assegais—a kind of javelin, their principal war weapon.

"They stood in defiant array before me, and the chief said, 'Davis, we have come for that pot.'

"We need that pot, I replied, for cooking our food, and, as I told you before, I will not give it to you.

"You must give it to us, or we'll take it."

"With thirty armed warriors against one unarmed missionary, you have the power to take it, but if that is the way you are going to treat your missionary, just give me a safe passage out of your country, and I'll leave you."

"Davis, are you not afraid of us?" demanded the chief sharply.

"No, I'm not afraid of you. I know you can kill me, but if I had been afraid to die, I never would have come among such a set of savages as you are."

"Davis," repeated the chief, sternly, "are you not afraid to die?"

"No. If you kill me, I have a home in heaven, where the wicked cease from troubling, and the weary are at rest."

"Then, turning to his men, the chief said, 'Well, this is a strange thing. Here's a man who is not afraid to die, and we will have to let him keep his pot.'—Exchange.

The Testament that Was Not Destroyed

It was early June, 1941, when a Hebrew Christian friend approached two of the young women who had been most active in this itinerant Jewish work, and asked them if they could come to her apartment the next morning. A certain Jewish friend of hers, she said, would like so much to meet them. As they entered the home of this Hebrew Christian woman the next morning, a young woman rose and crossed the room, looking at the two missionaries intently. Then, with clasped hands, said: "Oh, at last I've found you. At last I've found you!"

Completely confounded, the two missionaries looked their amazement, wondering who this woman was, and why she had been looking for them. She saw their questioning eyes, and smiled, as she re-seated herself, saying, "You don't remember me. Wait, let me tell you my story."

And, simply and quietly, she began. Almost two years earlier, these two missionaries had appeared on her doorstep, and had offered her the gift of a New Testament. Refusing angrily, she had discovered that they had been going from door to door all morning in her particular colony, talking with Jewish residents of other houses about Jesus of Nazareth, and giving Testaments to all who would accept. Infuriated, she had flung her accusations at them against Christ, against Christianity, against Christians. With searing words, she had rebuked them as Christians for the part Christendom had played through the centuries in the persecution of the Jews. With scorn and contempt, she steadily refused both conversation and the offered book.

It was the policy of the missionaries that one of them—whoever happened to begin the conversation—would do the talking, while the other remained in silent

earnest prayer; and that day, under the bombardment of angry words, both had been praying very hard. Suddenly, the irate woman quietly, held out her hand, and said, "Oh, all right, give me a Testament!" And taking the little book went inside and closed the door. The interview was over, and with grateful hearts the missionaries went on their way.

For days and weeks, this Jewish woman was kept on their prayer list; but, as other cases crowded in, she was gradually dropped and, with the passing of the months, forgotten. That is, until this day when she sat there eagerly telling her story of the two missionaries for whom she had looked so long. Several months earlier she had begun her search for "the two women who go about distributing Testaments." At first, the questioning had been casual and discreet, so as not to arouse the suspicions of other Jews; then, as one clue led to another, she had finally met a mutual Hebrew Christian friend who was sure she knew the ones wanted.

At first—this radiant new convert said—there had been the intention to destroy the little book; but for some reason it remained on the cabinet shelf, until one day she found it in her hands without knowing just how it got there. Frightened, she had flung it away—still intending to destroy it, yet never doing so. Again and again, she would pick it up, almost unconsciously, and read first a phrase, then a sentence, then verses, passages. At last she made up her mind to read it outright. After all, it was only a book and couldn't harm her. And so it began. As her interest increased, there came more earnest study and comparison with Old Testament writings and teachings.

Being a teacher in the school in her colony, she knew the discouragements of trying to teach a class a certain lesson when they refused to learn that lesson. And so the time had come when, in the spirit of a pupil, she had begun to search for "her teachers" to tell them that she had at last learned the lesson they had wanted to teach her that other day on the doorstep. She had found that Jesus Christ was the Son of God, the promised Messiah.

The gift of a Testament, Gospel, or tract is seldom refused by the Jewish people of Palestine; and today every Jewish colony out there has been visited at least one time by the messengers bearing such gifts. On the occasions when the missionaries have been able to visit a colony a second time, individuals interviewed the first time have been met again and have warmed the hearts of the visitors with such testimonies as this: "Yes, I read it. I didn't want

to, but something about it attracted me." —KATE ELLEN GRUYER in Bible Society Record.

The Gospel Story

Some years ago in Northern India, Bishop Warne of the Methodist Church was preaching to a congregation seated on the ground. He pictured how the very people Christ came to serve and save, seized Him, mocked and spat upon Him, took Him before Pilate; and after judgment took Him to Calvary. Vividly he described the sufferings on the cross, the desertion of His friends in His agony; and how, in the midst of it all He cried out, "Father, forgive them, for they know not what they do!" When the Bishop reached this point, an old Hindu priest could stand it no longer. He rushed forward, threw himself at the Bishop's feet and exclaimed over and over, "We want you to leave India. We want you to leave India." The Bishop asked why; to which the Hindu replied, "Because we have no story like this. We have no Saviour who lived a sinless life, died for His enemies and prayed for the forgiveness of those who took His life. We have no story like this in any of our religions. If you keep on telling this story to our people they will forsake our temples and follow your Saviour."

Since this is exactly what thousands are doing all over India, every month of the year, what India clearly needs is to have every missionary give more and more of this message.—Selected.

A most thrilling story is that of Stanley W. Tefft, of Toledo, Ohio. In a letter to his sister written from the naval hospital in Alameda, California, a few weeks ago, he revealed that natives on a South Pacific island, converted to Christ before the war, had won him and six other American fliers to Christ. The seven men were marooned on the island for eighty-seven days. Some of the natives, of whom there were about two hundred, could speak English, and their first act was to give Tefft and his companions a Bible. "Every night we would gather around the fire, sing gospel songs, and take turns reading the Bible," Tefft wrote. The men eventually put out on rafts, and were rescued by an American scouting plane. "The only thing that brought us back," wrote Stanley to his sister, "was faith. You can tell the world I am now a devout Christian."—Bible Society Record.

ILLUSTRATION.....

The Pre-eminence of Love

"A lady who is in the constant habit of giving away flowers from her garden is often heard to declare, 'The flowers I give away never fade.' Not for they remain forever in the remembrance of those who receive them, keeping their color and fragrance to the end. Is there not in this a hint for all of us, concerning deeds of love and charity?"—Selected.

Covetousness

"Trust in riches—ah, there is the word which explains the whole matter! It is not money, but the wrong attitude toward money that bars men out of the kingdom of God. So long as you are master of your money, be it much or little, and use it as its master, it will be a blessing to you, one of God's good gifts. But when the money is master of the man, so that he loves and trusts in it, preferring it to his own honor or to the well-being of his neighbor or to the glory of God, then the money has become a curse."—Monday Club.

A Study in Christlike Living

A Korean walked a distance of one hundred miles to recite some verses of scripture to a missionary. The missionary listened as the man recited in Korean, without a verbal error, the entire Sermon on the Mount, then said, "If you simply memorize it, it will be a feat of memory and nothing more; you must practice its teachings."

The Korean's face lighted up with a smile as he promptly replied, "That is the way I learned it. I tried to memorize it but found that I could not remember it until I tried this plan. I would memorize a verse, then find a neighbor of mine and practice the verse on him. Then I found that I knew it."—Exchange.

In an interesting article in a recent issue of the *Union Seminary Review*, Dr. J. H. Marion, of Richmond, Virginia, tells this story:

It is the story of a German refugee now in this country. He was once the editor of a great German newspaper. Because he would not bow to the tyranny of Adolf Hitler, he was put in a concentration camp and horribly tortured there. After a time, he was fortunate enough to be released and to find his way to this country. He has told of the agonies of life in a German concentration camp, and of seeing men go utterly to pieces under that torture. But

some did not go to pieces. "These," he said, "were uniformly men of faith." To a minister who was present he said, "Pastor, preach for conviction! Give your people something solid to stand on, and from which they can never be dislodged." Then he added that the only thing that brought him and others through the shattering agonies of their terrible experience was the faith that the things they had fought for were in the hands of a good God. Like Moses, they "endured, as seeing him who is invisible."

I Am the Door

For a good many years we have wondered why Christ mixed His figures in His parable of the Good Shepherd. At one place he calls himself the Shepherd, and at another the Door. A recent book explains it beautifully. It says, "A traveler in Palestine once had a conversation with a shepherd at work near a sheepfold, who showed him the various features of the fold. Thereupon the traveler remarked, 'You say, here is the sheepfold, where is the door?' 'The door?' asked the shepherd. 'I am the door. I lie across the entrance at night. No sheep can pass out, no wolf can come in, except over my body.' Beautiful, is it not? Christ did not mix His figures, after all. He is both the Shepherd and the Door."—Council Fires.

He Could Calm a Stormy Heart

GUY EDWARD

"That's the place, right there," he said to me, pointing to a large building, as we rode by in the trolley car.

"You don't mean that whole block, do you?" I asked my traveling companion, a man of sixty-odd.

"Yes, it was all mine. I began in a small way. Hundreds of men were working two shifts. Orders were piling up. I was fast becoming a rich man. Then—well, overnight I was stripped of everything. It was like turning off the only light in a room on a dark, stormy night. Everything went black as midnight. The storm was terrible—in my heart I mean." Then he paused.

"Too bad," I exclaimed.

"Too bad?" he repeated turning to me sharply, with eyes glistening. "Say, I shall never quit thanking God for that experience."

"I don't understand," I said.

"In the terrible darkness of that hour," he explained, "I saw a great light. In the

storm I heard a sweet voice. The light took form; it was the Saviour. The Saviour was speaking to me—oh, so gently. He was so wonderful that I forgot my loss. For a moment I forgot everything. I hardly know what He said to me, but I do know that I loved Him, and that my heart went out to Him in surrender and devotion. Then the storm in my heart ceased. It was—I—I—really can't describe it."

Many times that white-haired man stood up in my services, faced the people and said, "Friend, I thank God that He took everything I had, for then it was that I found Him, and He is better than all, yes, better than all." His face would be wreathed in smiles, and tears glistening with glory would trickle down his cheeks. —The Watchman-Examiner.

On calling his staff together, Napoleon's attention was called to a brilliant young officer who had recently carried his end of the battlefield to victory. Studying seriously a possible promotion, Napoleon curtly asked, "And what did the young man do the next day?"

This ought to be a question for each one of us. It is not past attainments, but continued aggression for God. "And what did the young man do the next day?"—(in collateral reading—exact text forgotten), submitted by J. CAREY CAMPBELL.

Keeping the Law

(John 15:12-17)

"Some cattle were being driven through a long, dark, wooden bridge in the sides of which were knot-holes. Rays of light came through those knot-holes and terrified the cattle, which tried madly to get by them, so they came to the end of the bridge quite exhausted with their panic. God's commandments are just such rays of light, intended to illuminate our journey and help us over the dark places; and yet how often we try to avoid them, and treat them as hindrances and annoyances!"—Selected.

Heavenly Breezes

A ship was lying becalmed while the sea around it was like glass and the air seemed motionless. Presently a pennant on top of the tall mast was fluttering gently. There was no hint of breeze on water or on the deck of the vessel, but the sailors spread the upper sails. Soon the ship was moving through the quiet waters, being driven by the currents of the upper air. This story is a parable of life.

The atmosphere in which we move on the street, in the shop, in the office, as we

transact business and social affairs, may seem dead, and we may feel that life is unprogressive and dead, but above all these are currents of life like the breezes of the upper air, and, if only we will spread our sails and take advantage of them, the soul can cease standing still. We can catch the impetus of higher and better things.—Exchange.

Lionel Fletcher, the English evangelist, tells the following story: "I knew a distinguished minister of the gospel who was one of the greatest preachers. He had a congregation of cultured people; his church was full; but he never knew what it was to have people come to him to ask the way of salvation. He attended a convention and heard men testify to the power of the Holy Ghost, and it disturbed him. Then a revival came to a neighboring church, hundreds were converted and some of his young people came in possession of something to which he was a stranger. It sent him to his knees; stripped of intellect, conceit and pride of name and fame, he rose with the assurance that he had obtained the fulfilment of the promise of his Lord. The following Sunday his people sensed something; his prayers had new power; reading of the Scripture was different; he preached the glorious gospel as never before; he spoke out of a full heart and burning experience and in the next few weeks more than 250 of his people sought salvation. He was heard to say that, at 56 years of age, he had been 'born again.'"

The Command Against Covetousness

Thou shalt not covet (Ex. 20:17)

The sin of covetousness, or the desire to get rich will dry up human sympathies, divert the mind from high and healthy thoughts, degrade art and science and literature, destroy family life, poison the fountains of society, sanction immoralities, and make the nation a seething caldron of selfishness and unrest. The greatest need of our land today is an education away from this danger.—HOWARD CROSBY.

Human Ambition

"Walking along a street with a friend, one remarked of a man whom he passed, 'That man has nothing in the world but forty thousand dollars.' Now there are but few of our readers who would not regard him as rich, and possibly change places with him. But if that is really the case with him he is not to be envied."—Selected.

BOOK REVIEWS.....

THE BROTHER, by Dorothy Clark Wilson, (Westminster Press, Price, \$2.50.)

Here is a remarkable book, in which the author tells the story of James, the brother of Jesus, and so gives an extraordinary new approach to the life of Jesus himself. The story follows faithfully the main outlines of the life of James as that life has been preserved to us in the New Testament, augmented by the traditions of the early Church. That outline has been filled in with a wealth of striking detail which impresses the reader as, in the main, highly probable. The story is lacking in the sort of Jewish flavor which Sholem Asch has put into his *The Nazarene*, and in many of its scenes will impress the reader as diluted by an occidental point of view. Moreover, those readers who are looking for a rigidly formal Christology will be disappointed by this volume. But it is a powerful, movingly dramatic telling of the story of Jesus' impact on His generation as seen in the spiritual cycle through which James, the Lord's brother, passed. Anyone who reads it will be gripped and edified by it.—J. GLENN GOULD.

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MORE SERMONS IN STORIES, by Dr. William L. Sudger. A companion volume to this popular author's book, "There Are Sermons in Stories." Here is a book of 151 pages filled with "short human-interest stories which lift and inspire." The publishers say of the stories of this book, "They offer a deep cellar of illustrative material to the public speaker, to the teacher, and to the minister." They stimulate the casual reader to be his best self and to make his finest contribution to living, for their author is a master of the art of digging up those interesting little things of life, of storing them and making them into great and helpful messages, of seasoning them with bits of his own philosophy and molding them into concentrated form without losing their earthly flavor." Dr. Sudger is the head of the Department of Preaching in Boston University School of Theology. An Abingdon-Cokesbury book; price \$1.50.

THE HOLY SPIRIT, by Dr. J. A. Huffman, dean of Religion, Taylor University and President, Winona Lake School of Theology (Summer Sessions). A revised edition of a good book on a most important subject written by a well-known and much-loved teacher of the doctrine of holiness. The chapter headings of this book show the wide scope of its message and discussion; they are: The Holy Spirit and His Personality; The Holy Spirit and Dispensations; The Holy Spirit and His Methods; The Holy Spirit as the Minister of Grace; The Holy Spirit as Comforter; The Holy Spirit in Human Personality; Moods of the Holy Spirit; The Gifts, Offices and Graces of the Holy Spirit; The Holy Spirit in Missions; The Holy Spirit and the Church; The Spirit-filled Life. The message is more of an exposition of scripture verses on the subjects discussed than a continuous discussion of the theme with scriptural proof texts. It is a good book for study; has much helpful material for sermons on The Holy Spirit; and is a book which any Christian may read with much profit. It is worthy of a place in every preacher's library. (The Standard Press) 231 pages, price \$1.50.

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GOLDEN NUGGETS, compiled and edited by Theodore W. Engstrom, Managing Editor, *The Christian Digest*. This, the fourth volume of a series prepared by this compiler, deals expressly with the four Gospels. He has scanned thousands of sermon outlines, illustrations and other helps, and presents in this volume the cream of his search. There are 136 pages of sermon outlines, about fifty pages of illustrations, fifteen pages of "Snappy Sermon Starters," about twenty-four pages of "Quotable Religious Poetry," and forty pages of "Seed Thoughts." The book is fully indexed. The compiler says in his Foreword, "This material is presented to preachers, teachers, Bible students and others who feel the need of 'a little priming to the wells of thought,' with the prayer that God will bless it to the ultimate salvation of souls and edification of believers."—A Zondervan book, price \$2.00.

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